

A large number of friends from Mira Valley were present at the Sunday evening service, also several members of the Friends Church were in attendance.

The music committee had arranged for voluntaries each night, which tended to make the service more spiritual. Those taking part were Mrs. W. G. Johnson, Mrs. A. H. Babcock, Mrs. Harlan Brennick, Mrs. J. A. Johnson, Warren Brannon, Dorothy Brannon, La Vern Hutchins, and Marion Maxson.

Mrs. Sylvia Brannon played on the organ each evening before the service started.

There was a good attendance each evening.
—North Loup Loyalist.

SALEM, W. VA.

The Preaching Mission at the Salem Seventh Day Baptist church will begin on Friday evening, November 4. The meetings will continue until Sabbath morning, November 12. Rev. Harley Sutton will be the assisting minister. His opening sermon on Friday evening will be on "The Moving Power of Prayer." His theme on Sabbath morning will be "He Went a Little Farther."

The men's chorus will furnish special music on Friday evening. On Sabbath morning, the church choir of about thirty voices, under the leadership of the chorister, Miss Leah Virginia Davis, will sing. In the evening at 7.30, it is expected that the College Y.M.C.A. Quartet will provide special music.

Music for the entire series of meetings is being carefully planned, and it is expected that Mr. Sutton will bring inspiring gospel messages. Friends of Salem and the surrounding community will be most cordially welcomed to all the meetings.—Salem Herald.

MARRIAGES

CRICHLAW-ARCHER.—At the People's Seventh Day Baptist church, Washington, D. C., on November 3, 1938, Rev. Luther W. Crichlow and Miss Martha Clemantine Archer, both of Washington, were united in marriage by Rev. Frank Peterson of Washington, a lifelong friend of the groom.

The consecrated young people sailed for Kingston, Jamaica, as missionaries, November 9. The best wishes of a host of friends go with them. H. C. V. H.

OBITUARY

COON.—Rev. D. Burdett Coon, son of Corydon Coon and Mary Euphemia Colgrove Coon, was born February 14, 1863.

At about the age of fourteen he was baptized by Elder J. E. N. Bakus at New Auburn. In 1893, he was married to Cordelia Van Horn. An account of his life and work as an evangelist, pastor, and missionary is given elsewhere. He died at Boulder, Colo., October 23, 1938. Farewell services were conducted October 25, by Rev. Ralph H. Coon of Boulder and Rev. Erlo E. Sutton of Denver. Burial was in the Green Mountain Cemetery. R. H. C.

DAVIS.—Anderson Hamilton Davis, born October 7, 1855, near Jackson Center, Ohio, died October 15, 1938, at the farm home of his late daughter, Mrs. Curtis Groves.

He was the second son of eight children born to Rev. James Ball and Emily Virginia Davis, and a half brother of a family of seven children born to a former wife of his father.

He was united in marriage in 1880 to Minnie Hughes. To them was born one daughter, Edna, the late wife of Curtis Groves. His wife died in 1903, and later he married Julia Taylor of Lake View, Ohio. To this union was born one son, James M. Davis, now a resident of Savannah, Ga.

He was an interested and active member of the Jackson Center Church for sixty years.

Besides the son, James M., he is survived by two brothers, V. Lon Davis and A. Granthem Davis; three sisters, Mrs. Viola Lorena Traynor, Mrs. Alversa Walker, and Mrs. Lillie Fatima Kinney; and many other relatives.

The funeral services were held from the Jackson Center Seventh Day Baptist church, conducted by Rev. Edward M. Holston, of Battle Creek, Mich., and interment was made in the family plot in the Jackson Center cemetery.

E. M. H.

GREENE.—Hattie T. Witter, daughter of Delos and Fanny Clarke Witter, was born in the town of Plainfield, Otsego County, N. Y., March 29, 1869, and died at the same place November 1, 1938, after a brief illness.

She was a member of the First Brookfield Seventh Day Baptist Church since 1891, faithful and helpful, at one time for several years its treasurer.

She was married to Fav D. Greene of Adams Center, N. Y., February 12, 1890. Of four children born to them, three with the husband survive her. They are Stuart, Evelyn (Mrs. Frank Van Vleet), and Donald. There are also five grandchildren.

Funeral services were conducted by Pastor Paul S. Burdick assisted by Rev. Herbert L. Polan. Burial at Unadilla Forks. P. S. B.

Denominational Treasurers: Addresses

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Young People's Board—Miss Nellie Bond, Alfred, N. Y.

The Sabbath Recorder

Vol. 125

NOVEMBER 21, 1938

No. 21

THANKSGIVING

Give thanks for the loved of your household;
Thanks for the friends of your ways;
Thanks for the neighbors
Whose love and whose labors
Add grace to the blessings of days.

Give thanks for your life as you find it;
Thanks that there's work you can do;
Thanks for your health,
For the wealth of your strength,
And the courage to battle things through.

Give thanks for the broad skies above you;
Thanks for the good ground you tread;
Thanks for the light
And the shadows of night;
For these, all, are your "daily bread."

—Frank Atkinson.

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(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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A Prayer for Thanksgiving Almighty God, Father of all mercies, we, thy unworthy servants, do give thee most humble thanks for all thy goodness and loving-kindness to us and to all men, the world over. Not according to our just merits hast thou dealt with us, but out of the greatness of thy unbounded love and mercy.

Almighty God, tune our hearts to the spirit of Thanksgiving. Thy loving hand ever upon us, dost hide us in "the cleft of the Rock." For thy protecting care we do thank and praise thee.

Our Father and our God, for the Pilgrim Fathers whose faith and courage and vision opened the doors to future achievements and a more abundant life under the blessing of the Christ, we do thank and praise thee.

Blessed God, our Father, in the midst of our abundance deliver us from complacency and ungodly ambition. To the need and sorrow and suffering around us and throughout the world open our eyes, and in mercy and sympathy, like unto the divine, may we generously and unselfishly pour of ourselves and of our stores to meet the needs of men and women and little children less fortunately situated than we. May the needs of missions

and other aggressive Christian work as represented by us as a people receive more adequately of our material and spiritual support.

O God, help thy people, everywhere, to a vision of the possibilities open to them who will give thee first chance in life, who will put "first things first," who will truly "seek first the kingdom of God and his righteousness." Help us all to be less prejudiced, more tolerant, and more and more loyal to the spirit and principles of Jesus Christ, our Lord. For his sake, Amen.

Thanksgiving "It is a good thing to give thanks unto the Lord." This is more than a religious truism more or less skeptically ignored much of the time. Thanksgiving should be a fundamental characteristic of life, especially so that of a Christian. Yet it is easy to make one's self feel that he has little enough to be thankful for, and that any expression of thankfulness would be but pious hypocrisy.

If there is any danger of that it is well for the head of our government to take opportunity to proclaim a Thanksgiving Day and to call us to a sense of what we really owe to God. In the observance of the day more should be found than occasion for turkey and cranberry sauce, or opportunity to close the football season. It should be a day with time in it for prayer and praise in which expression of real joy and thankfulness have large part. This should be spontaneous, but if for any reason spontaneity is lacking, the duty should be apparent and exercised.

Again our country has every reason for gratitude to the Almighty. While distressing storms, strikes, and crime rackets have been experienced, pestilence and widespread calamities have been spared us. In the midst of continued evidences of depression, general unemployment, and business recessions, we may well be glad that the needy have been cared for and we have not been forced into the depths of want.

The measure of adversity through which we have been passing—and may we trust from which we are emerging—should deepen the spiritual life of the people, quicken their sympathy and sacrifices for others, and strengthen their convictions of the truth that "a man's life consisteth not in the things which he possesseth."

While we deplore the world conditions in which injustices prevail, persecutions and vio-

lence perpetrated—conditions which we should do all within the power of prayer and influence to change—we yet have great reason to thank the Almighty that we have been spared the awfulness and suicide of a world war. While we thank God for this mercy, it were well for us humbly to confess the sins of our own country and people, praying for enlightenment, courage, and determination to find the right path to a warless world. Would it not be well for us to be obedient to the divine injunction—"here is the path, walk ye in it."

Truly, however, we may feel or think, as we count our many blessings, assurance comes that we of America, the "beautiful and blessed," have reason to return thanks to "God who giveth us richly all things to enjoy." Yes, "It is a good thing to give thanks unto the Lord, for his mercy endureth forever." And every day should find in us all the spirit and purpose and practice of thanksgiving, for as has been well said, "were thanks with every gift expressed, each day would be Thanksgiving."

"Immigrants All—Americans All" A series of broadcasts with the title of this editorial note was inaugurated November 14, sponsored by the United States Office of Education through the facilities of the Columbia Broadcasting System, at 10.30 p.m., Eastern Standard time.

