

As an aid to private and family devotions we are making use of "The Upper Room." We feel that the Albion Church is becoming more and more a force in the community life and we hope a moral and spiritual force, as well as a leader of social activities, important as that may be.

We are thankful to God that our church building was preserved from harm recently when the rear end of the town hall, housing the town machinery and repair department, was completely destroyed by fire. The fire department was hampered by lack of water, but the wind was such that sparks were carried to the rear instead of directly toward the church building. The main part of the hall was saved after a stubborn fight by the Edgerton fire department, which mans the Albion fire truck. Water was finally carried to the engine by trucks, after the wells in the church and store had proved inadequate.

Correspondent.

DODGE CENTER, MINN.

The Dodge Center Church held its annual meeting at the parsonage January 8, 1939. Nearly seventy members and friends enjoyed a chicken-pie dinner with Mrs. Eva Payne as chairman of the committee.

At 2 p.m. Moderator Wallace Greene called the business session to order. Yearly reports from officers and committees were presented and accepted. Wallace Greene was chosen moderator again for another year, and Mrs. U. S. Langworthy, clerk. Pastor Thorngate received a unanimous vote to remain as our pastor.

A spiritual and friendly atmosphere prevailed during the entire meeting. We feel that the coming of Pastor Thorngate and family has been the salvation of this church and we thank God that he gave them courage and faith to decide to make the change.

Clerk.

DAYTONA BEACH, FLA.

The Church Aid of the Daytona Beach Seventh Day Baptist Church, which meets regularly once a month at the different homes of members, held its annual meeting January 11, 1939, at the home of Mrs. Clarence Rogers. At this time officers and committees for the new year were appointed and various yearly reports were presented.

Mrs. George Maxson of West Edmeston, N. Y., retired from the president's chair; she was given a standing vote of thanks for her two years of efficient service. Mrs. Ethel Gavitt of Daytona Beach is the new president; Mrs. Lena Finch of Holly Hill, vice president; Mrs. T. J. Van Horn of Daytona Beach, secretary; and Rev. E. A. Witter of Adams Center, N. Y., treasurer.

A few quotations from the secretary's report will give an excellent résumé of the past year's work. To quote partly:

There have been seven regular meetings of the Church Aid society and four special meetings for work and discussion, with an average attendance of twenty-five.

Three socials have been held with an average attendance of thirty-six.

Comfortables have been pieced and completed for absent members, carrying out the pleasant custom which has been established here, to make and present a comfortable to each of our girls when she becomes a bride and home-maker.

Two new features are: the appointment of a "key worker" who is to keep before the society the goals chosen by the Woman's Board; and, the adoption of thank-offering mite boxes as additional means of marking our gratitude for God's mercies.

Sickness and death have brought sorrow to a number of our circle, and to these we extend our deepest sympathy.

Mrs. T. J. Van Horn, *Secretary*.

The treasurer's report showed nearly \$100 having come into the treasury from lunches, socials, bazaars, etc. This money was disbursed in aid of the local church, the Denominational Building, and missionary interests.

The Church Aid has pledged support to the Woman's Board project—a missionary evangelist.

The meeting adjourned, encouraged to take up the tasks of the new year with faith and enthusiasm.

Correspondent.

NOTICE

Mail for Dr. George Thorngate may be sent care of the Hamburg-American Line, Southampton, England, until February 1, 1939. Thereafter letters posted before February 12 will reach him S. S. Potsdam, care of North German Lloyd Line, at Hamburg, Germany, or at Rotterdam, The Netherlands.

Also mail posted before March 1, addressed to 23 Route de Zikawei, Shanghai, China, will be in Shanghai when he arrives.

The Sabbath Recorder

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JANUARY 30, 1939

No. 5

Remember the Sabbath Day, to *keep* it holy. Six days shalt thou labor and do all thy work; But the Seventh Day is the Sabbath of the Lord thy God: In it thou shalt not do any work. . . . For in six days the Lord made heaven and earth . . . and rested the Seventh Day: Wherefore the Lord *blessed* the Sabbath Day and hallowed it.

Exodus 20: 8-11.

And He said unto them, The Sabbath was made for man, and not man for the Sabbath: Therefore the Son of man is Lord also of the Sabbath.

Mark 2: 27, 28.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

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Preparing for a Preaching Mission The difference between success and failure in most matters of concern lies within the field of preparation. This is true with evangelistic efforts, Preaching Missions, revival meetings. Much depends upon preparation. A church wants a revival. It believes in prayer, and prayerful preparation is made. Then with God's blessing, under the power of the Holy Spirit, a revival season is experienced and a blessed awakening comes.

Many of our churches have been blessed with their Preaching Missions. In every case of outstanding success we find evidences of careful preparation. We learn through bulletins, correspondence, and news reports of prayerful preparation now being made by other churches. Shiloh and Marlboro are so preparing for a union meeting, with Rev. H. Eugene Davis as minister. Similar preparation is being made in planning for a union service with Plainfield and Piscataway participating, Rev. Alva L. Davis to be the preacher. Part of a pastoral letter is published, indicating the preparation being made at New Market by Rev. Trevah R. Sutton. The letter follows:

Dear Friends:

Last Sabbath afternoon (January 7) a joint committee from the Plainfield and New Market Seventh Day Baptist churches met and drafted our first plans for the Preaching Mission. The dates have been set for March 17 to 26, but are subject to change. The services of Rev. Alva L. Davis, Verona, N. Y., have been secured for this series of gospel meetings, from which we trust each one of us may receive spiritual benefit.

As ten days is a rather short period for gospel meetings, I feel we need to prepare ourselves for the meetings before they open; not only through our Friday evening and Sabbath morning services but also each one of us individually in our homes. At this time I recommend that all of us make a special effort in Bible study, and to maintain for the next few weeks a prayer list in behalf of those both within and outside the church through daily prayers, as well as prayers for self improvement.

For Bible reading I wish to suggest that each one of us at the same time read the Gospel of John beginning next Wednesday, January 11, and read a chapter a day finishing the gospel January 31. Other suggested readings will be made. I suggest John, not that I feel it more important than the other gospels, but because of the spiritual emphasis, for without the spiritual aspect of Christ his social teachings are hopeless.

In reading each chapter let us read carefully and thoughtfully. Use commentaries if the meaning is not clear, but otherwise let us read so the words of this gospel may speak to us. Think *not* of its application to other people. Let it speak *personally* even if it hurts. Take it as it is without mental reservations. Most of it we can easily accept, but parts may be hard to believe, so each day upon finishing, let us pray, "I believe, help thou my unbelief."

A New Assignment A new assignment is how Dr. H. Eugene Davis, at home on furlough from China, designates his present job of "raising the United Budget." He has been retained for this purpose by the committee of Conference to promote the securing of the United Budget, with the consent and approval of the Missionary Board.

