

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.

# The Sabbath Recorder

Vol. 126

FEBRUARY 6, 1939

No. 6

## 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.

# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

Vol. 126, No. 6

Whole No. 4,810

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

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.

Mrs. Okey W. Davis

Marion C. Van Horn

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

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

Terms of Subscription

Per Year .....\$2.50

Six Months ..... 1.25

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

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

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

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

"Surrendered Possessions" The Reverend H. Eugene Davis who is embarking upon his "new assignment" of raising the balance of the United Budget before Conference, suggests that we have a corner in the RECORDER entitled "Surrendered Possessions" or "Spiritual Giving." With him we believe it would encourage many and stimulate others to give joyously, cheerfully, and adequately, if Seventh Day Baptists would send in their experiences in giving unto the Lord. Doctor Davis has the conviction that we must realize we are in "partnership with God with our possessions as much as with prayer. In fact, it will make our prayer life become alive." So, will the readers of this editorial kindly send in "stories"—as givers, tithers, systematic givers? Tell us the joy of it and what it does to you. "People are impressed," writes Brother Davis, "with anything that makes life more worth living and changes defeat to victory. I believe spiritual giving will do just that."

We believe this to be true. We have proved it in our own lives, and find that tithing not only is a joy and pleasure, but that we are helped to make the remaining nine tenths cover our needs. Besides, our hearts are further open to respond to calls from the part

we have been wont to call our own. After all, it all belongs to the Lord, and we are his stewards.

We shall be happy to accord a corner somewhere in the RECORDER for "Surrendered Possessions"—every week for the next thirty weeks, if our folks will write for it. Make the "story" or experience brief, write plainly on one side of the paper, mark it "Surrendered Possessions," and mail to the SABBATH RECORDER. Name should be signed. Anonymous contributions cannot be used, but if necessary the name can be withheld in publication.

Is the Meeting Done? The Preaching Missions on college campuses have been largely attended, and all are happy that they were. Stimulating and challenging messages were delivered and helpful conferences held. We are sure that good has been accomplished. But is the bigness of a meeting enough? Is its size, merely, self-justification? The writer believes in revival meetings, strong evangelistic efforts—but he has seen many a largely-attended meeting from which little seemed to result when the last benediction had been said. We would hasten to add, we do not believe it the fault of the preaching or of the meeting itself. The trouble may be discovered in the implication of a story told of a little girl who had just returned from some kind of church gathering. A gentleman who had not attended accosted her, "I see you are back from the meeting. Is it all done?" To which she replied, "No, sir; I think maybe it's all said; but it's still got to be done." People may attend, in large crowds, some campaign meeting, may feel good under the inspiration of the address, or be fired by the harangue—but they go away and do nothing about it.

Our preacher warms up and tells us what to do. We compliment him and go home to forget or refuse, or in some way fail to do the things pointed out. We hear at Conference the plans of work of the boards and societies, have been convinced they are worthy plans; in fact, we vote to approve as members and as representatives of our churches. We feel we have been benefited and blessed by the meeting. But we go home; our feelings evaporate and we do not work out in our own church the ways and means of accomplishing the work planned. "I think maybe it's all said; but it's still got to be done." Revival meetings in some places used to be called "protracted

meetings." Perhaps the trouble was not with the zealous evangelism, but that the efforts were not protracted beyond the meeting time and meeting house. Really, the real work precedes and follows the meetings—"It's still got to be done."

Historical Society: We do not always appreciate the valuable service rendered by our friends and contemporaries. We may be too far from the center of their activities, or too near; we may be prejudiced or shortsighted. The crowd at Gettysburg did not sense the greatness and value of Lincoln's address. The papers were silent about it, and no little contempt and sarcasm were leveled at the President. People had their minds pitched to some other tune and failed to appreciate what time and events have approved as important and far-reaching.

Here at the Seventh Day Baptist Building is being carried forward a work of far-reaching importance to us as a people—whether we realize it or not. During the past third of a century, or longer, Dr. Corliss F. Randolph and others have been collecting material of vital significance. Housed for some years on the third floor of the building, largely unclassified—just stored—the material is now being put in shape, classified, indexed, and made available by Doctor Randolph and Miss Evalois St. John, his able assistant. Much that makes the material valuable has been a matter in the mind of President Randolph. This is being realized now by his untiring efforts and almost undivided attention and industry. Some day it will all be more greatly appreciated than it is now. More and more people are coming to understand the value of the work done and to see its possibilities.

The other day a "tea" was served in the Historical Rooms, and folks were invited to see the "Sache Library" display, which all enjoyed. The writer was particularly interested in old church records filed in the fire-proof vault. Here is a fine leather-bound copy of the records of the Piscataway Church; also records of Milton, Wis.; and Dakota, Rock River, Utica, Berlin, Marquette, Coloma, and Rock House Prairie churches, Wis. (extinct). But those churches played a distinct part in our history, and their influence today is still felt; for example, the North Loup Church carries on for the old Dakota, Wis., Church. But our point is, here is a safe depository for the invaluable records of churches. What would

we not give for the earlier records of the Mill Yard Church? Why not send your records here for safe keeping?

But there is also a real service being rendered our contemporaries by the Seventh Day Baptist Historical Society. President Randolph tells us that since last mid-summer the Historical Society has had a rather extensive correspondence with the Federal Historical Records Survey of the WPA—Division of Church Archives. This correspondence has included the General Conference, the Eastern Association, the churches of New England and of New Jersey. This has also included numerous calls from the members of the survey. Then some two weeks' time was given by President Randolph to a revision of our denominational statistics for the Federal Census Bureau. Many other calls come from non-Seventh Day Baptist sources, aside from calls for assistance from people of our own denomination. Information is gladly given to all these calls as far as the society's resources permit. A delegation of school men of north Jersey was received by the President in the Historical Rooms a short time ago.

In these various ways and manners information concerning Seventh Day Baptists, their beliefs, history, and activities, past and present, is being disseminated, and their influence extended. So, "believe it or not," the Seventh Day Baptist Historical Society is a real evangelist of the Christian message and Sabbath truth.

Items of Interest Rev. W. Blair Roberts, Protestant Episcopal Bishop of South Dakota, who has spent nearly thirty years at work among the Indians, according to Religious News Service, gives as his opinion that the Sioux Indians give more for religious activity in proportion to their means than any other church goes. "Formerly the Sioux nation was one of the fiercest and most warlike people in the world. Now every one of them has been Christianized," he said. "The descendants of the warriors who wiped out Custer's cavalry have become peaceful and peace-loving farmers. Some eleven thousand of the twenty-five thousand Sioux are members of the Protestant Episcopal Church, and give more to the church in proportion to their means than any other people I know. A few years ago when drouth and grasshoppers virtually ruined the farmer, many people wanted to withdraw from the South Dakota mission field. But our

Sioux held a mass-meeting, increasing their giving by fifty per cent despite their precarious economic condition. They even adopted a slogan, 'Move Forward.' "

"Senator Norris Sheppard, who stands by the cause of temperance as valiantly as ever Sam Houston and his fellow Texans stood by their cause on the field of San Jacinto, and who has been around the Nation's Capital so long that he seems to belong to it as much as the Washington Monument, early in the session (of the present Congress) renewed his warfare against rum," says *The National Methodist Press*. "He introduced two joint resolutions, one providing an amendment to the Constitution providing for immediate establishment of nation-wide prohibition, and another empowering Congress to deal with the liquor question from term to term as it deems best. Senator Johnson of Colorado has introduced a bill to amend the Communications Act of 1934 to prohibit the advertising of alcoholic beverages by radio. Senator Capper, a dry stalwart, whose state has been invaded by the enemy, in commenting upon a bill which he introduced on January 12 'to prohibit the transportation in interstate commerce of advertisements of alcoholic beverages,' declared: 'I introduce this bill because I do not believe the people of this nation, except those with a financial interest in the liquor traffic, want the Federal Government to follow a policy which tends to increase the consumption of intoxicating beverages. I believe further that the Federal Government owes it to the people, and particularly in those states which are dry, to discourage the consumption of alcoholic beverages.' "—But the Federal Government also has "a financial interest in the liquor traffic."—*Methodist Protestant Recorder*.

New York.—February 19-26 has been set aside for the annual observance of Brotherhood Week, it was announced here by Dr. Everett R. Clinchy, director of the National Conference of Christians and Jews, under whose auspices the observance will be held.

Doctor Clinchy said the theme of this year's observance will be, "Democracy and Freedom," pointing out that Brotherhood Week occurs within the period which President Roosevelt has designated for commemoration of the one hundred fiftieth anniversary of the signing and the ratification of the Constitution.

