

located, and our plans are now going forward to build a house approximately 20 x 30 on or near the public highway, a mile distant. At some future time we shall give further information of our progress.

We still operate as a Sabbath society, but we hope in the near future to organize ourselves into a church. If any reader desires to give or lend any religious books to our library we shall be glad to receive them.

Best wishes to all of our friends for 1938.

J. B. CONYERS.

HONOLULU, HAWAII

We have been here since December 13. We are having a most delightful time in this beautiful land. If any of the folks should go back to China I wish they would get in touch with us at the Moana Hotel.

WM. M. DAVIS.

OBITUARY

BOND.—Emery Bond, son of Levi D. and Victoria Arnold Bond, was born in Upshur County, W. Va., February 6, 1869, and passed away November 25, 1937, after a long period of failing health.

At the age of sixteen he was baptized and joined the Lost Creek Seventh Day Baptist Church. He was united in marriage with Miss Rena Randolph May 24, 1893. To this union two sons were born: B. Randolph Bond and Carroll A. Bond.

Mr. Bond's quiet exemplary Christian life won him many friends. They with his family and the Church with which he was identified so long mourn his passing.

Farewell services were conducted at the house and church by his pastor, E. F. Loofboro, and he was laid to rest in the Lost Creek Cemetery.
E. F. L.

COON.—Charles M. Coon was born February 20, 1860, and died in the Bethesda Hospital, Hornell, N. Y., December 6, 1937. He was the son of Aaron and Marie Burgess Coon and was born in Iowa. Later he returned with his family to De Ruyter, N. Y.

On February 24, 1885, he was united in marriage with Clara Belle Ellis of Lincklaen, N. Y. To them were born two children, Melvin E., and Maud. In early life he united with the De Ruyter Seventh Day Baptist Church. He served the church not only as a faithful member but for a number of years as deacon. In 1903 he moved to Alfred. He transferred his membership and here served in the same faithful manner that he had always done. He was industrious and ever ready to do some one a kindly deed. He lived his Christianity.

He is survived by his wife, by his son, of Rochester, N. Y., and by four grandchildren.

Farewell services were held from his late home in Alfred, by his pastor and he was laid to rest in the Alfred Rural Cemetery.
A. C. E.

DAVIS.—M. Wardner Davis, born April 12, 1865, died December 4, 1937, at the home of his daughter, Mrs. Alberta D. Batson, Salem, W. Va. Extended obituary will be found elsewhere in this issue.

HURLEY.—Eva M. Hurley, daughter of Dennis and Elizabeth Jane Davis, was born at Jackson Center, Ohio, July 21, 1863, and died at Riverside, Calif., December 5, 1937.

She was converted and joined the Seventh Day Baptist Church at Garwin, Iowa, in early girlhood and remained a loyal Sabbath keeper through life.

She is survived by her husband, Theo. S. Hurley; a sister, Mrs. Nettie J. Thompson; two sons, Frank A. and Loyal F.; five grandchildren and one niece.

Funeral services were conducted by Rev. E. S. Ballenger assisted by Mr. Robert Henry. Interment was in Montecito Park.
E. S. B.

JONES.—Charlana Martin Jones was born March 24, 1857, and died December 13, 1937. She was the daughter of Roxalana and Robert Henry Martin and was born in Riceville, Pa. At the time of her death Mrs. Jones was living with her daughter, Sara Esther, at Hastings-on-Hudson, where Miss Jones teaches.

On November 1, 1882, she was united in marriage to Ira Wallace Jones of Wellsville, N. Y. Mrs. Jones was a faithful member of the Alfred Church and a loyal worker in the Ladies' Aid and Evangelical societies.

Farewell services were held at her home and in the Alfred church, where her pastor officiated. Interment was in the Woodlawn Cemetery in Wellsville.
A. C. E.

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.

"SERMONETTES" for Sabbath Reading, ten cents. Also Hebrew taught by correspondence. Send 15 cents for first lesson. Miss Lois R. Fay, Princeton, Mass. 11-1-31t

FOR SALE—Seventh Day Baptist Game. Played similar to "Authors." Mimeographed on cards with directions. 15c per set postpaid. T. R. Sutton, 425 Center St., Dunellen, N. J. 1-10-2t

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

The Sabbath Recorder

Vol. 124

JANUARY 24, 1938

No. 4

THE SUNDAY AND GOD'S HOLY SABBATH

By RILEY G. DAVIS

Since nothing in God's holy Word
For Sunday rest is found;
Its claims adverse to his command
Seem woefully unsound.

No Bible proof in its defense
Can saint or sinner find;
But God has named the seventh day
The Sabbath he designed.

In this authentic Sabbath rest
We cheerfully confide;
The emblem of a future rest
He proffers to provide.

From such a precept for mankind
We dare not turn aside,
And marvel, since its sacred claims
Are constantly denied.

The Sabbath day of all the years
God's love has made secure;
Should be observed with true delight
His favor to assure.

Des Moines, Ia.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

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Vol. 124, No. 4

Whole No. 4,756

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

Sabbath Signs The friend whose letter stimulated the writing of "Sabbath Signs" editorial in last week's RECORDER expressed the sentiment that there is lack of indications that "we are much interested in the Sabbath," and that "some of our leaders, when they have a chance, hide their candle under a bushel." Instances of this were pointed out.

While this editor is willing to admit his faults in policy, and failure to make the SABBATH RECORDER what he wants it to be, he is not ready to admit or believe that any Seventh Day Baptist leader is consciously hiding his light under a bushel. Perhaps the light is not always as bright as it ought to be; perhaps often there is a hesitancy to hoist the candle onto a high candlestick; but our ministers and other leaders, this editor believes, are ever ready to give the reason for the hope within them, and to testify for the Sabbath truth. One can't always be blurting, "I am a believer in God's Sabbath" or "Hear ye the word of the Lord" on this Sabbath question. We are stewards of God's Sabbath and it is required of a steward that he be found faithful.

But after having made this defense of our leaders, there does remain underlying the criticism a fact too apparent—that none of us is living this truth in as large a sense as is possible and good, and the fact also that we are not pressing upon the Christian Church the value and importance of the Sabbath as insistently as we should. Doors are still open to us and the candle is still in our hand. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

A LETTER FROM LEONARDSVILLE, N. Y.

DEAR EDITOR VAN HORN:

Perhaps the readers of the RECORDER would be interested in learning about our meetings here at Leonardsville. We are grateful to the Missionary Society for assisting us by bringing Rev. Ralph Coon here for the two weeks. We were glad to report that the offerings here and at De Ruyter more than paid his expenses.

Preceding our meetings here, there had been evangelistic campaigns in the Baptist Church in Unadilla Forks, a few miles to the north of us, and at West Edmeston, a few miles to the south, to both of which the people of this community went in considerable numbers. So when our meetings started, there was already an interest aroused. We also should mention the growing interest manifested in our prayer meetings from house to house during the past year or more.

The attendance at our meetings was good, except for one or two nights when the weather was very bad. Average for all the meetings was close to fifty. There seems to be manifest a hunger for spiritual food, such as I have seldom seen in a community. I wonder if this is not increasingly so throughout the country. People are everywhere seeking for a true knowledge of the Word.