Doctor Davis does not divorce the financial blessing of the Christian life from the spiritual. All is one. As he goes among the churches to assist in Preaching Missions or other forms of evangelistic work, he will carry the message of financial opportunity. He wants people to realize they are missing something if they are not contributing to the world program of advancing God's kingdom as represented in the items of the Budget. "Visualize" the work, he urges the people in his group conferences. See the points at which your money is used: that little group struggling in Arkansas or Chicago or Pennsylvania; the workers among the churches in Jamaica or

Holland or China; the SABBATH RECORDER, going into hundreds of our church homes and among lone Sabbath keepers with its cheerful messages and hopeful outlook upon life and work of Seventh Day Baptists; the publication and distribution of tracts and other literature; Macedonian calls to build up churches among isolated groups of Sabbath keepers; the preparation of our young men for the ministry; the caring for aged and worn men who have given their all to the ministry. At all these points, and more, our support of the United Budget reaches. Brother Davis does well to call up before us in a vivid manner these interests our Budget supports. And when we fail to contribute adequately to the Budget we are failing by so far in our support of God's work. When the Budget is not raised, some of these objectives are not reached; somewhere the work suffers and the workers are hard put to it to secure food and clothing. Lack of suitable clothing prevents a worker from getting out on the field to attend to the tasks of the kingdom. If our people could only follow out along these lines of visualizing, we feel sure hearts would be touched and purses opened.

Most deeply have we been impressed by Doctor Davis' placing the matters of finances upon a spiritual plane, and by his faith in God that the Budget can be raised one hundred per cent.

We, too, believe it can be done. But it cannot be done by the one brother, or by God alone. It must be done by all working and lifting together. The plan to be worked will encourage the churches to complete raising the pledges of their members. Those already lifting and giving all they can will not be urged to do more. There is a large field from which gifts are not being realized. Only a third of our membership is contributing. It is Doctor Davis' purpose to arouse interest and secure the co-operation needed among the other two thirds. We will be hearing from him directly, through these pages we hope, and through our pastors. Meanwhile and all the time, our prayerful co-operation is solicited. Prayer is as vital to success as work. The two will go hand in hand. Let us pray; let us work. What a glorious reunion we will have at Conference next August when we come together with the Budget fully raised, all bills paid, no deficits, and balances in our treasuries with which immediately to carry forward.

Letters to Absent Members It is a source of no little encouragement to absent members to receive a good, newsy letter from the home church. We believe this means of uplift is much more general than it formerly was. The writer recalls the few letters he ever received from the home church as mainly concerned in raising more money—perfectly proper, to be sure, but leaving one a bit puzzled and faint-hearted. How different must be the feeling aroused by a hopeful, friendly message concerning home church activities, plans, and aspirations.

Copies of such letters, bulletins, and church papers frequently come to the editor's desk. They give him new courage and hope. They tell him the churches care for their absent members and that pastors are alive to their responsibilities, and have a vision of real opportunity. One such, just received, says:

We are looking forward hopefully to the coming year . . . Many have suffered severely, some irretrievably, during the depression period; but as you know, "hope springs eternal in the human soul"; therefore, we are thanking God, taking courage, and going forward. Will you not also adopt this attitude of mind, no matter who you are, or where your duty toward Christ and the Church and the activities of life must be performed. Let us make the words of that stirring song, "Onward, Christian Soldiers," ring true.

Such a letter must needs bring inspiration and encourage the recipient to be loyal and to "keep on keepin' on."

The desire of the Tract Society through the efforts of its Committee on Distribution of Literature is to assist our pastors in helping their absent members. Last spring a letter from this committee went out to some eight hundred twenty-five people, or more, together with the "Statement of Belief of Seventh Day Baptists." Although some eighty letters were returned because of faulty addresses, we feel sure the effort was appreciated. At the holiday season, just passed, a Christmas message was mailed to seven hundred twenty-three addresses of lone Sabbath keepers. Nearly ten per cent of these failed to reach their destination because of wrong addresses. While this is regrettable we feel sure the effort was worth while—more than six hundred fifty absent members receiving evidence of the interest of home folks. It is hoped that this service may be greatly improved by a perfected file of addresses.

Religion at the World's Fair We do not know how much the great principles taught by Christ will be evidenced in the conduct and entertainment of the World's Fair in New York City. The petition for Sunday closing, we understand, has been handled by tabling—which is a kid glove method of killing it. However, the New York State Council of Churches and Christian Education has recommended that services be held on Sunday in the Temple of Religion. It is hoped that such services will be looked upon with favor and arranged for by fair officials.

The Executive Committee of the Federal Council, at its January meeting, appointed a committee to arrange for church services for the men of the United States Navy when a large part of the fleet will be in New York harbor at the opening of the fair. The Collegiate Church of St. Nicholas is being asked to extend the invitation, and Dr. Joseph R. Sizoo, pastor, will be asked to deliver the message.

Family Solidarity Encouraged Religious News Service reports that a campaign to establish the weekly custom of an "At Home" night among Memphis (Tenn.) families is being carried on by civic and religious organizations of the city, the local newspapers co-operating. Families are being urged to set aside at least one night of each week to be spent with each other, letting no outside engagements interfere. This is a healthy movement, as few will question.

The home is the vital unit in our democracy. Much of economic, social, spiritual welfare of the nation depends upon it. Many things have happened in the past third of a century to destroy the influence and solidarity of the American home. Many of the influences meant to strengthen and uplift the home have helped to break it down. School sports and other extra-curricular activities, the picture shows, business, clubs, entertainments, even church activities, have taken members of the family each to his separate way, until there has been little opportunity for family life left. Meals, which used to contribute much to family happiness and stability, now are hurriedly snatched by members hastening to respective tasks, and home has too much come to be a kind of sleeping apartment and a mere place of departure.

So it seems encouraging to learn of efforts being made to counteract these tendencies to

break down and destroy this fundamental institution. For several years some of our churches—one at least—has attempted to meet the situation with a Sabbath forum, where and when all members of the family may go to the church in the Sabbath afternoon, while old and young find some activity for his kind and age, and brief worship be had together at the close of the day.

Not all churches may be able to co-operate in this manner. But to all something may be possible of this Memphis plan of a weekly "At Home" night. This writer can think of no greater satisfaction than the privilege of a quiet evening at home with all of his family gathered together. How fine would be the climax of this "At Home" night experience to open the Book and have family worship at the close. Let this be practiced in sixty per cent of our homes, and the world will see a new America.

Items of Interest Religious News Service is an Agency created to gather religious news. In this field it has been doing increasingly efficient service the past two years. It makes a modest charge for its services. The SABBATH RECORDER is a subscriber to a limited part of the service and appreciates the purposes and aims of the organization.

Seventh Day Baptists may contribute items of religious news value of any of its outstanding activities. In fact, worth while news of this sort is solicited. In sending in, one should be sure his contribution is of general religious interest. Address communications of this sort to Religious News Service, 300 Fourth Avenue, New York City, Dr. Robert A. Ashworth, editor.

At the January meeting of the Executive Committee of the Federal Council of the Churches of Christ in America the treasurer reported that the council's annual budget was balanced. This is the third consecutive year the council has completed a year's work with a balanced budget.

A program of the Annual Meeting of the International Council of Religious Education has just been received. The meeting will be held at Hotel Stevens, Chicago, Ill., February 6-14, 1939. All our churches and Sabbath schools are interested and affected by this organization. Our director of religious education, Rev. Erlo E. Sutton of Denver, Colo., will attend the meeting.

Thomas J. Mooney, the former labor leader who spent more than twenty-two years in prison, was pardoned on January 7 by Culbert L. Olson, newly installed governor of California, who officially absolved him from all guilt in the 1916 San Francisco Preparedness Day Parade bombing. Repeated attempts had been made for rehearings before the courts on alleged perjured testimony. The governor declared his conscientious conviction of the complete innocence of Mr. Mooney.