A message sent by the organization to Protestant, Catholic, and Jewish leaders throughout the country urges that Brotherhood Week be devoted to "a new study of the Bill of Rights and its implications for a free America." In suggesting an emphasis upon the principles of democracy in this year's observance, the message says:

"Since the liberties guaranteed to every citizen in the United States by the Constitution are being decried and the very principles upon which democracy is founded are flouted and despised in many parts of the world today, there is urgent need for clear thinking and vigorous action on the part of those who believe in democracy and want to maintain it for themselves and their children. We need to think through afresh some of the things we have long taken for granted. We need a new appreciation of the value of privileges which we have accepted thoughtlessly as our inherent rights.

"Moreover, we need to face the fact that the threats directed against human liberties menace, not Jews merely, nor Jews and Catholics, but Protestants, Catholics, and Jews. Here all groups have a common cause and must stand together."

—*Religious News Service*.

Recently Haile Selassie announced that his son, Prince Asrati, who is fifteen years old, was entering the academic department of the Bible College at Swansea, England, in order to begin his training in preparation for life service as a Christian missionary. How much better that will be than the uncertain throne that his father was forced to abdicate! The service of Christ is the greatest, highest calling of all!—*Bible Advocate*.

February 12 is set apart as Race Relations Day. For us, observance will fall on the eleventh. A call to the churches of America for its observance has been issued by the Department of Race Relations of the Federal Council of the Churches of Christ in America. Former president of the council, Dr. Edgar DeWitt Jones, issued the call urging that every church in the land make this a day "set apart." "The world appears to be drunk with fear and hate," Doctor Jones declares, "crazed with desire to persecute and crush racial minorities. The time has fully come to mobilize the spiritual resources of America in behalf of the suffering, the sorrowful, and the long-wronged.

With vigorous denunciation of race hatred, the schools, homes, and pulpits of our country are called to guard against the sinister invasion of a spirit alien to the mind of Christ.

"May it be known that hatred, prejudice, and foolish pride of race are sins against God. The venom of racial hate has but one antidote—the love that is as broad as the needs of mankind, and as high as the noblest standards of the glorious company of apostles, priests, and prophets of all ages." All leadership is urged to "exalt, as never before, love, mercy, justice, and good will."

New York.—The World's Student Christian Federation has designated February 19 as a "Universal Day of Prayer for Students," it was announced at American headquarters here.

The call to prayer points out that "many student Christian movements today are in serious difficulties. The German movement has been forced to disband; the Czechoslovakian movement has entered into a national tragedy; the Chinese movement is passing through the experience of savage warfare; and of still others it may be said that they 'know not what a day may bring forth.' "

R. N. S.

## MISSIONS

### HOW CAN WE KNOW?

We are conscious that we ought to love God. Our hearts tell us this and the Word teaches us that we should love him above all others. Knowing this, many people are troubled because they fear they do not love him.

How can we know that we love God? There is more than one test. Some years past a keen business man, giving his testimony in prayer meeting, said he many times questioned whether he loved God and had been troubled on account of his doubts. He said God did not stir the emotions in him that some others did. He settled the question, he said, by asking himself, whether he would obey God in preference to all others. Upon thinking the matter over, he concluded that he would and, therefore, he was sure that he loved him more than anyone else. This is in accord with Christ's saying, "If ye love me, keep my commandments."

In the Sabbath school lesson for January 28, we find another test. Christ asked Peter three times if he loved him, and following every answer Peter gave, Christ replied, "Feed my lambs," serve your fellow men. There is no better test of our love for God than our service to others. It is not enough to serve a few. Real love for God prompts that we help all whom it is possible to reach, no matter how they treat us. A refusal or neglect to do this is proof that we do not love God as we should.

In his missionary program God through Christ is calling all who profess his name to feed his sheep—to bring to others the best in life and that without which they perish. Our missionary passions and efforts are tests of our love for God.

### HOME MISSIONS AN OPPORTUNITY

BY REV. TREVAH R. SUTTON

(Pastor of the Piscataway Church, New Market, N. J.)

Before I enter into a discussion on this subject let me state that I am a strong believer in foreign missions. I am glad that Seventh Day Baptists have mission stations in other lands, and I would deeply regret discontinuing any of the work now being done. But I also believe in home missions and believe we are neglecting a responsibility and opportunity.

I believe we face a crisis in the United States. We have, on the one hand, a rise of pagan forces which include Atheistic Communism, Facism, ideas of a Totalitarian State, and a materialistic-compromising religion, which give rise to hate, force, crime, immorality, persecutions, injustice, and other evils. On the other hand, we have an evangelic Christian Church which offers to the world Jesus Christ, through whom man can have a new birth and become a new creature, thereby establishing love, justice, peace, liberty, and morality. Which will it be? A strong, active missionary effort can save America for Christ.

We have in the United States well established churches upon which rests much of this responsibility; but behind these churches must come a stronger co-operation of the membership. However, there are many churches where people are eager for the gospel and where opportunities are good, that face the handicap of financial burdens. These churches are usually small and made up of people with small incomes. Some of these churches serve as the only church in the community and could

be of great influence if there were some leadership from experienced pastors. What is true in general is likewise true among Seventh Day Baptists. Does not this place a responsibility upon the rest of us? If we would co-operate, small churches could not only be saved from extinction but also might be developed into growing congregations.

A missionary-evangelist on the home field is a much needed person. This should be a definite part of our denominational program and share in the United Budget. Such a worker could assist the smaller churches in programs of evangelism, wherever and whenever desired. Such an agent could reach other groups of interested peoples and the scattered individuals throughout the country. He could help many pastors, especially those just beginning, on fields of labor remote from contacts with other pastors.

We need not limit ourselves to thinking that missionary activity is only on some special mission field or with the work of a traveling evangelist. Every Christian can to some extent be a missionary. As far as possible he should help support local and denominational budgets. But that is not all, for there is something which each one can do in helping win people to Christ and in helping each other strengthen Christian character. If there is some task which the church may have us do, as a follower of Christ we should willingly and cheerfully perform that task to the best of our ability, whether the task is large or small. If there is no official task offered us, we can always be personal workers, both within and outside the church itself.

Among various ways in which Christians may be missionaries, there is a very important opportunity in which homes may serve Christ. In the first place, the home can be a mission station, for it is there the child can best be trained. The home in co-operation with the church and its activities is an important unit for evangelism, whether on a foreign field or in America. The home, likewise, co-operating with the church, is a training school for mission work. The child and youth can be trained to be workers and not believers only, thereby preparing for active Christian service.

Thus today, as the world faces so many problems, the Christian Church has a great opportunity in giving out spiritual food to a hungry world. While we ought to do all we can in other lands, we also ought to help evangelize America. Whether it is helping

struggling churches, or placing an evangelist upon the home field, or the work in the local church co-operating with the homes, or by personal work, there is some place for every Christian. No Christian should be content merely to sit by and let others do missionary work, or merely let our money work for us. May every Seventh Day Baptist be actively working out the missionary command of our Lord Jesus Christ.

**A JAPANESE CHRISTIAN WITNESSES**

"Some weeks ago I witnessed a never-to-be-forgotten scene when a slender, refined-looking Japanese professor stood before a full house audience who thronged there to hear his lecture on 'The Christian Idea of Righteousness.' Facing him in the front row, there were seated some twenty secret service men, ready to jump at him if he let slip one unpatriotic word or uttered a sentiment against the national unity movement. 'Oh, Holy Spirit,' he prayed aloud before his lecture, 'stand beside me and give me power to be thy witness. Amen.' He knew he would not have freedom of speech. But again and again he appealed fervently, saying, 'You who are not Christians, I plead with you to be unresentful, faithful, and loyal till the end.' He was calm, self-possessed, dignified, but meek and unresentful. One could see the flower of Bushido baptized into a Japanese Christian gentleman. Nobody could lay hold upon him at that time. Later, however, the pressure was brought upon him very strongly because of his Christian views on many critical issues of the present day. For the peace of his university where he had taught over seventeen years, he resigned his chair. He suffers as only Japanese Christian patriots can suffer. Roses are roses, chrysanthemums are chrysanthemums, and the care of the good Gardener makes them grow better and stronger in their indigenous soils without losing one iota of the characteristics of each species."—Taken from the "World Dominion Press."

**INVESTMENT COMMITTEE REPORT**

During the quarter ended December 31, 1938, the sum of \$300 was received from Mrs. Mary H. Damerel on account of the mortgage given by her to this society for \$4,450, reducing the balance due to \$4,150. Upon recommendation of investment counsel we sold fifty shares of the Curtis Publishing Com-

pany, preferred stock, purchasing in its place fifty shares of Commonwealth and Southern \$6, preferred stock. This exchange will result in larger income to the society.

