

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From other trees withdrawn,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.

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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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Per Year.....\$2.50 Six Months.....\$1.25
Terms of Subscription

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. 4

Established in 1844

Whole No. 4,860

EDITORIALS

ON INTEREST AND SUPPORT OF OUR COLLEGES

The practice of Christian education, being financed by the dead, makes the outlook dark indeed for the church college. So declared the general secretary of the Presbyterian Board of Christian Education, Rev. Dr. Paul C. Payne, before a recent annual meeting, in Philadelphia, of a union of colleges of that denomination. "It is taken for granted," he said, "that the dead are more interested in Christian education than we are." Such statements, it was pointed out, are by no means in disparagement of the interest and motive of those who have gone on. Their interest was real and vital, as their endowments show. But there is revealed a slowing up of contemporary interest and support. This has often been noted and commented upon concerning missionary support, religious propaganda, and other allied work.

The situation is not one to be accepted complacently, or easily explained away. It is one the living should resolutely face and remedy. As we see it, some cases could be remedied by a closer adherence by the school to the principles upon which it was founded, and to the vital religious truths held by the churches whose support should be depended upon. Close, sympathetic co-operation in faculty and board of trustees, and between the two bodies should be such as to justify confidence and elicit larger support.

A method suggested by the speaker above quoted would be to "see to it that the quality of our personnel is continually improved. We

need men of great personal charm. There is no way we can prevent the student from transferring his impressions of the teacher to his impressions of the subject." To that we would add the quality of personal interest of the educator in the individual student and student body. Some of us will never get away from those influences in President Wm. C. Whitford; his brother, Professor Albert; Dean Main; and Dr. C. B. Clarke, to mention a few.

From the National Lutheran Educational Conference comes a word of suggestion in building up contemporary interest and support. Rev. Martin Schroeder of Lincoln, Neb., is reported as pointing out that church related schools are "aiding and abetting" a form of "human erosion." The reason seems to lie in the fact that "courses and temper" of the schools are designed for urbanizing the student. Colleges and seminaries, the speaker declared, "are under heavy indictment for drawing continuously upon the youth of the country and smaller towns without making it a point to direct at least a part of them back to the communities from which they came."

For many years this has worried some of our leaders and churches. True, young folks go from college to other communities to be blessings there—though few or none go back to their native place. Good as this may be, our home churches are weakened thereby. North Loup, for example, has sent out scores to college who have gone elsewhere, only a minor percentage ever returning. Suppose the schools had given among their courses

those that would give guidance, preparation, and inspiration for half of such numbers to return to their community, find jobs there, or make their own, building up their own business, trade, or some other self-supporting vocation. Think you not that church would be strengthened, the community enlarged, the state be made thereby so much the better—and an enlarged interest and support of the college? Those who do go back and make their contribution confirm our conviction that this should be more and more stressed. One must not blame the college too much for this. But should it address itself successfully to this phase of the problem, we feel confident of a larger living interest and support of the church college.

USING THE PAPERS

Recently Walter W. VanKirk, writing in *Christian Century*, pointed out the backwardness of Protestantism appearing in the news, as compared with Roman Catholicism. He speaks of the sparsity of Protestant news stories in the dailies as he searches for items for his "Religion in the News" radio broadcasts. Protestants are urged to carry their religion out of doors, into the streets, into the open.

We believe his advice is good for Seventh Day Baptists, individuals, pastors, churches. Too often our position seems to be apologetic. It can't be we are ashamed of the things we do, the things we stand for. True, items now and then appear in local papers of something that has occurred in our churches. Usually it is a notice of a chicken pie supper held, or to be. Rarely, if ever, anything revealing or pointing out our religious convictions.

Editors of local papers usually are very generous in giving space for church weekly calendars and notices. Too few pastors apparently appreciate such opportunity afforded. The usual notice may stand for weeks without apparent variation; no Sabbath text or theme given. Does this mean the pastor does not know his own program a week ahead?

The Catholic leader knows and advertises. So does the Christian Scientist. Frequently we read with interest and profit a quarter column, weekly, Christian Science notice in a local paper—that is more than a notice. It gives the subject of the "lesson sermon" for the day, the text, and quotes quite fully Scripture

citations—equal in length to quotations of selections from "Science and Health," or other of their special material. Usually the space occupied is equal to the total combined space used by the three or four Protestant denominations of the same locality.

Doctor VanKirk's observations are timely. Seventh Day Baptists with others should bring their religion from behind closed doors. They should lengthen their influence by a wider use of press privileges within their reach. It pays to advertise.

HELPING BIBLE SOCIETY

An editorial in this paper of December 18, 1939, spoke of the importance of the work of the American Bible Society and how much we are all indebted to it for the Bible in so many tongues. An appeal was made that our churches contribute definitely, something—at least a dollar from every church—this year.

A note from Dean Bond of Alfred points out that money for this purpose, if Seventh Day Baptists are to receive credit, should be sent to Morton R. Swinney, Niantic, Conn., properly designated for the American Bible Society. In that way it will be credited to Seventh Day Baptists, otherwise not. We are glad the Dean has noted this, and are glad to bring it again before our readers.

A reading of Dean Bond's report to Conference in 1939, see *Year Book*, page 10, shows him urging this very thing: "I would again urge our churches and Sabbath schools to make their contributions to the society through the treasurer of the General Conference in order that Seventh Day Baptists may appear on the records of the society as a contributing church."

CHRISTIAN EDUCATION AND AMERICAN DEMOCRACY

The Fifth Annual Meeting of the National Conference of Church-related Colleges was held January 10 in the Benjamin Franklin Hotel, Philadelphia. An interesting program is at hand which carries the invitation to attend on the part of "all persons connected with the various denominational educational groups and all others interested in the cause of Christian higher education." Three or four days, beginning with January 7, challenged the attention of various churches and groups of the city.

From information sheets concerning the interests centering in work of the conference, we are quoting a few extracts.