Anthony Eden, in an address to the American Chamber of Commerce in London, referred to the "tonic effects" of President Roosevelt's message upon the British people. Explaining the purpose of his recent visit to this country, Mr. Eden continued: "But since I came back there has been a far more important event, and I refer to the President of the United States' definition of the American attitude to the problems of the modern world, a definition which will surely become historic. It is itself—that speech—a masterpiece of clarity and of candor, but it is something more than that, it is a sign post which points the way along which all the liberty-loving nations of the world would wish to travel. I am sure my British friends in this audience would agree with me when I say that it is difficult to exaggerate the tonic effects of that speech upon the British people."—Let us hope that it will also have salutary effects upon some other people.—*Methodist Protestant Recorder.*

Religious News Service, January 21, 1939, reports: American missionaries and Roumanian Baptist leaders are pessimistic over the outlook for evangelical groups in the country, believing that the only hope for improvement lies in a change of government.

Such a change, it is reported in official circles, is contemplated in the very near future. An entirely new regime is expected as the result of a pact signed by the Hungarian and German minority groups with the government which provides that the minorities, numbering more than two millions, will take an active part in the executive and advisory councils which are to govern on a co-operative basis.

The new and enlightened attitude on the part of southern churches and pastors is responsible for the "healthy decline of the lynching evil" is asserted by Dr. Frederick D. Patterson, head of the Tuskegee Institute,

great Negro college, in the institute's annual report on lynching. Only six lynchings are reported for 1938. One of the most encouraging things in the report is pointed out, namely, that forty-two instances of attempted lynchings were prevented by officers of the law or by local citizens' actions. There should be no reason why this brutalizing evil should not be stamped out completely North and South—and soon.

According to the Keely Institute, which for sixty years has been treating habitual drunkards with its "cure," women alcoholic patients have increased 42 per cent in the past five years, and 80 per cent of these are married.—*Selected.*

The base of our liberality is love and loyalty to Christ and his Church. . . . Preach to the heart and the hand will find the pocket-book.—*Western Recorder.*

Future editions of the American Standard Bible will substitute the word "Lord" for "Jehovah," it is announced by Dean Luther A. Weigle of Yale Divinity School, chairman of a committee at work on a revision of the Bible. There seem to be good authentic reasons as well as traditional for the use of the word "Lord." The change back will be welcome to a host of Bible readers who love the Authorized version while appreciating and using the American Standard Bible.

MISSIONS

IS IT WORTH WHILE?

People are sometimes heard to say when speaking of certain mission fields, "There is no future before the church in that community; it can never be a large, self-supporting congregation, and it is useless to spend money and effort there, for it will fade out in time." But is it useless to help a church because it may not live forever? None of the apostolic churches are now in existence. Were they useless?

It is desirable to have large churches which will live through centuries. We should labor to build up strong churches; but it does not follow that this is the chief purpose of mission work. Churches are only a means for helping people, young and old, to noble and joyous living through fellowship with Christ.

The writer knows whereof he speaks, for he grew up in a small church and knows that his life, as well as that of two or three score of other young people, was changed by the influence of a little, struggling church in the wildwood.

Today there are hundreds of young people in communities where there are Seventh Day Baptist churches, who need the transforming influence and Christian nurture which a church and its auxiliary organizations can give. For a church to do efficient work it needs, among other things, the preaching of the Word and pastoral care. This is the reason why the denomination through the Missionary Board is helping small churches to support missionary pastors. Is it worth while? Shall we let hundreds of young people whom we might help to noble living through these churches drift?

THE USUAL RESULT

In the *Christian Evangelist* for January 12, Dr. Alexander Paul, secretary of oriental missions carried on by the Disciples, summarizes the results of last year's work in foreign countries by his board. One paragraph in Doctor Paul's article is especially interesting and reads as follows:

We have been able to maintain our work in ten different countries. We have one hundred sixty-six missionaries with one thousand eight hundred sixty-one nationals as associates. A total church membership of sixty-seven thousand seven hundred nineteen, and four thousand five hundred twenty-one baptisms during the year. We have four hundred sixty-seven schools with an enrollment of fourteen thousand five hundred nineteen students. We have maintained ten hospitals with total number of treatments of 407,224. The total fund from all sources raised on the fields was \$360,468. We co-operate in eight union schools and colleges and the Union University Hospital in Nanking, China, and also with the American Mission to Lepers in India.

There are upwards of sixty missionary societies in the United States doing mission work in foreign lands and the results Doctor Paul gives in the foregoing paragraph are a sample of what is being accomplished. Some societies are spending more and some far less, but the achievements of foreign missionary work, wherever carried on, are the same and vary only according to the efforts put forth. Two items are particularly impressive. First, he says, "We have one hundred sixty-six missionaries with one thousand eight hundred

sixty-one nationals as associates"; that is, they are employing twelve nationals where they employ one foreign missionary. Second, the contributions for the year on the foreign fields amounted to over one-third of a million dollars. The cause of missions looks hopeful whenever a large number of nationals are engaged in the work and when the churches in foreign countries bring in their tithes and offerings. These two features are important items in the triumph of Christ's kingdom in foreign lands.

DOCTOR THORNGATE VISITS NEW ENGLAND

The undeclared war which Japan is waging against China has deranged the social and religious situation in China, as well as political affairs, and is making changes in mission work necessary. When it was decided last fall that Dr. George Thorngate should return to Shanghai, where his services are so much needed, it was thought best that he should have a conference with the Missionary Board over plans to meet the new conditions.

On this trip Doctor Thorngate spent from Friday afternoon till Monday noon, January 13 to 16, with our churches in New England. He visited four churches, met with the China Committee in a three-hour session, attended the regular meeting of the Missionary Board, January 15, and in all gave seven addresses. Plans for the future were outlined and his visit increased the confidence of everyone in him as an able Christian physician and missionary.

Doctor Thorngate sailed from New York January 18, and the best wishes of all go with him as he visits our churches in Europe, and takes up his work in China the latter part of March.

FELLOWSHIP OF PRAYER FOR 1939

For more than twenty years the Department of Evangelism of the Federal Council of Churches has promoted what is called the Fellowship of Prayer, the six weeks before Easter. During these years Protestant Christians in many lands have united in prayer. The booklet entitled, "Fellowship of Prayer," containing Scripture readings, meditations, and prayers for every day during the 1939 pre-Easter season, have been issued by the Federal Council and this week will be sent to all our

pastors and to leaders in pastorless churches. If more copies are wished, they can be secured by addressing the Department of Evangelism, 297 Fourth Ave., New York City. The cost is two cents per copy.

Many Seventh Day Baptists in years past have joined in the Fellowship of Prayer and doubtless will this year. The last two or three years a large number of Seventh Day Baptists have been using the "Upper Room" in their devotions, and it does not seem desirable that the "Fellowship of Prayer" should be allowed

to interrupt the use of this helpful devotional book, but doubtless many will wish to use both.

Fourteen years past, Dr. William Horace Day stated the purpose of the Fellowship of Prayer in the following helpful way:

"The Fellowship of Prayer binds together Christians of many lands in the search for new resiliency of spirit, new deliverance from sin, new power to bear responsibility, new blessedness in serving and living. 'Lord, teach us to pray.'"