Two of our annuitants, namely Hattie E. Glaspey and Gertrude F. Johnson, have passed away, releasing \$230 of income annually to the needs of the society. This increase will be reflected in forthcoming reports. We have been informed, also, that we are a named beneficiary in the will of Gertrude F. Johnson to an undetermined extent.

Interest six months or more in arrears amounts to \$183.98, this amount being due on the R. J. and E. C. Smith mortgage. On this item there has been advanced also a total sum of \$231.25 to cover taxes, water, rents, and hurricane restoration. This obligation will be liquidated through the functioning of an assignment of rents under which we are operating.

Our investments are classified as follows:

Cash . . . . .	\$ 3,550.36	3.42%
Stocks . . . . .	45,685.05	44.00%
Bonds . . . . .	12,226.81	11.78%
Mortgage notes . . . . .	38,116.51	36.71%
Real estate . . . . .	4,251.44	4.09%
	<hr/>	
	\$103,830.17	100.00%

Respectfully submitted,  
Karl G. Stillman,  
Chairman.

January 15, 1939.

**THE AMERICAN BIBLE SOCIETY**

BY DEAN A. J. C. BOND

The annual meeting of the American Bible Society was held in the new Bible House in New York City, Wednesday, November 30, 1938. There were present at this meeting representatives of forty-four Christian denominations—the largest number ever attending this annual meeting. Perhaps one thing responsible for such a good attendance is the fact that all expenses of these representatives are paid by the Bible Society.

There is no doubt, however, but what all denominations are tremendously interested in the work of the Bible Society which for more than a hundred years has devoted itself exclusively to the great task of distributing the Bible, without comment or attempt at interpretation, to all parts of the world. Of course an important part of the work is that of translating and printing. But even this

important work is incidental to the distribution. The primary object is to get the Bible into the hands of the people.

For all the denominations, therefore, the American Bible Society becomes a missionary society, since fundamental to all missionary work and the basis of every phase of the missionary enterprise, is the Word of God.

The report given at this annual meeting of the Advisory Council, and the addresses and reports of the secretaries, and the pictures shown—slides and moving pictures—all gave proof of the strength of the wide-spread organization, with its many agents and agencies, its Bible houses in other lands; and of its progress in translation into new tongues. It is inspiring in its history of achievement and challenging in its program for the future.

There was one very disappointing thing for the Seventh Day Baptist representative. In the list of supporting denominations the name of our denomination, along with four or five others, did not appear. I am quite sure some of our churches and Sabbath schools do contribute to the work of the American Bible Society: Doubtless money is sent direct, and the denomination does not receive credit. This matter could be taken care of properly if contributions were made through the treasurer of the Denominational Budget. He could then send them on to the treasurer of the Bible Society and the gift would show in his reports as coming from Seventh Day Baptists. In all fairness this should be done, for we want to be known as supporters of this splendid and fundamental service to the Christian cause.

**WOMAN'S WORK**

**FOURTEENTH CONFERENCE ON THE CAUSE AND CURE OF WAR**

Washington, D. C., January 21-25, 1939  
Theme: Force or Reason.

Objectives of the national committee:

1. To build effective peace machinery.
2. To reduce war machinery.
3. To obtain guaranteed security against war for every nation.

INVOCATION

BY MRS. ROBERT E. SPEER

Eternal God, Maker of all things visible and invisible, Lord of the Universe and Father of each human spirit, help us to be conscious,

with each breath we draw, of thy reality, thy power, and thy love.

We ask thee especially to bless and guide aright the conference of women who have gathered from our own and other lands, and who are met again today, as in past years, to seek together thy ways of righteousness, of freedom, of justice, and of peace.

Help each one to rise above the strife, the passions, the evil, of the days in which we live, into a new consciousness of thy purpose, thy power, and thy glory.

Keep before each one of us the folly and horror of all hatred, all unkindness, all greed, all selfishness. May all men everywhere learn, at last, that thou hast made of one blood all the families of men, and hast created in this fair earth a home wide enough and rich enough for all.

Knowing that in all our afflictions, thou art afflicted, may we trust thee to take away the veil of the covering of suffering that is over this earth, and through this conference may we see better how we can make straight in the desert a pathway, that thy kingdom may come, in power and great glory. Amen.

ADDRESS BY LADY DOROTHEA LAYTON

The women of my country who realize the power and extent of your women's organizations watch with hope in their hearts the growing strength of your movement. Four years ago one in every four of the people in my country signed the Peace Ballot. They did so because they were convinced that a permanent state of peace, based on justice, could only be achieved in an ordered, co-operative world in which all nations, however powerful, recognized the rights of others. They believed that only in such an ordered world could disarmament ever become practicable and wars cease. Now we are faced with a situation so fraught with immediate danger that the majority of these people are bewildered. Yet there is a growing revolt, running through all political parties and all classes of people, from accepting the role of onlookers or, even worse, of accessories to crime in paying too high a price for peace. They feel increasingly that those who are fighting in Spain and in China are their front line of defense.

Seven months ago I stood at the foot of the Town Hall in Prague watching a procession of 150,000 young Czech athletes who were celebrating their Sokol Festival; they had come

from every village and city of their country and from all over the world. And who was it who took their salute—their president, an ordinary little man who drove down from the castle in an ordinary little car, with no escort of any kind. Here, I felt, was a real democracy to whose shelter thousands of persecuted Germans and Jews had fled. If the Great Powers had been able to adjust their differences, time would have enabled this people to become a homogeneous country, such as America has become. Today their faith in that international order to which they looked for protection has been rudely shattered, but it will grow again if reason is restored to its rightful place.

In April, 1936, I spent a holiday in Spain. There I met the Liberal leaders of the newly elected government at Madrid and heard their hopes that at last they would be able to bring a fuller life to the people of Spain. No one who has watched their struggles can believe the old myth that Franco is rescuing Spain from Bolshevism. Everywhere the people struggle for freedom against the merciless use of the machines of war.

We have learned some lessons from the Munich disaster. We have seen an appalling demonstration of the danger of having to deal with problems of peaceful change without a complementary policy of collective resistance to violent change. England has realized the change in her own security brought about by the development of air power. We cannot take lightly the risks of contributing to the restraint of an aggressive power in Europe armed with the bombing plane.

There were many people who felt, in those days, that there was nothing to be done but to pray. We needed super-human leadership, as powerful for right as for wrong. Could it be possible that all of the growing awareness of the solidarity of mankind was to be destroyed?

You are bitterly critical of Great Britain because she has failed to hold the line; but perhaps she is more conscious than you that unless the strength is sufficient she may imperil by a general war that heritage of civilization which is as much the treasure of America as for herself. Neither your country nor mine can be isolated from the struggle that is going on. Those of us who have a common purpose must get together.

We have learned that in an armed world justice can only be assured if there is power

to enforce it. So we are desperately rearming, with fear in our hearts lest the balance of force on the side of order may not now be sufficient to restore order without a fight; and for this we have no heart. We have no enmity for any people and wish to help all people to find a better, freer life, knowing that only so can our own people find happiness.

We look to you for a lead, not because of your great national resources nor even because of your safety from attack, but because you have built up a great free country to which men and women of every nation in Europe have come that they might live more freely.

The way will not be easy. For all of us it will mean an outlook of wider citizenship when we have scarcely learned the duties of our own. It will mean widening the channels of trade for all who accept the obligations of that citizenship. It will mean refusing to trade with those who have broken their pledges. It will mean that we shall use our freedom and prosperity to aid those weaker countries which today are the victims of oppression.

[Lady Layton, Member, National Executive Committee of League of Nations Association in England, of Executive Committee of Women's Peace Crusade, and of Committees for Relief in China and in Spain.]

#### PLEASE NOTICE

To whom it may concern. On account of old age, I am not able to distribute SABBATH RECORDERS any longer in Racine, so those who contemplate sending any, please do not send any more. Thanking you for those you have sent, and hoping many have, and will, be benefited by the effort, I remain a firm believer in the advancement of the seventh day Sabbath, in this country.

1223 Franklin St.,  
Racine, Wis.

Frank Jeffers.

For many years Mr. Jeffers has been loyally distributing tracts and SABBATH RECORDERS, thousands of them, throughout the city of Racine. This city of some 78,000 people he has practically covered one and half times with the exception of two or three sections. He writes us that he has thoroughly enjoyed and been blessed in this work. He appreciates the interest and co-operation of the many who have supplied him with the material to hand out. We are sorry to learn that now he cannot walk and of course must give up

this helpful line of service. We appreciate the spirit and the service rendered by the brother, and will now observe what he says in the above notice.

Editor.

