

the school. There are also classes of young people and classes of those who have older grown, many of whom have attended the Bible school for more than fifty years. There is also the group of little ones, who are a part of the school but who have their department in the "Session Room" nearby. In the basement of the church meets the group of men known as the brotherhood. All of these classes are studying the Word of God under the earnest leadership of their teachers. There is still another group known as the home department, which studies the lessons in their homes.

The work of the school, through its various departments, reached its climax when several young people made a public confession of Christ and united with the church.

While we have been permitted to study the Word of God in such pleasant surroundings, we are confronted with the fact that hundreds of people in other countries of the world have been denied the privilege of worshiping God, neither have they had freedom of thought or speech, but have been crushed in spirit because of political leaders possessed with a desire for power and greed. The suffering which these people have been forced to endure is heart rending.

As a nation we have been cautioned to train ourselves to keep a quiet mind, to be calm and steady. To be calm and steady we do not have to go into a trance, but rather we should be alert to the dangers which confront us as a nation.

The foes that are working for the downfall of America are not all on the outside of our borders. There are enemies within our confines that are making great inroads in our nation with their dangerous doctrines. They are spreading in our land the "isms" which have destroyed the higher things in other countries of the world in which they have had control.

The situation, therefore, means that we have a duty outside of our own church and our own community, a duty in strengthening the forces which will mean our very national existence.

We should impress upon the youth in the Bible school that war is a menace, that jealousy and hatred are contributing factors in causing war. We can never look back over the past without some thought as to the future. The training for right living which has been given in our Bible school can not fail to

leave its impress upon those who have been privileged to receive such training.

It is a beautiful thing to see young people accepting Christ as their Savior and promising to follow him. That is only the first step in the Christian life. Then training should be such that they can carry it over into life—the training that will help them combat the evils with which they are sure to be surrounded.

It is a fine thing to train for leadership, but leadership training should not stop with the training of young people to plan for church services or to fill the offices of the church. More important even is the training which will help them to develop courage to assume leadership in putting down dangerous customs and habits.

We have enough people in our churches who will sanction every move that is made to carry the churches along in the same manner in which outside influences are carried on, because they want to seek favor and popularity. We need church people who will be vocal when it comes to standing between right and wrong.

All individuals or groups create an atmosphere and the youth are influenced by the atmosphere in which they are placed. It then behooves us as leaders in our Bible school to create the right atmosphere, the atmosphere which will help the young to build clean, wholesome lives.

Mrs. Annabel Bowden,
Historian of the Shiloh Bible School.

A COYOTE HOWLS

By Marjorie Hunt Pettit

A rogue he well may be—
A picaroon,
In gaunt relief
Against the prairie moon.
But when he lifts his muzzle
To the sky,
The night is flagellated
By his cry;
The dismal notes
Re-echo and rebound,
Like northern lights
Translated into sound.
—Our Dumb Animals.

OBITUARY

Spicer. — Clarence W. Spicer, of Toledo, Ohio, died November 21, 1939, in Miami, Fla. (A more extended obituary will be found on another page.)

The Sabbath Recorder

Vol. 128

PLAINFIELD, N. J., JANUARY 8, 1940

No. 2



REV. THEODORE J. VAN HORN, Retired
Daytona Beach, Florida

Many years active pastor of churches
and missionary in the Southwest.
Read his sermon in Our Pulpit department.

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The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

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L. H. NORTH, Manager of the Publishing House

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EDITORIALS

THE COMMISSION

Since the inception of the Forward Movement in 1919, our denominational work has headed up in a Commission of men elected by Conference. The men are representative of different geographical sections of the country. During the years changes have been made in the constitution relative to the constituency of the Commission. At present it is made up of six members elected by Conference, the president being one, and the chairman of the Commission during the year of his presidency. The members are elected to serve three years, two elected each year.

The work of the Commission is taken seriously by the men elected, who give without financial remuneration of their time to attend the meetings; their travel expenses incurred in attending are cared for by the Conference. At least three days at the mid-year meeting are devoted to the work—sometimes more time is necessary. As a rule, in recent years, every one has been present throughout the meeting. This necessitates those most distant hastening from home at Christmas time in order to be on hand at the opening session.

It has been the editor's privilege to see these men gather at Plainfield at these meetings for the past nine years and to observe them at their tasks. He knows of the long, hard hours—three sessions a day given to viewing and discussing the problems so vital to Seventh Day Baptists. Not an easy task to confine one's self to close, painstaking thinking and consulting for nine and ten hours a day. Yet, never a word of complaint has the writer ever

heard, or a sign of shirking the responsibility by our representatives.

Not always are our men sure of the answer to questions raised or of the right solution of the problem studied. But this can be truthfully said: Our brethren dedicate themselves to do their best: they prayerfully seek divine assistance and guidance; they put away, so far as possible, pre-conceived ideas and prejudices. In all important decisions they wait for unanimity and unanimous action. They are not infallible or omniscient. But they are honest, true men, and Christian.

Moreover, they are all busy men, engaged in tasks that command their daily time and attention. There is Dr. Ben R. Crandall, Conference president and chairman of the Commission. He is supposed to be "retired," but finds himself in two time-demanding jobs at Alfred, as well as chairman of the Committee to Promote the Denominational Finances. Right loyally has he given himself to the Conference work. From Denver, Colo., is Rev. Erlo E. Sutton, pastor and executive field secretary of the Sabbath School Board, one of whose regular duties is the preparation of Sabbath school lesson notes in the *Helping Hand*. In 1939, he was president of General Conference.

Courtland V. Davis is a very busy, successful school man, for some fifteen years principal of one of Plainfield's largest and best grammar schools. For many years he was corresponding secretary of the General Conference, and by virtue of that office, the recording secretary of the Commission. He

was Conference president in 1938. Probably no man on the Commission is more familiar than he with the problems that annually come to the Commission.

John H. Austin of Westerly, R. I., is one of the chief draughtsmen in the C. B. Cottrell Sons' plant, manufacturing huge printing presses. He is chairman of the Home Missions and Evangelism Committee of the Missionary Board, an active layman and deacon of the Pawcatuck Church. He is serving his second year on the Commission. Rev. Paul S. Burdick is the straight-thinking, hard-working pastor of the Leonardsville, N. Y., church—the father of seven fine children. He is serving his final year on the Commission.

Rev. Edward M. Holston is pastor of the Battle Creek, Mich., church—the church that will entertain the 1940 Conference. He is serving his second pastorate and was formerly the editor of a weekly newspaper and for years the successful field secretary of the Sabbath School Board. His wide experience and observations make him a valuable member of the Commission—with two years more to serve.

The secretary of the Commission by virtue of his office as corresponding secretary of Conference is Rev. Hurley S. Warren, the pastor of the Plainfield Church.

Elsewhere in this issue will be found some of the findings of this Commission.

OUR ATTITUDE TOWARD WAR

Headlines in the news are not quite so glaring these past few days. War interests chiefly center in the Russia-Finland situation since the naval battle in Montevideo harbor, Uruguay, S. A. Reluctance to move on the Franco-German border has resulted so far in a stalemate, and "all is quiet on the western front."

But of course any day the situation may change. In this country there is danger of lapsing into an attitude of indifference. God grant that we shall not be drawn into this conflict. Over night something might happen to sweep us off our feet and plunge us headlong into the fray. Relationships can so easily be strained as to precipitate us into war.