COMPARATIVE STATEMENT

	Receipts			Expenditures		
	December 1937	December 1938	Change	December 1937	December 1938	Change
Memorial Board income	.....	.....	.....	.....	.....	.....
Permanent Fund income	464.75	472.60	7.85	1,467.89	1,675.52	207.63
Denominational Budget	520.00	587.60	67.60	4,733.43	3,548.64	1,184.79*
Organizations	207.40	149.38	58.02*	8,425.37	7,170.04	1,255.33*
Individuals	58.51	85.94	27.43	3,996.44	1,420.51	2,575.93*
Special gifts	127.16	92.62	34.54*	2,144.22	1,942.08	202.14*
Loans	.....	.....	.....	5,409.72	359.44	5,050.28*
Other (Dr. Thorngate Spec. Fund Dec.)	.....	500.00	500.00	1,000.00	500.00	500.00*
Debt Fund investment	250.00	.....	250.00*	13.00	500.00	487.00
	\$ 1,627.82	\$ 1,888.14	\$ 260.32	\$29,190.07	\$19,641.23	\$ 9,548.84*
Corres. Sec'y and expenses	213.08	198.73	14.35*	2,425.98	2,497.52	71.54
Gen. missionaries and expenses	22.91	22.91	.....	950.06	1,144.43	194.37
Churches and pastors	190.53	201.64	11.11	2,234.50	2,319.99	85.49
China	402.48	300.82	101.66*	6,227.41	5,305.42	921.99*
Holland	125.00	125.00	.....	500.00	500.00	.....
Jamaica	164.25	271.52	107.27	2,285.14	3,649.23	1,364.09
Treasurer's expense	37.51	81.78	44.27	541.24	564.87	23.63
Interest	12.50	47.81	35.31	1,075.64	883.99	191.65*
Loans	.....	.....	.....	3,000.00	3,275.00	275.00*
Printing	.....	.....	.....	210.27	198.13	12.14*
Foreign Missions Conference	.....	.....	.....	37.50	62.50	25.00
Special gifts	127.16	55.96	71.20*	202.13	316.78	114.65
Germany	41.66	41.66	.....	500.00	500.00	.....
Miscellaneous	.....	.....	.....	1.00	2.00	1.00
Debt Fund investment	62.65	97.30	34.65	1,256.18	1,174.47	81.71*
Special Fund investment	.....	.....	.....	5,213.90	500.00	4,713.90*
	\$ 1,399.73	\$ 1,445.13	\$ 45.40	\$26,660.95	\$22,894.33	\$ 3,766.62*

* Decrease.

TREASURER'S MONTHLY STATEMENT

December 1, 1938, to December 31, 1938

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

GENERAL FUND

Cash on hand December 1, 1938	\$-1,442.60
Mrs. Adelia M. Crumb, Treas., De Ruyter, N. Y., Preaching Missions	17.55
Miss Ella Manson—missionary work	5.16
Clifford Lamson—evangelistic work	8.00
Dr. Etta B. Vaughn—Chinese Relief work	2.00
C. L. Price, Stony Plain, Alberta	5.00
Ladies' Aid society, Hammond, La.	5.00
Rev. and Mrs. Charles Thorngate	5.00
Dodge Center Sabbath school	4.31
Plainfield S. D. B. Sabbath school—Chinese refugee children	12.00
Home missionaries	12.00
	24.00

Julie E. H. Flansburg—foreign missions	1.00
Second Brookfield Church	33.00
Leona E. Hoffman—Chinese war orphan refugees	6.00
Battle Creek—Bibles	5.00
Foreign missionaries	1.00
Boulder—foreign missions	6.00
Pawcatuck—foreign missions	3.00
Seventh Day Baptist C. E. Union of New England—native Jamaica workers	6.00
Marlboro Ladies' Sabbath school class—foreign missions	3.75
First Alfred, N. Y., Church—Grace Crandall for "China Bulletin"	5.00
First Alfred, N. Y., Sabbath school primary dept.—Children in Jamaica	10.00
Waterford, Conn.	9.61
Daytona Beach Sabbath school—suffering children in China	17.56
Battle Creek—foreign missions	1.00
Milton Sabbath school—Medical equipment for Dr. Thorngate	13.40
China mission	10.35
Jamaica mission	21.31
	45.06

Anonymous from Germany—China missions	41.66	
K. G. Stillman	61.78	
Transferred from Dr. Thorngate Fund— passage to China	500.00	
Permanent Fund income	472.60	
Denominational Budget—December, 1938, share	587.60	
	<u>\$ 445.54</u>	
Cr.		
Interest	\$ 47.81	
G. D. Hargis—salary	93.75	
Children's allowance	25.00	118.75
W. L. Burdick—salary	112.50	
Rent	25.00	
Supplies	12.49	
Travel expense	15.40	
Clerk	33.34	198.73
Ellis R. Lewis	22.91	
Verney R. Wilson	33.34	
W. L. Davis	22.91	
Robert W. Wing	41.66	
Ralph A. Coon	22.91	
Kay Bee	12.50	
Clifford A. Beebe	16.66	
Chas. W. Thorngate	25.00	
Marion C. Van Horn	16.66	
A. L. Davis	10.00	
Treasurer's expense—clerk	20.00	
Luther W. Crichlow—salary less advance	76.34	
Rent	20.84	
Native workers	39.59	136.77
Luther W. Crichlow—Seventh Day Baptist C. E. Union of New England for native Jamaica workers		6.00
Luther W. Crichlow—gift of First Alfred primary Sabbath school for children in Jamaica		10.00
China payments—H. Eugene Davis— salary	100.00	
Child allowance	12.50	
Grace I. Crandall—salary	41.66	
Anna M. West—salary	41.66	
Rosa W. Palmberg—salary	30.00	
Boys' School	16.66	
Principal Boys' School	33.34	
Incidentals	25.00	300.82
L. R. Conradi, Germany—salary	41.66	
G. Zylstra, Holland—salary for quarter	125.00	
Grace I. Crandall— Gift of Dr. Etta B. Vaughn	2.00	
Gift of Leona E. Hoffman	6.00	
Gift of Plainfield Sabbath school	12.00	
Gift of First Alfred	5.00	
Gift of Daytona Beach Sabbath School	17.56	42.56
Dr. Geo. Thorngate—gift of Milton Sabbath school		13.40
Karl G. Stillman—postage		
insurance 1938	20.30	
Investment supervision fees	41.48	61.78
Transferred to Debt Fund—1% interest saved on notes	8.12	
December share Denom. Budget	89.18	97.30
Cash on hand—The Washington Trust Co., January 1, 1939	—999.59	
	<u>\$ 445.54</u>	

OPEN LETTERS

NO. 1

Dear Editor Van Horn:

Your editorials are fine and stimulating. I have been thinking how God in his infinite wisdom has taxed our incomes one tenth that the kingdom of God on earth may grow in spiritual and material riches. We want a

richer denomination. We want to do more evangelical and mission work. We want a richer nation which will do the Christian thing by the unfortunate. Why are people so blind to the spiritual and material blessings which are possible only when we give God his due? Perhaps the light will dawn on us as we watch atheism spreading over the earth and see our material blessings disappear.

Sincerely,

A Fellow-Christian.

Bridgeton, N. J.,
January 12, 1939.

NO. 2

Dear Mr. Van Horn:

This is just to let you know that I thoroughly enjoyed two recent articles in the Young People's Department of the RECORDER, "Indifference to the Sabbath," and "Sabbath Eve"—by Edward Crandall and Marguerite Carpenter. I just received these two issues from Daddy this morning. He had marked the one by Marguerite Carpenter. I agree almost wholly with both, and am glad to know that others feel the way I do about things.

I would like to see more articles like these appear in the RECORDER.

Sincerely,

Madge B. Conyers.

Salem, W. Va.,
January 16, 1939.