A thrilling story is reported by President J. O. Van Meter of the financing of Lees Junior College at Jackson, Ky.:

In this section of the Appalachian Mountains there are great numbers of splendid young people who are eager to go to college. They have good minds, good character, and health. All they lack is money. In facing this great need we have worked out a plan by which we are willing to accept, either as boarding or day students, any mountain boy or girl with a good high school record, as a student at Lees College. If they are unable to pay any of their expenses, we will, to the limit of our dormitory capacity, give them room, board, and tuition, taking their note signed by neighbors and friends and wait until they go to work or begin teaching, for them to pay for their two years in college. Out of two hundred sixty students enrolled this semester at Lees, almost two hundred of them are paying little or no cash, but have given us their note for their college expenses.

Under this plan we enrolled eighty-nine students in 1937 and over three hundred in 1938-39, and expect to enroll nearly four hundred before the end of this college year. Our cash receipts from students in 1936-37 were \$23,765. In 1938-39 they were \$46,384. In 1936-37 we loaned nearly \$20,000 to students. Of this amount less than \$1,800 is still to be collected.

At no time since 1930 have more than ten per cent of our graduates been unable to find work after they left college. The college does not have an employment agency; rarely does it ever help students find a position. In other words, the students get their own positions when they leave here.

Marked changes in college students are reported:

A survey by the American Schools Association, in which eighteen thousand prospective college students in New York and Chicago were interviewed, reveals marked differences in those who entered this fall from their prototypes of ten years ago. The *New York Journal and American* summarizes the changes as follows: "First, a much greater number of today's students start out with a definite career in view and plan their studies toward a specific objective. Second, this season's crop is much more job-minded. Third, college boys and girls of the present day are more serious. Further, they read more books and periodicals . . . display greater interest in national affairs . . . go to the movies less . . . are three months younger and about a quarter of an inch taller . . . spend approximately \$210 less for education . . . twenty-two per cent of the girls hoped to find student employment . . . thirty per cent of the boys hoped to support themselves while attending college.

Mrs. Franklin D. Roosevelt stresses the character and quality of the teacher:

It is true that some great men succeeded without schooling, but most of them somewhere along the line came in contact with a great teacher who pointed out the way whereby they might educate themselves. In many places we are giving little thought to the development of great teachers today. We think more about curtailing their salaries than we do about improving their qualifications.

And Dr. Ruth Alexander of Northwestern University pertinently observes:

It takes hardships to develop character. Today we do everything we can to make life pleasant and easy for our children. They don't have to walk to school. We wrap them in cellophane, put them on buses and they are delivered to the school-room.

A COMMUNION PRAYER

By Edwin Shaw

(Spoken Sabbath, January 6, 1940, at Milton, Wis.)

Our Father, when we think of what is going on across the seas, while we sit here in peaceful quiet and security, it makes us, it should make us, very humble. How can we be contentedly thankful for our personal happy prosperous condition when so many helpless women and children, the aged and the infirm, are in dire distress, in extreme peril of their lives, and through no fault of their own!

When we think about the ambition for power, the greed for gain, the will to rule, that are causing people to clutch at one another's throats in deadly conflicts, let us humbly pray, "Father, forgive them, for they know not what they do." Help us, O Lord, in these troublous times to be serene and sensible. Forbid that we should forget the teachings and the example of our Master, Jesus Christ, in whose memory, the memory of what he was and what he did and what he is, we are now engaged in this sacred communion service, always so helpful. May it serve today to keep us calm and resolutely more faithful, more Christlike in our thinking, in our attitudes, our ideas, our habits of life. Let patience and forgiveness be among our chief virtues. And, forbid, O Lord, that our faith should fail, or our hope and expectation of the ultimate triumph of peace and good will among men should grow dim and fade away.

Confirm and strengthen in us convictions, a strong definite belief that sin and evil are but accidents in time, while goodness and

justice and beauty and love and co-operation are eternal, builded into the very structure and nature of the world which thou hast created.

Let us not, our Father, ever become indifferent to the hardships and sufferings of our fellow men because they are so far away, outside of our little circle of acquaintances.

May this service here, today, have thy gracious benediction, and as we partake of this bread, bless it, we pray, and bless us, each and every one, as we individually need.

Through Jesus Christ our Lord, Amen.

MISSIONS

MISSIONS PROMOTE NATIONAL SAFETY

One of the great problems before humanity today is the preventing of war with its beastly selfishness, diabolical ravaging of life and property, and the destruction of all that is good in men and nations. How is this to be done? It is to be accomplished by Christianizing all nations. "Righteousness exalteth a nation." Godlessness is at the base of all wars. Had the rulers of Japan had the spirit of Christ, that nation would not have attacked and ravaged China. Had Mussolini and his government possessed the love of Christ, they would not have waged war against Ethiopia. Had not Stalin departed from all the principles of Christianity, he would not have attacked the Finns. To end and prevent wars all nations must be Christianized.

Christ said, "No man liveth unto himself," and the day is come when no nation liveth unto itself. The steamboat, telegraph, radio, and aeroplane have brought nations into close proximity. All nations are near neighbors now. When one is bad, it endangers all. When a malicious maniac is loose in a neighborhood, no one is safe in the community. We have come to a place where no nation is secure from attack so long as the people or the rulers of any powerful nation are unrighteous. What has taken place today is the proof of this. No nation is safe till all nations are not only evangelized, but Christianized.

This does not mean that there should be union of church and state (that the church should dictate to the state or the state should rule over the church). The verdict of history is that all attempts to unite church and state have proved a menace to both, it matters not whether the church is supreme, dictating to

the state, as was the case before the Reformation, or the state supreme, legislating for the church, as after the Reformation. The result has been the same. It has meant oppression, persecution, imprisonment, and martyrdoms. Christ intended the state should operate in the temporal realm and the church in the spiritual. It is the business of the church and of missions to produce Christian citizens and rulers in all nations who are above war.

We should note in this connection that this means a continuous work generation after generation. If every person in all the nations were Christian today, in twenty-five or thirty years a new generation would be at the helm, and unless the work of evangelizing had been pressed with great vigor, this new generation would be godless and at one another's throats.

