

And when I am discouraged
And the world seems cold and drear,
My heart and soul are lightened
When his gentle voice I hear.

He seems to understand each care,
Each little ray of gladness;
In him I find consolation
Whether in joy or sadness.

Sometimes I know I fail to heed
The warnings I am given.
But I know when I've repented
I'm forgiven up in heaven.

And then some day will come the time
When I'm judged for my behavior.
But I know that I'll have naught to fear,
If I've trusted in my Savior.

W. A. K.

SUSIE M. BURDICK

In the passing of Miss Susie M. Burdick, Seventh Day Baptists should have a new realization of the rich inheritance of faith and kingdom service left to us by workers who have preceded us to the heavenly home.

Born of Christian parents, reared in Christian faith, a member of the Alfred "Mission Band," before there was a Christian Endeavor society, Susie Burdick was a charter member of the first Christian Endeavor organized in Alfred.

The church, community, and university felt the impact of her Christian ideals and of her spirit of unselfish service.

When in 1888, in her early womanhood, she dedicated her cultured mind and her spiritual and material riches to a foreign mission field, she furnished an example seldom equaled of consecration to Christian sacrifice, service, and culture.

For fifty years the flaming light of her faith and zeal blazed in China. Christian education, the exaltation of womanhood, and the spread of the gospel of Christ have never had loftier championship or greater strength of character and purpose.

Others can speak more intimately of her achievements in China, but no one now living knows better than I do the singleness of purpose with which her youthful decisions were made, or the faithfulness with which they were carried out.

Her father's deep interest in education was passed on to her, and Alfred University will long bear the evidences of her love and loyal-

ty; but no one will doubt that Susie Burdick chose to plant her life and its work in the hearts of her girls in China.

BOOTHE C. DAVIS.

Holly Hill, Fla.,
March 10, 1938.

MARRIAGES

AYARS-MAIN.—On February 17, 1938, Miss Earline Main, of Shiloh, was married to Rex Ayars, also of Shiloh. The bride is the daughter of Mr. and Mrs. George Main of Daytona Beach, Fla. The couple will reside at Shiloh where the groom is engaged in the poultry business on his grandfather's farm.

L. M. M.

OBITUARY

GREEN.—Rena Rogers Green was born February 1, 1878, near Farina, Ill., and died March 5, 1938, at her home near Farina. She was the daughter of William H. and Perdilla Zinn Rogers.

July 31, 1900, she was married to George Greer Green. To this union eleven children were born. The following survive her: Paul, Frank, Susie, Ralph, Maurice, Marian, Mildred, George, and Clark.

Early in life she was baptized and united with the Seventh Day Baptist Church of Farina, of which she remained a faithful member until her death. Farewell services were conducted by her former pastor, Rev. Claude L. Hill, and her present pastor, Rev. A. T. Bottoms. Interment in the Farina cemetery.

A. T. B.

RECORDER WANT ADVERTISEMENTS

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

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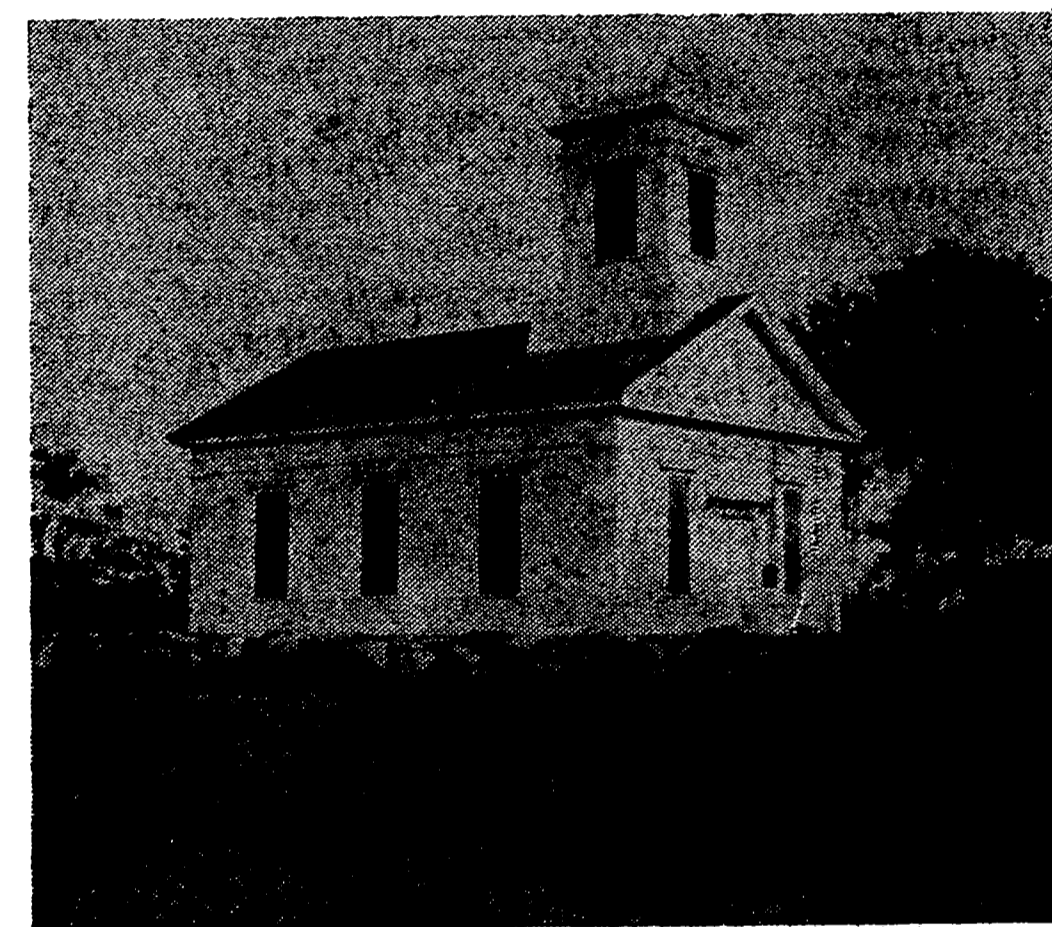
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The Sabbath Recorder

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MARCH 28, 1938

No. 13



SEVENTH DAY BAPTIST CHURCH,
WATERFORD, CONN.
REV. ALBERT N. ROGERS, PASTOR

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(Established in 1844)

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year after date to which payment is made un-
less expressly renewed.

A Difficult Decision Who has the wisdom to decide what shall be done in the face of so many phases of the problem confronting the Christian world with respect to mission work in China: a great need of seasoned workers there; grave dangers—and no one knowing what future political tangles will present; native workers pleading for the return of a loved missionary; that missionary anxious to go back, and for months ready to do so.

Men and women upon whom responsibility rests had to decide, praying over the question, weighing the facts, anxious to grant the pleas of the missionary and her people, yet reluctant to send her back amid so many dangers and uncertainties. Tense and keen, the members of your Missionary Board wrestled with the question—and voted to allow Miss Anna West to return to Shanghai as soon as possible. Few can know with what trepidation and searching of heart on the part of every one who voted, the request of Miss West was granted. We know that some of our people will feel keenly that she ought not to be permitted to return. Many others feel as deeply

that she ought. When she goes it will be with our respect, admiration, and love for her utter devotion and consecrated loyalty to the cause of him whom we love and serve, who said "Go ye into all the world and preach the gospel . . . and lo, I am with you always."