WOMAN'S WORK

WORSHIP PROGRAM FOR FEBRUARY, 1939

BY MRS. T. J. VAN HORN

I can do all things through Christ
which strengtheneth me.

Philippians 4: 13.

The Lord's Prayer.

Hymn (Selected).

Scripture: Luke 5: 1-11.

"BOBBING FOR WHALES"

It was on New Year's day, a year ago, that we sat in a great church and joined in the worship with a congregation gathered from the far corners of the earth. As the voices of the choir and the deep tones of the organ

trembled into silence, the low murmur of the sea could be heard in the near distance.

The pastor began his sermon by making reference to a friend who had just left town for a fishing trip. When asked what he expected to catch, he had laughingly replied, "Oh, I'm going bobbing for whales."

With a twinkle in his eye, the preacher said, "My theme, this morning, is 'Bobbing for Whales.'" Quite seriously he added, "The text is found in the Book of Job—'Canst thou draw out leviathan with a hook?' " Then there followed a sermon that has come back to us, often, during the year.

"Why spend your time and effort, bobbing for minnows? Why not try for bigger things? At least, bait your hook—not for minnows. Try bobbing for whales!"

"True, your string of fish may not include a whale. But you are sure to bring in some fine fish—and you'll have a whale of a good time, too, doing it."

Have we not faced big tasks, this year, and paused to ask ourselves, "Is this too much for us to attempt? Will it be any use to try?" And then would come back the message from this wise pastor who knows so well how to accomplish big things for the kingdom: "Do not be content with bobbing for minnows. Try bobbing for whales."

Like Simon Peter, we, too, may be astonished when, at the Master's word, we "launch out into the deep."

Prayer for faith, for courage, for wisdom, for complete consecration.

EXCERPTS FROM LETTERS

"It was voted that we send \$20 to help place and keep an evangelist on the field. We feel the need of a consecrated worker for our people and wish that we might do more."

"We think it a very urgent and worthy cause and wish we might do more."

"Voted to send \$3 a month toward the salary of the evangelist, to be financed by the Woman's Board. We may be able to increase the monthly contribution later, or to send a special sum. We are interested in the project and hope to do our part for its success."

"It was voted to pay one dollar per month toward the salary of an evangelist on the home field. I wish I might tell you that we would pay many times that amount, but our

society is small. . . . However, we are glad to help this little bit and hope that great good may come from this undertaking. Our society has been very irregular in its meeting the last few years, but at present seems more likely to keep going. We would be glad to be counted with the other societies."

"Voted to promise \$3 per month, with the hope of making the sum \$5 per month, for the services of an evangelist on the home field. We will not let that obligation interfere with our regular United Budget pledge. . . .

"Our society is very much interested in this work, I assure you, and will do the best we can. We will be much interested, too, in knowing who will be selected."

"We thought we could manage to send \$2.50 per month. You know we are few in numbers and we must be very careful what we pledge ourselves to do. We would be very happy if we could do more."

"The women voted to send \$5 from the treasury at once as an earnest of their desire to co-operate. It was further stated in the motion that *when the evangelist is on the field*, they will endeavor to send \$2.50 monthly for his support. Also an impromptu offering was made of \$2.25 more, for the project, and this will be added to the \$5, already mentioned."

"The ladies voted enthusiastically to assist in the special project at the rate of \$5 per month, if possible—and we expect it to be possible. This is to begin when the evangelist is secured and you are ready for it. We might also add that we voted about \$40 to be sent now to the Denominational Budget."

"Regarding their pledge to the fund for keeping an evangelist on the home field, it was voted to send at least \$5 per month and more if contributions for that purpose, during the month, exceed this figure."

"We voted to pay \$30, and it was talked we would pay more if we could. All seemed very interested in the project and willing to help. And they felt that we should put forth an extra effort to help in this great work. We have not reduced the amount to be paid to the Denominational Budget. We sincerely hope this great undertaking may be successful, and if it is, we feel that it will mean a great deal to our denomination."

YOUNG PEOPLE'S WORK

REV. D. BURDETT COON

WHAT REV. D. BURDETT COON MEANT TO THE
YOUNG PEOPLE OF THE BOULDER CHURCH

BY MARY MARGARET HUMMEL

In response to the request of the editor of this page and the request of our pastor, I humbly accept the opportunity of expressing my appreciation of Mr. Coon, and with God's help, I will try to tell what D. Burdett Coon meant to us.

D. Burdett, as we all called him to distinguish between the two Reverend Coons, was one of the trees in God's garden, the world, who provided shelter from the storms of life by reminding us of God's promises.

As D. Burdett stood in the pulpit and quietly told his congregation he must answer the call to Jamaica, he impressed every young person with the importance of following his Master, even into difficult paths if he called.

After their return from the mission field, we rejoiced in having them with us again. Willingly Mr. and Mrs. Coon assisted us in our young people's summer camp. Still there rings in my ears the message D. Burdett brought us from the first chapter of John. His message was the sixteenth verse. "There was a man sent from God whose name was John." He elaborated, saying, "There was a man sent from God whose name was Ralph Coon. There was a man sent from God whose name was Newel. There was a girl sent from God whose name was Barbara Rogers," until he had included everyone in the room.

After summer camp an enthusiastic group of young people gathered at D. Burdett's home for a Bible study once a week. Some young people outside our church became interested and so the group grew.

For the past several years D. Burdett humbly and faithfully served as the Sabbath school superintendent. In this capacity he taught us young people many lessons of which I suppose he was entirely unaware. His regularity and faithfulness had an impression upon us. He was wisely training us for future service by giving us the lesson review and appointing us to committees.

D. Burdett's work is not yet completed. It will continue, because his influence upon us will yet show results, and we in turn hope to influence those younger ones around us

If I were to state the reason we all loved D. Burdett so much I could only repeat this little poem:

"It isn't the size of your house so much,
That matters so much at all,
It's the gentle hand, it's the loving touch,
That maketh it great or small.
The friends who come, in the hour they go,
Who out of your house depart,
Will judge it not by the style you show;
It's all in the size of your heart.
It isn't the size of your head so much,
It isn't the wealth you found,
That will make you happy. It's how you touch
The lives that are all around.
For making money is not hard;
To live life well is an art;
How men love you, how men regard you,
Is all in the size of your heart."

The last Sabbath D. Burdett was at church, he told us he was going to go away, because the high altitude was too much for his heart. I am sure D. Burdett would like to urge each of us young folks to consecrate our lives to Christ, let him at the helm, and would say with William Cullen Bryant:

So live that when thy summons comes to join
The innumerable caravan, that moves
To the pale realms of shade, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at night
Scourged to his dungeon, but sustained and
soothed
By an unflinching trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

"FOOTPRINTS ON THE SANDS OF TIME"

In yester years there was a wise and gracious God who had a field called Time. It was a vast and expansive field, so large that the mind of man could not comprehend it. There were footprints in the field, of course, but they were not distinct. They indicated the jealousy, pride, and craftiness with which the inhabitants of the field followed each other. There seemed to be only purposeless milling about.

The wise God was grieved about these footprints, so he marked off a portion of his field and said, this is the "Promised Land"; he who will take it must be honest and fearless and have the holy purpose of upbuilding all mankind. God published this, his covenant, and waited. Then one day as he walked through his field he was greatly pleased to find there footprints of a fearless manly stride leading straight to the Promised Land. He followed

that track as it traversed the whole length of the land. At each stopping place there was an altar built to him. God was pleased.