National safety depends upon the work of the church and Christian missions. The activities of these must be made first of all and continued generation after generation. When this is done, there will be brought to pass the condition described by Isaiah when he said, "And they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." It is ours to have part in bringing this to pass.

Miss. Sec.

FELLOWSHIP OF PRAYER PAMPHLETS READY

In this department last week, attention was called to the World-Wide Fellowship of Prayer, and it was stated that it is not the Fellowship of Prayer which many of us have fostered for some years the six weeks before Easter. It was also intimated that the Fellowship of Prayer would be promoted during Lent and would be made a part of the World-Wide Fellowship of Prayer, which is to extend through the year.

Easter comes early this year, the twenty-fourth of March, and the beginning of that which we call the Lenten season will be here in about two weeks, February 7. The booklets for each day's devotions are now ready. The missionary secretary has mailed copies to all the pastors and church leaders. These booklets can be used by groups or by individuals in their devotions and they can be secured by addressing the Department of Evangelism, 297 Fourth Ave., New York City, price two cents each.

A booklet for children entitled "Children's Fellowship of Prayer" has been prepared, and these can be secured by addressing Connecticut Council of Churches and Religious Education, 18 Asylum St., Hartford, Conn. The price of these is ten cents per copy, or eight cents per copy for twenty-five or more.

Miss. Sec.

A GIFT OF LOVE

By Mrs. Helen Thorngate

Our little brick Seventh Day Baptist church of Shanghai is one of the most useful church edifices I know anywhere. Over the weekend the piano strings hardly stop vibrating. Of course Friday evening is prayer meeting. Then Sabbath morning before we have really settled down to our waffles the fine voices of a group from the Girls' School raised in song come over the hedge to us. An hour later it is the Boys' School—and how they do sing!

(At eleven we have our little English service, but just in the parsonage, and our music sounds pretty feeble in comparison.)

At two o'clock Sabbath school is in session, and at three the regular church service begins. Sunday morning the Boys' School has chapel and then two churches whose buildings cannot be used on account of the war have their services in our church. At least one other evening during the week there is a regularly appointed service and often evangelistic services. This week an evangelist is there every afternoon, with meetings especially for the church members.

Then each afternoon, Doctor Palmberg with Miss Tsu as nurse and another assistant hold a clinic in the back of the church for the children of the schools and others from the street. They take care of a big group each day, often a hundred people being treated. Besides this she keeps a number of women at work on embroidery.

The little church had the shock of its life last week. It has been cleaned from stem to stern. Innumerable buckets of soapy dirty water have been carried out. And when it was beautifully clean—the woodwork and pews were waxed until they gleam delightfully. Early last week a nurse, Doong Nyung Ts, arrived, rolled up her sleeves, and waded in, hiring her mother to help her. It certainly was back-breaking work, and would seem like a hard way to spend one's vacation, but Nyung Ts would not allow anyone to

suggest that she must be very tired. In fact, she did not wish anyone to know who had done it. She was not paid by the church—even churches can't hire graduate nurses for scrub women—it was not even her pledge to the church. The shining church was Nyung Ts' private gift to God. That Friday night, as I sat there feeling very humble and shamed, I thought that the strong smell of soap wafted upward to the throne of God must be to him a very lovely fragrance.—Taken from the *China Bulletin*.

THE MUSHROOM APARTMENTS

By Mrs. Nettie M. West

The mission was in a dilemma. Ten hundred forty-seven pupils had been registered in the two schools. There was not room for so many, but in some way room must be found for them. The families of two of the teachers were occupying rooms intended for school purposes. Where could they go? Not outside the compound, for every house and room within a reasonable distance from the schools seemed to be occupied.

There was the garage. If only an upper story could be added where our workers might live. That question was studied. Plans were made and submitted to the carpenter, but the cost was too high for the money on hand. The mushroom house was another possibility; what would that cost to fit it into an habitation? The carpenter gave figures on that, which were very much lower than for the other building. "That is the thing to do. Make that into a dwelling." But it belonged to Mr. Davis, and to take it without his consent was too much like the doings of the Island Kingdom to the East. So the mission decided to cable for permission to use it, hoping for an early answer, that the building might be ready for use by the opening of the schools.

Nearly a week after the cable was sent, word was received from the office that the addressee could not be located. The message was sent again without additional cost, but with a more detailed address, and no reply came. Finally, after cables to and from America failed to reach their destination, Doctor Crandall wrote from America that they (the missionaries and officers of the Missionary Board) had studied the request and given their consent, though not quite sure which building was meant, the garage or the mushroom house.

This gave new courage. The carpenter soon began work and in due time the "Mushroom Apartments" were finished and ready for the three families who had for many months been moved from "pillar to post." One of these families with six children was occupying the reading room of the Girls' School, another the servants' rooms in the Davis house, while the third was living where the high school teachers belonged.

As soon as the three families were well settled in their new homes, the Thorngates; Doctor Palmberg; Mr. Dong, the evangelist; Mrs. Koo, the Bible woman; and the Wests were invited to meet in one of the larger rooms of the Mushroom Apartments for an evening service of song and thanksgiving. There were speeches by the inmates; the Bible woman, who had been given a home in one of the gate houses on the compound; and the evangelist, whose former home had been in Liuho, but is now living in one of the rooms in the church. All spoke of how God had led and provided for them in all their difficult times and at last had given them homes which they could, in a way, call their own and not feel they were in the way of other people. They expressed with great sincerity their gratitude to each one who had been instrumental in providing them with such comfortable and convenient homes. — Condensed from the *China Bulletin*.

MT. WHITNEY

View of East Side of Mt. Whitney Up Lone Pine Creek, Inyo National Forest, Calif.