In Person Too much of many things is done by proxy. A man lets his wife attend church for both of them. She gets the good from it; he may be benefited indirectly, but not much, and the church and cause behind it miss the benefit of his presence.

Life loses not a little significance because so much is done by proxy. Once a year the writer sends his "proxies" to a certain college meeting where they are voted. The vote helps to elect trustees, but he misses a certain amount of uplift, and the stockholders' meeting presumably has failed to benefit because he was present only by proxy.

Our missionary work is done by proxy—necessarily so, of course, in the main. Too much of our relief work is by proxy. While we have to work that way through organized effort, we would be wonderfully blessed by attempting some of it ourselves.

From the *Messenger* we take an interesting illustration of this. A man, according to the story, was urged to give some clothing, personally, to needy ones, named by his adviser. He was warned, "See how tactful you can be in presenting them," that offense might not be given the recipients. Later the man returned. Never before had such satisfying experience been his. "For the first time in my life," he said, "have I sat down in the homes of the struggling, worthy poor and entered into their difficulties and hardships. The man who got the overcoat almost wept, and the man who got the suit said, 'Don't let anyone try to tell me the Lord doesn't answer prayer.' But say; the joy of that young girl that got the snow suit will live with me forever."

Those gifts of clothing would have kept the recipients warm had they been imparted by proxy—but the spiritual uplift by contact of the giver would have been lost. "The gift without the giver is bare."

Retired? A good letter from Brother Geo. B. Shaw appears on another page. He tells of some of his last conversation with Susie Burdick, and of his confession of being "old and retired."

But that is a statement somewhat contrary to fact. A man with George Shaw's spirit never grows old. The springs of life continue to bubble forth in spite of grey hair and oncoming years. We can't deny the calendar records but we challenge time so long as the mind and spirit are vigorous.

According to Brother Shaw's own story of the winter's activities, his life is still full and busy. Retired—from a paid pastorate and its responsibilities and labors? Yes. But like Susie Burdick who refused to retire, and whose life and presence continued to do service for her blessed Lord after her years and infirmities prevented the usual and long-time activities, George Shaw's labors, good messages, and influence will be active as long as he may live.

What a beautiful ministry his—since "retirement" from Salem. In places where encouragement is needed, his messages of faith and hope and love have been carried. "Retired," but still and always a forth-speaking messenger of the gospel of Jesus Christ. Power to all such.

London (By Cable) The future of the 1934 Concordat between Austria and the Vatican is described as "more than problematic" by the Vienna correspondent of the *Catholic Herald*. In a pessimistic dispatch, the correspondent said that "Austrian Nazis are if anything more bitterly anti-Catholic than the German Nazis" and that "Catholic Austria lies prone under the sign of the Swastika."

Editorially, the *Catholic Herald* said:

"The fall of Austria foreshadows the end of Christian influence as the most powerful force of modern Europe."

Other religious publications such as the *Church of England Church Times*, the *Christian Herald* and the *Jewish Chronicle* commented gravely on the "crisis" and its possible world effects.

Declaring that "we suffer today for the mistakes of Versailles and its policy based on fear," the *Church Times* editorially wonders whether "when history comes to be written, will the crucial event of the year be the invasion of Austria or the imprisonment of Pastor Niemoeller?"

"The stand by the Confessional Church," it continues, "is making history, and more creatively than the movement of tanks, aero-

planes, and troops because in history the last word is with God."

The *Christian World* said: "Hitler's offense lies in his open reversion to politics of the jungle. Should Germany attempt to lay violent hands on Czechoslovakia, it may prove that the hour for action has struck."

Commenting on Hitler's declaration that his task is to make Austria a stronghold of National Socialist ideals, the *Jewish Chronicle* points out that such a statement "is the death knell of the Austrian Jewish community."

The *Chronicle* makes a plea for additional havens for refugees, asking that the doors of Palestine be thrown wide open. "When," it asks, "was it ever more to the interest of Great Britain that a strong, prosperous, friendly Jewry should be entrenched in Palestine, one of the key countries of the imperial defense?"

—Religious News Service.

TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, March 13, 1938, at 2 p.m., with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, James L. Skaggs, Lavern C. Bassett, Nathan E. Lewis, Herbert C. Van Horn, Courtland V. Davis, Frederik J. Bakker, Asa F. Randolph, Esle F. Randolph, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, Mrs. Herbert C. Van Horn, Everett C. Hunting, J. Alfred Wilson, J. Leland Skaggs, Trevah R. Sutton, and Business Manager L. Harrison North.

Visitor, Miss Anna West.

Corresponding Secretary Herbert C. Van Horn presented the following report which was approved:

Your corresponding secretary has visited the Irvington, N. J., and Salemville, Pa., Seventh Day Baptist churches in the interest of the Seventh Day Baptist Building. In both places deep interest was shown. The secretary has also spoken in the New Market First Baptist church. A farewell supper tendered Pastor James L. Skaggs by the New York City church was attended.

Conference Year Books from 1927 to 1937 have been sent on request to the Illinois University Library, with postage paid by the library.

SABBATH RECORDERS of February 14 were mailed to eleven ministers of Plainfield.

The leader of a group of Sabbath keepers was visited at Point Pleasant, N. J. Correspondence with this group led to the visit. Invitation has been accepted to speak before the group some Sabbath afternoon.

A two-page mimeographed bulletin in the interest of the Tract Board work has been prepared and mailed to pastors and leaders of pastorless churches.

Preparation has been made for field work to begin March 26. The program includes extended work in Chicago and Boulder, while churches and Sabbath-keeping groups will be visited in Ohio, Iowa, Minnesota, Colorado, Nebraska, and Kansas.

Forty-six letters have been written, some of them accompanied by "Statement of Belief of Seventh Day Baptists," other tracts, and SABBATH RECORDERS. This distribution has been to Florida, West Virginia, Illinois, Washington, Florida, Oklahoma, Maine, New York, Texas, Kansas, and Wisconsin.

Letters have again been received from Africa, and in keeping with recent reference of similar correspondence by this board to the Missionary Board, have been sent to Secretary William L. Burdick.

Attention should be called to the fact that the five thousand edition of the "Statement of Belief of Seventh Day Baptists" is nearly exhausted. Requisitions are still coming in and several of our churches have not yet ordered. Steps should soon be taken to print another edition of five thousand.

Treasury balances were reported as follows:

Denominational Building Fund	\$ 8.69
Waldo Fund, for Historical Society rooms, furnishings	117.89
Maintenance Fund	116.30
Reserved for taxes (printing shop)	200.00
Reserved for Denominational Building budget	1.00
Overdraft, General Fund	66.89

The Committee on Distribution of Literature presented a brief report of its activities through its secretary, Frederik J. Bakker.

Business Manager L. Harrison North reported informally for the Supervisory Committee.

Chairman Courtland V. Davis reported progress for the Committee to Direct the Appeal for the Seventh Day Baptist Building Budget, indicating briefly the activities of those serving as agents of the committee since the last report.

With Secretary Van Horn presiding, it was voted that the members of the board express to the president their appreciation for the society directories placed in their hands by him.

At the request of President Randolph, Miss Anna West spoke briefly on our mission work in China, and answered the questions of vari-

ous members of the board concerning current conditions there.

CORLISS F. RANDOLPH,
President,
COURTLAND V. DAVIS,
Recording Secretary.

MISSIONS

DOCTOR CRANDALL WRITES REGARDING CONDITIONS AND PROBLEMS

[This letter was not written for publication, but it sets forth conditions and problems which the entire denomination, as well as the Missionary Board, must face. Doctor Crandall has vision, poise, accuracy, and a judicial mind, and we are grateful to her for writing so fully regarding the situation as it appears to her.]