The words quoted are the keynote recently struck in an address by President Roosevelt. "We citizens of America are too prone to take for granted our great heritage. This heritage comes to us by the toil of those who have preceded us—immigrants all, whose efforts have made us—Americans all."

There is too much in America today a growing trend of intolerance that is altogether unjustified. Looked at from nearly every angle, all Americans except the native Indian are immigrants not many generations removed. Splendid Americanism has been achieved by vision, integrity, industry, and labor, because America is the land of opportunity.

This Thanksgiving season should find us not only thankful to Almighty God for the wonderful blessings and privileges we enjoy here, but should discover us repenting of all intolerance and hatreds, and praying for more spiritual vision and more liberal attitudes.

The new broadcast, it is hoped, will increase the interest of every American in our country

and its achievements and in its historic backgrounds and future possibilities. It is hoped that it will inspire a better understanding and loyalty of citizenship; and that it will do much in the furtherance of better feeling and tolerance in America.

"Marrying Parsons' Business Crippled" Organized church groups, according to Religious News Service, backed up by aroused public opinion, in the recent election, carried the referendum changing the marriage laws of Maryland. Now a forty-eight hour period must elapse between securing a marriage license and marriage. Few people will greatly regret any inconvenience resulting to the preachers advertising their marrying business because of the passing of this law. Elkton is perhaps the most prominent city to be affected. Here on the main street, as one passes through on the federal highway, eighteen places have been counted just recently, where one could hastily be helped to securing a license and have the ceremony performed. Since the "marriage mill"—the marriage racket, it might well be called—is based on hasty, clandestine weddings, it is not too much to expect the business will be seriously crippled, if not entirely killed.

Our Spiritual Needs Much is being written and spoken, in press and radio, about recovery and prosperity, peace and happiness. It may be we miss the heart of the matter and put the emphasis in the wrong place.

This is seen in part in the recession in giving for missions, other church work, and benevolences. Quotas are hard to meet, community chests are hard to raise, and solicitors for all such concerns are met with hard luck responses to their appeals. Our own contributions to the Denominational Budget are so low that the Missionary Board is forced to ask the Commission for relief.

The total income of the present is far in excess of what was reported six years ago, while the amount of church and benevolent gifts and offerings has fallen off. Some recent figures published in the RECORDER show that while the aggregate income of the United States has been increased by 61 per cent, gifts for church support decreased 30 per cent, general benevolences 29 per cent, and community chests 24 per cent. At the same time expenditures for personal pleasure and luxuries had increased from 25 to 317 per cent.

This trend to large disparities between support of spiritual matters and personal satisfactions indicates not so much merely a return to economic prosperity as to the need of a higher sense of spiritual values and needs. To this many social, economic, and industrial leaders assent. William Green, president of American Federation of Labor, recently said, "I believe that a spiritual recovery is more essential than an industrial recovery"; while Secretary of the Interior David C. Roper declares, "I have come to the conclusion that no permanent industrial recovery is possible until we have had a spiritual renewing in the United States as an abiding foundation."

In a recent book, "The Crisis in Character," James Truslow Adams warns us, "One thing is certain, if there is to be a regeneration of national character it can come about only by the regeneration of each of us as individuals. It is not a matter of committees and machinery and organization. It can come only from some subtle change in the heart of the individual American man and woman, a change which we cannot predict, but of which one need not despair."

The spiritual recovery is possible if every Christian will truly let Christ have his way fully in his heart and life. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6: 8.

ORA VAN HORN BOND

wife of

Dean Ahva J. C. Bond, D.D.

November 11, 1938

A LETTER FROM THE DEAN OF THE SCHOOL OF THEOLOGY

To the Pastors of the Churches:

Material has been sent to all our pastors in the interest of the offering for the School of Theology, authorized by the General Conference. The purpose of this literature is to give all our people some knowledge of what we are trying to do here at Alfred to train and to equip in mind and heart our future leaders. This letter will take the place of a

personal letter, and we hope for the heartiest co-operation of all our pastors and people.

We are sending to each church one copy of our new catalogue. Additional copies will be sent to anyone desiring them. Just send us name and address. We are sending also a blueprint of the floor plan of our buildings. We trust this will find a place on the bulletin board of the church, or in some conspicuous place where all may see. It will indicate where our classes meet, the location of the dean's office, the library-reception room, and the chapel. In the chapel is held our weekly chapel service, and the weekly service of the Seventh Day Baptist young people. It is here also that our students preach to the faculty members and to their fellow-students, whence they retire to the classroom for criticism and discussion. The blueprint shows also the student rooms, all of which are occupied.

The dean's Conference address, in pamphlet form, will serve to give, we trust, a knowledge of our aims in maintaining a School of Theology. Items from the Alfred Alumni News will carry certain information concerning faculty and students. Then we are sending a quantity of envelopes. It should be explained, perhaps, that we are not asking for three offerings to correspond with the dates indicated on these envelopes. Rather it is our purpose to give an opportunity to each subscriber to choose a later date for his offering if he finds it more convenient to make his contribution later. Of course if one wishes to split up his offering into installments, we shall be very glad to have him do it that way.

The envelope should be returned to the treasurer of the local church, who in turn will send it to the treasurer of the Denominational Budget. If one should prefer to send his gift direct, it should be sent to Professor L. Ray Polan, treasurer of the Education Society, or to Mr. Curtis F. Randolph, treasurer of Alfred University.

I trust all our pastors will accept this letter as very personal, and will give this matter early attention. Whatever they can do for the School of Theology will be appreciated by all who are responsible for its administration. This request comes but once a year, but it is important, and we are looking for a generous response.

Very sincerely,
Ahva J. C. Bond, Dean.

MISSIONS

THE ELDER BROTHER

It is not strange that the parable found in Luke's Gospel 15: 11-42 should be called the Parable of the Prodigal, for it holds out hope to those who have wandered, and all have been in that class if they are not now. But there are two other chief characters in the parable, namely, the father and the older brother. The older brother is the one who is generally overlooked. Nevertheless, Christ in introducing the older brother teaches the most valuable lesson that we should care for others.

The chief fault of the older brother was that he did not care for others. To be sure, he was jealous and stingy; but had he cared for his brother, these vices would have disappeared.

It is not enough that we be decent outwardly. We should have a passion to help others, especially those in distress and need. When this longing reigns in the soul, it beautifies the character, as well as leads to the alleviating of the world's woes and its transformation.

How much do we care for the people in Jamaica, British Guiana, Germany, India, China, Africa, and the isles of the sea? How much do we care for the downtrodden in the United States? How much do we care for those who know not the joys of sins forgiven and have no hope for the future? The measure of our passion to help others is seen in our mission work, home and foreign. Also, it is the measure of our Christlikeness.

NATION-WIDE WEEK OF PRAYER FOR THE CHURCHES

Doubtless many pastors and Christian workers have been looking forward to the annual Week of Prayer for the Churches. The call this year, as usual, is world-wide, and in America it comes from the Federal Council of Churches of Christ through its Department of Evangelism; and to other lands the call goes throughout the world from the World's Evangelical Alliance, London, England. The time is January 2-8, 1939.

The topic this year is "Prayer for Reconciliation," and the Scripture text, "God was in Christ reconciling the world unto himself"—2 Corinthians 5: 19. The topics for the meetings are "For the Reconciliation of Men With God," "For the Reconciliation of Our Home Life," "For the Reconciliation of Our Church Life," "For the Reconciliation of Our

Industrial Life," "For the Reconciliation of the Nations," and "For the Reconciliation of Our Thought Life."

A twelve-page folder outlining exercises for every meeting has been prepared by the Federal Council of Churches of Christ, and is now ready. These folders may be had by addressing the Department of Evangelism, Room 71, 297 Fourth Ave., New York City. The price is \$2 per hundred; single copies 5 cents. Copies have been mailed to the pastors and leaders of all our churches.

The Week of Prayer for the Churches was instituted several decades past and has been observed annually since. It is hoped that a large number of our churches will join with the other Protestant churches over all the world in its observance. The folder referred to in the foregoing paragraph states the experiences of devoted men and women in all ages when it says:

As the word (reconciliation) is traced on through the Book of books, one finds that it expresses not only the prayer of man, but of God himself. In some of the texts God is verily praying—praying to men: "Be ye reconciled." Behind the divine petition, moreover, is a divine endeavor, ceaseless and age-long, for the reconciliation of his human children to each other and to himself. Jesus is the incarnation of that prayer. The Holy Spirit is that prayer in action.

When our prayers are uttered, the doors of God's council chamber swing open and our lives become divinely guided—hence divinely blessed. Such a reconciled life is an answered prayer of God. Yes, and through it the spirit of reconciliation flows into the whole social order of human relations.

HAS IT BEEN A FINANCIAL DEPRESSION OR A MORAL RECESSION?