By Herbert N. Wheeler

The skyline of Mt. Whitney, which rises 14,496 feet, is rough and jagged but intensely interesting to all lovers of the mountains. On its lower slopes and on those of the adjoining peaks are forests of spruce, pine, cedar, and chaparral. This woodland and forest prevents the soil from washing away, regulates the stream flow, and stores up snow which is very valuable for irrigation purposes down in the rich valleys. This picture is taken from the east side of Mt. Whitney along Lone Pine Creek, which drains into the desert region. Its waters are very valuable for domestic use and for a small amount of irrigation on the east side of the great Sierras. It is just below this point on the lower foothills where most of the "Wild West" moving

pictures are taken. The hills and canyons of weather-worn rocks and boulders, lend themselves to the staging of these dramas of the cattle-rustling years of early pioneer times.

WOMAN'S WORK A CALL TO PRAYER GOES OUT TO ALL PEOPLE

Let us pray for a personal realization of God's presence in our every-day lives: that he may create in each of us a spirit of such compelling good will that out from us may shine forth a new revelation of his compassion and his love for all mankind—in thought and in word and in deed.

Let us pray for strength to overcome the sinister forces which are working against the kingdom of God in this world: that we may keep unbroken our world-wide Christian fellowship with the Church of God throughout the earth, cherishing each bond which binds earnest followers of Christ together in instant, mutual trust.

Let us pray for wisdom in all that we do or say, for growing awareness of God's purpose for the world: realizing we must lead our own nation to repent, forbear, forgive in every word and work of reconciliation—since we can "love one another" only by refusing all hatreds and by seeking the mind of Christ to govern our spirits.

Let us pray for the coming of God's kingdom here on earth as we enter into a fellowship of suffering with the millions of those in peril and in terror and in sorrow, in every nation on earth.

In quietness and in confidence shall be your strength.

WHAT'S THE USE

Appraisal by size—mere bulk—is a childish measure. The largest bauble is the best. The biggest piece of candy is the choicest. As we mature we try to establish a more accurate scale of measurement. We talk of "values." We even give weight to some of the negative experiences in life because of the values which grow out of them.

Because of our imperfect sense of value we still find it hard to discount enormity and accurately gauge the infinitesimal. Yet the Christian weighs one Man against the world and stakes his life on the ultimate outcome.

The Christian weighs love against all organized force, including millions of tons of iron and steel and explosives, and stakes his life on that one word.

If we could weigh the events of 1939 what could be found to balance the tremendous bulk of hate, distrust, broken promises, ruined lives? Have war and his allies tipped the scales completely?

No. To be sure, it looks discouraging, but perhaps we have not appraised the accomplishments. How many times during 1939 have we been told, "Register your opinions," "Write your senators," "Speak your convictions"? But how seldom have we followed through to check any results. Failure to know if progress is being made leads to discouragement, to an attitude of "What's the use?"

Not long ago a breakfast food company started a picture series of soldiers on their cereal boxes. A man wrote to the company saying that as a father and as a minister he objected to this series coming into his home. He received a gracious reply. The company thanked him for his interest and said that because of several hundred such letters they had discontinued the pictures. That man no longer says, "What's the use?"

An internationally known peace advocate was recently asked this question, "How does the Church compare today in its virility to resist war as compared with other periods of war tension?" "Compare?" he said, "You can't compare it. It is a great contrast. We have never known anything like it before." Can you still say, "What's the use?"

It may be we have not thrown enough of the intangibles onto the scales to overbalance the bulk of war, but 1939 has been a greater year for peace than any year yet. Take heart.

In the face of all wars today could it possibly be that 1939 has shown us—however faintly yet—that war must vanish from the earth? We are seeing that nations must cooperate to kill themselves! France ships through the Low Countries war machinery to Germany so that Germany may make war on France. The activities of the war between China and Japan were halted for three days because munitions from America—for both sides—were delayed by storms at sea.

If even war depends upon co-operation, could it be that we are learning then that

living depends upon co-operation—brotherhood?

Thank 1939 for the lessons it has brought. We face the new year.

—Editorial in "Church Woman."

HOW THE SWORD FLOWER WAS BORN

By Martha Marenof

(A legend)

Some folk say that the sword and the ploughshare came into the world together. This was long, long ago. Men looked at the ploughshare and men looked at the sword. And it seemed to Man he heard a voice saying, "Plough the land with the ploughshare, and it will bring forth fruit for food; then you and your children will be filled with the joy of life. Bring the sword into your midst, and you and your children will know the grief of pain and death."

So it happened. When Man ploughed the land it brought forth fruit for food, and the children of Man were happy. But there came wars and the sword became too important in the life of Man. The best of the children of Man were cut down. Pain and death reigned and grief filled the world.

Then there arose a prophet whose name was Isaiah. He walked through the fields and called to the children of Man saying, "Turn your swords into ploughshares. Let us have no more pain and death. Bring back the joy of life."

For hundreds of years and thousands of years Man would not listen. Wars filled the world. The grief of pain and death filled the world. At last, weary of pain and death, the people looked up and listened, and they heard the winds still whispering, "Turn your swords into ploughshares. Bring back the joy of life."

The children of Man grasped their swords and turned them into ploughshares. They ploughed the land and once more desolate deserts became fruitful valleys. And the scraps that were left over they cast among the thorns, among the wild thorns. And wherever a bit of sword fell, there a flower grew up, a flower that resembled a sword. They called it Gladiolus, for it made people glad to know that swords were no more and ploughshares filled the world with joy and life.—From the "Church Woman."

YOUNG PEOPLE'S WORK

EXPLANATION

This week I received a letter from a friend with the following article. It had no name so I named it. "Postscript" is for the Christmas thought afterward. "Prelude" is for the new year thought. The "?" is to make us think and get the idea meant for us. The spirit of Christmas is not a P.S. to a year's living. Neither is it prelude to the coming year. But it is the spirit of living that makes "our lives enthusiastic to serve."

M. C. V. H.

POSTSCRIPT-PRELUDE--?

By David Clarke

"What shall I give father?" is a puzzling question that was settled before Christmas. But as we gave "father" our expectancy of pleasant surprises on Christmas, so can we give our Father expectancy of good gifts all through this new year. It may sound selfish to be so anticipative of beautiful gifts, but how can we be otherwise with such a wonderful Father?