Rev. W. L. Burdick,
Ashaway, R. I.

DEAR SECRETARY BURDICK:

It has been a very long time since I have written to you and it came to me yesterday quite forcibly that it was time that I wrote.

We have been through some rather strenuous times during the past few months that have brought some rather serious losses to us personally, but still more serious to the work we are trying to do. However, as far as the personal losses are concerned, we have no complaints to make when we compare ourselves with those about us. I think now of one poor woman, a member of our Liuho Church, who not only lost most of the little she possessed but also lost her two sons. They were probably blown to pieces by a bomb during the retreat from Shanghai. They were trying to make their way to Shanghai at that time. There are so many similar cases.

I think Mr. Davis wrote you of our trip to Liuho. The condition of the hospital buildings is much worse than it was in 1924 and the loss of equipment is heavier because we had more to lose. I do not know whether it will be possible to repair the buildings as they stand or whether it may be necessary to tear them down and rebuild. Until we are able to go inside the buildings and inspect them more closely we cannot say.

I think that the people of the denomination ought to be thinking about the matter of the future of the hospital. Will they care to rebuild it and equip it when the time comes that it is possible for the workers to return to the field? The need will be greater than ever for the next ten or twenty years and the International Red Cross leaders here and in Shang-

hai have already said that they will wish to use the hospitals of the missions as their working bases during the reconstruction period.

That new hospital and orphanage near us was burned to the ground and will probably not be rebuilt, so that leaves ours the only hospital in a territory with a radius of twenty-five to thirty miles in any direction. And I might suggest that, if our people are at all interested in investing in foreign missions, it would be a poor policy to let drop a branch of the work which has been entirely self-supporting for four years running. That is looking only from the financial side, which should be the least important when we are considering the Lord's work. Of course, it may be that the Red Cross will help us some and we have a balance of between four and five thousand Chinese dollars. I am using some money every month to supply medicines for free medical work and to help those of our staff who have no source of income. Most of them are earning now.

I must say, though, that I think our people at home are interested in our China work, if one can judge by the generous and quick response that they have made to needs over here. I really believe, Mr. Burdick, that what our people at home need is to have a greater interest in foreign missions aroused. It is not because I am a missionary over here, either. But I think it has always been true that the more our people have been appealed to for foreign work the more they have been willing to do for home work and the higher has been their spiritual response. The collective appeal never has the force that the special appeal has. People like to know where their money is going and delight in the emotional stimulus which comes from picturing their gift at work. The more they know about the people for whom they are working the more they love to give. For, after all, "the greatest of these is love" and no one can love something one cannot picture or love en masse, either, very well.

We have been very much disappointed that Miss West and her mother have not yet been able to return. Since the middle of November there has been no serious danger in Shanghai. Things are not really normal, of course, because business is at a standstill and there are many refugees still in the city; but people can move about as freely within the settlements (International Settlement and

French Concessions) as they could in peace time and everything within the settlements is as usual. Hospitals, schools, churches, banks, and business places are all functioning in a normal way. The Japanese are kept out fairly well and the authority of the settlement's authorities is being respected much more than it was for a time. In fact, we feel quite secure.

The Canadian Pacific steamships are making regular calls here now and I do not understand why the Dollar Line boats do not come back. They probably would come if they were not being reorganized. Many people have returned, not only from nearer places but also from America.

Anna is really greatly needed here. I do not know that I can make it just clear why the rest of us cannot do her work for her, but we can't. The Girls' School has always been a distinct entity of itself and Miss Burdick was always the one who not only cared for the school, but was mother confessor and shepherd of all those who had gone out from the school. She would always hunt up their homes and find out about their families and go and see them frequently, always keeping track of them and making a place where they were welcome whenever they came here. Her mantle has largely fallen upon Anna, and Anna has tried to maintain all of those contacts. So you can see that more than half of the heart of the church work centers in the Girls' School. With both Anna and Miss Burdick gone it leaves an awful void. Now when many of them are in trouble and sorrow, you can see how they miss these "mothers" to go to. That will explain to you somewhat Anna's eagerness to get back. But there is the other factor—the management of the school itself. The principal is a young woman who is not very strong and this is the first year she has had the responsibility. She has done pretty well, but she has not had the experience nor has she the depth and breadth of character to carry things as well as she would with Miss West at her side. The school is having hard work meeting its financial needs, as well as many other things. Pupils are coming in pretty freely, but there are few boarders and it needs a very level head to decide the many problems that come up. The principal and the teachers feel that Miss West must come back before the end of this term so that they can have her help in decid-

ing the policy of the school for the coming year. No one else can help in this work because no one else has had to face these problems during the past twenty-five years and more.

It has been suggested, as you will already know, that Mr. Davis should take his furlough at this time. If he should go, there is all the more reason why Miss West should come because the responsibility of this whole compound and the mission interests would be left with her.

I hope you will understand, Mr. Burdick, that I am not trying to meddle with what is not my business. Of course, this letter is not official, but I did not know but my opinion, as a sort of outsider as far as Shanghai is concerned, might be all the more helpful because personally I have no ax to grind. It is just an honest expression of the way the matter shapes up to me from the standpoint of the interests of our work here.

I am keeping quite busy with caring for the health of the people in this compound and with my clinic here. A good many of my old patients from Liuho have found out where I am and come here for treatment. Then I am also caring for some of the patients at the Salvation Army Camp hospital in Chiaotung University. I was the first doctor from outside to go in there and had the obstetrical work for several weeks. Lately I have been doing general medical work. Dr. Lincoln Pan is head of resident staff there. The hospital is having to be moved now as the Japanese are taking over that university for their own use. The work will go on under the International Red Cross.

Most of our nurses are in this hospital and St. Luke's number 2 hospital for refugees. Also our technician. They are all doing fine work.

I hope that you and your family are well.

With kindest regards,

Sincerely yours,

GRACE I. CRANDALL.

23 Route de Zikawei,
Shanghai, China,
February 20, 1938.

P.S.—In speaking of our nurses and other members of our staff who are working elsewhere, I have had a good many compliments on the work of our nurses and Doctor Pan. Their work is good in spite of their limited experience, and on all sides people speak high-

ly of their trustworthiness and good spirit. They reflect the spirit of Miriam Shaw's work and example, as well as her teaching. That speaks for itself.

In regard to the Dollar Line boats not calling at Shanghai now, Mr. Davis found out the reason at the office here. It is not because of conditions, but because the members of their crews are demanding a bonus of \$300 U. S. money, each, for each trip if they come within the war zone.

G. I. C.

HARD TASKS REQUIRE GREATER EFFORTS

All men have temptations, but some are tempted much more sorely than others. With God's help all can be victorious, but some will have to struggle harder than others. Some learn more easily than others. Anyone can go about as far as he desires if he will work hard enough, but the one who does not learn easily will have to work much harder than the rest. A bag of wheat is heavier than a bag of bran and a full-grown man can lift either, but it will take much more effort to shoulder a sack of wheat than a sack of bran. These are only three illustrations of the fact that the harder the task the greater the effort required.