For a long time these tracks were in the land. Sometimes they became stealthy and dishonest, but they always led back to one of the altars and became straight again. But one day God was greatly grieved to find them filled with fear; and he was surprised, too, because they led out of the Promised Land. And so it was for a long, long time that God was lonely, because the only tracks in the land showed that greed and other worldliness prevailed.

God walked his fields in sorrow and with bowed head. But he was hopeful for he again put up the sign by the Promised Land. Then one day God came across another set of footprints much like those he had seen before. These also led straight toward the Promised Land. There was something strange about these footprints. There were other tracks, too, that seemed to be following. These were faltering and uncertain. But they, with all their milling about, could not obliterate those steadfast footprints that led them. These great footprints led right up to the land of promise and there they ceased, but their leadership had been so true and understanding that the great crowd of tracks also had become true and steadfast and they marched in and took the land. Oh, how God was pleased!

The footprints never left the Promised Land after that for ages. After a while, though, they seemed to lose their purpose and began to wander aimlessly about, but each time this happened, great strong footprints in a manly righteous stride would lead them back to the altars. God began to have hopes, but they were doomed to fall for there came a time when there did not appear these steadfast leading footprints to guide the others aright.

God was grieved and saddened until one day as he walked in the Promised Land he discovered quite by accident a path made by tiny footprints. The path was straight and the tiny footprints very distinct. Like the other path, God had seen before, there were many other tracks that followed. These were uncertain, hesitant, and deviating but they in no wise could obliterate those tiny footprints or hide the straightness of their path.

God followed that path up and down. The footprints grew rapidly and their stride became masterly and never altered from their

course. As their leadership was recognized there were a certain few sets of tracks that began to follow closely in the path.

But one day God was startled to find the end of those masterly footprints. The path led straight but it was trackless. Was his hope to sink again? But no; soon there appeared a number of tracks in the path. God studied them closely and he read in them the courage and purpose and spirit of the footprints they left behind. God was overjoyed. There was then yet hope for his field of Time. These new tracks led out from the Promised Land—out into new fields. What a land of promise it was! For from it came hope for all lands and all time.

But that hope still hangs in a balance. The paths are all plain but all too many of them have no footprints in them. The hope for God's fields hangs on the contagiousness of the steadfast courage, spirit, and purpose in the footprints that appear on the paths; and whether they send out more footprints when they cease to go.

Will your footprints and mine appear on the path? Will some other find the path we laid, and carry on? Are we marching steadfastly onward or just marking time?

Lives of great men all remind us
We can make our lives sublime;
And, departing, leave behind us
Footprints on the sands of time—

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

—Longfellow.

M. C. V. H.

FORTY-FOUR THOUSAND THUNDERSTORMS

Did you know that throughout the world there are about sixteen million thunderstorms a year? That makes an average of about forty-four thousand thunderstorms for each day of the year.

At any moment of the day there are about eighteen thousand storms in progress throughout the world. These storms are estimated to be giving at least three hundred thousand lightning flashes an hour—one hundred each second, according to a report by the Air Ministry Meteorological Office.

The most thundery region of the earth is Java, an island in the East Indies. As to be

expected, the arctic and antarctic regions are places where thunder is seldom or never heard. The observers at some of the stations in tropical regions hear distant thunder so much that they no longer notice it.

Observations of thunderstorms are being made continually from more than three thousand stations specially equipped with instruments for this purpose.—*Pearl Brown Brands, Young People's Weekly.*

LETTER TO THE EDITOR

NO. 6

Fifty years, or even less, ago these islands (Hawaiian Islands) were shown in the geographies as the Sandwich Islands. Just why, at this moment, I do not know; perhaps because being nearly midway between Asia and North America they might seem to be sandwiched in between the two continents. As to sandwiches, on a trip about Oahu Island the forest ranger stopped at a wayside stand and we bought ham sandwiches. The meat in these sandwiches was about one eighth of an inch thick, very different from the almost transparent pieces a person finds in ham sandwiches on the U. S. mainland. Mr. E. E. Tillett, head of the CCC for the islands, took me to Wapaiwa CCC camp, some thirty miles from Honolulu, where I gave a lecture illustrated by colored slides. Twenty-one nationalities were represented in the 165 boys, and all understood the American language readily.

The forty-one sugar companies working in the islands and the pineapple companies are the financial life blood of the territory. The Hawaiian Sugar Planters' Association, made up of thirty-nine of the forty-one companies, is very much interested in preventing soil erosion from wind and rain, and is instrumental in planting windbreaks and trees that hold the soil from washing. Varieties of the ficus (banyans and others) are great soil binders. Roots are sent down from the stems and limbs of the trees into the soil, and finally a very close network of roots is made on top of the soil, and soil washing is reduced to the minimum. An arboretum of trees and shrubs, mainly from all parts of the tropical world, is proving what kinds of trees are of value on the islands for the different purposes. Other tree planting has been done by the Territorial Forest Department. Besides the eucalyptus, Australian pine, and mesquite, a prickly pear

cactus, introduced years ago by an army captain, has spread rapidly over the drier situations.

Overgrazing by cattle, goats, pigs, and sheep has caused much erosion, just as has occurred in central and west Texas, and other western states. This overgrazing has done serious damage in the forests. Hunting and special drives are helping to reduce these wild herds.

Too bad to bring in any sour notes about this truly beautiful, delightful land, but man has been destructive here just as in the states of the mainland, not by fire, but by improper timber cutting, by overgrazing, and by wrong methods of cultivation.

H. N. Wheeler.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

Our Uncle Carl Maxson in Salem, W. Va., asked us kids to write to the SABBATH RECORDER so he could read our letters.

I couldn't go to Sabbath school this morning because I had a cold and the wind is blowing too hard to go outdoors.

This is my second time to write to the SABBATH RECORDER. I am eleven years old and in the sixth grade. I like my teacher who is Miss Frankie Test.

I heard that you wanted some stories for the Children's Page so I will write one. Here is the story.

THE FAMILY PET

One night when I came home from school my mother met me on the front porch and said, "Do you know what? Horse ate up your little sister." I was so mad, so mad I could kill Horse. But I couldn't kill Horse. Horse was the family pet.

The next night when I came home from school I met my mother on the front porch and she said, "Do you know what?" I said, "No, what?" "Horse ate up your Daddy." I was so mad, so mad I could kill Horse. But I couldn't kill Horse. Horse was the family pet.

The next night when I came home from school my mother did not meet me on the front porch. She wasn't anywhere. Do you know what? Horse ate her all up. I was so mad, so mad I could kill Horse. But I

couldn't kill Horse. Horse was the family pet. The family was all wrapped up in Horse.

Doris Jean Ratliff.

Gentry, Ark.,

January 10, 1939.

Dear Doris:

I sincerely hope you are all over your cold by this time so that you can be back in school and also be ready for all sorts of good times. I'm very glad you took advantage of this spare time to write again for the SABBATH RECORDER.

Your story is well written and shows you have a very good story writing imagination, but it's so startling that I'm going to add another ending to it. Do you know what? Mother made a cookie to represent each member of the family, but no one got a chance to even get a bite of those extra fine cookies because Horse, the family pet, ate them all up, one at a time. Of course you could not punish him, since being the family pet he had been rather spoiled by the family. How do you like that ending? Or can you write a better one?

Your loving friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I want to tell you about my little brother's dog. His name is Tippie. My little brother wants to give him away because he is so mean. But he isn't so mean now, so I guess he will keep him.