Although "nobody sees Santa Claus" and "nobody can conceive all the wonders there are unseen and unseeable in the world, how dreary would be the world if there were no Santa Claus! There would be no childlike faith, no poetry, no romance to make tolerable this existence." It takes childlike expectancy of Father's love to make our lives enthusiastic to serve, overflowing with happiness and good fun from just being alive and having our friends.

(The quotations in the paragraph are from Frank Church's widely published letter answering "Virginia" as to whether there is a Santa Claus or not. He wrote it for the New York Sun in 1897, as you know.)

PRIVILEGE

I'm sure that I have said something about our democratic form of government and our congregational church polity before—something to the effect that every person individually must bear a portion of the responsibility or the system breaks down. It breaks down so far as the inactive and uncooperative individual is concerned, certainly, but that is not all. It is weakened that much for all other individuals participating in the system.

Now this is not to be a lecture on "My brother's keeper," nor is it a harangue on our responsibility to do something in respect to government and church polity. It is to be a talk on "privilege." Our democratic systems of polity are claimed to be the best because they proffer certain privileges. Those who participate in the system are supposed to enjoy freedom of the press, freedom of speech, freedom of religious belief, freedom to come and go. I say we are supposed to enjoy these privileges.

At Runnymede, England, on June 15, A.D. 1215, King John was forced to affix his seal to the Magna Carta. To those people the Magna Carta meant the "great privilege." They had worked for it. They had fought for it. They had risked a great deal to get it. It brought to them opportunity. It brought to them a challenge to do things which before were refused to them. It brought a challenge to grow and develop—to become a great people.

Is it because we are the descendants of those who fought for freedom that it holds no challenge for us? Is it because we personally did not have to fight and sacrifice for them that the privileges we have do not challenge us? I have noticed this, that people do not enjoy the benefits of belonging to an organization when membership no longer holds challenge. They lose interest. The privilege no longer holds advantage and becomes a burden.

Friends, is our participation in church work a burden? Does it hold no advantage for us? Church membership is not a privilege unless challenge of the opportunity church membership is also a challenge. Unless we meet the ship brings to us, with our best—just as the people in 1215 gave their best to their "great privilege"—church membership will be a burden. And just as certain peoples of the world lost interest in their privilege, then lost the privilege, so will we lose ours if we do not meet its challenge.

M. C. V. H.

A MECHANISTIC VIEW

(From my philosophy book under "Mechanistic World Views."—David Clarke.)

"There's machinery in the butterfly,
There's a mainspring to the bee.
There's hydraulics to a daisy
And contraptions to a tree.

QUARTERLY MEETING

The January session of the quarterly meeting of the southern Wisconsin and Chicago Seventh Day Baptist churches will be held with the church at Milton, Wis., January 26 and 27, 1940.

Mrs. W. D. Burdick,
Secretary.

"If we could see the birdie
That makes the chirping sound,
With psycho-analytic eyes,
With X-ray, scientific eyes,
We could see the wheels go round."

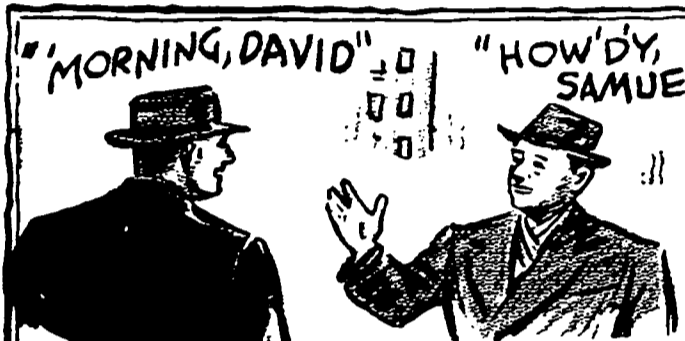
And I hope all men
Who think like this
Will soon lie underground.
—Rachel Lindsay.

Alfred, N. Y.

RELIGIOUS REMARKABLES


By R. O. BERG

"MORNING, DAVID" "HOW'DY, SAMUEL"



OF THE 308 NAMES OF MEN IN COMMON ENGLISH USE, 120 ARE DERIVED FROM THE HEBREW—MORE THAN FROM ANY OTHER SINGLE SOURCE.

FRIENDS ARE CALLED QUAKERS BECAUSE, WHEN GEORGE FOX, FOUNDER OF THE SECT, COMMANDED A MAGISTRATE TO "TREMBLE AT THE WORD OF THE LORD" THE MAGISTRATE CALLED HIM A "QUAKER."



—R. O. BERG—
Religious News Service

The CATHEDRAL



of SAINT SOPHIA

IN CONSTANTINOPLE, NOW A MOSQUE, BUILT BY THE CHRISTIAN EMPEROR JUSTINIAN OVER 1400 YEARS AGO, TOOK 16,000 MEN SEVEN YEARS TO COMPLETE! FORTY THOUSAND POUNDS OF SILVER AND HALF A MILLION PEARLS WERE USED IN THE ALTAR ALONE.

CHILDREN'S PAGE



MIZPAH S. GREENE
Editor of Children's Page

knew which way to turn and went round and round so fast that it fairly made our heads whirl. I think she liked best her dolly "with real hair" and her tricycle.

Your Mexican game must have been great fun. I think I'll try it at a party some time.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

It is Christmas vacation so I decided to write to you. The vacation lasts two weeks.

December 20, we went to the Burdick Corporation Christmas party at which everybody got gifts. The children put on the program.

The night of December 23, was the night of the Sabbath school party. We had a good time and I got a bean shooting game, a box of nuts and candy, and some other nice gifts. I also got for Christmas a printing press, a plane that smoothes boards, a builder set, one handkerchief, and other nice gifts that I don't think of.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I have not written to you for a long time, so I thought I would.

I had a very happy Christmas. For Christmas I got a little printing press, slippers, two embroidery sets, a game, and the stationery that I am writing to you on; and also some more nice gifts.