We need to safeguard America. There are those who believe this is best, and only done by huge armies, navies, air forces, and armaments. We differ from this thesis. We

believe it is best done by quiet, sane thinking, planning, spiritual rearmament. A certain amount of arms equipment is necessary. But we believe moral and spiritual armament the most vital. "Open the young man's eyes," prayed the prophet, Elisha, when his servant was disturbed by the war hosts of the enemy. Then did the young man see the mountain full of the Lord's defense hosts. Jesus declared that he could call twelve legions of angels, as he directed Peter to sheathe his sword. Our trouble is that we do not believe it. Do not believe that the way of peace can prevail. But it has never been tried yet.

However, the question of this editorial is that if we are drawn into war, what shall be our personal attitude? We believe that every man should decide for himself, as conscience dictates, whether in the event of war he would fight or not. That the individual must decide. But a responsibility rests also with the Church. We believe that never again will the Church become recruiting grounds for the war lords as it did in 1917 and 1918. We ministers must confess our being swept away in those hectic days. We must now keep our feet and our head if we are to keep our faith. Nor must we be slow to express our faith. Our ministers are or should be leaders, and not have their ears so close to the ground for public opinion that they hear not the voice of God. Their orders are not invested in those whose financial support they depend on. Their credentials and orders and inspiration must come from God. This being true, there should be no hesitancy in stressing the sin and horror of war and the inadequacy of war in settling international disputes. There is a definite place for prayer and hope for restoration of peace and for the coming of the kingdom of God upon earth, as well as for the divine guidance of our own rulers. Let this nation be Christian. Jesus and war cannot be reconciled. We look forward to the pronouncement of our Commission concerning the churches' attitude and the help and encouragement it will give to conscientious objectors in time of war.

Our sympathies are deeply stirred for others—the oppressed, the war sufferers. We can take no holier than thou attitude. We must confess corporate and maybe personal responsibility for conditions now existing. And in the light of it all—beginning with self—we must be Christian.

PRESIDENT'S VATICAN APPOINTMENT

President Roosevelt's appointment of Myron C. Taylor as his personal representative at the Vatican is being variously appraised. Jews and Catholics are united in general approval. Several Protestant bodies have expressed appreciation of the appointment as a helpful movement in bringing a united religious front against war and in the promotion of peace. "I have every reason to believe that men of good will of whatever faith can work together for peace along the line of the President's action," Rev. Oscar E. Maurer, moderator of the General Council of the Congregational and Christian churches, declares. The Protestant Episcopal *The Living Church* editorially declares that such a step will "bring into harmony the efforts of two of the strongest forces of world peace—the Vatican and the United States Government." The president of the Northern Baptist Convention, Professor Elmer A. Fridell, is quoted by Religious News Service as approving the President's action, provided the appointment is "unofficial, temporary, without ambassadorial rank, and for the purposes of dealing with questions of peace and relief only."

Dangers, however, are seen by thinking people as implied in Doctor Fridell's provision. The clear thinking, hard hitting progressive *Christian Century* sees in the appointment a "scarcely disguised bid for the political support of the Roman Catholic Church," and that it has "to strip away all camouflage, established diplomatic relations with the Vatican without legal authority."

If this is true we agree with *Christian Century* in the conviction that the "American majority does not want to see relations established between this government and any religious body, and it will hold Mr. Roosevelt responsible for having tried to do this under the nearly sacrosanct cover of a campaign for peace." Present day trends of which this Taylor appointment to the Vatican is almost symbolical augur ill to the neutrality and religious freedom of the United States.

EXCERPTS FROM CORRESPONDENCE

Dear Mr. Van Horn:

I want to congratulate you on the lovely appearance and fittingness of the Christmas SABBATH RECORDER. It is full of delightful literature, while the messages from the vari-

ous boards and the RECORDER staff make a unity of the denominational work.

Mary Lewis Langworthy.

Winnetka, Ill.

(Bear ye one another's burdens)

—That is a fine issue—the Christmas number. All hands come in for congratulations.—

Herbert N. Wheeler.

Washington, D. C.

(Not I but Christ in me)

Re: *Helping Hand*. It is a wonderful work on Sabbath lessons and we would not be without it for a great deal. Am sorry that we are not nearer one of the Seventh Day Baptist churches.

Leon A. Potter.

Washburn, Wis.

(My Father worketh ... I work)

MID-YEAR MEETING OF THE COMMISSION

The Commission of the Seventh Day Baptist General Conference met for its mid-year session in the Board Room of the Seventh Day Baptist Building, Plainfield, N. J., at 10.15 a.m. Wednesday, December 27, 1939, and adjourned at 3.30 p.m. Friday, December 29, 1939, to meet in pre-Conference session at Battle Creek, Mich., at 10 a.m. Tuesday, August 13, 1940, or at the call of the chair.

All members of the Commission were present at every session as follows: Chairman Ben R. Crandall, Alfred, N. Y.; Courtland V. Davis, Plainfield, N. J.; Paul S. Burdick, Leonardsville, N. Y.; John H. Austin, Westerly, R. I.; Erlo E. Sutton, Denver, Colo.; and Edward M. Holston, Battle Creek, Mich. Hurley S. Warren, Plainfield, N. J., was secretary.

Some of the deliberations and certain of the actions of the Commission are here reported for the information of all who are and those who may become interested.

The Commission adopted an ad interim statement relative to the status of and a procedure of registry for conscientious objectors to the bearing of arms in war. This statement includes much of the General Conference action of 1934 and is based in part on that of the Northern Baptist Convention of the same year. The following is the Commission's statement:

We reaffirm our belief in the right of conscience to refuse to bear arms or submit to military training.

We believe that since Seventh Day Baptists have always stood for the supremacy of conscience, and in view of the fact that our government has, in recent years, imposed the test of military service as a qualification for citizenship, the time has come to call upon our pastors and people to defend in the pulpit, before school authorities, and before the courts when necessary, all Seventh Day Baptist students who for conscience' sake refuse to submit to military training in high schools, colleges, and universities; and that we ask our governments, Federal and State, to grant these persons and all other conscientious objectors the same rights of conscience as now enjoyed by the Society of Friends.

The Commission voted to recommend to the General Conference in August, 1940, the adoption of the foregoing statement.

The form below was adopted as a means of recording and placing on file a signed statement of conscientious objectors properly dated and witnessed.

Corresponding Secretary
Seventh Day Baptist General Conference
510 Watchung Avenue
Plainfield, New Jersey

Dear Sir:

Believing in the right of individual conscience to refuse to bear arms or submit to military training, I hereby affirm in the presence of these witnesses that I object for conscience' sake to bearing arms or submitting to military training, and request that you so record my name.

.....	
Conscientious Objector	
.....	
Address	
.....	
Dated at
On 194.....
	Date
.....	
Witness	
.....	
Address	
.....	
Witness	
.....	
Address	
.....	
Witness	
.....	
Address	

These forms are available at the office of the corresponding secretary of General Conference and will be sent out on request.

The Commission voted to recommend that the Conference recommend to the churches

that, inasmuch as real property and endowment have been at times lost to our denomination through the extinction or removal of a Seventh Day Baptist Church, all our churches be urged to make provision for the proper disposition of their property in such eventuality, and suggest that the Board of Trustees of the Seventh Day Baptist Memorial Fund be consulted in drawing up such provision.

In regard to the progress being made toward the consolidation of the Education Society, the Sabbath School Board, and the Young People's Board, the Commission voted to request that the proposed new board of twenty-one members proceed to draft the plans and procedures for the new "Seventh Day Baptist Board of Christian Education," for presentation at the pre-Conference meeting of the Commission next August.