#### LINCOLN PAGE LINCOLN THE MAGNANIMOUS

The big thing about Abraham Lincoln was not his statesmanship, great and wise as that was, but his broad humanity. He had matchless human understanding and sympathy. He was superior to political or sectional partisanship. He bore no grudge or resentment.

General Grant said of him: "With all his disappointments from failure on the part of those to whom he had intrusted commands, and treachery on the part of those who had gained his confidence but to betray it, I never heard him utter a complaint, nor cast a censure, for bad conduct or bad faith. It was his nature to find excuses for his adversaries."

Clifford Smith says in his biography: "Not until his death was the strength of Lincoln's character realized. The intense simplicity, democracy of his nature had grown familiar to the world at large and had furnished excellent material for cartoonists and humorists to work upon. Their attacks passed him unheeded. History does not show a man of finer magnanimities. He asked men who had insulted him into his cabinet. He appointed his enemies to positions of the highest honor. He seemed incapable of inflicting punishment on others. He was the firmest friend that the South had in the North."

We need that spirit today in our national life.—*Westerly Sun.*

#### FROM LINCOLN LETTERS

I shall try to correct errors where shown to be errors, and I shall adopt new views as they shall appear to be true views. (To Horace Greeley.)

I have endured a great deal of ridicule without much malice; and I have received a great deal of kindness, not quite free from ridicule. (To J. H. Hackett.)

I pray that our heavenly Father may assuage the anguish of your bereavement and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice

upon the altar of freedom. (To a mother whose five sons were reported killed in battle.)

If you once forfeit the confidence of your fellow citizens you can never regain their respect and esteem. It is true that you may fool all the people some of the time; you can even fool some of the people all the time; but you can't fool all the people all the time. (To a White House caller.)

—From Bartlett's Familiar Quotations.

#### YOUNG LINCOLN

Men saw no portents on that winter night  
A hundred years ago. No omens flared  
Above that trail-built cabin with one door,  
And windowless to all the peering stars.  
They laid him in the hollow of a log,  
Humblest of cradles, save that other one—  
The manger in the stall at Bethlehem.

No portents! Yet with whisper and alarm  
The Evil Powers that dread the nearing feet  
Of heroes, held a council in that hour;  
And sent three fates to darke that low door,  
To baffle and beat back the heaven-sent child.  
Three were the fates—gaunt Poverty that chains,  
Gray Drudgery that grinds the hope away,  
And gaping Ignorance that starves the soul.

They came with secret laughter to destroy.  
Ever they dogged him, counting every step,  
Waylaid his youth and struggled for his life.  
They came to master but he made them serve;  
And from the wrestle with the destinies,  
He rose with all his energies aglow.  
For God upon whose steadfast shoulders rest  
These governments of ours, had not forgot.  
He needed for his purpose a voice,  
A voice to be a clarion on the wind,  
Crying the world of freedom to dead hearts,  
The word that centuries had waited for.

—Edwin Markham.

#### LINCOLN

He never groped for flowery speech.  
He never shouted down his foes.  
As one would pluck a garden rose,  
He took the word within his reach  
And in a voice to pity pitched  
The literature of life enriched.

He never used his august power  
But for the good which he could do.  
The griefs of men he kept in view  
Even in his triumphant hour,  
And all God ever heard him ask  
Was strength and wisdom for the task.

The patient Lincoln, sad of face,  
Whose cheeks were wetted oft by tears,  
Lived through the nation's troubled years  
And gave unto its highest place  
A glory, simple yet sublime,  
That shall outlive the dust of time.

—Edgar Guest.

#### LINCOLN LOST A WHETSTONE

The story is told of Lincoln that in 1834, when he was a candidate for the Illinois Legislature, he went to a certain farmer to ask for his support. The farmer was in the hay field, and while they were talking, the dinner bell sounded.

Lincoln was invited to stay to dinner, but politely declined. He said, smiling:

"If you will let me have your scythe while you are gone I will mow round the field for you a couple of times."

He was as good as his word. When the farmer came back, Lincoln was gone, but three rows were neatly mowed, and the scythe lay against the gatepost.

Nearly thirty years afterward the farmer and his wife were in Washington while Lincoln was President, and went to the White House to a public reception. They stood waiting in line to shake hands with him, but the farmer had no idea that Lincoln would recognize him, as they had never met since the day in the hay field.

But Abraham Lincoln's memory was a marvelous one. He recognized the farmer far off in the waiting line, called an aide, and told him to take the old couple into one of the small parlors, where he could see them after the handshaking was over. After a while he came in and greeted them warmly, calling the farmer by name.

"Do you mean to say," the farmer exclaimed, "that you remember me after all these years?"

"I certainly do," replied Lincoln, and went on to recall how he had mowed round the field with the scythe.

"Yes, that's so," said the old man, astonished. "I found the field mowed, and the scythe leaning against the gatepost. But I have always wanted to know one thing."

"What is it?" asked the President.

"I always wanted to ask you, Mr. President, what you did with the whetstone."

Lincoln smoothed back his hair with a characteristic gesture, and bent his brows in thought.

"Yes, I remember now," he said. "I put that whetstone on top of the high gatepost."

When he got back to Illinois the farmer looked on top of the high gatepost. There lay the whetstone, where it had lain for thirty years.—Emily P. Bissell, in *Youth's World*.

#### MEETING OF THE TRACT BOARD

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., Sunday, January 8, 1939, at 2 p.m., with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, James L. Skaggs, Lavern C. Bassett, Herbert C. Van Horn, Courtland V. Davis, Frederik J. Bakker, Mrs. William M. Stillman, Esle F. Randolph, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, Mrs. Herbert C. Van Horn, Everett C. Hunting, Karl G. Stillman, Hurley S. Warren, J. Alfred Wilson, J. Leland Skaggs, Trevah R. Sutton, and Donald E. Lewis.

Beautiful roses in memory of Miss Anna L. Mackey graced the table.

The board was led in prayer by Rev. James L. Skaggs.

The minutes of the last meeting were read.

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

Correspondence for the month has been lighter than usual, but some inquiries have been answered and request for tracts attended to. A two thousand edition of "Sabbath Post Card" (Shaw) has been published and placed in the depository as authorized by the board. Pursuant to the action of this board at its December meeting, a brief letter of appreciation was sent to Miss Anna L. Mackey for long years of interested faithful service as assistant to our board treasurers. Word was received after Miss Mackey's death of her appreciation of the letter and the board's action. We have lost a true friend and regret her passing.

A Christmas letter of cheer and encouragement was prepared by the secretary for the Committee on Distribution to the scattered Sabbath keepers, and mailed at special postage rate to 723 addresses. Thirty-nine have been returned because of faulty addresses. A mimeographed letter was prepared and sent to twenty-eight churches that failed to respond with lists of absent members last spring. Four have responded to this letter with their lists. The secretary mailed the Christmas number of the SABBATH RECORDER to local ministers. A letter setting forth the work, plans, and problems of the Tract Board was addressed to the president of General Conference, and on his invitation the secretary appeared before the Commission meeting in the Seventh Day Baptist Building, December 29, 1939, and presented these plans and problems with such information as was solicited.

Secretary Van Horn also presented the following letter from the Commission of the General Conference:

At the recent mid-year meeting of the Commission of the Seventh Day Baptist General Conference held in the Board Room of the Seventh Day Baptist Building, Plainfield, N. J., December 27-29, 1938, the following recommendations were made and are respectfully communicated to the Tract Board for consideration:

"That the Commission recommend a Denominational Budget for the three months, July, August, and September, 1939, thus changing the date of beginning the Denominational Budget year from July 1 to October 1.

"That the Commission recommend a Denominational Budget for the year October 1, 1939, to September 30, 1940, in the usual fashion.

"That the Commission ask the various denominational agencies to submit to the Commission at its August meeting not only their proposed budgets for the year 1939-40 but also their proposals for 1940-41 with the understanding that the 1940-41 proposals shall, with the approval of Conference, be submitted to the churches with the request that each church (and each woman's society, young people's society, Sabbath school, or other local group through its church), report to the corresponding secretary on the July first next succeeding, the amounts which its membership will expect to contribute to the various items of the Denominational Budget, reporting either individual items or totals or any combination of them that the church may wish."

For the Commission,

Hurley S. Warren,  
Corresponding Secretary.

It was voted that the communication be referred to the Budget Committee.

