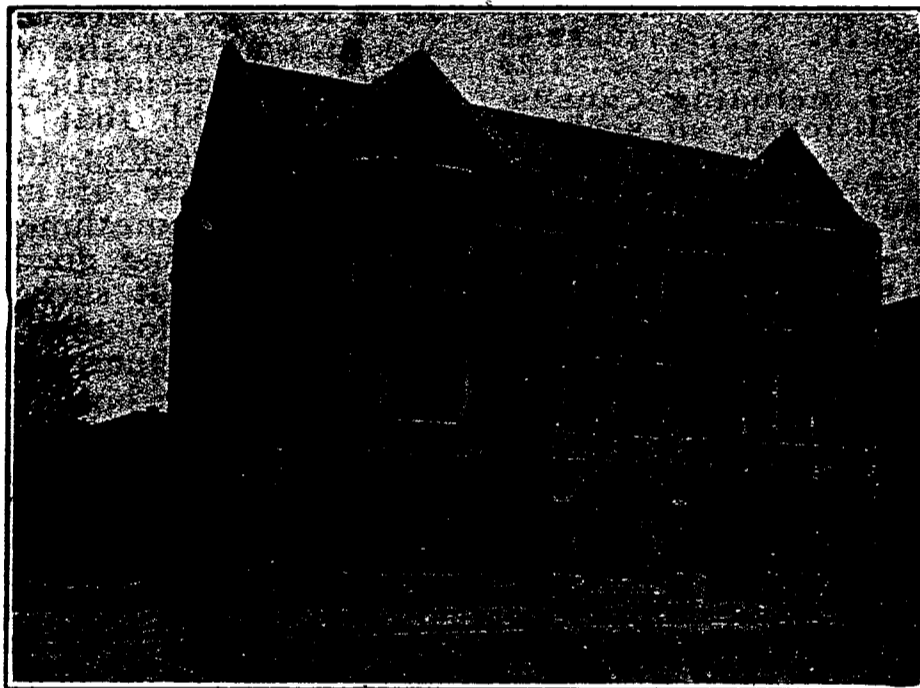


The Sabbath Recorder

Vol. 126

JANUARY 2, 1939

No. 1



THE SEVENTH DAY BAPTIST BUILDING
Where the mid-year meeting of the Commission
of the General Conference is being held —
December 27-31, 1938.

Contents

Editorial. —Authoritative Preaching Needed.—Where Security?—Roumanian Baptists Protest.—For the New Year.—Notes of Interest	2-4
Brotherhood and Fellowship With the Infinite	4
Missions. —Problems.—Change in Doctor Thorngate's Plans.—From the Press.—Days of Democracy.—Lines of Progress.—Position of the Bible.—Monthly Statement	5-8
Corrected Address	8
Woman's Work. —Worship Program for January, 1939.—Report of the Woman's Board Meeting	8
Young People's Work. —An Appreciation of Mrs. Ehret.—Sabbath Eve ..	9
Children's Page. —Our Letter Exchange	10
Our Pulpit. —Christmas Meditation	11-13
Meeting of Tract Board	13
Letter to the Editor	14
Denominational "Hook-up"	15
From a Personal Letter	16
Obituary.	16

The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

Vol. 126, No. 1

Whole No. 4,805

HERBERT C. VAN HORN, D. D., Editor

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.

Mrs. Okey W. Davis

Marion C. Van Horn

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year\$2.50
Six Months 1.25

Papers to foreign countries including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Authoritative Church life in general is smug and complacent, is the charge Needed made by President John A. Mackay of Princeton Theological Seminary. This condition places the church at a great disadvantage in the new spiritual conflict that begins to loom before us in the world today. The doctor was presenting a report on The State of the Church before the biennial meeting of the Federal Council of the Churches of Christ in America at Buffalo, N. Y., early last month.

Many important steps were emphasized in the report as necessary to achieve a revival of "true religion." A few are here listed.

First, faith in God as Creator and Redeemer of men and the implication of such a faith must enter into the thinking and outlook of all church members.

A fresh approach to the problem of religious education from the standpoint of Christian faith must be made.

Re-emphasis upon the Bible and its bearing on contemporary life and the application of its insight to the problems of today are urgently needed, both in church and in secular education. Stressing faith, the report said:

If ever the Church needs faith it is now. Chasms have opened in these last years between nation and nation and between opposing groups within great nations. Dark abysses of unexpected cruelty have been unveiled in the human heart. Hosts of persecuted Jews and Christians are being driven into the valley of the shadow of death. We tried to build a world after our own image and in our own strength, and the pillars of civilized society are tottering. We naively trusted in men and idealized human nature and we are now appalled at what man does to his brother man. Man without God is spiritually blind and impotent; he cannot save himself or his fellows.

To meet the problems of the day and the confusions confronting us, strong preaching is needed.

The great affirmations of the gospel should have a larger place in the pulpit. People everywhere long for the note of spiritual authority; they crave certainties about God, spoken in the name of God, that flash light upon their way and bring healing to their hearts. Multitudes who are aware of moral weakness and realize their sinful emeshment in situations they cannot change are being goaded to despair by moralistic sermons. What such need to know is not what they should do to change themselves or their environment, but what resources there are in God to change both.

Public discourse that begins with God and sounds the great indicative of the gospel passing thereafter to show the relevance of the gospel to the needs of men and society will not lack eager auditors. Such preaching will be supremely concerned about Christian conversion, about generating spiritual forces, about orienting and inspiring Christian men and women to carry their faith into all the relationships of life.

Preaching need not be dogmatic to be authoritative. Let the preacher speak out of his convictions as one who is in touch with God and breathes the atmosphere of God. Pulpits manned by such preachers will be authoritative pulpits, and ministers of that kind will be heard.

Where Security? When will men learn that the Lord is to be honored and trusted in business transactions? We listen, at least respectfully, when assured that a tenth or some other adequate proportion of income belongs to the Lord. But many do not act as though they believed it. History, observation, and experience teach that where people honestly tithe and bring their offerings, blessings accrue, and the remainder is sufficient for their needs. "Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that

there shall not be room enough to receive it," Malachi 3: 10. A concrete example may encourage us.

The other day a prominent industrialist, speaking before the Newark (N. J.) Evangelistic Committee, cited his own business experience as a proof of an assertion that the principle of giving the first fruits to the Lord and trusting in God that the remainder of the crop will be sufficient for the needs is just as applicable to the business man of today as it was in Biblical times.

The gentleman, who is a western manufacturer of heavy machinery, outlined the results of his spiritual faith. When his company in 1931 was on the verge of receivership, he had insisted on placing his missionary pledge at the top of his list of creditors in spite of his bookkeeper's protest. The firm returned to prosperity, and is now doing an annual business of a million dollars. Said he, "The difficulty in this day and age is that we're working hard for things which are not spiritual. We think that material things have definite value, that they are the things we can count on. I say that material things have no definite value you can count on. Spiritual things are the only things of eternal value, and religion gives me more security than gold."

Roumanian Baptists Protest We learn through Religious News Service that officials of the Roumanian Baptist Union have protested to King Carol against the closing of the Baptist churches and prayer houses throughout that country, and have asked for relief from the "burdensome decree" which closes the churches of the denomination. Baptists renewed their pledges of loyalty to the king and government. The protest, in part, reads: "The liberties which we have enjoyed for seventy-five years have been taken away. . . . There are neither Communists nor Iron Guards among our ranks. Our 1,602 places of worship have been closed. One hundred and twenty thousand strong, the Baptists of Roumania beg relief and recognition as a lawful cult."

The decree, which went into effect on December 15, required that each local church profess a minimum membership of one hundred families. According to the Baptists, there were in the country but fourteen of their churches able to qualify under the conditions.