Also, it was voted that the Commission would suggest that the proposed "Seventh Day Baptist Board of Christian Education" be tentatively organized in such a manner as to give careful study to all the work now being done by the three boards to be consolidated, so that the new "Seventh Day Baptist Board of Christian Education" may be prepared to take over their work.

In considering the place of Sabbath evangelism in the denominational program, it was voted that the following paragraphs be published as the sense of this meeting.

We feel very keenly that we must put greater emphasis upon evangelism—Sabbath-keeping evangelism. The Preaching Missions have been worth while, and doubtless should have a place in our program, at least for a time. But these are not sufficient. We need, in fact must have, a comprehensive, sustained program of evangelism. And by evangelism we mean not only the quickening of the spirit of evangelism in our churches, but the winning of people to Christ and the Sabbath.

Our program for years has been too largely a defensive one, that of "holding our youth to the Sabbath." We have seemed to say by our actions, if not words, "The Sabbath is for Seventh Day Baptists." It is vital that we hold our youth; but the fact remains we are not holding our youth. Every church knows this.

Many of our churches have no possible chance of rebuilding their churches to the point of self-support, or increasing their membership, unless they win Sabbath converts from their immediate community (a thing which most Seventh Day Baptists are unwilling to do).

"If the Sabbath is the distinctive contribution which Seventh Day Baptists are to make to the Church of tomorrow," then it is high time for us to go to work to make a thorough survey of our field, to take a careful inventory of our re-

sources, to organize our evangelistic forces, and then to place the major emphasis upon our distinctive message—the winning of men to Christ and the Sabbath.

Respecting a greater emphasis on stewardship it was voted, in accordance with the recommendation of the Committee on Reference and Counsel (See 1939 Year Book, page 39, Section 5b of the Report), as follows:

“That the churches of the denomination follow the proposal of the United Stewardship Council to make 1940-41 stewardship year, and that special programs be planned and that the churches co-operate with programs of the council where possible;” also that the Commission give recognition to and encouragement in the co-operation of the Committee on Religious Life and the Committee to Promote the Financial Program in promoting Stewardship in 1940.

Chairman Crandall presented blanks designed to serve as an individual survey and as a family survey of the Seventh Day Baptist denomination. Relative to the vocational features of these blanks it was voted that the Commission compliment the Vocational Committee of the General Conference for their set-up and commend them for the use they are making of Dr. Ben R. Crandall as denominational vocational co-ordinator.

The chairman presented for consideration and suggestion the proposed program for the sessions of the Seventh Day Baptist General Conference to be held at Battle Creek, Mich., August 20-25, 1940.

It was voted that this body express its appreciation to the Recorder Press, Plainfield, N. J., for the early production of the Year Book; and to Rev. Lester G. Osborn, Nortonville, Kan., editor of the Year Book, for the successful effort in condensing the book which was accomplished through the co-operation of most of the societies, boards, and agencies concerned.

In keeping with Recommendation 9 of the Twenty-first Annual Report of the Commission as revised and adopted by the General Conference at Milton, Wis., August 27, 1939, to the effect:

That the Sabbath schools be asked to study denominational agencies during the next Conference year, selecting one agency for each quarter, in the following suggested order: School of Theology, fourth quarter, 1939; Ministerial Retirement, first quarter, 1940; Denominational Budget, second quarter, 1940; and Conference Budget,

third quarter, 1940; and that the agencies represented be invited to furnish information that might be interesting and instructive and that could serve as a basis for the presentation of the work of the agency before the Sabbath schools;

it was voted that the Memorial Board Committee on Ministerial Retirement be requested to prepare and send to the Sabbath schools for the first quarter of 1940 information that might be interesting and instructive and that could serve as a basis for the presentation of the Ministerial Retirement program before the Sabbath schools, and that the Committee to Promote the Financial Program likewise be requested to furnish material for the presentation of the program of the whole Denominational Budget during the second quarter, and of the Conference Budget during the third quarter of 1940.

It was voted that the secretary and Dr. Corliss F. Randolph be a committee to edit and have printed and distributed to the churches copies of a certificate of church membership.

A number of inquiries have been received in regard to a certificate of baptism. In the light of apparent differences in form which would be required by the churches, the Commission would recommend that pastors and churches procure certificates from reliable publishers of such forms.

It was voted that a certificate of accreditation be issued and distributed annually by the president and recording secretary of the General Conference to all accredited ordained ministers of the General Conference, the size to fit the ordinary bill fold.

(To be continued)

MISSIONS

SERVING AND BEING SERVED

It is the divine plan for every individual that he both serve and be served. There is no one so strong, physically, mentally, and spiritually, but he needs the service of others; and there is no one so helpless but he can render service to others, consciously or unconsciously. Even a little child in its helplessness ministers to the lives of those about it, as all who are thoughtful know.

While we need the service of others, our great concern should be to render service. Christ said, “Whosoever will be the greatest among you shall be your minister.” There

are those whose ambition seems to be to do just as little as possible. They want all the best things of life, even a competency in old age, without working for it, and they desire all others to honor and serve them. There are others whose chief ambition is to help others. They try to make the most of their powers and faculties for the sake of the service which they can render. This is the Christian way.

These statements are true of churches and other institutions. There are churches whose chief ambition is to get what they can and render as little service as possible. They are thinking more about maintaining an organization than they are about serving the community. They excuse themselves from doing anything for missions, home or foreign. There are other churches whose great desire is to be of service to the community, to glorify Christ, and to extend his kingdom over all the earth. It is needless to say that these are Christ's churches. They are the ones that belong to his body.

As churches and as individuals, in making our plans for another year, we may well ask ourselves, Are we planning to serve or to be served? If in our program we make helping others the chief thing and work earnestly to that end, we will be true missionaries and the year will be one of satisfaction.

Missionary Secretary.

WHY MISSIONS NOW?

By Rev. Neal D. Mills

There may be those who think that it is almost useless to try to do mission work now with both Europe and Asia at war and the United States in danger of soon being drawn into war. However, these war conditions, besides disrupting much missionary activity, create an urgent need for more mission work. The special needs for medical service to the wounded and for aid to refugees bring great opportunities for religious service. Our Seventh Day Baptist schools in Shanghai are overflowing with boys and girls who are probably more open-minded and favorable toward Christianity than those of any former years. The devotion, heroism, and sacrifice of missionaries under the trying war conditions help to win the hearts of people and make them desire the power of the Christian faith for their own lives.

Moreover, I believe that thoughtful people are becoming more world-minded through forced attention to world events, and are realizing more than ever that the only solution to the world's problems is the teaching and spirit of Jesus Christ. And it isn't only China and Africa that need the gospel. Europe—France, Germany, Italy, and England—need it; and America needs it desperately.

These times reveal that men everywhere need a higher goal, a supreme loyalty greater than the national and racial loyalties which now claim them. With the whole world bound together as one family, no lesser goal than the kingdom of God can possibly serve. Loyalties to race, nation, party, or class breed strife and division and littleness, unless they are all subordinated to the one world-inclusive loyalty to the kingdom. Bound by these lesser loyalties men are not free to live the more abundant life.

Men and nations need God more than they need anything else. Without God, particularly in high places, nothing else matters very much, as many recent events have amply demonstrated. We can know God and come near to him through Jesus who said, “I am the way, the truth, and the life.” Other religions offer much that is of spiritual value to the human race, but Jesus Christ and his supreme contribution are the heritage of the Christian Church. We hold that heritage, however, in trust for the whole world. To win men to a cause that is universal, loyalty to which rises above all other loyalties which divide them, is the supreme need of the hour and the supreme task of the Church. Either men of greed and hate will destroy all that is fine in civilization, or men with the spirit of love and brotherhood will build a world fellowship of love.

