

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

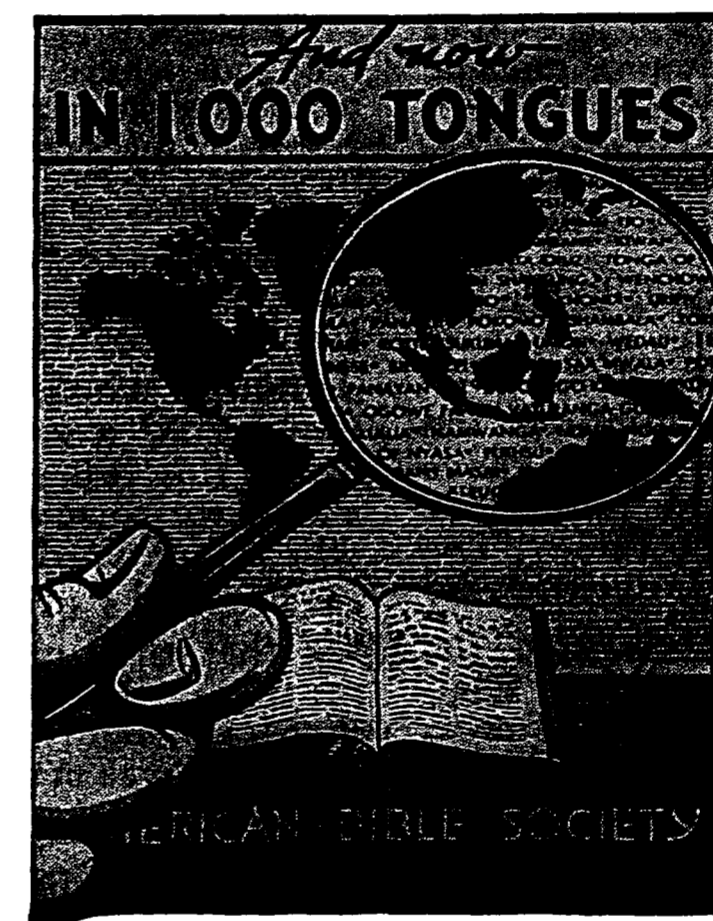
- General Conference—James H. Coon, Milton, Wis.
- Denominational Budget—Morton R. Swinney, Niantic, Conn.
- Missionary Society—Karl G. Stillman, Westerly, R. I.
- American Sabbath Tract Society—Mrs. William M. Stillman, 510 Watchung Ave., Plainfield, N. J.
- Education Society—L. Ray Polan, Alfred, N. Y.
- Historical Society—Mrs. William M. Stillman, 510 Watchung Ave., Plainfield, N. J.
- Sabbath School Board—Robert E. Greene, Milton Junction, Wis.
- Woman's Board—Mrs. S. Orestes Bond, Salem, W. Va.
- Young People's Board—Miss Nellie Bond, Alfred, N. Y.

The Sabbath Recorder

Vol. 125

DECEMBER 5, 1938

No. 23



A Marvelous Achievement

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(Established in 1844)

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In a Thousand Tongues

One hundred ten thousand pastors in the United States have recently received from the American Bible Society the wonderful story of the Bible, "The Book of a Thousand Tongues," written by Dr. Eric M. North, general secretary of the American Bible Society. It contains a challenging foreword by Dr. Robert E. Speer, and goes out with hope of its donors that it may help to a larger appreciation of the Word of God and of its distribution to all the ends of the earth.

The fascinating story is told of how the Scriptures since even before the time of Christ have been gradually passing from language to language, and pays tribute to the heroic sacrifices of missionaries who have done the work. He points out the many by-products of this significant missionary achievement and concludes with a stirring challenge in the work yet to be done, not only in translation but in the distribution of the Word.

Although it is estimated that nine tenths of the people of the world might hear the gospel in their own tongue, three fourths of the people of the world probably have never heard it. We are furnished again a stirring challenge to make the distribution of the Word match the marvelous achievement of translation.

"Appointed to Be Read in Churches" On the title page of every volume of the Authorized, or King James Version of the Bible, appear the words, "Appointed to Be Read in Churches," words authorized by the English King, Henry VIII, in September, 1538—four hundred years ago. Then, for the first time, it was *lawful* for the Bible to be read in the English language either in public or private. At that time Bibles were installed in the churches where they might be read in public at all times to any who might gather to listen. The first words of the proclamation we reproduce here in original spelling and phraseology:

"Ye shall provyde . . . one boke of the whole Bible of the largest volume, in Englyshe, and the same sett up in summe convenyent place within the said church that ye have the cure of, whereas your parishners may most commdiously resort to the same, and rede yt."

In 1535, the first complete printed Bible was made possible by the work of translation and compilation by Miles Coverdale. The translator of the New Testament, William Tyndale, whose translation was followed by Coverdale, was martyred a year later, 1536. So in this order of King Henry VIII we see the early answer to the prayer of Tyndale whose last words were—"Lord, open the King of England's eyes." His ashes, cast into the sea that they might be scattered to the ends of the earth, by decree of the ruler of England, are highly prophetic of the Word for which he was martyred, today being distributed in a thousand tongues over all the world.

Today, English speaking countries have the privilege of Bible reading in the churches. No service now in our church worship is complete without the use of some portion of Scripture, and in most churches two readings are customary, one in the Old Testament and one in the New. It is deplored by many that the old-fashioned custom of the worshiper following the minister's reading in his own Bible carried for the purpose, or using one furnished by the pew, has been so generally discontinued. There is real value in such usage, as it is well attested that the impression on the mind through both the eye and the ear is much more likely to be retained than that which comes through only one of the senses.

Another thing deplored by some is the absence of the Bible in the Bible school, its place being supplanted by the lesson leaflet or

quarterly. Valuable as these helps may be in lesson preparation, their use in class helps to supplant the Bible. If used in class let them supplement rather than displace the Bible. Nor should the Bible in the home be a mere centerpiece—even if that. It is not a fetish but a storehouse of spiritual learning and wisdom to guide and bless humanity.

We are glad to call some of these things to attention and we trust as our pulpits throughout the land are lending emphasis to the work of the American Bible Society at this time, that as individuals and as homes we may catch the inspiration of the old foreword, "Appointed to Be Read in Churches," heed the challenge of the old Word's message, and go forth to complete the work of sending it out till all men everywhere shall have heard "The Lord he is God," and shall have accepted the Christ as their Savior.

Wanted Rev. Lester G. Osborn is working on a very interesting historical music project. Perhaps some of our folks can help him. He writes:

I am "collecting" a history of music in the Seventh Day Baptist denomination, and am trying to get together copies of the various hymns and songs books that have been officially published, edited, or recommended.

The following are especially needed:

"Psalms and Hymns From the Most Approved Authors," issued in 1826 upon recommendation and selection by Wm. B. Maxson, Eli A. Bailey, and Dr. Henry Clarke.

"Christian Psalmody," published in 1847 by Geo. B. Utter and E. G. Champlin.

"The Carol," issued in 1855 by the S. D. B. Publishing Society, compiled by Elder Lucius Crandall.

"The Cluster," of which J. M. Stillman was associate author, published by J. L. Peters in New York City, in 1873.

"Anthem Treasures," with Stillman as associate author, published by S. W. Straub of Chicago in 1882.

Mr. Osborn's address is Nortonville, Kan.

Ordination at Shiloh, N. J. Many people in south Jersey and some in several other states were interested in special services held with the Shiloh Seventh Day Baptist Church, Sabbath, November 26, 1938. Annual Home Coming, an ordination, and a historical pageant made it an outstanding day. The morning service with the annual roll call was an inspiring one. Following a helpful worship

period testimonies were given and letters read from absent members, responses being presented from members in fifty-three different communities in seven different states. The church covenant, substantially as of two hundred years ago, was read and reaffirmed.

In the afternoon Elsie Richey (Mrs. Warren) Harris was ordained a deaconess. For four years Mrs. Harris has served in this office most acceptably. Ordination had been deferred as the church sought a candidate for deacon, but without success, a situation hard to explain, and too bad.

Harry Bowen acted as moderator and Mrs. Clarkson Bonham as clerk. Deaconess May Dixon offered a prayer in the opening service, and Mrs. Bert B. Sheppard led the music.

After a brief but comprehensive statement of belief and Christian experience by Mrs. Harris, the ordination sermon was delivered by Rev. Herbert C. Van Horn, editor of the SABBATH RECORDER, from the text, "For they that have used the office of deacon well, purchase to themselves a good degree, and great boldness in the faith in Christ Jesus."

Rev. Herbert L. Cottrell, pastor of the Marlboro Church, gave the charge to the candidate, referring as a basis of his remarks to Phebe—of Romans 16: 1—commended by Paul as "our sister, which is a servant of the church," the word rendered *servant* meaning, in this place, *deaconess*.

Deacon Luther S. Davis of Marlboro, in his charge to the church, stressed the need of all members *co-operating* to make the work and success of the new official complete.

Pastor Leon M. Maltby offered the prayer of consecration, and Deacon Herbert Davis of the Shiloh Church gave the welcome in behalf of the diaconate. Altogether it was an impressive service, expressing on the part of the church membership appreciation and confidence in one eminently qualified in spirit, training, and service.

The program of the day closed with the pageant, "Our Inheritance." This historical pageant, written by Lillian (Mrs. Floyd) Harris, was presented in the celebration of the two hundredth anniversary of the Shiloh Church, preceding Conference in 1937. It was well presented and appreciatively received. A severe snow storm in the evening prevented as large an attendance as otherwise would have been had.

The Shiloh Church after more than two hundred years of splendid history is "stronger today than it has ever been." A sturdy constituency, a strong official board, a promising group of young people, a hard working pastor, and a marked loyalty to the work of the Master make a hopeful outlook for the church in the century ahead.

"NEWSPAPER NERVES"

BY REV. PAUL S. BURDICK

Are you a victim of this malady? Are any of its symptoms present? The person who has "newspaper nerves" lives in a perpetual state of excitement. He can hardly wait to learn what fresh horror the day will bring forth. When the newspaper comes, he seizes it and reads hastily page after page, to feed the craving he has for new thrills. The result is a kind of nervous tension that is not good for the soul. On some people the radio has a similar effect.

The remedy for this condition is a more careful study of God's news as brought to us through the Bible and Christian history, and tuning in to his daily broadcast.

The Religious Life Committee has suggested for this year certain things that might be woven into our life of thought and study. The secretary of the Tract Society has sent us a message from that body, also suggesting a more careful study of our privilege of keeping and sharing the Sabbath.

"That's right," we say, "those things are the antidote to our present state of jittery 'newspaper' nervousness. But where's the time to put to such studies?"

Have you a prayer meeting? Have you an occasional church night gathering? Are there a few minutes during the hour of Sabbath school when the minds of all could be turned to consider the beliefs of Seventh Day Baptists, the blessings of stewardship, and the value of careful, daily Bible study? These things will give us the long look and the confidence in God that will help to counteract the uncertainty and nervous excitement that characterize our day.

Leonardsville, N. Y.

"So live that every thought and deed
May hold within itself the seed
Of future good and need."

THE DIVINE SPARK

BY SUSAN HUBBARD MARTIN

From her seat on the front porch Marian Hood's attention was directed to a small figure toiling up the dusty road. It was a warm day with a blue sky overhead, but the fields, so green in springtime, were browned by the heat of August.

She had thought of going into the city that day, but had abandoned the idea. It was cooler in this spacious country home, with its trees, its shrubs, its fountains.

She thought with satisfaction as she sat there of a story that she had finished that morning. It was worth something after all to have the editors ask you, rather than do the supplicating yourself. Any way, she had served her apprenticeship with rejection slips and lean living. She had left behind the struggles of those early days and was out on the high road of successful authorship. The high road!

Once more her gaze wandered to the little figure approaching. She wondered idly who she was. Not a caller, for callers did not come so early in the afternoon. Moreover they did not come on foot. Her visitors rolled up in purring automobiles, and alighted languidly, because riding in them was no novelty. And this toiling woman looked shabby. Closer she came. Then Marian Hood saw that she walked with a cane. She was a small, slight woman, shabbily dressed. While her face flushed with the exercise of walking, it nevertheless was thin and careworn. She came limping up the steps. There were dust streaks on her skirt.

"Good afternoon," she began brightly. "Am I right in surmising that this is the noted writer Marian Hood?"

Marian Hood nodded.

"Yes," she answered curtly.

The little lame woman beamed.

"How fortunate! I made the little journey here hoping you would be at home. I've just read your latest story, and I can't express how much I liked it."

Marian Hood relaxed a little. She could not help it. The admiration of the little shabby, lame woman somehow touched her heart.

"I determined to come to see you," went on the tired voice, "because I too want to write. But I didn't know to whom to send my story after I had written it. I hope I'm

not asking too much, but I would be so grateful if you would give me the address of your editors."

"Sit down," commanded Marian Hood.

With a sigh of relief the little lame woman sank into a wicker porch chair.

"How lovely it is up here," she added. "So far away from the noise of the city. I live in a tenement. It is stifling there these hot days. I do plain sewing or anything that I can do. My name is Mary Dennison."

She paused.

"I hope you'll excuse me for coming in on you in this way. But I didn't know what else to do."

"Have you ever written before?" demanded Marian Hood.

"Oh, no," was the cheerful answer—"not for publication. I've written little verses for the children for my Sunday school class to recite in special programs. When Mrs. Adams in our church died I wrote a little 'In Memoriam' of her. Every one said it was good, too. You see it is this way, our missionary circle is trying to get money to subscribe to the leper fund, and we have been asked to send a donation to the Door of Hope."

"The Door of Hope, what in the world is that?" asked Marian Hood inquiringly.

"It is a rescue home for Chinese girls," was the answer. "And so I just thought I'd write a story and give the money I earned writing it toward these two things. I would like to help buy our minister's wife a dining room rug too. The one they have is so shabby. And so I determined I would come to you first and ask you for your editors' addresses. Then I would send them the story."

Marian Hood, successful writer and keen analyst as she was, looked compassionately at the thin little figure in the wicker chair.

"Every one cannot write stories," she ventured.

The little lame woman smiled.

"I believe I can," she answered still brightly.

"And how fine it is going to be when I sell it. I am especially interested in the leper fund. Think how we would feel if one of our loved ones was afflicted with it. It seems very far away as it is but it would not be so far away then."

"No," agreed Marian Hood, "it would not."

She touched a bell, and a maid appeared.

"Bring two glasses of iced tea and some cake," she said.

"Dear me, how delicious," ejaculated the

little shabby woman, as she sipped the tea in the tall frosted glass. "This is about the biggest thing that has ever happened to me, seeing you I mean."

For reply Marian Hood handed her a sheet of paper.

"It has the addresses of my editors," she said.

"Has it?" cried the little lame woman. "Thank you! Thank you!"

"I would like to have your address too," said Marian Hood at parting.

She watched the little halting figure rise from the wicker chair.

"I must be going," said her visitor. "It is a long walk to the station."

All at once Marian Hood was struck by the most unselfish resolve that she had experienced for a long while.

"I'm going to drive you down," she said quietly.

It was weeks afterward.

At a certain tenement house in the city Marian Hood's automobile stopped.

"Wait here," she said to her chauffeur, "I'll not be long."

She glanced at the card in her hand.

"This must be the right number," she thought.

It was a shabby tenement in the most crowded part of the city. She walked up the first flight of dusty stairs. Then the second. With the card in her hand she stopped at a certain door and knocked.

"Come in," said a weak voice, and Marian Hood, exquisitely gowned, walked in.

In a chair banked with pillows sat the same little woman who had come to see her weeks before. The pale face lighted.

"Oh, it is you!" she cried, stretching out a thin little hand. "How pleased, how happy I am to see you! I have been sick with one of my spells, and this is the first day I have sat up. Take that chair there. I never dreamed that you'd come to see me."

Marian Hood took the chair.

"I came to ask you about your story," she began. "I was so interested in it, and I wanted to know all about the leper fund and the Door of Hope, and to inquire about the minister's wife's dining room rug."

The pale face regarding her flushed painfully.

"It—it came back, the story, I mean, and I was so discouraged and disappointed. I had planned on it, you know. I sent it to another

place, but it came back again. I guess after all I can't write. I shall have to go on sewing and taking care of other people's children as long as I am able. It hurt me so to think I could not subscribe to the leper fund and the Door of Hope."

"Let me tell you something," she said. "After you went away that day I wrote a story about you. It was accepted, and I have brought the money that they paid me. It is a gift to you. You are to spend it just as you see fit, and there is enough so that you may subscribe to the leper fund and the Door of Hope. You can even help on the dining room rug at the parsonage. Here it is—seventy-five dollars. You must take it, for I have plenty of money and do not need it. It was a real joy to me to write it for you, Mary Dennison. True, I can sell my stories, but you too have the divine spark. We are sisters, and as sisters I want you to have this."

Then she pressed into the feeble hand of Mary Dennison the money that would mean so much to her.

Mary Dennison was crying.

"The leper fund, the Door of Hope, the dining room rug at the parsonage are all possible," she whispered huskily. "Oh, the Lord bless you and keep you and make his face to shine upon you."

Marion Hood kissed the pale cheek.

"Don't forget," she said tremulously, "to pray for me."—*Watchman-Examiner*.

(By special permission.)

MISSIONS

WHAT A LAYMAN CAN DO

The writer has in mind two laymen whose labors are examples of what laymen can do to establish the kingdom of Christ.

The first is a layman who bought a farm in northern Georgia, not so many years past, in a community in which there were no religious services. Having a passion to help men, he soon gathered a few children into a Sabbath school. This effort being a marked success, he organized a Bible school and invited old and young. Under his leadership this has continued with unabated interest. What has been the result of these labors? People of all ages have been instructed in Christ's way of life, Christians have been encouraged, decisions for Christ, truth, and righteousness have been made, and with the

help and advice of one of our Seventh Day Baptist ministers (Rev. E. A. Witter), a church has been organized. The church is not large, but it is flourishing, is serving a needy community, and is preparing to build a house of worship. In addition to the Bible school and the organization of a church, the man, Mr. J. B. Conyers, who is responsible for this work, lets no opportunity pass to spread the Sabbath truth by private conversation, public addresses and literature.

The second example of what a layman can do to establish the kingdom of Christ is a man connected with a manufacturing business and a member of a good-sized church. So far as the writer knows, he has never desired or sought office, but if one was thrust upon him, he served with humility and efficiency. Among the offices which he is now holding is treasurer of the Seventh Day Baptist Missionary Board. He is in touch with many men and he uses these contacts to lead men to Christ, the Sabbath, and into the church. In addition to his personal contacts he has been promoting in his church a men's club, men's Bible class, a men's chorus. Of none of these does he assume to be leader but of him it was said, "He gets men ready and willing for church membership and brings them to the pastor."

Not every layman has the opportunities that these two men have, but all have opportunities of some kind to help establish the kingdom of Christ, and they will find them if they have a passion for Christ and their fellow men.

The same may be said of ministers of the gospel. The opportunities of no two men for service are alike, but all find means of winning men and building up the kingdom of Christ if they are not self-seekers. Not so very long ago a pastor said, "I have always been able to build up the churches of which I was pastor." Evidently there have been several reasons for this. He has felt that to do this was what Christ wanted and expected of him; he has worked intensely; he has been a severe student throughout the years; he has loved the church of his Redeemer; and there has been a longing in his heart to help men.

The two laymen mentioned in the foregoing paragraphs are examples of what both ministers and laymen may accomplish if they are willing to pay the price. Some may not have the opportunities to do as much and some may have opportunities to do greater works for the Master and their fellow men.

GOOD WORK BEING DONE

A trip to the Southeastern Association, with a visit to five of its seven churches, the Yonah Mountain Church being included, was a source of encouragement. On every hand was the evidence of good work on the part of the pastors and church leaders. In most of these churches a Preaching Mission has either been held or is being planned. Deep interest was manifested, not alone in the local church, but in the work of the denomination and in the extension of Christ's kingdom everywhere. An afternoon session with the Woman's Board and conferences with pastors and church leaders were especially helpful to the missionary secretary. The pastorless churches and the financial stress of some missionary pastors make one's heart ache; but the faithfulness of church leaders in the pastorless church and the efficient labors of poorly paid pastors are a perpetual demonstration of the power of the gospel to grip men's lives and give them grace to render uncomplaining service under difficult circumstances.

BROTHER CRICHLAW WRITES REGARDING WORK IN JAMAICA

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

Dear Brother Burdick:

The outlook for the work here in Jamaica, as far as Mrs. Crichlow and I personally are concerned, is brighter than it was when we landed Sunday, two weeks ago. We have become better acquainted with Jamaican ways of doing things and habits of thinking. As a result we are beginning to understand things better and to love the people more and more. Brother Hargis is as helpful as he can be in helping us to become acquainted with the problems that face us and the tasks that are to be ours. But withal, I think I am going to enjoy working among these folks who are, after all, my own people in a sense. They show every evidence of wishing to co-operate with us and to aid us in every way possible.

The Kingston Church is big enough to mean hard work. The older people are hardy individuals who know what they want in a new man. I have not come in contact with them as much as I have with the young people, but I think the older folk and I are going to enjoy becoming better acquainted with one another.

I have become acquainted with the young people. They are a fine group and there are plenty of them. They are alive and interested and working. Their spirit and desire to do things is such that many a pastor back in the States would be glad to have them members of his congregation, and there is a large group of them. The church tendered us a welcome service and I counted six young people's groups having part on the program. But more of the Kingston Church at another time.

Sabbath, Brother Smellie, the newly ordained minister, Brother Hargis, Mrs. Crichlow, and I visited the Guy's Hill, the Jeffreystown, the Bowensville, the Albion Mountain, and the Swift River churches. The churches each welcomed us with great sincerity. The Guy's Hill, the Bowensville, and the Swift River group are very promising. The Guy's Hill group has its own neat little building and is thinking of enlarging. The Bowensville group has its own large building in process of construction. Conference will be held with them next year. The Swift River group worships in a neat booth of canes and reeds and is planning to build in the near future. The Jeffreystown and Albion Mountain groups are small, but working hard. They worship in little booths and they too are thinking of building in the near future.

Sunday we went to visit Brother Smellie's group at Luna. They have a very neat house of worship situated up in the mountains. I dare say no other Seventh Day Baptist church is located among the mountain peaks as is the Luna Church. One can sit in the pulpit and gaze out either side over into deep valleys and to mountain ranges beyond. The scenery is absolutely remarkable and beautiful. The verse, "I will lift up mine eyes unto the hills from whence cometh my help," comes home to one with new meaning after one has visited the Luna church. The church group itself is fine and ambitious. The church is particularly blessed in having the only ordained Seventh Day Baptist minister in the island besides myself (after Brother Hargis leaves, of course) as its pastor. The pastors and leaders of the other churches are fine and promising and I shall get to know them better in the days to come, and they me, but for the present Brother Smellie is the other ordained man of our persuasion.

I should not forget Brother Smith, a fine young man of promise, a good speaker, a good worker, and one who knows the people. He

and Brother Smellie and I will share the field work among us, I am sure. This is merely a survey report, of course.

Tomorrow Brother Smellie, Brother Hargis, Brother Smith, Mrs. Crichlow, and I will visit more churches and groups.

I can carry on the work here, particularly among the larger groups, by bus and train, but Brother Hargis, Brother Smith, and Brother Smellie, and others advise me that I cannot do the work justice unless I have a car. My own brief experience confirms this observation of theirs. The island is only about one hundred fifty miles by forty-nine miles at the greatest width, but one can do days and days and months of traveling in such a place and still not see every place.

The Jamaica field is ripe unto the harvest and needs the attention of the board. Many things can and ought to be done if we are to move forward. I shall suggest them from time to time. Pray for us here that we may carry on and reap where others have so laboriously sown.

Yours sincerely,
Luther W. Crichlow.

4 Sea Breeze Ave.,
Bournemouth Gardens,
Kingston, Jamaica, B. W. I.,
November 21, 1938.

TREASURER'S MONTHLY STATEMENT
October 1, 1938, to October 31, 1938

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

Dr.		
Cash on hand October 1, 1938	\$	364.95
Geo. Thorngate, M. D.		20.00
The Utter Company		11.75
West Edmeston Church		2.00
Mrs. A. E. Webster, treasurer, Chicago Sabbath school:		
Missionary needs	\$	5.00
Sabbath School Board		5.00
Ladies' Aid - Milton Junction:		10.00
Anna West salary	\$	25.00
General missionary work		25.00
Rockville Church		50.00
Salem Church		12.50
German S. D. B. Church, Irvington, N. J.		1.00
Mrs. Gertrude Richardson, London		100.00
Mrs. Weeks, London		23.75
Anonymous friend, London		23.75
Clifford Lamson - evangelistic work		4.75
Adams Center		4.00
Anonymous from Germany - work in China		30.00
Riverside - China refugees		41.67
Julie E. H. Flansburg - foreign missions		6.61
Denominational Budget, October share		1.00
Permanent Fund income		316.40
Transfer from Debt Fund savings account		43.77
		250.00
	\$	1,317.90

Interest	Cr.		
Ellis R. Lewis, salary	\$	22.92	66.13
Verney A. Wilson, salary		33.33	
W. L. Davis, salary		22.92	
Robert W. Wing, salary		41.67	
Kay Bee, salary		12.50	
Clifford A. Beebe, salary		16.67	
Chas. W. Thorngate, salary		25.00	
Marion C. Van Horn, salary		16.66	
A. L. Davis, work in Syracuse		10.00	
China payments:			201.67
H. E. Davis, salary	\$	94.08	
Children's allowance		12.50	
Grace I. Crandall		41.67	
Rosa W. Palmborg		30.00	
Anna West		41.67	
Boys' School principal		33.33	
Boys' School		16.67	
Incidental		25.00	
Foreign Missions Conference			294.93
Sabbath School Board - Chicago			25.00
Sabbath school gift			5.00
Grace I. Crandall - Riverside gift for China refugees			6.61
United Fruit Co., transportation to Jamaica and non-resident tax Rev. L. W. Crichlow			130.00
Luther W. Crichlow, salary	\$	83.33	
Passport		10.00	
G. D. Hargis, salary	\$	93.75	93.33
Rent		20.83	
Native workers		39.58	
Child allowance		25.00	
The Utter Co., printing and stationery			179.16
Treasurer's expense, bond	\$	50.00	11.75
Clerk		20.00	
Ralph H. Coon			70.00
Wm. L. Burdick, salary	\$	112.50	22.92
Rent		25.00	
Clerk		33.33	
Supplies		6.95	
Travel expense		19.67	
L. R. Conradi, work in Germany			197.45
Transferred to Debt Fund savings account:			41.67
1% interest saved on notes	\$	14.69	
Oct. share Denominational Budget		43.34	
The Washington Trust Company - payment account of loan			58.03
Cash on hand - The Washington Trust Co., October 31, 1938:			250.00
Missionary Emergency Fund	\$	1,026.96	
General Fund		1,362.71	
			335.75
	\$		1,317.90

WOMAN'S WORK

LORD, TEACH ME TO PRAY

The mountaineer climbs to a high point to locate landmarks by which he may determine his course. Sometimes when a woodsman is not certain of the direction in which he is going, he will climb a tree and look carefully around to see where he is. Prayer is like that—making sure of one's bearings.

Many times we read, "And Jesus went up into the mountain to pray." He knew that prayer is an opportunity for thinking things through in the presence of God, where thoughts clear and straighten, where their values can be

YOUNG PEOPLE'S WORK

A LETTER FROM THE BOARD

Dear Seventh Day Baptist Young People:

As you noticed in a recent issue of the SABBATH RECORDER, the *Beacon* is beginning its third year of publication. As you know, it was started as a pioneer movement in Salem under the direction of the Salem Christian Endeavor society. The paper was printed on the college mimeograph.

Its success was such that the Young People's Board took over the cost and responsibility for the paper as it commenced its second year. A second-hand mimeograph was used to print the paper. This machine has caused considerable trouble, and in some cases a very "messy-looking" paper.

It has seemed almost imperative to purchase a new machine which will be efficient and produce neat work. This new machine will cost \$190. We are allowed \$25 on the old machine and the Young People's Board can pay another \$25. This leaves a balance of \$140 that we need to raise during the next five months.

We are making a special appeal to the Christian Endeavor societies in our denomination through the *Beacon* itself and through individual letters, and through the Young People's Page of the SABBATH RECORDER. This appeal goes directly to the young people. However, if there are those in the denomination who feel they would like to help us buy this new machine, we will appreciate their donation, whatever it may be.

Young People's Board.

S O S

Seventh Day Baptist young people—save the day! The board needs help—the Young People's Board!

S O S

S. D. B. Christian Endeavor societies save, oh save! Your assistance is needed. Throw out a line!

S O S

Lone Sabbath keepers, will you help? In this time of our need you can be a "life saver"!

S O S

Readers of the *Beacon* and the Young People's Page! Your support is needed more than ever and in a new and sacrificial way.

truly weighed, and where one's purpose becomes clearer and steadier.

Sometimes our minds are crammed with hopes and ambitions, and we flit from one to another without knowing which are only passing fancies and which are rock on which to build. Prayer helps us to put them in order.

How shall I pray?

What might happen to my life if, instead of beginning my prayers by asking God for things, I pause to be more aware of his presence, to listen to him instead of doing all the talking myself?

Is prayer only for the producing of specific things, or is it also for the redirecting of my life and for the guiding of my relationships with others and with God?

What effect would it have upon my life if I were to care with God what happens to other people? Does it really matter to me that there is injustice in the world in which I live? Should my prayer be only for myself?

Is prayer to me a matter of giving God my orders for the day? Or does it mean giving myself to his will?

And can I remember, that after all, the prayer I pray is the life I am living each day? Can my prayer be sincere if I do not strive to live it?—"Discovering God in the Beautiful," by Nathana L. Clyde.

PRAYER

I know not by what method rare
But this I know, God answers prayer.
I know not when he sends the word
That tells us fervent prayer is heard.
I know it cometh soon or late;
Therefore, we need to pray and wait.
I know not if the blessing sought
Will come in just the guise I thought;
I leave my prayers with him alone,
Whose will is wiser than my own.

—Eliza. M. Hickok.

THE NEED OF THE HOUR

Think not a leader can alone achieve;
She needs the help of others who believe
The cause is just. No worthy fight is won
Without the rank and file to see it done.
Great tasks demand that back of her who leads
Stand many reapers eager with their deeds;
Women pledged to service in a work well planned,
Alert to follow him who gives command.
Forget not, it was said by Christ, our Lord,
"The faithful, great and small, have like reward."
"The Spirit calls!" He urges all to share
In saving youth and childhood everywhere.
It matters much that others share the lead.
Women, who gladly give their strength and hours,
Who sacrifice themselves and all their powers.

—Author unknown.

S O S

All Seventh Day Baptists! We all can greatly facilitate the work of the Young People's Board and definitely aid our denomination by working together now.

A new mimeograph machine is essential to the continued efficient work of the Young People's Board. If the board is to continue to publish the *Beacon* and do other work it may plan and hope to accomplish, the old machine is not economical or efficient. This mimeograph has seen long years and useful life. It has been the property of the board for nearly two decades, becoming reconciled thereto soon after the close of the World War. It has brought to us of the denomination many things which we cherish in our memory and some in our libraries, being loyal and true Seventh Day Baptists. Among other things, the "News Bits" of some ten years since was one of its great services.

Twenty years of service is telling even on a mimeograph machine. Besides this long service, it has been shipped at least twice nearly half way from "Rhody" to Texas and back. All this has had a decidedly deteriorating effect. Recently the machine has developed ailment after ailment. After a rather expensive overhauling last year it was hoped that better results would be forthcoming; but alas, the hope was hopeless. Fast and more grievous were the ills that developed, till work must cease unless a new machine can be obtained.

Are we perfectly good Seventh Day Baptists, loyal and true, young and old, equal to the occasion that confronts us? We have to be! If *Loyalty* — *Courage* — *Vision* mean to us what they should, then we—C. E. Societies, S. S. Classes, Sabbath Schools, Churches, and individuals—as *Seventh Day Baptists* of vision must get back of the Young People's Board in its emergency need.

M. C. V. H.

FROM THE BEACON

The major activity of the board at present is the raising of funds to pay for our new mimeograph machine. We have made arrangements for paying over a period of five months in order to give the societies an opportunity to contribute toward this—our major project in which we have called on our readers for financial assistance.

Here is the list of the members of the board: Harold Babcock, Friendship; Nellie Bond, Alfred; Nancilu Butler, Woodville, Ala.; Helen Mae Button, Friendship; Edward Crandall, Canisteo; Leta Crandall, Little Genesee; Earl Cruzan, Alfred; Winthrop Davis, Alfred; Paul Maxson, Alfred; Dighton Polan, Brookfield; Mrs. L. R. Polan, Alfred; Elmo Randolph, Alfred; Wayne Rood, Riverside, Calif.; Rachel Saunders, Alfred; Rev. Harley Sutton, Little Genesee; Kenyon Clarke, Alfred; Marguerite Carpenter, Ashville; Betty Jane Crandall, Friendship.

A WHOLESOME ATTITUDE FOR YOUNG PEOPLE

BY MARGARET SKAGGS

(Given at the young people's hour in the yearly meeting of the New Jersey and eastern New York churches)

What attitude should the young people take toward the suggestions of the adult members in correlation to the church program?

Co-operation is the keyword of a successful program of church activities. We are all members of one group, the Christian Church, and primarily our aims are the same. We, as young people, are apt to be a bit impatient with the plans of older persons. Yet, when we think it over, we realize that it is through the exchange of ideas that progress is made.

In 1 Peter we find this advice, "Likewise ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble."

I think we should listen with respect to the suggestions of the adult members of the church because from their years of experience they can show us how to avoid mistakes which have been made before. Probably we have all known Junior C. E. or some other group work as children, and certainly we have worked in the Sabbath school. We can now see where some of our mistakes were made in these groups and just as we see them and would like to save others from these particular mistakes, adult members of the congregation may be able to save us from blunders.

In many churches young people have served as ushers, Sabbath school teachers, have arranged flowers, served on committees, and financed certain church activities through special programs. Through these and other services we may learn methods and means of dealing with church problems, which will help

to fit us for places of responsibility in later life.

We young people of today have often heard it stated that "we are the church of tomorrow"—that is, the guiding force of tomorrow's church. If we are to build wisely we must learn what course to follow and where the dangers are. We want to know what the influences are which may be working at the foundations of the church and which may cause damage to the structure. At least we can guard against the internal evils by pulling together—thus avoiding that strain caused by conflicting efforts within the organization itself.

As we go on we are ready to take small responsibilities and through these seemingly unimportant details gain wisdom and ability to take over larger ones.

Let us conclude that an attitude of respect for one another's viewpoints, a true desire to work together for the common good of the organization and the kingdom of God, and a feeling of fellowship and willing co-operation will go far toward strengthening and furthering the church and the scope within which its effects may be felt.

In order that the building of God's church may continue surely and firmly, the younger workers and those seasoned in the work must build side by side. They must help each other, so the walls will rise straight and strong from the foundations laid by the older and wiser hands. Thus there will be no weakened blocks or poor workmanship to cause the wavering or falling of those walls rising toward the ideal.

In closing, let us say with Longfellow:

Build today, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall tomorrow find its place.

511 Central Avenue,
Plainfield, N. J.

A TRIBUTE TO A DEAR FRIEND

There are many pleasant memories of the year spent on the Grand Marsh field years ago, none more so than the faithfulness to our cause of Mrs. M. M. Smith. She and her husband were generous and hospitable to the workers sent there from time to time.

Mrs. Smith was pre-eminently a mother, housekeeper, and a lover of flowers. She was like a mother to me—her home always restful.

Being a minister's daughter, she had a deep understanding of the work of the church and was a good Bible student and a zealous worker in the Seventh Day Baptist Church, anxious to see it prosper.

A few years ago, when on a trip to Wisconsin, we spent a night and the Sabbath in the Smith home. Though the church building had been sold and there were no regular religious services for our people, she desired a meeting, which was held in their home. Neighbors and relatives were invited and a deeply spiritual service resulted. The great appreciation and gratitude of these spiritually hungry people were most touching. We felt paid a hundred times for going out of our way to visit these and other lone Sabbath keepers.

Only a short time ago we learned of Mrs. Smith's passing. There is a sadness like that caused by the demise of a dear relative. After all, we who love the Lord are of one family.

Angeline P. Allen.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

This is the second time I have written you. I have moved to East Lansing, Mich. Lansing is the capital of Michigan. I was in Battle Creek when I wrote you first.

You said you would like to have some stories, so I will tell you one. Here it is:

MY LITTLE DOG

When I was three years old I had a little dog named Teddy. We had had him several weeks, when we had company. The man who came to see us could stand on his head and play the harmonica.

When Teddy heard the music he came running and started barking and tried to make music, too.

But that is all over now for Teddy is dead, and that is the end of poor Teddy.

The End.

P.S.—Good-by for now. I will try to write some more letters S-O-O-N.

Your RECORDER friend,

Mary Helen Bottoms.

East Lansing, Mich.,
November 14, 1938.

Dear Mary Helen:

When I saw the postmark on your letter was East Lansing, Mich., I thought I had a new RECORDER friend, and I was pleased; but I was even more pleased when it proved to be a friend of longer standing. Do you like Lansing as well as you did Battle Creek?

Yes, indeed, I would like some stories for our page, and was glad to learn about your musical Teddy. I'm sorry you do not have him now, aren't you? I hope you will write other stories.

Your loving friend,
Mizpah S. Greene.

Dear Mrs. Greene:

Alma Bond asked me if I would write so I thought I would. I am nine years old and my name is Vivian Parks. I have two cats; one is black and the other one is gray. I am in the third grade.

I have a sister who is twelve years old; her name is Barbara Parks. She is in the sixth grade.

I go to church, Sabbath school, and junior. I like church and Sabbath school and junior. My Sabbath school teacher's name is Catherine.

I think I had better close for now, so good-bye for this time.

From your little friend,
Vivian Parks.

Nortonville, Kan.,
November 17, 1938.

Dear Vivian:

I was very glad to know that I have gained another RECORDER friend and I hope you will be one of my most faithful ones, that is one who writes often. I am always glad, too, to hear from Nortonville. You see I attended Conference there over thirty-four years ago; and what do you think—it was on my wedding trip.

No doubt you are looking out on a snowy world just as I am. It was fine to have a good snowstorm for Thanksgiving, wasn't it? Was it a pleasant day for you? It was for us. What a lot of things we have to be thankful for when we stop to think about them. We shouldn't wait for Thanksgiving day to "count our blessings," but do it every day.

Lovingly your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

We have goats for milk and pets. We like goats' milk.

I have learned that New York City is the biggest city in the world.

My father works at the Burdick Corporation. My father is the janitor of the Milton Junction Seventh Day Baptist Church.

We had a play for Mothers' Club Friday afternoon. I made a bow and arrow for it.

Your friend,

Milton, Wis., Oscar Burdick.
November 19, 1938.

Dear Mrs. Greene:

I had a little cold this morning and had to stay home from school, so I thought I would write to you.

At school we are studying about the desert. We have learned that the Sahara Desert is the biggest desert in the world.

We have learned some new songs in our music class at school. I am still taking music lessons of Miss Alberta Crandall. I like to take lessons.

Your friend,

May Burdick.

Milton, Wis.,
November 18, 1938.

Dear Oscar and May:

I'll have to wait until next week to answer your good letters.

Your loving friend,
Mizpah S. Greene.

AMERICA'S MIRACLE BROADCAST

BY REV. LESTER G. OSBORN

Editor Charles G. Trumbull of the *Sunday School Times* calls Fuller's "Old-fashioned Revival Hour," which goes out over the Mutual Network every Sunday night, "The Miracle Gospel Broadcast of America." The program originates in the studios of KHJ in Los Angeles, and goes into every state in the Union, into Canada, Alaska, Panama, and New Zealand. It all began four years ago with one station broadcasting Fuller's messages and Bible studies. You will enjoy the article in the *Times* of October 22, 1938, which tells of the program and its history.

We first met Rev. Charles E. Fuller at a Victorious Life Conference at the Calvary Baptist church in Placentia, Calif., seven or eight years ago—a plain man, with simple and

OUR PULPIT

HOW DO YOU DO?

BY REV. E. ADELBERT WITTER

There are two ways in which this question may be understood, two meanings to be given to the inquiry.

It may be asked with reference to material and physical things, as, how are you physically? Are you in the enjoyment of good health, are you physically strong and happy, or are you suffering from some malady that fills you with pain and unrest? How do you do?

Again, how are you financially or business-wise? Are you prospering in business, are you getting ahead in the accumulation of wealth that gives to you pleasure, or are you finding the battle so hard for you that you are filled more and more with the sorrow and anxiety of want and the distress of poverty? How do you do? This is the how do you do of the business world.

While there is importance and value in considering this phase of the question, there is another more far-reaching to be considered, and it is to this that we wish to turn your thought as we ask the question this morning.

It is fourteen and one-half years since I left this pastorate. During those happy years of my pastorate here—and they were happy years, the remembrance of which has never faded—years to which the wife you knew often returned in thought and conversation as long as she was with us.

During those years my daily thought was of the church society, as well as of others outside the society, with a desire to help them as far as I could to a larger and fuller life, both physically and spiritually.

My philosophy of life was, and is, that fullest attainments of life's blessings from God's storehouse, cannot be had by one whose life is not grounded upon the Rock, Christ Jesus.

The greatest attainment of success and pleasure in the physical, material, and spiritual world is to be found in the recognition of, and companionship with, God through Jesus Christ our Lord, as the author of all good, the benefactor of the human race, and the Savior of mankind.

In the light of these things that to me are undeniable facts, I say to you this morning, how do you do?

easy platform personality, very earnest and sincere, and with a powerful message. In 1934, seeing the opportunity for preaching the gospel over the air, and feeling called of the Lord to take up that work, he left his pastorate and launched out in faith with the "Old-fashioned Revival Hour," which is supported entirely by free-will offerings of listeners hungry for the old gospel. Soon other western stations put on the program, and then the eastward march began. Just recently the whole Texas network carrying the Mutual Broadcasting System's programs, released this "Hour." Now over one hundred twenty stations broadcast this service of choral singing, quartets, and other forms of gospel music, and a strong evangelistic sermon by Mr. Fuller himself.

I do not know where you can hear it best. WHAS, Louisville, presents it at 9.30 CST; WCFL, Chicago, at 10; WIBU, Poyette, Wis., at 6. In New York, Pennsylvania, and New England, listen to the Mutual stations at 9. Nineteen stations on the Texas network release the program at 8. In Colorado, KFEL and others present it at 7, and KFKA at 9. Drop a card to the Gospel Broadcasting Station, P. O. Box 123, Los Angeles, Calif., for a complete log.

It is, indeed, nothing short of a miracle that a gospel program should be on a coast-to-coast broadcast, and during the three most sought-after hours, the hours for which the biggest sponsored programs are willing to pay big money. Letters pour into Los Angeles telling Mr. Fuller of souls saved, suicides averted, sick-rooms brightened, courage renewed, and other help received.

And that's not all. The officials of the World's Fair at San Francisco have approached Mr. Fuller and his associates in this faith project concerning an international revival day at the exposition there—from 6 A. M. to midnight—carrying the gospel out over the air in an around-the-world broadcast for eighteen hours. May God grant that this ministry may continue.

Wanted: A bright boy who can open oysters with a reference.—Selected.

Wanted: Large, well furnished room by a young woman about sixteen feet square.—Selected.

We are facing the world of new ideas, new plans, new methods of procedure in the social, business, intellectual, and religious world. We find the New Deal manifest in these as well as in the Federal Government. To my mind much of the New Deal in the religious world is as confusing, misrepresenting, and as far from the constitution of the kingdom of God as the workings of the New Deal in our government are confusing, misleading, and far from the constitution under which we exist as a nation.

Some time ago I came across this statement in a paper, "Man can now talk with God." The article went on to say that, "Psychiana, this new psychological religion, believes and teaches that it is today possible for every normal human being, understanding spiritual law as Christ understood it, to duplicate every work that the Carpenter of Galilee ever did. It believes and teaches that when he said, 'The things that I do shall ye do also,' he meant what he said and meant it literally to all mankind, through all the ages." I was interested to know what this new idea was. Through correspondence I became aware of the fact that his conception of God and of spiritual life and work was out of harmony with the Bible.

How do you do? What is your attitude toward the Church in all of its needs, and the various phases of its work? Are you giving to the prayer meeting the support of your presence and active participation? Are you finding pleasure in such service? Are you feeling week by week to say with the Psalmist, "Oh come, let us go to the house of the Lord"? "I will pay my vows unto the Lord, now, in the presence of all his people, in the courts of the Lord's house." "My praise shall be of thee in the great congregation."

How do you do? Are you finding joy in speaking forth praise of the Lord for what he has brought into the experiences of your life? Are you letting the Lord lead you forth into new fields of pleasure in his service?

The Psalmist cried out, "Let the people praise thee, O God; let all the people praise thee."

Andrew is an evidence that the presence of Christ in the heart leads one to desire to speak forth his praise. "One of the two which heard John speak and followed him was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith

unto him, We have found the Messiah, and he brought him to Jesus."

In this experience of Andrew is seen the effect of having born within a hope of freedom from sin through Christ the Savior. There are many who really believe and declare to the world that they can enjoy the fruits of religion through faith in Jesus Christ and make no public profession and bear no testimony by word of mouth to the praise of him in whom they believe. As well might one profess to be an expert football player and never go on the field of practice. Growth in power to execute and interpret music comes from long continued and oft repeated drill in practice. Just so the joys of the Christian life, the riches of Christian experience come alone to those who find joy in sounding forth the praises of God—those who often say to their fellow men, "Come and see what a dear Savior I have found."

God's Word says, "Keep thy heart with all diligence, for out of it are the issues of life." We are left to choose the way in which we will walk. The end of each road is fully revealed, "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Great is the love and compassion of God our Father manifest in these words of Christ.

In the light of all these teachings of Scripture, my friends, how do you do? What is the road you are taking?

Let us pray.

Adams Center, N. Y.

DENOMINATIONAL "HOOK-UP"

VERONA, N. Y.

The Fathers and Sons' banquet was held in our church parlors on the evening of November 12. Floyd Sholtz was toastmaster and Stanley Warner song leader. The guest speaker was Rev. H. Eugene Davis, who gave an interesting talk on "War Conditions in China." Kenneth and Duane Davis sang a duet accompanied on the piano by Mrs. Lavern Davis.

Our church was very fortunate in securing Rev. H. Eugene Davis to assist Pastor Davis in our Preaching Mission. The subject of the first sermon Sabbath morning, November 12, was "The Kingdom of God in China." The

meetings were held every evening through the week except Monday and the evening after the Sabbath, with a good attendance. The final sermon of the mission was Sabbath morning, November 19. Although a rain storm prevailed, there was a large and appreciative audience present to hear Dr. Davis, including friends from Brookfield and Adams Center. The sermons have been very interesting and uplifting. All who have had the opportunity to attend have been greatly helped.

The Town of Verona Youth Council met in our church Monday evening. The worship program was conducted by the Presbyterian young people. At the close of the meeting refreshments were served.

The Religious Life Committee met with Pastor and Mrs. Davis for an all-day meeting November 14.

The quarterly convention of the Verona Town Council of Religious Education, of which Pastor Davis is president and Mrs. Howard Davis secretary, was held in the Verona Methodist Episcopal church. Rev. A. J. Perrin of Albany was the speaker. Music was furnished by the combined choirs of the several churches.

Pastor Davis leaves for Ashaway, R. I., December 1, where he will assist in the ten-day Preaching Mission there.

Correspondent.

DE RUYTER, N. Y.

There have been quite a few church activities in De Ruyter this fall. The annual church meeting was held Sunday, October 16. Members came in the forenoon and had a basket lunch together. A fine social time was enjoyed by all present. In the afternoon business was attended to.

Sabbath day, October 22, was bright and fair so that many who came to fall association ate their lunch out of doors. In the morning a packed church listened to Rev. H. Eugene Davis give an inspiring sermon. After a round table discussion, led by the five ministers of the association, Mrs. Davis gave an interesting talk about China.

The Central Association asked Rev. H. E. Davis to help with the Preaching Mission and it was decided that he would come to De Ruyter first. So the following Friday evening, Sabbath morning, night, and Sunday night, Doctor Davis was with us. During the week that followed, three meetings were held outside of De Ruyter: Monday night in Linck-

laen at the home of W. W. Burrows; Wednesday night on Crumb Hill at the home of Ernest Potter; Thursday night in Truxton at the home of L. J. Parker. Many interested friends and neighbors gathered at these homes and listened to Doctor Davis. Some came who were not in the habit of attending church. Mr. Davis left for Verona after the Sunday night meeting, October 30. All who attended these meetings, I believe, were more consecrated Christians from the inspiration which we had.

The Tioughnioga Sunday School Convention met with the Seventh Day Baptist Church at De Ruyter Sabbath afternoon, October 29.

The Christian Endeavor held a social for the young people, the members of the church, and friends at the parsonage Sunday night, November 20.

Correspondent.

BROOKFIELD, N. Y.

In the exhibit of work at the annual meeting of the Home Bureau at Morrisville, November 14, was a poster made by Mrs. H. L. Polan of Brookfield. A bulletin from the county agent, Miss Clarice Cookingham, has the following reference to the poster:

"Mrs. Adeline Polan, member of the Brookfield group, made a lovely poster showing how flower holders were made of sheet lead. The poster will go to the State Federation meeting at Buffalo this month and probably on to London next spring for the Associated Country Women of the World's meeting, which is held every three years."

Rev. Eugene Davis of Shanghai, China, and Rev. Paul Burdick were visitors at the homes of Dr. E. E. Whitford and Rev. H. L. Polan Sunday afternoon.

—Brookfield Courier.

ALFRED, N. Y.

Every available agency of the local Seventh Day Baptist Church is being brought into action in an intensive campaign of preparation for the community-wide meetings to be held in the village church, December 2-11. Dr. H. Eugene Davis, who will have charge of the services, has recently completed a campaign in Verona, N. Y., and will be active in the preparations here.

The "Planning Council," an independent public committee of interested individuals, meeting in the parish house last Thursday evening, appointed four committees which are expected to go to work immediately. Other committees will soon be named.

Dean A. E. Whitford was selected to head a group of workers to prepare music for the occasion. He will be assisted by Mrs. John Reed Spicer, Mrs. Leona I. Jones, and Professor Ray W. Wingate. Professor Burton Crandall will be in charge of the ushers, and Miss Ruth May Stillman is to oversee the floral decorations. Publicity will be handled by Rev. A. Clyde Ehret, David Clarke, and Wayne Rood.

In co-operation with the preparations of the Planning Council the regular Friday evening prayer meetings have been regularly devoted to prayer in the interests of the evangelistic project. The splendid spirit manifest in the past two weeks is expected to continue as the important days draw near.

Christian Endeavor meetings in the Gothic Chapel have been planned for this purpose. Rev. George B. Shaw spoke Friday evening, November 18, at this service of worship and meditation for young people. "Therefore show thyself a man," he urged, both as text and theme.

Special attention is being given to the Sabbath morning worship services at the Seventh Day Baptist church. An attempt is being made to increase interest in all of the church activities prior to the opening of the special services.

The Thanksgiving cantata, "The Harvest Is Ripe," which was given by the Seventh Day Baptist choir, was very well sung. It was under the direction of Ray W. Wingate, and special mention of Jane Crandall's solo and the duet by Henry Pieters and Waldo Jones should be made. The choruses also showed sympathetic interpretation and careful training.—*Alfred Sun.*

NORTONVILLE, KAN.

There was a large attendance at church Sabbath morning to enjoy the inspiring message by Rev. C. A. Bunting of the China Inland Mission, and another good crowd in the afternoon to hear him again.

Miss Margaret Reynolds, general secretary of the Missouri State Christian Endeavor Union, drove from Kansas City to bring Pastor Bunting. She talked to the Christian endeavorers at the Sabbath school hour, and to the juniors at their afternoon meeting.

Rev. V. C. Shafer, who assisted in the services, and Miss Lois Wells took dinner at the parsonage Sabbath day.

About twenty of the young people enjoyed "Open House" at the parsonage Sabbath night. After games and contests, sandwiches were served, and the meeting closed with the discussion of the present world situation and the Christian's relation to it, and with choruses.—*Nortonville News.*

NORTH LOUP, NEB.

Baptism was administered to nine young people Sabbath morning, after the preaching service. These were Ida May Babcock, Muriel Hamer, Nettie Davis, Carol Davis, Dorothy Eyerly, Harriett Brown, Grace Williams, Harold and Muriel Van Horn.

The message for Sabbath morning will be from the subject, "What It Means to Be a Christian." The pastor wishes all the young people who were baptized last Sabbath, to be present, that the right hand of fellowship may be offered.—*Loyalist.*

LEONARDSVILLE, N. Y.

Following a week's campaign of evangelism at Verona, Rev. Eugene Davis found time to visit the church at Leonardsville for four days to assist in visitation and evening meetings. It gives us cause for rejoicing that he has so far recovered strength and health as to be able to assist the churches in this way. Mr. Davis has not only a rich fund of experience as a missionary to draw from in delivering his messages, but he has also a deepened religious faith that inspires others to seek a new experience of faith for themselves.

In the closing meeting there were several who expressed themselves as desirous of being remembered in prayers. Some wanted copies of the "China Bulletin" sent to them.

Our prayers shall follow Brother Davis as he continues his work in this country or returns to the mission in China.

One night an offering was taken for the expenses of the evangelist and another night for the work of our mission for Chinese refugees.

Correspondent.

RECORDER WANT ADVERTISEMENTS

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

FOR SALE—"Miscellaneous Compositions in Poetry and Prose," by William Stillman, published in 1852 at New London. There are 188 pages. The book includes genealogy of the Stillman family and William Stillman's biography. Address: Mrs. P. L. Clarke, 1820 Sherman St., Denver, Colo. 1t-12-5-38

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"INASMUCH . . ."

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