

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.

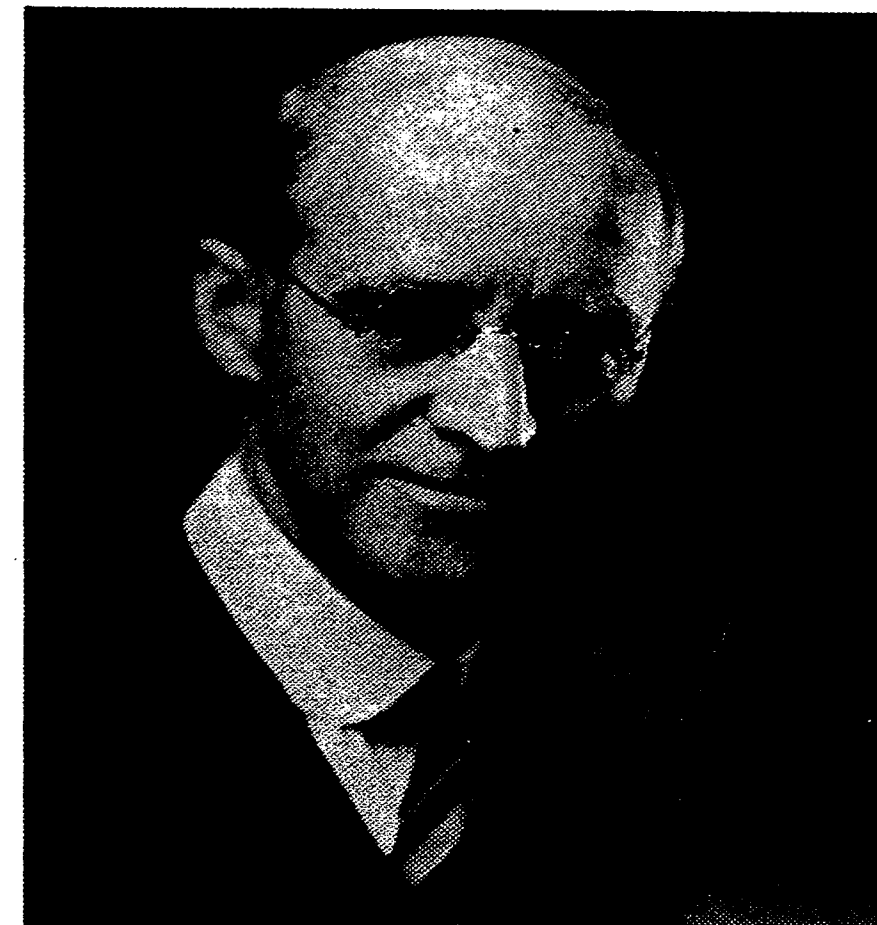
Duty grows everywhere — like children — like grass.—Emerson.

The Sabbath Recorder

Vol. 128

PLAINFIELD, N. J., JANUARY 15, 1940

No. 3



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

Contents

Editorials. —Better Days Ahead.—"Keep Your Eye on the Globe."—Items of Interest	34-36
Denominational Budget	36
Missions. —Nothing New.—World-wide Fellowship of Prayer.—Abbreviated Suggestions Concerning the World-wide Fellowship of Prayer.—Changes in China.—Comparative Statement	36-39
Mid-Year Meeting of Commission	39
Woman's Work. —Worship Program for January, 1940.—Minutes of the Woman's Board	40
Young People's Work. —Suggestions for 1940	41-43
Children's Page. —Our Letter Exchange	43
Our Pulpit. —A Sabbath Meditation	44
Denominational "Hook-up"	46
Marriages	48

The Sabbath Recorder

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

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

L. H. NORTH, Manager of the Publishing House

CONTRIBUTING EDITORS

William L. Burdick, D.D. Mrs. Okey W. Davis Marion C. Van Horn
Mrs. Walter L. Greene Rev. Erlo E. Sutton

Terms of Subscription
Per Year.....\$2.50 Six Months.....\$1.25
Postage to Canada and foreign countries 50 cents per year additional.
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.
All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.
Entered as second-class matter at Plainfield, N. J.

Vol. 128, No. 3

Established in 1844

Whole No. 4,859

EDITORIALS

BETTER DAYS AHEAD

Were one to look only about him and upon what he reads in the headlines, he might well give up to a feeling of frustration and despair. "They have killed thy prophets and I alone have escaped" was the wail of the great Elijah. The juniper trees are many between our Carmels and Horeb.

But we need not despair. God is able of these rocks to raise up the seed of Abraham, so Jesus declared. Certainly things are not so bad nor the kingdom's menace so great today as when Jesus uttered those words. We need not canvass the situation as it is. It is easily seen, and trends are not difficult to discern.

Better days are ahead for the Christian world, for Seventh Day Baptists. Elijah lived through the tempest that tore the mountain on which he stood. He lived through the earthquake that broke and tumbled the rocks all around him. He lived through the fire that burned the mountain slopes. And best of all, he heard the still small voice, the voice of God speaking calmly, encouragingly to his troubled soul.

David lived through the storm and stress, thwarted by the circumstances about him from building his dream—the house of God. But on foundations prepared for him his successor realized the dream, and the beautiful temple of the Lord became an ennobling fact, the most magnificent structure of antiquity. As the writer of Hebrews said, "time will fail me if I tell" of all the heroes of faith

who during the ages wrought over obstacles the kingdom of God.

We have faith that better days are ahead as we see the unanimity among our fellow workers. Differences of opinion, it is true, but a united purpose and a united faith in our God.

This faith is encouraged as we read the report of the Commission; as we restudy the action of Conference; as we note the emphasis of our Finance and Religious Life Committees; as we learn of the things our various church groups are doing; of the interest taken in the deeper, more spiritual things of life.

We thank God and take courage when sermons are being preached that stir us up to undertake larger things for God. The message from Pastor Alva L. Davis in Our Pulpit department is pointing us to the right way. Shall we walk in it, as the prophet of old urged his people to do?

As we follow where Christ leads, better times, better days are bound to be ours. "This is the way, walk ye in it."

"KEEP YOUR EYE ON THE GLOBE"

It is said that when he became Lord Protector of England, Oliver Cromwell insisted that a globe be placed in the House of Parliament. Replying to the question "Why?" he answered, "I want England to keep her eye on the globe." Acting on this idea, Dr. Chas. E. Jefferson when he became pastor of the Broadway Tabernacle, New York City, requested the placement of a globe in his study. That church during Jefferson's ministry became greatly internationally minded. He as-

cribed that mind to the fact of having kept his eye on the globe.

The *Messenger*, relating these facts, urges the need of keeping our eye on the globe. Because of narrowed vision, the keeping our eye on the small plot about us, glued to the task and tired by the blur of our near work, we are apt to become discouraged and disheartened. Our life may become circumscribed by narrow horizons. "I will lift up mine eyes unto the hills" is good medicine for us. "Keep your eye on the globe." There are other fields, other lands and countries, other families and races than our own. God loves all these and has high plans for them as well as for us. Especially in these days of perplexity and bewilderment we need to guard against hatreds and suspicions.