America presents a unique opportunity—the ideal soil for starting the seeds of the kingdom. Our soil is not drenched with the blood of centuries of bitter strife, like that of Europe. Gathered here are all the races of the earth, affording the greatest opportunity to demonstrate the uniting power of Christianity, and a training ground for messengers of Christ to the rest of the world. We must not only send missionaries to other lands, but we must present an example of the kingdom of God here in America to the millions of every race who visit our shores. Probably the greatest hindrance to the progress of Chris-

tianity in other lands is the ungodly example of America and the other so-called Christian countries.

The challenge is not just to the missionaries and ministers, but to every Christian to support the work abroad and to share in the work at home. No one can escape the responsibility or the results of procrastination and irresponsibility. Let us act quickly before further bursts of pagan outrage descend upon the world.

EXCERPTS FROM THE "JAMAICA HARVESTER"

The Change of Name

By this time you will have noticed that the name of this little publication has been changed. Formerly it was called the "Jamaica News Letter." But with the increased knowledge of conditions in this field, the editors feel they can render a better service to you by widening the scope of this paper. So now we send to you the "Jamaica Harvester."

As with all good periodicals, so with this one. Our name has significance. Christ's disciples once answered a question he put to them by replying that there were yet four months to wait before the fields in which they were standing would be ready for harvesting. Our Lord said to them, "Lift up your eyes and look on the fields, for they are white already to harvest." (John 4: 35.) Of course he meant that men were then ready to be harvested, and not the fields of grain.

The lesson comes to us today. The field that is the world of living men is ripe now for the harvesting. Men there are who must be garnered into God's granaries. The "Harvester" in our new name brings this idea home to us. The "Jamaica" in our new name brings the challenge home to us here in Jamaica.

Therefore, little "Jamaica Harvester," we send you out into the field that is the world of men ready to be won to God to labor for him. May you cause men and women and boys and girls to remember that they are on the King's business and that it requires haste. May you help to take the good news of salvation to places where we are unable to reach. May you be a true "Jamaica Harvester" for him who died that men might live more abundantly.

Luther W. Crichlow.

War! War! War!

"When ye shall hear of wars and rumors of wars, be ye not troubled, for such things must needs be; but the end shall not be yet." (Mark 13: 7.) The world today is hearing of wars and rumors of wars as it has not for twenty years or more. We here in Jamaica know very surely that there is a war, for England is at war; and what affects England, the mother, affects Jamaica, the child.

So far we here have experienced the war only indirectly. The lights on our streets at night have been dimmed appreciably. Prices have risen and will rise yet more. Taxes have been increased, affecting all classes of men, but especially the poorer classes who always suffer most under such increasing of prices and taxes. The tendency to hoard now and sell later at profiteering prices is evident, but the government has acted to curb such practices wherever found.

It may be just possible that we may not experience the war any more directly than we are at present. Only the future can tell. At present it seems as though Jamaica can best serve England by sending money to purchase machines of war, which are most urgently needed. May we never have to go down to see our young men sail off to the wars.

In the midst of such facts and possibilities, it is comforting to have the words of Jesus Christ ringing in our ears. Yes, there will be wars and rumors of wars, but be not troubled. This is not the end. These things must be. Hold on to this idea in the days ahead.

Luther W. Crichlow.

TREASURER'S MONTHLY STATEMENT

November 1, 1939, to November 30, 1939

Karl G. Stillman, Treasurer,	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Cash on hand November 1, 1939	\$1,805.85
Woman's Executive Board, salary & expenses missionary-evangelist:	
October	\$101.83
November	119.66
	221.49
Reta I. Crouch, Albuquerque, N. M.	2.50
Schenectady, N. Y., Church, for China	5.00
Julie E. H. Flansburg, Atlantic City, N. J.	
for foreign missions	1.00
Stonefort, Ill., Church, for foreign missions	2.00
Pattle Creek, Mich., Church, for foreign missions	1.00
Withdrawn from Dr. Thorngate China Fund	
for Dr. Thorngate expenses	137.50
Transferred from Debt Reduction Fund to	
apply on loans	250.00
November share Denominational Budget receipts	406.80
New Auburn, Wis., Church	3.00

Transferred from Permanent Fund income account	278.35
Rev. & Mrs. H. E. Davis, for Debt Fund	5.00
	<u>283.35</u>
	<u>-\$ 492.21</u>

Cr.	
Verney A. Wilson, salary	\$ 33.33
W. L. Davis, salary	22.92
Ralph H. Coon, salary	22.92
Clifford A. Beebe, salary	22.92
Charles W. Thorngate, salary	25.00
Marion C. Van Horn, salary	22.92
A. L. Davis, work in Syracuse	10.00
China Payments:	
Grace I. Crandall	\$ 41.67
Rosa W. Palmberg, retirement allowance	30.00
H. E. Davis, salary \$100, child allowance	\$12.50
Anna M. West,	41.67
Principal Boys' School	33.33
Boys' School	16.67
Incidental Fund	25.00
Dr. George Thorngate	127.50
	428.34
G. D. Hargis, salary \$93.75; child allowance	\$12.50
Luther W. Crichlow:	
Salary	\$ 83.33
Native workers	39.59
House rent	20.83
	143.75
Heinrich Chr. Bruhn, work in Germany	41.67
Treasurer's expense	30.00
R. J. Severance, salary and expenses	119.66
W. L. Burdick:	
Salary	\$112.50
House & office rent	25.00
Clerk	33.33
Supplies	12.40
	183.23
Interest	65.63
Payment on loan	250.00
Interest saved on renewal of notes & transferred to Debt Fund	12.64
Debt Fund share Denominational Budget receipts	54.68
Net Overdraft Nov. 30, 1939 (amount due missionaries and others for salaries & allowances but unpaid)	2,088.07
	<u>\$ 492.21</u>

WOMAN'S WORK

MORE LABORERS

"Go, work today," the Master saith;
"My vineyard waits for thee.
Broad is the field, the harvest white,
From river unto sea!
The reapers still too few remain,
They fall beside the way,
Worn with the labor and the heat
And burden of the day."

The weary cry of sin-sick souls,
Throughout our broad, free land,
From North to South, with single voice
Re-echoes this command:
The crowded cities of the East,
Sin-darkened each and all,
The wide, green prairies of the West,
Repeat the Master's call.

The heathen nations from afar
Stretch out their empty hands,
Uncounted millions worshipping
Strange gods, in many lands;
The door is open, wind and tide
Each sail shall kindly greet,

The ocean islands wait to hear
The music of your feet.

"Go, work today," the Master saith;
The hour of toil is brief.
In swift succession follow blade
And grain and garnered sheaf;
And he who for his Lord hath wrought,
With talents ten or one,
Will in the hour of reckoning hear
The gracious words, "Well done."

—Mary Bassett Clarke, in
Autumn Leaves.

GREETINGS FROM CHUNGKING

Dear Home Friends:

A happy Christmas filled with hope and cheer for Christ has come dispelling doubt and fear!

I dare say this because I have been thinking how Christ's coming was like a star in the dark night, a bright hope in the midst of black despair, a far vision of God's ultimate triumph. Was it not a leap of faith in God's goodness which inspired the prophet of old during days of distress to foretell "There shall arise a star out of Jacob" which enabled Simeon, mourning for the captivity of his people, to see in the birth of a little Bethlehem babe, an event which should stir the world and bring it new life? And today we are feeling hope and courage individually and internationally in that far vision which Christ brought, a ray of light for the future in a despairing world.