Afternoons were spent calling. One afternoon Brother Coon spoke by invitation at the school assembly. One Sabbath morning sermon was given to presenting the beliefs of Seventh Day Baptists. Special music was provided at most of the services by local musicians. Of especial interest was that provided by the school glee club on one evening.

Results of such meetings cannot be set down in terms of numbers. There was a deepening of religious life and experience. There were earnest prayers offered to God for

definite objects, some of which have been granted. Others, not yet. Many expressed themselves as desirous of prayers for themselves or others. A goodly number signed cards saying they wished to give themselves as servants of Christ. Several of these were making this expression for the first time. We need your prayers that the results of these meetings may be continued, and that every one who made some decision for Christ in these meetings, may be kept faithful.

PAUL S. BURDICK.

December 26, 1937.

EXCERPT FROM A PERSONAL LETTER

... Carrie Jacobs Bond has said, "A friend is a gift you gave yourself." And, Mr. Van Horn, that is just the way I feel about my Seventh Day Baptist friends. The time was when I hesitated to take a certain step because of the friends I'd lose thereby. You know I didn't lose one whose friendship really counted, and, oh, I've made so many new ones! Really, though, I feel that I shouldn't say "I made them," but rather that "God gave them to me."

That seems to be God's way, doesn't it; and how I praise him for it. I should never have learned to know some of you Seventh Day Baptist folks otherwise. Again I say, "this Christmas I thank God for my new friends. . . ."

May the new year bring you renewed strength, and a greater assurance of his presence with you as you depend on him more and more each day.

Sincerely,

[The writer of the above, a teacher, accepted the Sabbath a few years ago and is one of the most loyal, devoted workers in one of our larger mid-western Seventh Day Baptist churches.—EDITOR.]

MISSIONS

THE FELLOWSHIP OF PRAYER FOR 1938

The booklet for the 1938 Fellowship of Prayer is just out. Copies of this have been mailed by the missionary secretary to the pastors and church leaders.

This year, in addition to the Fellowship of Prayer, a booklet entitled, "Lenten Devotions for Young People," has been prepared. Both

of these are published by the Commission on Evangelism and Devotional Life, 297 Fourth Ave., New York City.

These booklets arrange devotions for six weeks, March 2 till Easter, April 17. For some years past several million Protestant Christians have used the Fellowship of Prayer and have been helped thereby. The booklets may be used by individuals or by groups.

Dean Willard L. Sperry of Harvard Divinity School is the author of the booklet this year. In the introduction he says:

The general theme for our Lenten meditations this year is suggested by a verse in the fourth chapter of Saint Paul's Second Epistle to the Corinthians: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

The trouble with most of us Christians is that we do not read our gospels constantly enough. The Bible is not a plateau; it is a mountain range, and its summit is the record of the deeds and words of Jesus.

What better use can we make of our few moments each day during Lent, than to try to see Jesus still more clearly. The longer we live, the more we realize how imperfect our vision of that figure is. We see in him what tradition and habit have taught us to see. We come to him with our minds made up as to what we wish to see, and our vision is thereby warped. We are slow to admit that he is right and we are wrong. The readiness and the ability to see Jesus as he is require of us conscious self-discipline.

QUARTERLY MEETING OF THE MISSIONARY BOARD

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held January 16, 1938, at the Pawcatuck Seventh Day Baptist church.

Prayer was offered by Rev. Albert N. Rogers.

There were only five of the twenty-eight members of the board absent. Those present were:

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

The quarterly report of the treasurer and a statement of condition were received and ordered recorded.

The quarterly report of the corresponding secretary was presented, approved, and ordered recorded. It follows:

CORRESPONDING SECRETARY'S QUARTERLY REPORT

As corresponding secretary I would report that the week following the last regular meeting of the board I went to De Ruyter, N. Y., and attended a meeting of the Religious Life Committee of the General Conference on Thursday, and the following Sabbath was spent with the De Ruyter Church. November 13 to 15 a trip was made to Plainfield, N. J., at which time I attended a meeting of the Committee on the Seventh Day Baptist Building, a meeting of the Tract Society, and a conference of the pastors of our churches in New Jersey and New York City. The last week in November I went into the Western Association, preached to the Hebron churches, and held conferences with denominational leaders in Alfred, N. Y. The last week in December was given to the mid-year meeting of the Commission held in Plainfield, N. J. The first week in January I attended the annual meeting of the Foreign Missions Conference held in Toronto, Canada.

Considerable time has been given to promoting the Preaching Mission. As usual, the correspondence of the board and matters growing out of the same have been given careful attention and material has been furnished for the Missions Department of the SABBATH RECORDER. Sermons and addresses have been delivered in Rockville and Ashaway, R. I.; De Ruyter, N. Y.; Hebron and East Hebron, Pa.; and Waterford, Conn.

Respectfully submitted,

WILLIAM L. BURDICK,
Corresponding Secretary.

Ashaway, R. I.,
January 16, 1938.

John H. Austin, chairman of the Missionary-Evangelistic Committee, reported that the committee had not met during the last quarter.

The corresponding secretary read a letter from Rev. Verney A. Wilson of Hammond, La., asking that the board find some way to do more work in the Louisiana field.

The secretary reported that no definite plan had been found to furnish a pastor for the Little Prairie Church, but he said the committee to whom the problem had been referred, had not met. The problem seems to be one of finance.

Rev. Everett Harris said that the American Tropics Committee had met and discussed the problem in the Jamaica field and South America.

The corresponding secretary said that the older Hargis boy had been returned to the United States for his education.

Voted that the offer of the Memorial Board to loan \$125 to the Missionary Society for the Bath Church in Jamaica be accepted.

The treasurer reported that the Georgetown Church had been sold at a price which is about the same as that carried on the books of the society, \$2,500. Already about \$1,500 has been paid on the deal.

Rev. Harold R. Crandall, for the China field, said the committee had met. He made the following report:

Your Committee on China had a meeting last night, when conditions in China and matters pertaining to missionaries were discussed at length.

We recommend that in view of future needs and inevitable calls that will come from the stricken land, a committee be appointed to cooperate with proper agencies for relief in China.

We further recommend that the corresponding secretary look into the matter of possible arrangements regarding Miss Anna West spending some time among our churches in the East and in study.

Respectfully submitted,

HAROLD R. CRANDALL,
Chairman.

January 16, 1938.

Voted that the recommendation regarding the appointment of a committee be approved, and that the China Committee be named as the committee.

Voted that the recommendation concerning Miss West be adopted.

Karl G. Stillman reported for the Ministerial Retirement Committee as follows:

Pension payments of \$10 each per month have been continued to Mrs. George P. Kenyon, Rev. L. J. Branch, and Rev. R. R. Thorngate as formerly. A reserve fund sufficient to continue these payments for four months is on deposit at the Washington Trust Company, with no changes contemplated.

Respectfully submitted,

KARL G. STILLMAN,
Chairman.

The report was accepted and ordered recorded.

Voted that the Missionary Board express its appreciation of the services rendered by the New York City Church at the hands of its pastors in past years during the summer months; also its appreciation of the recent New York City's offer of its pastor's service for one month this coming summer, and the

board's regrets for the more recent withdrawal of the offer because of the pastor's resignation. Accompanying this expression is our regret also of the loss to the church and to our work on the boards in the resignation of Pastor Skaggs.