We must not allow our local church to fill all our vision. "Keep your eye on the globe." There are larger denominational activities to be remembered—the pastorless fields, the weak churches, the publishing interests, the training in colleges, seminaries, Bible schools, and religious day schools; there is the work of the missionary-evangelist and work in China, Jamaica, Germany and Holland, England and other places. We must be world minded—as Christ was. For our own sakes and that of the peoples everywhere we should "keep our eye on the globe."

ITEMS OF INTEREST

I believe the time has come for church leaders to start a real back-to-work movement in this country by getting back to work themselves. To help people help themselves is the wisest effort of human love. It is my firm conviction that we could put an end to poverty in this country if we could induce each of our 250,000 churches to apply that principle. Here is a program on which all creeds and sects can unite.—Mrs. Ruth G. K. Straubridge, president, Security Council of America.

—Let not your heart be troubled, ye believe in God—

A "Spiritual Recovery Fellowship" has been launched by the Philadelphia Federation of Churches to attract inactive churchgoers back into the churches. The drive is occasioned, according to the report, by the fact that "the average Protestant church of three hundred members is attended regularly by only thirty per cent of its members. A major

problem of the churches is the reawakening of spiritual interest among the absent seventy per cent."—R. N. S.

—O Come, Let us worship—

The General Conference of Seventh Day Adventists has made public in Washington a letter to President Roosevelt protesting the appointment of Myron C. Taylor as his personal representative at the Vatican. "Opposing the union of the church and state," the letter cautions against uniting religious and political organizations for the attainment of either religious or political ends.

—Render unto Cæsar the things which are Cæsar's—

William Carey, the founder of modern missions, mastered thirty of the languages of India, and he superintended the translation of Scripture in all of them. He wrote various Indian grammars and prepared dictionaries of great excellence in Bengali, Marathi, and Sanscrit. He farmed, ran an indigo factory, built printing presses, established schools and colleges, evangelized and, as a part time, engaged in botanical research. Such was the life of the London cobbler who heard the call of God and surrendered all for India.

—M. P. Recorder.

—and unto God the things that are God's.—

The pastor thinks that it is far better for the preacher to get a headache over the preparation of a sermon than to give the congregation a headache because of his lack of preparation.—*Now and Then*.

—Study to show thyself approved unto God—

John M. Versteeg, pastor of the Walnut Hills-Avondale Church in Cincinnati, plans his sermons in groups of four, one of which is doctrinal in type, one a sermon of consolation, one ethical in emphasis, and one devoted to the celebration of holidays or special days. He finds that throughout the year there are just about enough special days to make the plan work out reasonably well, and the arrangement, in general, helps to avoid the omission of any major emphasis.—*The Pastor's Journal*.

—Rightly dividing the word of truth—

An old story about Queen Victoria is a good illustration of sympathy. She heard of a mother whose child had been stricken by a sad accident, and went to see her. The

mother said the queen's visit lifted her above her sorrows. She was asked what the queen said, what did she give her, what did she do? To all of which, she replied, "The queen gave me nothing, the queen said nothing. She just sat down and cried with me as though her heart would break."

The queen said nothing, she gave nothing, but she lifted the poor woman above her sorrows by showing her sympathy. All of us can help that way, whether we have much or little.—*From Western Recorder.*

—Weep with them that weep—

DENOMINATIONAL BUDGET

Statement of Treasurer, December, 1939

Receipts		
	December 1939	Total for 6 months
Adams Center	\$ 122.85	\$198.25
Albion		52.00
Alfred, First	72.45	555.25
Alfred, Second	40.95	106.20
Andover		8.00
Associations, Conference, etc.		388.70
Battle Creek	70.00	262.50
Berlin		21.00
Boulder		117.65
Brookfield, First		80.20
Brookfield, Second		60.50
Chicago	28.00	28.00
Daytona Beach	27.05	163.05
Denver	11.30	89.50
De Ruyter	27.07	206.57
Dinuba		20.05
Dodge Center		15.00
Edinburg	5.00	30.00
Farina		49.00
Fouke		9.04
Friendship	2.15	18.75
Gentry	2.00	11.00
Hammond		5.00
Hebron, First		14.35
Hopkinton, First	43.50	102.61
Hopkinton, Second		3.00
Independence		59.00
Individuals	8.00	2,500.49
Irvington	30.00	130.00
Little Genesee	34.98	170.38
Little Prairie		15.00
Los Angeles	4.25	34.75
Los Angeles - Christ's		3.00
Lost Creek	18.10	40.10
Marlboro	48.85	169.36
Middle Island	3.50	15.50
Milton	180.00	871.76
Milton Junction		224.34
New Auburn	17.00	17.00
New York City	46.32	248.57
North Loup		131.00
Nortonville		36.00
Pawcatuck	250.00	1,250.00
Piscataway		42.90
Plainfield	136.65	596.10

Richburg		9.50
Ritchie		18.43
Riverside		175.00
Rockville		24.50
Salem	40.58	162.55
Salemville		9.00
Schenectady		5.00
Shiloh	158.50	483.38
Stonefort		2.00
Verona	38.00	69.50
Waterford	38.00	98.00
Welton	27.90	27.90
West Edmeston		5.00
White Cloud		140.65

Comparative Statement

	This year	Last year
Budget receipts—December	\$1,279.98	\$1,357.03
Special receipts—December	252.97	118.97
Budget receipts—6 months	7,728.88	6,131.81
Special receipts—6 months	2,671.95	521.72

Disbursements

	Budget	Special
Missionary Society	\$ 587.60	\$144.02
Tract Society	149.50	13.95
Sabbath School Board	91.00	
Young People's Board	19.50	
Woman's Board	13.00	25.00
Ministerial Retirement	78.00	10.00
Education Society	84.50	60.00
Historical Society	10.40	
General Conference	156.00	
S. D. B. Building	110.50	

Morton R. Swinney,
Niantic, Conn. Treasurer.

MORNING

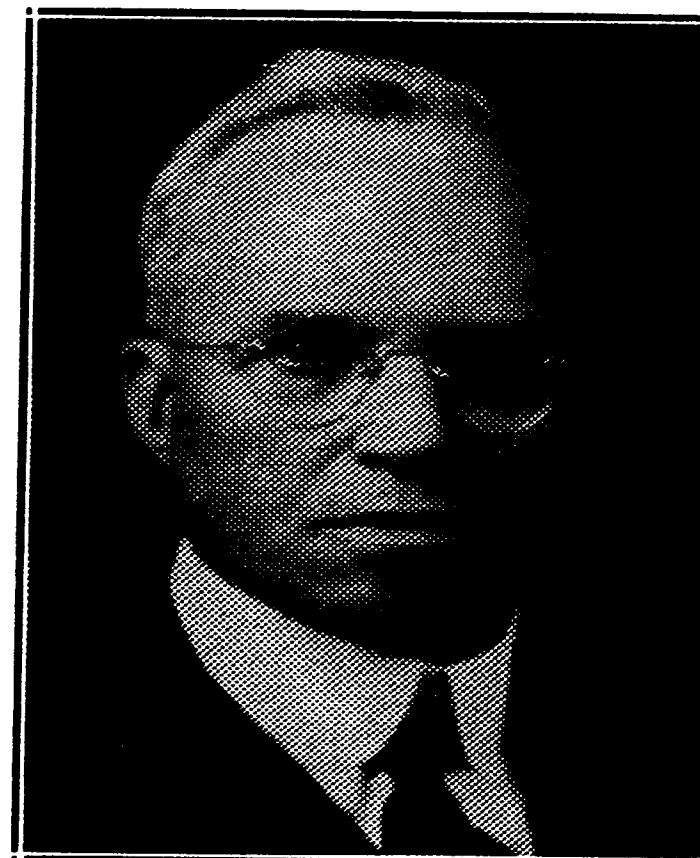
Lord, I love thy morning
When the sun breaks through;
When the birds are glad with singing,
And the grass is wet with dew;
When the world is full of living,
And all nature seems to pray,
"Thou hast kept us through the darkness,
Father, guide us through the day."
For it always will remind me
It was morning in my soul,
On the day I met my Savior,
When he touched and made me whole.