If any place has a right to despair this year it is this capital city of China which has not only suffered terrible depredations during the past year, but which is the present home of China's leaders, who must face the responsibilities and problems of the entire distressed nation. Yet it was only yesterday that I was talking with an official of China's Postal Savings Bank who told me of plans the bank is carrying out to sell postal savings bonds and stamps (similar to our Liberty Bonds and Thrift Stamps during the World War). I asked him how the money thus raised is to be used, whether for "warphans," refugees, soldier needs, war expenses and supplies, or what. He replied, "It is for permanent reconstruction, for building railways and highways, and for developing natural resources."

This is simply typical of what China is doing today, for while a great deal of her money, thought, and energy is going into the military

struggle, a great effort is being made to develop the people and country for permanent reconstruction. It is because she is working for and believing in a new and better China that she has such cheer and courage today.

One day when I was feeling a bit at odds with the world I asked Rosemary's philosopher uncle, "Do you ever feel grouchy for no reason at all? If so, what do you do about it?" After I had explained what "grouchy" meant, he quietly and kindly said, "The best way is to have a broad view of life, and one can't feel that way."

I had to acknowledge the truth of that though these words came from a Confucian to a Christian, to the shame of the latter. Is it not true that the things which cause us so much fear and suffering at the present moment are really so small in God's great plan of life; and the far vision of God's kingdom which Christ brings, so much more important and absorbing?

"These things shall be—a loftier race
Than e'er the world hath known shall rise
With flame and freedom in their souls,
And light of knowledge in their eyes.

"Nation with nation, land with land,
Unarmed shall live as comrades free:
In every heart and brain shall throb
The pulse of one fraternity."

Your friend,
Ruth Phillips.

Taken from *China Bulletin*.

A TRIP TO FOUKE, ARK.

Following the meetings of the Southwestern Association at Gentry, Ark., it was my very great privilege to spend a few days with the people of Fouke, in response to an invitation from them. About twenty years ago, when the Fouke School was still in operation, a number of us Seventh Day Baptist young people had the happy experience of teaching and working with the good people of that section. To those of us who had this experience, a return trip to the scene of our labors is something to be anticipated with pleasure, and recalled with much enjoyment.

To be sure, the school is no longer being conducted by our people, but the building is still used for church purposes, and an encouraging number still gather there for worship on the Sabbath.

The *Missouri Pacific* runs one of its best trains through Arkansas, from Gentry down to Texarkana, from whence Fouke is reached by a short bus ride. The new highway is a great improvement over the dirt road of former years.

Waiting for me at the bus station was Brother Stephen Davis with his well-worn Ford, who became my partner and chauffeur for the next two days.

Making my headquarters at the hospitable home of Doctor and Mrs. Smith and with Brother Davis as a companion, I was able to visit nine homes of our church members in and around Fouke, as well as several homes of former students in our school. In the evening, we attended a revival service at the Baptist church, where we met more friends of former years. A very helpful service was conducted in the open air in front of the church.

It is a great encouragement to find that those who were students in the Fouke school, eighteen or twenty years ago, are now taking an honorable and prominent place in the business and public life of the community and state, while some have journeyed even farther afield. Some are Christian home-makers, who are passing on to their children the qualities of character which, they are kind enough to say, were learned in part through contact with our school and its teachers.

Included among the more pleasant memories of the trip are the feast of muskmelons at the home of Brother Stephen Davis, and of watermelons at the home of Brother and Sister Pierce; also the dinner at the home of Mrs. Scouten, and the opportunity there to get better acquainted with several of her children and grandchildren. A short visit was paid to the church building, and to the parsonage, which is just now occupied by Mrs. Ada Sanders and her nephew and his wife.

The impression remains that these people are struggling against great difficulties to maintain the work of the church and of the kingdom of God in southwestern Arkansas. Some have drifted away, but those who remain are deserving of our prayers and worthy of our encouragement.

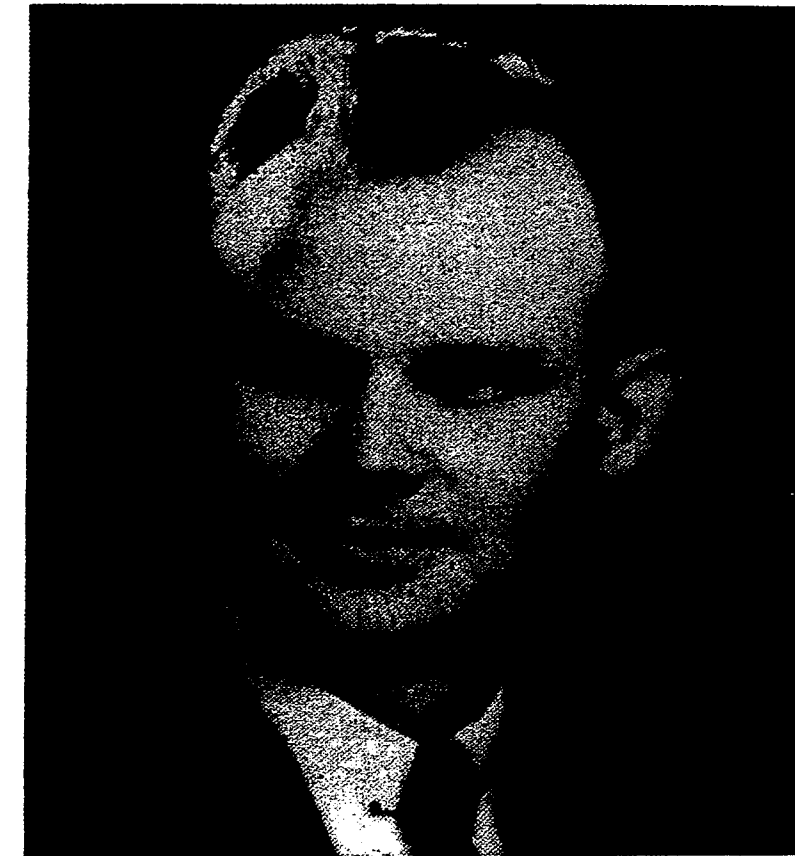
Stopping at Texarkana on my way home, I was entertained at the home of Brother Wardner Randolph—whose father was for some years a missionary on this field—and became acquainted with his fine family. An-

other Sabbath-keeping family was visited, Mrs. Shelton's.

I know that this visit to the great Southwest has given me a new insight into the problems that are being faced by our people, but also it has helped to give a vision of the possibilities lying before us in the field.

Paul S. Burdick.

YOUNG PEOPLE'S WORK



REV. MARION C. VAN HORN
(Editor the Young People's Department)

DOES LIFE BEGIN IN 1940?

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . In him was life: and the life was the light of men." This is our answer. Life is from the beginning but darkness has overshadowed the light, and life without *him* has been saddened and has been made grotesque and horrible.

All the horror and grief on earth is caused by lack of light or refusal to allow the light to penetrate. "And the light shineth in darkness; and the darkness comprehended it not." No, life cannot begin in 1940, but it can receive new significance by again becoming acquainted with the teachings of Jesus. Life must be literally bombed with the thoughts and ideas of the Master; it must be shot through and through with his teachings that the "kingdom of God is at hand"; now is the accepted time. The life that now is, is eter-

nal. His patience and compassion shall be mines with effervescent persistence, exploding everywhere into deeds of kindness. His love shall be the underlying motive in *all* our activity for his grace is the very air we breathe.