This applies to missions and church affairs. The work often seems very heavy, even impossible; but it can be accomplished with God's help if Christ's followers are willing to put forth the effort needed. This truth should be kept in mind regarding missions, particularly at this time. The contributions the first few months of the Conference year were encouraging, but the last three months they have not been so large and, unless there is a decided improvement, they will be less than last year. If this happens, it will be a serious affair. It appears that because of the recession the burden is heavier upon the churches. If this is so, it requires greater effort. It must be evident to all that, though the burden may be heavier, the contributions can be made not only equal to what they were last year, but far greater and that this can be brought to pass in the three remaining months of the Conference year. Are we willing to make a greater effort for the sake of the Redeemer's cause? What do you say, pastors and church leaders? What do you say, professed followers of Christ?

BOARD OF MANAGERS HOLDS SPECIAL MEETING

A special meeting of the Board of the Seventh Day Baptist Missionary Society was held today (March 20) in the Pawcatuck church (Westerly, R. I.).

The meeting was opened with prayer by Rev. H. C. Van Horn.

The members present were:

Rev. Willard D. Burdick, Karl G. Stillman, John H. Austin, Rev. W. L. Burdick, James A. Saunders, George B. Utter, LaVerne D. Langworthy, Rev. Harold R. Crandall, Mrs. Clayton A. Burdick, Mrs. W. D. Burdick, Walter D. Kenyon, Dr. Anne L. Waite, Morton R. Swinney, Rev. Everett T. Harris, John S. C. Kenyon, Rev. Herbert C. Van Horn, Elston Van Horn, Lloyd Langworthy, Rev. Albert N. Rogers.

The question of the return of Anna West to the Shanghai Mission was first taken up. Correspondence was read by the secretary.

Voted that the request of Anna West to return to the China field be granted, and she be encouraged to return as soon as possible.

Voted that Eugene Davis be notified of Miss West's contemplated return, and be allowed to return to the United States as soon as he can make arrangements to leave Shanghai.

Voted that \$35 be appropriated for the work of the Committee on the Far East and the Committee on China Relief of the Foreign Missions Conference of North America.

The minutes were read and approved.

Rev. Harold R. Crandall closed the meeting with prayer.

GEO. B. UTTER,
Recording Secretary.

OUR UNITED BUDGET

Figures

1. One hundred six days until this Conference year will be closed.
2. Four "end of month" opportunities for your treasurer to send in money for the Denominational Budget.
3. February receipts for the budget with specials \$ 1,068.80
4. Budget receipts for eight months of this year with specials 10,812.70
5. Average per month 1,143.21
6. Total last year with specials 21,749.23
7. Your church for the first eight months

8. Your church for last year _____
Needs

1. Spiritual uplift:
 - (a) Through prayer and interest back of giving.
 - (b) Through missionary zeal to carry out "The Great Commission."
2. Money:
 - (a) Certainly as much for the budget as was given last year.
 - (b) Every personal pledge to the budget paid by June 30.
 - (c) Every church giving each month for the budget, and an increase in amount if possible.
 - (d) More tithers.

Would your church like to have someone come and present the needs of the denominational financial program?

HARLEY SUTTON,
For the Committee.

WOMAN'S WORK WORSHIP PROGRAM FOR APRIL, 1938

BY MRS. T. J. VAN HORN

And he said unto them, Where is your faith? And they being afraid wondered, saying, What manner of man is this! For he commandeth even the winds and water and they obey him.— Luke 8: 25.

Hymn: "Victory Through Grace."

"Conquering now, and still to conquer, Rideth the King in his might."

Scripture: Isaiah 62.

VICTORIOUS?

How many times, in recent months, we have heard the feeling expressed that the world was never in such a wretched state, that religion and the Church are a failure and that mankind is headed for swift chaos and oblivion!

And how long it seems since Jesus said, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." "Have overcome"?

Is your Christ a victorious Christ?

Do you believe that?

At a recent meeting of women on the World Day of Prayer a prominent speaker used this story to voice her own feeling:

A certain woman was making her first visit to California. Her host was a forest ranger.

Near the close of the day, he and his wife led their guest up into the heights and showed her the magnificent vistas of mountain and valley and the forests that covered all.

Thrilled and awed by the strange and unfamiliar grandeur of the scene, she listened to the ranger's story of unceasing watchfulness lest fire should break out. Not a wisp of smoke, not a flicker of flame could be ignored. Constant fear of devastating conflagration kept the rangers ever anxious.

The woman went to bed with troubled thoughts upon her heart. She slept at last, but dreamed of raging fire. She woke in panic, stumbled to the window, and through the curtains saw the world ablaze. Every tree was flaming, every twig aglow.

Rushing to waken and alarm her hosts, she called in terror, "The world is on fire!"

The ranger led her to another window, drew aside the curtain and bade her look again.

"No, it is not a consuming fire," he said. "Be not afraid. See, it is the dawn."

Dear Lord: We humbly turn our hearts to Christ the Savior. We cling to our faith in him. We want to steadfastly hold to our confidence in his triumphant completion of the task to which he gave himself. We are seeing now, as never before, how tremendous is that task.

In this time of fear and doubt and questioning, of turmoil, confusion, and strife, may we trust that it is indeed "the dark before the dawn." We do not need to know. Our times are in his hands. But we do believe in him. Lord, help our unbelief, and keep us true to thee. Amen.

THE BLACK MADONNA

AN ESSAY FROM AFRICA
BY DAUGHTER OF ELEPHANT

My mother grew up in her father's town. He did not wish her to be married. One day mother tried to run away, but her father heard of it. Before she could get very far he had caught and brought her back. He treated her as he did his favorite wife. She was never pawned as were most daughters.

When my mother was about fifteen years old she married my father. She had two nicknames. One was *Kinganngoi*—the fame of the wild red river hog, given to her because she was celebrated for her beauty. It was in the village of her husband that she received the other. Weaver-birds-make-a-great-noise. She cooked much food for the many guests of her husband. She prepared great feasts. She it was who prepared the large sausages of ground squash seed filled with dried meat

that the chiefs of the region ate. Many women came to her to beg for food. She gave to all who asked. It was for this reason that there were always many people and the hum of many voices in the village. She became famous as a great worker and a generous person. This is the reason they gave her the nickname I have just mentioned. Many weaver birds build nests in one palm tree. There they make much noise gathering material for their nests and when watching over their young.

My mother wore a black bustle made of string that she herself prepared from the new leaves of the raffia palm. She took from fifty to seventy of these strings to form a bustle eight to ten inches long which she wore fastened to her belt of monkey skin or braided fibres. Her leaf apron was made from the leaves of the *laga* tree. This leaf apron was about two fingers wide and fastened to the belt. It was fringed at the end the length of one's middle finger. Mother boiled her bustle in iron ore slag to make it black. Her leaf apron, the one she wore to dances, she colored red with powdered or ground chips from the redwood tree.

Mother bore nine children and raised two generations of orphans. She lived to see her own grandchildren and those of the other wives of her husband. I loved my mother very much because she taught me the things of women. She taught us to be chaste. She did not allow us to go about visiting in other people's houses or go on journeys to other clans. When we children were married she gave us many presents of household goods to take with us to the village of our husbands, such as clay pots, water gourds, baskets, wooden spoons, wooden dishes. We have a proverb. It is this: *The wild vine comes to the yo yam; it passes and reaches the sweet potato.* This is to say that the luxuriant and fast growing vine representing the industrious person comes to the celebrated yo yam, meaning my mother, and then goes on to the sweet potatoes (eaten by children only), meaning her children.

