

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

The Sabbath Recorder

Vol. 125

DECEMBER 12, 1938

No. 24



"INASMUCH . . ."

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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Vision Needed Vision is needed by leaders and people. "Where no vision is, the people perish." Path-bound sight will entirely fail the needs of the day. A story of a dying chief is told. He called some of his trusted braves to his side and sent them forth into the fields and forests, to bring back a report. One returned at noon and said, "O chief, I walked to and fro and came to the end of the fields. I have brought back a grain of corn." To him the old chief replied, "Go cut wood, draw water, plough the ox, and come again." The second returned mid-afternoon, saying, "O chief, I traversed the fields, roamed the woods, and came to the end of the forest. I have brought back an acorn." The old chief replied, "Go cut wood, draw water, plough the ox, and come again." The third returned late in the evening. "O chief, I crossed the fields, went beyond the woods, climbed yonder mountain, and put her brow beneath my feet. I have brought back nothing, but at sunset as shadows fell across the valley I saw shafts of light fall upon the sea."

The old chief assembled his people and said, "This, my people, is your new chief. He has seen the vision. He scaled yonder mountain and amid the darkening shadows

of gathering night saw the light unfold the sea."

Is not a logical parallel found in life? The man who has the transforming vision of Christ, as he watches the struggle of good and evil, light and darkness, can see light unfold the sea of humanity. He can see the practicability of Christ's way of life and its ultimate triumph. Such people dare believe that the kingdoms of the world shall become the kingdom of our Lord. Our leaders, today, must have such a vision or the people will not follow. Our people must have it or they will not succeed.

It was most encouraging to hear Dr. E. Stanley Jones—on the eve of his departure for India at the completion of his mission among our universities—declare his faith in the practicability of Christianity. There is no other sufficient road out, he declared. Might, power, injustice, misquotation, malice, hatred, may all seem ascendant, all prevailing. But the last chapter is not written. Jesus on the cross seemed to have lost all. All the manifestations just mentioned dominated the cross. Breathlessly Doctor Jones held his audience as he said these evils continued to hold sway on the day after the cross—and on the second day. But the third day—the power of God—there was a resurrection and a triumph.

We must get hold of that vision of the "third day." There is to be a triumph of God's kingdom. Seventh Day Baptists need this. There is a "third day" for the Sabbath. It may seem to be crucified like Christ between two thieves—Mohammedan Friday and pagan Sunday—yesterday and today; but tomorrow—the "third day"—God's power will be revealed.

Yes, vision is needed, and then like Paul may we conscientiously carry on and be able to say as he before Agrippa, "Wherefore I was not disobedient to the heavenly vision."

Christmas Near Christmas is coming again. The school children already come home humming festive tunes or singing the Christmas carols. Certainly the good news and blessings of Christ's birth bring gladness, and not too often are we reminded of it.

The spirit of Christmas should extend long after the day of Christmas into the year ahead, and the dawn of the occasion should begin to break early in the month.

A significant article, "Warphans," follows the editorial department this week, and

should catch and hold attention of parent and child, church and Sabbath school. Never were larger openings than this year for the "White Christmas." Let us remember the words of our Lord Jesus—whose birth we celebrate—when he said, "it is more blessed to give than to receive," and again, "inasmuch as ye have done it unto one of these least, ye have done it unto me."

WARPHANS FOR CHRISTMAS

BY CHARLES V. VICKREY

Won't you have a "Warphan" with your Christmas dinner? They'll make your Christmas turkey taste a lot better. They will do more than wine, brandy-pudding, ice cream, or caramels to sweeten and brighten life during the new year that is dawning.

The crop of Warphans this year has been unusually large. The market is glutted. You can get them cheap. The American crop is not as large as in other countries but the supply is good and the quality superlative.

Proportionate to the demand, Spain this year has produced more Warphans than oranges or olives. Tens of thousands of them have been produced in both loyalist and insurgent territories.

Germany, as the climax of her marvelous post-war come-back, has entered vigorously into Warphan production. The German product is somewhat different from those of other countries. One pedigreed German variety is traced through history for three thousand years or more to the olive orchards of Judea and even to the Plains of Abraham at Mamre (Hebron) and Haran. Others of less authentic patriarchal ancestry were last year gathered around the firesides and candle-lighted Christmas trees of German homes, singing Christmas carols written by their own German ancestors and getting their Christmas gifts from German grown Christmas trees.

This year they are found huddled under improvised shelters on the border lines of countries surrounding Germany, without Christmas trees, dolls, dinners, homes, or country.

All citizens, and especially Christians in America, who do not season their Christmas and other feasts this year with Warphans may have a serious tightening of the vocal cords and choking at the throat if they undertake to sing the old German Christmas carols while neglecting the more practical ex-

pression of the true spirit and purpose of Christmas as applied to these Warphans, some of whose ancestors wrote some of the carols.

Some of the most winsome Warphans of the year are to be found at this Christmas season literally among the olive groves in or near which Jesus may have sat when he called little children unto him and, placing his hands upon their heads, blessed them saying, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven," and "Whosoever shall receive one such little child in my name receiveth me"; but "Whosoever shall offend one of these little ones, it were better for him that a mill stone were hanged about his neck and that he were drowned in the depths of the sea."

By far the largest crop of Warphans this year has been produced in China. Hundreds of thousands of them, bombed from their homes, parents killed, driven by fire and military invasion into waste places or assembled into desolate refugee camps. They are as innocent of any crime and as much entitled to life and the joys of Christmas as are the children of our own homes.

Madame Chiang Kai-shek, with the aid of heroic American missionaries of all faiths, is gathering many thousands of these homeless Warphans into sheltering homes and schools where they are not only fed but educated and prepared for future leadership and service to China and to the world.

Only ten dollars for one of these Warphans for a year? What a bargain! Can any woman who has ever fought her way to a department store bargain counter to buy a pair of gloves resist this priceless life giving soul saving opportunity? Sturdy boys, pretty girls—it would do your own children a world of good to meet them, learn their stories, and invite them to play among the toys around an American Christmas tree.

By the way, have some of us forgotten whose birth we celebrate? His lowly birth in a stable, his humble home, his work at a carpenter's bench, his love for children, and especially Warphans? "Of such is the kingdom of heaven."

Have our preparations for celebrating his birthday been designed primarily to please and honor him, or to please ourselves, our own families, and our friends? What would he do in relation to these Warphans of Spain, Germany, China, Palestine, and America?

VITAMIN X

Warphans served with plenty of turkey, cranberry sauce, and other "fixin's" are especially rich in vitamin X, the most valuable vitamin that has yet been discovered.