The past summer the National Committee for Religion and Welfare Recovery sent out a sheet which gave facts regarding incomes and raised the question, "Has it been a financial depression or a moral recession?" The article states that while the reports from the United States treasury indicate a 42.7 per cent increase in income for 1936, the contributions to philanthropy were the smallest since 1925, when the percentage of gifts to declared taxable incomes was 2.017 per cent. "At no time in our national history is there record of gifts averaging as high as 3 per cent of income." Near the close of the article are these significant statements which should be taken as a challenge to Christ's followers:

Our President, in his recent radio address, reminded us of our gain in national income, which in 1936 was 61 per cent more than it was in 1932, but instead of sharing this 61 per cent increase of income, gifts to churches, general benevolences, community chests or colleges were from 18 to 30 per cent lower than they were in 1932. In contrast with these serious decreases in contributions to religious, educational, and social welfare work the American public between 1932 and 1936, spent 25 per cent more for jewelry, 30 per cent more for army and navy, 41 per cent more on theatres, 48 per cent more for cigarettes, 203 per cent more for automobiles, and 302 per cent more for radios.

The questions recur—(1) are we suffering primarily from a financial depression, or from a moral recession, and (2) can we by a co-operative educational campaign, lift the American public to a higher conception of social responsibility and stewardship of life and money for the welfare of mankind?

THE JAMAICA CONFERENCE A SPLENDID MEETING

I.

Rev. W. L. Burdick,
Ashaway, R. I., U. S. A.

Dear Brother Burdick:

Our conference is over and we are delighted with the results. The delegation was quite complete, with nearly all churches and groups represented. The services were spiritual, the fellowship genuine, and the program for next year quite challenging. Brother Smellie was ordained to the Christian ministry.

Sincerely yours,

G. D. Hargis.

Kingston, Jamaica.

II.

Seventh Day Baptist Missionary Board,
Ashaway, R. I.

Dear Brethren:

To the regret of all delegates and guests, our three-days' conference concluded on the sixth.

These were three well spent days in prayer, songs, solos, choruses, sermons, testimonies, consecration of babies to the Lord (as our custom is), ordination service, business, and in the renewal and making of friendships. There were delegates representing twenty-two churches and groups in this island and every one left with a feeling of zeal to go and do much more in the field to the glory of God, and the hope that the next conference may be much bigger in attendance and show more growth in the grace of God.

The plan of a wider field of labor is the burden of all. Financial help, one of our greatest problems, was discussed in a pleasing way. Altogether, all came happy and went back much happier.

It would take much time and paper to write in a detailed way all the happenings.

May this convey to you that we are all united in this great work of the kingdom.

Respectfully yours,

I. R. Smith, *General Secretary,*
Seventh Day Baptist Mission
in Jamaica.

27 Charles St.,
Kingston, Jamaica,
November 8, 1938.

THE CHURCH

The Church is not made up of people who think they are better than the rest, but of people who know they ought to be better than they are, and belong to the Church because it is trying to help them to be better.

The Church is not made up of people who think they are perfect, but of people who are sure that they have found the perfect ideal in Jesus of Nazareth.

The Church is not made up of people who think they never make any mistakes, but of people who have recognized their wrongdoing and have joined the Church in the belief that it will help them avoid wrongdoing.

The Church is not trying to tell people what they must believe, but it is trying to tell them what they can believe, and what a difference it will make in their life if they do believe these things.

The Church is not trying to take the joy out of life, but it is trying to put a joy into every man's life that will last through all of time.

Any community is a good community if it is a good place in which to live, build a home, and rear children.

But a good place in which to live needs more than beautiful public buildings, broad paved streets, bulging banks, and busy factories.

Life and property must be safe, so that one can walk the streets without fear for himself or for his loved ones.

Justice must be impartial and sure for all classes.

The moral life of the community must be

on such a high level that youth is tempted to goodness and nobility.

Opportunities for learning and growth of character must be available to all.

Cultural advantages must be within the reach of the humblest.

The people of the community must live together in the spirit of good will and mutual helpfulness.

For all these things the churches in your community are laboring. They have a right to expect you to join with them.—*First Church Pulpit.*

THE UNIVERSITY CHRISTIAN MISSION AT THE UNIVERSITY OF COLORADO IN BOULDER

BY REV. RALPH H. COON

I believe that the University Christian Mission that was held in the university here in Boulder during the middle of October made more impression on the student body than any other religious effort that has been made on the campus since I came here eight and a half years ago. Over a dozen men and women, all outstanding leaders in religious thought and in Christian work among college students, made up the team that came here.

The first appeal to the students was through mass meetings in the great Macky Auditorium. Dr. E. Stanley Jones spoke Sunday evening to open the mission. Since this was a union meeting of the churches, the place was crowded with both students and town's people. At ten o'clock Monday morning, however, the auditorium was packed with college young people. They gave the best of attention to Doctor Jones as he presented the Christian message in a way that appealed to thinking, academic minds. He showed how we need a revelation from God in a living, feeling human form that would reach to the depths of our beings. He emphasized the need of repentance, the new birth, and continual fellowship with the Lord. He urged the young people to pray and study the Bible. In his message given Tuesday evening he showed how Christianity meets the three great needs of men: (1) The world needs a new basis for human relations. Relations in the family are based on co-operation and love. It was shown that Christianity offers this same basis for all relations between men and claims that it will work in larger groups as

well as it does now in the family. (2) Man needs a satisfying solution of the problem of human suffering. Doctor Jones showed how all of the philosophies and non-Christian religions offer unsatisfactory solutions ranging all of the way from the statement that suffering is a part of life and there is nothing to do but bear it, to the belief that suffering is all in the imagination and does not exist at all. Then referring to the life and teachings of Christ and using illustrations from his experiences as a missionary, he showed the wonder of the Christian position that suffering can be turned into blessing and used to lift one to new and higher experiences. (3) The last and most fundamental great need was shown to be the need of a new life in the inner man. The Master's teaching about the new birth was made very plain here.

Dr. T. Z. Koo of China spoke at the closing mass meeting of the week. His oriental attitude and background made it very natural for him to present the need for an emotional heart religion. He presented man's need for a great loving personal Savior to challenge the love and devotion of our hearts.

Besides speaking in the general meetings various members of the team of Christian leaders spoke in the fraternities, sororities and house clubs, and other organizations as engineering and philosophical clubs. Faculty luncheons were held each noon during the week with various members of the team as speakers. Some were invited to speak in different college classes also.

At the four o'clock hour each afternoon one whole floor of the east wing of the Arts Building was given over to seminars led by different members of the mission on different phases of the Christian religion. Many private interviews were held with individual students.

A change seems to have been effected in the attitude of the students in general toward religion. Although no effort was made to get statistics as to the number of conversions, there is evidence that many real personal decisions were made.

After singing the song for which he sought publication, the long-haired youth asked, "What do I get for it?" "Oh," replied the editor, "I am a publisher, not a magistrate."

—Adapted from *Christian Advocate.*

YEARLY MEETING AT NORTH LOUP

After five days of Preaching Mission conducted by Pastor Hill, the North Loup Church entertained the yearly meeting of the Colorado, Kansas, and Nebraska churches. Eight delegates came from Nortonville, one of whom, Allen Bond, hitch-hiked from that place to Grand Island where he picked up Quenton McClure, attending school there, who finished the hike with him to North Loup. Fifteen came from Denver, headed by Rev. Erlo E. Sutton and his wife, and Rev. Ralph H. Coon brought five from Boulder besides himself. In addition, Mrs. Mary R. Davis and Miss Mary came from Doniphan, Mr. and Mrs. John Stewart from Omaha, and Herbert Johnson from Waterloo.

The general subject for the meetings was "Christ and — ." The Friday evening service began with a welcome by Pastor Hill, followed by a devotional service led by William Saunders of Boulder. A short talk by Stanley Rasmussen of Boulder and the sermon by Mr. Sutton were on the theme for the evening, "Christ and the Individual." A male quartet was sung by Roy Lewis, Delmar Van Horn, Dell Barber, and Albert Babcock. A testimony meeting followed every service.

Sabbath morning the choir led by Mrs. Esther Babcock, chorister, and Mrs. Ava Johnson, pianist, rendered an anthem and William Saunders sang a solo during the offertory. Rev. Mr. Coon preached on "Christ and the Church."

During the Sabbath school hour the adult classes came together while Rev. Mr. Sutton told of the Sabbath School Board and also conducted the lesson.

Sabbath afternoon was the young people's hour, led by Lois Barber. Devotionals were led by Delmar Van Horn and the young men's quartet, Wayne Babcock, Allen Babcock, Darrell Barber, and Warren Brannen. Short talks were given on the theme, "Christ and the Young People," by Stanley Rasmussen, Grace Burdick, Allen Bond, and Ida May Babcock.

Following this Mr. Sutton led a discussion on Christian Leadership Training which will probably result in the forming of at least one new class.