The report of the Investment Committee was made by Karl G. Stillman. It was accepted and ordered recorded.

The following resignation was received:

To the Board of Managers of the Seventh Day Baptist Missionary Society:

As I am to reside in Milton, Wis., after the first of next April, I present my resignation as president of the Missionary Society, the resignation to take effect March 31, 1938.

WILLARD D. BURDICK.

Rockville, R. I.,
January 16, 1938.

Voted that the resignation be accepted with regret, effective the date of the next quarterly meeting.

Voted that the president appoint a committee to nominate a successor to be voted upon as the first business of the April meeting. The president appointed as the committee the recording secretary, the corresponding secretary, and the treasurer.

The treasurer reported that he had received for the China Emergency Fund \$3,857.93, and had expended \$2,032.78, balance \$1,825.15.

Voted that it is the policy of the board to accept annuities only for cash.

The corresponding secretary read and made comments on correspondence with Alberto Mendez of Lisbon, Portugal; Doctor Conradi in Germany; and W. E. Hancock of Salem, W. Va.

The minutes were read and approved.

Rev. James L. Skaggs closed the meeting with prayer.

The meeting adjourned.

GEORGE B. UTTER,

Recording Secretary.

TREASURER'S MONTHLY STATEMENT

November 1, 1937, to December 1, 1937

Karl G. Stillman, Treasurer,
In account with the
Seventh Day Baptist Missionary Society

GENERAL FUND

Dr.
Missionary Emergency Fund\$ 99.42
Anonymous from Germany toward China 41.67
E. Adelle Rogers 4.00

Foreign Missions:	
Julie E. H. Flansburg	\$ 1.00
Mrs. Lucia H. McNary	1.00
	2.00
Denominational Budget for November	676.00
Seventh Day Baptist C. E. Union of New England for native Jamaica workers (2 mos.)	16.00
Permanent Fund income	238.50
De Ruyter, N. Y., Church for R. H. Coon and Preaching Mission	41.25
	<u>\$1,118.84</u>
Cash on hand November 1, 1937	3,328.03
	<u>\$4,446.87</u>

	Cr.	
Interest	\$ 144.86	
E. R. Lewis	22.92	
V. A. Wilson	33.33	
W. L. Davis	22.92	
R. W. Wing	41.67	
A. L. Davis	10.00	
Kay Bee	12.50	
Clifford A. Beebe	16.67	
Charles W. Thorngate	25.00	
Marion C. Van Horn	5.56	
Treasurer's expense	20.00	
W. L. Burdick, November salary	112.50	
W. L. Burdick, house and office rent, clerk hire, office supplies and traveling expenses	77.79	
General missionaries' expenses:		
R. H. Coon	\$ 22.92	
James L. Skaggs	8.55	
E. R. Lewis, traveling expense Southwestern field	76.80	
A. L. Davis	36.25	
	<u>144.52</u>	

China payments for November, 1937, as follows:

H. Eugene Davis, salary and children's allowance \$112.50. Less August salary Rosa W. Palmberg, \$41.67 and Susie M. Burdick, \$30.00	40.83
Principal Boys' School	33.33
Boys' School	16.67
Incidentals	25.00
Grace Crandall	41.67
Rosa W. Palmberg, August salary sent to H. E. Davis	41.67
Susie M. Burdick, August salary sent to H. E. Davis	30.00
Rosa W. Palmberg, balance travel expense home	58.50
H. E. Davis, 1/2 year taxes on 23 Route de Zikawei \$375.65, and passage missionaries Shanghai to Manila \$127.00	502.65
Susie M. Burdick	30.00
Anna M. West	41.67
Rosa W. Palmberg	41.67
	<u>903.66</u>

Transfer to Debt Fund savings account to be applied on reduction of debt as follows:

1% interest on \$3,750 note 2-17-38	\$ 9.58
1% interest on \$5,250 note 3-2-38	13.13
Share Budget receipts, Nov., 1937	81.44
1% interest on \$3,750 note 3-13-38	9.48
	<u>113.63</u>

L. R. Conradi	41.67
G. D. Hargis, November salary, rent, native workers, and children's allowance	156.25
G. D. Hargis, gift from Seventh Day Baptist C. E. Union of New England for native workers	16.00
Washington Trust Co., payment account loan	250.00

	<u>\$2,171.45</u>
Cash on hand December, 1937	2,275.42
	<u>\$4,446.87</u>

"The church is an army of conquerors, not an ambulance corps to carry about lazy Christians who ought to walk."

YOUNG PEOPLE'S WORK

Last June the writer asked you how YOU defined Sabbath keeping. This is certainly an interesting question to us Sabbath keepers, and it is timely. You may, if you wish, send in your discussion of this question; we shall be very glad to see it in this column.

Two people were interested enough in this question to write out their ideas on what constitutes good Sabbath keeping, and their papers appear in this and subsequent issues. The first, "Standards of Sabbath Observance," is by G. O. Restle and presents interestingly that person's idea of what Sabbath keeping is in the form of a story. It appears below.

L. W. C.

THE FOX CREEK INTERMEDIATES DISCUSS STANDARDS OF SABBATH OBSERVANCE

BY G. O. RESTLE

It was Sabbath afternoon, and the Fox Creek intermediates were gathered at the church for their weekly meeting. Sue Decker was the leader. Phil Breen, the song leader, was conducting the song service. During the preceding week many of the group had been privileged to sit through a series of studies on the Christian life by a Bible teacher from a near-by city. They sang more thoughtfully than usual, and the words of "Give of your best to the Master" seemed to have a new meaning for most of them. The worship period over, Sue rose to her feet.

"This afternoon," she said, "we have planned to discuss standards of Sabbath observance. You remember Luther Crichlow asked some time ago that we send in articles about it for the Young People's Page of the RECORDER. The prayer meeting committee has scheduled the discussion for today, and we are to appoint someone to write up our findings and send them in. Whom do you suggest?"

After some discussion, Jennie Leigh and Mary Breen were chosen.

"Now," said the leader, "I have asked Sarah, as chairman of the committee, to give us a few minutes on the underlying idea of the Sabbath, and the purpose for which it was created."

Sarah Thomas came to stand beside the leader's table, and began,

"It seems to me that the underlying idea of the Sabbath is in the account of its institution in Genesis 2: 2, 3. It is a commemoration of God's rest from the work of creation. The word itself means 'rest.' But I think that it is more than we usually consider rest to be. Surely God wasn't tired when he 'rested.' In the last verse of the first chapter it says that God looked at his work of creation and it was 'exceedingly good.' I don't believe that we can keep the Sabbath as we should unless it follows six days of work well done. And putting it the other way, as someone has said, 'a Sabbath well spent brings a week of content.' Rest isn't just inactivity, not just simply ceasing from the occupations of the other days. Of course, our bodies need time to come back to normal, time for the effects of fatigue to wear off. And our minds have to do the same thing. But the Sabbath includes worship, too. The Bible teaches that it is a sacred day. God 'blessed' and 'sanctified' it. 'Sanctify' means 'make holy,' 'set apart for a purpose.' Somebody has said that Sabbath means 'restful worship and worshipful rest.' I think that gives us the underlying idea. And that gives the purpose too. Jesus said, 'The Sabbath was made for man.' It is a day for our spiritual welfare."