—By Barbara E. Cornet.

MISSIONS

NOTHING NEW

Under present arrangements, the income of the Missionary Board is not sufficient to carry on the work as now planned. This statement, however, is nothing new. Three times in the last three months has the missionary secretary in his editorials called attention to this fact, and the monthly statements



SECRETARY WILLIAM L. BURDICK
Editor of Missions Department

of the treasurer of the Missionary Board have shown the same thing. Furthermore, through letters and personal interviews, the situation has been brought to the attention of the chairman of the Finance Committee of the General Conference.

Some think that enough has not been said by the Missionary Board about the plight of our mission work, and others think that too much has been said, as letters to the board show. Though the situation has been kept constantly before the people, the editor of the Missions Department ventures to call attention to it again.

As has been pointed out on different occasions, only once since the autumn of 1938 has the treasurer been able to pay all the workers what was due them at the end of the month. Some of the time some of the workers have gone three months without any pay. This is due to the fact that the percentage of the Missionary Board's part of the United Budget was seriously reduced by the General Conference in 1938, and still further reduced by the last Conference.

The Missionary Board, hoping that the contributions from the people for denominational work would increase, did not retrench, notwithstanding the decrease in its percentage of the United Budget. (Retrenchment meant deserting of a field or the cutting of salaries already distressingly low.)

That the situation described in the foregoing paragraphs exists is not news to those who read the RECORDER. "Is it nothing to you, all ye who pass by?"

What is the remedy? Immediate and substantial increase in the contributions would relieve the situation, and this is the solution all would like to see.

The other solution is retrenchment in our mission work. If there must be retrenchment, the question arises, Shall it be on the home field or the foreign field? Doubtless people would not agree regarding this. Some would say, "Abandon one or more of the foreign fields," and others would say, "Continue to cut the home work, as we have been doing."

What shall we do with the mission work of our Redeemer?

Miss. Sec.

WORLD-WIDE FELLOWSHIP OF PRAYER

As stated in this department November 13, there is a movement in Great Britain to encourage religious people to pray concertedly and daily for definite things during the year. Over two million have already enrolled.

The Federal Council of the Churches of Christ in America, through its Department of Evangelism, has asked that Christians in America join in this movement.

The Department of Evangelism has also prepared an enrollment card for those who are willing to join with the millions of other Christians in a World-wide Fellowship of Prayer. The three things suggested on the enrollment card for which we are to pray are (1) "My own life and work that both may be acceptable to God"; (2) "A world-wide revival of Christianity, beginning in my own country"; (3) "The ending of war and the establishment of a righteous peace."

The missionary secretary has sent a communication to our pastors and church leaders regarding this matter. This was done because it is thought that many in our churches will consider it a privilege to enroll. The communication was sent to the pastors and church leaders because they are the ones to whom we look for leadership. Auxiliary organizations of the church may well promote the movement.

In abbreviated form, the suggestions sent out by the Federal Council of the Churches of Christ will be found in this department.

Miss. Sec.

ABBREVIATED SUGGESTIONS CONCERNING THE WORLD-WIDE FELLOWSHIP OF PRAYER

By Department of Evangelism of Federal Council of Churches

Again the lights are going out all over the world. How can the Church gird herself for this testing time? Primarily through prayer, for prayer at its best is the effective identification of the individual or the group with the God of power.

What if millions prayed! If they would really pray, the flood gates of spiritual power would be opened and surprising changes would take place. If there was ever a time when all Christians everywhere should girdle the globe with prayer, that time is now.

In Great Britain a Fellowship of Prayer has been going on for some time. Over two million have enrolled to pray concertedly and daily for definite things. This fellowship is spreading throughout the British Isles.

America's participation in this World-Wide Fellowship of Prayer begins with the Week of Prayer, January 8-14, 1940, and continues throughout the whole year. Enrollment will be carried on in other nations during the year. This World-Wide Fellowship of Prayer is a part of the World Christian Mission plans and program. It will be a definite part of the spiritual preparation for the National Christian Mission in the United States.

Will you help enroll as many as possible in this Fellowship of Prayer in Bible school classes, in church services, youth organizations, missionary groups, and in any other groups that may be interested in prayer?

An enrollment card has been prepared. The card is to be signed in duplicate, one part being retained by the signer and the other part should be sent to the World-Wide Fellowship of Prayer at the Federal Council of Churches Headquarters, 297 Fourth Avenue, New York City.

In some instances, those who enroll in this Fellowship of Prayer may form intercessory groups to meet at a time convenient to them and as often as they may determine, in churches, homes, or offices.

When these cards are received from over the nation they will be filed and placed in the Chapel of the Federal Council of the Churches of Christ in America, Hoffman's "Christ in Gethsemane" will be hung over these cards in the chapel.

The enrollment cards may be ordered in quantities as may be desired, for \$.50 per hundred; \$2.00 per 500; \$3.00 per 1,000.

CHANGES IN CHINA

By Mrs. Helen Thorngate

So this is China—after seven years. We rushed on deck to see the blue sea turn to brown, which is the first sign that our ship is nearing China. Then we began to see junk sails, and finally the low green banks of uninteresting land. As we entered the Whangpoo River, we began to see the desolations of war, villages of empty broken walls with here and there a rehabilitated home. As we neared Shanghai, it seemed the same busy harbor with almost more boats of every description than I remembered. In the city some new, tall buildings changed the skyline. But as we threaded the car toward Zia Jau, the "Crooked Bridge," the change that struck me most was the crowds of people everywhere. I used to think the streets crowded in the old days, but it was nothing then. And they claim there are a million and a half fewer now in Shanghai than earlier in the war!

Arrived at the "Crooked Bridge," which is our corner of the French Concession, where there is no longer any bridge straight or crooked, many changes in seven years were apparent. The city crowds even more closely to our compound, and three-story apartments peer over our walls. What used to be lawn in front of the West house is half taken up by the three-story building housing the kindergarten and teachers' rooms. A gatehouse at the back is an innovation. The carpenter shop and soap factory beyond the Boys' School are new to me. The new addition to the old Crofoot house gives more attractive classroom space there. A typhoon had played havoc with the big sycamore tree, which looks strange trimmed almost to the trunk to regain symmetry.

The school children are the same merry rascals—only ever so many more of them—some thousand in our little compound. Instead of long, cotton wadded garments the children used to wear, almost all of the younger ones now wear knit wool sweaters and long or short knit trousers, which give them much more freedom and make the playground a kaleidoscope of color.

Inside the church the main change is that, balancing the memorial tablet to Dr. D. H.

Davis, on the other side of the rostrum is one for Susie Burdick. I haven't got over missing her at every turn.