There was a very shallow pit near my mother's house in which were planted two lilies. Near these were a snail shell and a stick on which was tied a bundle of leaves and sticks. There was a clay pot nearby containing water and some bark of trees. This was mother's place of healing. Many women and children came to her to be healed. She took them to this shrine and sprinkled water

from the pot on them, over the back and chest. As she did this she said, "Misfortune or bad luck you hear it from behind, good fortune reach out toward it." She prayed to the spirits to take away the sickness. She prayed to them to bring blessings to the women, that is, many children. We Basa say that children are a great blessing. Mother's search for life made her establish this sacred place. But she has found life, a better life than she was looking for when I was a child. Before she died she became a Christian. She gave up her superstitious practices. Her real name was Oh-skies. They said only in the skies was it possible to find anything lovelier and wiser than my mother.

—From *Religious Digest*.

DENOMINATIONAL "HOOK-UP"

SALEMVILLE, PA.

Recently our church had a wonderful experience in a Preaching Mission conducted by Pastor Marion C. Van Horn and young men from the School of Theology—Luther Crichlow, Paul Maxson, and Wayne Rood. Our meetings were spread over the period from January 28 to February 6. There were fourteen services that were officially a part of the mission. Luther Crichlow preached twice, Paul Maxson preached three times, and the pastor preached six sermons. Wayne Rood led a song service for each meeting and sang solos. Wayne was very efficient in making the song service support the theme of the meetings and in adding color and Christian spirit to the entire series. Other churches in the community showed splendid co-operation. The Sabbath morning service was held in the German Seventh Day Baptist church, and the Sunday morning service was held in the church of the Brethren. Meetings in all churches were well attended by all people of the community.

The Salemville Church has called Marion C. Van Horn of the School of Theology to a full-time pastorate. The Van Horns will take up their residence in the parsonage September first.

CORRESPONDENT.

FOUKE, ARK.

The Fouke Church is still alive although you seldom hear from us. We are in the southwest corner of Arkansas, almost in the center of Miller County, and are completely surrounded by rivers which sometimes over-

flow, but we are above the flood lands. In January the Sulphur River, which lies west and south of us, overflowed but no great damage was done. In February there was a flood of the Red River, which is north and east of here. There were no lives lost but many homes were under water and much damage was done, as the levee broke in several places.

The church was very happy to have one of our nonresident members with us on Christmas day. Mrs. Bernice Pierce Flanagan and husband, Mr. B. T. Flanagan of Tyler, Tex., spent the holidays with her parents, Mr. and Mrs. J. N. Pierce.

March 5, Mrs. Eva Payne and husband, her brother and his wife, Mr. and Mrs. Churchward, visited us. Mrs. Payne taught in the Fouke school many years ago. We were very glad to see her again.

Pastor W. L. Davis was unable to attend the Sabbath morning service March 12, on account of illness. Rev. E. R. Lewis, who had been doing missionary work in Texarkana, drove down here for the Sabbath services and in the absence of Pastor Davis, Brother Lewis filled the pulpit. He gave us a very inspiring sermon. He also gave a talk Sabbath afternoon during Christian Endeavor.

The social committee of the C. E. society has been quite busy keeping the church people, as well as the young folks, "sociable." There have been Hallowe'en, Valentine, and "in between" socials which everyone has enjoyed. One of the socials was held in the back rooms of the church, two in the home of Pastor and Mrs. Davis, and others in various homes.

We have an inspiring group of intermediates who will soon be the leaders of the church. We are quite proud of them. The juniors are busy memorizing Psalm 19. They are having an auto contest, and some are really "speeding."

The Ladies' Aid society is quite lonesome and also handicapped as three of their good quilters are away. Mrs. C. G. Beard has gone to make her home with relatives in Conway, Ark.; Mrs. E. G. Scouten and daughter, Hazel, have gone to spend a few weeks with daughter and sister, Mrs. Pansy Green, whose home is at Farina, Ill. Miss Hazel is also church pianist and the choir misses her. Miss Ruth Joy Fitz Randolph is filling the vacancy.

CORRESPONDENT.

PLAINFIELD, N. J.

The Plainfield Church has carried on its usual activities with many side issues since the centennial celebration, such as teas, luncheons with interesting speakers, and socials.

A get-together supper was held on the evening of March 6, followed by a social hour in charge of the young people.

Mr. Asa F. Randolph presented the appeal for the Seventh Day Baptist Building at the Sabbath morning service, March 12, and pledges were made for this cause.

We have been privileged to have Miss Anna West of Shanghai, China, with us on several occasions. She was guest speaker at the Woman's Society luncheon March 16, spoke at the Friday night meeting at New Market, to which the Plainfield people were invited, then at our Sabbath morning service, March 19, and again at New Market in the afternoon.

On the evening of March 19, a twenty-five cent supper was served in the Sabbath school room of the church, followed by a "penny fair." More than sixty people were present, who joined in the fun and helped to raise a nice sum of money for repairing the Sabbath school chairs.

CORRESPONDENT.

ROCKVILLE, R. I.

The Men's Community Club gave Rev. W. D. Burdick a social entertainment at the parish house Thursday evening. The members presented him a gift to show their appreciation of the help he has been in working with them. A social time and refreshments made up an evening to be remembered by the club.

The members of the Second Hopkinton and the Rockville churches met at the parish house and held a farewell party Sunday evening for Rev. and Mrs. W. D. Burdick, who are soon to leave for their new home at Milton, Wis. Mr. Burdick has served as pastor for the two churches for the past eight years, and has made many friends in both communities.

—Westerly Sun.

CHILDREN'S PAGE

Dear Recorder Children:

I am wondering, and wondering, and wondering what has happened to all my RECORDER correspondents, that I have only received one letter in three weeks. Are you taking a vacation, are you housecleaning, or

have you an attack of writer's cramp? Whatever is the matter I hope your recovery will be very rapid. Maybe your trouble is spring fever. I think I have a wee bit of that disease myself this afternoon, for it really does seem spring-like today, with the sun shining, the buds starting, the maple sap running, the grass springing up and changing from brown to green and robins hopping about here and there; yes, and one of my neighbors claims he saw a black bird the other day. Do you suppose he did or was he just having a bird dream? Surely, if letters from some of my RECORDER boys and girls do not reach me soon I'll have something much less pleasant than an attack of spring fever. So take pity on me and write; please do. Those who have spent today or other days in the "sugar bush" perhaps can tell me what they did and how well they enjoyed it. Perhaps some of you have had funny or interesting experiences lately; why not tell me about them? And remember that I am not the only one who is disappointed when your letters do not appear. While I'm hopefully waiting for letters I'll write for you a true story which I'll call—

HERO DAN

For many years there was no railroad nearer than ten miles to the farming community in which Dan lived. But at last a branch road was built less than three miles away, and finally, wonderful to relate, a railroad ran directly by the little country schoolhouse Dan attended. That was a happy day for Dan and his schoolmates and they never grew tired of waiting for the trains and watching them as they whizzed by, and more than once, I am sorry to say, it was necessary for his teacher to remark, "Dan, I wish you would forget the trains for a little while and attend to your lesson for a change." And he was not the only one by any means who had to be thus chided.

At the time of our story Dan was, I believe, about nine years old. Besides two older brothers, whom he considered quite grown up, he had a little brother, Leigh, about three. Leigh was a bright, cunning little fellow and Dan was very fond and proud of him. As for Leigh, he thought there was no one in the whole world quite as fine as brother Dan, and he was never happier than when he could be with him. The time seemed very long to the little fellow when Dan was at school and he

often asked, "When will I be old enough to go to school with Dannie?"