As Sarah took her seat, Sue said,

"Pastor Nelson, will you add something to this?"

"I think that Sarah has given us a splendid presentation of the underlying idea of the Sabbath," said the minister. "It is not a day of stagnation and lethargy, but of happy freedom from the cares and duties of every day. Isaiah says, 'Not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words.' That is a rather high ideal to live up to. But the reason we are to rest from our daily toil is so that we may have a time of joy and gladness in fellowship with God—rest so that we may worship without the distractions of everyday things. Mason puts it beautifully in his hymn when he says, 'From our worldly cares set free, may we rest this day in thee.' I don't want to take too much time, but I would like to add just this one thought. Isaiah 58: 13 says, 'If thou turn thy foot away from the Sabbath.' That means not to trample it under foot. Why not? Sarah said that it was a holy day. It is! And what makes it holy? This verse reminds me of the story of Moses and the burning bush. God told him to take off his shoes, for the

ground whereon he stood was holy. What was it that made it holy?"

"God's presence, wasn't it?" asked Bill Jordan.

"Exactly," answered the pastor. "So we are to turn our feet away from the Sabbath because it is made holy by God's presence in it as in no other day. That is why we can have more complete fellowship with God on the Sabbath than on any other day—it has his presence in it. I think that is all I will say now. I want to hear what the rest of you have to say about how it should be kept."

"Thank you, Mr. Nelson," said Sue. "Now, what do you all think about how we should observe the Sabbath?"

No one spoke for a minute or two, then Jim Borden said, "Someone asked me the other day why, if we insisted on keeping the old Jewish Sabbath, we didn't keep it as they did in Old Testament times. He said they put a man to death for picking up sticks on the Sabbath, and asked why we didn't kill those who don't keep it strictly today. I looked it up and found in Numbers that they did put a man to death who did that. And he said that they couldn't kindle a fire either. I didn't know what to say to him."

"Huh!" exploded Carl Daniels. "I'd ask him why he didn't keep the other commandments as they did in those days, if they insisted on keeping those old laws. Every law was enforced by the death penalty. Why didn't you ask him why they don't kill people for stealing or for swearing?"

"Pretty good," commented Bill. "But we've got to remember that Jesus took all those old things away from the Sabbath and gave us his own interpretation of it."

"Just what I was going to ask next," said Sue. "What is our authority for our Sabbath observance? Who can give us a verse?"

"Isn't Isaiah 58: 13 good enough?" asked someone.

"No," said Sue. "That is in the Old Testament, and people today are demanding New Testament standards. Though I will say that nothing higher than that has ever been given."

"What is that verse about Jesus being Lord of the Sabbath?" asked Jennie.

"That's the one we want," said Sue.

"It's Mark 2: 28," said Sarah, and quoted, "The Son of man is Lord also of the Sabbath." That's our authority. The Lord of the Sabbath has a right to tell us how his day should be kept."

"Say," blurted out Mary, "doesn't that sort of contradict those who call Sunday 'Lord's day?'"

"I would think so," said the leader. "Well, we aren't getting very far in discussing how we should keep the Sabbath."

"We can't do anything that we like to," remarked someone.

"Let's not talk about the 'can't's' today," said Sue, "but about the 'cans.' Of course there are some things which we don't do because they are not fit for a holy day. We sang 'Give of your best to the Master.' We want to talk about how we can keep the Sabbath in the best way, in order to get the most out of it. If we talk about the 'can't's' too much we will not be likely to 'call the Sabbath a delight,' as it says in Isaiah."

"What about not kindling fires? Wouldn't that work a hardship?" inquired Carl Daniels.

"Why, that's easy," said Mary Breen. "It was warm there, and they didn't need fires."

"Naw!" said Joe. "They had cold weather in winter all right."

"Who has a suggestion?" asked Sue.

There was silence for a moment, then someone said, "Why couldn't they keep them going, not let them go out. It doesn't say they couldn't have any fires, just that they couldn't build them."

"Not much of a job to start a fire," suggested Phil.

Then the pastor spoke. "Notice it says 'kindle.' How did they kindle fires in those times?" he asked.

"That's right," exclaimed Carl. "That was a long while before matches were invented."

"Must have rubbed sticks together as we used to in the Scouts," said Joe.

"Was that hard work?" asked the pastor.

"Was it!" was the rejoinder. "And did I sweat!"

"Do you see why they were forbidden to kindle fires? It was real work. Besides there was nothing to say that they couldn't keep them over, as Hal suggested. So it didn't work any hardship."

"Ruth," said Sue, "you haven't said a thing. What do you think about Sabbath observance?"

"Well," replied Ruth Stuart, "I was just thinking about how much going to church means to me. That comes on Sabbath day. Worship is one of the best ways of observing the Sabbath. Some way the week doesn't seem right and things don't go so smoothly if I don't go to church."

"Yes," spoke up someone else, "and there's Sabbath school and Christian Endeavor."

"Those include worship, studying the Bible, and talking about the cause of Christ and Christian life and work," commented Sue. "But they take only three hours or so of the day."

The discussion seemed at a standstill. No one could think of anything more to say about the proper use of the Sabbath. Then the pastor asked, quietly, "What did Jesus do on the Sabbath, besides going to the synagogue to worship?"

"Oh, he healed folks," said Jennie. "The Pharisees criticized him for it too!"

"We can't do that—we're not doctors," said Jim.

"No," said Sue, "but doesn't that suggest things we can do?"

"Sure," said Sarah, "We can visit the sick, and take them flowers, and do things like that to relieve their suffering."

"Yes, and go sing to them," said another.

"Or stay with them while the family goes to church," came from the back row.

"Or go in and get dinner for them, and wash the dishes," said practical Sarah.

"But wouldn't that be work?" asked Phil.

"It would be for me," laughed Jim.

There was a general laugh at this, then the minister asked, "But whose work would it be?"

After a moment's thought Bill spoke up, "That would be the Lord's work, wouldn't it, if one were doing it to help someone in trouble, in the name of the Lord? Isn't that right, Pastor Nelson?"

"Just a moment," interrupted Sue, the leader. "It is just about time to close and Mary has an announcement first."

After the announcement had been made, Sue said, "All right, Pastor, will you answer Bill's question, and then sort of sum up our discussion."

The minister rose to his feet, and stepped to the front of the room.

"I certainly have enjoyed this discussion today. Most of you seem to have the right idea of Sabbath observance. I think all that is necessary to be said would come under one of the three points you have made—rest, worship, service. Bill is suggesting something that is quite vital. Notice carefully that the fourth commandment says, 'Six days shalt thou labor and do all thy work.' The Sabbath is a day for doing the Lord's work. It is our

work that is prohibited, not his. Bill is right. If we are doing a thing in the name of the Lord to help someone out—something, that is, that would not desecrate the holiness of the Sabbath, and would not detract from our spiritual welfare, then it is not 'our' work, but the Lord's. Your remarks have been to the point, and I won't repeat them. Just let me urge you to do as Sue suggested today—think about the 'cans' and not the 'can'ts.' The Sabbath is not to be a gloomy day, though a serious one. It is to be a 'delight.' I like to think of what someone has said so finely, that it is not a matter of 'must not do the ordinary things' so much as a day when we 'may do the special things.' I wish you would all make it your motto to 'Give of your best to the Master,' not only in the matter of your Sabbath observance, but in everything—your amusements, your work, and all. Always ask yourselves whether the thing is the way to the very best in life for you, and whether in it you can give of your best to the Lord."