I can't tell of changes seen in Liuho, because I haven't been out there. I don't suppose

the war will seem real to me until I do. We are getting the red tape done up in getting new passes from the Japanese in anticipation of a trip out there soon if the roads prove passable.—Taken from the China Bulletin.

COMPARATIVE STATEMENT

	Receipts			Expenditures		
	November 1938	November 1939	Change	12 Mos. Ending 11-30-38	12 Mos. Ending 11-30-39	Change
Memorial Board income	\$ 39.17	.....	\$ 39.17*	\$ 1,675.52	\$ 1,271.58	\$ 403.94*
Permanent Fund income	122.68	\$ 278.35	155.67	3,540.79	3,542.31	1.52
Denominational Budget	768.40	406.80	361.60*	7,102.44	8,053.91	951.47
Organizations	150.07	232.49	82.42	1,478.53	1,783.19	304.66
Individuals	54.50	141.00	86.50	1,914.65	5,232.35	3,317.70
Special gifts . . . . .	.....	.....	.....	393.98	286.69	107.29*
Loans . . . . .	.....	.....	.....	500.00	.....	500.00*
Other . . . . .	.....	.....	.....	.....	.....	.....
Debt Fund investment . . . . .	.....	250.00	250.00	2,775.00	2,600.00	175.00*
	\$ 1,134.82	\$ 1,308.64	\$ 173.82	\$19,380.91	\$22,770.03	\$ 3,389.12
Corres. Sec'y and expenses	\$ 269.22	\$ 183.23	\$ 85.99*	\$ 2,511.87	\$ 2,516.45	\$ 4.58
Gen'l missionaries & expenses	115.48	142.58	27.10	1,144.43	1,263.84	119.41
Churches and pastors	201.68	137.09	64.59*	2,308.88	2,207.49	101.39*
China	815.69	423.34	392.35*	5,907.08	7,400.88	1,493.80
Holland . . . . .	.....	.....	.....	500.00	500.00	.....
Jamaica	551.82	250.00	301.82*	3,541.96	3,342.82	199.14*
Treasurer's expense	30.00	30.00	.....	520.60	564.57	43.97
Interest	90.69	65.63	25.06*	848.68	762.01	86.67*
Loans . . . . .	.....	250.00	250.00	3,275.00	2,600.00	675.00*
Taxes . . . . .	.....	.....	.....	.....	.....	.....
Printing . . . . .	.....	.....	.....	198.13	171.67	26.46*
Foreign Missions Conference . . . . .	.....	.....	.....	62.50	3.00	59.50*
Special gifts . . . . .	.....	.....	.....	387.98	272.29	115.69*
South American field . . . . .	.....	.....	.....	.....	.....	.....
Germany	41.67	41.67	.....	500.00	500.00	.....
Miscellaneous . . . . .	.....	.....	.....	2.00	.....	2.00*
Debt Fund investment	125.42	67.32	58.10*	1,139.82	1,310.48	170.66
Special Fund investment . . . . .	.....	.....	.....	.....	.....	.....
	\$ 2,241.67	\$ 1,590.86	\$ 650.81*	\$22,848.93	\$23,415.50	\$ 566.57

* Decrease.

MID-YEAR MEETING OF COMMISSION

(Continued from last week)

Doctor Crandall brought before the Commission a "Recommended Five Year Plan" for the "Seventh Day Baptist Denomination," which has as its prime purpose the drawing of us closer together as a people, with a common aim, a common interest, and a common purpose.

The "Recommended Five Year Plan" is an effort to inspire through suggestions and the establishment of minimum standards definite, common goals for service and accomplishment on the part of our people and churches.

The extreme democracy of our denomination prevents any semblance of centralized authority. This has its disadvantages as well as advantages in our church polity.

Our "Articles of Faith and Practice" are among the finest religious documents ever produced and certainly deserve our whole-hearted commendation and prayerful observance. The "Recommended Five Year Plan" may be considered as a layman's interpretation and application of those

ideals in the endeavors and aspirations of our churches.

The "Recommended Plan" is outlined under five divisions. The first is "Responsibility," wherein every church member has a responsibility, but especially those who are elected or appointed, from the pastor to the president of the young people's group.

The second heading is the "Family" and its relations to the church, a most vital subject. The third section is headed "Worship in the Church." Attention is directed to preparation of graded worship for all ages in church, Sabbath school, and young people's group.

"The Church as Teacher-Evangelist" is one of the most comprehensive and detailed of the divisions. Mention is made of interests from social and recreational life to church attendance, from "Recorder" subscriptions to summer camps and institutes, and from vacation church schools to well kept buildings and grounds.

The fifth and last heading is "Service-Stewardship." Upon the spiritual emphasis of the four preceding elements is based the contribution of both service and means. Systematic giving of one's self and income to the support of the church and its agencies calls for both thought and action.

The "Recommended Five Year Plan" is designed to develop long range thinking and vision. The Commission has already encouraged this habit by presenting the 1940-41 Budget at the 1939 Conference. The "Plan" is being given careful study and consideration for presentation at the Conference at Battle Creek.

It was voted that the Commission approve in principle the "Recommended Five Year Plan" and that the same in revised form be brought to the attention of the pre-Conference meeting of the Commission next August (1940).

It was voted that the Commission thank Rev. James McGeachy, pastor of the Mill Yard Church, London, Eng., for his kind suggestions setting forth "A Harvest In-gathering Campaign"—these suggestions appearing in a letter to Dr. Corliss F. Randolph.

Considerable attention was given to the nature and possibilities of a proposed pre-Conference Young People's Camp near Battle Creek, Mich. As plans develop the Young People's Board will doubtless offer such information through the SABBATH RECORDER, the Beacon, and other available means. Watch for developments.

The Commission, recognizing the increased need for secretarial assistance, voted to authorize the corresponding secretary of the General Conference to engage such secretarial assistance as may be deemed necessary.

Marked attention was given to the problem of providing an increased allowance for retired ministers.

Dr. Corliss F. Randolph, president and librarian of the Historical Society, and Mrs. Randolph with the help of Miss Evalois St. John, assistant librarian, delightfully entertained the Commission at an informal tea immediately after adjournment Friday afternoon.

The Commission wishes to express its appreciation of the facilities of the Seventh Day Baptist Building which enabled the Commission to do constant, consistent, and uninterrupted work; of the courtesies extended by the personnel of both the building and the publishing house; and to the Piscataway and Plainfield folks for their gracious hospitality throughout the Commission session.

The members of the Commission would devoutly voice their gratitude to God for strength of mind and body, and for his "energizing presence and power" as they con-

sidered some of the problems of Seventh Day Baptists in their increasing consecration and effort to perform his will as revealed in Christ Jesus.

Ben R. Crandall, *Chairman*,
Hurley S. Warren, *Secretary*.

WOMAN'S WORK

WORSHIP PROGRAM FOR JANUARY, 1940

By Mrs. T. J. Van Horn

Launch out into the deep, and let
down your nets for a draught.
—Luke 5: 4.

Hymn: "In Christ there is no East or West."

Scripture lesson: Luke 5: 1-11.

Prayer.

"Never-the-less . . ."

Some time, perhaps a year, had passed since Simon and Andrew met Jesus for the first time. That day, down by the Jordan, when John the Baptist introduced them to "the Lamb of God," they had spent a wonderful time at the house with Jesus. Then they had gone back to the Sea of Galilee and returned to their business of fishing. How often they must have talked it all over, as they mended their nets or toiled all night at the fishing! Some day they would see Jesus again, listen to his gracious teaching, and believe all that he said.