We had a party at school, too. It was like they have in Mexico. There was a bag full of candy and nuts which was tied to the ceiling with a strong string. Everybody in turn was blindfolded and took a bat in his hands and tried to hit the bag until it broke open and the contents fell to the floor. Then everybody scrambled for the candy. It was lots of fun.

Your RECORDER friend,
Milton, Wis. May Burdick.

Dear May:

I was just thinking the other day that it was about time I was hearing from you and Oscar, when along came your letters.

Your Christmas presents were very nice. I received quite a number, too, and best of all, Pastor Greene and I had Christmas dinner with our daughter Eleanor and family. It was fun to see our little Joyce open her presents. She had so many that she hardly

In school we have studied England, Scotland, Wales, Ireland, Northern Ireland, Norway, Sweden, Denmark, Spain, Portugal, Andorra, Italy, San Marino, and Greece in geography. In science we have been studying insects and weather, chiefly. We don't have history until the second half of the year, when it takes the place of science. Language is about the same as in the lower grades. Spelling is the same except harder.

We have a new music teacher, Mr. Kenneth Babcock. Our teacher is Miss Callahan.

My birthday is January 2, 1940. I will be eleven years old.

Your RECORDER friend,
Milton, Wis. Oscar Burdick.

Dear Oscar:

I can see that your Christmas vacation was a very full and happy one; and now you are back hard at work in school and very interesting work it must be too. I am sure you are having many happy times still. And now your eleventh birthday has come and gone. Do you feel a whole year older? And how do you like having your birthday so near Christmas?

Are you having plenty of snow this winter and good coasting? We are having our share of snow, with a heavy wind today and last night. The Independence roads were blown

so full of snow that our annual church meeting and dinner has had to be postponed until next week. I am glad I can stay close to our good wood fire.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I am nine years old. I have a brother whose name is Billy Ebersole. I have a kitten and its name is Boots.

The juniors bought a piano lamp for the church.

Maybe you know my Grandpa Davis. He lives in Jackson Center.

I have a friend named Kenny Rock. I play with Kenny Rock. I have a friend Bobby Inay. I play with Bobby Mc. too.

Your friend,
Duane Ebersole.

Salemville, Pa.

Dear Duane:

I was pleased to get three nice letters from Salemville, but I have only room to get one in the RECORDER this week, so am sending yours, which was on top.

It is fine that you have a brother so near your age and two other nice boys to play with. You four must have great fun together.

I was glad to hear about your kitten, Boots, for I am quite partial to kitties, since I have one of my own.

Your sincere friend,
Mizpah S. Greene.

OUR PULPIT

FIRST THINGS FIRST

(A sermon by Rev. Edward M. Holston of Battle Creek, Mich., preached at New Market, N. J., Sabbath evening, December 29, 1939.)

Scripture lesson: Matthew 6: 19-34.

Text: Matthew 6: 33. "Seek ye first the kingdom of God and his righteousness."

I once knew a hardware merchant who conducted his business very many years in the same building. He rarely ever had a reduced priced sale to close out broken sizes and out-of-date merchandise, so such tag ends kept accumulating and piling up.

When I knew him and traded with him, his place was so full of piled-up and dead merchandise that there was only a single, narrow, crooked path down through the store, with short laterals here and there, into which

he would dive with a flashlight to find articles which his customers might call for.

The place was surely a typical example of disorder. It is said that when he died and they cleaned the place out, they found buried under the stuff, and completely hidden, a brand new buggy of the style and vintage of the gay nineties. It is needless to say that this man was not a very successful business man.

"Order is heaven's first law." Many persons on the street, and perhaps some in the churches, if you should ask them, might say that this quotation is from the Bible, but I have not been able to find it there in so many words. However, the principle of that statement is manifest on every page of the Bible.

God, the Creator, is an orderly Being. He made a great orderly cosmos out of chaos. The evidences of his orderly processes in nature are on every hand. Just examine a snowflake, or a rose petal, or a lily cup. Open your almanac and find when and where the next eclipse is to occur. The laws governing the movements of the earth and the sun and the other heavenly bodies are so accurate and orderly that man can determine in advance the exact minute and the exact place the moon's shadow will appear on the earth's surface during an eclipse.

From all of this we must first and at once conclude that if God's plans and men's plans succeed, order is not only desirable, but it is imperative. Our boys and girls know that if their schools were run in the midst of confusion and disorder their education would amount to nothing. If the hour of worship on Sabbath morning is marred by disturbing factors and confusion, its value to us becomes very much lessened, if not wholly destroyed. If there were no laws to guide the citizens of our cities in an orderly manner in their civic and business life, conditions would be unbearable, chaotic, destructive. The great factories of our cities would go bankrupt in short order, if each workman came and went as fancy suggested, and each day picked a different job just to his liking.

Perhaps after this approach to our theme and text, we should now state them: "First things first." "Seek ye first the kingdom of God and his righteousness."

Jesus was the supreme interpreter of the mind of God, and as the archmessenger of

God to the world, what was the keynote of his message? Stated prosaically and descriptively in the third person, we say, "He came to seek and to save that which was lost."

Stated dynamically, imperatively, in the second person, he said to his disciples, and to you and me, "Seek ye first the kingdom of God and his righteousness." That, my friends, is the keynote of his message to the world. And the immediate context following that basic divine injunction is—and all these other material things will be added unto you. They are good, they are necessary and all that—but they are secondary. Put first things first.

Do you remember that man sick of the palsy who was let down through the roof into the presence of Jesus because of the crowd? Jesus forgave his sins before he healed his physical infirmities. That is God's orderly way of dealing with man—first things first. Get right with God, and in harmony with his will, and in sympathy with his righteousness first, then let your interest in the material things come afterwards. But that place is second place.

Now let us briefly examine our text by the expository method. "Seek." I think Jesus did not mean to go hunting for the kingdom of God, as we hunt for a lost coin, or lost livestock that might stray away. No, I think Jesus meant *be concerned, be anxious, be eager* about God's kingdom in your own heart and in the world. He had been telling them *not* to be anxious about those other material things. The Father would look after that.