The room was very quiet, and it was a thoughtful group of young people who sang with bowed heads, 'Have Thine Own Way Lord,' and then repeated the Mizpah benediction. And so another meeting of the Fox Creek intermediates ended, having brought into their hearts some very definite ideas about the sacredness of the Sabbath and its observance.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

This is the first time I have written to the Children's Page in the RECORDER. I am eleven years of age but will soon be twelve, on January 12. And I am in the sixth grade. I should be further up, I suppose, but I did not start in school until I was eight, and then I skipped the third grade, so I should be only in the fifth grade.

About a month ago, in school, we had to write poems, jokes, wise sayings, and a lot of others. I did them all. I made up two poems and all the others. I made only five mistakes.

Miss Edna Grover is my teacher and she is also the art teacher of the Shinglehouse High School. My music teacher is Miss Dareld and she's the music teacher of the whole school. There are only from four hundred to five hundred pupils in our school. That's not very

many, is it? Our professor is Mr. Lloyd Jones and I like him.

I live in the house with Mrs. Kenyon; you know her, don't you? Well, I hope so. She takes the RECORDER and I go in and read them when I want to read. I read them over and over.

Well I believe I have written enough for this time. I hope this finds you fine.

Your new RECORDER girl,
Myra Belle Harrington.

Oswayo St.,
Shinglehouse, Pa.,
January 8, 1938.

Dear Mrs. Greene:

I am six years old and in the first grade. My brother Dickie has written to you several times.

I printed a letter to Pastor Shaw the other day. We love him very much.

I got a doll for Christmas from my cousin, Don Bond. I call her Dona.

Love,

Nellie Jo Bond.

Salem, W. Va.,
January 9, 1938.

Dear Myra Belle and Nellie Jo:

I was very happy to receive your good letters but will wait until next week to answer them, so that I can finish the Christmas story.

Lovingly yours,

Mizpah S. Greene.

THE GREAT WALLED COUNTRY

A CHRISTMAS FAIRY STORY

BY RAYMOND MAC DONALD ALDEN

(Concluded)

On Christmas day there was sadness all through The Great Walled Country. But those who came to the home of Inge and his sister saw plenty of books and dolls and beautiful toys piled up about the little cripple's chair; and when they asked where these things came from, they were told, "Why, from the Christmas-tree forest." And they shook their heads, not knowing what it could mean.

The king held a council in the palace, and appointed a committee of his most faithful courtiers to visit Grandfather Christmas, and see if they could find what was the matter. In a day or two more the committee set out

on their journey. They had very hard work to climb the great wall of ice that lay between their country and the place where Grandfather Christmas lived, but at last they reached the top. And when they came to the other side of the wall, they were looking down into the top of his chimney. It was not hard to go down this chimney into the house, and when they reached the bottom of it they found themselves in the very room where Grandfather Christmas lay sound asleep.

It was hard enough to waken him, for he always slept one hundred days after his Christmas work was over, and it was only by turning the hands of the clock around two hundred times that the committee could do anything. When the clock had struck twelve times two hundred hours, Grandfather Christmas thought it was time for his nap to be over, and he sat up in bed, rubbing his eyes.

"Oh, sir!" cried the prince who was in charge of the committee, "We have come from the king of The Great Walled Country, who has sent us to ask why you forgot us this Christmas, and left no presents in the forest!"

"No presents!" said Grandfather Christmas. "I never forget anything. The presents were there. You did not see them, that's all."

But the children told him that they had searched long and carefully, and in the whole forest there had not been found a thing that could be called a Christmas gift.

"Indeed!" said Grandfather Christmas. "And did little Inge, the boy with the crippled sister, find none?"

The committee were silent, for they had heard of the gifts at Inge's house, and did not know what to say about them.

"You had better go home," said Grandfather Christmas, who now began to realize that he had been awakened too soon, "and let me finish my nap. The presents were there, but they were never intended for children who were looking only for themselves. I am not surprised that you could not see them. Remember that not everything that wise travelers tell you is wise." And he turned over and went to sleep again.

The committee returned silently to The Great Walled Country, and told the king what they had heard. The king did not tell all the children of the land what Grandfather Christmas had said, but, when the next December came, he made another proclamation, bidding everyone to seek gifts for others, in the old way, in the Christmas-tree forest. So

that is what they have been doing ever since; and in order that they may not forget what happened, in case anyone should ever ask for another change, they have read to them every year from their Big Book the story of the time when they had no Christmas gifts.

OUR PULPIT

THE GLORY OF HIS GRACE

(A sermon by Rev. L. R. Conradi, preached in London, September 13, 1937)

[Mr. Charles H. Merryweather, whose home is at No. 8 Tufnell Park Road, Holloway, London, though not a member of the Mill Yard Church, is its very warm friend. In his home he has a room set apart for holding divine service. Here, after tea has been served in another part of the house by their hospitable host, Mr. Merryweather, and his gracious housekeeper, Miss Allison—the members of the Mill Yard Church, following their regular weekly service on Sabbath afternoon in Argyle Hall, a short distance away, gather for a brief devotional service conducted by the pastor, Rev. James McGeachy. Here, too, on Thursday evening of each week, a clergyman of Mr. Merryweather's acquaintance preaches to a crowded room of interested listeners. And here, on the occasion of his visit to London in September, last, Doctor Conradi preached twice. The following sermon was the second of these two, delivered on Monday evening, September 13, 1937. Through the thoughtful kindness of Mr. Merryweather, a member of his family made a stenographic record of this sermon, and furnished the transcribed copy used here. The sermon is printed thus, with the consent of Doctor Conradi. c. f. r.]

In our last meeting our text was the last verse of the Bible and those who were present will remember that that text dealt with the grace of God, the grace in Christ. We furthermore found that Paul in all his epistles began and closed with the grace of Jesus Christ. Now, this meeting tonight ought to fit on to the last and we should this evening speak of the glory of that grace—the glory of the grace of Jesus Christ unto us poor sinful beings, but who are to be, and are, the children of God. I take my text again from Paul, Ephesians 1: 3-6. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will, to the praise of the

glory of his grace wherein he hath made us accepted in the beloved."

It is a wonderful thing to look back, even before the creation of this world, and then consider that at that time already it was a settled matter with the Father that by grace in Jesus Christ we should all be saved. Now, the Ephesians were the church where Paul labored three years. It was the third largest city in the Roman Empire and Paul had met with terrible resistance in that place; and not only one, but a number of Gentile churches were established there. Paul had been doing good work for three years; but he still, after these people had been brought to the knowledge of Jesus Christ, had a prayer in their behalf; so even we still need prayer to keep humble and have our eyes anointed by the Holy Spirit to see that salvation comes by grace to the believer. "Wherefore I also after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers."