Then one day Jesus came to the lake country. He had already taught in the synagogue on the Sabbath, had healed a lot of sick people, taken dinner at Simon's house, cured Simon's wife's mother of a great fever. Crowds had followed him to be healed and to listen to him.

On this day they crowded him so hard that he asked permission to sit in one of the boats and push off just far enough to be seen and heard by those on shore.

With utmost courtesy he at last turned to the boatmen and suggested that they let down their net. You know the dear, familiar story. Simon thought it was useless to try. "We have toiled all night and taken nothing." Then—"Nevertheless, Master, at thy voice . . ." and then came that marvelous draught of fishes. "The Master of earth and sea"

knew better than these experienced fisher folk, just when and where to cast the net.

Is there a lesson for us, both personal and in our society work? Do we sometimes feel that "It's no use to try again? We have been working so long and so faithfully and the results seem so meagre." Like Simon, "We have toiled all night and taken nothing."

"Nevertheless, at thy word, dear Master." Thank God. At his bidding, faint hearts still lower the net and the blessing comes bountifully.

Closing prayer.

MINUTES OF THE WOMAN'S BOARD MEETING

Our Woman's Board met in regular session December 10, 1939, with Mrs. G. H. Trainer of Salem, W. Va. Mrs. Okey Davis, Mrs. S. O. Bond, Mrs. Edward Davis, Miss Greta Randolph, Miss Lotta Bond, Mrs. Trainer, Mrs. J. L. Skaggs, and Mrs. O. B. Bond were present.

Mrs. S. O. Bond opened our meeting with prayer.

Minutes of last month's meeting were read.

The treasurer gave her report which we accepted; she reported a balance of \$594.91.

We received correspondence from the following: Mrs. E. H. Bottoms, board correspondent of the Western Association; Eleanor K. Purvis, chairman of the Committee on International Relations; Mrs. Frank J. Hubbard; and Secretary Burdick.

We voted to have mimeographed copies of Mrs. Hubbard's report of the meeting of the Woman's Committee of the Foreign Missions Conference sent to all women's societies and churches.

The Committee on the Cause and Cure of War requested a list of names of women to whom they might send literature; we voted that our board members, our correspondents, and Dr. Grace Crandall be the recipients of this literature. The Conference on the Cause and Cure of War convenes in Washington, D. C., the last of January.

We voted \$3.50 be allowed the Ways and Means Committee for mimeographing and postage.

We voted the usual \$5 for the work of each Woman's Board correspondent; also the usual amount to Mrs. T. J. Van Horn for the continuance of the worship programs.

We voted to send our president, Mrs. E. F. Loofboro, as a delegate to the Conference on the Cause and Cure of War. Mrs. G. H. Trainer plans to attend the conference also, as a delegate, but at her own expense, as in former years.

We adjourned to meet with Mrs. Skaggs at the parsonage in January.

Mrs. E. F. Loofboro,
President,
Mrs. O. B. Bond,
Secretary.

YOUNG PEOPLE'S WORK SUGGESTIONS FOR 1940

On thinking.—How do you think? Do you think enthusiastically? What is your first reaction to proposed ideas, plans, programs? Is it one of approval or skepticism? In 1940 think like this: Keep the thinking mechanism of approval and enthusiasm in the front of your head and the skeptical apparatus in the back. If you maintain the proper balance of radicalism and conservatism, of enthusiasm and caution, of whooping-it-up and sizing-it-up, great will be the results of the year's activity.

See the good points of every plan or project presented during the year. Search out the abiding characteristics in the program of home, church, and school life. Emphasize the constructive phases in each organization to which you belong. But think over every plan and program carefully so that you know its unfavorable and harmful features if it has any.

By all means play the game, but play it safely. A jump in the dark is dangerous. Illumine your pathway with the light of truth and knowledge. Particularly, keep your approval in the front where it is most easily reached, and your doubts and fault finding in the back—accessible, but not prominent.

On monotony.—Humdrum, work-a-day, drudgery is a characteristic of living that we all dread and try to escape. And unemployment in some respects is responsible for that type of existence. Life, for some people who have work, is monotonous, while for some people who do not have work, life still holds spirit and zest. Why is this? It is a question of employment or unemployment. There are four kinds of unemployments, and unless we

understand all four, and systematically strive to overcome each one, we are doomed to monotony.

There is unemployment with respect to earning a livelihood. We all have had the experience of going hungry because we have tarried and been late at meal time, but this is only adventure and provides none of the gripping fear and sinking panic that comes with the assurance that there is nothing and no prospect of anything. You say, what has this to do with monotony? It takes the joy out of life. It causes worry. It reduces the variety of life. It produces some of the most blighting elements of monotony.

But these same elements may be produced even more destructively in other forms of unemployments. For instance, the unemployment of mental faculties may produce such depressing moods as to make life intolerable even if the necessities and luxuries of life are available.

Another unemployment that can bring a depressing feeling of monotony and even ill health is the unemployment of physical powers. One may have to work for his living, he may have plenty of wholesome material to keep his thinking active; but if his work or leisure does not keep his body active, he will soon find no spring in his step and he will wonder where his spirit has gone.

How shall we escape these unemployments, and their resulting monotones? Any answer I might give, of course, would not work in every case. But I find my answer helps me. Perhaps you can revamp it to fit your case or to help your friends. I think use of leisure time can help in solving these monotones—even that caused by lack of work for livelihood, though it might not go far enough to allay it entirely. Home gardening, both with vegetables and flowers, hand work in and around the home, repairing, papering, painting, and other maintenance work along with recreational and instructive reading will aid greatly to do away with mental and physical sluggishness, and if not really produce some income, it will greatly reduce the outgo of carefully guarded savings. It has been said that all too few of us know what is "under the hood" of the auto. Some of my acquaintances have discovered to their decided advantage what was "under the hood." Might we

not apply this "under the hood" to other things than the auto? Try it!

There is yet another form of unemployment, and unless we take it into account all our efforts in regard to the others will still result in humdrum life, a work-a-day existence without hope or purpose sufficient to sustain it to the end. This is unemployment of the inexhaustible resources of the spiritual life. It was the employment of spiritual capacities that made Moses over from a murderer into a leader of God's chosen people. It was the use of spiritual powers that made Amos a preacher for all ages; otherwise he would have been doomed to the monotonous life of a shepherd of Tekoa. Use of these resources relieved Saul of Tarsus of the pharisaic life of legal observance. Paul's was the great life of freedom that never knew a moment of monotony, even when lived in prison. No matter what our lot in life is, it will not be monotonous if we believe with Paul that

When the fullness of time was come
God sent forth his only Son
To rule the world with love and light
And raise man's eyes above the night
Of narrow, path bound vision.

Without the foresight, the insight, the vision, the hope, the purpose that use of spiritual resources gives to living, life even in its most pleasurable aspects will become dreary.

