

conditions and sickness it is regretted that these meetings were not more largely attended.

Last Sabbath, Easter was observed followed by communion service, at which time members were presented with certificates of membership. To those who have been members of the church twenty-five years, was given a silver star; and those who have been members fifty years received a gold star. Mrs. Mary S. Crandall, the oldest resident member, was present and was presented with an Easter lily.

Very sincerely,  
Grace C. Spicer.

RIVERSIDE, CALIF.

A Preaching Mission conducted over two week-ends has proved to be a blessing and inspiration to the Riverside Church. It was held on March 24-26, and March 31-April 2, four sermons being given during each period.

Since Rev. G. D. Hargis has returned from Jamaica, it has been the desire of the Riverside people to hear him more than the few times he has spoken since his arrival; but he has been preaching in Los Angeles most of the time he has been home, so was not available for us on Sabbath days. Hence it was proposed that he preach on Friday night and on Sunday night, and that the pastor preach twice on the Sabbath. This plan was followed on the dates mentioned and proved to be much worth while. While there were no conversions during the meetings, we believe they were used of God in ways that will bring results later.

Brother Hargis brought forceful, challenging messages that stirred the hearts of all who heard, both converted and unconverted, and we are deeply indebted for his ministry among us. The gospel is still the power of God unto salvation, and our Father still plans to win the world by the foolishness of preaching.

—Contributed.

### AN ENCOURAGING LETTER

DEAR SABBATH RECORDER:

Please find inclosed payment for RECORDER for six months. For a long time after reading my RECORDERS I sent them to Mr. Jeffers of Racine, Wis., but since he is not able to use them they have accumulated. I wrote to Mrs. Scouten of Fouke, Ark., asking for the

name of someone who would enjoy them. She sent me her daughter's name, Mrs. Davis, who will read them and pass them on to a Mrs. Mitchel. Mrs. Scouten gives hers to another daughter. So you see the good two subscriptions are doing. Are we not glad? There have been lovely poems in them of late.

I believe the Lord is going to convert the pocketbooks of our denomination. How I would like to hear Rev. Eugene Davis at quarterly meeting in the Junction. My heart is in position but does not work well.

Sincerely,  
West Allis, Wis., Mary Maxwell.  
April 8, 1939.

### MARRIAGES

VAN HORN-LANGWORTHY.—Mr. Kenneth Bernard Van Horn of North Loup, Neb., and Miss Doris Wilna Langworthy of Alfred, N. Y., were united in marriage in the Seventh Day Baptist church, Verona, N. Y., on April 10 1939, at 2.30 o'clock, the pastor, Rev. Alva L. Davis, officiating. The new home will be in Salem, W. Va.

### OBITUARY

POTTER.—Adelbert H., son of Alonzo and Tacy Palmer Potter, was born at Hartsville, N. Y., October 24, 1858, and died at his home in Almond, April 4, 1939.

On June 13, 1883, he was married to Ella Viola Adams, who with the three children born to them preceded him in death.

At an early age he united with the Seventh Day Baptist Church and remained faithful to his profession as long as health permitted. He was a man who not only believed in his religion but lived it. He was also an earnest worker in the Grange, and was Master for a time.

Funeral services were conducted from his home by Rev. A. Clyde Ehret, and burial was made in the Alfred Rural Cemetery. A. C. E.

### 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.

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

TOURIST ROOMS—One mile north of junction of Routes 62 and 31 (off 122A via Worcester). Fay Farm, Princeton, Worcester Co., Mass. 4-24-mo.

# The Sabbath Recorder

Vol. 126

MAY 1, 1939

No. 18



GOthic DOORWAY—ALFRED, N. Y.

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# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

Vol. 126, No. 18

Whole No. 4,822

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

**A Special Recorder Issue — May 29** Attention is being called to a special issue of the SABBATH RECORDER, May 29, which will, it is hoped, visualize our work as a people as represented by our United Budget. The regular departments as such will for this issue be omitted, but work of missions, women, young people, and children will be featured in picture and story along with other important interests. A large edition will be printed and widespread circulation be effected.

Dr. H. Eugene Davis, who is responsible for the idea back of this project and for the handling of much of its detail, urges all who have been asked to write or otherwise furnish material for this "Special," to send their contributed articles to him at once. It is none too early to place these contributions in his hands. Nothing for this number should be sent directly to the editor, but addressed to Rev. H. Eugene Davis, Battle Creek, Mich., in care of Rev. Edward M. Holston, to reach him there not later than May 10. With his approval they will be forwarded to the SABBATH RECORDER, and must be in the editor's hands at the office not later than May 22.

We not only hope that this number will be especially attractive and interesting, but

trust that it will be of vital help in stimulating greater activity in our God-given tasks. All—trusting, praying, and working together—will achieve what some think is impossible.

**More Attention to Rural Churches** Our churches have been mostly rural. A few in small cities are barely removed from the rural type, while a very few can be classed as city churches. This, we believe, through the years has been looked upon by us as a special opportunity. Our growth has been largely from the country, and our leadership practically totally so.

Our small country and village churches, then, should have our deep concern. They should be strongly pastored. It has proved greatly detrimental, if not suicidal, for a small church to continue long without pastoral leadership.

Dr. Martin Schroeder of Lincoln, Neb., speaking before the United Lutheran Church's Board of American Missions at Atlantic City, N. J. (April 20), according to Religious News Service, declared that our churches must pay greater attention to rural districts or their influence in cities will decline sharply. He pointed out the fact that rural homes are producing forty per cent more children than city homes, and that "the best" of the rural children are moving to the cities, while "those who hold leadership in this country are dying out" at the same time "the ill-housed, ill-fed, and ill-educated are rapidly increasing."

It is well for our Missionary Board to do all it can to help rural and other churches, as has been its policy for years. It is more than an unselfish service—it is statesmenlike service rendered with vision and should have effective approval and support of all. Changes are taking place in every decade, and more serious results than we may realize will be suffered if we neglect or fail these rural upholders of Christian life and principles. As Doctor Schroeder well says, "Unless the churches face facts, the same things can happen here that happened in Mexico, Spain, Germany, and several other countries." We must not fail to care for our small churches.

**Marks of a Christian Home** If the bulwarks of a nation are the home, the church, and the school, it is important that our homes are what they ought to be. By the readers of religious papers, at least, it will be conceded that a good home—the best kind of home—

should be a Christian home. What then are some of the marks of a good Christian home?

The first to be mentioned is that there shall be love among the members—between the parents, and between parents and children, vice versa, and love between and among the children. This should go without saying, but too often there seems to be this very thing lacking. "Love suffereth long and is kind . . . seeketh not her own." True love manifests itself in unselfishness and in a variety of helpful ways.

Another mark is good health. Clean living and thinking on the part of parents will help to insure a good, clean beginning of the child life and see well to its fostering and promotion.

A love of the beautiful will so predominate that ugly thinking and ugly acting will be taboo. This characteristic will be fundamentally expressed as well as apparent in the decorations and equipment of the home interior and surrounding environment.