Paul had raised up quite a number of churches; but when that apostle of Christ bowed down before his Master, he mentioned this church and that church and the other church, and what did he desire that they should see? That our Lord Jesus Christ, the Father of Glory, may give unto you a spirit of wisdom and revelation in the knowledge of him. Why, you may say, should that church so long established need such a prayer? "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power." What kind of power? How much the exceeding greatness of his power! And that means our littleness. Much he wrought in Christ when he raised him from the dead. We are down in Hades—the lowest place, you may say, because Hades does not stop with the grave. You do not know how many people are buried in the depths of the sea. He was set by his Father at his right hand in the heavenly places—King of kings, then and there, far above all principality and power and might and dominion and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his

feet and given him to be head over all things in the Church. Who is our head? The highest, most exalted King at the right hand of the Majesty of God. Which is his body? The fullness of him that filleth all in all. Oh, if the Church of Jesus Christ would only believe that, being bought by the blood of Christ and redeemed by grace, it could only enjoy as a body the fullness of that wonderful head! After being baptized into a church and all that, that does not stop the little prayer. How many people when they take the first step, being born again, thank God for that far, instead of realizing that you have got to be a man in Jesus Christ—grow up to his knowledge and enjoy the fullness of his strength and have enlightened minds to see and to know what is the hope of our calling.

What is our calling? I know what my calling would naturally be, and was in the past. Simply as being born and living in this world, our calling is not so great. Oh, we say, "King and emperor," that is calling. No, friends, that is not calling. That is not greatness of calling. Nor, if you say, "Millionaire," that is not calling. But a heavenly calling—oh, the riches of that calling! Well, but wait, there is something else. What of the riches of the glory of his inheritance in the saints? I know many people, if I asked what is this New Testament of the Bible to you, would say, "Oh, well, it is a Book that is full of blessing." That is good. It is the Book of books. Is that all you find in the Bible? The Bible is much more to me, and I hope it is to you. What is it? It is my testament given to me by my heavenly Father in Jesus Christ—the last will. At the present time, I know I have a little case. A lady came to me—a German lady—and said her brother died in Oregon somewhere, and left a little fortune and asked if I could assist her in some way. I wrote to the lawyers about it. Well, the will did not expressly say the property was to go to that sister. There were two sisters. The other one died and the man made no testament, but he told his employers the sister was to be the heir. He wrote me so, but they say now that that is not the will. That is not sufficient. Now, they are hunting down in the Argentine to see whether the other sister died, and looking for all the children, and I don't know whenever that woman will get the money. I think

the lawyers will get most of it by that time. That is the way when a testament is neglected. Is our testament neglected? Are we questioned whether we are entitled to our heirship? And when was this testament made? With whom was it made, and what does it include? Well, we ought to know. If we are children of the Lord, we ought to know when and where it was made, and what present he has given us—the glorious riches of eternity—more than we can comprehend.

I will tell you. There was a man who was a Gentile and he lived way down south of Babylon. His forefathers were idolatrous, but he believed in his God and had simple faith in his God. "Abraham, you are righteous, because you have believed things impossible"—things impossible to believe, impossible to him, impossible to anybody. I tell you, you must measure the faith of that man. He had simple faith in what God promised, and that faith made him possessor of the most wonderful testament the world has ever seen. By grace—by the grace of Jesus Christ.

Now, I find people sometimes (I have to deal with them) who have an uncle or aunt living somewhere, and they probably forget them, almost; and suddenly, by grace, they find out that a testament is given to them. You read it in your papers. I think I read last week, when somebody (I don't know who it was) got £10,000, or something. That is grace. The person never expected it. I do not think that Abraham expected it. That is grace. Well, what did that testament say? That he should be heir of this world? No. That is not good enough. It tells you right out it is not good enough; the present sinful world is not good enough, and we only have perhaps forty, fifty, sixty, seventy, or eighty years, and perhaps a little more; and it is already questionable whether the world has helped us. It did not help us much, but that testament covers it. But wait, is that testament which makes us heir of the world with Abraham only given to Abraham? If so, I am very sorry to have to say I can never have a part of it, because I am not a Shemite. How can I prove that I am connected with Abraham? I have had a little to do with tracing back my ancestors, even from my wife who was born here in England and I had a lot of difficulty with it. How did the Lord arrange the thing that we are sure of

our testament? Paul tells how that was done. By the grace of Christ Jesus. Please let us read Galatians, the third chapter. It says in the seventeenth and eighteenth verses, "And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." Well, I want a little more of this agreement right here.

It was a double testament. Two persons—Abraham and Christ. Why was Christ put in? That we poor Hamites should all be heirs. Well, says someone, there must be something in the New Testament about it. Who can tell me the first verse of the New Testament? We will read it. It is "The book of the generation of Jesus Christ, the Son of David." Now, go a little further. "The son of Abraham." The first verse is a statement telling you that Jesus Christ is the descendant of Abraham. There is only one way for me to get a part in that testament, and that is by becoming connected with Christ. If I, by grace, become connected with Christ, I am a joint heir. Oh, says someone, "Can't you turn that about?" I have not any calling to twist the Bible. Now, take Galatians please, and see what it says as to that other point. You may put it differently. I do not. I am pleased that it reads as it does. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." The very first verse of the New Testament, "And heirs according to the promise." The first verse of the New Testament confirms it; and this New Testament becomes quite an important document to me, and I regard it as a testament of more value than if the richest man in America or England should make me heir of what he has for a little time. That is not only the Bible; it is the will of God. That we as children of God should regard this as the testament—the will, not only given to Abraham by promise, by grace, but by the precious blood of Christ. Now, people need to realize that, because people often say "We do not need that Book."

My dear friends, my life and everything I give for this Book. Well, is it only a will? No, it is more than a will. It is more than a common testament. What else is there to it? We will see there is more to it than simply a will. The sixth chapter of Hebrews and the thirteenth verse reads, "For when God made promise to Abraham, because he could swear by no greater, he swore by himself saying, Surely blessing, I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath."

I have a Testament. This New Testament confirmed that inheritance in Christ Jesus, not only here in writing as a will, but it is confirmed by the Holy Father himself. He is the King of kings; High Priest, and what else? The anchor whereby our hopes should be anchored—the rock of salvation. Can that rock be removed? What is necessary? You people over here in England, you know what a ship is, and you know what an anchor is. What is necessary, is that your faith anchors in the most holy place where Jesus Christ is, and in the promise and in the oath of God as to your eternal inheritance. We must have enlightened minds to see what the grace of God has done for us, and understand his Word. But, I go a step further. There is someone who says, "But my dear brother, I am so weak." Yes. That is good if you feel that. I feel often weak, and it is a good thing. Why? Because, if we are weak and humble, then the Lord is ready to make us strong. And how strong does he make us, and what is the greatness of his power to us who believe according to the work of his mighty power? Let us see. If you are weak, my dear brother and sister, there is power on high in Jesus Christ to carry out all that he has designed, even before the foundation of the world. Do you ever doubt? Well, I will tell you. We cannot avoid birds flying over our heads, but one thing we can avoid is allowing the birds to settle on our heads. All right. Now, we may not be able to avoid the doubt that comes, but do not let us allow doubt, like the bird, ever to settle on our heads. Do not let

that bird make a nest on your head. Some people have their heads full of bird's nests, you might say. Some people have doubt after doubt, and doubt after doubt. I would not want a bird's nest on my head. I will tell you now, all the weakness is lack of faith. Grace is there, the power is there, the mercy is there, the testament is there; but, Lord, what is missing? Faith.