Mrs. Ethel T. Stillman, treasurer, presented her quarterly report as follows:

Ethel T. Stillman, Treasurer,  
In account with the  
American Sabbath Tract Society  
For the quarter ending December 31, 1938

Dr.	
To balance on hand October 1, 1938:	
General Fund .....	\$ 659.98
Denominational Building Fund .....	7.94
Reserved for Historical Society rooms .....	117.89
Maintenance Fund .....	121.25
Reserved for taxes .....	75.00
	\$ 982.06
To cash received since as follows:	
GENERAL FUND	
Contributions - individuals and churches \$	29.00
Special contributions -	
Distribution of Literature .....	25.00
Denominational Budget .....	16.00
Denominational Budget .....	426.50
Income from invested funds -	
Tract Society .....	2,099.18
"Sabbath Recorder" .....	486.95
"Helping Hand" .....	313.57
General printing, distribution	
of literature .....	20.76
Rents from real estate .....	536.50
Seventh Day Baptist Building Budget	
toward payment of loan for taxes ..	250.00
	4,203.46

MAINTENANCE FUND	
Rent, publishing house .....	\$ 225.00
Income from Building Endowment -	
Mary S. Harkness gift .....	15.00
Sarah A. B. Gillings gift .....	1.50

Franklin F. Randolph gift .....	3.06	Reserved for Historical Society	
Frank H. Smith gift .....	30.00	Rooms .....	117.89
Emmeline B. Whitford gift .....	3.00	Maintenance Fund .....	184.30
	277.56	Reserved for taxes .....	150.00
			534.66
<b>PERMANENT FUND</b>			
Proceeds retirement County Gas Co. bond - Amelia Potter Bequest .....	\$1,050.00		
Proceeds retire Virginia Power Co. bond - Amelia Potter Bequest .....	1,050.00		
Payment account of principal on mortgage:			
Catherine Trippe .....	100.00		
Thomas Vesey .....	50.00		
L. & J. Rabinowitz .....	100.00		
S. H. Davis .....	500.00		
Transfer from savings account for investment in Coffey mortgage .....	3,000.00		
	5,850.00		
	<u>\$11,313.08</u>		
Cr.			
By cash paid out as follows:			
<b>GENERAL FUND</b>			
Sabbath Promotion work - salary and expenses .....	\$ 58.75		
Corresponding secretary - salary and expenses .....	390.68		
Treasurer's expenses .....	156.75		
Recording secretary's expenses .....	10.60		
Real Estate Expenses:			
Bellevue Ave. property - taxes, repairs, and sewer assessment ...	265.17		
Prescott Place property - commis- sions on rent collections, taxes, etc.	64.63		
207 W. 6th St., Moore Property - supplies, rehabilitation expenses, taxes .....	1,085.73		
Lombardi-Testa property - insurance, taxes .....	135.96		
Payment, account principal tax loan ..	500.00		
Interest on loan .....	27.51		
Collection charges, retirement of two bonds .....	1.00		
Uncollected coupon - Virginia Power Co. bond .....	25.00		
Collection charge on coupon .....	.21		
Crandall and Jeffrey Survey - Seventh Day Baptist Building property in re-transfer of title .....	20.00		
Denominational Budget, contributions from Dinuba, Calif., and New York City churches .....	16.00		
Expenses of Publications:			
"Sabbath Recorder" .....	1,656.56		
"Helping Hand" .....	360.91		
Printing, Tract Society directories ...	7.45		
	\$ 4,782.91		
<b>MAINTENANCE FUND</b>			
Miscellaneous maintenance expenses ..	\$ 45.38		
Transfer of income from gifts for en- dowment to Seventh Day Baptist Building Fund .....	56.18		
Insurance on press building .....	37.95		
	139.51		
<b>DENOMINATIONAL BUILDING FUND</b>			
General Fund - 3 months interest on loan from Permanent Fund .....	6.00		
<b>PERMANENT FUND</b>			
Plainfield Savings Bank - transfer proceeds retirement County Gas Co. bond .....	\$1,050.00		
Virginia Power Co. bond .....	1,050.00		
Transfer amount paid account principal mortgage:			
Catherine Trippe .....	100.00		
Thomas Vesey .....	50.00		
L. & J. Rabinowitz .....	100.00		
S. H. Davis .....	500.00		
Investment in Coffey mortgage .....	3,000.00		
	5,850.00		
	<u>\$10,778.42</u>		
Balance on hand, December 31, 1938:			
General Fund .....	\$ 80.53		
Denominational Building Fund .....	1.94		

Plainfield, N. J.,  
January 7, 1939.

ETHEL T. STILLMAN,  
Treasurer.

Examined, compared with books and vouchers, and  
found correct.

Plainfield, N. J.,  
January 7, 1939.

J. W. HIEBELER,  
Auditor.

The report was adopted.

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

There have been sent out 723 letters of Christian and Christmas greetings to lone Sabbath keepers of which thirty-nine were returned.

It is recommended that J. Alfred Wilson, Herbert C. Van Horn, and Courtland V. Davis be a sub-committee of the Committee on Distribution of Literature, with power to perfect the list of names and addresses of lone Sabbath keepers.

The report with its recommendation was adopted.

The following report was presented by Lavern C. Bassett for the Investment Committee:

Your Investment Committee would report placing first mortgage loan on West Sixth Street property of \$3,000, estate John Coffey.

It would also report that it anticipates a slight change in policy in purchasing bonds of American Tel. and Tel. with part of funds now in the savings account, having been advised by counsel that such policy is in accordance with our trusteeship.

James L. Skaggs presented to the board at the request of President Randolph a brief account of the Preaching Missions at Salem, Middle Island, and Second Hopkinton churches.

Expenditures under budget items were reported informally by Treasurer Ethel T. Stillman.

The Empire Trust Company, trustee for Day and Meyer, Murray and Young, having requested the assignment to them of our certificate No. 205, for first mortgage 6½, 1942, \$1,000 bond to be replaced, first, by \$500, principal amount first mortgage, 3% bond; and second, by five shares capital stock; third, cash in the amount of \$7.50 representing the first six months' fixed interest on such \$500, principal amount of new bonds—all of these for each \$500 value of old bonds; therefore be it

Resolved, That we deposit under the above mentioned reorganization plan the above mentioned certificate No. 205; and

Resolved, That the present officers of this corporation, namely, President Corliss F. Randolph and Treasurer Ethel T. Stillman, be and hereby are authorized and directed, in the name and on behalf of this corporation to execute and deliver the assignment and any such other instrument and/or papers as may be requisite or necessary to consummate the exchange of said securities under the above mentioned plan of reorganization and to affix the corporate seal thereto; and that the present recording secretary, namely, Courtland V. Davis, be and hereby is authorized to certify and send a copy of these resolutions, together with such certificate No. 205 duly assigned, to The Empire Trust Company, Trustee, in accord with the above mentioned plan and request, and for the purpose aforesaid.

The minutes were read and approved.

Adjournment at 2.55 p.m.

Corliss F. Randolph,  
President,

Courtland V. Davis,  
Recording Secretary.

## YOUNG PEOPLE'S WORK

### A TALK TO YOUNG PEOPLE

BY MRS. A. J. C. BOND

I appreciate the opportunity to talk to you at your worship service. There is just one regrettable feature about it. People who have lived for fifty years and more should be able to say some very worth while things to you. There are some things which experience and thought have taught us about which we are certain—in fact, they are as certain as life itself. But how to help young people when they need it, under the changed conditions, is most confusing. We talk about the confusing times for our young people. You will have to remember that this is in a great sense a confusing time for your parents who, it stands to reason to believe, are most responsible for the conditions of today, be they good or bad.

If we sometimes feel alarmed at what some young people are doing, or at their so-called broad-mindedness, it is absurd to believe that our young people are to blame in any degree compared to the blame of the older genera-

tion. For many fathers and mothers it is the sin of omission rather than the sin of commission. Parents may fail to make their homes as happy and understanding and as thoroughly Christian as they should. Often we have failed to make our church services and church functions as attractive for our young people as have some outside organizations. If that be true, it is because we have not put the effort into it we should. Sometimes in our worship service, here, I have been thrilled by a talk made, or a poem read, or a song sung. A bright capable young person who puts his soul into some Christian effort can thrill us more by such effort than in any other way.

We older Christian people should carry on so that to be a strong Christian character would be looked upon as a much desired achievement. Then perhaps our young people would not find themselves in such a trying situation as did the young man who entered Princeton University. He wanted to be popular but did not want to do some of the objectionable things he found other young people doing. He became, he said, a sheep in wolf's clothing, because he could not stand alone.

If there is any amusement in which we engage which in any way hinders our Christian growth, or makes us less interested in religious things, or which because of our participation is a bad influence on other young people, certainly we should watch our step very carefully and walk in the Christian way. A strong Christian character is the all-essential goal for which to strive, and we are still our brother's keeper. Parents and children should be sympathetic and understanding while considering this important matter. May our heavenly Father give us wisdom in trying to solve these problems.