Perhaps I can illustrate. I know personally a man who was well known. He was well known for his religious principles and beliefs and honored for his sincerity in religion and honesty in business. That man could have borrowed large sums of cash money for the asking. His life was far from monotonous; he was busy but he got the idea he could make more money in a partnership business. He left his community, he left his church, he lost his credit. People no longer trusted his business when not guided by religious principles and beliefs. Could a man who would be untrue to his religious principle be trusted in his business? I do not know whether this is the thought of people but I presume it is, for today the man is almost penniless—even worse than penniless, for he could not borrow a nickel. Today he wishes he had never left his home and church and declares he will return as soon as he can extricate himself

from entangling obligations. His life has become unbearable, monotonous where he is, and only by a return to his spiritual heritage can it become challenging again. This is no fairy tale, and it is not a new story. But only the resources of spiritual life can raise our hopes and purposes above narrow path bound monotony.

In 1940 let us study the unemployments. Let us develop an understanding of them and rid living of drudgery and monotony.

M. C. V. H.

CHILDREN'S PAGE OUR LETTER EXCHANGE

Dear Mrs. Greene:

I like to read the Children's Page in the SABBATH RECORDER. I am ten years old and in the fifth grade. My teacher's name is Mrs. Cleo Jones, and a good teacher she is. I like all my studies but one, and that is geography.

I have a cat named Skookum.

Almost a month ago one of my uncles bought me a new bicycle; it is a Flying Star.

I go to Sabbath school, and I live with my grandpa and grandma Davis. This is the first time I have written to the RECORDER.

Your new RECORDER friend,
Stephen J. Pierce.

Fouke, Ark.,
December 18, 1939.

Dear Stephen:

It shows that you are the right kind of boy and that you are a conscientious student since you like your teacher. I am sorry you do not like geography, for it helps us to know so much about our country, yes, and the world in which we live. I'm hoping you will like it better as you learn more about it.

I congratulate you that you have this nice new bicycle. I am sure you are as happy over it as little Joyce is over the tricycle she got for Christmas. She keeps it when not in use in the corner of the dining room which she calls her garage.

We heartily welcome you to the Children's Page and hope to hear from you often.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I am twelve years old and in the seventh grade at school. I belong to the Lost Creek Seventh Day Baptist Church.

Our seventh grade wrote poems in our English class and this is mine:

My Animals

I have a little black pony whose name is Beauty;
To take me after the cows is her duty.

I have a smart dog whose name is Shep;
She chases the cows and is full of pep.

I have a 4-H sow whose name is Betty Pig;
She has seven little ones and they aren't very big.

I have a black cow whose name is Sweetpea;
I like her and she likes me.

I have a black and orange cat;
She saw a rat but there she sat.

Your RECORDER friend,
Hugh Davis.

Lost Creek, W. Va.,
December 30, 1939.

Dear Hugh:

I like your poem very much, and I smile every time I read the last line about your cat who "sat." It made me think of "Ted," a big grey cat we had a number of years ago. He was a very good mouser and kept our house free of mice, so Pastor Greene took him out to the barn and put him down into a barrel of cow feed which was over run with mice. There were so many mice running all around him that he didn't know what to do, so he just "sat" and howled until he was lifted out. There were at least twenty mice in that barrel. Do you blame him for howling?

Are there some other children in the Lost Creek Church who are in your English class? Perhaps you can get them to send their poems to the RECORDER.

Sincerely your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I have in front of me the RECORDER of November 27, and I note your answer to the letter of Donna who lives in Scottsbluff, Neb., and you are wondering in just what part of Nebraska Scottsbluff is. Donna may tell you and I will. My father died there when he was eighty-seven, and I am almost eighty-three as I write this.

Scottsbluff is one of the one hundred fourteen national monuments in the United States. It is on the south side of the North Platte river, just across the river from the city of Scottsbluff, and is in the western part of Nebraska. The old Oregon Trail and the Mormon Pass are close to the south side of the bluff and there is a monument standing there now.

I live at 201 S. Maple Ave., Oak Park, Ill., and have roomed here in a rooming house for over three years. I belong to the Borrowed Time Club. H. C. Van Horn, D.D., ate dinner with me April 8, and we celebrated his wife's birthday and my daughter's the twenty-ninth. She lives in Washington, D. C. I told him I wanted to write for your column but I was too old. He said, "Try it," and now I have.

I was in Milton through the Conference and wanted to meet you again, but did not. I met Grace Crandall.

Yours truly,
E. D. Comstock.

Oak Park, Ill.,
December 2, 1939.

Dear Mr. Comstock:

I was sorry, too, not to meet you at Conference. I heard you were looking for me, and tried hard to find you; asked at least a dozen persons to help me find you, but failed in my search. I am glad you have written and hope you will do so again. Thank you for the information I was seeking.

Your sincere friend,
Mizpah S. Greene.

OUR PULPIT

A SABBATH MEDITATION

Mark 2: 27, 28

By Rev. Alva L. Davis

This is New Year's Day, and I am trying to write a belated message (promised members of the Religious Life Committee for December). All over our land last night, while watch night services were being held in churches, and while bacchanalian revelries gripped the night life of our nation, during part of that time, I sat at my desk in deep meditation. Like the day, this message had its prelude.

There are three recommendations of the Religious Life Committee which are fundamental to the perpetuity of Seventh Day Baptist faith, namely, Religious Instruction, Sabbath Loyalty and Extension, and Evangelism. These three are intertwined and interrelated.

We need informed Seventh Day Baptists. Our youth need to be grounded in the fundamentals of Christian faith. Our teaching must not stop there. Youth needs instruction in our distinctive doctrines. The Sabbath must be made attractive to youth, so attractive that our children will want to keep it. While the Church cannot shirk its responsibility in teaching the youth, this task rests primarily upon the home. The atmosphere of the home—of the home where the Sabbath is welcomed and respected, where it is made a day of sacred joy—is the dominant influence in child training.

The outstanding need of the Church at this hour is evangelism, Sabbath-keeping evangelism. Too long our attitude toward the Sabbath has been a defensive one, merely "seeking to hold our own." By our attitude we seem to say, "The Sabbath for Seventh Day Baptists." But we are not "holding" our own. This fact is so well known it needs no comment. But well may we ask ourselves, Why this loss?

Jesus and the Sabbath

Jesus grew to manhood in a religious home; he kept the Sabbath; he worshiped in the synagogue. He granted certain latitude in Sabbath observance. He cast aside the minute, external restrictions which had been laid down by the scribes and Pharisees, declaring "The sabbath was made for man, and not man for the sabbath. Therefore the Son of man is Lord also of the sabbath." God did not make a set of rules and then make man to observe these rules. He made man first; then gave him the Sabbath. The external regulations were the *rules which men had worked out* in seeking to do God's will in reference to the Sabbath.

In the complexity of our modern life, we need the Sabbath for a day of rest. We need it more than did the Children of Israel to whom the law was given at Sinai. We need it for our fagged, jaded, worn bodies, nerves, and brains. Yet, there is no unalterable law concerning rest on the Sabbath. I can't say what is rest for you, nor can you say what is

rest for me. The important thing is for each of us to find that Sabbath rest in his own way, but in *harmony* with God's will and purpose for us.

We need the Sabbath for worship. Man was made for worship; the instinct for worship is in him. But here again we can lay down only the most general rules. Some people find beautiful architecture, stained windows, altars, candles and the cross, and symbols of sacrifice essential for their worship. Others desire their worship to be almost barren of these. Not all in any one church will agree as to what things are of the greatest aid in lifting the soul up to God.