Music should find a large place and adequate outlet in the home life. The radio, that has opened the door of humble homes to the best in music, has unlocked also the reservoirs of the worst—"jazz," "swing," and what have you? Perhaps most to be deplored about the radio contribution in the music line is that it has robbed the home of incentives to provide its own wholesome music. Few now are the times when neighbors or friends gather in to sing together, or the family sits enraptured with Emily's "playing," or lifts its united voice in praising God from whom all blessings flow. This is regrettable. The radio should contribute to development of musical ability in the home.

In the good home there will be interest in mental development. Interest will be shown in the materials and ideas the children bring home from school. Parents will not be too busy to listen or to help the boy and girl in their advancement in learning. Good books and carefully selected magazines and papers including the church paper are of untold value.

Spiritual development will likewise not be neglected, and ways and means will be provided for feeding the spiritual nature. Spiritual sensitiveness will be quickened by obeying the voice of God as he speaks through his Word, through nature, and through the conscience. Personal Christian attitudes in the home will be such as to enrich spiritual qualities.

And last, church loyalty may be named. Church loyalty! Loyalty to more than we sometimes think. It's really loyalty to Christ. True understanding of his life and teachings and the practices of his precepts will lead to a depth and quality of consecration manifesting itself in loyalty to our Christ and his Church.

These, we believe, are identifying and characteristic marks of a true Christian home.

**Sabbath Rally:** The RECORDER of May 15 **A Look Ahead** will be the Sabbath Rally number, in time for any help it may contribute to the observance of May 20 as Sabbath Rally Day. With other matters of interest it will contain a four page suggestive program for use of church, and young people's societies, Junior and Intermediate.

On the editor's invitation this program of responsive readings and suggestions was prepared by Miss Nannie Greeley, an honored and loved teacher in the Nortonville, Kan., public schools. Miss Greeley has found an enriched experience and great joy in accepting and keeping the seventh day Sabbath. Her material will prove fresh and inspiring.

The Tract Society will publish and distribute this program in leaflet form, free to the churches, in quantities sufficient to be used in the Sabbath morning worship.

## SURRENDERED POSSESSIONS

We have spent so much of our lives imploring God to help us. Now let us ask him to give us the privilege of helping him do what he wants done under his direction, which then will be according to his plan.

Alfred, N. Y., Mary R. Davis.  
April 18, 1939.

## URGENT!!!

Rev. H. Eugene Davis *must* have, soon, the list of names and addresses of the people in your church who are to receive the "Special RECORDER" which will be issued in May. Send all names including those who take the RECORDER. Give the head of the family, and where there are young people in the family who are away at school or work, give their name and address. Include active nonresident members as well as resident. Send this list at once to Mr. Davis at Alfred. You know how hard Mr. Davis is working on this project,

and you must do your part by getting the material to him that is necessary. Don't fail him.

If you have been asked by Mr. Davis for a short article for this Special RECORDER, will you send it in soon? He will need the material in plenty of time for editing it before the printing is done.

Mr. Davis very definitely wants you to join the "Spiritual Team" and to urge your friends to do so.

He also wants you to keep at work getting more people to pledge to support the Budget according to his plan. Send him the number, not the names of those who pledge.

Budget receipts for March are encouraging. Many churches are to be commended for the fine support they are giving. Is your church doing all it can?

Pray for the work being done by Rev. Eugene Davis, and for the blessing of God on the denomination.

The Finance Committee,  
Harley Sutton, *Chairman*.

## MISSIONS

### QUARTERLY MEETING OF THE BOARD OF MANAGERS

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held April 16, 1939, in the Pawcatuck church.

Rev. Everett Harris opened the meeting with prayer.

The members present were: Albert S. Babcock, Karl G. Stillman, John H. Austin, Rev. W. L. Burdick, James A. Saunders, George B. Utter, LaVerne D. Langworthy, Rev. H. R. Crandall, Mrs. Clayton A. Burdick, Mrs. Elisabeth K. Austin, Walter D. Kenyon, Dr. Anne L. Waite, Rev. Everett T. Harris, John S. C. Kenyon, Rev. Herbert C. Van Horn, Elston Van Horn, Asa F. Randolph.

The guest who attended was Mrs. Harold R. Crandall.

The quarterly report of the treasurer and a statement of condition were received and ordered recorded. The report is as follows:

QUARTERLY STATEMENT	
January 1, 1939 to March 31, 1939	
Karl G. Stillman, Treasurer, In account with the Seventh Day Baptist Missionary Society	
Dr.	
Cash on hand January 1, 1939.....	\$ 999.59
Memorial Board income .....	295.94
Permanent Fund income .....	1,173.70
Denominational Budget .....	1,808.00
Organizations .....	437.08
Individuals .....	154.04
Special gifts .....	112.24
Loans .....	2,750.00
Other (from Dr. Thorngate Special Fund \$600.00) .....	600.00
Debt Fund investment .....	500.00
Overdraft April 1, 1939 (salaries, allowances due but unpaid).....	1,157.58
	<u>\$7,988.99</u>
Cr.	
Corres. secretary and expenses.....	\$ 551.31
General missionaries and expenses.....	216.08
Churches and pastors .....	623.75
China .....	905.50
Holland .....	125.00
Jamaica .....	802.93
Treasurer's expense .....	60.00
Interest .....	203.25
Loans .....	3,350.00
Printing .....	39.70
Foreign Missions Conference .....	3.00
Special gifts .....	102.24
Germany .....	125.00
Debt Fund investment .....	281.23
Special Fund investment .....	600.00
	<u>\$7,988.99</u>
Net indebtedness Jan. 1, 1939.....	\$19,101.40
Net indebtedness Mar. 31, 1939.....	18,763.50
Decrease for quarter .....	\$ 337.90

STATEMENT OF CONDITION	
as of March 31, 1939	
The Society OWNS:	
Cash:	
In checking accounts:	
The Washington Trust Co. ....	\$ 1,157.58
The Industrial Trust Co. ....	150.00
	<u>1,007.58</u>
In savings accounts:	
The Washington Trust Co. ....	\$ 4,680.96
The Equity Savings and Loan Co., Cleveland, O. ....	678.58
	<u>5,359.54</u>
Investments:	
Stocks, bonds and mortgages.....	\$110,176.77
Less, reserve for depreciation....	5,000.00
	<u>105,176.77</u>
Real Estate:	
In China .....	\$ 55,829.86
In Kingston, Jamaica .....	6,000.00
In Garwin, Iowa .....	2,000.00
In Minnesota, Polk County.....	2,088.94
	<u>65,918.80</u>
	<u>\$175,447.53</u>
The Society OWES:	
Notes Payable:	
The Washington Trust Co. ....	\$ 13,750.00
Anne L. Waite .....	500.00
E. C. Burdick .....	500.00
Jennie Crandall .....	500.00
S.D.B. Memorial Board .....	2,000.00
Other .....	2,750.00
	<u>20,000.00</u>
Excess of Assets over amount Owed.....	<u>\$155,447.53</u>
The above excess is applicable as follows:	
Funds: Principal Amounts	
Permanent Fund .....	\$ 92,869.09
Debt Reduction Fund .....	10,575.56