According to the report, thirty Baptists were carried before a military court in Bessarabia. In one of the provinces all Baptist churches were sealed and all money confiscated by the authorities. In other sections of the country Baptist organizations holding property were said to have been dissolved.

The outlook for our Baptist brethren does not look very promising. False reports, manufactured information, and propaganda from high sources have complicated the situation. Our sympathy is stirred in behalf of these Christian friends.

For the New Year

Let us walk softly, friend:
For strange paths lie before us, all untrod;
A new year spotless from the hand of God,
Is thine and mine, O friend.

Let us walk quickly, friend:
Work with our might while lasts our little stay
And help some halting comrade on the way:
And may God guide us, friend.

—Lillian Gray, in
"Methodist Protestant Recorder."

New paths lie before. New duties press upon us and old ones are uncompleted. The times demand our best and the needs our most faithful attendance. There are things we have planned to do that are yet undone. New opportunities beckon; both new and old responsibilities press upon us.

Doubtless many fine resolutions have been made, with perhaps some already broken. In the days ahead, firm resolution will be needed to make good those resolved at the beginning of the year. Courage and strength are not a little found in facing tasks and obligations boldly. Anticipation of trial and possible victory brings satisfactions that encourage. Of Jesus it was said, "Who for the joy that was set before him endured the cross." Nor did Paul consider the suffering and hardship things to be avoided or shrunk from, but ever determined to "press on." For us as individuals and as churches and a people we must press on cheerfully and optimistically. With our trust in God, and under the guidance and power of the Holy Spirit we can do this.

Before the New Year gift is in my hands,
My soul would yield it to my Lord's commands;
E'en as a man before his Master stands
To do his will.

Grant me this year freedom from self and sin,
That by thy grace, filling my heart within,
I end the year, as I would fain begin,
Thy servant still.

Blest Savior! as an empty vessel, I
Desire throughout the year implicitly
To serve; and with thine unction from on high
My spirit fill.

Then suffering or service, as is best
In thy wise will, my mind and heart with zest
Born of love, ever in that will shall rest,
Serene and still.

—Wm. Olney, in
"The Free Methodist."

May such a consecration be ours for 1939.

Notes of Interest The current issue of the "Upper Room," a valuable help to family worship, is reported as going into more than one and a quarter million homes. This is reported as a circulation record among religious publications. The "Upper Room" is published by the Southern Methodists.

In three years of its existence more than ten million copies have been sold. It is now translated into at least three different foreign languages. It has done much toward reviving the family altar in homes where this means of grace has been neglected.

As this RECORDER is preparing for the press the Commission of the General Conference is in session, with all members present from the beginning. President of Conference, Rev. Erlo E. Sutton of Denver, Colo., is the chairman, with Rev. Hurley S. Warren of Plainfield, corresponding secretary of the General Conference, as recording secretary. Other members present are Paul Hummel of Boulder, Colo.; Rev. Paul S. Burdick, Leonardsville, N. Y.; Orville B. Bond, Lost Creek, W. Va.; John H. Austin, Westerly, R. I.; and Courtland V. Davis, Plainfield. The men are in good spirits, optimistic, and have settled down to hard work, three sessions a day running from two and a half hours to four hours per session. We trust there are many who, knowing of this meeting, are praying for these leaders as they wrestle with our problems, that they may be divinely guided and given wisdom from above.

We believe the pronouncement on mock marriages by a commission on education of the New Hampshire Protestant Episcopal Church is wise and timely. Mock marriages are a travesty on a sacred ceremony, though unintentional, and should be discouraged by all Christians who value its sanctity and the value and sacredness of the home.

The commission, according to Religious News Service, believes that entertainment of this sort is not in good taste and leads to disrespect of real marriage ceremonies. The commission's views are as follows:

Being convinced of the sanctity of marriage, deeply concerned with the growing disregard of the permanence of marriage, forced upon us by the shocking details of divorce and remarriage, both among those who are widely known on the screen and among the very rich and self indulgent, we feel called upon to express our unqualified regret that well intentioned people should, by participation in and approval of mock marriages, make a travesty of that most solemn bond and covenant, thereby impairing the respect for the solemn rite of marriage which to the Church is holy matrimony. Thus not only the solemnization of marriage is the object of mockery, but also the marriage state, to which it leads, suffers a loss of sanctity and honor.

It is in particular our responsibility to urge all social groups within the Church to abstain from and discourage all acts which in any degree lessen respect for holy matrimony and for the marriage state.

BROTHERHOOD AND FELLOWSHIP WITH THE INFINITE

BY DEAN AHVA J. C. BOND

Being in the vicinity of the city of New York on Monday, November 28, I attended, as was my custom in former years, the meeting of the Executive Committee of the National Conference of Jews and Christians. Following the committee meeting held in Hotel Astor a banquet was held in the grand ballroom of the hotel, attended by a thousand representatives of the three religious faiths, Protestants, Catholics, and Jews.

In the early years of the Federal Council of the Churches of Christ in America that organization of the Protestant churches had a Commission on the Relations of Jews and Christians. The object of this commission, of course, was to promote understanding between these two groups in our country. By the very nature of the case its activities were confined very largely to the Christian group. Its program was limited further because not only the Jews, but the Catholics also, were not eligible to membership in the council.

In course of time, therefore, it was thought wise to effect a separate organization which would include all three groups. This broadening of the base of the organization restricted its activities in one direction, but on the other hand it opened up a new and important area for mutual study and common

action on the part of these religious groups in America. The conference has functioned effectively since the beginning under three co-chairmen: Honorable Newton D. Baker for the Protestants, Professor Carleton Hayes for the Catholics, and Roger Williams Straus for the Jews. The recent death of Mr. Baker made it necessary to elect a successor to him, representing Protestants. One of the important items on the program of the meeting in New York was the installation of his successor, Professor Compton of Chicago University, a scientist of note and a Christian of worth and influence.

It was a high spiritual experience to sit at a table of ten people, all strangers, and to discuss common fears and hopes for our race of mankind; and then to listen as one after another fourteen speakers in brief, well-prepared, and earnest speeches voiced the common sentiments of a thousand listeners, with varied backgrounds, but, in one important matter at least, with a common aim in a world which seems to be struggling along without high or definite aim.

The roster of speakers included a Protestant minister, a Catholic priest, a rabbi, a scientist, an educator, an author and poet, two representatives of labor—one from the AFL and one from the CIO—the lieutenant governor elect of the state of New York, and other distinguished persons.

By the time we came to Professor Compton's speech and as he quietly led us through the exaltation of Love as the moving power sufficient for this sick and weary world, I felt myself a part of something bigger and infinitely more significant than merely a group of a thousand people, all with high aims, no doubt, but withal selfish and narrow and not wholly free from bias and bigotry. Perhaps others present were not freer from these things than was I. But at a mystic moment in that high-pitched program on brotherhood I found myself experiencing a fellowship with all good spirits, whether present in physical bodies or not—mostly not, perhaps. I could understand better what Professor Walter Horton meant when he declared he saw God, as he witnessed the play, Abraham Lincoln, and what Father Flinn told us at Estes Park of his efforts to find God in days of lonely vigil and fasting, to learn later that God is more clearly revealed in human fellowship.

I felt the presence of the God of all good, with whom all who seek the good of the race

are linked, whether they be now living on earth, or whether already translated, either in the long-ago or in the recent past. Again, I could appreciate what Dr. John R. Mott meant when he said recently that he was ashamed to have to say that until he had had rather intimate fellowship with members of the Eastern Orthodox Church he had missed the help which comes from recognizing the presence in our toiling life of that larger membership of the Church of Christ who dwell in his presence, forever free from the hindering flesh, but not bound against participation in the tasks of the Church on earth.