While Jesus offers a man a good deal of liberty in regard to the Sabbath, it is liberty in Christ Jesus. He adds a great restriction, "The Son of man is Lord also of the sabbath." Freedom in Jesus Christ? Yes. But that freedom is circumscribed by the fact that the Sabbath is the day of which Jesus Christ is Lord. That liberty strikes deep when we make the application. It declares:

1. That the Sabbath cannot be a day controlled by personal whims. There are some things we ought not *want* to do on the Sabbath; some things we ought *not to do*, even if we want to do them. The fact that it is God's Holy Day, the Lord's Day, forbids it.

2. The day should not be one for social pleasure, or moral laxness. This is a day when many old things are being set aside, even, I fear, in many Seventh Day Baptist homes. One of these is keeping the Sabbath as it was once kept in the homes of our fathers. I recall that in many homes in the community of my boyhood, Friday was preparation day, a day when no major tasks were begun, but when the little chores and unfinished tasks were cared for—time spent in getting ready for the Sabbath. May be there were restrictions imposed upon the Sabbath and its observance by our parents that should be cast aside. But we should be careful. We must not sweep out the good with the useless. We will not more truly keep the Sabbath just by selfishly casting off restrictions. Jesus did cast off many Jewish restrictions, things which were weights and which hampered true Sabbath keeping. But Jesus' purpose was not to make life lax, but noble; not to make the Sabbath a poorer, lower thing, but a higher and richer thing.

Jesus does not ask, nay, he forbids, that we shall throw away anything out of our Sabbath keeping because of moral laxness, or because it is burdensome to us to be as true and noble as our fathers and grandfathers were. If we are to have a different type of Sabbath observance, it should be a better, richer type, not a poorer one. We have no moral right to change in any other direction.

The only sanction the Sabbath has is a religious sanction. So it cannot be a day to do with just as we may feel inclined. Yet our keeping the Sabbath for Christ is like our allegiance to him in everything else—made up of little things. The Sabbath was made for us. And we are not Christian if we think we can do with it as we please, and forget that the Sabbath is a day of which our Christ is Lord.

We often speak of the sacrifices Seventh Day Baptists have to make because of the things we have to give up, things denied us, doors closed against us. But, dear friends, by giving up such things gladly for Christ, we are getting something finer, bigger, and better. I remember hearing Brother L. C. Randolph, of sainted memory, say something like this: A young man came to his pastor saying, "I must lose my job, or else work on the Sabbath." The pastor replied, "Let the job go. If you think God cannot open a door as quick as a mere man can shut one, then you might worry."

I believe the Sabbath is to continue to be a blessing to humanity, because I believe in God who gave us the Sabbath. I believe it is going to continue with us to be "the day of all the week the best," and that our children, by the help of the blessed Christ, are going to be true to the "Faith of their Fathers."

My closing word to all is this: "If the Sabbath is the distinctive contribution which Seventh Day Baptists are to make to the Church of tomorrow," as we have been told, then it is high time for us to go to work with renewed faith and determination. Let us make a careful survey of our field, take a thorough inventory of our resources, and using all available workers, let us go forward to win men for Christ and the Sabbath.

Verona, N. Y.

DENOMINATIONAL "HOOK-UP"

Rockville, R. I.

The annual church meeting was held Saturday evening at the home of Clerk A. S. Babcock. Oyster stew, cake, and coffee were served by the Loyal Workers, after which the reading of the yearly reports was given and election of officers for the ensuing year as follows:

Moderator, George V. Crandall; clerk, A. S. Babcock; treasurer, Lyra Irish; trustees, George V. Crandall, Carlton Irish; collector, George Irish; cemetery committee, Josiah Palmer; auditor, Elva Woodmansee; music, Lucie Armstrong; solicitors, Grace Jordan, Josiah Palmer, Marion Crandall, and A. S. Babcock.

—*Westerly Sun.*

Brookfield, N. Y.

The young people of the Seventh Day Baptist Church gathered together at the parsonage Monday evening to honor those who had returned home for the Christmas season.

The evening was spent doing parlor tricks, visiting, enjoying vocal and instrumental music. Refreshments were served at the close of a very pleasant evening. This was the first opportunity in quite a long while for many of these to all be together.

The postponed Sabbath school supper, with a program and Christmas tree, was held Sunday evening. A large crowd gathered in spite of inclement weather. Following the supper a program arranged by the various classes and teachers was presented by the school. All members of the primary and junior department present took part in exercises, and a pageant, entitled "Bringers of Gifts," was presented by the two young people's classes, assisted by others.

—*Brookfield Courier.*

Dodge Center, Minn.

The annual dinner and business meeting of the Seventh Day Baptist Church was held at the parsonage on Sunday. A large crowd was present. Dinner was served at noon with Mrs. Lottie Langworthy, Mrs. Ethel Green, Mrs. Alice Glawe, and Mrs. Jessie Langworthy in charge.

At the business meeting, reports of officers, committees, and pastor were given.

The following officers were elected: Wallace Greene, moderator; Lottie Langworthy, clerk; Eva Langworthy, treasurer; Mrs. Thorngate, chorister; Leslie Langworthy was elected trustee to succeed Roy Daggett, on account of being absent; Charlie Socwell resigned his position of trustee and Donald Payne was elected to fill the vacancy. Pastor Thorngate was called by a unanimous vote to serve another year.—*Dodge Center Star-Record.*

North Loup, Neb.

The annual church dinner of the Seventh Day Baptist people was held as usual in the church parlors on New Year's day.

The general committee who had put much time and effort on the event, can feel well pleased with its ultimate success. However, due to the blocked roads and the cold weather, the crowd was much smaller than usual.

The tables were gaily decorated with artificial flowers, or candles, or holly wreaths, and were very pretty. All present, save the helpers, were seated at the first tables. Prayer was offered by Deacon R. O. Babcock.

There were in the neighborhood of twenty-five children cared for by Mr. and Mrs. J. A. Barber, assisted by Elsie Rood. As usual, these met in the balcony where they all played together for several hours.

Following the dinner, the helpers were seated and they also enjoyed the social fully.

The regular quarterly church meeting was held in the afternoon, during which business of interest to the church was transacted.

—*North Loup Loyalist.*

DeRuyter, N. Y.

Rev. R. J. Severance was with the DeRuyter Church for several meetings the latter part of September. Inspiring sermons were heard by those who attended.

On Sabbath day, October 14, after church services, the congregation journeyed to a nearby brook where the rite of baptism was administered to three boys—Willard and Wayne Burdick (brothers) and John Burdick, from Crumb Hill. The following Sabbath they were welcomed into the church and given certificates of baptism and membership.

The latter part of November the young people held a food sale which netted about \$7.50.

Farina, Ill.

Farina was dressed in white for this year's Christmas season, a thing that does not usually happen here, and while it increased the cost of keeping warm, the small boys and girls rejoiced in overshoes, mittens and sleds, and the exhilaration that accompanies the experience.

The Christmas activities here were: the all-church social and gift exchange, given the Sunday night before Christmas; the Philathea Class pre-Christmas party and gift exchange, held this year at the parsonage with twenty-five ladies present; the Christmas program at the church, which was concluded by a little play, " 'Twas the Night Before Christmas," given by the younger members of the Sabbath school; the annual dinner, December 31, and the annual business meeting which followed and at which the reports of our officers and auxiliary societies were given.