One warm, pleasant day, when his mother was busy in the kitchen, little Leigh decided in his own mind that he was quite old enough to go to school; at least that it was time for Dannie to come home, and it was up to him to go and get him. He must have realized that Mother and Father would not approve of his going for he neglected to ask permission, and instead of going directly down the road the short distance to the schoolhouse where Father would be sure to see him, he crawled under the fence across the road and ran directly to the railroad track, evidently planning to follow it to the schoolhouse. But when he was only about half way there his pet kitten came trotting along ahead of him. "Tome here, Titty," he cried, and picking her up he sat down on the track and began to pet her.

Now at the schoolhouse, Dan had just glanced at the clock and found it was just about time for the afternoon train to go by. Yes, he could hear it whistle in the distance. The door was open and he could look directly out at the track, and he had no sooner looked than he saw little Leigh sitting directly in the middle of the track. With a scream of fright he sprang from his seat and ran for the door.

"What are you doing?" said his teacher, sternly. "Come here to me, Dan."

But Dan didn't even hear her. He was thinking of nothing but his dear little brother whom he must save. He had no thought of danger for himself. He stumbled down the steps, crossed the road, climbed the fence and dashed madly down the track. He reached Leigh just ahead of the train. He had no sooner dragged the child to safety than the train passed, so near them that they felt the engine's hot breath.

"Oh, Brother, Brother, why did you do it?" sobbed Dan. "You almost got killed." And Leigh sobbed, too, though he was suddenly too frightened to fully realize what it was all about.

When everyone called Dan "a real little hero," he only said, "I had to save Brother, didn't I?"

Well, RECORDER boys and girls, I wonder if some of you do not know of a boy or girl who is brave like Dannie. If you do, why

not write and tell all your RECORDER friends about it? Or perhaps you have read stories about brave deeds. If you have, write them in your own words and send them to me for the RECORDER.

And don't forget, boys and girls, when you are thinking of bravery, that the boy or girl, or man or woman who continues to lead a true, good, Christian life, who is honest, unselfish, and kind even when tempted to do wrong is the finest kind of hero.

Lovingly your friend,

Mizpah S. Greene.

Andover, N. Y.,
March 20, 1938.

LETTER FROM REV. GEO. B. SHAW

Editor of the Sabbath Recorder,

DEAR BROTHER:

On the last afternoon of Susie Burdick's life I said to her, "Susie, you and I are beginning to get old." She replied with considerable emphasis, "But I don't admit it." She refused to grow old and she refused to retire.

On the other hand, I admit that I am old and I announce that I have retired. However, you may be interested to know that I have preached every Sabbath but one since we left West Virginia. That Sabbath we spent at Roswell, N. M., on our way to Arizona.

One Sabbath we were in Farina, Ill.; one Sabbath in Riverside, Calif.; and the rest of the time in Phoenix, Ariz. In Phoenix the service was not very formal or the attendance large. Sometimes we met in the out-of-doors at South Mountain, Stewart's Mountain Dam, Granite Reef Dam, Paradise Valley, or elsewhere, but otherwise at the home of Dr. and Mrs. George Thorngate.

Last Sabbath the meeting was at the Thorngate home. Those present were Dr. and Mrs. Thorngate and four sons; Mr. and Mrs. Nichols and Mrs. Vars of Bradford, R. I.; Mr. and Mrs. Heminger and son and daughter, recently removed from Boulder, Colo.; Mrs. W. E. Hancock and daughter Lois; Mrs. Mix, a neighbor; Miss Miriam Shaw, who is caring for a patient at Camelback Inn; and Mrs. Shaw and I.

Doctor Thorngate led the meeting, as usual. Mrs. Heminger played the piano, and I preached from Isaiah 45: 22. Mrs. Heminger is a daughter of Rev. and Mrs. D. B. Coon

and a graduate nurse, working at her profession.

Others who usually attend are Mrs. G. M. Sayre and Mr. and Mrs. Arlie Davis.

I have conducted the funeral of a neighbor in Phoenix and also spoke at the service for Miss Susie Burdick at Glendale, Calif.

We are now, March 14, with the Stillman family at 6918 Abiline St., Houston, Texas, where we plan to stay for a few weeks.

Fraternally,
GEO. B. SHAW.

OUR PULPIT

OUR HIGHLAND HERITAGE

BY REV. ALBERT N. ROGERS

(This sermon was delivered at Waterford upon the pastor's return from a week's visit to Alfred, N. Y.)

Suggested Scripture: 1 Kings 20: 22-30; Luke 10: 30-37.

We live on the seashore. Alfred is in the highlands, for only a few miles from that village is Tiptop, one of the highest points on the Erie railroad. In the days of Ahab, king of Israel, the people of the hills were not friendly with people of the plain; they accused them of having false gods, and even today if there is someone whose standards we despise we call him "Philistine!"

The gospels of Luke and John give several illustrations of Jesus' very different attitude toward the Samaritans, who were the descendants of the non-Israelitish tribes in the land of Canaan. He gave his best self to a Samaritan woman, even though Jews had no dealings with the Samaritans; he told the story of a "Good" Samaritan—probably unheard of in Judea; and the writer of the third gospel specifically points out concerning a certain leper—the only one of ten healed who returned to glorify God—that he was a Samaritan.

The interesting relationship of our own community to Alfred—church, village, and university—through more than a century, is a happy illustration of friendship between people of the hills and people of the plain, if you will. It illustrates how far the church, through the genius of its Founder, has progressed beyond the narrow attitude characteristic of the Israelites in Ahab's time and seen more clearly in our own day in economic affairs and in the rivalry of nations.

I have had no time to go deeply into the history of this relationship of Waterford and Alfred, but a few names will serve to recall for you this long-range, long-time experiment in brotherhood of which I am speaking.

Perhaps the most prominent son of this church, in its history of one hundred fifty-four years as a separate body, is William Augustus Rogers, an eminent physicist and astronomer in the middle of the last century. We recall that Dr. Corliss Randolph dwelt at length upon his life in the historical paper he delivered at our anniversary in 1934. William Augustus Rogers taught at Alfred University from 1857 till 1868, before Harvard called him away to serve her for a term of years, at the expiration of which he became a member of the faculty of Colby University (now Colby College), in Maine. The following quotation from the recently published "Historical Papers" of the Eastern Association will tell us more of this son of Waterford. His work at Alfred attracted attention with the result that "when Harvard University looked about for some one to undertake that one-sixth part of the German Survey of the Northern Heavens allocated to her, she invited Professor Rogers to undertake this task. He accepted the invitation. His report was far more full and complete than that of any of the five European universities to whom the other five sixths of the project were allocated.

"Upon the completion of this task, he was offered the chair of Astronomy at Harvard, which he declined, modestly feeling that he was not sufficiently qualified for such a full professorship." (p. 69, Section on Deceased Leaders, prepared by Corliss F. Randolph.) At the time of his death he had just accepted a call to return to Alfred to head the department of physics. The Rogers Observatory which stood for many years on the Alfred campus was named for him, and the Babcock Hall of Physics, for many years one of the key buildings of the school, but more recently destroyed by fire, was built to conform to his plans for his future work there. Professor Rogers has a son, Arthur Kenyon Rogers, who was professor of philosophy at Alfred for some years and subsequently became a leading philosopher at Yale. A sister, Julia M. Rogers Powers, resided in New London within the memory of some here present and contributed generously to the Alfred endowment. Their father was Deacon David Rogers,

for long years a substantial member of the Waterford Church.