MISSIONS PROBLEMS

Everything has problems. We meet them at every turn in the journey of life from infancy till we pass the great beyond.

We may wonder why there are so many hard problems and wish we did not have to meet them, but such is the order of this life. Problems are a part of our discipline and we may meet them in such a way as to make us stronger and better, or we may let them destroy us. Instead of bemoaning the fact that there are so many difficult things along the way, we should meet them as Christ met the obstacles which confronted him.

Churches and mission work have their problems. Perhaps there is nothing that presents greater difficulties. The fate of individuals and denominations hangs upon the way these are solved. There is a temptation when obstacles arise in the work of missions to get discouraged and give up. This means defeat to all. We do not need perfect conditions. The church of Christ has never had them. There is power in the gospel which has given victory under the most discouraging circumstances through the ages, and it will continue to give triumph if the followers of Christ will go forth in God's strength and "endure hardness as a good soldier of Jesus Christ."

CHANGE IN DOCTOR THORNGATE'S PLANS

In the SABBATH RECORDER for December 12 it was stated that according to present plans Doctor Thorngate would sail for China from New York January 7. Because of connections in Europe it has been found necessary to change these plans.

According to present arrangements Doctor Thorngate will sail from New York January 19, on the S. S. *Hansa*, Hamburg-American Line, and will arrive in Southampton, January 26. He plans to arrive in Hamburg, February 10, on the S. S. *Deutschland*, Hamburg-American Line; return from Germany to Holland; and leave Potsdam for the Orient, February 23.

On his trip from Phoenix, Ariz., where he and the family have been living for some time, he will visit several of our churches and have a conference with the Missionary Board.

FROM THE PRESS

STEWARDSHIP IN AMERICA

(Part of an article by Ralph E. Valentine)

"Christianity is the cheapest religion in the world." So said an intelligent Hindu after traveling in America. Thus he advocated that the Christian faith should become the national religion of India. Millions of believers in America, he observed, spend more money for gasoline than for God. They give more to the theater than to their Master.

This picture of American Christianity is no exaggeration. Church members do have money to spend for secular purposes. One would be insulted if he were told that the most expensive ticket to the movies was too great an extravagance. Yet that represents the size of the average weekly gift that members make to all Christian causes. The average annual pledge to the church will hardly equal the price of last year's hat. Members spend more for one automobile tire than they give annually to finance the institution which proclaims the gospel of Jesus Christ by preaching, teaching, worship, works of mercy, and social fellowship. Christianity must be a "cheap religion."

Church membership in America is made too easy. Religious leaders are beginning to realize this fact. The major expenses of the church are met by a comparatively small number of faithful stewards. Millions who belong to the church make no contribution. Other millions share only their loose change. As an answer to its ills, the world is turning to an unchristian type of stewardship.

American churches have erred in stewardship education. The primary emphasis has been upon securing the cash rather than in culturing the character of the giver. The motive of giving has been the "expansion" of the institution instead of the "expression"

of our life in Christ. Stewardship is personal—the enlistment of a man's energies in the reconstruction of the world. When American churchmen base Christian stewardship upon the proper motive—the right of Jesus Christ to dominate our lives—the mere pittance will be transformed into substantial giving. What of stewardship in America?—*Taken from the Christian-Evangelist.*

DAYS OF DEMOCRACY

BY DR. P. H. J. LERRIGO

These are days of democracy in Christian missions. In the past the work has often been made possible by great gifts of money from princes in the faith whose means enabled them to do extraordinary things in setting free life powers.

Today the situation is rapidly changing. Fewer large gifts are available. But the work is launched in every land and going forward with cumulative power. To meet the situation the individual consecration of millions of men and women who love Christ is called for. Redeemed and knowing they are redeemed, they will wish to share their redemption with others. The day has come when the work around the world must depend on millions of smaller gifts from men and women with grateful hearts. Laymen of relatively small means who will take God's call seriously can solve the financial problem involved in building a Christian world community by following two courses: One, give consistently and generously week by week throughout the year, and two, give at appropriate intervals an extra sacrificial gift such as your means enable you to afford. Democratic giving of this nature will keep the young people, who have gone from your church into the world fields, at work. — *Taken from Laymen's Missionary Movement.*

LINES OF PROGRESS

The volume entitled, "Interpretative Statistical Survey of the World Mission of the Christian Church," shows that there has been encouraging numerical progress. Professor Latourette in his very helpful study entitled, "The Church on the Field," points out the rate of progress during the last century and also during the thirteen years since the publication of the "World Missionary Atlas" in 1925. We learn that in India communicants have almost trebled in the present century.

There has been a fifty per cent increase in numbers in the last twelve years. In Negro Africa the communicants have multiplied five-fold in the century and have more than doubled in the past thirteen years. The present number stands at about 2,000,000, which means that seven out of every hundred are now Christians, one half being Protestants and one half Catholics. In the Philippines the number has nearly trebled in the last thirteen years, bringing the present number to about 190,000. Japan shows a five-fold increase in the century, or a total of about 200,000. Korea has had an astonishing increase of seventy-fold in the last thirteen years, and Burma seventy-five. China has increased five-fold in the century, showing almost a forty per cent increase. The comparative figures for China since 1903 are as follows: 1903—122,808; 1911—117,774; 1917—268,652; 1925—402,530; 1936—536,089.—*Taken from the Chinese Recorder.*

POSITION OF THE BIBLE

The present volume ("The Bible Come Alive") began by pointing out the importance of ascertaining whether the Bible still deserved the position assigned to it in the coronation service; or whether our national confidence in it, only belonged now to the order of conventional beliefs, and no longer carried any reality with it.

Or to put it another way: Had the Book which Mr. Gladstone called "the Impregnable Rock of Holy Scripture," not only ceased to be impregnable, but ceased even to be a rock? It is evident that these searching questions are of supreme importance to our race, and indeed to the whole world at the present time. It is only fair to the rising generation that they should know where they stand. They are having a great deal more secular education thrust upon them by the educational authorities. Is it all true knowledge? Is it going to conflict with Bible knowledge? And if it does conflict, is it to supersede Bible knowledge? Is Holy Scripture to be put away on a back shelf, and that at the very time when the leaders of scientific thought are calling for the study and teaching of the Science of Man? Is there anything that can supersede the Bible in the study of the Science of Man?

These are grave questions. It may be that the whole course of civilization is going to depend upon the attention we bestow upon

them. If the Bible is untrustworthy, let us find some better text book for the guidance of humanity.

The dawn of a true science, the Science of Man and of his God, which we find set out in the Bible may yet save our civilization from destruction, and rescue us from the further pursuit of vain substitutes. But have we any time to waste?—*Sir Charles Marston, F. S. A., in "The Bible Come Alive."*

MONTHLY STATEMENT

November 1, 1938, to November 30, 1938

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

GENERAL FUND

Dr.

Cash on hand November 1, 1938	\$ 335.75
Clifford Lamson - evangelistic work	14.00
Julie E. H. Flansburg - foreign missions	2.00
Mrs. C. C. Van Horn, Treas.,	
Little Prairie Church	7.00
B. P. Mattison, New Auburn Church	2.50
Mill Yard Church	7.04
Daytona Beach S. D. B. Sabbath School	5.96
Daytona Beach Church	5.07
Mr. and Mrs. Halladay, Milton	
S. D. B. Church	1.00
Mildred Wiard, N. Y. S. D. B. Church	25.00
Battle Creek	13.00
Milton Church	2.00
Verona Church	20.00
Mrs. Minnie Miller, First Hebron Church	10.00
Anonymous from Germany - work in China	41.67
Syracuse - China mission - in memory of	
Dr. E. S. Maxson	8.33
Carlton S. D. B. Church - home missions	5.00
Shiloh Women's Benevolent Society -	
missionary in mission field	25.00
Seventh Day Baptist C. E. Union of New	
England - Jamaica worker	6.00
Battle Creek - foreign missions	4.00
Memorial Board income for quarter	
ending 8-31-38	39.17
Permanent Fund income	122.68
Denominational Budget, November share	768.40
	<u>\$ 799.07</u>

Cr.

Interest	\$ 90.69
Ellis R. Lewis, salary	22.92
S. W. Association	33.33
Traveling expense S. W. Association	20.00
	<u>76.25</u>
Verney A. Wilson, salary	33.33
Traveling expense	5.02
	<u>38.35</u>
W. L. Davis, salary	22.92
Robert W. Wing, salary	41.67
Ralph H. Coon, salary	22.92
Kay Bee, salary	12.50
Clifford A. Beebe, salary	16.67
Charles W. Thorngate, salary	25.00
Marion C. Van Horn, salary	16.67
A. L. Davis, work in Syracuse	10.00
G. D. Hargis, salary	93.75
Rent	20.83
Children's allowance	25.00
Travel expense	180.00
	<u>319.58</u>
Luther W. Crichlow, salary, November	83.33
Travel expense	34.21
Salary, December	76.33
Travel expense	27.00
Native workers	39.58
	<u>260.45</u>
Luther W. Crichlow, gift of Seventh Day	
Baptist C. E. Union of New England	6.00

China payments:	
H. E. Davis, salary	\$100.00
Child Allowance	12.50
Travel expense	14.85
Grace I. Crandall, salary	41.67
Anna West, salary	41.67
Principal Boys' School	33.33
Rosa W. Palmberg	30.00
Incidental Fund	25.00
Boys' School	16.67
	315.69
Dr. Thorngate account fare Phoenix to Shanghai	500.00
Treasurer's expense, clerk	30.00
L. R. Conradi, work in Germany	41.67
W. L. Burdick, salary	\$ 112.50
Rent	25.00
Clerk	33.33
Office supplies	13.60
Travel expense	84.79
	269.22
Transferred to Debt Fund—	
1% interest saved on notes	\$ 20.16
Nov. share Denom. Budget	105.26
	125.42
Cash on hand, The Washington Trust Co., December 1, 1938:	
Missionary Emergency Fund	\$1,026.96
General Fund	—2,489.56
	—1,442.60
	\$ 799.07

CORRECTED ADDRESS

Rev. Luther W. Crichlow, 27 Charles St.,
Kingston, Jamaica, B. W. I.

WOMAN'S WORK**WORSHIP PROGRAM FOR JANUARY, 1939**

BY MRS. T. J. VAN HORN

What time I am afraid, I will trust
in thee. Psalm 56: 3.

Hymn: "In heavenly love abiding."

Scripture: Psalm 91: 1-16.

OUR PSALM

Seated together on a sunny porch, a group of women were repeating in concert the first eight verses of the Ninety-first Psalm. As the lovely cadences fell softly from the lips of these Christian women, one felt that they knew whereof they spake. In the secret place of each soul there were sacred memories of scenes where the blessed words had brought courage and assurance. At some deep experience each had taken to herself the truth of God's overshadowing which had most fitted her immediate need.

Slowly the poet's phrases resolved themselves into an "experience" meeting.

(V. 1) The psalmist speaks:

(V. 2) A strong soul, who has *known* answers from that rich knowledge and challenges for others the refuge she has found.

(V. 3) "Surely he shall deliver thee," too.
(V. 4) A gentle spirit, not built for struggle, speaks confidently from beneath the "wings."
(V. 5) A mother-voice soothes one who is "afraid of the terror by night."
(V. 6) And now the testimonies rush in
(V. 7, 8) from other hearts, eager to add a word out of their own rich personal proving of the Abiding Place.
(V. 9) The first voice comes again, and (V. 10, 11, 12, 13) the others join it in a chorus of yet stronger assurances of deliverance.
(V. 14, 15, 16) It is now God himself who speaks, once more promising to those who love and trust—his safe deliverance, his holy companionship, his blessed comfort, his honor, satisfaction, and salvation.

Read it again and again. See how it glows and grows beneath your thought. Is it not good for us, as we face the new year's challenge for a greater task, a greater faithfulness, a fuller consecration, to make this blessed psalm our watchword?

"In heavenly love abiding
No change my heart can fear,
For safe is such confiding
And nothing changes here.
The storm may roar without me,
My heart may low be laid,
But God is round about me,
And can I be dismayed?"

Prayer.

REPORT OF THE WOMAN'S BOARD MEETING

Sunday afternoon, December 11, members of the Woman's Board, including Mrs. J. L. Skaggs, Mrs. S. O. Bond, Mrs. Okey Davis, Mrs. Clark Siedhoff, Mrs. Homer May, Miss Lotta Bond, Mrs. O. B. Bond, and Mrs. E. F. Loofboro, met with Mrs. G. H. Trainer in the regular meeting of the board.

Our president led in devotionals with the ninety-first Psalm—the one we are hoping all women of the denomination will memorize during the year and make a part of their spiritual lives. The treasurer reported a balance of \$68.38.

For a number of years, without expense to the board, Mrs. G. H. Trainer has represented the Woman's Board at the Conference on the Cause and Cure of War, which meets in Washington early in the year. This year, feeling that the present world crisis demands it, we are urging other women to attend. We have sent in the names of several women who we hope may be able to attend.

Correspondence was read from President Erlo E. Sutton, asking us to report to the

December Commission any definite plans of work for the year. A letter was received from Rev. Neal D. Mills of the Religious Life Committee expressing the appreciation of that committee for the spirit of the women in undertaking the project to support a missionary-evangelist.

Mrs. F. J. Hubbard attended a committee meeting in connection with our membership in the Foreign Missions Conference, as a representative of the board, and sent to us, along with her report, a suggested course of action for the board. Mrs. Loofboro and Mrs. O. B. Bond were appointed a committee to work out these excellent plans.

Mrs. Skaggs reported very encouraging replies from societies regarding their co-operation in supporting the new project of the board. Letters were sent out to women's societies and other groups early in November and of the thirty-three replies received before the tenth of December, twenty-four made definite pledges. We were touched as we sensed the spirit of consecration and sacrifice among the women of our denomination, evident in these letters. Twenty-four pledges, none exceptionally large, leave no doubt in the mind of the board that the project will materialize—if the remaining groups do as well, proportionately. We hope to be able to report to the Missionary Board, who will direct our project, when we meet at the Salem parsonage in January, that the money is available.

YOUNG PEOPLE'S WORK**AN APPRECIATION OF MRS. EHRET**

BY MRS. RUBY MAXSON

Pastor and Mrs. Ehret moved to Alfred shortly after their marriage, where Pastor Ehret attended the seminary. Mrs. Ehret was my ideal of a wife for a minister. She loved his work and did all in her power to make him happy and forget difficulties and sorrows when they came.

Their first pastorate was at Adams Center, N. Y. She has related to me, many times, the enjoyable years that they spent there and how much she loved it, in spite of the injury she received while living there. Even though she was suffering most of the time she made a pleasant home. They later moved to Alfred, N. Y., where she spent the remainder of her life.

When we first came to Alfred, it was she who asked us to come in and visit with her. After going the first time—I just naturally went often. I knew when I went there that my troubles seemed to disappear, for she always knew how to make others happy.

When many of the students had homes to go to, for Christmas, she didn't forget the persons who had no real home into which they could go to enter into the spirit of joy, love, and giving. Our Christmas morning when gifts were opened was as enjoyable as that of their own family. I never entered the parsonage without going away feeling that Christ had been there and remained there to comfort all who came.

Mrs. Ehret will always be loved and remembered by all who knew her. Her favorite passage of Scripture was 1 Corinthians 13: 13, "And now abideth faith, hope, and charity, these three; but the greatest of these is charity." She loved to give. Stress was not placed upon the value of gifts, but the spirit in which she might give.

To many of us her most precious gift was her "way of living." She has proved to me that life can be happy and worth while to others in spite of anything that may handicap us.

Alfred, N. Y.

To those not already acquainted, I introduce Miss Marguerite Carpenter—quiet, unassuming, thoughtful. She is a junior in Alfred University, College of Liberal Arts, comes from Ashville, central New York State, and writes poems. Since her coming to Alfred she has consistently helped in the publication of *The Beacon*. Marguerite has been a worker for, and an inspiration in, the young people's Friday evening worship in the Gothic. The following paper she wrote and gave at one of those services last year.

SABBATH EVE

BY MARGUERITE CARPENTER

Evening—Sabbath evening—and at last the end of a busy week. At last time to relax and to think. Perhaps you have just come from vespers. In that case the strains from the organ have lulled you to peaceful meditation.

"From the cool cisterns of the midnight air
My spirit drank repose;
The fountain of perpetual peace flows there—
From those deep cisterns flows.

"Oh, Holy Night! from thee I learn to bear
What man has borne before!
Thou layest thy finger on the lips of care
And they complain no more."

There is a sweet illusiveness about any evening, but the Sabbath evening appeal is just a little sweeter, just a little more peaceful than any other evening.

Do you often wonder, as I often do, just why this is so? It is the freedom from worry—that "sit still and watch the world go by" attitude most of us assume after six days of hurry and fretting—that puts us in the mood for this, our evening of worship.

Our minds, since they are not burdened with outside thoughts, are free and receptive to ideals of a higher level and to God. For it is in quietness that God speaks to us most clearly. He does speak—if we are not too busy with more pressing things to listen. And his message may be one you have been waiting a long time to hear and yet never quite realized it before.

"Oh, she had known what women knew
And she had seen what women see;
But she was quieter than most,
And so she lived to hear them boast
That they were wiser far than she
Who only knew the things that show
And never knew the things that be."

Here in Alfred, as a freshman, everything was new and different to me. All of you, I imagine, have had something of the same kind of experience, so I need not explain how difficult it was at times to separate the important things of life from those of comparative unimportance. I was taking two or three courses which made much of evolution. Up to that time there had been no serious question in my mind. But when I found myself confronted with problems too intricate for anyone to have solved, I was sunk with the feeling I must come to some definite conclusion for myself. You can imagine the unrest and something of the difficulties which, of necessity, presented themselves, demanding solution.

Then summer vacation came. Home—how good it seemed! There was time at last to think. My parents live in the country where the hills are not so rugged or so high as they are here around Alfred. From our home we can see for miles. Sometimes here in Alfred I feel hemmed in, and if I am to feel satisfied with breathing I need to climb Pine Hill and look across the valleys in order to feel the depth of the world and God.

My work at home necessitated my rising before the sun and walking several miles. Sometimes I thought it was a pretty tough job to roll out of bed in the morning dimness, but there was not a single time that I did not have a fresher, newer, clearer mind because of it. There is something about a sunrise that makes you know God is there. Nothing needs explaining. Faith accounts for all.

Once I brushed aside a lovely dew-drenched cobweb that was strung across the path. After that I always went around them. Once I almost stepped upon a new-born rabbit. I looked for it afterward in the same clump of grass, but I never found it again. Often I went swimming at sunset, and I remember once coming home barefoot so that I could feel the oozy mud from a recent shower. Have you ever slept out with only a star-decked sky overhead? God seems so close then. It is even difficult to go to sleep because of the vivid awareness of a divine Presence.

Can anyone wonder that after such beautiful experiences I could not help breathing in a little of peace and faith along with God's loveliness?

"I believe in miracles
For I have seen it snow.
And I believe in God
For I have watched a small seed grow
From out the ground where nothing was,
Into a golden glow."

And so, on these Friday evenings, these evenings that are ours to use as we will, let us all seek the peace and the quiet and think with the Jewish woman who said that on Friday evenings we close our doors, light the lamps, open our hearts, and then God comes in.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear RECORDER Girls and Boys:

I imagine that you are all so busy enjoying the holiday season that you have very little time for letter writing. At any rate I haven't received one single letter this week, so I'll have to write you a partnership letter this time. I do hope I'll receive a number of letters soon, telling us about the interesting things that have happened this Christmas, where and how you spent it, and the nice presents you received. Most of all I am interested in hear-

MY BIRDS

Dear Children:

Did you like all the stories so far? Well, what about this baby that came to our house? She was a little girl with red hair and soft blue eyes, and we were so proud of her.

Then one day our quail boy said, "Mama, what birdie is she like?" Mama said, "It must be a birdie with a red head, don't you think?" So we watched for a birdie with a red head.

One day we were out for a ride with the team and buggy, and there, hopping along on the fence was the prettiest bird. It was quite small, the pretty blue of the clear sky on an April day, and his head was red. He did not sing much; I guess we were too close to him. But our girlie was like this blue bird.

Now, should you think she had a nice, true color of an innocent, happy bird for her goal in life?

Aunt Hattie.

OUR PULPIT

CHRISTMAS MEDITATION

(Preached at Plainfield, December 24, 1938,
by Pastor Hurley S. Warren)

Scripture lesson: Matthew 2: :1-12

Subject: "His Star in the East"

Text: "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."—Matthew 2: 2.

"For - We Have Seen - His Star - In the East - and Are Come - to Worship - Him."
"His Star in the East."

Just another star? No. His star.

In earth's annals there's many a star, but none that went before and with such splendor.

The Father sent his Son, and as he sent his Son he placed a star in the window of heaven - his star.

Now, the wise men were astrologers, whose work it was to study the stars. And in their study they saw the star of the Child of Bethlehem and followed it. Their guidance sprang from their task. They were educated. They were cultured. They were doubtless wealthy. However, God revealed himself to them after the same manner that he did to the plain shepherds. Both the wise men, and the shepherds heard the voice of God through their work.

ing about kind and loving deeds either on your part or done by someone you know or have read about; and of course, even though Christmas is over, we would be glad to have a Christmas story for our page. I wonder how many of you have heard the story of a little girl named Greta whose only gift one Christmas was a dear little bird cuddled up in her shoe, which she had put outside her window Christmas eve for "good St. Nick" to fill. She thought it the most wonderful gift in the world and that no little girl could possibly be happier than she. If some one has read this beautiful story, wouldn't it be nice for you to relate it for our Children's Page?

In both of our churches this year we had a "White Christmas," when gifts of love for others were brought and placed at the foot of a pure white cross. Those services were held on the Sabbath, the day before Christmas. Today Pastor Greene and I have spent with our daughter and family, and the most enjoyable part of all was watching little Joyce enjoy her Christmas gifts. What pleased her most of all was a doll carriage and a cunning doll to just fit it.

The best message I can leave with you today, dear children, is to urge you to remember that Christmas is our "love day." I use the words of Louise T. Hartley in *The Silver Cross*, "If you love God, show it by being brave in your love, every day. Show him that you have faith in whatever he sends you; show him that you need not complain over days that go wrong and that you can smile instead of groan.

"Please say, all together and lovingly, this little prayer:

"Dear Lord, now help us as we pray,
To show our love from day to day
To those around us, as we live—
The love that thou wouldst have us give."

Isn't that a beautiful prayer, boys and girls, and wouldn't this world be a wonderful place to live in if all people showed their love from day to day to those around them?

Now I know you are looking for another letter from "Aunt Hattie" about her birds. I hope some of you at least will tell in your letters to the RECORDER how much you enjoy her letters. I for one enjoy them very much.

Wishing you all a very Happy New Year,
I remain

Affectionately yours,

(Mrs. Walter L.) Mizpah S. Greene.

Andover, N. Y.

The trivial round, the common task,
Should furnish all we ought to ask,
Room to deny ourselves, a road
To lead us daily unto God.
If on our daily course our mind
Be set to hallow all we find,
New treasures still of countless price
God will provide for sacrifice.

—Herbert Hansen, "The Glory of
the Common Place." (Church
Management, Dec. 1938.)

Likewise, the wise men beheld his star in
the east—not only at their task but also in the
home of their work—the place in which they
lived.

And beholding, they believed; and believ-
ing, they set forth; and setting forth they
found; and finding, they worshiped him.

O Star of wonder, star of night,
Star with royal beauty bright,
Westward leading, still proceeding,
Guide us to thy perfect light.

—J. H. Hopkins.

Whether men see his star in the east, and
travel west; or in the west and travel east;
or in the north, and travel south; or in the
south, and travel north—it leads them, it
leads us to Bethlehem.

IN BETHLEHEM

'Twas night in little Bethlehem,
All calm and clear and mild,
And tenderly, with voice and touch,
A mother soothed her child;
"Sleep little one, the day is done,
Why do you wake so long?"
"O, mother dear, I seem to hear
A wondrous angel song."
"Not so, my son, my precious one,
'Twas but the wind you heard,
Or drowsy call of dreaming bird,
Or osiers by the streamlet stirred
Beneath the hillside trees;
Some bleating lamb that's gone astray,
Or traveler singing on his way
His weariness to ease.
Rest, little son, till night is done,
And gloomy darkness flees."
Yet, while she spoke the shepherds ran
In haste the road along,
To find the mother and the Babe,
For they had heard the song.

"Rest, little son, the night's begun,
Why do you toss and sigh?"
"A brighter star than others are
O'er yon low room hangs nigh."
"Not so, my son, my darling one,
I see no gleaming star
That shines more bright than others are;
'Tis but a lamp that burns afar,
Or glow worm's wondering spark;
Some shepherd's watch-fire in the night,
Or traveler's torch that blazes bright

To cheer him through the dark.
Sleep, little son, till night is done,
And upward springs the lark."
Yet, while she spoke, three kings had come,
Three kings who rode from far,
To lay their gifts at Jesus' feet,
For they had seen the star.
And so today, beside our way,
The heavenly portents throng,
Yet some there be who never see
The star, nor hear the song.

—Annie Johnson Flint,
(Church Management, Dec., 1938).

One Doctor McAlpin has said, "One of the
most important things is to learn to hear the
angels sing."

Sir Edward Algar, whose music lives al-
though he has passed from the earthly scene,
maintained that the universe was full of music.
"He said that when he was composing he went
out into the solitudes of nature and listened.
He said he did not invent the music, and he
ought to know! He said he received it!
Music then is a gift, a revelation to one who
has a sensitive ear and a receptive mind and
heart. Algar in that way received 'The
Apostles' and 'The Dream of Gerontius.'"
—Herbert W. Hansen, "The Glory of the
Common Place." (Church Management,
December, 1938.)

The home of Sibelius is far out in the
country in Finland. He says, "We love the
quiet out here. There is less to distract one
from listening to the *voce intimae*."

As with the song of the angels, so with the
light of the star.

THE MAGI

God, God that our wise men tonight
Would leave their empires and their thrones,
And follow one clear star across
The desert land, the cobble stones,
The frosted stubble, there to find
Beneath that strange and dazzling glow,
The little Christ—ah, should they kneel
Together there, I know, I know
The old, old enmities would cease.
There would be universal peace.

God, God that presidents and kings
Would take the same high, lighted road,
Joined in an earnest search for One
Who came to share their heavy load,
The burdens that they bear would lift.
The travelers down sea and land
Would reach across a manger bed
To clasp each other by the hand.
God, may the Magi of our day
Find thee upon their common way.

—Grace Noll Crowell,
(Christian Herald, Dec., 1938).

And not only the Magi, but also may all
of us find him upon our common way.

Even as the light of learning and of love
shine forth in this our age we are led to wor-
ship him who is the source of all truth and
whose nature is love.

His star—your star—my star—every man's
star—at his task and where he lives.

STAR OF MY HEART

(In part)

Except the Christ be born again tonight
In dreams of all men, saints, and sons of shame,
The world will never see his kingdom bright.
Star of all hearts, lead onward through the night
Past death black deserts, doubts without a name,
Past hills of pain and mountains of new sin
To that far sky where mystic births begin,
Where dreaming ears the angel song shall win.
Our Christmas shall be rare at dawning there,
And each shall find his brother fair,
Like a little child within:
All hearts of the earth shall find new birth
And wake, no more to sin.

—Vachel Lindsay.

"Where is he that is born King of the
Jews? for we have seen his star in the east,
and are come to worship him"—at "The
Manger Throne."

MEETING OF TRACT BOARD

The Board of Trustees of the American
Sabbath Tract Society met in regular session
in the Seventh Day Baptist Building, Plain-
field, N. J., on Sunday, December 11, 1938,
at 2 p. m., with President Corliss F. Randolph
presiding and the following members present:
Corliss F. Randolph, Herbert C. Van Horn,
Courtland V. Davis, Frederik J. Bakker, Mrs.
William M. Stillman, Irving A. Hunting,
Franklin A. Langworthy, George R. Crandall,
Mrs. Herbert C. Van Horn, Everett C. Hunt-
ing, Hurley S. Warren, J. Leland Skaggs, Tre-
vah R. Sutton, Donald E. Lewis, and Business
Manager L. Harrison North.

The board was led in prayer by Rev.
Herbert C. Van Horn.

The minutes of the last meeting were read.

The report of Corresponding Secretary
Herbert C. Van Horn was read and accepted
as follows:

Office routine has been attended to including
correspondence involving twenty-three letters and
the mailing of tracts and RECORDERS to inquirers
and others.

An interesting inquiry comes from Swansea,
England, concerning Seventh Day Baptist history,
beliefs, and activities from the principal of an
English school, who, a Congregationalist, has

accepted immersion and the Sabbath. Tracts
and a letter of some length answering specific
questions have gone to him with the address of
Pastor James McGeachy, and a recent copy of
the "Sabbath Observer."

A specially interesting and appealing letter
has been received from Canada from a former
Adventist and prominent worker, accompanied by
a money order for five dollars for our missionary
work. In reply to a question in our former letter,
"Is there anything we can do for you?" he
writes: "I think that is beautiful. Yes, another
copy or two of the SABBATH RECORDER wherein is
given account of your mission operations in
China and elsewhere. Next, come over to
Alberta and help us. Start a Seventh Day Baptist
church here."

Sabbath, November 26, was spent at Shiloh,
N. J., at their Annual Home Coming, and the
secretary preached the sermon of ordination of
a deaconess. Sabbath, December 3, preached
for the New York City Church. For neither
of these trips was any expense to the board in-
curred. Eight dollars, above expenses, taken
from the latter church was handed to the treas-
urer. December 2, the secretary attended a
farewell luncheon meeting tendered Dr. E. Stan-
ley Jones by the Laymen's Commission.

Respectfully submitted,

Herbert C. Van Horn,

Corresponding Secretary.

Secretary Van Horn reported acknowledg-
ment from Rev. Ahva J. C. Bond of letter
of sympathy sent him recently. He also read
a letter from Dr. Grace Crandall concerning
her interest in the translation of some of our
Sabbath tracts into Chinese, using especially
those which would give the Scriptural founda-
tion of our belief and something of the spir-
itual value of the observance of the Sabbath.
Doctor Crandall mentioned the use which
could also be made of copies of our "State-
ment of Belief" in translation and in English
as well. The secretary reported that the
tracts and statements requested had been sent.

Mrs. Ethel T. Stillman, treasurer, reported
informally for the Investment Committee.

It was voted that the treasurer be authorized
to pay the fifth and final installment of \$78.60
on the sewer assessment on the Forristel prop-
erty one year in advance of its due date, to
avoid excessive interest charges.

The treasurer reporting that ill health forced
the retirement of her assistant, it was voted
that the board instruct the corresponding
secretary to send a letter of appreciation to
Miss Anna L. Mackey for her years of fine
service to this board as assistant to its treasurer.

The Committee on Distribution of Litera-
ture presented the following report through its
secretary, Frederik J. Bakker:

Your Committee on Distribution of Literature would respectfully recommend that an edition of two thousand post cards on the Sabbath by Dr. George B. Shaw be printed at an approximate cost of \$8.75; and that a letter is being sent to the pastors who did not reply with list of names and addresses of lone Sabbath keepers, requesting that such list be sent now; and that Secretary Van Horn has been requested to prepare a letter to be sent to lone Sabbath keepers, this letter to be sent to new names as such reach the office.

Respectfully reported on behalf of the committee,

Frederik J. Bakker,
Secretary.

The report with its recommendation was adopted.

Business Manager L. Harrison North reported informally for the Supervisory Committee, indicating a satisfactory business situation.

It was voted that the request of Conference President Erlo E. Sutton for informal report and budget plans for the mid-winter meeting of the Commission be left for answer in the hands of Corresponding Secretary Van Horn.

It was voted that any matters pertaining to the work of this board and referred to in actions of the last General Conference, be referred to the special committee appointed to consider such matters at the last meeting.

Courtland V. Davis called the attention of members of the board to the "Tract of the Month Club" and asked those interested to join. A poll of those present by President Randolph indicated that at least nine members of the board were already making the monthly distribution of tracts and that others expected to join the group.

Secretary Van Horn and President Randolph commented briefly on the matter of individual distribution of tracts.

The minutes were read and approved.
Adjournment at 2.56.

Corliss F. Randolph,
President,

Courtland V. Davis,
Recording Secretary.

DO YOU KNOW?

That works connected with religious service are lawful. Matthew 12: 5; John 7: 23.

That works of mercy are lawful? Matthew 12: 12; Luke 13: 16; John 9: 14.

Also works of necessity? Matthew 12: 1; Luke 13: 15; 14: 1.

LETTER TO THE EDITOR

NO. 2

At Wilmington, Calif. (the port of Los Angeles), on November 26, the sky was overcast by smoke from the terrible timber, brush, and grass fires in the Santa Monica and San Bernardino mountains. All have read of the property loss of some \$6,000,000 in those fires because homes and hotels were destroyed. That will be the least of the loss. Winter rains will wash loose soil, gravel, and rocks into the water courses and the floods will cause more loss, of untold millions. The 1937 floods in southern California destroyed hundreds of lives and did \$80,000,000 or more damage. This latest fire caused by a man dumping hot ashes into dry brush is a sample of the lawless ways most timber, grass, and brush fires are started. Much burning in southern California is done purposely to protect from fire. It is much better to educate the people to set no fires. Removal of brush and grass from these hills only increases the surface run-off of water when rains do come. All that material should be left as a mulch, a sponge, to hold water and to keep the soil mellow and porous, so water will sink into the ground instead of flowing off the surface. During the flood of 1937, from Fern Canon, that had not been burned for nineteen years, only four thousand cubic yards of soil washed off the surface, but on lands burned over four years ago the loss was 120,000 cubic yards of soil per acre. After a fire, the brush (chaparral) sprouts out again and in a few years a miniature forest covers the ground.

The great Pacific Ocean was smooth and glassy the first day out from Los Angeles, but later rough water and immense swells made us realize we were not so good as sailors, even though we managed to get to the dining room for every meal. Our dining room steward, a world traveler, knew proper foods to be selected from our very extensive menu, so we pulled through with no casualties. A bit late because of head wind and cross currents, we arrived at Honolulu 10.30 a.m., December 1. Nearing the islands flying fish hurried out of the way of the great ship and land birds came to meet us. The islands were beautiful in green verdure, and we came to a safe harbor in peaceful, deep blue waters at Honolulu, the beautiful capital of the territory of our great republic.

H. N. Wheeler.

DENOMINATIONAL "HOOK-UP"

ALFRED, N. Y.

The Spirit of Christmas hovers over the world . . . reflected in the sky at night are the glowing red candles of a thousand little homes. As if with a wand, the Spirit touches this globe and something vibrant creeps into the air; those who know of his birth are filled with rejoicing, and this warmth of Christmas extends even to those who do not know him, and they cannot help being glad. The lives of average people become exciting as each home harbors secrets whose very presence fills the air with suspense. The very rich are touched at this time, and their purses are turned out to the poor who rejoice in plenty for a while. The sound of carols permeates the air and their music lingers upon the inner ear . . . they come between us and all irksome sounds. City streets wear a canopy of gay lights . . . reds, greens, blues . . . wondrous trees grow in the city squares, glittering with lights and tinsel. Even the churches change . . . in them are candles lighted, and in the dimness people come to worship who perhaps do not come many times during the year, but at this time feel the need of him . . . little children become white-winged cherub angels clustering around a shining manger, in the pageantry of Christmas time . . . School room windows are decorated with paper trees, and silver stars cut by the chubby hands of "first-graders" . . . all this, because of a little Child, whose beginning in this world was as humble as a birth could be, yet whose life was a shining example for all mankind, just as the star was a guiding light for the three who came to worship him at his birth.

Last Sabbath night, in the Second Alfred church, the people of the community honored the new pastor and his wife with a shower. Following the well-planned program which included music and moving pictures, an overwhelming number of lovely gifts were given them. These included a large amount of canned goods and groceries, a quilt and rag rug, kitchen accessories, pillows, and a beautiful set of an occasional chair, end table, and lamp. There were also cash gifts. The pastor and wife were brought into a realization of the large number of those whom they will have an opportunity to serve, and also of the spirit of co-operation in the group. They were much aware during the evening of the friendliness

and Christian fellowship which manifested itself there, and look forward with great anticipation and joy to the time when they will become a part of such a group.

Mr. and Mrs. Paul Maxson left Tuesday night for Jackson Center, Ohio, where they have been invited for the holidays. While there, Paul will serve the Jackson Center Church.

Wayne Rood is going to New Auburn, Wis., for the vacation time. Wayne will serve the New Auburn Church while he is there.

Mr. and Mrs. Earl Cruzan left last Sabbath night for Shiloh, N. J., where they will visit with their families during the Christmas vacation and through the first of the year.

During the holidays, the Randolphs will move into the parsonage at Alfred Station.—*Glimpses of the Gothic, Alfred Sun.*

BROOKFIELD, N. Y.

Several from here have had the happy privilege of attending special meetings held in nearby places. At West Edmeston Baptist church three weeks of meetings were held, and also some heard Rev. H. E. Davis while he worked in De Ruyter, Verona, and Leonardsville.

Respecting the family of Fay Green, the joint C. E. Hallowe'en social was postponed. A social held at a later date took the form of "Hobo Convention." Tough-looking tramps were seen begging at back doors. At the experience meeting later, one disreputable character showed remarkable knowledge of Warden Laws and his book. The evening closed with "Work for the night is coming" and the benediction. At a C. E. meeting on "What Young People Can Do for Peace," a committee was appointed to prepare an article for the *Courier* about this. A nominating committee presented our new slate of officers for 1939, of which Miss Wilma Welch heads the list. The Aid society turkey supper and sale came on a stormy night, yet a nice sum was realized. Christmas at the parish house is to be a church social and a tree, December 26.

Correspondent.

Personal: Family lawyer will read the will next Monday morning at the residence of Timothy Hallahan, who died January 15, to accommodate his relatives.—*Selected.*

JESUS

Jesus is our loving Savior;
 He is God's own precious Son.
 He can give us life forever—
 Jesus is the only one.
 Jesus came to earth from heaven,
 To redeem us from our sins.
 Free salvation he has given,
 If we'll fully trust in him.

No one else can love like Jesus,
 Who, from heaven God did send:
 He laid down his life to free us—
 He's an ever faithful Friend.
 Jesus asks us for our friendship—
 He is always kind and true.
 To have friends we must be friendly—
 Let us love and serve him too.

Jesus went from earth to heaven
 To prepare a place for all—
 (Where no sorrow e'er can enter)
 All who heed his gracious call.
 Christ is coming to receive us
 When our time on earth shall end.
 Come into my heart dear Jesus,
 Lord and Savior, King and Friend.
 —Contributed.

FROM A PERSONAL LETTER

When I met you last summer and asked you to send me a copy of your paper, I had no idea . . . you would send the paper to me several months, gratis. However I have been thus favored. It is truly a very fine denominational paper. I am amazed that you can get so much really worth while matter in so small a space. It surely does you credit. Now since I have read it a while, I feel much better acquainted with my spiritual kin-folk, and love them all the more.

How different might my situation have been, had I known these dear people forty years ago or longer. But I am glad to know more about them even so late in life. Two or three copies of the RECORDER I am treasuring as keep-sakes, for example, those bearing pictures of the Seventh Day Baptist churches at Plainfield and Piscataway, my ancestral home towns. . . .

Now may our blessed Savior guide and direct you by his Holy Spirit, in all your work, to his praise and service evermore.

Yours in Christian fellowship,
 Nancy D. Underhill.

"A man will throw a shoe at a dog baying at the moon, and step back into the house and tune in a crooning baritone on the radio."

OBITUARY

WHEELER. — Alfred T. Wheeler, son of Rev. Samuel R. Wheeler, was born December 13, 1868, at Nortonville, Kan., and died November 30, 1938, at the Colorado General Hospital at Denver, Colo.

Early in life Mr. Wheeler was baptized and joined the Nortonville Seventh Day Baptist Church. In 1893, he went to Boulder, Colo., and lived the rest of his life in or near that city. On July 4, 1905, he was married to Irene Van Horn who passed away three years ago. He was a great lover of the mountains and often expressed the hope that he could extract wealth from them that could be used for the church and the Lord's work in the world. He leaves two daughters, Mrs. J. C. (Beth) Lederer and Mrs. Tony (Oletha) Barr.

Farewell services were conducted in Boulder, December 3, by his pastor, Ralph H. Coon. Burial was in the Green Mountain Cemetery. R. H. C.

FAY.—Annah C. Harthan, daughter of Silas S. and Ann Ross Harthan, was born at West Boylston, Mass., and died November 28, 1938, at her home near Princeton, Mass., at the age of eighty-five years.

In February, 1879, she was united in marriage to Arthur E. Fay. To them were born four daughters, Lois, Mary, Patience, and Annah, all of whom lived with her; and two sons, Arthur S. and John H.

"Widowed by an accident to her husband and left with a large family, Mrs. Fay brought up her children in Christian discipline and orderliness and carried on an uncompromising battle for her religious faith and her convictions on education and morals."

She was a lone Sabbath keeper for the past thirty-eight years and was respected in her convictions by all who knew her.

Farewell services were conducted by Rev. Everett T. Harris of Ashaway, R. I., assisted by the pastor of the local Congregational Church, and interment was in Woodlawn Cemetery, Princeton, Mass. E. T. H.

GREEN.—Fred Wilbur was born at Carleton, Minn., April 3, 1875, the third son of Mr. and Mrs. Lee Green. At an early age he moved with his parents to Loup County, Neb., where he met and later married Minnie E. Clement, May 31, 1892.

He always lived a temperate Christian life, true to his religious faith, the Seventh Day Baptist denomination, and leaves a host of friends here in Cashmere.

Surviving are his wife, Minnie; three sons, Ralph, Olney, and Wilbur, all of Cashmere; three daughters, Mrs. Lottie Wright, Cashmere; Mrs. Lois Kerwin, Wenatchee; Mrs. Louisa Murch, Los Angeles; eleven grandchildren, and two great-grandchildren.

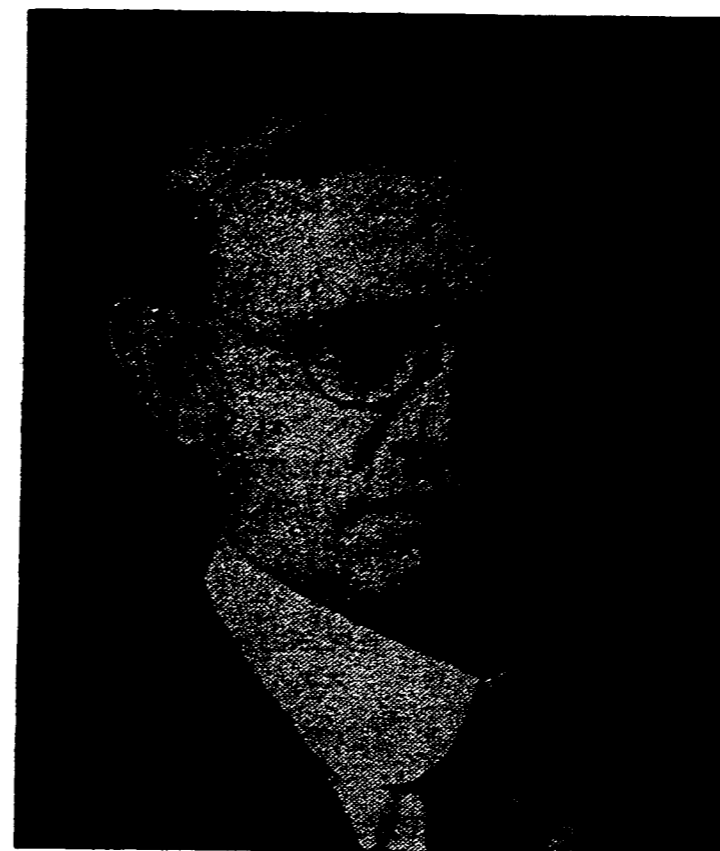
Farewell services were conducted by Rev. R. J. Kegley of Wenatchee, and interment was made in the Cashmere (Wash.) Cemetery. — From Cashmere Valley Record.

The Sabbath Recorder

Vol. 126

JANUARY 9, 1939

No. 2



REV. ERLO E. SUTTON

Pastor of the Denver, Colo.,
 Seventh Day Baptist Church,
 Director of Religious Educa-
 tion, and President of General
 Conference, 1938-'39.

Contents

Editorial.—Letters to the Editor.—Am I a Sore Thumb?—What Is a Good Sermon?
 —Items of Interest 18-20
 Mid-Year Meeting of the Commission 20
 Missions.—The Value of a Church Home.—The Need of the Day.—The Church and
 Its Work in China 22
 Clella Ford Ehret 23
 Young People's Work.—Indifference.—Indifference to the Sabbath 24-26
 Letter to Editor 26
 Children's Page.—Our Letter Exchange 27
 Thank You—"A Friend" 28
 Our Pulpit.—Should We Keep the Sabbath? 28-31
 Denominational "Hook-up" 31
 Resolutions of Sympathy 32
 Can We Believe Both Science and the Bible? 32
 Marriages 32
 Obituary 32