I think the word "ye" is all inclusive. None of us could possibly imagine ourselves not included in that word. In this Sermon on the Mount from which our text is taken, Jesus spoke primarily to the Twelve. The multitudes are mentioned. Some of the multitude may have heard. But this whole discourse was general in nature — the fundamental principles are laid down for the guidance of humanity in general. It would be very difficult to interpret it otherwise. "Ye" here means men and women and boys and girls in all times and all places. These principles are just as essential and applicable today as they were when Jesus gave them utterance.

Much of the Sermon on the Mount has not even yet been given a fair trial, except by the very few faithful. That is the reason the world is in such an awful mess, in such a

chaotic condition, in such unrest, ready to jump at each other's throats. Jesus' formula for solving the problems has not been tried. And that leads us to our next word.

"First." That is really our theme—"First things first." As I was saying, the world is in a mess because men and nations are not putting first things first.

But let us skip that word "first" for the moment and look at the "kingdom of God." That term has been vague and indefinite, even to many Christians grown old in the service. It is not easy to define. Jesus said of the harvest—that is, the harvest of souls into the kingdom, "The world is the field." And in another instance he said to his disciples, "The kingdom is within you." Are these statements opposed and contradictory? Jesus never contradicted his own statements.

In fact the kingdom of God, to be a world order, must be in the individual heart first. First things first. The kingdom begins in the secret chambers of the human soul, and triumphs in a world order of divine righteousness. It is an *inception*, then a *vision*, then a *passion*—a beginning of divine righteousness in the human heart, then a vision of the glorious possibilities of such a condition in every human heart, then a passion that such may be the eventual glorious climax in a world order of divine righteousness—with Jesus as our Lord of lords and King of kings, even as he saw and promised.

When boys and girls first get the inception of the kingdom of God in their hearts, it is not easy to get a vision of the outcome of the kingdom of God. Many generations of folks have lived and died since Jesus got that vision.

In the days Jesus walked the roads and fields of Palestine, no one could have conceived of a more wicked and heartless world. But God, the Creator and Author, showed his Son the *end from the beginning*, and Jesus tries to make us see that same picture in the parables of the mustard seed, and of the leaven, and then he taught us to pray, "Thy kingdom come and thy will be done on earth as it is in heaven."

It is too bad, unfortunate, if we fail to catch that vision, for if we do fail to catch that vision of the kingdom, at once everything becomes worldly and temporal. We live in the present and for the present. Life is just worth the living and that is all, and many

early in life conclude it is not worth that, and commit suicide.

Dig and delve. For what, bed and board?
Sweat and stew. For what, gold and glad rags?
Work and worry. For what, fame and fortune?

What does character amount to if it ends in these? Character and human personality are divine. They are immortal. They are the units of which the kingdom of God and his righteousness are built, after they have been refined and purified by the cleansing power of the Holy Spirit.

Our religion is not a beautiful painting hung in the back parlor where we may enter reverently on the Sabbath and admire it; nor is it a cloak or coat to put on for an occasion when the hour and the company would seem to require sanctimony; nor is it a bottle in our medicine closet from which we can take a dose when we get spiritual indigestion.

The kingdom of God is a way of life—a system of living—a holy order, if you please, in which we enlist for life and pledge ourselves to follow to the best of our ability, the perfect rules laid down by God himself, the perfect One, with the promise that the kingdom of which we have become a loyal member shall never end. When we are adopted into that order our past is forgiven and wiped clean. Thereafter our will to do the will of God shall be that by which we are judged and retained as a member of the kingdom.

Now let us get back to that word "first" and look at it in its different phases. Let us look at it first in point of time.

It is natural and proper and very desirable that boys and girls, as soon as they are old enough to sense the importance of right and wrong, make the kingdom of God in their hearts their first business. Jesus said to his parents, at the age of twelve, "Know ye not that I must be about my Father's business?" Though he remained in Nazareth and in the family home for another eighteen years, his Father's business, the kingdom of God, must have been first in his mind and in his plans.

At thirty, Jesus gave full time service to the kingdom of God. I hope some of our young people are thinking seriously of making their life work the promotion of the kingdom of God, either as pastor or as a missionary. The burdens of the Church and the kingdom will be on your shoulders before you are aware of it, and I know you are going to be ready to carry on.

Now let us consider that word "first" in the point of place or preference. This opens up such a wide field of discussion that we will be able only to touch upon some of its points.

If we agree that the kingdom of God is what I have tried to say it is, then it surely must demand a portion of our time, devoted and set apart especially for the business of the kingdom. The kingdom so deeply concerns our personal salvation, our personal relation to God, our personal obligation to extend the kingdom to our neighbors and the world, that it must demand a reasonable portion of our time. Shall that be a residue of our time in 1940—what is left over after we have done everything else we have wanted to do, or shall it be first-choice time? Jesus makes it a personal matter—"Seek ye first the kingdom of God."

No matter what your vocation — farmer, factory worker, doctor, nurse, dietitian, or any of the others—can you afford—or rather, can you safely neglect a regular and personal prayer life? That takes time. Shall it be first-choice time, or shall it be the residue—left-over time?

From the beginning of history God has considered the Sabbath a vital essential to personal salvation and to the maintenance of the kingdom. The Sabbath takes about one seventh of your time. No matter what your job may be, can you afford—or rather, can you safely neglect to get what the Sabbath only can give you? Shall the Sabbath time be your residue, or left-over time—or your first-choice time?

Jesus said the Sabbath was made for man. In other words, man needs the Sabbath. That is what it was made for, because he needs it—and God knows that the world has not outgrown the need of a Sabbath, though appearances might seem to be to the contrary.

Very closely allied to the Sabbath and to its proper use is the Church. Jesus' stamp of approval upon the Church and its place in the kingdom, first as an agency—perhaps better, *the agency* for getting folks into the kingdom—should leave no question in anyone's mind as to the place the Church should have in one's personal affairs, no matter what his job. "Upon this rock I will build my church and the gates of hell shall not prevail against it." Are you for the church—or against it? You cannot be very much for it unless you are in it.