We have just celebrated the coming of this way of life in a form that we can all understand and love. Can we not also understand its logical development and progress: "growth in wisdom and stature and favor"? If we do not know this life, how shall we be able to follow it or know what characteristics to use to build it, or what method to use in building?

Paul helps us greatly in knowing what we shall use in building and also in knowing how to build. In his great "Love Chapter" we have a detailed explanation. His conclusion is "the greatest of these is *love*." If we read thoughtfully the first seventeen verses of the Gospel of John we shall see that love is uppermost. He was in the beginning; he made all things; he was life, the light of men; he shone in the darkness, but men were perverse. So one was sent of God to bear witness of this light that men might believe. Then the light itself came, but men received him not; hence a world of sorrow and agony—our world—yours and mine—one sent from God—you and me—to bear witness of the light that all men through him might believe. Love, mercy, patience, compassion—all come by Jesus Christ; but we, sent from God, must bear witness, else darkness shall yet prevail on the face of the earth and all shall be greed, jealousy, hate—world without form and void.

Young people, what shall the emphasis of our thought be as we enter upon a new year? Do I hear a murmur that love shall be our emphasis? Yes, love is the whole life. It is the basis for all living, but I think we should put special and careful and thoughtful emphasis on that phase of love commonly known as forgiveness. "And forgive us our debts as we forgive our debtors."

Peter came to his Lord one day asking how many times he should forgive his brother when he persisted in doing him wrong. Said Peter, "till seven times?" Jesus in his answer to Peter could have said, "Ye have heard it said aforesaid . . . but I say . . ."—for his answer had the same effect. The teaching of the rabbis was, maybe you should forgive to the third or fourth time, but after that take vengeance. But Jesus was not such a rabbi. He was a divine teacher, and his answer

meant infinite forgiveness. Seventy times seven was an infinity to Peter; so was forgiveness to Jesus. Lamech in the Old Testament would take vengeance for a wrong seventy and seven fold. Jesus must have thought of this infinite vengeance and so used the exact opposite to impress Peter with the significance and importance of forgiveness.

Forgiveness is *love* in action. It is to forget vengeance. It is to give up resentment. It is to keep love uppermost in the heart. It is to refuse retaliation, and to turn away from spite. It is also refusal to brood over slights and insults, or even the mistakes of others and their oddities.

True forgiveness is to understand, and to love.

M. C. V. H.

FROM A PERSONAL LETTER

"I will tell you that I think it is a marvel of courage and consecration that so many of our young men are showing in offering themselves to the work of the Seventh Day Baptist ministry at this stage of our history. I would like to say to them all that there is rich reward for this sort of courage, and it will be realized sometime. It seems to me that we have reached the place of the upward curve in our denominational life, and the consecration and hopefulness of our young men is in large measure responsible for this."

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

This is the first time I have written to you. I read the Children's Page every week. I am in the fourth grade and I was nine years old on my birthday, October 21. My aunt sent me a pencil case on my birthday.

On October 25, Dick and I went to the circus. Daddy couldn't get away from his work on that day, so Rev. T. J. Van Horn took us to the circus. We all had a good time.

I like to go to church and Sabbath school. During the past year I was present forty-nine Sabbaths.

I hope you and all the RECORDER boys and girls have a Merry Christmas.

Your new RECORDER friend,

James Maxson.

Holly Hill, Fla.

Dear James:

I am so glad you and Dick have begun to write for the Children's Page, and hope to have many more letters from you both. Those who enjoy reading our page should do their share to make it good reading; don't you think so?

I not only remember the first circus we took our two boys to see, but also the first circus I attended when I wasn't much larger than you. A funny clown shook hands with me and a monkey in a red suit and cap sprang upon my shoulder and frightened me almost speechless. He wouldn't get down until I put some pennies into his cap which he held in front of me.

I hope you, too, had a Merry Christmas and Happy New Year; I am very sure I did. The best part of Christmas is that it is one more chance to render good deeds and good gifts to others.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

This is the first time I have written to you. We have a setter puppy. His name is Laddie.

I am in the second grade. I am seven years old. I like my teacher. I read the Children's Page every week.

In the reading class we are playing a game. Some of us are ducks and some are rabbits.

We go to church every week in Daytona Beach. We live about four miles from the church. During the summer Jim and I took the collection each week at church.

Your new RECORDER friend,
Dick Maxson.

Holly Hill, Fla.

Dear Dick:

I am sure you have the best kind of fun with your setter puppy, Laddie. A very friendly little brown dog comes to my back door nearly every day, begging for a bone. I don't think he is hungry, though, for he looks well kept and well fed. I don't know what kind of a dog he is. I guess he is just "plain dog," but whose little dog I haven't been able to find out as yet. He tries to be friendly with Skeezics, but gets nothing in return but growls. Foolish pussy, he is missing a good friend.

I hope next time you write (and may there be many next times) either you or James will

tell me more about yourselves, who your parents are, etc. Many of the readers of the Children's Page are interested to know just who each RECORDER girl or boy is.

Sincerely your friend,
Mizpah S. Greene.

Salemville, Pa.

The opening worship of our Sabbath school on December 16, was given by the primary class taught by Mrs. Mary Blough, as follows:

Song—Stand Up, Stand Up for Jesus	
Song—I Must Tell Jesus	
Scripture reading—Luke 2: 4-20; Matthew 2: 1-11	By the teacher
Memory verse	By the class
Lord's Prayer	By the class
Cradle Song	By the class
Jesus Loves Me	By the class
Story of the Christ Child	Told by Donald Clapper
Poem—"Helping Our Minister"	By Lois Kagarise

Our minister's a busy man
With lots of work to do;
He preaches sermons in our church
And calls on people, too.

The next time that he visits us
I hope that he will show
How we can help him in his work—
We really want to know.

Song—More About Jesus	
Prayer	By the teacher

Dear Mrs. Blough:

Thank you for sending me this excellent worship service as given by your primary Sabbath school class. I know it must have been very helpful and inspiring to young and old. The poem is indeed very good. Was it composed by Lois Kagarise? If so, I hope she will write other poems for our page.

Sincerely yours,
Mizpah S. Greene.

OUR PULPIT

"THE GOSPEL OF THE SECOND CHANCE"

(A New Year's Sermon)

By Rev. T. J. Van Horn

"And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as it seemed good to the potter to make it." Jeremiah 18: 4.

"Every day is a new beginning; every morn is a world made new."

This sentiment from modern literature may have had its inspiration from reading Jeremiah's account of his visit to the potter's house. Both selections, one from ancient, the other from modern, literature have a message of encouragement for us who may be looking with dissatisfaction if not with dismay upon the record of the past year.

The little son of a dear friend of bygone days had repeatedly disobeyed his father until the limit of patience was reached. The deserved punishment must be administered. But before the rod fell the father said to the little son, "Paul, if you had a little boy who had been as bad as you are, what would you do with him?" Tearfully he looked up into the face of his father and said, "Daddy, I think I would give him another chance."

That story illustrates the theme of the sermon that was preached by Jeremiah after he saw that work at the house of the potter. As it was in Jeremiah's day, so it is now: the best themes for sermons are often found by contact with people at their work. When God wanted Jeremiah to preach one of his best sermons he sent him to the potter's house, and there he saw a craftsman with skillful fingers fashioning a beautiful vessel.