The ordinary vitamins, A, B, C, D, E, and K, will be found in the apples, oranges, grapefruit, turkey, milk, and other ingredients of the Christmas dinner, but Warphans supply the vitamin X without which vitamins A, B, C and D will fail to produce healthy, well rounded useful citizens. Vitamin X is referred to in the Book of Leviticus as a part of the law given by Moses "Thou shalt love thy neighbor as thyself." It is in the Sermon on the Mount epitomized as the Golden Rule, "Whatsoever ye would that men should do to you do ye even so to them."

The Apostle Paul in his letter to the Corinthians suggested that although we have all other gifts including vitamins A, B, C and D, but have not love or charity—vitamin X—we are "nothing."

No Christmas shop window ever displayed a more attractive variety of Christmas gifts than we have before us in the unprecedented Warphan crop of 1938. There is the one hundred per cent American type, if you wish; children of the unemployed and unemployable, in the neglected areas of our southern mountains, in migrant camps among the sharecroppers, as well as in the congested tenement houses of our large cities and industrial centers.

Then there are the Spanish, German, Jewish, Chinese, and other varieties, all as truly the sons of God as the children of our own homes or community.

We may best serve our own children by asking them to forgo some of our Christmas luxuries in order that one or more of these Warphans may have at least the necessities of life.

A TEST OF THE CHRISTMAS SPIRIT

Here is a test of the true spirit and purpose of Christmas. Imagine yourself a refugee, exiled from your homeland, your property confiscated, money gone, and no food; or imagine a bombing raid which wrecks your home, kills the bread earners of the family, and leaves your children homeless, bewildered, and destitute; and then repeat thoughtfully and aloud the words of him without whom there would never have been a Christmas tree, a Christmas carol, a Christian home, or a Christian institution—"Whatsoever ye

would that others should do unto you (or for your children if they were left fatherless and destitute) do ye even so unto them for *this is the law and the prophets.*" Hundreds of thousands of Warphans are destitute and dependent upon us this Christmas. Am I a Christian in the true and vital sense of the word if I fail to help them?

SALESMEN EVERYWHERE

Warphans are easily secured—any pastor, priest or rabbi will help you to find one, or a score from whom you may choose. Your church or local charity organization may prove the best market through which to acquire Warphans, or The Golden Rule Foundation, seeking to serve all churches and all philanthropies, will assist if desired.

A PAINLESS METHOD OF SAVING LIVES

Many today, who are truly Christians, have had their financial resources so reduced by taxes, unemployment, and previous generous gifts to charities that they feel they "cannot give another cent."

For such, the Golden Rule Foundation presents a method of going the second mile and possibly saving a life of one or more Warphans without diverting money from other benevolences or reducing bank balances. It is based upon the principle that "he who eats may share," and opens new springs of life giving charity.

We are invited to observe a Golden Rule week as a period of plain living, high thinking, and Golden Rule sharing. A series of eighty-four Golden Rule economy menus has been prepared by expert dietitians, who certify them as adequate and possibly even better for health than the more expensive menus to which we are accustomed. These menus would be an undreamed of luxury for the Warphans of Spain, Germany, China or America.

We are asked to try these menus for one week to forgo some of our luxuries, and to contribute the savings to make possible not only a Christmas dinner, but a whole year of food and life for one or more of these Warphans.

If you are interested in the Warphans or the menus, drop a postal card to the Golden Rule Foundation, Lincoln Building, 60 East Forty-second street, New York City, for a set of the eighty-four menus with recipes and other suggestions for Golden Rule economies and ministries.

MISSIONS

A PHASE OF EVANGELISM SOMETIMES OVERLOOKED

There are at least three distinct phases in evangelistic work. The first is the preparatory work. Many an evangelistic effort has not succeeded because there was no preparation. The second is leading people to accept Christ's way of living. This is the part of the work which is generally stressed. The third phase of the evangelistic endeavor is the follow up work, sometimes called Christian nurture. There is nothing more important in evangelism than the encouraging, instructing, and training of those who have recently taken upon themselves the baptismal vows of the church; yet how often it happens that pastors, evangelists, and missionaries make great effort to get converts and have no well developed and systematic plans for Christian nurture. They report so many people converted, baptized, and received into the church, and seem to think that their work is done. Many a pastor has been deeply pained by the cold and indifferent attitude of his church towards the new members and towards certain older members who need especial encouragement. He watches with grief as these classes are frozen out. It is a vital part of evangelism that these should have the special care of the church. Not only do they need encouragement and instruction. They should be put to work and given a part in the activities of the church. Often members of long standing may well encourage them to take office and help them in the performing of their duties.

SUGGESTIONS

All right-minded people and boards welcome suggestions if they come in a courteous way and do not bear the marks of having been prompted by selfish motives. Many times suggestions are made by those who are more or less ignorant regarding the subject under consideration, but it is desirable to have the opinions of many, and sometimes helpful suggestions are made.

A wise man will hesitate to advise about things concerning which he is not well informed. Neither will he be offended if his advice is not followed.

Denominational boards receive many suggestions and some are presented as cure-alls.

A month seldom passes without new ones coming to hand. It is with a board as with the individual, namely, if it follows all the things suggested and recommended it would change its policies many times a year and not much work would be accomplished.

All may be assured that the boards solicit suggestions regarding the work in hand provided they bear the mark of not being prompted by self-interest. But it should be remembered that there are very few things which have not been tried, that it takes neither knowledge nor experience to suggest something different, that a constant change of plans leads to confusion, and that working in unity is essential.

DOCTOR THORNGATE RETURNS TO CHINA

For about six years Doctor Thorngate, though in the employ of the Missionary Board, has been retained in the homeland. This has been because the board had to retrench and until two years past there were not funds to return him to his work in China. Through the generosity of Mrs. Alfred S. Burdick of Chicago, \$5,000 was contributed for the return of Doctor Thorngate and it was expected that he would sail during the autumn of 1937. The breaking out of hostilities in China made this undesirable at that time; but since Dr. H. Eugene Davis came home last spring, it has seemed necessary that Doctor Thorngate return to relieve Doctor Grace I. Crandall, whose furlough is three years overdue, as well as to look after affairs of the mission and to give the services of his profession to that despoiled people.

According to present arrangements, Doctor Thorngate will return by way of Europe. He will come East, meet the Missionary Board, visit our churches in London, Netherlands, and Germany, and then proceed to China. Unless it is necessary to change present plans, he will sail on the Hamburg-American North German Lloyd line on the steamship *Hamburg* leaving New York on January 7, 1939.