Every day I learn a little more of faith. It is wonderful what the Lord will do. Oh, how that loving Father in heaven cares for us. How Jesus cares for us; how he looks after us; how he sends his angels to look after us! Is that not so? Christ looked after me these last sixty years and I must praise the glory of his grace; and when we get to that promised heirship in the new earth and new heaven, I suppose all our faces will shine; our bodies will be glorified. It will not stop and will never cease and we will appreciate more and more our understanding of his grace. Oh, a little more faith in the abundance of the power of the Lord; a little more light to realize the love that my blessed Savior has for me and for you and for mankind! Oh, that the Holy Spirit can pour out that love—shed it abroad in our hearts!

But, there comes a question, and what is that? If I am a child of God (and we are children of God) we are surely heirs and joint-heirs with Christ. Notice what that says. If so, I want to know whether I believe in Christ, have forgiveness of sin, and belong to him. Now, if you have property, are you careful of your property? I am sure our dear brother here, who gives us this place for meeting, is careful of his property. I see how nicely he has these things arranged. To assure yourself of your property, you put your name on the outside of the house, or put your name in a book. I say, "This is mine. Here is my name." What does Jesus do the moment that we, in the weakness of our faith, accept his grace and say "Lord, I will follow thee"? How does he mark his possession? What name will he write here? What name do you write if you have anything? Your name, do you not? I have my name in my Bible. Jesus Christ looks after his property better than anybody else in this world and he puts his name there. Is that all? I will tell you a little more. He has another book in heaven, and that is the Book

of Everlasting Life; and the moment you muster up faith, he puts your name in that book above; and if your name is in that Book of Life, do you think you will ever perish? Do you think he will forget you? So Christ says in John, definitely, "He hath everlasting life." We have it. Some people say that we may have it. No, we do have it. By faith, we have everlasting life. That is why we do not fear death. That is why millions of Christians walk up even to the very flames and shout their praise to God. That is faith. That is believing the grace of God. He puts my name in his Book and he puts his name on me and looks after me. I tell you I can testify to that. It is now sixty years ago in January when I first found my blessed Savior in this Book, and he became the dearest name to me, and oh, how I praise him today that he ever put that love in my heart and has cared for me for all these years. Some people sometimes look at the entrance to my house and see if my name is there. They think I ought to die. If he wants me to live a little longer, I live a little longer. That is all grace. Every day is grace of God. Oh, it is a blessed thing even to become old, and then in your old age to be able to praise the glory of his grace. Some people when they get about my age think about settling down.

Eleven years ago, when I was in my seventieth year, friends gave me a fine chair as a donation that I might settle down; but they did one thing more, they put a satchel on the right of the chair and a satchel on the left, and I have used the satchels more than the chair; and I think the use of the satchels shows a bit more grace than to sit in the easy chair and have a nice time of it. Sometimes when the evening comes, I say to my housekeeper, "Anna, I have not sat in that chair today yet; and, if it is only for a second, I must sit in it." It is grace. We must remember the grace of Jesus Christ, and glory in it. Thank him for it. For we know that in a little while we shall not be filling this room here; but in a little while we shall meet in the kingdom of God. What then? What our eyes have not seen we shall see; our ears have not heard we shall hear; and our hearts never experienced we shall feel. We shall see Christ, the Father, and the angels, and enjoy his love forevermore. That day I hope we, all of us, shall enjoy together,

and the glory of his grace forever more in all eternity. Through Jesus Christ who died for us on the cross that we might be saved, and by grace to his glory in all eternity. Glory be to his Name.

DENOMINATIONAL "HOOK-UP"

SHILOH, N. J.

The Shiloh Church held their annual dinner and business meeting Sunday, January 2. Following the custom of the past few years, a committee planned a program to be interspersed with the business. Musical numbers were rendered both morning and afternoon. Considerable interest is taken in the written reports of every auxiliary connected with the church. The Ladies' Benevolent society reported the earning of about \$800. The treasurer's books showed the handling of the unusual figure of \$3,400 in the current account (which includes Conference expenses except the meals). In addition, receipts from offerings for denominational work exceeded pledges by \$100, not counting special China Mission relief or Denominational Building gifts. Other reports were encouraging also. A new Christian Endeavor society reported.

Dinner was served at noon to about ninety people, for 15 cents, and a profit declared of 98 cents.

RECORDER readers are asked to take notice that our clerk, Franceil Davis, who has served ten years, declined re-election. Mrs. Clarkson Bonham, Shiloh, N. J., was chosen in her place.

Special Meetings. On Sunday evening, January 9, our church concluded a series of seven gospel meetings begun the previous Sunday. The first evening was given to "The Work of Adoniram Judson" in lantern slides; cottage prayer meetings were held Wednesday, the others being preaching services, with the pastor bringing revival, Sabbath, and evangelistic messages. A very helpful feature of each meeting was the ten minute gospel picture study conducted by different laymen. A fine spirit of co-operation was manifest throughout. Attendance far exceeded what we could have expected in the union Week of Prayer meetings in which the church usually participates at this time. The plan to hold these services grew out of remarks made by Secretary Van Horn at the ministers' conference in Plainfield last No-

vember. God only can accurately measure the results, but the pastor thinks the church experienced a real blessing. L. M. M.

WESTERLY, R. I.

The Z. Y. W. class of the Pawcatuck Seventh Day Baptist Church entertained the Pastor's Class of Ashaway at the regular monthly meeting (January 9). Following the business meeting a program was given, in charge of Mrs. H. W. Barber, Jr., consisting of the following numbers: vocal solo, self-accompanied, Mrs. Martha B. Ames, Preble, N. Y.; trio, Pastor and Mrs. Crandall and Betty, with Betty also playing the accompaniment; reading, Mrs. E. H. Van Horn. Following this program a social hour was enjoyed with games and refreshments.

CORRESPONDENT.

ADAMS CENTER, N. Y.

The annual Christmas party for the children, sponsored by the Ladies' Aid, was held in the church parlors on Sunday, December 19. A tureen dinner was served at noon, after which there was a program under the direction of Mrs. Gerald Greene. Those on the program were Mary Ellen Greene, Mary Stillman, Marjelyn Horton, Lois Horton, Ruth Dibble, Judson Greene, Garith Greene, Helen Chrysler, Laverne, Alfreda, Belva, Beatrice, and Sylvia Maltby, who took the parts in a Christmas play called "The Little Brother of the Blessed." Recitations were given by Betty Carolyn Langworthy and Frederick Langworthy, after which the presents were distributed by the superintendent, Gerald Greene. Bibles were given to all who had attended the church school regularly during the past two years, and were received by the following: Ruth Dibble, Helen Chrysler, Lois Horton, Laverne Maltby, Alfreda Maltby, and Judson Greene. Baskets, and bags of vegetables, fruits, and canned goods were heaped under the tree for the parsonage family.