Another name which serves to illustrate our highland heritage is that of Ann M. Rogers Lyon. She was born and brought up within sight of our church and was a woman of considerable talent and means. She was active in relief and reconstruction work at the time of the Civil War and gave to Alfred University the sum of \$10,000 to found a professorship in industrial mechanics in memory of her son, George B. Rogers. Unless I am mistaken the present incumbent of that chair is Professor E. F. Hildebrand who with his family visited Waterford a few summers ago. Dr. John Champlin, who married into the Lyons family, as a live alumnus is still an active supporter of Alfred.

Many other names interest us as we survey our subject. There is David R. Stillman, father of our own Lillis Stillman Rogers, for forty-three years an honored trustee of Alfred University. He was also business manager; and, on occasion, office editor of the SABBATH RECORDER, after it was purchased from Rev. George B. Utter, by the American Sabbath Tract Society. The SABBATH RECORDER was started in New York City in 1844, and supported partly by Waterford money. There is the name of Lester Courtland Rogers, who was born and brought up in this community and who taught for many years in Alfred, enjoying a wide reputation as writer and lecturer. I have read to you on another occasion his poem about the Waterford fishermen of Jordan Cove, overlooking which still stands his boyhood home.

I cannot refrain from mentioning in this list Dr. Ella R. Swinney who bequeathed to Alfred a little money and the greater honor of the life of an alumna spent in humanitarian and missionary work. I mention her and her brother, Rev. L. R. Swinney, not because they ever lived in Waterford, but because they were undoubtedly relatives of our own Swinney family. The name of George H. Babcock is of interest to us also because he was one of Alfred's most generous contributors and because his grandchildren have recently intermarried with the Chappell family living in our community.

Of course the brightest star in our current history is Boothe C. Davis, who was pastor of this church from 1890 to 1893, ordained in this church August 12, 1892, and president

of Alfred University for more than a third of a century. I will quote a paragraph from his letter written to us when misfortune prevented his attendance at our anniversary celebration.

When I left Waterford in 1893, the church gave me a special gift of money with which to buy a study desk and a revolving book case. These have had a favored place of use in my study at Alfred, serving not only through my pastorate, but for the thirty-eight years of my presidency of Alfred University. Nearly all of my sermons and addresses have been written on that desk.

Dr. A. E. Main who served briefly as president of Alfred and for many years as dean of the theological department also preached in Waterford for a time. The present dean of the school, Rev. A. J. C. Bond, spent a summer here occupying the pulpit and winning his way into your hearts. Duane Ogden, Carroll Hill, Everett Harris, and the present speaker were all students at the Alfred School of Theology before coming to this church as pastors and continuing their study, as did President Davis, at the Yale Divinity School. We may remind ourselves that certain individuals in Waterford assisted in the organization of the Seventh Day Baptist Education Society which established and has maintained the school for the training of ministers in connection with the academy then already existing at Alfred.

I have suggested only a few names; there have been other bearers of this inter-twining tradition. Sons of Doctor Chipman, long the family physician of many of you, attended Alfred; at least one member of the Brooks family worked in Alfred for a time; many of us have been there to Conferences; and many others there may have been of whom I have not yet learned. Through Alfred, Waterford has extended her strength; through Waterford, Alfred has extended her strength, and each has been the stronger for the relationship.

The pertinence of such a tradition as I have traced is seen in the total eclipse within our own day of a university like Heidelberg. Intellectual center of western culture for nearly half a thousand years, it has lost its glory because of the limitations imposed by the present government in Germany. Let us strengthen our roots in Alfred against such a day in our own country! Her song expresses her spirit better than her rules and regulations:

Nestled away 'neath the Empire State hills
Mid the watch-care of sentinel pines.
Stands the pioneer college of western New York,
Alfred, the mother of men.
Hail to thee, Alfred, thou guide of our youth,
Sweet, benign Mother, all hail!
Sing out thy anthems of duty and truth—
May thy clear ringing music ne'er fail.

Let us magnify the God-centered idealism which founded Alfred and which has attracted not a few of our own sons and daughters to her. President Jonathan Allen declared at the fiftieth anniversary of that institution (The centennial was celebrated in 1936) "Colleges are like the united drops of many a rain, that, swelling into great rivers, become ministries to man, bearers of civilization and progress." Alfred is still doing pioneer work in education. The common loyalties of Alfred and Waterford, together with the loyalties of other denominations and their interests—educational and otherwise—are the mortar out of which we can best hope to build the new Church of Christ, the united Church, which must surely be built.

Alfred offers to this church future leadership as she has in the past, cultural leadership, it may be prophetic leadership. We may continue, if we choose, to give her the support she has enjoyed from our fathers. No more need people of the hills and people of the plain array themselves against each other. Helping each other as brothers, they come under the fatherhood of the living God.

Waterford, Conn.,
February 20, 1938.

JOY IN GOD

BY NELLIE REIMERS KIMSHEL

And not only so, but we also joy in God through our Lord Jesus Christ. *Romans 5: 11.*

In the eighth and ninth verses of this fifth chapter of *Romans* we are told of the great love of God to us as shown by the giving of his Son for our sakes, and that because of this we are saved. Now that is wonderful and we are very grateful to our dear Father for saving us in this way. To be saved from the wrath to come is something we all desire, and to be saved from the sinful desires that once controlled us is indeed blessed. So we sing heartily, "Saved to the Uttermost" and "Jesus Saves" and many other dear old gospel songs telling of the wonderful salvation which has been accomplished in our lives.

WONDERFUL SALVATION

This salvation is wonderful. There never was anything so wonderful before. It is a miracle to turn water into wine, as Jesus did, or to bring calm to an angry sea, or to heal lepers, or make blind people to see; but it is much more a miracle to take a hardened sinner who curses God and man and do something to his heart that causes him to turn about and fall in love with his God and his fellow men. Then to see that man's face light up and soften with the love of God is beautiful. There is no such loveliness in any flower or sunset or landscape. Yes, to me this is the greatest miracle of all.

JOY IN GOD

Now this is what Paul is trying to bring to our attention in the eleventh verse, "And not only so, but we also joy in God." We find pleasure in something that once was dry and distasteful to us. We love the things that once we hated. *We joy in God.*

You might look long at some so-called Christians and never discover by the looks of their faces that they were ever saved. It is one thing to be saved, but it is another to rejoice about it, and not only for a day or two after it has been accomplished, but always, day by day, in sunshine or sorrow, in the shadow or the blessed sunlight, in sickness or health.

Yes, we as believers in that blessed salvation and partakers of it should joy in God, and we do joy in God. We cannot hide it. Others will see it. That joy is so great that nothing can cover it. Even death of loved ones cannot dampen that joy which we have in God.

CHRISTIAN JOY

The command to "Rejoice evermore" is not necessary to a Christian. It would be impossible for him to do otherwise. Some rejoice in their possessions, and when they are taken from them their hearts become so heavy and the outlook so black that they seek death to end it all. Some rejoice in some loved one, and when that person suddenly has a turn of mind and goes back on them their disappointment is more than they can stand. Some rejoice in their youth and vigor and boast of their strength, but later in years when all this is gone and they feel their weakness, all joy is gone out of their lives. But *we joy in God*—one who is everlasting, eternal, never

failing, all sufficient. He never fails. Therefore our joy is full. We shall never want for something in which to rejoice. As long as God exists we will joy in him.

"In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Psalm 16: 11.

Middletown, Conn.