NEWS ITEMS FROM SHANGHAI

BY MISS MABEL WEST

The mission compound is still being used to its limit. But few refugees are left aside from the Emmanuel Home, the Dzau families, and a few from Liuho, but we have a larger school enrollment than ever before. Many

had to be turned away for lack of room. The pre-war enrollment for the Boys' School was 310, for the Girls' School also 310. This fall the boys number 512 and the girls 437. The Senior One High School class in the Girls' School and the industrial department in the Boys' School are new features this fall. With these and the added number of pupils it has been necessary to open up some rooms that hitherto were used as dormitories, for class rooms. Even the auditorium is used all day for a class room and as a dining room for the Boys' School. The industrial department soap factory is occupying the former dining room. We have great need for more primary rooms.

Since Lowrie Institute is still using our girls' primary and the boys' rooms after we dismiss, there are, including the Emmanuel Home, more than fifteen hundred pupils on the grounds five days in the week, and at least one thousand the other two days. When you remember that the ground space including that occupied by the buildings is less than one and one-half acres, you can imagine what it is like when children from one school are going out and the others are coming in!

Necessarily there are more teachers this year in both schools. Louis Wang is superintendent of the industrial department which is to open next week. His father is contributing largely to the financing of this project. This department is being maintained to give the senior boys who need financial help an opportunity to earn at least a portion of their expenses.

Our two schools are doing their bit to provide clothes for the needy in central China. They have already contributed \$600 and expect to contribute at least half that amount more, before the close of the school year.

The young man who had the severe breakdown last year, Eugene Iung, is now apparently entirely recovered. He types the stencils for the weekly English paper edited by the Boys' High School and is to have work in the industrial department when it is opened.

Doctor Pan took his family to Shaoshing this fall to be with him. So far that has been a much better place for them than in this crowded section.

Principal T. M. Chang has opened his heart and home to a number of his relatives who have been driven from their homes in the country, his mother, a sister, and brother and

family. In addition to these he is giving a home to children of relatives that they may attend our schools. There are now fifteen children and six adults besides two helpers, living upstairs in the former Crofoot house, while the Dzau family with five children live in one of the rooms below.

We were a happy mission when Doctor Palmborg returned to us. Although she arrived the day after her birthday, this day was celebrated instead. Her daughter Eling gave a dinner in her honor, to which we were all invited. As this "Bulletin" starts on its way, we will be welcoming Miriam Shaw. And before this has been long in America, Dr. George Thorngate will be on his way to us.

Doctor Palmborg has taken over the work of the clinic held here at the church and also the industrial mission work. This is a relief to Doctor Crandall, who in addition to her medical calls has to supervise all matters pertaining to the mission, which at this time takes no small amount of time. Just now the outside of the Burdick-West house is being prepared for a much needed coat of paint on doors, window frames, blinds, etc. Doctor Palmborg has been doing a bit of kindness for some friends who are old and in very poor health, by staying nights with them until one sister has about recovered from the flu.

Miss Lucy Tseu, one of our faithful kindergarten teachers and enthusiastic evangelistic workers, was married October 28, to Pastor E. K. Dzau, of the Fitch Memorial Church. Books written by the groom with the help of the bride were presented to some three hundred guests who attended the wedding supper.

Mrs. David Sung, Eling, who has been out of school for several weeks, is now back at work.

We wish to acknowledge with thanks the money sent for the "Bowl of Rice Fund." Though many are going back to their homes, for some it is still unsafe and there are yet thousands to be fed and clothed.

Anna is very busy with her teaching schedule and other manifold duties connected with the school. She is chairman of the committee for religious instruction in the camps, and as such, a member of the larger evangelistic committee for the city of Shanghai. Then she and the Bible woman go out two afternoons a week to call on church members and old school girls. Twice a month

women of the church meet at the school to sew for the hospital, after which there is a devotional meeting.

Mother has continued her sewing for refugee children all summer. Now that she has to make the wadded garments for winter use, we have found some good Chinese friends to do the wadding for her.

Rev. Gardner Tewksbury, the chairman for evangelistic work among students, held one retreat for the teachers in our two schools here last month, and November 6 a devotional service for the Christian teachers of the city was held at McTyeire School.—*Condensed from the China Mission Bulletin.*

MEETING OF TRACT BOARD

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, November 13, 1938, at 2 p.m., with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, Herbert C. Van Horn, Frederik J. Bakker, Asa F. Randolph, Esle F. Randolph, Irving A. Hunting, George R. Crandall, Mrs. Herbert C. Van Horn, Everett C. Hunting, J. Leland Skaggs, and Trevor R. Sutton.

Visitor, Jean Bailey.

The board was led in prayer by Esle F. Randolph.

The report of the corresponding secretary, Herbert C. Van Horn, was read and received as follows:

The activities of the secretary for the past month include attendance upon all the sessions of the yearly meeting of the Seventh Day Baptist churches of New Jersey and eastern New York at New Market. For this meeting, on invitation, he assisted in the preparation of the program. The secretary attended the October meeting of the Missionary Board at Westerly, R. I.; visited and preached for the German Seventh Day Baptist Church at Irvington, November 5; and visited a small group of detached Sabbath keepers at Point Pleasant, November 12; with this group, met in a private home, joined in a Bible study, and afterward preached before those there assembled.

The correspondence has not been large, this month, but includes replies to people deeply interested in learning about our beliefs and practices. Literature has been mailed to several inquirers, some requests being accompanied by remittances to cover.

The Salemville Church has indicated through its pastor a plan for regularly distributing Sabbath tracts during the year, and tracts for this purpose have been sent.

The secretary has prepared and sent out to forty-four pastors, and clerks of fifteen pastorless churches, a letter encouraging the promotion of the Sabbath in their church programs during the year, and suggesting the planning for special Sabbath Rally next spring.

Respectfully submitted,
Herbert C. Van Horn,
Corresponding Secretary.

Mr. Van Horn spoke informally of his visit, together with Mrs. Van Horn, with a group of former Seventh Day Adventists yesterday afternoon at Point Pleasant, N. J.

It was voted that Secretary Van Horn be instructed to extend to Dean Ahva J. C. Bond the sympathy of the members of the board in his bereavement, such letter to be recorded in the minutes of this meeting.

President Corliss F. Randolph reported as follows:

Pursuant to the action of the board in adopting the report of the corresponding secretary presented at the September meeting, the committee recommended therein is appointed as follows: Asa F. Randolph, chairman, Karl G. Stillman.

The delay in making this appointment is due to the fact that the president was absent from the September meeting and for several weeks following.

The following is a copy of the letter sent to each member of the committee and to each of the corresponding secretaries concerned:

Dear Friends:

Your attention is respectfully called to the following quotation from the report of the corresponding secretary of the American Sabbath Tract Society to its Board of Trustees, at the regular monthly meeting of the board on September 18, last; as

"The Conference, through its Committee on Publishing Interests, urges an enlarged SABBATH RECORDER, and a full time editor.

"Conference urges, through a recommendation of the Committee on Sabbath Interests and Promotion, more extended service among nonresident church members, and an enlarged field activity of the secretary of the Tract Society.

"Your secretary recommends that study and attention be given these suggestions and recommendations of the Conference by a committee appointed by the president."

The report of the corresponding secretary was adopted, and pursuant to that action you are appointed as the committee thus recommended in his report; and you are requested to confer at length with the corresponding secretaries, respectively, of the Tract and Missionary Societies before making your report.

Very sincerely yours,
Corliss F. Randolph, President.

It was voted to accept the resignation of Mrs. William M. Stillman as chairman of the committee to conduct the special appeal to pay the taxes on the Seventh Day Baptist Building, and elect Courtland V. Davis as chairman, he to appoint other members to this committee. Committee appointed: Mrs. William M. Stillman, Esle F. Randolph, Frederik J. Bakker, Herbert C. Van Horn,

Donald E. Lewis, L. Harrison North, J. Alfred Wilson, Hurley S. Warren, and Corliss F. Randolph, ex officio.

The president stated that, through the generosity of Mrs. William E. Davis, daughter of Rev. Theodore L. Gardiner, former editor of the SABBATH RECORDER, all that part of Doctor Gardiner's library that may be of interest to the Seventh Day Baptist Historical Society is given to that society; that a part of the library is already in the hands of the society, and the remainder will be forwarded at a later date.

He further stated that, at the request of his daughter-in-law, Mrs. Alfred S. Burdick, the library of Rev. Stephen Burdick, recently in the hands of the library of Alfred University, has been forwarded to the Seventh Day Baptist Historical Society; and that this library will be preserved intact, as the library of one of our leading Seventh Day Baptist ministers who flourished in the middle of the nineteenth century.

Besides serving the American Sabbath Tract Society for many years as one of its directors, Rev. Stephen Burdick also served in official capacities as follows: Vice-president, 1861-1862; corresponding secretary, 1862-1863; recording secretary, 1872-1874; treasurer, 1874-1881. Following the death of Rev. Nathan V. Hull, then editor of the SABBATH RECORDER, in September, 1881, he was named editor of the RECORDER to serve until after the next annual meeting of the Tract Society. Even then he was named as one of a board of five editors; but, for personal reasons, declined to serve.

As his contribution to the Jubilee Papers, a series of "Historical Papers Commemorating the Fiftieth Anniversary of the Seventh Day Baptist Missionary Society, and the Centennial of the William Carey Foreign Mission Movement," published in 1892, Rev. Stephen Burdick prepared a paper on "Seventh Day Baptist Publications," which is the most valuable and exhaustive single source of information, up to that time, on that subject in existence.

By vote of the board, the foregoing was made a part of the minutes of this meeting.

Minutes were read and approved.

CORLISS F. RANDOLPH,
President,

FREDERIK J. BAKKER,
Assistant Recording Secretary.

WOMAN'S WORK

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Board met Sunday, November 20, at the home of Mrs. Eldred H. Batson at Harrisville, W. Va. The following members were present: Mrs. E. F. Loofboro, Mrs. Venie E. Bond, Mrs. George H. Trainer, Miss Lotta Bond, Mrs. Okey W. Davis, Mrs. J. L. Skaggs, Mrs. Edward Davis, Mrs. Homer H. May, and Mrs. E. H. Batson. Our guests were: Rev. W. L. Burdick, Ashaway, R. I.; Mrs. T. M. Bond, Lost Creek, W. Va.; Mrs. M. H. Van Horn, Salem, W. Va.; Rev. J. L. Skaggs, Salem, W. Va.; and Rev. Clifford Beebe, Berea, W. Va.

In the absence of our secretary Mrs. Eldred Batson was appointed secretary pro tem.

The president, Mrs. Loofboro, read Psalm 91, and prayers were offered by the members and visitors.

The treasurer's report was read and accepted.

Mrs. Loofboro read correspondence from Mrs. L. O. Greene, Albion, Wis. She brought before the board literature regarding the World Day of Prayer, Conference on the Cause and Cure of War, and on the subject of Women in the Ministry.

The corresponding secretary read messages from Mildred A. Jefferies, Denver, Colo.; Mrs. Morton Davis, Marlboro, N. J.; Miss Susie Langworthy, Alfred, N. Y.; and also reported that many societies had already appointed their key worker.

Mrs. G. H. Trainer read a letter from Miss May Dixon of Shiloh, N. J., giving evidence of the activity of the society there.

Mrs. Venie E. Bond read a letter from Mrs. Minnie Ring, Nortonville, Kan.

The letter prepared by the special committee for the various women's societies of our denomination was read to the board.

Mrs. Okey Davis reported progress concerning the distribution of Miss Susan Langworthy's special reports.

Voted that the bills for postage from Mrs. Okey Davis and Mrs. J. L. Skaggs respectively be allowed and ordered paid.

Mrs. G. H. Trainer read a letter from a lady in India.

Secretary W. L. Burdick addressed the board on the plan of the Missionary Board regarding an evangelist on the field and the place of the Woman's Board in that plan. Following his address an open discussion on

the subject was held. It was a pleasure and help to have Secretary Burdick with us, and we hope he can meet with us again.

Voted that we adjourn to meet with Mrs. G. H. Trainer, the second Sunday in December.

MRS. E. F. LOOFBORO,
President,

MRS. ELDRED BATSON,
Secretary pro tem.

DENOMINATIONAL BUDGET

Statement of Treasurer, November, 1938

	Receipts	November	Total
Adams Center			\$ 102.00
Albion			17.30
Alfred, First	138.45		352.29
Alfred, Second	29.30		59.50
Battle Creek	26.25		51.50
Berea	5.45		5.45
Boulder			23.00
Brookfield, First	5.00		41.00
Brookfield, Second	23.50		39.50
Carlton	5.00		5.00
Daytona Beach	17.45		27.85
Denver			41.80
De Ruyter	47.00		95.00
Edinburg	4.00		25.00
Fouke	23.00		26.95
Genesee, First	29.76		84.31
Hebron, First	8.31		8.31
Hopkinton, First	3.00		31.50
Hopkinton, Second	3.00		8.00
Independence	35.00		44.00
Little Prairie			10.00
Los Angeles	30.00		30.00
Lost Creek	36.15		41.15
Marlboro	33.25		89.21
Middle Island			13.67
Milton	154.70		517.15
Milton Junction	96.42		181.90
New Auburn			8.10
New York City	56.52		146.89
Nortonville	5.00		10.00
Pawcatuck	503.00		1,259.00
Piscataway			30.50
Plainfield	244.20		420.10
Richburg			14.50
Riverside			92.18
Rockville	4.63		39.63
Salem	50.00		180.00
Shiloh	158.50		329.72
Stonefort			8.00
Syracuse	8.33		8.33
Verona	31.00		51.00
Waterford	6.00		28.50
West Edmeston	15.00		15.00
White Cloud			34.89
Individuals:			
Mr. and Mrs. Fred Green	\$ 5.00		
A friend	2.00		
		\$ 7.00	56.25
Western Association			45.51
Southeastern Association			14.67