And as he saw the piece rising in beauty by the manipulation of the potter, a tragic thing happened to the almost completed vessel. Some nervous movement of the fingers or some defect of the clay ruined it. "It was marred in the hands of the potter." But the patience and skill of the workman came to the rescue, and "he made it again another vessel, as it pleased the potter to make it."

One suggested lesson in this story is that God is the molder of human lives. There is truth in the old couplet,

"There's a divinity that shapes our ends,
Rough hew them as we may."

But there is another suggested lesson. It is that influences aside from God intrude in the molding of the vessel of human destiny. That is the tragedy that we have to face at every turn in this world.

Did Jeremiah's presence divert for an instant the attention of the workman so that there was that unfortunate slip and the vessel was spoiled? Something untoward happened; and that partially formed vase was crushed down into a shapeless mass as it was at the first. But he "made it again another vessel,

as it pleased the potter to make it." That is the joyful sequel to the story.

But in the meantime there are adverse circumstances suggested by Jeremiah's visit to the house of the potter. Character in this world has to be built in an unholy environment.

"This world is not a friend to grace
To help me on to God."

None of us has missed seeing a beautiful life besmirched and marred in its contact with unholy surroundings. We can sympathize deeply with the cry of Dickens:

Oh! my heart grows weak as a woman's,
And the fountains of feeling will flow,
As I see the paths rough and stony,
O'er which the dear feet must go;
Of the mountains of sin hanging o'er them,
Of the winds of fate blowing wild.

As another long ago expressed it, as he saw the struggle a young man was making, "As he struggles to rise, or consents to fall, is there in all the universe of God a spectacle of greater exultation or deeper pathos?" But the patience and skill of the master Craftsman is equal to the making over of a ruined life. That is the message of Jeremiah's visit to the house of the potter that day. And it does not stand alone. From Genesis to Revelation it is written, so that "he that runs may read." From the time of failure in Eden to the time when Jesus cried on the cross, "It is finished," hope has been proclaiming the messages of all the prophets. It matters not how tragic the ruin, God can take that shapeless and ruined mass of clay, reshape it, and transform it into a beautiful life, and make it yet of mighty service in kingdom work. Human experience justifies this buoyant hope. Harold Begbie's "Twice Born Men" and his later book, "Other Sheep," prove it a well-grounded hope.

Now, there is nothing in ancient or recent philosophy; nothing in modern science; nothing in the deepest psychological research, that can explain these well attested facts of transformed lives. God has his mysteries of grace that we cannot penetrate now. About forty-three years ago I made a visit to a pottery in Louisville, Ky. Somewhere there was a hidden power that turned the wheel on which I saw the artist shaping the vase that was rising in beauty before him.

There are agencies that we can see, but the power back of those skillful hands we may not be able to understand. We may well regard the house of God and public worship, the Sabbath school, consecrated teachers, the Bible, father and mother as fingers of the skillful Craftsman. Yes, all of us, if surrendered to his loving purposes, are God's fingers to mold the plastic clay of young souls around us. Let us never forget this: It is God's method that this invisible presence, the Holy Spirit, shall work through us, imperfect as we are, for the redemption and transformation of broken lives. And it may be that directed by him you may, today, touch some misshapen life to save it for the holy work of the kingdom.

"Down in the human heart crushed by the tempter,
Feelings lie buried that grace can restore,
Touched by a loving hand, wakened by kindness,
Chords that were broken will vibrate once more."

We are rejoicing in the gospel stories of Nicodemus, Mary Magdalena, the filthy leper, the blind and deaf and decrepit ones in Jesus' day that were given the second chance. The history of redemption is not yet concluded. Heaven is still rejoicing over reclaimed lives that have been marred in the hands of the potter. A writer in a recent number of the *Reader's Digest* declares in the opening sentence of the article he presents, "I do not believe that America has an arrived or matured economic system which has come to the end of its expansion." Much less do I believe that the Church of Jesus Christ has reached its maturity of life and power. Outside our own experience that truth finds vindication. Take the story of Jerry MacCauley, of John B. Gough, of P. A. Burdick, and my old friend, Milton Ford. Milton Ford joyfully acknowledged the miraculous power of Jesus Christ in breaking at once the chronic habits of both whiskey and tobacco, and he amazed the countryside by showing unmistakable signs of his freedom. These examples assure me that we have scarcely begun to tap the sources of power that God challenges us to use in our war with sin here. "Eye hath not seen nor ear heard, neither hath entered into the heart of man the things that God hath prepared for them that love him."

I am reminding myself and you of these encouragements held out to us. I am recalling for the strengthening of my own faith the

DENOMINATIONAL "HOOK-UP"

Adams Center, N. Y.

The Will Class recently spent one of their social evenings at the home of W. D. Scriven. It was a surprise for him, and over thirty were present. Refreshments were served and all seemed to enjoy the social time. Following the custom inaugurated by the class a good many years ago, baskets of fruit and candy were sent to the "shut-ins" at Christmas time.

On Sunday, December 17, a Christmas party was held in the church parlors by the Sabbath school, with a good attendance. This was held more especially for the primary department, but all enjoyed the occasion. Following the dinner, Santa Claus gave gifts to the children. Correspondent.

North Loup, Neb.

"When Santa Forgot the Smiths" was given by Seventh Day Baptists at Christmas time. This little play, full of music and speaking, was very well received, and showed much work on the part of the committee. The story centered about a woman who made too much of the preparation of Christmas, to the discomfort of her family. When her plans went astray, and the Smith family numbering ten came to her home, she really received the proper spirit. Outstanding was Richard Gowen, who impersonated Tommy, the cat; Jean Brennick and Caroline Hamer, the twins who sang; also Phyllis and Wayne Babcock, the children of the well-to-do parents. Dell Barber made a splendid Santa Claus.

The church was beautifully decorated by Merle Davis and assistants. Six large imitation candles were placed in the windows for light, amid green and red rope. Greens from the Polans of Brookfield, N. Y., and from the Cruzans in Bridgeton, N. J., were used with the decorations found in this community.—North Loup Loyalist.

Dodge Center, Minn.

The Christmas pageant, "Lift Up Your Voices," which was given at the Seventh Day Baptist Church was not as well attended as it merited. The soft lighting of the candelabra and the scenes and acting of the shepherds and wise men, bearing their precious gifts, and especially the manger scene with Ruth Bird as the Madonna and her Lullaby song, were

transforming touch of Jesus upon distorted men and women, for I know that the same Jesus is here with us now. Every day we come in contact with human clay that has been marred in the hands of the potter. We need again and again to assure ourselves that God uses human hands in the processes of redemption. Read this ancient story to illustrate this truth, Mark 2: 1-12. Here was a man broken and marred by sin. There were his four friends who determined that this man should be brought to Jesus. There were crowds of curiosity seekers who made it very difficult for them. But the four friends determined to "find a way or make one." They made one by violating conventionalities. They carried him to the roof of the house where Jesus was at work, broke open the roof, and let the man down before Jesus. When Jesus saw their faith he cured the man of his palsy. Do you not suppose that Jesus would honor such faith as that today? Well, he said one time to his disciples, "If two of you shall agree as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Here are maimed lives all about us. God help us to accept that challenge.

There are young men preparing for, and some already in, the ministry, with whom I have had some pleasant contacts. They may be reading this. Will you, my young friends, accept the challenge? I know you have already made this prayer:

"Have thine own way, Lord; have thine own way!
Thou art the Potter, I am the clay.
Mold me and make me after thy will,
While I am waiting, yielded and still.

"Have thine own way, Lord; have thine own way!
Seach me and try me, Master, today.
Whiter than snow, Lord, wash me just now,
As in thy presence humbly I bow.