If there is any habit of ours which is in any way harmful to us or unpleasant to others, or any habit on which we depend for stimulation or release from ourselves, or for immediate comfort, rather than depending upon the sane, healthy use of our minds and our Christian faith, then surely we should free ourselves from such a habit. Our actions must be prompted by our conviction of what is just and right, not by the force of habit or the opinion of others.

I say we parents are confused. Conditions are so different. We would not want to change our active, athletic daughters into the

retiring girls of years ago. Then the girl would have been dubbed a tomboy if she had engaged in some of the sports of today where she takes her place alongside her brother. But if present day conditions and methods of development make our daughters any less modest or gracious or understanding—qualities that are the becoming graces of a good sister, wife, or mother—then conditions are wrong. If they make our sons any less respectful or courteous or courageous or gentlemanly, or if they make our sons and daughters any less honest or pure in heart and thought or any less a good friend and an honorable citizen, then we have fallen down.

To say of your father and mother that they are old-fashioned, perhaps is true in some cases. But when the thing in question is dealing with some of the essential things, which go to make up a strong Christian character, then rest assured that you are wrong.

The young people of today want to be shown, and they are right.

[The above article was written by Mrs. A. J. C. Bond. It was found among her things beside her bed, so no one knew she had written it until after her death. She had not been invited to write a paper for a Gothic Worship Service, but it was like her to have a definite object in mind. She would be helpful to somebody.]

### INDIFFERENCE TO PERSONAL RELIGION

BY ELIZABETH JANE CRANDALL

Most Christians have become alarmed at the lack of interest in religion of any sort, which is manifesting itself all over the world at the present time—and well might we be. I should like to strike back at what seems to me to be one of the underlying reasons for the apparent growth of indifference. So many things have happened to this old world in the last twenty-five years that we are quite at a loss to explain.

Very recently we celebrated the twentieth anniversary of the Armistice of a holy war—a war that was fought to end all wars, to make the world safe for democracy. And on the twentieth anniversary we realized more clearly than ever that the war accomplished nothing. Democracies have decreased and dictatorships have taken their places. The old question of Central European expansion which led the nations of the world into war in 1914 is right back to vex us today. Then there are

other spots in the world where open conflict is going on, where perplexing questions must be settled wisely.

This is but to draw an illustration from one field, but other fields are changing and presenting confusing problems. The props have been knocked out from under many of our old pet ideas and we are afraid to face the future and its insecurity.

**Security!** That is the thing I mean. That is the thing that the world is crying for, the thing we are willing to sell our souls for. **Security!** The desire for this thing has led the German people to follow a man who promised to gain back for them what we, along with nations of Europe, denied them by the unfair terms of the treaty of Versailles. The desire for security is what is back of the crop of old-age pension plans which have so recently become so common in our American phraseology. Parents build up large bank accounts for their children in order to insure their right to an education and a happy life.

So in our great quest for security we have laid religion aside and gone to other agencies. How queer that we should do this, because, in the long run, religion is the only thing that gives us real security. We may save all our lives in order to make our old age secure, and then lose the whole accumulated sum in one bank failure. We may dream of a League of Nations which would serve as a court of arbitration for the difficulties which arise between nations, and then find that the actual thing has no power. *There is no material or physical security.* If there were, I suppose we would become a degenerated lot, because they do say that we must be kept on our toes meeting challenging problems in order to grow.

But there is a *spiritual security* which gives us a perspective that helps us come back again on a new attack of the problems which have flooded us hitherto. And as far as I can see, religion is the only force which can give us this security.

Christians, there is some very serious business before us. Out there is a world crying for security and you and I know where they can find it. But it isn't as easy as it sounds because they have been following so many will-o-the-wisp ideas, seeking security, that many have now become very cynical. They will have to have proof of the spiritual security. The only real proof I know is the

proof of beautiful, wise, courageous, unselfish, personal living. Even then they will not be satisfied to have two or three superior lives as examples. They want something that will work for the great body of the ordinary people. Do you see what that means? It means that *everyone* who bears the name Christian, or to make it broader in scope, anyone who has inner security of spirit, must live the kind of life under hardships or ease which makes other people conscious of that inner force.

It's a big order. It's up to us.

### LETTER TO THE EDITOR

NO. 7

A night run on a regular inter-island boat brought us to Maui Island early in the morning, where a forest officer met us and drove out forty miles to a CCC camp, where I gave a lecture. This road runs along the steep hillside on a shelf part of the way, and in and out of deep gulches, clothed with heavy vegetation of native and exotic trees and shrubs, many of them full of beautiful blossoms. Here and there are bananas, papayas, breadfruit, coconut palms, and always guavas, that have gone wild and are numerous on all the islands. The ocean was in sight nearly all the way and the breakers were dashing high along the steep rocky shore, as a northeast trade wind whipped them into mountains with white crests. Because of the trade winds, the northeast sides of the islands are wet, while on the lee sides it is very dry and even desert conditions prevail and irrigation is necessary. Where we landed at Kahului, the annual rainfall is about twenty inches, but at the camp it is two hundred inches, and some ten miles farther on and up the mountains it is 528 inches. During the night, at camp, it rained terrifically, and in the morning there were many beautiful waterfalls in the gulches.

The road passed through miles of sugar cane in the wetter part, and through pineapple plantations in the drier areas. Here and there, in the bottom lands, were fields of taro. The taro farmers worked for the PWA and quit raising taro, from which poi is made. They bought poi, but soon very little poi was produced and the PWA work gave out. Now these people are back raising taro. It is high priced. A sack of taro roots brings \$4 to \$5, and an acre of plants gives a fair living to the native farmer. He supplements it with bananas, coconuts, breadfruit, guavas, etc.

Taro is also made into flour, and makes a better bread than whole wheat.

In the afternoon, en route to the dry side of the island to embark for Hilo on Hawaii Island, we drove up 10,600 feet to the top of the largest volcanic crater in the world, Mt. Haleakala. Along the road we saw many Chinese ring-necked pheasants, upland plovers, and California valley quail. The crater is usually filled with fog, and this day was no exception. It lifted a little once in a while, but not enough to give us an idea of the great beauty of the scene. The sun did come partly out long enough to give us a fine rainbow, and that rare sight, a *halo*. In the fog down in the crater a complete circle of rainbow colors appears with the shadow of the spectator's head in the center, and high above in the heavens is the regular rainbow. Reluctantly we descended the mountain, through heavy banks of cloud, down to the lee side of the mountain, and caught the boat for another rough ride, to Hilo.

The ship was unable to come to the pier because of shallow water, so we and the baggage were taken out in a lighter and reached the ship's deck by a precarious stairway hanging alongside of the ship. The ranger and his fine Scotch wife saw us off at the pier and a group of Hawaiian singers gave us beautiful, dreamy, weird music.

H. N. Wheeler.

### CHILDREN'S PAGE

#### HOW ANDY FELL OFF THE WALL

BY MISS LOIS R. FAY

Sometimes children fall off of high walls, but when a horse falls off it makes quite a story. So I will tell you how Andy fell off a wall one December day. He had stayed tied up in the barn about a week and felt very lively, because he had not had a chance to exercise his muscles at any kind of work.

One day the boy thought he had time to harness Andy and let him work a little with the wagon. So he put the harness on Andy and hitched him to the wagon, and drove down near the high bank wall to unload something that was in the wagon. Andy wanted to go farther and give his legs a good stretching in a lively trot on the road.

But no, the boy wanted to unload the wagon first, so he made Andy turn and back the load into place along the top of the wall.



Andy was cross because the boy wouldn't let a horse do just as he pleased, and instead of being careful to do just as the boy said, Andy "got mad" as the saying is. He backed as fast as he could and wouldn't stop, with the boy pulling at the harness and shouting, "Whoa! Whoa!" Over the edge of the wall the wagon went, and then the horse backwards after it, rickety-rackety-crash!

The wall was eight feet high, and wasn't the boy scared as he stood there looking down at the horse lying there and the upturned wagon besides. The boy lost no time getting down there, too, to straighten out the mix-up, for he thought the wagon must be smashed and Andy cut or hurt. So he unbuckled one strap after another, and pulled away parts of the wagon, till Andy was free to get up.

Once on his feet, the boy looked him all over and found scarcely a scratch, which was a wonderful escape after such a fall. And the wagon was not broken badly—only a bolt or two and one of the connecting rods. "I can fix it," he said.

The wheels were not broken; the body was not broken; the seat was not broken, but each was thrown apart. I don't know just what Andy thought about it all, as he could not talk and tell us. I do not think he had even a little "horse laugh," but I do think he had a little more "horse sense," and my opinion is that he will not "get mad" again right away when he is told to back.

Something bad is likely to happen when either horses or people lose their tempers.