On the night after the Sabbath, the devotional service was led by Mrs. Maud Davis of Denver. The special music was a solo by Mrs. Davis and a male quartet by Elno,

Orson, and David Davis of Denver and Dell Barber of North Loup. Pastor Hill opened the service for the ordination of two deacons for the North Loup Church. Statements of belief and experience were made by the candidates, Arthur Stillman and Cecil Severance. Scripture 1 Timothy 3: 1-13, was read by Mr. Coon, and the ordination sermon preached by Mr. Sutton. The charge to the church was given by Mrs. Grace Mayo and the charge to the candidates by Deacon Robert Van Horn. After the consecration prayer by Pastor Hill during the laying on of hands, the benediction was pronounced by Rev. Mr. Coon.

Sunday morning Mrs. Benner of Denver played the opening voluntary and Mr. Sutton preached on "Christ and the Denomination." Dinner in the basement followed, which was made a joyous social occasion.

Sunday afternoon the devotional service was led by Mrs. Esther Babcock and the choir, followed by the sermon by Rev. Mr. Coon on "Christ and the World." Then an open forum was held by the three ministers, bringing out much information of the denomination.

Sunday evening after a devotional period led by Dell Barber and a men's chorus of thirty voices, Pastor Hill gave the closing sermon on "Christ and Eternal Life." Mrs. Silvia Brannen played all the pre-service music.

A heavy snow storm Friday night did not dampen the ardor of any who attended, and when the many friends left Monday morning, the North Loup people settled back into everyday life, feeling uplifted and wonderfully blessed.

Mrs. E. J. Babcock,
Church Clerk.

WOMAN'S WORK**THE MADRAS CONFERENCE**

From various ports in the United States and Canada forty-five American delegates are sailing for Madras, India, to be present at the decennial meeting of the International Missionary Council to be held there December 12 to 30. It is ten years since the Jerusalem Conference and now once more delegates from all parts of the world—four hundred fifty of them—will come together to discuss the opportunities and problems which face the Christian Church today.

YOUNG PEOPLE'S WORK**THE DEITY OF CHRIST**

(As shown in the Gospel of John)

BY PHILIP CRANDALL

In the beginning, before creation, God existed. To realize his absolute and independent existence at first, will help us in attempting to understand his life. God's existence is boldly asserted by John, and the Word is the revealer of God. God is the creator of all things and the source of all light; in showing this John asserts the deity of Jesus. No one exceeds God; he stands alone and supreme in the beginning. John carefully proclaimed Jesus as the source of the renewed spiritual life of man. In the fourteenth verse of chapter one, we realize the humanity and personality of Jesus, likening Christ to the word "full of grace and truth." We also read, "and we beheld his glory, the glory as of the only begotten of the Father"

The Greek meaning for "Word" is thought or concept, and the expression or utterance of that thought. Thus the "Word" is a designation of Christ, in whom are stored all the divine thoughts of God. The incarnation is also the manifestation or divine wisdom of God by Christ.

John answers those questions which arise in our minds. Especially the eighteenth verse clearly explains the relation of Father and Son. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." The unity and oneness of the Father and Son are very clearly stated. Christ is sent from God and he exercises the power belonging to God, yet with perfect harmony.

The humanity of Jesus is not questioned. His marvelous works of humanity were themselves support enough. We read as they saw, and yet we believe without question Christ's humanity. But the deity of Jesus is a higher order. Every fact concerning it must be clearly pointed out and demonstrated if we are to accept this without question or doubt. It is indeed so extraordinary that to understand fully, the facts must be logically observed and reflected. "Deity is the fact to be determined and then fitted into our thoughts and life. His deity and his humanity are harmoniously associated and even originally united. His deity is deliberately unveiled before our eyes and makes its appeal to our hearts and minds, challenging our considera-

It will be a missionary conference. It will be a world conference. It will use the findings of the Oxford and Edinburgh conferences as a basis of discussion and will go forward with plans for a world community of which the Christian Church is the center.

In January the returning delegates will bring with them guests from other lands who will visit fifty cities of the United States and Canada where conferences will be held to bring the missionary message of Madras to the American people. You are asked to undergird the Madras conference and the American conferences following in February and March with your prayers, for only in this way can these conferences help to bring the Christian Church into the position of leadership which the present state of the world demands.

A CALL TO PRAYER

In order that the Madras Conference may be undergirded by the prayer of the Christian Church, you are asked:

1. To pray for the International Missionary Council as it meets in session, December 12-30, 1938, at Madras, India.
2. To pray that those who come to Madras may do so in a spirit of humility and repentance for past failures.
3. To give thanks for God's guidance in the past and pray that his spirit will lead the conference day by day.
4. That there may be vision and hope and power in the meetings.
5. That the American delegates may be able to interpret this meeting to the home church with power, on their return.

CHURCH TREASURERS - FOR YOUR INFORMATION

The books of the treasurer of the Denominational Budget will be closed promptly on the last day of each month. All contributions to be distributed to the various boards and societies on the first of the month must be in the hands of the treasurer not later than the last day of the month preceding. This will mean that some who are now sending contributions on the last day of the month must mail them a few days earlier if it is desired that the money be distributed promptly.

Morton R. Swinney.

Niantic, Conn.

tion and acceptance not merely as a matter of statement or argument, but especially as a self-revelation, which carries with it self-evidencing power."

Jesus is always the same to his believers. The relation of the Christ's followers is rooted deep in his life, also being rooted in the life of God, the Father. Christ, who is deeply connected with the Father, was sent to us. Believing Christ also means believing the Father, and the unity of the Father and Son must be realized. We face and must be assured "that our Lord acts in his own right when he exercises an authority and exerts a power that belongs to God alone."

We have an opportunity to know God as revealed through Jesus Christ in the sixteenth chapter of John. In the temple Christ has already asserted his unity with the Father. Now in Bethany, only two miles away, he proceeds to strengthen belief in his deity. To those who heard of Christ's works, certainly this particular manifestation of his deity should be accepted readily. Why can we not likewise accept this?

Christ most willingly demonstrated the practical importance of the deity of Christ. "Human life evidently requires his divine presence, that part which lies beyond the tomb as well as that part which lies within bounds of space and time." Showing his mastery of all, for he is master of all, really proves his deity. All recognize that recalling of a person from death to life is divine. Speaking to his followers, he promises eternal life to them (eleventh chapter). Yet, Christ would not leave us to doubt this. He would go further and avoid any error.

Thus, we see how logically the public proof follows the eleventh chapter. Keep in mind that *Jesus exercises a power that belongs to God alone*. He speaks, "I am the resurrection and the life," yet as God's agent he acts in that capacity. So when Christ brings Lazarus to life, he exercises complete control of the departed spirit, which reveals and points to the deity of Christ. Here, as always, Christ stands alone above all, yet with all sympathy and compassion for the sorrowing friend. No one claims to reclaim those who have passed death's portals except Christ. "He it is who commands the dead to come forth from the tomb, once more to enter the relations of life in the little home in Bethany, and above all to be henceforth a living witness of the deity of our Lord."

The divine purpose in the sickness and death of Lazarus was "for the glory of God that the Son of God may be glorified thereby."

Even so the death and resurrection of Jesus is a confirmation of the deity of Christ. "The power of Jesus is divine because his person is divine. Power is with him, not mere temporary possession, but the attribute of his being and the act of his will. . . . He is the resurrection and the life in his own nature and as the agent of both. Deity has spoken, let humanity hear."

A PRAYER

The following prayer was written and used by the late Philip Crandall of Independence, N. Y., as he led a student prayer meeting at Houghton College:

Our dear heavenly Father, we thank thee for thy care over us during the night, for sleep and fresh strength this morning. We thank thee for our homes and those dear to us.

Bless us today, we pray thee. Help us to do only those things that are right. Help us to be obedient and truthful and kind. Bless all those whom we love. Keep them from all harm and guard them in all their ways. If any are sick, restore them to health, and if any are in sorrow, comfort them. Forgive all our sins, and cleanse us from every stain, for Jesus' sake. Amen.

MIGHTY LIKE A ROSE

This earthly life is for us disagreeable and boring, or pleasant and enjoyable, as we find ourselves able to use the materials God has given us. A rose is one of those wonderful things that God placed on our earth for our benefit. But he didn't put it here merely for the satisfaction of our physical senses. Its colorful beauty and pleasing aroma are gratifying to sight and smell, but the rose has other qualities. It has been used for centuries as a symbol of beauty and loveliness. It is one of the oldest and most popular of flowers. Isaiah speaks of the rose, King Solomon was acquainted with it, and its pictures are found on the monuments of the ancient Egyptians. Because of its age and the regard paid to it through the centuries, the rose brings us the thoughts of ancient peoples in stories and legends.