Alice Fisher Ministerial Relief Fund .....	3,638.38
H. C. Woodmansee Ministerial Relief Fund .....	419.42
Andrew J. Potter Ministerial Relief Fund .....	1,045.65
F. F. Randolph Memorial Fund..	64.23
Amanda M. Burdick Scholarship Fund .....	1,128.37
Ministerial Education Fund .....	199.38
Ministerial Retirement Fund .....	36.01
	<u>\$109,976.09</u>
Funds: Unexpended Income:	
Permanent Fund .....	\$ 220.00
Alice Fisher Ministerial Relief Fund .....	9.30
Andrew J. Potter Ministerial Relief Fund .....	3.00
H. C. Woodmansee Ministerial Relief Fund .....	3.52
Associated Trust income account..	11.00
	<u>246.82</u>
Gifts for Special Purposes:	
Dr. Thorngate China Fund.....	\$ 4,113.86
Bible Distribution Fund .....	44.36
	<u>4,158.26</u>
Real Estate Equities not allocated to specific funds:	
In China .....	\$ 55,829.86
In Jamaica .....	4,000.00
	<u>59,829.86</u>
	<u>\$174,211.03</u>
Less - Deficit in General Funds ...	\$ 19,261.94
Less Debt Fund .....	498.44
	<u>18,763.50</u>
	<u>\$155,447.53</u>

The quarterly report of the corresponding secretary was presented and approved, and ordered recorded. The report follows:

#### QUARTERLY REPORT OF CORRESPONDING SECRETARY For the Quarter Ending April 16, 1939

As corresponding secretary I would report that the correspondence of the board has been carried on; material for the Missions Department of the SABBATH RECORDER has been prepared every week; information from the various fields has been secured; missionaries, home and foreign, have been counseled; the Preaching Mission has been fostered; the duties connected with the chairmanship of the Ministerial Relations Committee have been given due attention; and diligent efforts to secure a missionary-evangelist have been made.

Many days have been spent in preparing a series of lectures on missions to be delivered to the School of Theology in Alfred next week.

A considerable field work has been done, but no trips have been made to remote points of the denomination. Failure to do more field work has been due in part to lack of time, but more particularly to the fact that the funds of the board have been very low. Also, I might record in this connection that other men whom the board expects to do field work have restrained their activities in this direction because of the financial stringency of the board.

Respectfully submitted,  
William L. Burdick,  
*Corresponding Secretary.*

Ashaway, R. I.,  
April 16, 1939.

The Missionary-Evangelistic Committee had not met. Report was made by John Austin.

Rev. Everett Harris, chairman of the American Tropics Committee, reported that there was nothing to report, except that the work in Jamaica was progressing.

Karl G. Stillman reported for the Ministerial Relief Committee. The report was accepted and ordered recorded as follows:

#### MINISTERIAL RELIEF COMMITTEE

Regular monthly payments of \$10 each have been continued during the quarter ended March 31, 1939, to Rev. R. R. Thorngate and Mrs. George P. Kenyon. Inasmuch as the funds available for Ministerial Relief are overdrawn, these payments have been made out of Permanent Fund income and total \$60, which will be repaid out of income to be received during the coming quarter.

Karl G. Stillman,  
*Chairman.*

The report of the Investment Committee was made by Karl G. Stillman. It was accepted and ordered recorded as follows:

#### INVESTMENT COMMITTEE REPORT

During the quarter ended March 31, 1939, the sum of \$178.37 has been repaid on the Potter-Langworthy Building Mortgage, \$39.60 on the Howard C. Buck mortgage, \$100 on the Mary S. Damerel mortgage, and \$237.14 on the African Methodist Episcopal Church mortgage covering our former Georgetown, British Guiana, property. We are pleased to report also an annuity gift of \$100 from Miss Reta I. Crouch which represents the sole addition to our Permanent Fund principal during the quarter.

Changes in investments made upon recommendation of investment counsel include the sale of \$2,000 American and Foreign Power Co. 5% bonds of 2030, and 50 shares of U. S. Smelting, Refining and Mining Co. common stock. Purchases include 50 shares of Phelps-Dodge Co. and 20 shares of Louisville and Nashville R. R. Co. common stock.

We also sold the Minneapolis, Minn., real estate in which we had a joint interest with the American Sabbath Tract Society and the proceeds thus obtained will now begin to produce revenue for the society instead of a constant outflow for taxes and other assessments.

Interest six months or more in arrears on mortgages amounts to \$162.23 and hurricane repairs advanced \$169.33 or a total of \$331.56, all chargeable to the R. J. and E. C. Smith mortgage.

Our investments are classified as follows:

Cash .....	\$ 4,048.16	3.92%
Real estate .....	4,088.94	3.95%
Bonds .....	11,760.02	11.37%
Mortgage notes .....	37,561.40	36.31%
Stocks .....	45,986.13	44.45%
	<u>\$103,444.65</u>	<u>100.00%</u>

Correspondence received by the secretary was presented. It was reported that Robert Wing, who has been on the Hebron field, has resigned.

Rev. W. L. Davis has resigned at Fouke and is going to Jackson Center.

The Welton Church is without a pastor.

Voted that the sum of \$75 be taken from the budget for the Northwestern field and that the appropriation for Salemville be raised from \$200 to \$275.

Correspondence showed that Miss Mabel L. West of Shanghai has returned to America.

Voted that it is the opinion of the board that Mr. Davis should not attempt to attend association sessions.

Mr. Davis asked what the board would advise as to his return to China. He has made tentative reservations for September 2, 1939.

Voted that the above matter be referred to the China Committee with power to act.

Voted that other matters in Mr. Davis' letter be referred to the China Committee.

Voted that Rev. R. J. Severance be located as the missionary-evangelist on the Iowa field for six months, to commence as soon as possible, the expense of such employment to be paid from the fund being raised by the Woman's Board for such work.

The minutes were read and approved.

The meeting was closed with prayer by Rev. W. L. Burdick.

The meeting adjourned.

George B. Utter,  
Recording Secretary.

## WOMAN'S WORK

### HATTIE BROWN WEST (MRS. ALLEN B. WEST)

(Spoken at a memorial service in the Seventh Day Baptist church, at Milton Junction, Wis., Sabbath afternoon, March 25, 1939, by Dr. Edwin Shaw)

This is not a day for sorrow and for sadness, it is not a time for grieving or regret. It is rather a time for gladness and for joy; it is a day of triumph and rejoicing. We have most fittingly assembled here in the quietude and security of this house of God, and in the restful calmness of a Sabbath afternoon, both of which institutions were so dear to and meant so much to Mrs. West. We have met here in loving honor of her life and labor, of her words and deeds, in memory of what she

was and what she did, and we call our gathering a "memorial service." It is not a fancy well funeral service. It is rather, and I venture to call it so, a welcoming service, for today we welcome Mrs. West from the material, frail, earthly state—we welcome her to that place, that realm in our lives, of happy, blessed memories; we bid her now enter, to come into that, shall I call it, compartment of our lives, named memory. There shall she ever abide, there she is most welcome.

It was her wish that, when the time came for her to go—and for weeks she has realized that the time was close at hand—it was her wish that I should have a share in whatever was said in a public way on her departure. That she should have such a wish is of course pleasing to me, and I am trying to respond, knowing full well how inadequately I can express the honor and respect and affection we all had for her in life and now hold for her memory—knowing full well how far short my efforts will be to set forth the beauty of her character, the value of her accomplishments, the extent of her equipment for a useful fruitful life, and the measure of her activities and influence.