Princeton, Mass.

### OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am very sorry I have not written you before, but I have just been so busy it hasn't seemed that I could. My girl friend and I have been wanting to write to you together, but almost every time we are together we forget it.

Did you get a lot for Christmas? I did.

We had an annual church meeting and a church dinner at the Seventh Day Baptist parish house here in Farina, New Year's day.

I hope you are getting along well in your work and that the year 1939 brings you happiness and success.

Several of us have Junior C. E. here at the house and mother is teaching us while other children are having Intermediate C. E. at the

church with Dad. We juniors have made some nice notebooks on the subject, "Helping Others." We are now studying on the subject of "Worship." Soon we are going to make notebooks on that.

Miss Ada Keith visited us during some of the Christmas holidays. She has helped us in Junior by sending us helpful material.

News and things to tell are getting very short, so I had better quit.

Sincerely yours,

Farina, Ill.,  
January 16, 1939.  
Mira Ann Bottoms.

Dear Mira Ann:

I was very glad to receive your good letter, at any rate, and will be hoping to hear from your girl friend later.

I can go you one better, for I had the pleasure of attending two annual church meetings, one at Independence parish house, January 8, and the other here at Andover, January 15, at the church. Both showed that 1938 brought happiness and a good portion of success. Thank you for your good wishes for 1939. We are hopeful that they will be granted.

I think the subjects for your Junior notebooks are very helpful. I'll be hoping to see those notebooks at Conference next summer. I hope Miss Keith will be there to conduct the children's meetings again, don't you?

Affectionately yours,

Mizpah S. Greene.

Andover, N. Y.,  
January 29, 1939.

### EUGENE DAVIS BACKS THE BUDGET

The Missionary Board has approved the plan for Rev. H. Eugene Davis to make a special presentation of work being done by Seventh Day Baptists and the needs, both financial and spiritual, connected with that work. The Finance Committee of Conference has asked Mr. Davis to visit a number of churches and tell about the new plans he has carefully worked out, which will mean both financial support for the United Budget and spiritual enthusiasm for the people. He represents those who direct the dollars given by our people for the Budget, into channels of real service. It will be possible for him to make what we call the Budget a real plan of service in the cause of our Master. Not

only the churches visited but all of the churches following out his plans will receive blessing.

Churches are responding to the plan submitted at the last General Conference by the Committee on Financial Methods, and authorized by Conference by the adoption of the report of that committee. The Westerly Church has followed the plan of underwriting its share of the United Budget, for a number of years. Soon after the last Conference the Shiloh Church voted to pledge a definite amount to the Budget. Since that time the following have made definite pledges: De Ruyter, Leonardsville, West Edmeston, Edinburg, Waterford, and Little Genesee. Some of these will pay a certain amount each month. Reports from pastors of other churches tell of the presentation of the matter and perhaps later there will be many more names of churches to be added to this list. Perhaps others have made such plans and have not reported.

There is need both for immediate support of the United Budget, because of the fact that the giving for the first six months of this Conference year is much less than for the same period last year, and for the plans of churches to pledge for a long-time support of the work.

The Finance Committee,  
Harley Sutton, Chairman.

## OUR PULPIT

### A LINCOLN SERMON

BY REV. E. A. WITTER

Text:—Proverbs 22: 1.

In every epoch of history through which we trace the growth of civilization and the rise of the human race in social, intellectual, political, and religious life, we are sure to find some outstanding character that seems to come upon the stage of action fully fitted to meet the emergencies of the hour. We find him stepping to the front just when the hour of doom seems to be striking for the race or the nation.

Turn your thoughts, if you will, to the time of Israel's bondage in Egypt. Just when it seemed they were doomed to annihilation as a people, Moses came, sent of God, and led them out into a new and larger life—a life of growth and development, in touch with

God and their fellow men, in the building of civilization and appreciation of God.

When the world was going deeper and deeper into the blackness of the Dark Ages, God put his hand upon Luther, Zwingli, and others, and sent them forth to the rescue. A great change was wrought in the concept the world had of God, the brightness of which has never been dimmed. When the forces of political liberty born in America when she declared that all men were created equal, were being smothered in the beginning of the revolution for want of a competent leader George Washington stepped out before the gaze of his countrymen as one fitted of God to be the leader needed. Under the guiding hand of God, Washington, supported by a loyal band of co-patriots, was enabled to establish these United States of America.

It would be interesting and profitable to study for a time each of these characters, and discover some of those qualities of mind and soul that gave them fitness for the places they filled, and enabled them to reach the end they sought in lifting the world in its development and improvement of government.

At this season of the year the mind of this nation is turned toward an outstanding character to the study of which we wish to give our attention for a few moments. On February 12, 1809, there was born at Rock Spring, Ky., to Robert Lincoln, a son to whom they gave the name Abraham. His mother taught him to read. She died when he was but nine years of age. His love for and attachment to her were very beautiful. Of her he said in after years, "All I am and hope to be, I owe to my angel mother."

His step-mother entered very fully into his life, giving to him great and helpful encouragement. His mother had instilled into him a love for the Bible. This was one of the few books he had access to in the early years of his life. He read again and again the Bible, *Pilgrim's Progress*, *Aesop's Fables*, *Robinson Crusoe*, *Weem's Life of Washington*, and the *History of the United States*. Later he read all the books he could borrow, Burns and Shakespeare becoming great favorites. A very limited library from which to draw a worth while education, and yet we are here permitted to see the limitless worth of such a library for one who hungers after knowledge and has readiness to give ceaseless thought to its use. The whole time he spent in school was but a few months.

We are told that in the evenings, after a hard day's work, he spent long hours lying upon the floor, working sums on the hearth-stone before the fireplace, by the light of a burning pine knot.

How does such experience put to shame the youth of today, who deny themselves a liberal education when there is no one to pay their way and bear their burdens. In Lincoln we see demonstrated the value of that old proverb, "Where there is a will there is a way." By many sacrifices and the denial of creature comforts which many consider necessary today, he was successful in gaining fitness for life's work.

In early life we find him manifesting certain commendable qualities. Among them we would note those of kindness, honesty, fairness of judgment. When employed as a clerk in a store he found he had charged a woman a few cents too much for a purchase of tea. When he closed the store at night he walked several miles to correct that mistake.

Again, when in partnership with a man they failed in business, largely because of the partner's drunkenness. Lincoln assumed all the obligations, and paid them off, even though it took him fifteen years to do so. Such acts of honesty are like "apples of gold in pictures of silver," as adornments in a man's life.

Who can estimate the worth of such an example upon the life of a developing child? Are we realizing the importance of directing the thought of the young to such characters?

Lincoln loved manliness, truth, and justice. He despised trickery and greed. When he was showing goods to some women in the store at New Salem, a bully came in and began to use very abusive and profane language. Lincoln quietly asked him not to use such language in the presence of ladies. The bully replied, "I'd like to see the man who would hinder me from saying anything I wish to say." Lincoln replied if he would wait till the ladies were gone he would listen to what he had to say. As soon as the women were gone, the fellow became furious. Lincoln seeing he could not quiet him, said, "Well, if you must be whipped, I suppose I might as well do it as any other man." Out of doors they went. Lincoln threw him down, sat on him, and rubbed smartweed in his face and eyes till he cried from pain; then he got a pail of water and washed his face and eyes till he was free from pain. This noble quality

of kindness did more to make that fellow a life-long friend, and correct his life than would the most severe beating.

All through his life Lincoln was moved by high ideals. He evidenced a love for justice in all forms of personal activity. Early in life he recognized the injustice, the unrighteousness of slavery. He could not see it right for one human being to hold another human being in bondage, to be bought and sold as a chattel, or controlled as an animal for personal gain. While he espoused the side of the slave, his sense of justice, of a square deal, led him to seek at all times justice for the slave owner, by giving to him remuneration for the slaves liberated. Had the South accepted this offer, there would have been no deluge of blood. He was not vacillating in judgment, but stood steadfast by his convictions, as is seen in the following statement: "When approached with the proposition to return certain freed black men to slavery and so regain the favor and respect of their wealthy masters, he said, 'Should I do so I would deserve to be damned in time and eternity. Come what will, I keep my faith with both friend and foe.' Here we see him displaying the spirit of the Master, who with face steadfastly set toward Jerusalem went to his crucifixion; Lincoln to his assassination."

Many were the stories told by Lincoln to illustrate a point or to beguile an hour of conversation, but none was of a low or questionable nature.

It is said that he never gave an address in which there were not Scripture references with which to emphasize a point made. He was very familiar with the Bible and loved its teachings. While he never made a public profession of religion, his life work was actuated by an unfaltering faith in God and a devout love for and confidence in Christ the Savior of men.