Northwestern Association	40.67
Shiloh-Marlboro Vacation	8.50
Bible School	231.00
General Conference offering	25.00
New Jersey and Eastern New York yearly meeting	160.00
German S. D. B. Church of Irvington, N. J.	7.25
Dinuba	7.25

Total receipts for five months\$5,177.53

November receipts, \$1,850.42

Disbursements

Missionary Society	\$ 851.73
Tract Society	195.50
Sabbath School Board	139.38
Young People's Board	25.50
Woman's Board	8.50
Ministerial Retirement	102.00
Education Society	134.00
Historical Society	13.60
General Conference	204.00
Seventh Day Baptist Building	153.00

\$1,827.21

Morton R. Swinney,
Treasurer.

Niantic, Conn.

YOUNG PEOPLE'S WORK

HER GARDEN

BY MRS. ERMA VAN HORN

Recently we read from these pages with much feeling and appreciation "My Garden," written by our dear friend, Mrs. A. J. C. Bond. How comforting her garden was to her and how much she was able to see in it—the beautiful flowers, the lovely shade trees, and the shadows. She always saw and appreciated even the shadows.

I am just planning my garden; so far, it is only a dream of what I want it to be. There are few flowers or trees with which to start, but I have hopes of what it may be in years to come. Her garden is my inspiration.

Life is like a garden—"As we are making our gardens here on earth we are also making life's garden, whether we know it or not." Yes, in planning my garden, I am also planning my life. Again, her garden will be my inspiration—her garden of life—with "a comforting hedge of faith, stalwart trees of accumulated strength, a straight and narrow path leading to an everlasting abode, blossoming flowers of unselfishness, a stream of love flowing straight from the Father's heart, tall

straight trees of truth protecting us." Truly those were all to be found in her beautiful garden of life. What person who knew her could not see them! What young person who came into her presence did not feel their influence as an inspiration to build a more beautiful garden in life?

Although my acquaintance with Mrs. Bond was brief in space of years, the inspiration of her enduring character and distinctive personality will ever enliven and encourage me. I never heard a person speak of her except with deepest respect — they could speak in no other way! A contagious friendliness and a ready smile won everyone to her. Her quiet wisdom made both old and young seek her counsel. Her heart and mind were always full of ambition to serve. She was ever cultivating God's garden in her own life and sowing seeds of loving kindness. By her glorious example others were prompted to higher motives.

As her garden differed in summer and in autumn, so will ours differ from hers. But if we ever seek to improve our gardens, as did she—to plant only the best—our gardens will be beautiful and people will be heartened and comforted. The hedges of faith will be a protection from the doubts and fears of the world. The trees of strength and truth will guard us in paths of joy and sorrow. The flowers of unselfishness will produce loyalty and vision, and the stream of love from our Father's heart will water the lives of others. Her garden is a challenge to us. Let us cultivate the seeds she has sown and continue to beautify God's gardens of fellowship and service.

Salemville, Pa.

RIGHT THINKING

BY LOTTIE SNYDER

"Whatsoever things are lovely!"

In our heart the gladness sings
And the world is filled with beauty
When we think of lovely things.

Not the sordid and unholy,
Not the spiteful mutterings,
Not the greed and strife and envy—
Let us think of lovely things.

We shall then be more delightful,
We shall rise on spirit wings
Higher than the soaring eagle,
When we think of lovely things.

Wise indeed was the man who said, "As a man thinketh in his heart so is he." He

had studied human nature and well he must have known the effect of sordid and selfish thoughts upon the lives of individuals who might, perhaps, with thinking upon the higher, finer things of life, have been beautiful examples for others to follow. We hear occasionally the remark that "it makes no difference what one thinks as long as he lives right." But if those individuals who make such remarks would only pause and think, they would realize the power and influence our minds have over our physical beings and even over our whole lives.

Did you ever sit and watch the crowd go by on a city street? There are some poor souls who rush along, with a deep scowl and a worried look upon their faces, burdened, it seems, with the awful task of carrying the world on their shoulders, so intent with their cares that they forget to look up at the beauties all about them. And perhaps beside one of these harried individuals is a person whom we know to be enjoying life to its fullest, for the loveliness of her character glows in her face as she speaks to a little child or pauses a moment to watch a sunbeam playing upon the stained glass windows of a cathedral. Such a character was the woman of our own faith who said, as she looked about her upon the beauty of her surroundings one afternoon at a lawn party on a country estate, "This is one more bead to add to my rosary." She had learned to drink in the beauty of the world. She did not look at the beautiful scene and say, "Oh, isn't this pretty?" and then forget its presence, but instead she carried the picture home with her to the city and took pleasure in thinking about the "lovely things" she had seen when her own cares and problems seemed about to press her down and encompass her.

Our Master, too, saw the "lovely things" in life. It was he who taught to the world the worth of one individual soul, the beauty of character and the beauty of love, and helped men to pause and absorb some of the beauties of the universe into their own lives. Through Jesus' influence and love, sinners repented and became worthy members of his kingdom through his influence. Simon the headstrong and unstable, developed into Peter the rock, the firm foundation for the early church, a title which Jesus prophetically ascribed to him because the Master with love in his own heart could find the good in men's hearts. He was not over critical and prying,

but instead he looked upon the beauty of men's souls and through his faith and trust in men led them on to a greater daring than they had ever before dreamed of. Jesus thought of "lovely things."

We can all see the bad in men and in the world but it takes a greater love and higher gaze such as Jesus had to see the "lovely things." Shall we not strive with Christ as our example to find the good in our fellow men, to do our best to develop potential characters through our love and faith and trust as we look at the lovely things?

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

[Miss Lottie Snyder, who wrote the above article, is the only full-time woman student in the School of Theology at Alfred. She is a "middler" this year. Lottie comes from Hebron Church in Potter County, Pa. Last summer she lived as companion to an elderly couple and put in regular sessions with her Greek. Lottie is a thoughtful writer.]

A SERMONETTE

JESUS CHRIST MAKES A CHURCH SURVEY

READ MARK 11: 1-14

Jesus' whole life was a survey of the church of his day. It was a criticism of the failures and shortcomings found in it and of the evils practiced by it. His life after the beginning of his public ministry was especially a church survey, for at every turn he revealed how in some way it did not fulfill its duty. His survey came to a climax on the day he entered into Jerusalem, sitting on the colt. He looked all about the temple at everything. When he had satisfied himself with the fruitlessness of the church, he went out. The next morning on his return he performed his first and only miracle of judgment. Was he thinking of the church now, as he cursed the fruitless fig tree?

What were some of the things Jesus found in his survey of the church of his day?

1. Pharisees praying insincere prayers to be seen and heard of men.
2. Pharisees and Sadducees quarreling over religion.
3. Pharisees misusing their influence and power in church leadership.
4. Pharisees teaching others to swear by the gold of the temple and by the gift on the altar, while it is the temple and the altar that

make the gold and the gift sacred—materialistic thinking.

5. Selfish giving, contrasted with the widow's mite.

What does Jesus find today in his church survey?

1. Religious sham and hypocrisy — vain repetitions and formalities.
2. Sectarian quarrels.
3. Arrogance in leaders.
4. The church a whited sepulchre.
5. The cry of hard times.

What does Jesus find as he surveys our own church?

1. Does he find us coming to church, not to worship but to gain prestige and favor of men?

2. Does he find our church inefficient because of quarreling factions?

3. Does he find our church hindered in its work because our leaders do not co-operate and work for the good of all?

4. Does he find us dead men in our whited sepulchre, impotent to deal with the vital problems of our day?

5. If he walked down the aisle today and stood there at the pulpit and gazed into each heart, would he find each one a true and loyal supporter of his teaching and of his kingdom?

How can we gain a fuller fellowship with Christ? (Read John 16: 25-33.) Jesus draws our attention to himself.

Our outlook is horizontal. It is worldly. We get some comfort from our scientific inventions—automobiles, radios, electric appliances—but we get no true life satisfaction. From education, we learn about culture and civilization and find some degree of assurance of progress on earth, but no peace of mind or soul. We find some sympathy in the people about us and some uplift and inspiration in the beauties and wonders of nature, but no deep and abiding sense of security. This is all because our outlook is of this world—horizontal—it has no depth or height. If true life-giving satisfaction is to be ours, we must deepen and heighten our outlook. We must make it an uplook! We must use God's perpendicular—the Cross of Christ.

And for each Christian, this verse of song should be a life motto:

"I take, O cross, thy shadow
For my abiding place:
I ask no other sunshine than
The sunshine of his face;

Content to let the world go by,
To know no gain nor loss:
My sinful self my only shame,
My glory all, the cross."

M. V. H.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

We went on a long trip in the car this summer. One day at supper time we were looking for a shady place to eat our supper. We came into a town and Daddy said, "There is a Seventh Day Baptist church in this town and I feel sure it will have a shady yard where we can stop."

When we found it, sure enough, there was a long stretch of green grass and beautiful tall trees. From the parsonage came the big, friendly pastor and his wife and children, and even a little grandson. They brought us a pitcher of the finest milk and tomatoes from their large garden.

After supper we went up the broad steps into the church—a frame church in colonial style. It was pleasant inside. There was a balcony across the back of it, under which was a wide hall. By a window there was an old-fashioned rocking chair. I think many babies had been rocked to sleep in it.

As we went on our way towards Chicago we felt refreshed. Can you guess what town this was?

I hope you have a merry Christmas.

Ann Stillman.

Houston, Tex.,
6918 Abilene

Dear Ann:

I have enjoyed reading your letter very much and from what you have told me I know you must have had a wonderful trip. We are looking forward to a very pleasant car trip next summer when, if all goes well, we will attend Conference in Milton, Wis.

Yes, I am pretty sure I can guess what town it was where you received such a cordial welcome. It was Farina, Ill., was it not? We saw Pastor and Mrs. Bottoms in Plainfield this summer. Perhaps you know that I have a RECORDER girl in the Farina parsonage. Can you tell me her name?

Lovingly your friend,
Mizpah S. Greene.

Dear Oscar:

I think I would like goat's milk, too, but I never had a chance to find out. Perhaps you'll let me have a drink of it when I come to Conference next summer. I would like that. I believe it is much richer than cow's milk. Would I have to water it as we do evaporated milk, or could I take it "straight"?

Would you like to visit New York City and see how it would seem to be in such a large city? If you are like me, when you got home you would say, "I like a small town like Milton better because people seem more friendly." Affectionately yours,

Mizpah S. Greene.

Dear May:

I am sorry to hear of your cold which I hope is all over by this time, but I am very glad you made use of your enforced vacation to write to me. I am looking forward to seeing you and Oscar as well as other RECORDER children next summer in Milton.

The study of geography is very interesting, isn't it? It helps us to know so much about the world in which we live. It is hard to imagine how it would seem to be in a great desert. I am very sure we would not like to stay there.

Music is one of the best of all studies, isn't it? I am glad you enjoy your music.

Lovingly yours,
Mizpah S. Greene.

MY BIRDS

Dear Children:

Now you know about two of my birds. When a third little boy came to live with us he was a rollicking, roly-poly fellow with brown hair and laughing blue eyes.

And one time when he was still a baby his two older brothers were very sick, so sick that their grandma came to help them get well. Of course we were very busy working with the sick boys and when Grandma would come to the baby he would open his little mouth and just laugh at her. And she would say, "O you sweet robin-dobin." Our quail boy said, right when he was sick, "Mama, is he our robin?" So he was our robin boy. He never saw a robin until he was about twelve years old, but he was very much interested in them always. When he did see one he came running in the house all thrilled, saying, "Mama, I saw a robin!" and he is always very interested in the robins' habits.

Now if you were this boy's daddy and mama what would you like for him to be when he grew up?
Aunt Hattie.

OUR PULPIT

TWO HEAPS OF STONE

BY REV. LEON M. MALTBY

Text—Joshua 4: 8, 9.

These two verses with their context in the third and fourth chapters of Joshua suggest the title of this message. In brief, Joshua, the new leader of the Hebrew people, set up a heap of twelve stones in the middle of the Jordan river-bed. At the same time he saw to it that twelve men carried out stones which were set up that night at their camping place at Gilgal on the Jericho plains. A cross-section picture of the Jordan river would present these two monuments of stones graphically. You would see a deep river at flood stage with twelve uniform stones set up like an altar in the bottom. Then at the left, high on the Jordan plains a similar pile of smooth rocks would rear its head.

Back of this lies a story that has thrilled the hearts of countless generations of Hebrews and Christians. An enslaved and redeemed nation was on its way to the promised land. Sin had delayed them thirty-eight years and more. Their leader had died with only a glimpse of Canaan. God was now ready for them to advance under Joshua. One great barrier and boundary lay between them and the land of their dreams, the turbulent, chilly Jordan. God gave the commander minute instructions. Then came the signal to rise up and follow the ark of the covenant. The priests stepped boldly into the river as if to cross. The waters receded, the torrent dwindled to a little brook, and that too vanished. The waters had been cut off. The ark stood in the middle of the erstwhile river, firm on solid ground while the columns of people marched down and up onto the other bank. A nation had a wonderful experience. That experience was memorialized by two heaps of stones.

That day was a day of never-to-be-forgotten lessons for Israel. As we review it today, we too may find lessons for ourselves based on the fact of the mighty working of God. I say fact because it is my conviction that in general you have to have the fact before you can derive a lesson from it. If an incident

is told to me as true and I find it to be false, no amount of moralizing will make it valuable to me. There is no sermon in those two heaps of stones unless the story is true. But it is true, and we believe it will open up to you a helpful sermon.

The first heap of stones is that in the bottom of the river. We read about it in the second verse of our text, Joshua 4: 9, closing with the words, "and there they are unto this day." Why should Joshua stop and set up a certain number of stones in such a place, under such circumstances? Most of us have been familiar from childhood with the other memorial erected upon the land where they lodged that night. Probably many sermons have been preached on the subject, "What mean ye by these stones?" But this is something different, unusual, and puzzling.

It is not unlikely that some serious objections were raised against the thing which Joshua proposed to do in Jordan after the people passed over. The Hebrew warriors would not object to rearing a lasting monument where future generations could see it, but I wonder if there was not many a practical-minded man who might have said to Joshua, "What is the use of building an altar or a memorial here in Jordan; nobody will ever see it or use it." "Furthermore," I can imagine them saying, "we do not know how this river at flood stage could be dried up so suddenly, for our benefit, but we do know it is dangerous to tarry longer than necessary. Such a torrent cannot be stopped forever. It will come back with greater force than before. Think about that precious ark of the covenant and the priests and yourself. Would it not be far better to hasten on and make sure of preserving the two tables of the law for future generations than to jeopardize everything by this waste of time? Remember how the Red Sea returned and swallowed up a whole army." With such words, perhaps, they discouraged their leader. Or again there might have been among those Jews one of those extremely practical and philanthropic men, such as we find today, who voiced his opinion that what Joshua was doing might indeed be a religious act that would make the people think about God, but it would be more profitable for humanity if he would seize the opportunity to lay the foundations of a bridge. That is the proper way to use stones in a river, for it is more important to help others to cross the rivers

of this life in safety and comfort than to teach them how to cross the river of death into eternal life. Whatever they might have said, the God-appointed leader was not deterred from what he knew God wanted him to do. He took pains to erect something which though unseen would stand and withstand. Whatever else it meant, it signified his faith. Are the hidden foundations and pillars of our faith laid as carefully as that? Have we taken unto us the whole armor of God so that we too "shall be able to withstand in the evil days, and having done all, to stand." (Ephesians 6.)

God did something before Joshua could do anything. Modern engineers dive to the bottom of streams, tunnel under them, or divert their course in preparation for great projects, but none of them can equal the speed and precision of the Lord God in making possible Israel's monument of faith. Applying the figure to ourselves, what do we find? That heap of stones signifies an inner experience of our lives. Not everyone has it. How many hundreds and thousands and millions of people are without God and without hope in the world! There are myriads of people who cannot say they have something within that will take them safely through life and death. They cannot erect any heap of stones in their heart because they either do not know or do not accept what Christ has done for them. How can we tell them so they will understand? God has dried up the Jordan that lies between the wilderness of sin and the promised land. Jesus has gone down into the valley of the shadow of death. Christ has died for you and you and you. The way has been opened for you to cross over. That way is not always open. It is finally closed by the uncertain arrival of death, and for many it is closed long before death by self-inflicted paralysis or petrification. Have you rejected Christ? You will not do it again, will you? There ought perhaps to be a sign just inside the door of every church like one in a church I heard of, "Have You Rejected Christ—Again?"

But the heap of stones is erected by those who have accepted and gone down into the Jordan. At the moment you believe on the Lord Jesus Christ, you feel that you have built upon the promise of God. It is within yourself. The waters of life will roll on. Only God and yourself can see that which is built there. There is a wonderfully reas-

suring verse of Scripture (Romans 8: 16). "The Spirit himself beareth witness with our spirit, that we are the children of God." Again, 2 Corinthians 5: 5, "God, who also hath given unto us the earnest of the Spirit." The Christian is never alone; he has the Holy Spirit, the inner witness, just like the unseen altar beneath the surface of Jordan.

In our text it says of these stones, "and there they are unto this day." As long as the writer lived they remained, and long, long afterward. Why, because no man could tear them down. It is just as true of the stones of faith in your life and mine, "and they are there unto this day." Do you have that faith which is really yours and which is beyond the reach of men and temporal reverses? The witness of the Spirit guarantees the eternal security of the believer. Jesus said, "My sheep hear my voice . . . and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John 10: 27, 28.

So we see, far from being a waste of time, the piling up of those rocks is the first and most important task of a people passing through the Jordan. And we may add that it is meaningless unless each tribe and person is represented by a stone. It is individual faith.

There was, however, another heap of stones placed on the plains of Jericho where the nation lodged that night. There might also be objections to this project. The people had all stood by and watched the events we have been describing. But even before the people passed over, Joshua had sent a chosen and sanctified representative from each of the twelve tribes ahead of the priests and ark to pick out twelve stones. They had not known what Joshua was going to do. Now what was the use of putting up another memorial? Would not the one in the river answer the purpose? That is what some people say today, is it not? I'm all right, I have a free conscience, a witness within that the Lord has accepted me. Now I just want to enjoy this promised land, this security that I feel. The Lord knows my heart, isn't that all that is necessary? So they argue, but Joshua said, "No, this other monument serves a different purpose. You must take your stones to the appointed place and then set them up." Quite likely some of those men complained. How far would you like to carry a stone as large as you could lift to

your shoulder? And remember the Jordan river is hundreds of feet below sea level. It was an uphill climb. Would it not be just as well to put them right on the bank? No, those stones which would bear a convincing testimony at Gilgal would not be half as indicative of the power of God on the river bank. They were too close to the river. They would not look so different from the stones in the edge of the water. But rocks from the midst of Jordan where the current was swiftest would be smooth and different from the rough stones of their camping place. That is why God insisted that they carry them all the way from the stream. So many people would say, "We are perfectly willing to set up a memorial, but we would rather use other stones that are more convenient, yes indeed, and we can find some that will fit together better than the Lord's memorial stones." You know that is what they say about the Sabbath. "Some other day is more convenient and fits my plans better. It looks like a good memorial to me." No, some other stone will not do. The seventh day is the Sabbath, the memorial of creation, the sign of redemption from sin, and the type of the saints' rest in heaven. The illustration fits almost as well in other aspects of the Christian life. We need to suffer a little and feel the weight of our responsibility in order to appreciate the significance of what God asks us to do.

The fundamental teaching of the monument at Gilgal on the Jericho plain is witnessing to others. It is the visible part of the Christian's life. Some one is looking at you and me. Do we have a witness? Can we point to our actions and words and say, "These things prove that the Lord has led me through Jordan"? Can we say, "My outward conduct shows you that there is salvation in Christ Jesus"? In this heap of stones we find honesty, public prayer, conversation, speaking, church attendance, Sabbath keeping, and the like.

You see the danger here as well as I. How carefully do we lay the visible stones that may bring us praise and honor, and how tempted we are to be careless about the invisible witness. How easy it is to slip past the entrance requirements of a church and tell the world, "There, yonder, is my heap of stones, my church. It stands for salvation and I am a member." Friends, trust in such a heap of stones or pile of bricks is of no

avail. The witness in the Jordan is the only thing in which you can safely trust. Worshiping or trusting in these rocks upon the land is pagan idolatry. Let's not be guilty of temple worship. Every visible stone is to be a living witness for Christ. None of those twelve chosen men dropped his stone, but how many bright, attractive young Christians drop and lose their witness. They may not forfeit salvation, but they have no testimony; they live empty, frivolous lives that bring shame upon Christ and his Church. And still they say it is nobody's business. Yet each of the stone carriers bears the testimony of the whole tribe. Who knows how many others will see and hear no other gospel than that which they see and hear in you?

The Lord will some day look in the bottom of the river of your life. Will he find there unshaken rocks of faith or an accumulation of mud? When he weighs the outward profession with the inward possession how much will there be on each side?

DENOMINATIONAL "HOOK-UP"

NILE, N. Y.

The Nile Seventh Day Baptist Church met on October 20, for the fellowship supper and to complete plans for the Preaching Mission. A nice dinner was served and a profitable social hour enjoyed by all, which made a good basis for formulating plans for our future meetings. After some discussion of the possibility of unfavorable weather and road conditions late in the year, it was decided to begin our services as early in November as possible. Rev. Herbert L. Polan of Brookfield was chosen for our guest minister. After some correspondence with him, the church decided to begin the meetings on night after the Sabbath, November 12, and continue until November 20.

Rev. Mr. Polan, in his sincere manner, gave gripping messages with appropriate poetry and song interwoven, which warmed our hearts and gave us a greater zeal to devote our lives to the work of God's kingdom. The last service came to a close by our guest singing "I Surrender All." It seemed that the words of the old hymn, so beautifully given, spoke the sentiment of the entire audience.

Mr. Polan and Pastor Bottoms were busy every day making calls in the homes of our people, and when possible accepted the cor-

dial invitations to dinner. This gave opportunity for better acquaintance and a deeper fellowship. Correspondent.

ALFRED, N. Y.

"Christ or Crisis in China," will be the subject of the sermon to be given by Rev. H. Eugene Davis in the village church tomorrow night, December 2.

The service Friday evening will be the first of eight to be held the coming two weeks under the personal direction of Doctor Davis. "Spiritual Revolution" will be the stirring theme of the special series of sermons.

From the rich background of an intimate acquaintance with the problems of China gained from a third of a century of missionary work in and about Shanghai, and of personal experience with the things of the spirit, Doctor Davis will discuss such vital questions as, "The Kingdom of God," and "Spiritual and Moral Rearmament." Mr. Davis is known to many local residents as a graduate of both the university and the School of Theology in Alfred.

Services will be held Friday and Sunday evenings, December 2, 4, 9 and 11, at 8 p.m. Mr. Davis will also address the regular morning services at 11, December 3 and 10. An afternoon service will be held at the church at 2.30 each Sabbath. A featured part of these services will be the special music, which is being prepared under the direction of a committee headed by Dean A. E. Whitford. Mrs. John R. Spicer, Mrs. Leona I. Jones, and Professor Ray W. Wingate are members of this committee.

A part of Doctor Davis' plan is to personally contact each home in the community during the coming week. Warm experiences are reported by Mr. Davis as resulting from this same method which he employed in Verona, N. Y., during the last two weeks. Also, at stated times which he, himself, will announce, Mr. Davis will receive personal interviews. It is expected that a large number will avail themselves of this opportunity.

Elmo Randolph has been called as pastor of the Second Alfred Church.

Wayne Rood and Paul Maxson with Dr. W. L. Greene went to Hallspport, N. Y., last Sunday, where they conducted church serv-

ices. Wayne Rood gave a chalk talk, "The Heart of a Tree," and Paul Maxson preached the sermon from the text, "Ye shall know the truth and the truth shall make you free." —*Alfred Sun.*

ALBION, WIS.

The quarterly meeting of the southern Wisconsin and Chicago churches met at Albion the third Sabbath in October. The attendance although good was not as large as usual, the day being rainy. We were pleased to have with us Mr. and Mrs. Alton Churchward of Chetek, Wis., as delegates from the Minnesota and northern Wisconsin churches. Mrs. Churchward (Minnie L. Green Churchward) preached Sabbath morning to an appreciative audience. Her sermon was interesting, practical, and helpful and made us feel our need of a closer walk with God. Rev. W. D. Burdick preached in the afternoon. (Your correspondent was told that it was a good sermon, but due to other duties did not hear it.) This was followed by an excellent young people's service under the direction of Herbert Green. In the evening Dr. and Mrs. Crosley of Milton showed moving pictures taken on their trip to Alaska last summer. I neglected to mention that Pastor John Randolph spoke at the Friday evening meeting, which followed a short vesper service.

Pastor L. O. Greene is a very busy man, as in addition to his pastoral duties he is acting as principal of our state graded school. However, he continues to give us fine, well thought out and spiritual sermons. We had a special Thanksgiving service the night before Thanksgiving Day. There was a good attendance.

"Church night" gatherings have been resumed, with supper first, followed by some kind of entertainment. The first Sabbath night in each month is set for these gatherings.

A number of men met together last Sabbath night and organized a Brotherhood, with Howard Root president and Charles Williams secretary-treasurer. Hot dogs, doughnuts, and coffee were served by the committee and dart ball enjoyed. The Brotherhood plans to meet once a month.

The Missionary and Benevolent Society is studying the book on India recommended by the Woman's Board. Correspondent.

The Sabbath Recorder

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Our Greeting

The SABBATH RECORDER wishes you all a very merry and happy Christmas. The SABBATH RECORDER? Yes—the editor, the business manager, the whole staff, including assistants, workers in office and shop — every one connected in any way with the publication of this paper dedicated to the service of God—one and all join in a MERRY CHRISTMAS TO YOU.

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"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child."

—Luke 2: 8-17.