Let us look, in these evidences of human experience from the past, for an uplifting thought for our own "today." God planted the first rose. In all its luxuriant beauty and loveliness the rose needed protection, so God

CHILDREN'S PAGE

ANDY'S AUTUMN DAYS

BY LOIS R. FAY

By this time you children have heard about the terrible hurricane of September 21, and some of you were in it. I know by name two of the readers of these pages who live near where the wind and tidal wave were worst, and that was in Rhode Island. The storm also raged over central Massachusetts where I live, and where Andy lives, too.

Andy has been a fairly good horse all summer, pulling in loads of hay, corn, apples, and potatoes. But he does not have enough to do to keep him from being a little mischievous; that is why I said he had been a fairly good horse. He has learned that he can shake the rear part of his harness off, if he is walking from one place to another, not hitched to a wagon. So he hunches up one hip higher than the other, and very soon off slides the harness to the ground, to be trampled on and broken, unless someone runs to put it in place again. This trick sorely tries the patience of the driver.

Another trick is to lean with all his might against the door and sides of his stall, till they break down, and we have to build them up again, stronger each time, which can not go on forever. He ought to be very thankful that the hurricane did not blow the whole big barn down on top of him. But being just a horse he probably knows no better than to be a little like a hurricane himself, and tear to pieces his nice warm stall.

There is a sunny yard beside the barn where Andy used to stay on pleasant days when not working. We had a shed built on the north side to shelter the horse and cows from the cold winds. The hurricane blew this shed away and threw it down in the pasture. So Andy cannot stay in the yard now, sheltered from the wind, till the shed or a good fence is built up again.

Andy has a nice time when Dan, the neighbor's horse, comes and helps plow. At first Andy was a little grouchy and walked too slow to keep up with Dan. But now they have a good time at it, and Andy is learning to walk faster than when they began to plow together.

Perhaps they will draw logs together this winter when snow comes, for the hurricane

put thorns on its stem. The thorns are not to hamper and bother us, but are to protect the flower from those unwise, grasping, and selfish ones who would pluck it. The thorns become the protection for others than the rose alone. I once saw a cat sitting on a fence very intently gazing into a rose bush and working its tail as cats do when stalking prey. After a while the cat left and I found the rose bush occupied by a nest of young robins. Wise parents were mother and father robin to utilize the God-furnished protection for their young. Cannot we take a lesson from the rose? It isn't so far from a fair analogy of life itself. Without being too egotistic, people are the roses of God's creation. They are the blossoms in the world. There are thorns in the world also. What multitudes of shapes they may take! But they are for our protection. They protect us from becoming proud, selfish, jealous, thoughtless, conceited. Without the thorn, acquisition of knowledge might result in arrogance. Without it, greater talents in some become the root of their haughty and disdainful attitude toward others. Without the thorn, the successful man might forget humility and become harsh and unscrupulous.

Some of us are cats, even though the thorns are present, because we "kick against the pricks"; because we complain at our inability to reach out and take in all the things we want in life. The thorn is our particular blessing if we see it in its right light as God given. Paul had a thorn to contend with, so he tells us. But he didn't fester around it. He used it to his advantage and to the glory of God. He says, "For a great door and an effectual is opened unto me, and there are many adversaries." Not "but . . . many adversaries," but "and . . . many adversaries." Take them into account and work diligently. The thorn is a part of the robe for a rose.

The editor of the North Carolina *Christian Advocate* well says: "The average man no longer lays aside anything for the 'rainy day.' But on the contrary, he spends all he can make and all he can borrow while the sun is shining, and he looks to Uncle Sam to provide for him throughout the rainy day. If frugal Ben Franklin were alive today he could not give away Poor Richard's almanac, because not *thrift* but *spendthrift* is the big word."

blew down tall pines on the farm where Dan lives, and tall oaks, hickory, and ash on our farm where Andy lives. A man came and helped clear away some of the fallen trees so Andy could draw up corn from the farthest field, as squirrels were stealing the corn. One tree was so high, lying down on its branches and roots, that Andy and the wagon went back and forth underneath it with the loads of corn. The tree stayed there like an overhead bridge.

The shed and the trees were our biggest losses, and Andy will help when we begin to straighten these out, we feel sure. I have set ten panes of glass that were broken in our house. God was very good to keep me from being crushed by the village church steeple which fell in the street just after my sister and I passed by it. I have much to be thankful for, haven't I?

Princeton, Mass.

MY BIRDS

Dear Children:

Did you like my quail story? Well, one day another little boy came to our house to stay, and he had light hair and soft, pretty blue eyes. He grew and grew very fast just as your brothers do. He was a very loving little fellow. Even before he could walk he would often and often put his arms around my neck and kiss me.

Just a little way from our house there was a wire fence. When my little boy and I would look out of the window we would see two little grayish birds on the fence always rubbing their bills together and acting so loving. These were turtledoves, and because our little boy was so loving, like these little birds, we called him our turtledove. So you see we had a little quail boy and a little turtledove boy. Our older boy or quail boy often reminded us of their birdship.

Do you know what the turtledove says? Now if you were this little boy's daddy and mama what would you want him to be when he grew up?

Aunt Hattie.

Dear RECORDER Boys and Girls:

As you see, I have received no children's letters this week. Two of your kind grown-up friends have helped us out and we are very glad, but I hope many of you will get busy

with pen and paper before another week rolls around and do your bit for your very own page in the SABBATH RECORDER.

Mizpah S. Greene.

WHY WORRY?

God does not feed a lazy bird. If a bird will not work, neither shall he eat. A man studied the life of a robin and discovered God requires it to work sixteen hours a day to find and scratch out the food he provides for it. There is no encouragement for the lazy man in the words of Jesus, "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

It is harder for God to feed a wild bird than it is for him to feed a man. A bird does not help him. A man does. He sows, reaps, stores in barns. In the winter he can go to the smoke house for meat, the bin for wheat, the crib for corn, for he has anticipated his need and helped to provide for it. So when God feeds the wild birds he does something more difficult than feeding a man. And, if he can do that which is more difficult, surely he can do that which is less difficult. Therefore, God can feed you.

God's care for you will be in proportion to the value he sets on you. He values a bird. In the time of Jesus they ate sparrows. They sold in the market two for one fourth of a cent. If you bought one half cent's worth, they gave an extra sparrow—five for one half cent. And this bird which men valued five for one half cent, God valued enough so that not one could fall to the ground without the Father's permission. This value that God set on the wild bird guaranteed that God would feed it.

Jesus said that the soul of one man is worth more than the whole world. His estimate of the value of a man, therefore, is measureless. If the comparatively insignificant value that God sets on a bird guarantees he will feed it, then it is absolutely sure that he will feed his disciple upon whom he sets much greater value than on the wild birds.

God can feed you.

This thing he can do, he is sure to do.

So, do all within your power to foresee and provide for your needs and trust God.

Why worry?

—Charles H. Rickman.

OUR PULPIT

THANKSGIVING DAY ADDRESS

BY REV. WALTER E. HANCOCK

(Given November 26, 1936)

At a time such as that which confronts the world today, a formal giving of thanks to God by a union meeting of our churches in this community is something entirely proper. It should be something more than a drab, customary, and meaningless occasion. It will be nothing more than all this if we merely assemble to repeat a chanting song of thanksgiving because it is a day formally appointed for such performances. If we come together, dear friends, merely to congratulate ourselves for being better off than any other people in the world, we shall not be very different from that Pharisee who went down to the temple to pray.

True thanksgiving is not boasting of what one is or what one has. To say, "We thank thee, O God, that we are better off, stronger, bigger, richer, and more fortunate than other people," is little less than praising ourselves in the guise of prayer. Modesty and humility of heart are component parts of thanksgiving. We should be thankful, humbly thankful, profoundly thankful, always thankful for the wonderful things which God in his wise providence has showered upon us. But let us remember that it is God whom we should praise for these things, and not ourselves or our own greatness. "Serve the Lord with gladness: Come before his presence with singing. Know ye that the Lord he is God; it is he that hath made us, and not we ourselves."

Past and present blessings are no assurance of lasting greatness. Great glory and wealth do not of themselves make for real strength. Indeed God's Word and history both concur in teaching that most often these very things are the forerunners of ruin and disintegration. We need only to look at the plunges that highly civilized nations of antiquity took from their dizzy heights of material glory and wealth down into the destruction of oblivion in order to be reminded of this danger. The longest and most glorious periods of all the great nations of the past have been invariably the periods in which simple, honest, heroic peoples, possessed of a wealth of virtues, struggled with adversity, scarcity, even poverty at

times, in order to create a government for the welfare of a nation. It took Assyria, Egypt, Babylon, Persia, Greece, and Rome long centuries to reach the pinnacles of their several civilizations which flowered out in the splendor of wealth and luxury of which we read in history. During the centuries in which they thought more of the rugged virtues of thrift, industry, honesty, hard toil, and warfare necessary for their life, growth, and security, they were great, strong, and comparatively free from the vices, corruption, and oppression that characterized their civilizations after they attained to a solidly stratified and highly developed society from which they so precipitously and so tragically fell. In every case, the point at which rapid and precipitous declines are noticeable in their civilization, is the point at which they seemingly had reached their greatest splendor. Long was the climb to those dizzy heights, but how tragically rapid was the decline downward to the abyss of destruction in the case of each of these great and universal kingdoms.

It has been equally marked in the case of smaller peoples, of which the Jewish nation is the most notable example. From the Exodus to Solomon's reign in all his glory, was a marvelous period of Israel's history. No nation, either small or great, ever had a more glorious, a more heroic, and a greater period of history than was that of Israel during those five hundred years, more or less.

Yet what precipitous plunge did Israel take from those dazzling heights of glory, fame, and greatness immediately following Solomon's reign! Indeed the wise man came to recognize the vanity of it all in his declining years. He speaks of these things repeatedly in the Book of Ecclesiastes: There we read:

"I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to afflict them. I have seen all the works that are done under the sun: and, behold, all is vanity and vexation of spirit. The crooked cannot be made straight; and that which is wanting cannot be numbered." (Ecclesiastes 1: 13-15.)

How quickly was the vanity and folly of Solomon's course of action verified! Scarcely had he died when under his son, Rehoboam, who followed his example rather than his philosophy, this glorious kingdom that David had built up under God with so much heroism

and faith and which reached the zenith of its greatness under his son Solomon, fell to pieces. It plunged into chaos, dissensions and fratricidal wars, which ceased not until that nation's glory lay humbled in the dust of defeat and captivity before her enemies.

It behooves us to learn all we can from the lessons and experiences of the rise and fall of peoples who have gone on before us, and have passed off the scenes of human affairs. May not the history of their rise from small beginnings to the heights of great and powerful nations and of equally great and glorious civilizations cast its meaningful shadow forward and give us wisdom and instruction as to how we may emulate the things that made for their greatness, and also how we may avoid the courses of action which cause their disintegration and downfall?

If their history teaches us anything, it would seem to teach us to remember three fundamental maxims:

1. That so long as a people possess a high degree of heroism, harmony, religious faith, honesty, industry, and frugality they will grow stronger, become useful, and be happy and prosperous.

2. A highly organized system of government and a highly developed civilization are conducive inevitably, it seems, to the undermining of the very virtues which tend to create them.

3. If there is any permanent success to such a highly developed society, it can be found only in the preservation of the virtues which created it.

The source of our greatness as a people lies not in the fact that we possess great material wealth, immense political and military power, an empire larger than all Europe, and can point to marked success in wars, business, and government. No; the source of our phenomenal growth and prosperity is found rather in that we dared to do things that were never done before—the heroism, the harmony, and common aspiration that have made us a united people. That result has been achieved by wise and lofty planning and by heroic efforts on the part of a people who had a profound faith in God and in their own mission in the world. This has been accomplished at the cost of great effort, much money, and much blood; but it has created a bond of common

ideals in the people of this country, that we may call in some real sense American brotherhood.

Our greatness has been achieved not alone by all these virtues of harmony, union, heroism, and a deep abiding faith in God and truth, but also by honesty, which assured us against the betrayal of public trust and private confidence. Honesty has been a marked characteristic of the American people in private life, in public life, and in international relations. Industry has been recognized and rewarded in this land as in no other land known in history up until now. Frugality, which outlawed waste and extravagance as plunderers of the people's property and the promoters of selfish and sordid interests, was a notable characteristic of our people in building the foundation of our present greatness and splendor.

We need only to think of the background of this national holiday in order to be strongly reminded of the part these virtues played in the first thanksgiving service held by our forefathers. We, with legitimate pride, like to think of Plymouth Rock. Plymouth Rock stands for these solid virtues which underlie all that real America stands for. We like to think of John Smith's honesty, good sense, heroism, industry, and frugality, all of which are epitomized in his law, "He that will not work shall not eat." We look back with great admiration to our Roger Williams, who laid one of the great foundation stones of our "life, liberty, and the pursuit of happiness," in his heroic stand as to the rights of conscience. Along with him we place, with satisfaction and pride, our William Penn, Lord Baltimore, James Oglethorpe, and others who founded colonies in which all men could worship God according to the dictates of their conscience, and where men were free to work and enjoy the fruits of their labors.

We like to think on this occasion of the *Mayflower* as the symbol of the numerous vessels which freighted the prospects of a new and future state across unknown seas to unknown wilderness shores, inhabited by naked and wild savages, as well as beasts, all equally strange and forbidding.

We do well to reflect much on the significance of that symbolic vessel of America—the *Mayflower*, with its soul-filled freight. They landed on the bleak shores of New England coast after days, weeks, and months of battle with storm, waves, and uncertain hopes.

They landed at the beginning of winter, weak and weary from the voyage, poorly armed, scantily provisioned, without other shelter than that provided by their boat, without money, and surrounded by hostile tribes.

Assuredly there was no apparent sign of greatness in the spectacle of that solitary group of poverty-stricken men and women. They were devoid of all outward signs that would predict success and greatness. What would the military genius have done with such a straggling, God-forsaken looking group? What would the statesman have thought or said, had he been told that that languishing colony of simple men and women thrown among thirty tribes of savage Indians was the budding of a great and powerful nation?

Yet such was the case. The student of history may look in vain to find another such project, another such adventure to parallel this one. It was in the face of winter storms beating upon houseless heads of men, women, and children that these, the forefathers of our fatherland, celebrated their first occasion of thanksgiving. Yes, it was in the prospects of hard labor and spare meals, accompanied by suffering, disease, and death; it was in the face of dangers from the tomahawk accompanied by memories of comfortable homes and loved ones left behind across the sea, that they knelt and gave thanks to God.

Gave thanks to God, do I say? Yes, they gave thanks to God, for what? For poverty, for suffering, for danger, for disease and for death? Did they have anything real to thank him for? Ah, we today have a thousand fold more than they had, and yet we fail to thank him. On their first formal thanksgiving occasion in 1621, they probably had thanksgiving turkey, for wild turkeys could be had by the skillful marksman. They may have had cranberries, because they grew wild in that region. Wild nuts were to be found also. They probably had some grain still which they had brought from England in their ship. They may have had some potatoes. It is doubtful that they had any milk, butter, or eggs. If we today were called upon to sit down to such a frugal thanksgiving dinner as they had on that first of all thanksgiving celebrations as a holiday, I fear such an occasion would not be one of much joy and thanksgiving. It probably would be one of a rush on some well supplied grocery store.

It certainly was not for the great abundance of material welfare that they were celebrating

Thanksgiving Day in those times. No; they were giving thanks to God for the privilege of enjoying the fruits of their honest labors, for the right to govern themselves, and for the freedom to worship God according to the dictates of their consciences. *These are indeed the greatest blessings that God can bestow upon men and women.*

Now let us consider the second maxim which history teaches us: the dangers and perils of a highly developed civilization in undermining the very elements of greatness which created it. This thanksgiving celebration, it seems to me, would be incomplete and superficial if we gave ourselves over only to admiring the virtues of our forefathers and to glorifying ourselves in the blessings which these virtues have vouchsafed unto us. Because we are a great, a rich, and a powerful people with a glorious century of progress behind us, and with equally glorious prospects of a still more glorious era of progress before us, let us not close our eyes to the needs of our situation and refuse to admit that evil can overtake us.

Well may we be concerned. Just as was the case in ancient Rome, so we find today our old standards of morality, of sturdy honesty, and of private and public sense of personal responsibility are fast becoming corroded and weakened. We are no longer startled by crimes in low or high places, and we do little or nothing about it all, more than to sigh with helpless resignation. We have come to expect and to condone shameful betrayals of trusts everywhere. . . . We see that widespread wastefulness and extravagance have become the fashion of the day. Even our national government has cast discredit upon the wholesome frugality, the honorable habits of industry and economy which once were the pride of Americanism, by falling prey to the vices of our age.

Our forefathers' wildest flights of imagination could not picture to them the marvelous and revolutionary changes that have taken place in society, even during the last thirty years. Little could they dream of the terrible strain into which our complex society would thrust us so suddenly, that would try to the utmost our moral fiber, as well as the structure of society which they had built up. They were students of history, however, and knew that the great fundamental principles upon which this new order of government and so-

ciety was being founded would be put to a severe test. Washington, Jefferson, Madison, Jackson, Clay, Webster, Lincoln, and others all have left on record declarations which reveal their anxieties as to the dangers which would arise to threaten our system of government and American principles of civilization. Not one of them had any grave concern regarding the material progress and welfare of our people. There has been an evident consciousness of a manifest greatness of destiny in the thought of all our leaders as to the future of this nation. But along with that consciousness of such a destiny as being certain, there was grave anxiety in their minds, lest the fundamental principles upon which such greatness was built, would be abandoned and thus bring down the whole structure of government and society that has made us a free, prosperous, industrious, honest, religious, and happy people.

They pointed out the dangers of divisions into classes and sections with opposing class and sectional interests. They did their best to provide against the concentration of power and wealth into the hands, either of the national government, or any one class or section of the country. They realized that the intoxication of success, greatness, wealth, and a highly organized society would bring about a shift in the interests of our hearts; that they would tend to create at least two opposing classes of society: that privileged class composed of a small minority of aristocracy, in whose power is concentrated wealth and political power; and those who work and labor, but have nothing or little, to show for their labors. They saw that in the history of every highly civilized people of past ages such changes had taken place.

Rome became divided into such classes. An aristocracy, known as the senatorial class, composed of those who acquired a practical monopoly on the wealth and resources of the empire, secured to themselves thereby such a privileged and entrenched position in society and in the economic system of the empire, that they gradually drove the small farmer or business man out of business. They could operate their immense estates through means of the labor of cheap slaves who flooded the market of Rome through their great conquests, so that the industrious and frugal free men of the country were thrown out of employment. The latter gravitated to the cities, and be-

came the element by which ambitious and unscrupulous political demagogues gained control of the government. They still went through the forms of elections; but the results of the elections were determined by this floating and dependent class, that sold their vote to the demagogue, who would promise them the greatest dole in some form or other.

In order to support this system, in which the number of dole receivers was on a constant increase, the middle class who had been carrying the lion's share of the taxes which supported the government, either became dependent on the government or slaves and serfs of the great land magnates. Then it was that the government was forced to tax the senatorial class who had enjoyed practical immunity until then.

The senatorial class had a large number of dependents on whom they were made to feel that their welfare was bound up. In like manner, the government had a similar class. In this way the government became identified with one class against another. The harmony, good faith, thrift, industry, and honest labor were undermined. Thus the highly organized civilization and the great power of Rome became an easy prey to the first gust of wind that blew strongly against it. There was no longer a united people to meet the foe. Neither one party nor the other was fighting for their interests as a whole. It is remarkable how readily the empire succumbed. The senatorial classes, especially those along the frontier of the empire, thought more of conserving their *status quo* advantages than of defending the fatherland. They made concessions to the barbarian chieftains, rather than submit to what they considered an invasion of their invested rights on the part of the government. That explains why there was so little resistance. Many of those men occupied important and strategic positions. They allowed the passage of barbarians through their possessions, and even abetted them, in order to retain their own privileged positions. Little did they care or realize, it seems, that they were thus sealing their own doom, as well as that of the empire.

Such was the depth of moral and political degradation to which the people had fallen, that this once invincible and mighty empire seemed to topple over almost like the walls of Jericho at the blowing of Israel's trumpets. From the dizzy heights to which the empire

attained under Constantine to the dethronement of Romulus Augustus, the last of the Western Roman Emperors, by Odoacer, the Herulian chieftain in 476, there was only an elapse of some one hundred thirty years.

The lesson of the fall of that great Empire and the eclipse of that brilliant civilization is significant. The permanency and greatness of any society eternally depends upon the virtues of union, harmony, good faith, honest industry, frugality, and heroism, rather than on the amount of material wealth a people may possess or the brilliancy of a civilization to which they may attain. The lesson, to say the least, is a warning signal to us who have reached such a high degree of material progress and such heights in material civilization. It says to us: "Stop! look! and listen!"

This brings us to the last of the three points which we set out to consider, namely, that the hope for permanency of a highly developed society and civilization such as is ours of this era, lies in preserving in the souls of our people the virtues that made us a great people and a great nation. In other words, we must measure our greatness in true and abiding values, and not in illusive and fleeting material possessions. Neither can we insure ourselves against losing all these fleeting and deceptive values by creating a people of high intellectuality. I know no better way of saying in essence all there is to say on this point than by using two statements from the Scriptures. One is from Christ, and the other is from Paul. Christ says, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Paul says, "For the kingdom of God is not meat and drink: but righteousness and peace and joy in the Holy Ghost."

The heritage, the true values, which our God and our forefathers have left to us are contained in these words. Our true greatness and our greatest blessings, for which we have reason to thank God today, are in proportion to the extent that we have sought first these values of a spiritual nature. Our greatest men and the most glorious periods of our history have been those in which principle, duty, and honor were put above material interest or self-aggrandizement.

I am not pessimistic, although I am concerned about some future aspects and tendencies which I see in our society of today. We live in a glorious age—an age of glorious possibilities, because of the richness of our

material life and because of the wealth of our intellectual attainments. I am thankful to God that I am privileged to live in this age in which humanity is enjoying the accumulated blessings of so many millenniums of human toil, experience, sacrifice, and growth.

Although human beings may seem to have become intoxicated and overbalanced momentarily by a sudden transition from a comparatively primitive life to our modern life, to our intellectual, mechanical life with all its complexity of problems and cross-currents of forces, I have an unshaken confidence in the ultimate victory of truth over error, of right over wrong, of justice over oppression. God's almighty power and all-wise purpose can and will make even the foolishness of men to serve and glorify him. He is behind the scenes keeping watch over his own, even when truth may seem shackled, righteousness defeated, and error and injustice enthroned.

Let us revel in the abundance of our material life. Let us appreciate it for all it's worth, but not for any more than it is worth. Let us thank God for our great machines which lighten our physical burdens and weary toils; let us be glad and rejoice in the discoveries of science that lessen human suffering, such as anesthetics for medical operations; the marvelous possibilities of electricity, X-ray, radium, and different rays used in curing and preventing disease; the radio, the movies, television, the printing press, and all the other ways of transmitting information; automobiles, trains, the still faster airplanes, the marvelous steamboats of palatial proportions which ply our oceans, and so on without end. I could fill pages with mere lists of things we enjoy which make this a marvelous age in which to live, all of which were unknown one hundred twenty-five years ago.

It seems that some great creative genius of supernatural powers had held motionless his magic wand of discovery and invention and the art of manufacturing for thousands of years over mankind until a few centuries ago. Then he arose suddenly and waved that magic wand over the world and awakened men from the slumber of millenniums. It cannot be explained in any other way, it seems to me, than that our God has raised his hand and has moved his magic wand, his wonders to perform. These discoveries, all, are so many revelations of God's power, benevolence, and wise providence. Men may abuse them and

misuse them, just as they have always abused and misused all of God's blessings. They are none the less God's doings and his agencies. In some way, not always clear to us, he is using and will continue to use all these things to his glory and to our good.

They are not, however, the real things that interest us most vitally. They can only be means to the wise and benevolent ends, aims, and purposes bound up in the eternal principles of truths which concern and affect men's spiritual needs. These principles and truths which have to do with our spiritual nature, on which our real lives depend for strength, growth, and right development, have far greater values, and should lay far higher claims on our consideration and attention.

Let us enjoy, and be thankful for, all these material blessings, for all our intellectual progress; but let us make the most of them, knowing God has given them to us to be used; let us not, however, make the mistake that a certain rich man of whom we read made, who looked at his well-filled barns and said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said . . . Thou fool." Let us not make that same mistake in our thanksgiving of thanking God for gold, silver, houses, lands, and the rich commodities of material existence as the greatest blessings of life.

No; let us thank him for life itself, for living, for living intelligent fellow-creatures with whom to live, for being able to love and be loved, for the privilege of working, sacrificing, fighting the battles of life on the side of noble causes. Let us:

"Live for those who love us,
For those who know us true,
For the heaven that smiles upon us,
And awaits our spirits too.
For the human tasks that bind us,
For the tasks our God assigns us,
For the bright hopes held before us,
And the good that we can do."

Let our thankfulness express itself in the right kind of positive thinking and action that will meet the issues that confront us. Of all people, the church people should get busy. They alone hold the key to the problems that our privileged age imposes upon us. The successfully permanent solution of these problems is to be found in the gospel of Jesus Christ, and it will never be found in any other source.

It is as plain as the noon-day sun that this greatest of all forces in its power to touch and transform men and women's hearts and minds is the only one apt for the task of meeting the moral needs of our times. It is fundamentally a religious one; and is therefore a spiritual work that only an experimental Christian can undertake successfully. It is not a question of restating the tenets of religious faith, or of establishing a new code of ethics that will be more palatable to the tastes of the age. It is not a question at all, in my humble judgment, of new theories and new standards of morals; but rather a question of our moral sense of responsibility, and of fortifying our moral stamina so that we shall be able to put into practice well recognized standards of morality. Generally speaking, our people have not abandoned in theory the moral code of the gospel and of the Decalogue. We still trip the moral teachings of Christ off in our public and private speech with eloquence and ease. But the moral code of Christ without the spiritual power of Christ's gospel being received into honest and sincere hearts through a living faith in the individual, is of no more practical value than is the moral code of Confucius or Buddha.

Let us thank God above all things for such a transforming power placed at our disposal. We know it is effective, because we have seen it tried out in the lives of men and women, the world over, in every land, race, and condition of society. We have seen that to the extent that it has been given a real test, it has proved itself capable of making just the transformation in men's lives that is needed for the good of man individually and collectively. Let us express our thanksgiving by allowing that power to do its work in our own lives, as a testimony of its effectiveness. It must be expressed not only in a passive, non-resistant attitude in our private lives; but also in a positive and aggressive way in society through our public conduct. This transforming power does not admit of a dual standard of conduct: one for private conduct, and quite another for public conduct. It must reach down into the motive springs of all acts, both public and private. The consciences of men under the power of this transforming power will frown down upon official bribery, public lying, corruption on a large scale, and the betrayal of public trusts with the same degree of condemnation, or even with a greater

degree, than they look upon such transgressions in private life.

God grant that our faith, our gratitude, and our sense of need may bring the living Christ more into evidence, as a result of this and all other such thanksgiving occasions throughout the land. There has never been a moment when the momentous and portentous events that threaten the peace and security of society the world over stood in greater need of the "Christ, the Son of the living God," than in this great and glorious age in which we live.

Salem, W. Va.

DENOMINATIONAL "HOOK-UP"

SALEM, W. VA.

"It Can Be Done" was the subject of a talk given by Rev. Harley Sutton, of Little Genesee, N. Y., before the Salem College students at chapel services Wednesday morning. Rev. Mr. Sutton is a former student of the local school.

A girls quartet, composed of Geraldine Thorngate, Sarah Bottoms, Doris Langworthy, and Ethel Main, sang several numbers. They were accompanied by Elizabeth Parvin.

—Salem Herald.

The Preaching Mission at the Salem Seventh Day Baptist church, which began on Friday evening, November 4, came to a close on Sabbath morning, November 12. The assisting minister was Rev. Harley Sutton, Little Genesee, N. Y. The meetings had been carefully and prayerfully planned. Special music and worship programs had been planned for each evening except one; on that one evening a special feature was the congregational singing of old and familiar gospel hymns. Special music was furnished by the church choir, the men's chorus, the college Y.M.C.A. Chorus, and college quartets. Pastor Sutton's sermons were earnest, thoughtful, inspiring messages.

The attendance was good throughout the week, though there were strongly competitive attractions in the city on two evenings. People seemed to have planned before the meetings began that they would attend as regularly as possible.

Before the meetings closed several young people came to the point of definitely offering themselves for baptism and church membership. The time for the baptismal service has been set for Friday evening, November 18.

The exact number who will be baptized is not known at this writing.

Correspondent.

HOPKINTON, R. I.

A meeting of several members of the Second Hopkinton Seventh Day Baptist Church was held at the home of Deacon W. D. Kenyon Thursday evening, when it was decided to hold a Preaching Mission series of meetings in the church beginning on New Year's evening and lasting one week. It is hoped that Pastor Skaggs of Salem, W. Va., will be the evangelist for the week.

Committees will be appointed soon and it is hoped much good may result from the meetings.

Rev. Luther Crichlow gave an inspiring sermon on the "Life of Service." He and his bride are sailing soon for the Jamaica mission fields and much good is anticipated from the work of the consecrated young people.

—Westerly Sun.

SHANGHAI, CHINA

Over here things are not improving although Chinese resistance seems to be growing more compact and effective. They still lose, but not so rapidly or so uniformly as at first, and the will to resist is being rapidly developed and hardened in the hearts of the common people. The Japanese are doing all in their power to promote this result by their treatment of the people in the occupied territories. They are the most consummate simpletons I ever saw in the way they defeat their own ends by their overbearing and cruel treatment of those whom they claim they wish to have co-operate with them. The Chinese common people are the most forgiving and easily placated people in the world. A little kindness and good government by the Japanese and the new regime would make them settle down to making a living in a contented and co-operative way. But no; they must be made to know that they are a conquered people, that the most insignificant Japanese is their lord and master. This requires slapped faces, bayonet thrusts, kicked shins, and other such practical lessons. Such simpletons!

Well, I should not get started on this line or I shall show that I do not love my neighbors, although I do pity the Japanese much more than I do the Chinese right now.

Correspondent.

PLAINFIELD, N. J.

A large number of our church people attended the yearly meeting of the New Jersey and eastern New York churches held at New Market, October 21 to 23. The meetings were very helpful and the meal-time sociability was much enjoyed.

There was a good attendance at a waffle breakfast held in the Sabbath school room on the morning of October 30; and the fall dinner given by the women's society added a substantial sum to their treasury.

On the evening of November 8, Rev. and Mrs. H. C. Van Horn invited a few friends to their home for a farewell reception for Rev. and Mrs. Luther W. Crichlow, who sailed the following morning for their new work as missionaries in Jamaica. We feel that Mr. and Mrs. Crichlow are well fitted for this work and our prayers and best wishes go with them for their success.

A number of people from the Plainfield Church went to Alfred to attend the funeral of Mrs. Ahva J. C. Bond, November 13. The Bond family have been very dear to us at Plainfield, and our sympathy and prayers go out to them in their bereavement.

Correspondent.

OBITUARY

JOHNSON.—Gertrude Witter was born at Dakota, Wis., November 18, 1852, and died at the home of Mr. and Mrs. Arthur Burdick, in Farina, Ill., October 8, 1938. She was the daughter of Josiah and Calista Witter.

She went to the North Loup Valley when but a girl, taught school, and shortly met and married Gilbert Johnson. Mr. and Mrs. Johnson were both converted in revival meetings conducted by Rev. C. M. Lewis, and during their lives were consistent and helpful members of the churches where they held membership.

Funeral services were conducted at Farina, Ill., by her former pastor, Rev. C. L. Hill, who was assisted by Pastor A. T. Bottoms, and burial was made in the Farina cemetery. C. L. H.

ROOD.—Carrie, daughter of Charles and Rosa Furrow Rood, pioneer settlers of North Loup, was born on a farm at Pleasant Hill, July 11, 1891, and died at the home of her sister, Nina Lewis, in the village of North Loup, October 3, 1938.

In her youth she united with the North Loup Seventh Day Baptist Church, and throughout life held fast to a serene and steadfast faith which sustained and comforted her through many years of illness.

Carrie is the first of a family of ten children to answer the final summons, the family circle,

however, being broken when her mother passed away in 1932.

Funeral services were conducted at the North Loup Seventh Day Baptist church, Wednesday, October 5, by her pastor, Rev. C. L. Hill, and burial was made in the cemetery at North Loup. C. L. H.

SMITH.—Margaret, daughter of Rev. James H. and Mary Hull McChesney, was born in Cain County, Ill., and died July 2, 1938, at the home of her daughter, Pearl, of Grand Marsh, Wis., in which community she had lived most of her life.

For many years she was a zealous member of the Grand Marsh Seventh Day Baptist Church, and her home was always open to workers on that field.

She was married to Bray Walter Smith, October 24, 1871, who preceded her in death two and a half years. Seven children survive her: Bert, Pearl, Edgar, Lily, Archy, Jay, and Alice; also two brothers and one sister, besides many grandchildren and great-grandchildren and other relatives and many friends. Burial at "The Rock" cemetery. L. M. S.

Dr. W. W. Davis told this Civil War story at a meeting in Old John Street Church: General Grant was campaigning over in Virginia and in his ride he came across a little Virginia lad. The Union commander thought that he could get some information from him. "Can you tell me where the Confederate soldiers are?" he asked. The lad's lips shut tight. Grant tried again and again but still not a word. At last he started off and the little fellow called out, "Mister, where are you going?" Grant replied, "Maybe I am going to Fredericksburg, perhaps to Richmond, and maybe I am going to heaven." The boy shouted, "You can't go to Fredericksburg, there are too many Confederate soldiers there; and you can't go to Richmond 'cause General Lee is there, and you can't go to heaven because Stonewall Jackson has gone there."

—Selected.

Denominational Treasurers: Addresses

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Young People's Board—Miss Nellie Bond, Alfred, N. Y.

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THE GUARANTEE

When the leaf shrivels dry
 And brown against the sky,
 We do not fear the sap will never run
 To turn the bare bough green
 With some new vernal sheen,
 Given the golden surety of the sun.

But no warm solar ray
 Can stir our dead afresh
 And thaw cold human flesh,
 Lifting again to life our heavier clay.

Some Power securer far,
 Stronger than sun or star,
 Alone can raise us up; yet happier we,
 For God comes down to bless
 With help our helplessness,
 And love is Life's perennial guarantee.

—Edith Lovejoy Pierce,

In *Christian Century*.

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