"Have thine own way, Lord; have thine own way!
Wounded and weary, help me, I pray.
Power all power surely is thine,
Touch me, and heal me, Savior divine.

"Have thine own way, Lord; have thine own way!
Hold o'er my being absolute sway!
Fill with thy Spirit till all shall see
Christ only always living in me."

What will God not do with that prayer answered!

"The world could be made much better
by the money good men squander."

all very well done. Mrs. Mac Greene and Dorothea Payne were readers.

At the close Pastor Thorngate presented Mrs. Carpenter a small token of appreciation, in behalf of the school, and Mrs. Payne's class gave her a gift. The outstanding surprise was when a basket overflowing with the necessities and luxuries of life was presented to Pastor Thorngate and family, by Mrs. Lottie Langworthy. The pastor was too overcome with surprise and emotions to make proper response, but made an effort. Mrs. Thorngate was unable to respond, but their appreciation was evident.

—Dodge Center Star-Record.

A NEW DAY

By Nannie Blain Underhill

Another precious day is here,
An opportunity sublime,
To come to God in prayer sincere,
Yield all to him—make his will mine.

A precious day to seek my Lord—
(Let him be first in all my thought)
To read a portion of his Word,
A guide to serve him as I ought.

First, seek him on the mountain top,
Then let him lead me all the way.
In the valley, work must not stop,
Where I must serve my Lord today.

The need is great: the world is mad;
They're rushing head-long toward the grave:
For chance to rescue, let's be glad.
Some precious souls, Christ may save.

Yes, each day is a gift from God:
A chance to do some thing for him.
Soul, be alert: no task too hard,
If we but try, some soul to win.

To Jesus lead some precious soul:
They are following in your path.
Let heaven be their future goal—
Then you'll not cry, but you will laugh.

"THE FOUNDERS OF THE SEVENTH DAY ADVENTIST DENOMINATION"

By Dr. L. Richard Conradi,
late of Hamburg, Germany

NOW READY

Single copy, 15 cents.
Ten or more to one address, 10 cents each.

The American Sabbath Tract Society
510 Watchung Ave., Plainfield, N. J.

MARRIAGES

Van Horn - Koepp. — Elton George Van Horn of Milton and Alice Violet Koepp of Beloit, Wis., were married Sabbath afternoon, December 9, 1939, at the home of the groom's parents, Mr. and Mrs. George Van Horn of Milton. Pastor Carroll L. Hill performed the ceremony.

OBITUARY

Crandall. — Esther Amy, daughter of Charles P. and Marianne Thorngate Rood, was born September 14, 1861, at Dakota, Wis., and died at her home at Milton, Wis., December 10, 1939.

Early in her life her family moved from Berlin, Wis., to North Loup, Neb. She was married to Calvin Crandall by the father of the groom, Rev. George J. Crandall. They moved to Edelstein, Ill., in 1891, and to Milton in 1905.

Mrs. Crandall was active in the work of the Church, and was a member of the Women's Village Improvement Club.

Survivors are: her husband, five children, Cecile, Ada, Esther (Mrs. Merrill Bingham), Persons, and George; seven grandchildren: a brother, Charles Rood of North Loup; and two sisters, Mrs. Mary Davis, Doniphan, Neb., and Mrs. Genia Crandall, Omaha, Neb.

Funeral services were conducted by Pastor Carroll L. Hill and Rev. Edwin Shaw. Burial was in the Milton Junction Cemetery. C. L. H.

Tappan. — Frank E., fifth child of Joel and Caroline Saunders Tappan, was born at Dodge Center, Minn., June 1, 1859, and died in Community Hospital, Battle Creek, Mich., December 24, 1939.

In earlier life he was a school teacher; in later life an expert painter and interior decorator. On Christmas eve, 1882, he was married to Miss Flora A. Orcutt. For two years they managed a Children's Home in Cincinnati, Ohio, and later for several years a similar home in Battle Creek, where they have continued to abide. The Tappan home was distinctively a religious one. The Seventh Day Baptist Church, both in Minnesota and in Battle Creek, held a major place in their field of service. The church and community have met a loss in his death.

Besides the bereaved widow, he leaves a son, Ivan O., two daughters, Ruby (Mrs. Elvin Clarke) and Miss Ruth, all of Battle Creek; four grandchildren, two great-grandchildren, and a sister Eva (Mrs. A. N. Langworthy) of Dodge Center.

Farewell services were conducted by his pastor, Rev. Edward M. Holston, assisted by Rev. Henry N. Jordan, chaplain of the Battle Creek Sanitarium, and interment was made in the family plot in Memorial Cemetery. E. M. H.

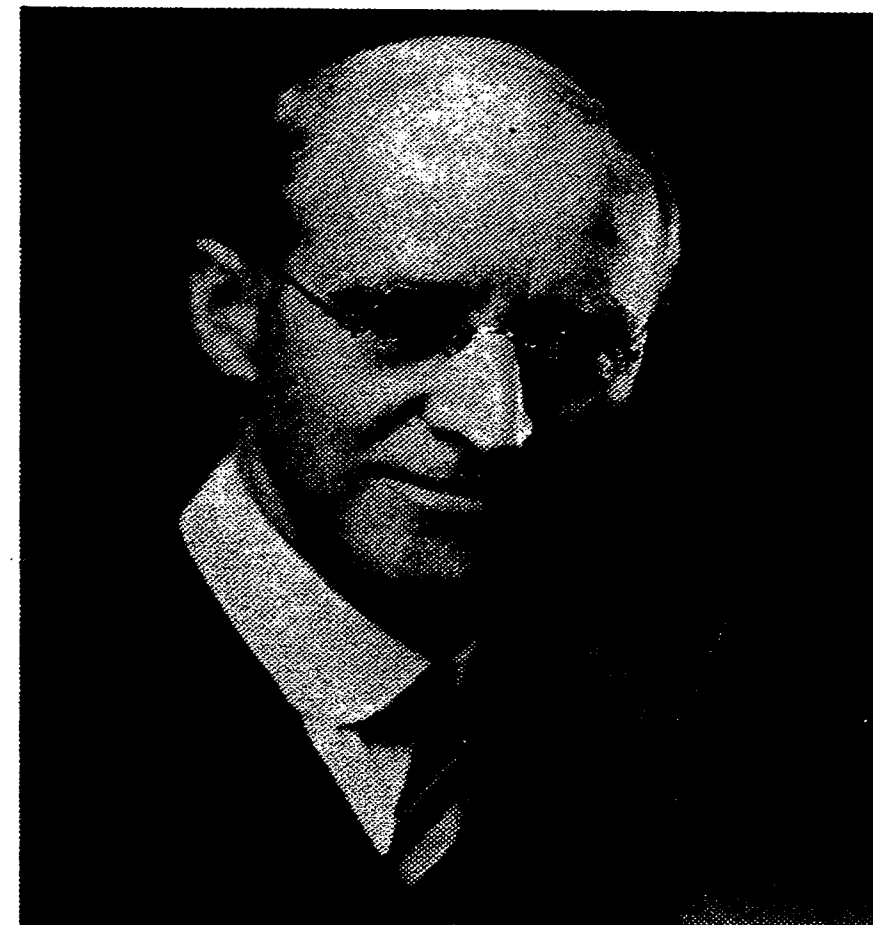
Duty grows everywhere — like children — like grass.—Emerson.

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DR. BEN R. CRANDALL
President of General Conference 1939-40
Chairman of the Commission
Report of Mid-year meeting of Commission concluded
in this issue

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