Although I had a sort of acquaintance with the Brown family years ago, where as a small lad I was in school for one term with her brothers, Charles and George, at Utica, Wis., my first real acquaintance with Mrs. West was in the summer of 1880, when I was working on the farm for my uncle, Rev. George W. Burdick, at Utica. He was ill, and there came to his home one evening on an errand of loving interest and service for their pastor, two people, a young man and a young woman whom I took to be husband and wife from their conduct; but who, I was told after they had gone, were Allen West and Hattie Brown. Four years later, August 27, 1884, they did become husband and wife, and four years ago last August they celebrated their golden wedding anniversary.

At that time back in the autumn of 1880, Mrs. West, then Hattie Brown, and her sister Nettie were, to use her own words, "able to realize a long cherished ambition. We entered the Whitewater Normal School as students in the elementary course. We boarded ourselves, living in one small room. We were very happy in the new friendships formed and in our school work." These words and others that I shall make use of later, I found

in her autobiography which she wrote for her children, a copy of which the children have kindly permitted me to read. Her story of her earliest recollections of the home where she was born on the old Brown homestead near Brookfield, N. Y., June 29, 1861—the story of a visit she made to that farm fifty years later with her father—the journey when three years of age, from Brookfield by stage and train and boats on the Great Lakes to Wisconsin by way of Green Bay, and then to Utica, where her father, Robert Williams Brown, and her uncle, Randolph Brown, had purchased a two hundred fifty acre farm—her story of her life on the farm, which included an account of the mother's protracted illness and death in 1867, when she herself was but six years old—the story of that first year at Whitewater, and then two years of teaching in the grades of the Edgerton public schools, and of a return to Whitewater to complete the teacher's course in June, 1884—these stories are remarkably and unusually well written, and of historic interest not only to the family and friends, but to the communities where she lived.

The year before the girls entered the normal school at Whitewater, their father who had married Mary Tower, a cousin of his first wife, had sold the farm at Utica, and had moved to another farm near Hebron, Ill. The Utica farm had been purchased by William B. West and his two sons, Leman and Allen. Allen was a student at Whitewater while the older son, Leman, and his sister, Amy West, were managing the farm; and I was a hired man living with them. And I well remember a visit Nettie and Hattie made back to the farm, their recent home, that first year they were at Whitewater. Nettie and Leman were engaged to be married, so were Hattie and Allen. That was the winter of 1881, the winter of the deep snow. The next summer, Nettie and Leman were married in her father's home at Hebron, and Leman brought her back to the farm as his bride and mistress of the household which had been her home all her girlhood years. Hattie, then teaching at Edgerton, made frequent visits to her sister, and it was thus that I came to become better acquainted; for Leman and Nettie, in fact the whole West family, treated me, the hired man, almost as though I were a member of the family; and during those two years that I worked on their farm I formed an attach-

ment for them that has ever deepened and grown stronger; and the events of later years have brought me into quite intimate relations with other members of the Brown family, and a similar attachment has arisen with them.

Mrs. West's autobiography closes with the story of her marriage. But the children have given me the privilege also of reading a second volume, the autobiography of Mr. West, which, the children tell me, was really written by their mother—the father, of course, furnishing the data. After reciting his boyhood experiences, his work on the farm, his teaching district school, where, at Utica, Hattie was one of his pupils, his attendance at the Whitewater Normal where he was graduated from the four year course in 1884, the same year that Mrs. West completed her elementary course—after reciting these events his story continues with the seven years they spent at Reedsburg, with its problems of school and home, with the birth of Allen and Miriam and Robert. Here is one sentence as an illustration: "Nettie and the girls came to stay with us that winter and we did have an interesting year. Robert had bronchitis, Anna had pneumonia, and Mabel, Anna, and Miriam had scarlet fever."

From Reedsburg the family moved to Lake Mills where Mr. West became the superintendent of the city schools and I find this record: "About this time Carroll Benjamin came to live with us April 28, 1895. Our house was becoming too small, so we sold it and moved to a house on East Lake Street." They lived in Lake Mills thirteen years. Moving to Milton Junction, Mr. West became a member of the faculty of the Janesville High School, a position which he filled for eleven years with the same credit and success which had been his for the stay at Reedsburg and at Lake Mills. Then after two or three years on the faculty at Milton College as registrar and teacher of mathematics, he retired from active regular teaching work.

On page 40 of Mr. West's volume is this paragraph: "An article appeared in the SABBATH RECORDER while I was teaching in Janesville, stating that there was a family that had lost their mother. The writer described the children and gave the ages of each. The boys picked up the paper and Carrol exclaimed, 'Let's adopt a kid,' reading, 'blue eyed, flaxen hair, five year old girl.' 'That's the one. Can't we have her, Mama?' They

would not take no for an answer. And so we sent for this five-year-old girl to come. She was called Oma Davis, but since we got her from West Virginia we called her Virginia West. She was born at Greenbrier, July 14, 1907, and came to us in January, 1912, and has been with us since as one of our own."

These two volumes, copiously illustrated with photographs and snapshots, and supplemented with newspaper clippings, copies of personal correspondence, originals of diplomas and certificates, together with my personal acquaintance with Mrs. West, constitute the material out of which, or background upon which, I am attempting to make a few observations.

I notice first the heritage from her ancestry—sturdy, industrious pioneers from New England to Brookfield, N. Y. Her great-grandfather, Asa Brown, led the way. He had served in the Revolutionary War. I can trace the Brown family back to Edward and Jane Brown of Inkborrow, Worcestershire, England. Her mother's family name was Newton, and a grandmother's name was Randall, and other family names all indicate the same type of hard-working, reliable, high-minded, forward-looking people. As a basis for a worth-while, worthy life, Mrs. West was blessed in having an excellent biological heritage.

Then I was especially interested in these words, and I quote again: "Nettie and I were to realize a long cherished ambition. We were to enter the Whitewater Normal School as students. We were very happy in the new friendships formed and in our school work."

Mrs. West always cherished worthy ambitions, many of which, for example the attendance at school, she more or less fully attained; many others, of course, were never completely realized. But she always cherished worthy ambitions, and that's the main thing, for in the cherishing and in the striving to attain lies the value to character making. Then she says, "We were happy," and she mentions two matters in which they were happy—in the friendships which they made and in the tasks to which they had set themselves, hands, hearts, and minds. Mrs. West was a happy woman, not only in the friendships of school days, but in making new and lasting friendships all her life; and she was happy not only in the work of preparing her-

self for the teaching profession, but in each and every task that came to her. She was happy in her work in the Woman's Christian Temperance Union and the friendships she made there; she was happy in her work in the Seventh Day Baptist General Conference, with the friendships she formed with the women on the denominational board where she was president for a long time. She was happy as a member of the Daughters of the American Revolution, until the organization approved militaristic policies which she could not accept. And I somehow feel that she was even happy in that task of showing her opposition by resigning from the organization. She was happy in her church work, not only the local church of her choice at Utica, and here at Milton Junction, but in the work of other Protestant churches at Reedsburg and Lake Mills, when the family lived in those cities. She was happy in the work of her husband and a constant aid and supporter and counselor to him in his school work and problems and relationships. But most of all, she was happy in her work at home as a home maker for husband and children. Happiness was a marked quality—a cherished ambition. Mrs. West was a happy woman. Her autobiography stops at her wedding day. Henceforward the records are of the family, the home, under the nominal heading of her husband. She was happy to be wife and mother and home maker and home keeper in the work that belongs to and goes with these relationships.

Mrs. West was a woman of a deep religious nature. I made this same statement concerning her sister, Eleanor, at the time a memorial service was held for her. The two women were not quite alike in the way in which this religious nature found expression. And yet I can say the same thing about Hattie that I said about Eleanor: "intuitive faith in the goodness of a benevolent universe with an overshadowing and undergirding divine power; and the words of the Psalmist, 'The heavens declare the glory of God and the firmament showeth his handiwork. There is no speech or language, their voice is not heard,' were words full of significance and deep meaning to her." This religious factor in her character manifested itself and was an element of strength and courage to her on the occasion of the tragic and seemingly untimely deaths of her first born and youngest

sons, Allen and Carroll. Mrs. West was a woman of keen intellectual nature. She had only two years of actual school work above the grades; but in that last year, because of changes and additions in the course during the years she was teaching at Edgerton, she did a full year and a half of work and finished with high standings in her classes. And she has been a real student all her life, adding a little here and a little there and still more over yonder; she had become a well educated woman, capable and competent. Mrs. West was a woman of a noble altruistic nature. She lived to serve others. No sacrifice on her part was too great if thereby happiness came to her family, to relatives, friends, or to strangers.

Mrs. West was a woman of strong personal convictions. Her convictions meant something to her. They were not theories merely, to be discussed and pondered over. Her conviction meant action. I have already alluded to what she did, not what she thought or said, but what she did, when she gave up her membership in the Daughters of the American Revolution because that organization actively advocated and approved officially certain militaristic policies which she condemned. Some people under such circumstances might have acquiesced, or at least not protested. But not so Mrs. West. She was a woman of strong convictions in all realms of thought and action.

It was a great satisfaction to her to have the privilege as a Gold Star Mother to visit France as the guest of our federal government and to see for herself some of the places, the battle fields, where Carroll bravely led his troops and nobly fell in death, and to visit the acres and acres of white markers—the last resting spots of so many thousands of Carroll's war time comrades.

Mrs. West was a lover of nature as well as a lover of people. She loved flowers and trees and birds. On the window shelf of her bedroom where she has spent these last weeks was a potted plant, a morning glory vine. It had been growing all winter, but as yet without blossoms. She had watched its growth day by day, up along the window casing, looking and longing for a blossom, but none appeared. This last week there was a bud, and the afternoon before she passed away she could see just a bit of color in the bud; and on the morning of her death the bud blossomed

forth in all its beauty and purity, white in loveliness. Emblematic? Yes, truly so. Growing, waiting, slowly growing, developing, and then suddenly bursting forth, a token as it were of the resurrected life.

Fading away like the stars of the morning,  
Losing their light in the glorious sun,  
Thus has she passed from the earth and its toiling,  
Gladly remembered by what she has done.  
Shall she be missed when by others succeeded,  
Reaping in fields she in springtime had sown?  
Yes! for such sowers are never forgotten  
But gladly remembered by what they have done.

"And a book of remembrance was written before him for them that feared the Lord."

We thank thee, Keeper of the Books of Life, for our books of remembrance—gratefully for what is so bright and dear in them, reverently for their testimony to thy love and goodness thus revealed. Give us, we beseech thee, grace and wisdom to write always a better book for ourselves, and for those whose own memories we in any way make happy and good, even as her book of remembrance, whom we are honoring today, is a source of joy and happiness to so many of us. Amen.

## YOUNG PEOPLE'S WORK

### A THOUGHT FOR THE WEEK

BY DORIS HOLSTON FEATHERSTONE

"Jesus Prayed For Unity."—John 17: 18-23.

How many high school young people are there in your community who have taken Jesus' life for a guide? Could our group do anything toward making the influence of this larger group more keenly felt in community life?

Pray God to show us some small part we can take in this important work.

### WELL FOLKS!

The young people's editor very much desires for the young people, themselves, to take more responsibility for the "Young People's Page." The editor has sent out more than one hundred letters requesting materials for the page. It has been a real pleasure to contact the youth of the denomination in this way and he feels that he has come to know some of the young people very well,

even though he has never seen them. He is also greatly pleased with the large proportion of responses to his requests, and the consistently high quality of the articles.

There are some things the editor would like to know.

1. Do you read the page?
2. Do you like its contents?
3. Will you write occasionally, giving your reaction to certain articles or giving some word of comment or appreciation?

This will encourage those who so willingly give of their time to contribute articles. I honestly believe that such responses on your part will be of untold value to you and will also greatly enrich the page.

Again this week there are two articles. These were given by Francis Palmer and Esther Burdick at the Christian Endeavor Day banquet of the Leonardsville-Brookfield C. E. societies. They deal with the two main thoughts included in the C. E. motto, "For Christ and the Church."

### FOR CHRIST

BY FRANCIS PALMER

You are, no doubt, familiar with our C. E. motto, "For Christ and the Church." If we carefully analyze this we find two distinct aims: one is complete faith in Christ, our lives wholly given to his service; the other is fellowship in the church.

It is the vital importance of this first aim, "For Christ," that I should like to bring to your attention. If we wish our society to succeed in aiding the people of today, we must let Christ come into our hearts. Jesus wants to come in! How do we know? When there is a question about our living, why not let the Bible answer and guide us? In this case these words: "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him." This fills us with positive assurance that he wants us to follow him. With that absolute leadership we can win many souls and show the world that Christ's way pays. Among many proofs in our guide we find Paul's words, "I can do all things through Christ which strengtheneth me."

Noted men of history turned to Christ for strength and so must C. E. members. A society is exactly what the members are. Each member, by making Christ his Master,

strengthens the society as a group, in the grace of the Savior. More study of his life, obeying his commandments, sends us and our society on the road he wanted all to follow; and only in this narrow way can Christian endeavorers succeed. In our C. E. chapter, Romans 12, we find the need to invest more of our lives in the society than in the world.

Christ gave his life, his all — without thought for himself. He conquered the world and is still doing it today. By standing "for Christ," we can conquer sin in our lives and also in the lives of others. I mentioned the need of study of Christ's words and doing his commandments. There remains something more essential in most lives; it is the fellowship with Christ and his heavenly Father through prayer. "The only thing that will enable Christians to conquer the world is prayer." Again we have the doing of his will. It was his desire that all should keep in contact with God. He prayed as no one else can hope to do. We can strive to do our best, however, not only in prayer, but in everything.

In being more outstanding for Christ, all Christian endeavorers—not just present members but those of the past and of the future—must press toward the mark for the prize of the high calling of God in Christ Jesus.

Brookfield, N. Y.

### FOR THE CHURCH

BY ESTHER BURDICK

The Young People's Society of Christian Endeavor provides a way for the life of God to express itself among the young. The society is of the church; its members, members of the church. It must co-ordinate and co-operate with the church. If it does, young people must know what the church is. By understanding the church, we shall be able to live in it and be a part of it more acceptably.

It is the fashion in some circles to praise Christ and sneer at the church. They neither know Christ nor consider the church, for the church is Christ's body. It is not perfect, and does not pretend to be a body of perfect people; but it is a society of believers in Christ who are striving to do his will.

The Christian Endeavor society is really a part of the church itself, and the program and plans of the church ought to include the program and plans of the young people's group.

### BELIEVE AND HAVE FAITH IN GOD

Text: Now faith is the substance of things hoped for, the evidence of things not seen.

Sometimes we are hoping hard for something and it seems dark, but we have faith in God and we know that if it is his will we will have it. You might look up Hebrews 11: 6a—"But without faith it is impossible to please him."

But belief comes with faith, so you must believe to have faith. You must believe that everything the Bible says that Jesus promises us is true, that certain things will come to pass.

For instance, look up Habakkuk 2: 4b, "the righteous shall live by his faith." Think this over. Have you faith in Christ? Are you a good Christian? Well, you aren't a good Christian if you do not believe in Christ and have faith. As I said before, without faith it is impossible to please Jesus, for without faith there is no belief. Did you ever read this before, "If God so clothed the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, oh, ye of little faith"? Think about this, too, it might help you: Our God sees what we do; if we are getting out of clothing, he will surely see and clothe us.

Let's look into the miracle which Jesus performed, in Matthew 9: 22. A woman who was afflicted with an issue of blood twelve years, came behind Jesus and touched the hem of his garment; for she said to herself, "If I may touch his garment, I shall be made whole." But Jesus turned him about, and when he saw her, he said, "Daughter, be of good comfort; thy faith hath made thee whole." And her faith did make her well.

If you haven't faith in Christ you are a very poor Christian.

Isabel Prati.

Dear Isabel:

Your mother was entirely right; of course you are not too old to write for the Children's Page, and I sincerely hope you will never consider yourself too old, at least as long as I have anything to do with it. I am always very sorry when any of my RECORDER boys stop writing to me because they think they are too old. Please don't think that until you are at least as old as I am.

If your father was at Conference last summer perhaps I met him. One evening I spoke to a gentleman who sat near Eugene Fatato

In the church, young and old should find a way to work together happily. Older people in many churches often get anxious lest the young people run away with things. There should be due consideration on both sides. In a larger church where it may be hard for the members to know each other well, one thing which helps is the division into smaller groups like the C. E., which offers closer fellowship.

The C. E. society trains elders and deacons, officers and teachers for Bible schools, and other departments of the church. Many ministers have received preliminary training through the C. E. society. The church needs the leadership and co-operation of the young people.

What is co-operation? One man said he saw two cows standing in the shade, head to tail, one summer day, patiently keeping flies off each other. He thought it a good example of co-operation. Another said, "No, that is cow-operation." "Well," replied the first, "horses do the same thing." "And that," said the friendly critic, "is just plain horse sense."

Christian Endeavor is the co-operation of young people with the church in the living of Christian lives, and doing Christian work.

Leonardsville, N. Y.

### CHILDREN'S PAGE

#### OUR LETTER EXCHANGE

Dear Mrs. Greene:

I have never written to you before because I am fourteen years old and felt that I was too old for the Children's Page; but my mother says I am not, so I am writing for the first time.

I am a very good friend of Alice and Eugene Fatato. We all go to the Schenectady Seventh Day Baptist mission.

You probably know who my father is, for he has written a few testimonials for the RECORDER. His name is Raymond Prati.

I am sending you an article which I felt impressed to write. It is the first time I have ever tried anything like this, but if you think you could use it, you are welcome to it.

This is enough for this time. Perhaps you will hear from me again in the future.

Your friend,  
Isabel Prati.

Schenectady, N. Y.

and asked him if he was Eugene's father. He shook his head, and then I think he gave his name as Mr. Prati. Was that your father? He gave a helpful talk at the Friday evening meeting.

Your little sermonette on "Faith," is helpful and thought inspiring. We are indeed very poor Christians unless we have faith that Christ stands ready to help and strengthen every one of his children whenever and wherever they call upon him.

Do you know, this beautiful sunny spring afternoon, one of the first warm days we have had this year, seems to speak of our need of faith, and the very robins under my window must be singing to me of faith. Yes, and a double rainbow which appeared in our eastern sky a few nights ago, one of the most perfect and beautiful I ever saw, seemed to teach the same lesson, as it did to God's people, many centuries ago.

I hope I will hear from you again in the future and that right often. Pray what would I have done without your message this week.

Affectionately yours,

Mizpah S. Greene.

P.S.—Please send your next letter directly to me, Mrs. Walter L. Greene, Andover, N. Y.

## OUR PULPIT

### WORDS OF JESUS SPOKEN FROM THE CROSS

BY REV. AHVA J. C. BOND

(Preached in the Presbyterian church, Cuba, N. Y., at a Union Good Friday Service)

#### 1. A Word on Behalf of His Enemies.

"Father, forgive them; for they know not what they do." Luke 23: 34.

Today is Good Friday. At least that is what we call it. But we think upon it as if it were bad Friday, and act as if it were a day of defeat. To my mind it is a false and misleading emphasis to go sorrowing through a mournful Good Friday service, and then come up to Easter morning rejoicing that Jesus broke the grave bands and came forth from the tomb. The implication which such procedure carries, and to which I cannot find a response in my own heart, is that our salvation hung in the balance for a time when Jesus hung on the cross. It is as if the whole life work of Jesus was in jeopardy, and that it

is only because something happened on Easter morning, or the night before, that man can be saved.

I like what the Archbishop of York says about this. Let me quote from a statement made by him.

We misrepresent the story if we think of the cross as a defeat which was afterward rectified by the resurrection. The cross for Christ is victory. The only defeat for him would have been that love should fail. If he had yielded once to selfishness, if one word of bitterness had escaped his lips, if any desire for vengeance had possessed his mind, that would be defeat. But love was true to itself through the utmost anguish and was made perfect through suffering.

His first words from the cross testify unmistakably to the fact that Jesus had triumphed over the sin of the world. In the face of the blackest sin that could be committed, and out of the most agonizing pain that any one could possibly suffer, true to himself and to his great mission to mankind he prays, "Father, forgive them, for they know not what they do." The moment those words were uttered Jesus had already won the victory of the cross. Forgetting his own pain and holding in the background of his consciousness for the moment his own disciples, and even his own mother, he looks with pity and love upon his misguided slayers, and in tenderness prays for their forgiveness.

Some years ago the paintings of the French artist, Tissot, were exhibited in this country. One picture that was painted to give the artist's conception of what Christ saw from the cross Bishop McConnell says he can never forget. He had always thought of Jesus as dying for a "cause," and of Jesus on the cross being the center of a divine drama. Christ therefore was supposed to be looking down the future to the triumph of that cause. Tissot did not so picture him, but he made the vision of Christ on the cross just the procession of human beings—men, women, and children, passing into and out of Jerusalem. The bishop adds: "At what else could he have been looking, if he was to act in harmony with his teaching and life?"

That is the point we should not forget today. Jesus perfected his work in the life that he lived. Of course his death on the cross completed the work he came to do, and sealed it forever and for all mankind. But

his sacrificial death and his triumphant resurrection had to follow the kind of life he lived. His sacrifice had already been assured through a life that never faltered and a ministry that never failed. My fear always in a service like this today is that we shall be fooled into believing that by certain observances of the church we shall merit divine favor, and that we shall go out from here to live our lives as selfishly as before. Some of the most unchristian movements in history, such as the crusades for instance, have been inspired by the church in its efforts to exalt the cross, while failing to understand its meaning. The cross implies forgiveness, which to be full and complete carries forgiveness of our enemies. This Jesus taught. But to teach it was not enough for our weak humanity. Jesus demonstrated it, and his first word from the cross was a prayer to his Father in behalf of his executioners. In that prayer are included all deluded, twisted, and rebellious souls.

#### 2. A Word to the Penitent.

"Verily I say unto thee, Today shalt thou be with me in Paradise."

John, the beloved disciple, evidently was so engrossed in his own grief and so perplexed and absorbed by his own personal problem in connection with the crucifixion of Jesus, that he did not observe the incident of the thief on the cross. Matthew, the other disciple who wrote a gospel, simply records the fact that the robbers also that were crucified with him "cast upon him the same reproach" as did the head-wagging passers-by, and the mocking priests and scribes and elders. Mark, who perhaps got his information from Peter, perplexed and baffled and following afar off, simply says that "they that were crucified with him reproached him."

But Luke, the physician, careful and painstaking, who traced the course of things accurately from the first, Luke who doubtless got much of his information from the devoted women who keenly observed every movement and listened to catch every word, Luke alone records the following incident which enlightens our minds and cheers our hearts:

And one of the malefactors that were hanged railed at him, saying, Art thou the Christ? Save thyself and us. But the other answered and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward

of our deeds: but this man has done nothing amiss. And he said, Jesus, remember me when thou comest in thy kingdom. And he said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise.

The crucifiers of our Lord were a blundering bunch. In their effort to humiliate Jesus and to add the last spiteful weight to the ignominy of his shameful death they crucified him between two thieves. But their evil-designed act served as did every hateful move they made to reveal his kingly character, to promote his transcendent mission, and to demonstrate the adequacy of his message.

Jesus had lived during the years as in the presence of the eternal. The transfiguration, when heavenly guests talked with him and the dazzling brightness of the glory world shown round about him and the disciples heard the heavenly voice—the transfiguration was but a normal experience in the life of Jesus. The eyes of the disciples were opened to see on this particular occasion what doubtless Jesus experienced often. When Jesus spake of life it was ageless life, qualitative and transcending all the accidents of earth. He never argued about immortality. He took it for granted, and lived it.

Now, at the last, a dying sinner turns to him, self-condemned but penitent; and Jesus, in the moment of bodily dissolution, speaks calmly, simply, and naturally, not of death, but of life, "This day shalt thou be with me in Paradise."

We speak of the narrow tomb and think of a bound and shrouded body. Jesus speaks of the Paradise from which he had come and to which that day he returns, having bought redemption for the world. And as if in token of the fullness of that redemption, he takes into the glory world with him a robber, now forgiven and redeemed.

The resurrection of Jesus is not our final proof of immortality. The character of his life even as it is revealed in this one incident makes inevitable his resurrection. We scarcely care what theologians may say with reference to the risen body. We know he lives.

In the presence of such a moving incident at this particular moment in the life of our Lord, thrown against the background of his life as it was lived on earth, and of that Paradise of which he speaks, I am led to say with my dear philosopher friend, "On the whole I find it easier to believe in the future life

than in the life that now is." (Edwin H. Lewis.)

### 3. A Word to His Own Loved Ones.

"Behold, thy son! . . . Behold, thy mother!"  
John 19: 27.

The efficacy of the cross to atone for the sins of the race rests upon the fact that it was God who hung and suffered there. The availability of the cross in atoning for your sins and mine is due to the fact that he who died there was human like ourselves. In other words, the Son of God, who died on Calvary, did something thereby which changed the situation potentially with reference to man's relationship to God. On the other hand, because Jesus was not only Son of God but at the same time, Son of man, his conduct on the cross reveals what man himself must do to be saved.

Now, the motive back of God's redemptive grace is love. And the power in man which makes for his redemption is love. In nothing that transpired on the cross was this two-fold office of love more clearly or more intimately revealed than in the provision which Jesus made for the care of his mother. Love moves God to act and enables man to respond. Both functions of love operated in the God-man.

Jesus saw the disciple standing by, whom he loved. This impersonal designation of John as the disciple whom Jesus loved, may have been due to John's own modesty in referring to himself. But it not only points him out as the particular disciple addressed; it also describes him. It was the disciple whom Jesus loved who stood by; and it was because he was such a disciple that Jesus appointed him to be a son to his own mother.

And let us not forget that this was a mutual favor which Jesus was bestowing — a blessing which flowed both ways. Because both were recipients of Christ's infinite love, and because both in turn loved Christ wholeheartedly, the common life which they henceforth were to share together would be one of mutual helpfulness and of holy joy.

This beautiful incident which is so rich in its literal interpretation, especially in view of the characters involved, is at the same time an epitome of life. In all our Christian living there are just three personalities involved. These three persons are Jesus, and you, and the other person. How these human relationships are exalted in this act of Jesus on the

cross, and how they are sanctified when carried out in harmony with his injunction.

#### A PRAYER

I—I want to be alone with you, Lord. Who is he standing there?

Lord—Your needy brother.

I—But I want to be alone with you when I commune with you.

Lord—He is always with me.

—Arthur B. Rhinow.

In the midst of great pain of body and agony of spirit Jesus speaks as calmly as if they were in the quiet home at Nazareth, "Behold, thy son! . . . Behold, thy mother!" In that same spirit he speaks to each one of us today, and calls upon us to care for one another. This obligation no Christian can escape, and this joy no one would forego, once he has had the experience.

"And from that hour the disciple took her unto his own home." What a peaceful and happy home that must have been. This new relationship was established at the behest of the Master. Often thereafter, when the horror of the crucifixion had faded, Christ must have been the subject of glad conversation; and always his spirit presided over the destinies of that household. More such homes are sorely needed in our time. And let it not be forgotten by any of us who profess Jesus Christ, that no matter what our benefactions may be to society at large, or what our public service, the measure of our devotion to Christ and the test of our Christian character are to be found in our acts and attitudes in the home. If in its sacred precincts the spirit of Christ rules the motives of our hearts and directs our conduct, then will our family life be blessed.

But not all our Christian relationships are confined to the home. Indeed, they cannot be. Life is one, and the spirit which makes for domestic peace and blessedness will carry into all life's relationships. That spirit will build proper church fellowships, it will insure intelligent community service, it will destroy hurtful prejudices, and will rightly relate the one who possesses such spirit to the very last man on the outer rim of his most casual acquaintanceships.

### 4. A Word on His Own Behalf.

"I thirst." John 19: 28.

"My God, my God, why hast thou forsaken me?" Matthew 27: 46.

We cannot understand how Jesus was both God and man. But neither can we understand him by any other test or measurement. Unless he had come in the form of a man he could not have entered into our life in a way to be appreciated and understood. Except he were God come to our earth he would have had no power other than that possessed by multitudes of men, and could not have been our Redeemer. These things we accept as true. But even then we shrink from the thought that Christ should experience such extreme suffering. Why should the innocent suffer? Maybe this looks toward an answer to the age-old question as to why men suffer without any blame of their own. We know they do. We have known it ever since Job argued it out with his accusers. Some suffering we can understand. We can all understand the justice in punitive punishment. And much of this world's suffering is punitive. Wrong doing brings its own punishment. He that sows to the wind shall reap the whirlwind. He that sows his wild oats shall reap a bitter crop. All this we can understand. We see it every day. But it has nothing to do with the suffering of Jesus.

We can understand and accept the fact also that suffering may be disciplinary. We have seen this also in human history. We have not only observed it, but we have experienced it. What Christian has not felt his life sweetened and his soul strengthened through suffering. In such suffering Jesus shared. "For it became him, for whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." But this is hardly a satisfactory answer to his suffering on the cross. His last agony on the cross came too late for that. While suffering is often disciplinary, which may have been true of Jesus in his life-development, this cannot account for his suffering on the cross.

There is still another purpose to be served by suffering. We call it vicarious suffering, which with Jesus was redemptive. This gives suffering a profound meaning. The agony of Jesus on the cross somehow was due to the sin of the world, and was calculated to affect the burden of man's sin and bring relief and freedom from sin's awful consequences. And what if this suffering of Christ was a reflection of the eternal suffering in the heart of God! If suffering is redemptive, it may be

that God still suffers because of our blindness and our sin. In that case possibly there is redemptive suffering in some of our own experiences. Then suffering may not only be bearable, but even desirable—not a curse but a blessing.

It was this thought that preserved Stud-dart-Kennedy's faith in God during the tragic suffering of the World War, and turned rebellion into adoration.

#### THE HARDEST PART

The sorrows of God must be hard to bear  
If he really has love in his heart,  
And the hardest part in the world to play  
Must surely be God's part.

Not just that he suffered once for all  
To save us from our sins,  
And then went up to his throne on high  
To wait till his heaven begins.

But what if he came to the earth to show,  
By the path of pain that he trod,  
The blistering flame of eternal shame  
That burns in the heart of God?

O God, if that's how it really is,  
Why, bless ye, I understands,  
And I feels for you with your thorn-crowned head  
And your ever-pierced hands.

We cannot imagine the suffering — the burning fever and the piercing, cutting pain —back of those two words from the cross: "I thirst." In that cry is all the agony due to the violent and mortal wounds inflicted unto death upon a healthy and sensitive human body. No wonder that for the moment Jesus felt himself forsaken even by the Father whom he had come to reveal, and who had expressed himself at other great moments as well-pleased with his Son. But even this suffering had no sting, because he was without sin. He was innocent, and he was noble and pure. His death was an atoning death and his suffering was redemptive. We, too, can bear pain and endure disappointments, where we know no blame, and "fill up on our part that which is lacking of the sufferings of Christ," in the words of Paul, and share in his redemptive work in a sinful world.

### 5. A Word for the Future.

"It is finished." John 19: 30.

"Father, into thy hands I commend my spirit." Luke 23: 46.

Again we combine two "Words from the Cross" into one word, for they belong to-



gether. And these constitute our fifth and last word. "It is finished." "Father, into thy hands I commend my spirit." When college ends, we very properly call it commencement. When Jesus had finished, finished what he came to earth to do, then began on earth a new day for the children of God. Jesus went back to be with the Father, and his benevolent and righteous reign could compass the world, and its blessings were made available to all mankind. For centuries the human race had looked forward to a coming event which was to be the most important happening in all history. It was perceived but dimly during the early ages of human history. But it became a growing hope in the hearts of seers and saints and prophets, and its meaning grew brighter as the centuries rolled by. Because men of faith believed the promise, they experienced in their own lives something of its blessing. But these experiences seemed to be for rare souls only, while to the multitudes came but dim reflections. The prophets saw more clearly just what this coming event would be like, and visioning it as the revelation of God through personality, they spoke of a coming One. Later generations accepted the prophet's cue, but missed his conception.

They all were looking for a king  
To slay their foes, and set them high;  
He came, a little baby thing  
That made a woman cry.

God broke through a partition wall which human ignorance and sin had built up, and in his Son became a human babe in a human mother's arms. To the wise of earth this was impossible, so the rulers rejected him, and pious priests and learned Pharisees joined with them in plotting to take his life, which they at last accomplished. To simple shepherds, watching their sheep under the silent stars, was announced the Savior's birth. The wise men to whom the star appeared were not the worldly-wise, but were of those detached and meditative thinkers who search beyond the world of material things to find the truth, and who hold converse with the silences. When Jesus came it was revealed how near heaven is to our earth, and how familiar God is with our earth-language of sorrow and of joy and with the whole range of human feelings and human experience. This is the revelation that Jesus made. And now "it is finished." "Into thy hands I commend my

spirit." Now he goes back to God the Father, having opened the way for the coming of the Holy Spirit, who could be with men everywhere and always. May we listen to these calm and meaningful words of our dying Lord, now risen and living, with a sense of their true and larger meaning. May we turn again to our tasks with a new determination to make his spirit supreme in our lives, and in all human relationships.

## A PRAYER

Saviour divine,  
Who perpetually for suffering humanity  
Dost bear the burden,  
The dread, relentless burden of redemption,  
We pray thee that we thy servants today  
May with these weak hands  
Uplift a little corner of the weight which crushes thee.

Grant unto us that we may share in the holy  
mystery of pain,  
Thy sacrament of agony,  
Which redeemeth the world.  
Give us courage of heart,  
That we may drink with thee a little of thy cup,  
Thy bitter cup of humiliation, of loneliness, of  
suffering.  
Ennoble us this day with a share in thy work  
of redemption.

—J. S. Hoyland.

## DENOMINATIONAL "HOOK-UP"

MILTON, WIS.

Rev. H. Eugene Davis is the house guest of President and Mrs. J. W. Crofoot. His son Richard, who studied in Shanghai, China, after being graduated from Milton College in 1934, and is now interning at the Wisconsin General Hospital, Madison, visited with Mr. Davis at Crofoots' from Friday night until Sunday night.

Rev. H. Eugene Davis was the guest of Rev. Carroll L. Hill at the meeting of the Emerson Club in Beloit, Monday morning. In the afternoon they called on friends in Walworth where Mr. Davis has served as pastor at various periods.

—Milton Jc. Telephone.

## 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.

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

# The Sabbath Recorder

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## SURRENDERED POSSESSIONS

After all, the deepest truth is that the Christ-like life is glorious, undefeatably glorious. There is no defeat unless one loses God, and then all is defeat though it be housed in castles and buried in fortunes.

—Dr. F. C. Laubach.

Our religion has true meaning in the world only as we practice the gospel of sharing.

—Contributed by Mary R. Davis.

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