HOME EDUCATION

WATCH YOURSELVES

BY MARY STARCK KERR

"I hardly know what to do about the children," said Mrs. Brock to her mother, who was visiting her for a few days. "Helen is getting so gushing and self-conscious in her attitude toward visitors, that I can't allow her to come into the room when we have company, and Dick is so rude that he is not fit to associate with older persons, either."

"Watch yourselves," said her mother.

"What do you mean, Mother?" asked Mrs. Brock, astonished. "What *can* you mean!"

Her mother smiled. "I am just giving you the remedy that I discovered when I was a young mother like you, and had four little children who must become acceptable members of society."

Mrs. Brock was still puzzled. But that afternoon, when the doorbell rang, and she saw from her window that Mrs. Andrews, president of the Woman's Club, was at the door, she put on a little powder, and her best company smile, before going to the door. "Oh, Mrs. Andrews, I am so glad to see you," she said, clasping Mrs. Andrews' hand warmly, and she would have said more, had she not caught a glimpse of her mother's face and the amused expression in her eyes. Then she glanced in the mirror, and noticed that the expression she herself was wearing was really quite like the one for which she had been criticizing little Helen.

Mrs. Brock immediately became her natural self, and when she saw Helen peeping wistfully at them from the partly open door of the adjoining room, she called her in and introduced her to the visitor. A little later she excused the child to do an errand.

"I see what you mean now, Mother," she said after the visitor had gone. "I had not realized that I was putting on company manners and perhaps being a little careless of everyday courtesy, at times. And since I think

of it, Dick, Senior, has a habit of treating many of his men guests with bluff familiarity, calling them 'old top' and 'you big guy'. This may be all right for him with life-long friends, but when it is imitated by his little son, it does not sound at all pleasing."

Dick was quite chagrined when Mrs. Brock told him about her experience that day, and like her, he was very willing to correct his own manners. Their friends, moreover, seemed to like them better after they had made the change, and they were soon able to see an improvement in Helen and Dick.

"Of course the children will imitate us," Mrs. Brock said to her husband some time afterwards, "and as long as they do, it shows that they admire us, and think us just about right. It is quite a responsibility, isn't it?"

"Shucks!" he responded, but he smiled and kissed her.—*National Kindergarten Association.*

HYMN FOR THE AIRMEN

BY MRS. PHILA B. SMITH

Oh, thou who rulest earth and sea,
As lift our wings in eager flight
Our hearts we lift in prayer to thee;
Be thou our pilot day and night.
We pray thee grant thy sheltering care
To those in peril in the air.

Though circling suns obey thy will,
The frailest blossom knows thy face;
Then we will own thy sovereign power
And pledge our flight upon thy grace.
Serene in faith within thy care
To brave the perils of the air.

Be thou beside us o'er the deep,
Who holds the sea within thy hand.
Lend steadfast eye and quiet mind
To meet the dangers of the land.
In wind and storm we lift our prayer,
Direct thy ships that cleave the air.

Or if thine Angel sudden calls
Our souls to their immortal flight,
Oh, let us wing in joy to thee
And guard our loved, when falls the night.
Then ours the bliss thy love to share
Beyond the perils of the air.

I remember one night when the Bible was the driest and darkest book in the universe to me. The next day it was all light. I had the key to it. I had been born of the Spirit. But before I knew anything of the mind of God in his Word I had to give up my sin.

D. L. Moody.

EVENING MEDITATION

BY MADGE B. CONYERS

The daylight fades—
 All the lovely hues of a summer sunset
 Are blended into the royal cloak of night.
 It envelops the world.
 I wait beside the restless sea,
 Watching the ceaseless waves roll in
 And lap softly on the shore.
 Farther out, the wrinkled surface
 Undulates in tranquillity.
 The dusk deepens into darkness—
 Far above, I see the evening star;
 Then others hasten to lend their beauty
 To the night—even as diamonds
 To sparkle on its ebony cloak
 Whose thick folds do seem to sweep the waters
 And cause them to move.
 This black garment, studded with heavenly gems,
 Is a symbol of the Great Unseen
 Who—as I would fain believe,
 Wraps this mantle over his face
 And descends to earth
 With all the glory of the firmament
 Shining in his wake—
 As if to illumine the celestial staircase
 Which links this world to the next.
 The palm fronds bow in reverence as he passes,
 Swayed by the gentle swish of his robe;
 And I, uplifted by the Divine Presence,
 Seem to gaze beyond—into eternity—
 When I shall be like him,
 And shall see him face to face,
 To be filled with wonder, adoration, and praise
 forever—
 When I shall sing "in that City Foursquare";
 For an infinity of infinities—
 To worship my King!

Cleveland, Ga.

OBITUARY

AMBUEHL.—Adolph Ambuehl, who was for many years a resident of Farina, Ill., died at his home in the village January 6, 1938.

He was united in marriage with Emilie Soldner. Eight children were born to the union, four of which survive. Among the survivors are: Mrs. Leta Rogers and her daughters June and Gene, who are members of the Seventh Day Baptist Church at Farina. Funeral services were conducted at St. John's church (known as the Ambuehl church) Thursday afternoon, March 10, by the pastor of the church, Rev. Mr. Schieler, who was assisted by Rev. Claude L. Hill, who was for twelve years a neighbor of the deceased, and burial was made in the Ambuehl Cemetery.

C. L. H.

PETTITE.—Mrs. Frances Josephine was born March 30, 1860, in the town of Genesee, N. Y., and died at the home of her daughter, Mrs. Ferris Whitford of Little Genesee, March 5, 1938.

Her father was John Marshal Crandall and her mother was Lydia J. Crandall Bennehoff. She is survived by one son, Earl L., of Buffalo, N. Y.,

and three daughters: Mrs. Fred Lewis of Bolivar, Mrs. Bert Baldwin of Bolivar, and Mrs. Ferris Whitford of Little Genesee; also eight grandchildren and three great-grandchildren. She had been a member of the Seventh Day Baptist Church here for fifty-six years.

Funeral services were held at her home Monday, March 7, and burial was in the local cemetery. Her pastor, Harley Sutton, officiated.

H. S.

PIERSON.—Phillip Allen, two month old son of Mr. and Mrs. Leonard Pierson of Dodge Center, Minn., died March 14, 1938.

Besides the disappointed and sorrowing parents, two young brothers, Paul and David, with many other relatives survive him. The farewell services were in charge of Pastor Charles W. Thorngate, and burial was in Riverside Cemetery.

C. W. T.

SEARCEY.—Addie House Searcey, daughter of Ed. and Julia House of Tichnor, Ark., was born January 20, 1865, and died at Nady, Ark., January 30, 1938.

She was married to Mr. Harvey Searcey January 20, 1880. They always lived on Little Prairie, near Nady, Ark. The Searceys were Sabbath converts and loyal members of the Little Prairie Seventh Day Baptist Church, conscientious Christians, fathers, and interested supporters of denominational work.

Mr. Searcey died July 1, 1926. Mrs. Searcey is survived by two sons and grandchildren. The sons, George and Willie, are converts to the Sabbath and have been Seventh Day Baptists for more than thirty-five years. MRS. C. C. V. H.

RECORDER WANT ADVERTISEMENTS

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

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THE LOVE OF GOD

It is so great that he withholds not his very best. His only Son; so deep that it reaches the depth of human need; so wide that it includes the world; so far-reaching that it embraces eternity. Thus, we see the boundless length and breadth and height of God's love, which cannot but make us aware that he is our Savior in no restricted, uncertain sense. He not only forgives our sins, but is willing to go farther than that—"to cleanse us from all unrighteousness."

—From the Upper Room.

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