This is my first letter to you and I don't know much to say, so I will stop now and write again some time.

Your new friend,

Bobby Ratliff.

Gentry, Ark.,

January 10, 1939.

Dear Bobby:

I am so glad you, too, have begun to write for the SABBATH RECORDER, and here's hoping that both you and Doris will write often.

I was pleased to hear about your little brother's dog Tippie. I hope he will become such a well behaved dog that he will remain "the family pet" as long as he lives. Don't you? I am especially interested in dogs for, do you know what? Little Joyce's father brought her a little black cocker spaniel puppy this morning. At first she was a little bit afraid of him, but when he showed her that he didn't want to scratch or bite her but only

to lick her hand, she held him on her lap and stroked him, oh, so softly. If he remains a well behaved dog and she is gentle and kind in her treatment of him, I'm pretty sure they'll be good comrades. A good dog makes a fine companion, don't you think so, especially for a boy? But of course we must be kind and considerate of our dogs; must be really their friends if we expect them to be friendly to us.

Lovingly your friend,

Mizpah S. Greene.

IN MEMORIAM — ANNA L. MACKEY

"Every noble life leaves the fibre of it interwoven forever in the work of the world." These words of Ruskin look up at me from the Friends' Calendar on the desk. The noble life of Anna L. Mackey went into the enrichment of the work of the world on January second, 1939. Miss Mackey has been the devoted, efficient assistant to the treasurers of the American Sabbath Tract Society for more than twenty years. As far as actual identification with us as Seventh Day Baptists is concerned she was not one of our people. She was a faithful member of the First Baptist Church in our city. But through all the years—first in the office of Frank J. Hubbard, treasurer of the Tract Society and of the Memorial Board, and later in the office of William M. Stillman, president of the Memorial Board—she became interested in and familiar to an unusual degree, with the work of our denomination, with its needs and activities, and with the personnel of its membership. She sorrowed with us in our difficulties and rejoiced with us in our successes. Her attitude was always a personal one in connection with our affairs. I remember how often she would say, in regard to certain conditions as they would arise, "Now what are we going to do about it?" Her thoughtful and constructive advice always had at heart the welfare of our denomination as a whole. While we shall miss her wholesome, constructive, helpful interest in our affairs, we shall also deeply miss her genial, attractive personality, and her sunny disposition which was equal even to granting her patience in suffering. So many of our beloved saints whose lives have made an impress on our own have gone within the year to become a part of that host of the faithful, and whom we shall meet in time if we shall have proved ourselves, that I would

like to use here some verses of one of our lovely hymns, whose words are by Rev. William P. Merrill, and seem to express our feeling about it all:

"Not alone for mighty empire,
Stretching far o'er land and sea,
Not alone for bounteous harvests,
Lift we up our hearts to Thee.
Standing in the living present,
Memory and hope between,
Lord, we would with deep thanksgiving
Praise Thee most for things unseen.

"For the armies of the faithful
Lives that passed and left no name,
For the glory that illumines
Patriot lives of death-less fame,
For our prophets and apostles,
Loyal to the living word,
For all heroes of the spirit,
Give we thanks to Thee, O Lord."

Ethel T. Stillman.

OUR PULPIT

THE GOOD NEWS

BY REV. S. S. POWELL

(Professor of Greek and Hebrew, School of Theology,
Alfred University)

The gospel is the good news, the best ever heard over land or sea. There was a song in the air, a mother's deep prayer, and a Babe's low cry. The incarnate God had come to dwell with men, never to be dissevered from his redeemed, Immanuel, God with us. He is the Lion of Judah and breaks every chain and gives to us the victory again and again. His words are healing. He opens prison doors. He pours the light of truth into hearts that love him, of such who are attentive to his words.

Whosoever believes, with absolutely no limitation, shall have eternal life. The abyss of God's love is the source of his mercy. The mission of Jesus is not now to condemn men, although we know that he is coming to be our Judge. Men are condemned already by their sin. His mission is to take away their sin, to give peace and life to men.

The time has now fully come when many of the promises of the kingdom are fulfilled. Faith is the steadfastness of the soul. Faith, so based, knows nothing, cares nothing, trusts all. All that the gospel is, is the gift of God, the full satisfaction for human need. God's salvation is a well of living water springing up and overflowing. Without ceasing, it follows our footsteps through life.

Water carriers in eastern cities cry out in the streets: "The gift of God, the gift of God!" Mohammed, the founder of a false religion in a dry and thirsty land, said, "Dig a well and give water to the thirsty." In true Christianity the wells have been long ago provided and the prophets have said, "With joy shall ye draw water from the wells of salvation."

Faith is the vestibule of the fair and beautiful Temple of God, out-rivaling the far-famed Taj Mahal, which has been called the most beautiful building in the world. Such faith must not be merely credulity. It satisfies our intellectual powers, fires our imagination, and bids us welcome into a whispering gallery more wonderful than that of the Taj on the banks of the Jumna in India. The visitor when he takes the correct position in that far-famed building may utter the merest whispers, may hear them increase in tones that are almost divine, which seem to be borne upwards by angels. So it is with the weakest saints. God loves to hear the prayers of his people and he makes them beautiful when they come up before him. The weakest of us can pray.

Faith is not blind. It is enlightening, ministering to our greatest needs. Without it we cannot be truly happy, content, or ambitious in the right sense. It gives to us inspiration, courage, and success, enabling us to realize our best ideals, and to see some of our fairest dreams come true.

Persevere and be content and we shall find that God keeps his promises beyond all that we can ask or think.

DENOMINATIONAL "HOOK-UP"

MILTON, WIS.

In reviewing the work of the church for 1938 the pastor would like to acknowledge the co-operation of the entire church membership. . . . Guest speakers at the morning services have been: Rev. Hal Norton, Rev. Leslie O. Greene, Mrs. William M. Stillman, Rev. H. Eugene Davis, Dr. Rosa Palmborg, Rev. O. W. Babcock, Rev. E. E. Beattie, Rev. Grant V. Clark, Rev. A. E. Edwards. . . . During the pastor's absence in the summer, the pulpit committee of the Advisory Board, Dr. Lester M. Babcock, and the prayer-meeting committee of the Brotherhood, Mr. George O. Sayre, made arrangements for the services. Outside of the regular church appointments the pastor has spoken forty-two times. Seven funeral

services have been conducted and four marriage ceremonies performed.

On April 15, the pastor baptized Keith and Kenneth Maxson, Wayne Hull, Priscilla Heinig, and Phyllis Crandall. At the same time William Burdick, Jr., and Allison Burdick, Jr., were baptized by Rev. W. D. Burdick. Sabbath morning, April 16, we received into the membership of the church: Keith and Kenneth Maxson, Wayne Hull, Priscilla Heinig, William Burdick, Jr., Rev. and Mrs. W. D. Burdick, Marjorie Burdick, Mrs. Irene Hulett, Professor and Mrs. Milton Van Horn, Mrs. Theron Ochs, Mrs. Paul Van Horn, Mrs. Kenneth Babcock, Miss Rachel Salisbury, and Miss Floreen Deland.

Your pastor supervised the publication and distribution of the "Annual Bulletin" and the distribution of the "Fellowship of Prayer," supervised the Vacation Religious Day School, served as superintendent of the Intermediate Society of Christian Endeavor, served as a member of the Sabbath School Board and as its representative on the Commission of the General Conference, served as vice-president of the Board of Trustees of Milton College and as chairman of the trustee committee on Scholarships and Student Accounts, served as a committee chairman in the Milton Civic Club, and is serving as president of the Parent-Teachers' Association. As one of your representatives he attended the meetings of the Northwestern Association and the General Conference. He has maintained membership in the Rock County Ministers Association and the Emerson Club.