Beginning with the first of November, an afternoon vesper service was instituted in which the attempt was made to supplement the Friday night prayer service. The service from the very first met with fine support and the best of interest and attendance have been maintained.

Our Sabbath day services are as follows: Preaching service at 11 a.m.; Sabbath school following immediately; C. E. at 2.45 p.m.; vesper service 3.45 p.m., with a choir rehearsal following. All these services are well attended and a fine interest is being displayed.

At our C. E. meeting fifteen minutes is being used each Sabbath in which the pastor instructs the fourteen to sixteen young people who gather, in the rudiments of music. This is proving to be a very enjoyable season for both pastor and the endeavorers, and we hope will bear fruit in an addition to our choir in the near future.

We welcomed home this year quite a host of students from colleges and universities who spent the vacation here and helped with all our services. We also had with us Dr. and Mrs. Frank Green of Chillicothe, Ill.; Mr. Paul Green and son from New York State; Dr. Isaphine Allen of Anoka, Wis.; and Mr. and Mrs. Thurman Barker and their children, Carroll and Joan, of Hillsboro, Ill. (Mrs. Barker is the daughter of Pastor Hill.)

We look forward hopefully into the new year and we hope here at Farina to make

The evening before Thanksgiving, a union Thanksgiving service was held in our church. Rev. A. L. Bridson of the Congregational Church preached, with about fifty in attendance.

On Sabbath, December 23, a candlelight service was held. The service was in four parts: Prologue, The Heralds, The Story, The Celebration, with appropriate Scripture and song for each part.

Corresponding Secretary.

Gurley, Ala.

Following his resignation at Farina, Rev. Ary T. Bottoms moved on to a farm near Woodville, Ala., owned by his brother-in-law, Robert L. Butler.

Brother Bottoms found in the mountain plateau where the farm was located an area eight miles long and from one to three miles wide—some 150,000 acres of which not more than 350 acres are cultivated. He found in this area some sixteen families, with many children underclothed and underfed, and no school privileges.

Visiting the superintendent of schools he made arrangements to open up a school, using one of the rooms in the farm house. Twenty-nine pupils are enrolled, and with a new family recently moved in the enrollment will be increased to thirty-five. The earliest grades are being taught, one half of the children being in the first grade. A boy of fifteen, six feet tall, is in the third grade. A school building will be erected as soon as a mill can get located on the mountain and funds raised to saw the lumber, of which there is plenty "virgin growth of chestnut, oak, hickory, and poplar."

The people are very poor, with not enough food or clothing. In many cases they do not bring lunches to school because of scarcity of food. The clothing worn by some is often made of fertilizer bags. The families are without Bibles—two of them being furnished by the Bottoms family.

"Talk about needy fields," Brother Bottoms writes, "I have never in all my life seen a more needy field of labor than this, both religiously and educationally."

—*From a personal letter.*

some helpful contribution to the cause that we all hold dear.

Correspondent.

Albion, Wis.

On Tuesday evening, December 26, the Albion Church helped Deacon and Mrs. Milton J. Babcock celebrate their forty-fifth wedding anniversary, and on the following Tuesday night, the twenty-fifth wedding anniversary of Pastor and Mrs. Leslie O. Greene.

Mr. Babcock, now senior deacon, has served the Albion Church as deacon for many years. He is a son of the late Rev. Simeon H. Babcock, twice the pastor of this church, and of sainted memory. Mrs. Babcock who has served faithfully and efficiently in the choir and in other ways for many years is the youngest daughter of a former deacon of the Albion Church, S. R. Potter. What is sometimes said of ministers' sons and deacons' daughters!

Pastor and Mrs. Greene have established themselves deeply in the esteem and affection of the Albion people, church, and community, in the past two and a half years.

Observer.

MORE LINES

By Rev. Ahva J. C. Bond

I.

EVENING PEACE

Neath purple hills the patchwork fields
In varied shapes and shades,
Spread stillness on the shadowed earth,
As fast the daylight fades.

In final scene the setting sun
From distant mountain height
Floods all the earth with gold again,
Then slowly slides from sight.

The peace that from the evening sky
Across the landscape steals,
Finds deeper peace within the soul
Of him who sees and feels.
July, 1939.

II.

THE FRIENDSHIP ROAD

The Friendship Road leads on all day;
Wild flowers bloom and berries grow,
Chokecherries tint the green hedgerow,
Along the smiling winding way.

The Friendship Road lies long and white;
From valley ways it gently calls,
As evening on the lowland falls,
And up the climbing sunny height.

The Friendship Road has many turns,
Where vistas break and landscapes lie;
Till song birds call, and homeward fly,
And love-lit candles brightly burn.
August, 1939.

III.

TWO TREES

Two trees against the summer sky,
From other trees withdrawn,
Bend to what breezes stir them both,
At evening or at dawn.

Snow swirls in piled and circled drift,
Or falls in trackless white,
When winds of winter sway them both,
In daytime or at night.

Each stands alone, and straighter grows,
In beauty uniform;
They stand together, sharing life,
In sunshine or in storm.

From selfsame soil they draw their strength,
And from one warming sun;
Roots close entwined in common quest,
They are not two, but one.
August, 1939.

IV.

ON NEW YEAR'S DAY

Another year begins today;
For Time no magic hand can stay,
Nor lift from backs the weary load.
Out of the night come pleading cries:
The way before in darkness lies:
I cannot see the waiting road.

I know my God the way can see;
And round the bend there beckons me
A waiting worthy Christian task.
His reassuring voice to hear,
And day by day to know him near,
With trusting heart, is all I ask.
January 1, 1940.

MARRIAGES

Mallison - Burdick. — In the Seventh Day Baptist church, De Ruyter, N. Y., December 16, 1939, by the bride's father, Rev. Leon D. Burdick, Mr. William H. Mallison, Jr., and Marjorie M. Burdick, both of Cortland, N. Y.

Green - Scott. — At the home of a friend of the bride in Greenville, Ill., Sunday night, December 31, 1939, at eight o'clock, Maurice Green of Farina, Ill., and Elvina Scott of Smithboro, Ill., were united in marriage, Rev. Claude L. Hill officiating.

God must have loved the common people.
He made so many of them.—A. Lincoln.

The Sabbath Recorder

Vol. 128

PLAINFIELD, N. J., JANUARY 22, 1940

No. 4



—Photo by U. S. Forest Service.

General view of Mt. Whitney skyline, looking up Lone Pine Canyon, with Whitney Portal road in foreground. Mt. Whitney is tallest of three peaks on right center skyline. Inyo National Forest, California. Taken by Clark H. Gleason, October 5, 1936.

Contents

Editorials. —On Interest and Support of Our Colleges.—Using the Papers. —Helping Bible Society.—Christian Education and American Democracy	50-52
A Communion Prayer	52
Missions. —Missions Promote National Safety.—Fellowship of Prayer Pamphlets Ready.—A Gift of Love.—The Mushroom Apartments ..	53-55
Mt. Whitney	55
Woman's Work. —A Call to Prayer Goes Out to All People.—What's the Use.—How the Sword Flower Was Born	55
Young People's Work. —Explanation.—Postscript—Prelude—?—Privilege.—A Mechanistic View	57
Quarterly Meeting	58
Children's Page. —Our Letter Exchange	59
Our Pulpit. —First Things First	60-63
Denominational "Hook-up"	63
Obituary	64