Having been much impressed with the devotion and earnestness of purpose of a certain woman connected with the Christian mission, he asked her to give him in brief her idea of what constituted a true religious experience. The woman replied, "In my judgment it consists of a conviction of one's sinfulness and weakness and a personal need of a Savior for strength and for support, and also need of the Holy Spirit for strength and guidance." After a season of deep thought Mr. Lincoln replied, "If what you have told

me is really a correct view of this great question, I think I can say with sincerity, I hope I am a Christian." Were there time to do so, many instances might be given showing his Christian faith.

I find nothing of importance written of him where reference is not made to his manifest Christian faith in all the varied and trying experiences of his life. His strong, vigorous nature was so mollified and tendered by the indwelling spirit of faith in God and man that he readily won the confidence of those who came into contact with him in business deals, in points of law, or in the administration of justice.

As we study his character, let us take this quotation and study it for its revealing qualities. Soon after the Battle of Gettysburg he said:

"The fact is, General, in the stress and pinch of the campaign, I went to my room, and got down on my knees, and prayed God Almighty for victory at Gettysburg. I told him that this was his country, and the war was his war, but that we could not stand another Fredericksburg, or another Chancellorsville, and then and there I made a solemn vow with my Maker, that if he would stand by you boys at Gettysburg, I would stand by him. He did and I will. After this I felt that God Almighty had taken the whole thing into his hands."

What an act of Christian faith. What an example is this for us, and for every one carrying great responsibilities. One cannot read his Gettysburg Address and not feel the strength of his dependence upon God and his appreciation of the heavenly Father's thought of and care for his children.

In his last inaugural address his world-wide humanity is clearly expressed in "With malice toward none, and charity for all." This was his dedication to the world as he went about the work of reconstruction. He pleaded for leniency toward those who had rebelled but were being invited back into harmony with the government. He pleaded with the government to manifest real Christian fellowship in their welcome back into the Union.

Could he have lived and carried out his spoken plans, the reconstruction would have been greatly hastened, and the misunderstandings, the fearful estrangement resulting from the period of carpetbagging would not have been known. Because of certain traits of character manifest throughout his life, Lincoln is loved. His name is revered on more than one continent.

When disunion was threatened he became in no small sense the Savior of this country. There is probably no President of the United States more thoroughly loved and honored than is Abraham Lincoln. No greater monument can be reared to his memory than the good name he bears in the pages of history.

### DENOMINATIONAL "HOOK-UP"

ALFRED, N. Y.

It is hoped that the opportunity to secure nine larger bells for the Davis Carillon may not be lost. Though several appeals have been made, little progress has resulted. These heavy, age-old bells would make the Alfred collection unique. Consent has been given to make the addition a memorial to Allegany County World War veterans, and the project as such is being promoted.

Since the bells are to come from Belgium, the gallant defense of whose people prevented the Boche from winning the war in its first weeks, and across whose fields the battle lines were held till the end of the conflict, it would be a singularly appropriate memorial.

These bells, which were a century old when our War of Independence began, fortunately escaped being melted up for German cannon in 1914. To doughboys they must speak of Dixmude, Courtrai, Ypres, and Flanders Field; to readers of history of that time they speak of Liege, Namur, Mons, Dinant, Louvain, of captive cities, burned libraries, ruined town halls and bell towers.

But in years to come they would speak music. These bells are not valued highly merely as antiques, but because old bells by great bell-founders are like old violins by great violin-makers. Their tone is unsurpassed.

If it were possible for Allegany County to have such a memorial, it would be one which would draw people from all over the United States to admire it. Indeed, according to the leading carillonneur in the country, it would bring students and lovers of bell-music here from Europe. Compared with other war memorials, of much less interest, the price would not be large. If Allegany County is ever to have such a memorial this seems an opportunity to be seized.

Rev. George B. Shaw celebrated his birthday, January 25, with a surprise luncheon at the home of his daughter, Mrs. H. O. Burdick. The guests were: Dean and Nellie

Bond, Mr. and Mrs. Elmo Randolph, Mr. and Mrs. Maxson, Mr. and Mrs. Cruzan, Lottie Snyder, and Wayne Rood.—*Alfred Sun.*

#### MILTON JUNCTION, WIS.

The annual meetings of the church and society met Sunday, January 8. Reports from officers of the church and auxiliaries were given. Dinner was served at noon.

From the pastor's report we glean the following: Sabbath morning services, cottage prayer meetings in the winter, and vesper services during the summer have been maintained regularly. We are using the book, "The Upper Room" in our cottage meetings.

The Sabbath school reports "white gifts" at Christmas time given to mission work in China, Jamaica, South America, and to the Young People's Board. Sunshine boxes were given shut-ins at home. Also special collections were taken in the Sabbath school for the Missionary Society, the Tract Society, the Sabbath School Board, and the Theological Seminary during the past year.

The Ladies' Aid society and other friends made it possible for the pastor's wife to purchase a set of aluminum ware. The ladies are taking an active part in the new project of the Woman's Board, to support a missionary-evangelist. They made a fine report at the annual meeting. We hope you will hear more about their activities in the next "News Letter."

We are inclosing a letter from the Tract Society which is being distributed to all church members. We hope the amount desired may be fully raised in order to cancel all indebtedness on the Seventh Day Baptist Building this year. If everyone helps a little, it will be done.—*From News Letter.*

#### NEW AUBURN, WIS.

We have had a wonderful winter up here so far this year (Jan. 24). We greatly enjoyed Wayne Rood's sermons again at Christmas time. We were richly blessed all summer by his stay here.

I hope there are members here who will be able to help out with the tax money for the Seventh Day Baptist Building, and that our church will be able to give as much at least as in past years for the Budget.—*From a personal letter.*

#### NORTH LOUP, NEB.

Letters from representatives of various boards and agencies have been coming to the pastor, asking for financial help in carrying on the work they have been appointed to do. All such communications have promptly been placed in your hands and the urgent need called to your attention.

The lines of work most distressed for lack of funds seem to be the Theological Department, the Missionary Society, and the agency set up to pay the back taxes on the Denominational Building.

Last Sabbath day envelopes were placed in the hands of all present with the suggestion that a free-will offering be made at the time of the usual morning offering and with the understanding that, whatever sum received, it should be divided among the three organizations mentioned above.

Attention was called to the fact that while we should give as liberally as possible, no gift even a penny, should be considered too small, and that every member should be encouraged to give something.

Those of you who were not present last Sabbath will find envelopes in the foyer of the church and you are asked to take one as you come in, and place your offering in it and deposit it in the collection plate when it is passed.

Attention was also called to the fact that this offering was to be over and above that which we recognize as "local need." All funds not otherwise designated will be considered as given for the work at home.

Let us give these matters earnest consideration. Let us of the North Loup Church rally once more to an urgent need. Let us in the midst of hardship and privation give as Paul suggests the churches of Macedonia gave, "I bear record, beyond their power they were willing of themselves: praying us with much intreaty that we would receive the gift, and take upon us the fellowship of ministering to the saints."—*North Loup Loyalist.*

During the Civil War, a young man asked Lincoln for a pass to Richmond, Va. Lincoln replied: "Happy to oblige you if my passes were respected. The fact is, I have given passes to 250,000 men to go to Richmond, and, as yet, not one has reached the place."

# The Sabbath Recorder

Vol. 126

FEBRUARY 13, 1939

No. 7

## A PRAYER for DAILY LIFE

Eternal God, our Father, open to us anew the Scriptures, lest ours become a wasted generation. We hunger for life and are fascinated by things, but things abundant have not brought life abundant. We seek our best state, and find that we have walked in a vain show. We pursue the dream, the shadow, the vapor which vanisheth, and miss the substance which is life indeed. The new elations, the new expedencies, the new cruelties, turn out to be old as Sodom. Only by each word that proceedeth out of thy mouth can we live. And so it was written centuries ago. Even so our Master found it, and so must we. Open to us anew the Scriptures, lest we needlessly repeat the futilities of the past. In his name, who alone did fully live, and who is the Living Word, the Way, the Truth, and the Life unto all generations. Amen. —*By H. L. Lambdin, Summit, N. J., in Bible Society Record.*

## Contents

Editorial.—Four Fundamental Facts.—"Spiritual Finance."—Christian	
German Refugees .....	102-104
"Surrendered Possessions" .....	104
Missions.—News From the Home Field.....	104-107
Denominational Budget .....	107
Woman's Work.—At Last—Nanking! .....	108-110
Letter to the Editor .....	110
Children's Page .....	110
Solitude .....	111
Our Pulpit.—An Old Year Meditation .....	112-114
Denominational "Hook-up" .....	114
Obituary .....	116