Splendid work by all auxiliary organizations has been done. . . . Record attendance, financial support with reduction of indebtedness record a fine church loyalty. The work of the pastor has been pleasant, and the kindnesses and favors of the church appreciated. — (Résumé with extracts from Pastor's Annual Report.)

Receptions and "open house" were marked features of two recent golden wedding celebrations in Milton: Mr. and Mrs. William Harvey Crandall, January 10; and Mr. and Mrs. George Boss, January 22. Both couples, well known in business, religious, and social circles, were remembered by their many relatives, friends, and neighbors.—(Information from local papers.)

NORTH LOUP, NEB.

The pulpit has been equipped with a new reading light, which is of great service to the pastor.

The first all church social for the year was held Sunday night, and was a splendid success. A large number were present, many more than the committee in charge had prepared for. The birthday table was decorated with figures of Father Time, and the little New Year, and gay napkins. The white birthday cake centered the table. The tables were graced with frosted evergreen in containers. There was a great abundance of food. The program was in charge of Mrs. Edw. Christensen and was pleasing and varied. In addition to the musical numbers, Geo. Clement made a chalk drawing of a beautiful scene. After this, games were played, directed by Mr. and Mrs. Kenneth Barber. The gentlemen demonstrated their ability to thread needles, and the ladies showed how to pound nails. Other games were also enjoyed.—*North Loup Loyalist.*

NOTICE

Mail for Dr. George Thorngate may be sent care of the Hamburg-American Line, Southampton, England, until February 1, 1939. Thereafter letters posted before February 12 will reach him S. S. Potsdam, care of North German Lloyd Line, at Hamburg, Germany, or at Rotterdam, The Netherlands.

Also mail posted before March 1, addressed to 23 Route de Zikawei, Shanghai, China, will be in Shanghai when he arrives.

THE GUTENBERG BIBLE

If there had been no Johannes Gutenberg, few of us, perhaps, would own a Bible today. There would be no newspapers, no magazines, no popular authors to give us entertainment and food for thought.

For Johannes Gutenberg is the one man to whom all credit is due for the invention of movable type. His was the first modern printing press, and though many improvements have been made, the same basic principles he used are in use today.

Visualize, if you can, that first printed Bible. A crude, amateurish affair? Not in the least! Gutenberg realized that his greatest competition would be the beautiful hand-wrought editions made with infinite care by monks and

others who had perfected the art of hand lettering to a remarkable degree. He must match or surpass these works of art.

And he did!

It is difficult to imagine the obstacles Gutenberg had to overcome. Each type letter had to be cut by hand and matched to fit the next so that spacing would be even. Casting the letters in lead was a delicate, heartbreaking task. There were no chases or locks to hold the lines of type in place . . . nothing to prevent the sides of each page from bulging out. Yet Gutenberg's Bible was a masterly piece of work. It was amazingly accurate and clear, each page precisely as it should be.

The first printed Bible came from that crude, wooden printing press in 1455. How many were printed in that first edition is not known exactly, but only forty-five of them exist today as evidence of their creator's art. And these are collector's items of untold value.

Gutenberg lived almost five hundred years ago. Since his time, millions of Bibles have been printed in hundreds of languages. The manner in which these Bibles are brought to life today is almost as amazing as the history of the Bible itself.—*Biography of the Bible.*

A TOWN WHERE NO ONE WOULD WANT TO LIVE

The town without a church—what a lonesome spot it would be! Few would want to live there—still fewer would dare to bring up a family in a place where the spiritual side of life was so completely neglected.

Mankind cannot be content without some means of expressing the religious impulse and anything which develops and deepens this impulse is a priceless contribution to the progress of the church.

Thoughtful observers agree that the value of the church press is beyond estimate. By loyally supporting the church paper of your choice, you are in effect aiding the church itself—and thus encouraging the spread of the finest aspirations and impulses known to man.—*Associated Church Press.*

"Faint not thou, what e'er thy burden be,
But bear it bravely, even to Calvary."

"Be a live wire and you won't get stepped on."

"Hour glasses are small in the middle to show the waste of time."

OBITUARY

EVERY.—Harold, son of Abel and Mary Crandall Avery, was born at South Brookfield, N. Y., October 20, 1881, and died at his home in Brookfield, December 31, 1938.

He was married in 1902 to Mary Hobin, and two children were born to them: Elizabeth, a teacher at Valley Stream, L. I., and Robert of Brookfield. In evangelistic meetings conducted by the pastors of the Central Association, he was converted June 6, 1930, and joined the Second Brookfield Seventh Day Baptist Church. He leaves his wife, the two children, and a sister, Mrs. Wayne Wightman of Waterville, N. Y.

Funeral services were held at the home Tuesday afternoon, January 3, conducted by his pastor, Rev. H. L. Polan, and burial was made in the Brookfield cemetery. H. L. P.

BRANCH.—Rev. Lemuel J., son of Erastus and Sophia Branch, was born in Van Buren County, Mich., April 13, 1850, and died at Lansing, Mich., January 1, 1939.

In 1870 he was married to Sarepta Kelley, who passed away in 1920. Elder Branch was again married in 1923 to Mrs. Elizabeth Nickless, who died in 1936. Since then he has made his home with an adopted son. The deceased was the oldest of six brothers, who all grew to manhood in White Cloud; they were Rev. John C., Rev. Mortimer A., and Charles R., all deceased; also Adelbert and Erastus G., who with many other relatives remain to mourn his going.

Farewell services were held in the White Cloud Seventh Day Baptist church, with Pastor R. J. Severance officiating. Interment was in Prospect Hill Cemetery. R. J. S.

ROOD.—Virginia Saxton Rood, daughter of Samuel Ray and Phoebe Clarke Saxton, was born in Scioto Township, near Columbus, Ohio, December 17, 1847, and died at her home in Milton, December 30, 1938.

When she was five years old, her family moved to Berlin, Wis., where she received her schooling. She was married March 21, 1869, to George Burrell Rood, upon his return from three years' service in the Union Army. A year later they moved to Dakota, Wis., and subsequently joined the group that traveled westward, settling at North Loup, Neb. In 1901, they moved to Milton, in order to give their children the privileges of college. Here Deacon Rood died in July of 1915.

In her early teens, Virginia joined the Berlin Church, then transferred her membership to North Loup, and finally to Milton.

Three children survive: Ray, of Riverside, Calif.; Mrs. Jay Van Horn, Edinburg, Tex.; and Mrs. D. N. Inglis. There are six grandchildren, eight great-grandchildren, and five half-sisters: Mrs. Rollo Severance, Mrs. Maggie Thomas, Mrs. Lena Taylor, Mrs. Jessie Langworthy, and Mrs. Lily Ingersoll.

Funeral services were conducted by Pastor Carroll L. Hill. Interment in Milton cemetery. C. L. H.

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LINCOLN'S GETTYSBURG ADDRESS

Four score and seven years ago our fathers brought forth upon this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived, and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives, that that nation might live. It is altogether fitting and proper that we should do this. But, in a larger sense, we cannot dedicate—we cannot consecrate—we cannot hallow—this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note, nor long remember, what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here, have, thus far, so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they here gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth.