

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.

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

# The Sabbath Recorder

Vol. 125

NOVEMBER 28, 1938

No. 22

## 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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# The Sabbath Recorder

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**We Need Not Be Discouraged** If anyone is over-inclined to think humanity is "going to the dogs," or that Christianity has failed, it would do him good to read the report of the superintendent of the Westerly, R. I., Hospital, as published recently in the *Westerly Sun*.

It is easy to be pessimistic in the midst of the reports of so much war news, Nazi pogroms, Palestine trouble, racketeering, race prejudice, profiteering, labor troubles, and the like. One could easily be persuaded that Christianity has failed, that the "milk of human kindness" has gone "sour," and that all life is dominated by selfish interests and self-seeking.

But at heart the great principles and truths and love of Christ have worked, even through the centuries, like the leaven in the meal, till much of the "lump" has been leavened. Let not the Christian Church be discouraged or any zealous believer grow disheartened.

In the report referred to there is every evidence that in a grave, testing crisis humanity proves itself Christianized. One's emotions are deeply stirred as he reads the report of Miss Blaisdell, superintendent of the hospital. How attendants reacted, helpers volunteered — every one, seemingly, re-

sponded to the dire needs arising from the hurricane disaster which sent a host of patients to the city refuge, itself crippled by the storm and deprived of its ordinary facilities and the use of much of its equipment. No one seems to have thought of himself or to have taken a moment to pity himself. In the time of stress and strain men and women acted like Christians. That is the encouragement — they acted "like Christians" because they were Christians. If not enrolled as such, perhaps they would not admit or claim to be Christians, but the fact is the Christ "leaven" has worked, and the Christian principle has made its permanent impress.

Dr. Robert E. Speer has pointed out for the missions enterprise, that among the so-called great religions, Christianity has been a leaven—that the finest things that can now be credited to those religions have consciously or unconsciously been absorbed from Christianity.

Matters like these should bring renewed courage. Right thinking and correct living do count. Christ did not die in vain. His cause must triumph. God is at work in the world and has declared, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

**Sun in His Face** It is told of a man who went blind in middle life that he learned to get about freely in his own town. He refused to be known as a "poor blind man." It was in the years before "the seeing eye" dog had been trained. The man mentioned oriented himself completely, making a certain business center his center and point of determination. His often spoken words to one offering to help him were, "If you will help me to get to that corner, I will be all right. Once I am there, and feel the sun in my face, I can go anywhere in town."

"With the sun in my face I can go anywhere." How much truth Christians should see in that. Has one lost his way, become confused in earth's turmoil and strife? Let him get back to the corner where he lost the sun from his face—regain that light, and he can go anywhere.

The trouble with so many of us—with eyes open — we have turned from that corner where the light of Christ's love and power shone on our face. We may have lost our

way on the streets of business or highways of pleasure, or been lost in the mazes of speculation or on the thoroughfares of philosophy. The ways of selfishness, greed, and unbelief may have been turned into, and our bearings are lost. Happy the man who remembers the corner where there was light, and who directs his steps thither, feels again the sunshine of divine love and power so directing that he is assured that he can go anywhere unafraid.

**Seventh Day Baptist Workers Wanted** Here may be a bit of encouragement for Seventh Day Baptists wanting work. A Mr. Alby of St. Mary's, W. Va., operates a marble factory and has told Mr. Curtis Groves of Jackson Center, Ohio, that he would be glad to employ some Sabbath keepers, for Sunday help is hard to secure. His glass furnaces must be going every day in the week. About fifty men and women are employed.

Mr. Groves is a loyal, consecrated member of the Seventh Day Baptist Church of Jackson Center and greatly interested in the employment and success of Seventh Day Baptists.

**Items of Interest** Friends of the American Bible Society will learn with regret of the resignation of Rev. George William Brown, for ten and a half years a valued and highly useful secretary of the society. These years served amid one of the most strenuous decades of the society's history, have been marked by notable advances in interest of Bible publication and distribution, in no small way due to the executive ability and personal consecration of Doctor Brown.

A large and increased interest in the society's promotion of "Bible Sunday" has been the result of Doctor Brown's skillful planning. More than one hundred thousand sets of literature promoting this interest are annually mailed to pastors. This good friend assumes the pastorate of the large West Presbyterian Church of Binghamton, N. Y., the first of the year.

According to Religious News Service, almost a million human beings, of whom approximately half are Christians, are in dire need of assistance as a result of oppression abroad. "The tragedy which has overwhelmed not only Jews but also Catholics

and Protestants in Germany is of so vast a scope that the aid of various governments has become a matter of vital importance. This fact has become widely recognized." Private philanthropy, however, is much needed and various aid commissions and committees are zealously carrying on.

At Fall River, Mass., at the annual meeting of the Ministers' Association an appeal was made to Pope Pius to rally all religious leaders under one banner to combat the spirit of paganism in the world. The R. N. S. quotes from this appeal as follows: "The time has come when the religious leaders of the world must meet and consult together how best to meet the monstrous threats of godless states which crush the soul of the individual, outlaw God from civilization, and make mankind blush crimson with shame that its society is still called humanity."

London. — Many young Japanese Christians sent with the military forces to China are deliberately choosing death rather than take an active part in the war, according to Muriel Lester, English Christian social worker and friend of Mahatma Gandhi.

Describing her experiences in *Reconciliation*, organ of the English Fellowship of Reconciliation, Miss Lester says:

"They go through their training so as not to bring disgrace on parents and ancestors—for family loyalty in the Orient is sacrosanct—but when they leave Japan, when they embark for the China coast, they bid a final farewell to their best friend, declaring they will never see him again.

"It is not a matter of the fortunes of war, of the chance of life and death. They will surely die, because they surely will not kill. They drop their rifle at the first order to fire, and they are shot themselves."

—*Religious News Service.*

Methodist Episcopal Church organizations in Germany and Austria have been cut loose from international ties and thus have kept out of trouble with the Nazi government, according to Bishop John L. Nuelson of Zurich, Switzerland, who is attending a meeting of the Board of Bishops at Atlantic City. The Catholic and Lutheran churches in that country, he explained, are state churches, and, as their pastors are supported by the state, their utterances are judged for loyalty or disloyalty.

In addition, the international character of either church brings suspicion. Methodist churches, on the other hand, are self-supporting and independent under native clergymen. Therefore, he declared, "they have practically no trouble."—*Methodist Protestant Recorder*.

The same holds true of Seventh Day Baptist Churches—they being self-supporting—according to the reports of Doctor Conradi, at the head of our mission in that country.

EDITOR.

Robert Quillen is responsible for this suggestive word: "The old-fashioned boy went to church, but his dad wasn't out playing golf. The old-fashioned girl didn't smoke or drink, but neither did her mother. Young people have changed because the tail goes along with the dog."

A neighbor of the Blanks was asked about the young girl in the family some time ago. "Why is it that she is never at home?" "Perhaps," said the neighbor, "she is out trying to find her mother!"

This is not a joke. In many cases it is too tragic to be funny. The worst thing some young folks have to contend with is the evil examples of their elders.—*Messenger*.

Long visits, long stories, long essays, long exhortations, and long prayers seldom profit those who have to do with them. Life is short. Moments are precious. Learn to condense, abridge, and intensify. We can bear things that are dull if they are only short. We can endure many an ache and ill if it is over soon; while even pleasure grows insipid, and pain intolerable, if they are protracted beyond the limits of reason and convenience. Learn to be short. Lop off the branches; stick to the main facts in your case. If you pray, ask for what you believe and you will receive, and get through; if you speak, tell your message, then hold your peace; if you write, boil down two sentences into one and three words into two.—*The Banner*.

#### COMMON AIMS AND BELIEFS

Question:

Do the Protestant, Catholic, and Jewish faiths have any common aims and beliefs?

Answer:

All believe in the primacy of religion and a spiritual life.

Each group believes in God.

Each believes that ethical elements are essential in religion.

Each believes in the capacity of human nature to grow and develop religiously.

Each group believes in the general sacredness of human life.

Each believes in the necessity of worship.

Each sees the need for religious education.

All have social service programs and emphasize such factors as economic and racial justice and world peace.

—*Religious News Service*.

### CONFERENCE PRESIDENT'S MESSAGE

#### OVERDRAFTS AND UNDERWRITERS

Within two months after the close of General Conference in Plainfield last August, we were startled by a heading in the Missions Department of the SABBATH RECORDER, titled "Facing an Overdraft." It had been many months since the Missionary Board had faced such a situation, but as is too often the case, there was a marked falling off of gifts for the Denominational Budget about Conference time and for the months since, with the result that the Missionary Board found it necessary "to withhold over \$600 of salaries and allowances due our representatives October 1, 1938, and for the first time since April, 1937, the dreaded overdraft has made its appearance again," so writes the corresponding secretary of the Missionary Board in a letter to the Commission asking it to consider this problem as promptly as possible, "but not later than its December meeting, to the end that we be given relief from the crisis confronting us." For the same reasons other boards are facing similar conditions.

The writer has long been opposed to appeals for special purposes except in times of great emergencies, such as was forced upon the Missionary Society last year by the war in China, for almost invariably if a fund is raised for some special purpose outside the budget, there is an immediate falling off in its support with the result that other emergencies are created which are about as serious as the one it was sought to relieve.

It seems to us that the sensible thing to do in the emergency we face is, in the words of our slogan at Conference at Plainfield last August, with "Vision, Courage, Loyalty," rally to the support of the budget and send our "tithes and offerings" at once to Mr. Morton R. Swinney, Niantic, Conn., treas-

## MISSIONS

### PRETENDING

There is a temptation to pretend. Often people desire to appear to be learned and cultured when they are not, to be rich when they are poor, to be industrious and overworked when they are shiftless and lazy, to be saintly when they are dishonest or vicious or unclean. Pride is back of this. Christ tells us of those who pray on the street corners and for pretense make long prayers.

Pretending lowers one in the esteem of others, it debases the soul of the pretender and accomplishes nothing good. It is hypocrisy, a thing Christ condemned in severe terms.

Today all respectable people and Christian denominations want to be considered missionary. It is Christlike. We would think it a reproach to be told we are lacking in the missionary spirit. But we may well ask ourselves, "Are we really missionary or are we just pretending?" We are told we are known by our fruits. Now is the time to actually show that we are doing more than pretending. Calls are coming from new fields, small churches are pastorless, and the treasury is empty because the tithes and offerings are not being brought into the storehouse.

### "THE OLD RUGGED CROSS"

(Sermon delivered by Rev. Everett T. Harris, Sabbath morning, November 12, 1938.)

Text—Luke 9: 23. "If any man will come after me let him deny himself, and take up his cross daily, and follow me."

In recent years a survey of our country revealed that "The Old Rugged Cross" is one of the favorite hymns of the nation. However, we are tempted to ask if people would not prefer to sing about the old rugged cross rather than help carry it. As we see nominal Christians living at ease, every wish and whim gratified, we are bound to come to this conclusion.

The cross is pictured with lilies growing over it and every attempt is made to beautify it and take away the stark terrifying awfulness of it. It seems to be the tendency of the day to hide reality with soft music and flowers. We act as though we want to forget the grim significance of the cross in every Christian's life.

urer of the Denominational Budget, and do it at such a rate that all overdrafts caused by our slackness will be wiped out before Christmas and the meeting of the Commission, that we may all rejoice in a work well done.

As General Conference is held nearly two months after the beginning of the Conference year, it is not possible to get new plans organized and under way much before the new year. Let us, therefore, pay up our bills for the first half of the current Conference year, then following the plan suggested by the Council-Conference Committee on Financial Methods (See reports of the Council-Conference Committees, page 22, "church pledges.") let the churches that have not done so, underwrite, on this basis, its share of the budget for the last half of the current Conference year, thus getting our feet on the ground of financial solidarity.

If our churches will do this, we can carry on the work we are now doing and pay as we go, which is the only sensible thing to do. Once having our feet on the ground of financial solidarity, let us keep them there by underwriting a United Budget for the Conference year of 1939-1940 in advance of the General Conference to be held in Milton, Wis., next August, and then plan to carry on only the work that these pledges plus the income from invested funds will permit us to do, expanding the work in the future only as funds are underwritten in this manner.

We feel that if the plans suggested by the Council-Conference Committee on Financial Methods are carried out, which is very reasonable and possible without undue effort in most of our churches, it will not be necessary to curtail any of the work we are now doing and in a few years it will be possible to expand it.

What do you say, friends? Shall we pay up our bills for 1938, then following the suggestions of our committee which gave much study to the problem, move forward in the Lord's work on this new, sound financial basis?

Your servant,

ERLO E. SUTTON,

President of Conference.

"Go, make thy garden fair as thou canst,  
Thou workest never alone;  
Perhaps he whose plot is next to thine  
May see it and mend his own."

Let us think for a few minutes on the meaning of the cross and see if we really want to forget its ruggedness, its challenge to self-denial and hardness of character. What did the cross mean to Christ and what is its significance for us today who try to follow in his steps?

In Christ's day the cross was the sign of utter disgrace and humiliation. To be hanged on a cross was comparable to being hanged as a horse thief in pioneer days. If a man must die, he would like at least to die honorably. But the enemies of Jesus would not even grant him that. They wanted so to discountenance him and his cause before the people that no one would dare to be his follower. But they failed as Christ knew they would fail. But, nevertheless, they succeeded in that the cross was a sign of humility and abasement.

Again, it was a supreme testing point in Christ's life. The cross was the climax of daily self-denial and cross bearing. As we read the gospel story we hear him telling his disciples again and again that this must needs happen to him. Like a far-off bell tolling, he saw that his appointed time would come soon and he tried to forewarn his disciples. But they seemed not to have grasped the truth until after his death. However, the cross was Christ's supreme test of his loyalty to his cause. The night in Gethsemane and his agonized prayer show that he was hoping against hope that some other way would be provided. But angels came and ministered to him and he found the strength and courage to meet the test bravely.

He came to see the cross as the final way to victory in God's redemptive plan. "And I, if I be lifted up, will draw all men to me." He knew it would make men realize the awful reality of sin and it would bring to them some small understanding of the depth of the love of God. These things Jesus saw in the cross and went forward. There is a drawing power in suffering for righteousness' sake which all thinking men have felt and recognized as divine. To illustrate this fact I would tell the story of an aged Chinese laborer who was standing one day on a high point watching his neighbors and relatives working in the lowlands planting rice. From where he stood he could see the ocean. As he watched he noticed suddenly that the water was receding. He remembered words of his own father spoken long before, "Like a tiger pre-

paring to spring, the ocean draws back before a tidal wave." As the full meaning of it swept over him the old man began calling in a weak treble voice, but no one of the workers below heard him. It was no use to call. Behind him stood his thatched house containing all his worldly goods. With quick, tottering steps he ran to the pile of rice straw which was his bed and set fire to it. The blaze leapt to the roof and in a moment a pillar of fire was roaring upward. Some one in the valley saw it and shouted. Then another, then the whole group came running. The old man saw the grey outline of a mountainous wave coming but the people were coming too. Then as the last one reached high ground the huge wave struck, covering the rice fields, lapping to the very feet of the people standing on the high point. Then the people realized what the old man had done. He had burned his house and lost all his worldly possessions that he might save their lives. And, so goes the story, they went to their temples and worshiped the Spirit which had animated the old man. They, too, recognized that the giving of oneself for others is of the essence of divinity. It is a universal language that all can understand. It is the victory of the cross.

If the cross meant these things to Christ, what does it mean to us today? A good luck charm to be worn on the vest? Certainly not.

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me." I once heard of a woman who said, "I know I have a terrible temper, but I try to bear my cross bravely." Does she have any idea of what it means to bear the cross that Jesus bore? No, but I imagine the people that live with her know in part. A temper is not a cross to be borne but a weakness to be conquered with the help of God. The cross signifies for us very much the same that it did for Christ. It is still the sign of humility and the absolute opposite of pride and vanity. Isaac Watts wrote,

When I survey the wondrous cross,  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

When we think of Christ on the cross, most of us feel the same way about it. There is no place in our hearts for boasting or pride in our worldly accomplishments or possessions. We know that whatever good we ever did

was due to the divine promptings in our hearts that reach back through the years and have their origin in the cross of Christ.

The cross still signifies the supreme test of loyalty. Men will join the ranks of Christians as long as all goes well. They like the fellowship of Christians, they like to sing the Christian songs, they like the Christian assurances and promises of eternal life, but some of them stumble and fall away when there is a call for self-denial and cross-bearing. This is a hard sermon to hear; it is also hard to give. We cannot all be brave and strong, we cannot be brave and strong all the time. Who are we to bear the cross of Christ when even he flinched and faltered? But he prayed and received strength to carry through God's plan, and we can do the same. He had been denying himself and getting ready for years, and so can we. He had the will to do his Father's will, he set his face "like flint" to go up to Jerusalem, and so can we. It is in us largely a matter of attitude and will. Yes, the cross is still the supreme testing point of a follower of Christ. To the Jews the cross was a stumbling block, but to us it is "the power of God unto salvation."

Is it not the way to victory still in God's redemptive plan? Is there any other way to convince men of sin and the depth of the love of God except to preach Christ and him crucified?

Sin works in men's hearts the same as it always did. It blinds men and deceives them until its fruits are finally brought to light, and then it is seen in its grim reality. The fruit of drunkenness is seen in sudden death on the highway, in broken homes and underfed children. The fruit of quarreling and strife and selfishness in the home is seen in divorce courts and rising crime waves. The fruit of immorality is seen in hospitals where babies are born blind and crippled because of the sins of their fathers and mothers. The fruit of bigotry, pride, and selfishness was seen in Christ on the cross. But the world would not believe until he was put there, and the world will not believe today that sin is real and awful until it has run its course and they see Christ on the cross again.

Cross-bearing, self-denial, and sacrifice are the way to victory in God's work. We can talk until we are blue in the face but men do not understand until they see it enacted before their very eyes. The drawing power of God's love has brought us here today; it

will draw all men as it is preached and lived aright. Many will never know and come into the healing, forgiving presence of God because you and I have not done our part—we have not carried our cross as we should.

Only a short time ago a young woman Communist in China was arrested, tried, and condemned for treason. When the trial was finished, the judge asked her if she had anything to say before he pronounced her sentence. She replied, "I am dying for a cause, what are you living for?" It was a thought provoking question. What are we living for? Until Christianity presents a challenge as convincing and all-possessing as Communism, our country, and for that matter the cause of Christ in the world, is in danger. There was a time when Christ challenged men to give their all, but we have grown soft and easy. Instead of being sentimental about the "Old Rugged Cross," let us face the matter squarely. Let us have the will to help carry the cross and pray daily for strength to deny ourselves and carry our share of the burden.

There is an answering thrill in our hearts as we read the challenging words of the last verse of the beloved hymn by Isaac Watts:

Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all.

## THANKSGIVING

BY A FRIEND

Thanksgiving once again is here,  
A time for peace and love.  
We are thankful for the blessings  
From our dear God above.

We've had a lot of comfort,  
Friends and loved ones to caress;  
We've had trials and disappointments,  
Often we were wrong, we must confess.

But we've had a lot of blessings,  
We've had sorrows, we've been glad.  
I think we should be thankful  
For the many joys we've had.

And as Thanksgiving does draw closer,  
And we think of that big day  
When we have a happy gathering,  
A day of joy and play,

Let us think of those who haven't  
So much to be thankful for,  
And I think we'll be much happier  
And rejoice a little more.

*Albion, Wis.*

## WOMAN'S WORK

WORSHIP PROGRAM FOR  
DECEMBER, 1938

MRS. T. J. VAN HORN

"Pray for the peace of Jerusalem:  
 they shall prosper that love thee."  
 —Psalm 122:6.

Hymn—"O little town of Bethlehem."

## THE PRINCE OF PEACE

A great prophet whose lips had been "touched with a coal from off the altar" speaks: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

A heavenly light, a glowing star, an angel chorus sings above the sleeping world: "Glory to God in the highest, and on earth peace, good will toward men."

A little lad in Nazareth is speaking: Mother dear, today I saw a little bird calling her chickens away from danger. She ruffled her feathers and covered the tiny things out of sight and soothed them with soft, tender sounds. It was like the psalm you have been teaching me, about our heavenly Father's care: "He shall cover thee with his feathers and under his wings shalt thou trust. His truth shall be thy shield and buckler."

On a hillside above the proud city's turmoil, a young man stands, eyes full of deepest yearning, as he murmurs: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not. Behold your house is left unto you desolate."

A storm-tossed lake, a battered boat, a frightened crew, a confident Voice bids the tempest, "Peace, be still"—and there was a great calm.

At the crisis of his life, death stalking him, he speaks with utmost assurance of his ulti-

mate triumph: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

High on a mountain steep, a statue of the Prince of Peace keeps silent watch between two nations, today.

A 1918 battle-field at night; dead bodies lying where they fell; guards at watch between two "Christian" armies catch a vision of a sad-faced Christ who slowly makes his way across the scene. "Children, my children, *What are you doing?* Did I not teach you that love, not hate; peace, not strife, must rule the world?"

O women, with tender eyes and trusting hearts, is your Christ a victorious Christ? You do believe that "He shall reign till he hath put all enemies under his foot"? Then—"Pray for the peace of Jerusalem. They shall prosper that love thee."

## GOALS

BY EVALOIS ST. JOHN

When you read for the first time the goals presented to us by the Woman's Board, perhaps they seemed to you as they did to me—a list of "things to do." Studying them over, however, one sees that there is something more than a "list of things to do."

First, to appreciate their significance we must realize that these are the suggestions of the women of the denomination—not of a small committee. There must have been a very definite feeling generally that individuals needed a new experience, or a new awareness of God's love; and that to make that new experience or awareness a vital, pulsating part of us we must share it with others.

There is great trouble and stress and strain in the world today. There is bitterness and hatred and selfishness. There is misunderstanding and uncertainty. Perhaps the greatest service that women can render today is to be calm and assured in this turmoil, and to help create and foster in those about them a consciousness of and a faith in the heavenly Father. To help us feel that deep confidence ourselves, the Woman's Board has asked us to make Psalm 91 our own. "He that dwelleth in the secret place of the most

## MY CHURCH

Before I was born *my church* gave to my parents ideals of life and love that made my home a place of strength and beauty.

In helpless infancy *my church* joined my parents in consecrating me to Christ and in baptizing me in his name.

*My church* enriched my childhood with the romance and religion and the lessons of life that have been woven into the texture of my soul. Sometimes I seem to have forgotten and then, when else I might surrender to foolish and futile ideals of life, the truths *my church* taught become radiant, insistent, and inescapable.

In the stress and storm of adolescence *my church* heard the surge of my soul and she guided my footsteps by lifting my eyes toward the stars.

When first my heart knew the strange awakenings of love, *my church* taught me to chasten and spiritualize my affections; she sanctified my marriage and blessed my home.

When my heart was seamed with sorrow, and I thought the sun could never shine again, *my church* drew me to the Friend of all the weary and whispered to me the hope of another morning, eternal and tearless.

When my steps have slipped and I have known the bitterness of sin, *my church* has believed in me and wooingly she has called me back to live within the heights of myself.

Now have come the children dearer to me than life itself and *my church* is helping me to train them for all joyous and clean and Christly living.

*My church* calls me to her heart. She asks my service and my loyalty. She has a right to ask it! I will help her to do for others what she has done for me. In this place in which I live, I will help her keep aflame and aloft the torch of a living faith.

William Henry Boddy, D.D.

## MRS. AHVA J. C. BOND

Ora Van Horn, daughter of William B. and Elsie Kennedy Van Horn, was born at Lost Creek, W. Va., September 8, 1879. When she was in her early teens her parents moved to Salem where the older children could attend Salem College, recently founded by her father and others. She was graduated from Salem College with the Bachelor of Arts degree in 1903. A week after graduation, June 17, 1903, she was united in mar-

High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust." They have asked us to learn the hymn—"Take time to be holy, speak oft with thy Lord; . . . spend much time in secret with Jesus alone"—and to make those words a living experience. They have suggested devotional reading, etc. They have asked us to follow some mission study. The hymn suggested expresses mission study in this way—"Make friends with God's children."

The chairman of the Council-Conference Committee on Woman's Work—Mrs. Elizabeth F. Davis—closes her recent letter to the women's societies of the denomination thus: "May God help us 'to be' first, what he would have us to be; and then 'to do' what he would have us to do."

Daily communion with Jesus Christ is the first step toward a new appreciation of God's love; it is the first move toward being what God would have us be. And how much could be accomplished by any society if each member dedicated herself to the task of becoming what God would have her become!

If one looks over the records of nearly a hundred years ago, one finds the churches of the denomination observing a certain day in November "as a day of fasting and prayer, humbly imploring Almighty God to arise and plead for his Holy Sabbath." Then as one reads on one learns that from that seeking-together a deeper and wider-spread interest in the Sabbath sprang up than had ever been known before in this country. And one finds that the General Conference in their session the following year passed another resolution that the "first day of January next be observed as a day of fasting, devout acknowledgment for blessings bestowed, and earnest prayer that God would continue to plead for his Holy Sabbath." But one finds this additional phrase—"also prepare us by his Spirit for the labor thus devolved upon us."

Let us study our goals once more. Let us interest ourselves particularly in those which are meant to prepare us to be "workers-together with God." When God sees we are in earnest, when he sees we are ready, there will be work to do and means for carrying on the work.

Plainfield, N. J.

riage to Ahva J. C. Bond of Roanoke, W. Va., a member of the same graduating class. In the autumn of that year they began house-keeping in Alfred, where Mr. Bond entered the School of Theology. During all the years since, she has been to him a wise counselor, a devoted companion, and a constant support and inspiration.

To them were born six daughters: Elizabeth Percy of Plainfield, N. J.; Virginia Spicer of Alfred; Mary Lewis of Plainfield; Wilna, a teacher in Ohio; Nellie, at home; and Ahvagene, a student in New York University.

Besides her capacity to love people and to win their love, perhaps her chief characteristics were those of sincerity, devotion to all that is best, and a love of genuineness and purity. These she sought to possess for herself and she tried to cultivate them in others, especially in her own family.

While she entered whole-heartedly into the life of the community wherever it was her lot to live, her constant interest was in her family. Her first concern for her children was that they be Christian in thought and conduct, giving their best services to the church. In this she was interested in promoting their happiness and the good of others. She encouraged them in their school work and gave them every opportunity within her power to make good. In their music she was their greatest inspiration and their safest critic. Her last act of planning for the education of her children was to take student roomers this fall in order that her youngest daughter might have better advantages in music.

In it all she never neglected her husband and his work. It was hers as well as his, whether in the local pastorate, some special denominational task, or some part in the larger work of the Christian Church. She was very much interested in the School of Theology and its students. To her must go much credit for the more comfortable living quarters now enjoyed by the students, as well as other improvements in the building.

She was not a crusader or a reformer in the usual meaning of those terms. She loved peace and prayed for world peace. She believed in temperance and advocated total abstinence, which included not only liquor but anything else not helpful to the human body or the human spirit. She loved the Sabbath

and believed in its power, when properly observed, to strengthen and sweeten life.

While too busy with practical matters to give much time to literary effort, she had literary ability, as has been demonstrated on occasion. Last summer she spent much time on the lawn of Crandall Hall in her wheel chair and on a cot. This gave her time to write, for she needs must be busy.

She wrote an article, "My Garden," which appeared in the SABBATH RECORDER and which brought her several approving letters. This did not express all she had got from her garden, so she wrote another which she called "My Garden in Autumn." This illustrates her literary ability and also her spirit and ideals. —Contributed.

## YOUNG PEOPLE'S WORK

### RAIN

So many people have written about rain and rainy days that I hesitate to do so. But I see so many people who become fretful about the weather and rain, even when it doesn't interfere with a planned outing, that I, too, determined to say something. Why do we worry and fume about those things over which we have no power? My mother once taught me a saying and so persisted in the teaching that it became a part of my way of living. This is it: "Never worry over things you cannot change; accept them. Never worry over things you can change; *change them.*" One of the earliest things to which I applied this little saying was rain, and I am certain that it is the cause of my almost invariable pleasure in a rain.

Many people are not always blessed with rain when it comes. Sometimes it nips a picnic in the bud. Right then is the time for us to stop to think; and let this be one line of thought. Rain, at times, is a very seriously needed element in our physical existence. Can it be so far out of place when it postpones a picnic? Maybe it is still a blessing—a blessing in disguise. For many things that cannot be clearly determined to be blessings may be regarded as discipline, and discipline is everybody's blessing.

There's something in a rainy day  
That strikes a chord in me.  
What it is, I cannot say,  
But something thrills, when skies are grey  
And sounds a somber harmony.

Droplets glisten on the leaves,  
Then splatter on the walk.  
And dropping from the eaves  
They murmur. And one believes  
That in his soul he hears them talk.

It seems, a gentle rain, some way  
Presents the world—a whole—  
We think—we wonder—and we say,  
"There's something in a rainy day  
That's related to my soul."

M. V. H.

## THE CHURCH AND ITS YOUNG PEOPLE

(An address at the yearly meeting of the New Jersey and eastern New York Seventh Day Baptist Churches at New Market, N. J.)

BY FREDERIK J. BAKKER

"Let no one look down on you because you are young, but set those who believe an example in speech, conduct, love, faith, and purity. Until I come, devote yourself to the public reading of Scripture, preaching, and teaching. Do not neglect the gift you have, that was given you with predictions of your work, when the elders laid their hands upon you. Cultivate these things, devote yourself to them, so that everyone will see your progress." 1 Timothy 4: 12-16 (Good-speed's translation).

Evidently Paul anticipated the fact that the adult members of Timothy's congregation would not altogether appreciate him and would tend to belittle him in their minds because of his youth. Paul encourages him to be an example and to let them see him progress in the Christian faith.

We know that Christian Endeavor is the training school in Christian living, the learning of the Christian philosophy of life, and learning to become an active worker and member of Christ's Church. Church work we may liken to the laboratory of Christian training, that is, the place in which we begin to apply some of the principles which we have acquired in Christian Endeavor. In the public schools in many of the courses, laboratory training is a prerequisite part of such studies. We try to apply the principles which we have learned from text books and from lectures. Theory must be followed by actual application of the theory learned.

The first suggestion we should make to the church is, befriend the young people. They are worth knowing more intimately than most of us realize. We must emphasize the point that it is only a matter of a few years before the young people will have to

take over the work of the present generation of adults. A closer bond of fellowship will mean much during the formative years of the young people.

Second we would suggest that the church should give the older ones of the young people honorary positions in the church roster of officers and trustees so that the young people may learn early the techniques and about the problems of the church. Appoint such young people as honorary trustees, officers, possibly honorary deacons also. Remember they will be the future church leaders. I know that since I have become acquainted with the financial problems of my parents, I have become more appreciative of my privileges and I have taken a greater interest in the activities in the home. Similarly, if the young people were taken into more of the confidence of the officers and trustees of the church, these young people would take a greater interest in the struggles and problems of the church. Knowledge begets interest. The reason we suggest that the young people be given honorary positions, as stated above, is to train them for those positions when the proper time comes that the parents and adult members of the church must relinquish these tasks to younger persons. In the professions one must pass through a period of apprenticeship before he can qualify for admission to a given profession.

Third, we would suggest the planning of more programs for the young people. The world in general will attract their affections soon enough. The church should be the center of attraction of its young people, which is far from true today. Unless the church awakens to the opportunity that belongs to it and its obligations to its youth, it will lose many of them. These statements are not uttered by way of criticism or by way of indictment of the church, but for mutual study and help. We need the enthusiasm of youth and the calm and mature judgment of the adult members.

Next we would suggest that the church should encourage its youth in all worthy endeavors, whether at school or anywhere else. No one knows unless he has been a young person recently or is a young person now, how much he needs encouragement during these periods of shifting economic conditions. I know such encouragement would have aided me many times. Young people have problems also. What might seem to the young

person a momentous question, to the more mature mind might seem easy to solve, but we must remember that years of living have entered into the solution of such problems.

Then, too, we would suggest the adult members of our church should employ as many of our young people as possible. Encourage them to seek work that is agreeable to their talents and by which they can keep the Sabbath. The church might hold clinics at stated times where a given adult member of the church would tell the young people of the opportunities and unpleasant elements of a given type of employment or profession. This would be one way of becoming more intimately acquainted with the young people.

Finally make the Christian way appear the dynamic way of ethical conduct. Young people are untarnished and idealistic. Do not destroy that precious element of youth by appearances of indifference and by the defeatist attitude that Christian principles cannot be applied in everyday living. By this last idea I do not want to convey the thought that we should blind the eyes of the youth to the realities of life, but encourage them to make the world a better place in which to live because they have a part in that molding process.

240 Front Street,  
Plainfield, N. J.

### CORNERS

"You in your small corner,  
And I, in mine."

This is part of the chorus of a song sung in a service where the writer was taken when a very little girl.

When the song was finished the superintendent spoke of the significance of those words, pointing out the fact that each person is doing his special work as he lives and works at whatever employment he may be engaged in, no matter what it is, or where it is; we each fulfill this fact:

"You in your small corner,  
And I, in mine."

The impression made upon my mind has lasted through life, often coming forcibly to mind as a bright light in a dark place, and always it has been helpful. We, each one, have a special mission to engage our time.

"You in your small corner,  
And I, in mine."

Church News, German S. D. B., Salemville.

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am glad to see so many letters on the Children's Page. I enjoy reading them and like to write them, too. Dorothy and I write letters to each other, now that she is in White Cloud.

I am in the sixth grade in school and John E. is in the second grade. Arthur is four years old and Philip will be two in February. It is fun to hear him trying to talk.

John E. wants to write, too, so this will be enough for me.

Your RECORDER friend,  
Naoma Blake.

Biteley, Mich.,  
R. F. D. No. 2.

Dear Naoma:

Letters are surely a great comfort when we are parted for a time from our friends and loved ones, so I know you and Dorothy must enjoy writing to each other when you cannot be together every day. She will be home for Thanksgiving vacation, will she not, and of course you will both enjoy that more than letters. How do you spend Thanksgiving? We attend our annual community Thanksgiving dinner at Independence, and also a union Thanksgiving service of all the And-over Protestant churches, which is in the First Day Baptist church this year, with the sermon by the Presbyterian minister.

I was pleased to get your letter.

Your loving friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

We have cats, horses, chickens, and lots of cows.

There are deer in the woods around us and many hunters are coming today with their cars and tents to hunt them. They may hunt until December first. I pity the deer, don't you?

Your friend,  
John E. Blake.

Biteley, Mich.,  
R. F. D. No. 2.

Dear John E.:

We often see deer around here nowadays, but when we first came out here there were no deer to be found in this part of the coun-

try. One day recently Pastor Greene and I saw four deer cross the road ahead of us when we were out with the car only a few miles from here, and he spoke of seeing three only a few days ago. A little friend of mine who lives on a farm near Belmont says he often sees them in the woods near his home. They are so new around here that so far hunters are not out after them, and I hope they will not begin to hunt them very soon. Yes, I do pity the poor deer that have to be hunted.

Your loving friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

I haven't stopped writing to you and neither have I lost interest in the "Children's Page." In fact it becomes more interesting to me as I grow older and especially now since I have begun to get letters from some of the writers. I received one from Mary Alice Butler this week.

This has been an unusually nice autumn in Michigan. We have a bouquet of phlox and columbine on our table which we picked out of our garden today.

The nice weather has made it possible for me to come home every week-end. I go home with my parents on Sabbath when they come to church and they take me back to Rolleesa's on Sunday afternoon.

My three little brothers are growing up and write me such funny little letters.

I had two interesting trips this summer, one to Lansing and one to Grand Rapids. But I think I had better close now and leave room for the rest.

Sincerely,  
Dorothy Blake.

Biteley, Mich.,  
R. F. D. No. 2.

Dear Dorothy:

Your letter was very welcome and I am very, very glad you have not stopped writing for the RECORDER. I am always sorry when any of my RECORDER boys and girls begin to lose interest in the "Children's Page." I am glad you and Mary Alice are corresponding. I enjoy her letters, too. I know of at least two of my RECORDER girls who have become close friends through correspondence, having first learned of each other from our RECORDER Page. I have no doubt that others have made friends in the same way. I hope you and Mary Alice will be among the number.

We, too, have been having an unusually nice autumn, though we have had a bit of snow for the past few days which is quickly melting, and the grass peeps out as fresh and green as ever. I have just picked my last bouquet of delphiniums and calendulas.

My clock and my diminishing page tell me it is time to say, "Goodnight."

Lovingly your friend,  
Mizpah S. Greene.

### TRUTH-SEEKING STUDY

BY ADELBERT BRANCH

It was a tense time in the life of our Savior, when just before he entered the garden where he was to be betrayed into the hands of his enemy, he prayed to his Father, as recorded in the seventeenth chapter of John. Perhaps no chapter in the New Testament has been read more times, and has given more comfort to his followers than has this one, the whole chapter having special reference to the harmony and oneness existing between the Father and himself, and his desire for his followers, for well he knew what would soon befall him.

Verse seventeen says, "Sanctify them through thy truth; thy word is truth," and of course had reference to God's Word as recorded in the Old Testament, for the New Testament had not as yet been written.

I was reared in a Christian family who believed and taught me that the seventh day of the week was the Sabbath of the Lord; that it was made so by God at creation, blessed, sanctified, and made holy; that in the very heart of the Ten Commandments, God again declared the seventh day to be the Sabbath, and commanded his creation to observe and keep it holy; that God is unchangeable, all powerful, and has delegated to no man the power to nullify or change his Word; that Jesus in this solemn prayer to his Father, has given sanction to this statement, who also said, "I came not to do my own will, but the will of him that sent me." All of this, and more, I was taught from my youth, and I have believed it.

I look out into the world today, and I see people who claim to believe the Bible, but who do not observe the seventh day as the Sabbath, and I hear the church bells ringing their call to the weekly service on the first day of the week. I hear the ministers in their

radio messages declare the first day of the week as holy and sanctified time. This is very confusing, and surely both cannot be right, or true.

Then I hear someone say, that the command to observe and keep the seventh day of the week as the Sabbath does not literally mean that, but that God wants his creation to rest, and that *one seventh* of the time will satisfy our God, as rest can be had on one day as well as another. And so in the world today there are a variety of ideas in respect to it, some resting on one day, and some on another—all of these ideas having their origin with some *man*.

Then I hear someone saying that Jesus was resurrected on the first day of the week, and that sacredness was thereby transferred from the seventh to the first day of the week. If this is true, or if any of the statements referred to above are true, God's Word, "which is truth," must somewhere tell about it.

Matthew, chapter twenty-eight, does not say that our Lord was resurrected on the first day of the week, and I do not find it elsewhere in the Bible, and so I have very serious doubts that this is true. Even if he did rise from the dead on the seventh or the first day of the week, I do not understand that this would nullify God's Word as regards the time for the Sabbath. Then what is the authority for first day observance? Our Bible tells us, "Let God's word be true, and every man a liar."

I want the *truth*, and I want it from the Bible, and I am very serious on this matter. That the church fathers (among whom are Clement of Rome; Ignatius; Justin Martyr; Irenaeus; Tertullian; and Constantine, who gave an edict regarding it A.D. 321) gave sanction to it, means nothing to me. What I want is *truth*, and that from God's Word, the Bible.

What I have written is not for argument or controversy. No one reading this needs mention it to me unless he so desires, but if from God's Word, "which is truth," anyone has chapter and verse which authorize a change from the seventh day to the first day of the week for the Sabbath, transferring to the first day of the week all of the sacredness and holiness which God gave to the seventh day of the week at creation, then I want it; and a letter stating the facts, chapter, and verse, will be all that I want. Anyone having such

facts and information will, I am sure, be very glad to give them to me.

I am sure that this is not asking too much, for if asked to do so, I will gladly give what I know about this important and much discussed question, and I feel that anyone having facts as stated above, will in turn be very glad to assist me.

If, on the contrary, they who read do not give to me from God's Word (the Bible) what I ask, shall I not take it for granted that they *do not have* such proof, and that the Word of God as taught to me from childhood, *stands*?

White Cloud, Mich.

## OUR PULPIT

The sermon this week will be found in the Missions Department. Its theme is "The Old Rugged Cross." Don't miss it.

## DENOMINATIONAL "HOOK-UP"

DAYTONA BEACH, FLA.

Your recently appointed correspondent has been a member of the Daytona Beach church congregation for six beautiful Sabbaths, and it is a great pleasure to see the keen interest and activity of this not-so-small band of worshipers.

No little credit is due our pastor who is untiring in her efforts for service. Her enthusiasm is very contagious to all her helpers. Throughout the summer months, while Pastor Randolph was in the North, the church appointments were kept up by Rev. T. J. Van Horn. These appointments included the regular morning service, the Bible school, and prayer meeting each week.

As most of the children of the Bible school live too far to walk, the three or four cars belonging to the adults go out in diverging paths of the city and pick up the children. Mr. Van Horn comes in each Sabbath with four to eight children tucked into his car; other cars likewise. It is a great and satisfying work. Pastor Randolph, Mr. Van Horn, Miss Ruth Rogers, and several others deserve praise and credit for their untiring efforts and patience and zeal. The mileage

is recorded and the Bible school reimburses the drivers for the gas.

Pastor Randolph and her strong co-worker, Rev. Mr. Van Horn, have a high goal toward which they, with the help of the entire church, are working. There are very few children belonging to the members of this church. The hope of a church is in its youth; so a canvass was made of the homes in which were children having no connection with any church or church school. With the permission of their parents, these children were invited to come to the Bible school of the Seventh Day Baptist church. The average attendance of the primary and junior departments is about twenty; forty-eight different children have been in attendance.

November 12 marked the completion of two years' work toward this goal. On that day both the church service and the Bible school hour were made a "Recognition Service" of the two years' achievements by and with the children. There were twenty-seven children and young people of school age and under, who demonstrated to an adult audience of nearly thirty, what they had done and learned this past year. They received appropriate recognition in the form of cards, promotion, and grading.

This special work with the children has led to baptism and church membership, and several other baptisms are being planned for the near future.

RUTH MARION CARPENTER,  
Correspondent.

NORTONVILLE, KAN.

The Intermediate C. E. is putting on a letter-writing campaign. Every two or three weeks names of those members who are away are drawn. The person who gets a name is supposed to write at least one letter to that person before the next name drawing occurs.

Miss Helen Titsworth of Lawrence attended service at the Seventh Day Baptist church last Sabbath. —Nortonville News.

CINCINNATI, OHIO

Miss Ada Keith has accepted the position of director of woman's work with the Covenant First Presbyterian Church, one of the larger churches of the city. She resigned from her position as teacher in the Religious Week Day Church Schools to accept this appointment.

Her work is that of planning and directing the women and girls' activities of the church,

directing the junior department of the Bible school and calling in the homes of needy families. She has here easier work, physically, with enlarged salary. Her address is: Covenant First Presbyterian Church, 8th and Elm Streets, Cincinnati, Ohio.

A. T. BOTTOMS.

AFRICA

Alexander Makwinja, reported leader of Seventh Day Baptist work in East Africa, writes that they are now ready at Chekunda, Nyasaland, to burn their own brick for a church building. The work started there by Seventh Day Baptists a third of a century ago, though for many years unsupported by them officially, still carries on.

CORRESPONDING SECRETARY.

ANDOVER, N. Y.

More than two hundred were in attendance at the semi-annual meeting of the Seventh Day Baptist churches of Allegany County, N. Y., and Potter County, Pa., held with the Andover Church, November 11 and 12.

Friday evening the meeting began with a devotional service led by Elmo F. Randolph of Alfred, in which a vocal solo was given by Miss Martha Bottoms of Nile, N. Y. The sermon of the evening was by Dr. George B. Shaw of Alfred, who has recently retired from a successful pastorate at Salem, W. Va.

A full house gathered for the Sabbath morning worship service in charge of the local pastor, Rev. Walter L. Greene, who was assisted by Rev. Herbert L. Polan of Brookfield, N. Y. Special music was rendered by the Alfred Station choir of twenty-five voices under the leadership of Mrs. Samuel R. Scholes, and a vocal number was given by Miss Leta Crandall of Little Genesee. The sermon of the morning was given by Dr. Edgar D. Van Horn of Alfred, who was a pastor of the local church in his student days.

The meeting closed with the afternoon session which was in charge of the young people of the association. This program was finely presented and well received by the large congregation. It included a worship service led by Miss Leta Crandall, assisted by Miss Lottie Snyder of Coudersport and Earl Cruzan of Alfred, special music by the Stearns orchestra of Hebron, a flute duet by Kenyon Clarke and Huber Watson of Alfred, and a tenor solo by Winthrop Davis of Alfred.



Three timely addresses, developing three phases of the topic of "Indifference" were given by Crandall Cowles of Richburg, Edward Crandall of Independence, and Miss Betty Jane Crandall of Friendship.

Tureen lunch, served cafeteria style, was held in the church dining room between the morning and afternoon services.

—Andover News.

MY GARDEN IN AUTUMN

BY ORA VAN HORN BOND

As individuals with equal charm and personality differ, so my garden in summer differs from my garden in autumn. The autumn garden does not speak to us of new life and blossoming flowers, of singing birds and warming sunshine; but the patches of brown and yellow found in the hedge and among the tree branches remind us that soon the leaves will be dancing across the lawn, chased by the cool, crisp breezes.

Our garden will then become a fairy garden with little leaves like little children running here and there in a game of hide and seek, or in a much-loved frolic of leap-frog over the grass, landing in a heap at the foot of a tree.

The tall, brown stems of the flower beds tell us of a task accomplished in that blossoming flowers have been plucked to brighten the sick room or to beautify the breakfast table or to artistically glorify the marriage altar. They tell also how chubby hands of bright-eyed children have eagerly snatched the forbidden blossoms.

The much-admired cat-tails whisper to us of a tall vase placed in a choice spot within a lovely home where they hope to reside during the long winter months. With a superior air they tell us about the cat-tails of years ago which stood on a high mantel with dust-covered decorative figures in a musty parlor, to be enjoyed only by an occasional visitor who was permitted to enter.

The bare limbs seen here and there remind us that soon the trees, stripped of their summer dresses, will sway fitfully in the snow-filled winds of winter.

The three blue spruce trees and evergreen hedge speak to us of truth, truth which remains the same through sunshine and storm, through joy and sorrow, the truths by which we must square our thoughts and beliefs for

a substantial and useful life here on earth and for the hereafter.

In late autumn my garden seems to me like a dim-eyed, white-haired old man with his task finished, resting, waiting for his rebirth into a new life, the loveliness of which he knows little, but from which he expects much.

Now, my garden, I bid you adieu. May the snows of winter protect you and keep you until the warmth of spring bids you awaken.

Alfred, N. Y.

Who is the happiest of men? He who values the merits of others, and in their pleasure takes joy, even as though 'twere his own.

—Goethe.

OBITUARY

BOND.—Ora Van Horn Bond, daughter of William B. and Elsie Kennedy Van Horn, was born at Lost Creek, W. Va., September 8, 1879, and died at her home in Alfred, November 11, 1938. She had been in failing health for a number of months.

Funeral services were conducted by her pastor, A. Clyde Ehret. Burial was in the Alfred Rural Cemetery.

For obituary see details on another page.

A. C. E.

VINCENT.—Russell E. Vincent, son of Edward and Lydia Maxson Vincent, was born at Farina, Ill., March 21, 1870.

When he was a child they moved to Nortonville, Kan., where he had his home until coming to Gentry, about 1905. In 1911, he married Lizzie Huffman Fuller, who preceded him into rest.

As a boy, he accepted Christ, and after baptism united with the Seventh Day Baptist Church of Nortonville, later moving his membership to North Loup, Neb.; then in 1925, together with his wife, removed to the church in Gentry. In 1930 he was ordained to the office of deacon, which he creditably filled until he departed to be with Jesus, September 20, 1938.

Farewell services by his pastor, with burial in the local cemetery.

E. R. L.

Denominational Treasurers: Addresses

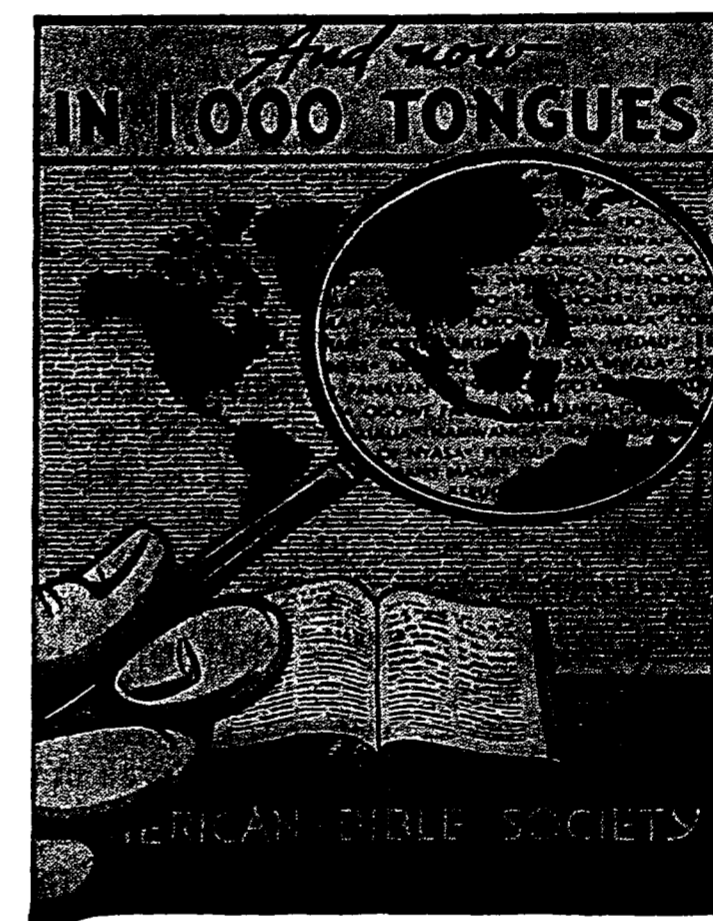
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# The Sabbath Recorder

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