A dramatic cantata, "The Story of Christmas," by H. R. Evans, was presented in the Seventh Day Baptist church, by the Adams Center Community Chorus, under the direction of Mrs. A. C. Davidson. All leading characters and choruses were appropriately costumed, while an array of colored flood lights played over the stage during the performance. The church was filled to capacity

to witness this annual presentation, which was judged by many to be the most beautiful of any ever given. A collection was taken to help defray the expenses.

—Contributed.

BATTLE CREEK, MICH.

In the Battle Creek church observance of Christmas began with a pageant and appropriate music Friday evening, and continued through all the regular and special services of the week-end. The Friday evening service was sponsored by the Christian Endeavor Societies, the pageant directed by Miss Mary Lou Langworthy.

During the two hours usually given to Sabbath school and morning worship, special Christmas programs were given. The orchestra, with fourteen members, under the direction of Mrs. Arah Kolvoord accompanied the singing of carols. There were also other numbers by the orchestra, including an arrangement of selections from "The Messiah." The pastor, Rev. Edward M. Holston, conducted a devotional service and the choir gave three Christmas anthems. In the place of the regular sermon a story was told by Miss Margaret Bottoms.

The evening after the Sabbath the young people invited the church and all friends of the church to a Christmas party held in the social rooms, this being under the direction of Miss Wilna Crandall. A play was given by the Christian Endeavor societies and games and contests were enjoyed by all present.

The annual candle-light communion service was held around tables in the dining room New Year's eve. This is a roll-call meeting and many testimonies were given. Letters from some of our absent members were read.

Sunday, January 2, the annual dinner was held at the church followed by the quarterly business meeting. CORRESPONDENT.

VERONA, N. Y.

At the annual election of officers for the church school the following were elected for the ensuing year: superintendent, Mrs. Howard Davis; assistant superintendent, William Lennon; secretary, Orville Williams; assistant secretary, Mrs. Raymond Sholtz; treasurer, Allison Smith; assistant treasurer, Craig Sholtz; pianist, Gertrude Hyde; assistant pianist, Mrs. Stanley Warner; chorister, George Davis; assistant chorister, Raymond Sholtz.

The annual church and society meeting was held in the church December 5. The officers of the church were elected before the dinner and in the afternoon the society officers. A unanimous call was extended to Pastor A. L. Davis to remain another year.

On Christmas day the subject of Pastor Davis' sermon was "The Bells of Bethlehem" Isaiah 9: 6-7. Two beautiful Christmas anthems were sung by the choir: "Above the Hills," Wilson; and "Glory to God," Lee Rogers.

During the church school hour a fine Christmas program of songs, recitations, exercises, a clarinet solo, and play, was given by the primary and junior departments. Following the program, gifts were distributed to the children, from a large prettily decorated tree. Pastor and Mrs. Davis were remembered.

The committee had planned a "White Christmas" and a member of each class carried their gift to the altar and told where they wished it to go. The beautifully illustrated bulletin and program for the day was furnished by Mr. and Mrs. Gerald Lyng.

The Young People's Social Club was entertained at the home of Mr. and Mrs. George Davis on the evening of December 18. A short literary and musical program was given.

The Ladies' Society held an all day work meeting with Mrs. Zilla Vierow and Mrs. Ida Thayer, December 28. The society voted to study the book entitled "What Is This Moslem World?" this year. A synopsis of the book was read by Mrs. Davis.

CORRESPONDENT.

ALFRED, N. Y.

Friday night, December 31, 1937, at 11.50, Director Ray W. Wingate started his "Old Year Out and New Year In" recital on the Davis Memorial Carillon. His selections for this program were: Jingle Bells; Ring Out the Old and Ring in the New; Auld Lang Syne; Standing at the Portals; and There's Music in the Air. Many people who were in Alfred for New Year's heard this program which was concluded at 12.10, January 1, 1938, which rang out on the air even though it was a very stormy night, with ice on the road and trees and a heavy rain storm which froze as it came.

This is Director Wingate's forty-second carillon recital and as he states, "Without a lesson."

The Gothic is again the scene of activity, but there is a spot of cheer in the rooms of its inhabitants which will remain the year around. It seems that Santa took the form of a lady from Little Genesee, who while at one time visiting the Gothic, quietly took note of the color schemes of each of the rooms of its living quarters. From that time up until the holidays she planned and worked, until she had completed eight rugs. They were all woven on a loom, and each blends perfectly with the colors of the room for which it was intended. The gay colors and generous sizes of these gifts are certainly appreciated by the recipients.

Dean A. J. C. Bond is out again, and with the aid of his crutches is meeting his classes and taking part in the activities of the theological seminary. —*Alfred Sun.*

ALFRED STATION, N. Y.

The annual church meeting and dinner are events of the past. The attendance, probably because of icy road conditions, was not as good as expected. Eighty-five however were present and enjoyed the dinner and social hour. Reports were given and will be received by members soon, through a church bulletin.

The organ was dedicated and the church is in better financial condition than a year ago. The deficit was much less than in previous years and the prospect is that with the continued loyalty and generous giving of our friends, this will be a good year.

Arrangements have been made for Paul Maxson, a student of the theological seminary, to meet with the Boy Scouts at the church Monday night. —*From Alfred Sun.*

CLEVELAND, GA.

WHEREAS the Seventh Day Baptist Church of Milton Junction, Wis., very graciously donated an organ to the Yonah Mountain Sabbath Society, and

WHEREAS Rev. H. C. Van Horn was responsible for having the freight paid on the same from Milton Junction, Wis., to Gainesville, Ga.; therefore be it

Resolved, That the Yonah Mountain Sabbath Society do express its sincere appreciation to these kind friends, and that a copy of

this resolution be sent to each by the secretary and a copy of the same be spread upon the minutes of the society.

The foregoing resolution was passed in a business meeting of the Yonah Mountain Sabbath Society on January 2, 1938.

MADGE B. CONYERS,

Secretary Yonah Mountain Sabbath Society.

OBITUARY

HOLMES.—Anna Fogg was born at Shiloh in September, 1851, and died suddenly December 27, 1937, at the home of her sister-in-law, Mrs. Lou Fogg, where she was spending the day.

She joined the Seventh Day Baptist Church of Shiloh in early life and remained a faithful member until death, spending most of her life in this community. Her husband, John T. Holmes, preceded her in death by about eight years. For the past few years she and her sister, Carrie Fogg Rainear, have been living together. She is also survived by a brother, Dr. Edward Fogg; a step-son, William Holmes; and several nephews and nieces. The funeral was held from the church and burial was made in the church cemetery. L. M. M.

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.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

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LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Sabbath Recorder, Plainfield, N. J.

"SERMONETTES" for Sabbath Reading, ten cents. Also Hebrew taught by correspondence. Send 15 cents for first lesson. Miss Lois R. Fay, Princeton, Mass. 11-1-31t

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THE SABBATH

We believe that the Sabbath of the Bible, the seventh day of the week, is sacred time, antedating Moses and having the sanction of Jesus; that it should be faithfully kept by all Christians as a day of rest and worship, a symbol of God's presence in time, a pledge of eternal Sabbath rest.

—From Statement of Belief of Seventh Day Baptists - Art. 10.

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