My friends, how important is personal salvation? I do not point out the dangers of your losing your soul. But our text implies that there are dangers.

In 1940, let us seek first the kingdom of God and his righteousness, and all these things shall be added unto us.

DENOMINATIONAL "HOOK-UP"

Hopkinton, R. I.

On the one hundred fifth anniversary of the founding of the Second Hopkinton Seventh Day Baptist Church, the annual supper and business meeting was held at the home of Deacon and Mrs. Walter D. Kenyon, Sunday evening, with twenty-two present. Supper was served by the women of the church. A large cake, decorated by Miss Ruth Kenyon, with the dates in years and name of the church, climaxed the feast.

Arling Kenyon presided over the business meeting, who was also elected president for the ensuing year. Among other officers elected were Walter D. Kenyon, clerk; Lewis F. Randolph, treasurer; Jesse James, Sabbath school superintendent; committee to care for the church and repairs, Mrs. Laurence Kenyon.

Plans for the future welfare of the church were discussed. For the present Rev. Everett T. Harris will serve the church as supply pastor. The church is planning to participate in the Preaching Mission series of meetings in the spring.—Adapted from *Westerly Sun*.

Ashaway, R. I.

The annual dinner of the church and community was served yesterday in the parish house, with about 125 enjoying the fine creamed chicken dinner served by the men of the church and community, with Frank M. Hill acting as chairman.

At the business meeting following, officers were elected and it was decided to hold a Preaching Mission in March, from the fifteenth to the twenty-fourth, closing on Easter Sunday. Part of the meetings will be held with this church and part with the Second Hopkinton Church. Rev. George B. Shaw has accepted the invitation to come as the speaker for the meetings.

Despite the stormy night, a goodly number of people attended the closing service of the Week of Prayer on Sunday evening, which has been sponsored by the Seventh Day Baptist Church. These services have proved very

helpful and worth while to all who have attended. There has also been a fine spirit of co-operation throughout the week. Rev. William L. Burdick was the speaker on Sunday night and his theme was "The Acknowledgment of the Lordship of Christ Over the Nations." Speakers of other of the meetings were Miss Ruth Kenyon on Friday night, on "The Lordship of Christ Over Our Work"; and Miss Hilda Main on "The Lordship of Christ Over Our Recreations"; on the night after the Sabbath, Earl Perrin and William Greene spoke on the topic, "The Acknowledgment of Christ in the Community." In all these services appropriate, special music was rendered.—Adapted from *Westerly Sun*.

New York City

At the morning worship service in New York City, Sabbath, January 13, the clerk read a letter from Rev. Albert N. Rogers of Waterford, Conn., accepting the call to the pastorate of this church, to begin April first. The church has been without a pastor since the resignation of Rev. James L. Skaggs, some two years or so ago, and has depended upon various of our pastors and secretaries and others for supply.

Editor Van Horn conducted the services last Sabbath and administered the communion, assisted by Deacon Harry W. Prentice. A recently made member of the church, Miss Muriel Seaman, joyfully received her first communion with this fellowship.

The interest and attendance, the observer learns, have been rather increasing of late. We bespeak for the newly elected pastor an interested, co-operative group, with a wide field of opportunity for service.

Observer.

Plainfield, N. J.

Editor, the Courier-News:

At the present time the United States has a unique chance to stop, or at least check, Japan, in her ruthless war to subjugate China.

We have been furnishing Japan the larger part of her material (iron, gasoline, machine tools, etc.) to carry on her war. Now she is more dependent than ever on us, as she cannot get help from Europe.

Thanks to our present administration, her trade treaty expires the twenty-sixth of this month. She is very anxious to renew the treaty with us, but we should tell her that, till she stops her aggression and gets her

armed force out of China, she can neither buy from us nor sell to us. Without our trade she could not keep up her war in China.

Any new treaty should only continue while she was not an aggressor against any country.

In her present condition she could not start a war against us, but she hopes to build up her empire till she is the supreme power in the East.

There is another thing that we as a nation should do to help bring the day when no nation will dare start an aggression. The Kellogg Pact was signed by nearly all nations, but four of them have broken it. It had no means of enforcement. Neither we nor other nations want war to enforce it. War does not stop war, but economic pressure might.

The United States should start a new international treaty in which each nation would promise never to attack another nation, and also to stop all trade with any nation which did attack another. This might be determined by the World Court or by a commission elected by the nations signing the treaty, a majority or two-thirds of the commission deciding that a nation was an aggressor.—*Irving A. Hunting, in Courier-News.*

(Mr. Hunting is an earnest, loyal member of the Plainfield Seventh Day Baptist Church, who gives much thought to religious, social, and international problems.)

Schenectady, N. Y.

The Seventh Day Baptist Mission held its annual meeting at the home of one of the members and elected officers—chairman, Louis Fatato; secretary-treasurer, Nicholas Fatato; assistant treasurer, Mary Fatato; corresponding secretary, Margaret Prati; superintendent of Sabbath school, Louis Fatato; superintendent of music and song leader, Mr. and Mrs. Harold Pearson; Sabbath school teachers—Margaret Prati, Frances Fatato, Raymond Prati.

We wish to thank our Pastor Wing and Brother Joseph Bullock for the splendid service given us this year. Pastor Wing is eighty years old and travels about ninety-six miles every Sabbath to bring us God's blessed message, which we enjoy very much. The past year he has missed but four Sabbaths, which is some record. Brother Bullock furnishes the transportation for the pastor. Regardless of weather, he is always ready. We thank the Lord for him. We wish to thank others, too, for their splendid help, and may God bless them and us to carry on his good work.

Recording Secretary.

Richburg, N. Y.

Our young people's Sabbath school class has organized itself as "The Tru-echo," in which we strive to echo the gospel truth. There will be a prayer meeting on the first Friday night, and a social meeting on the third night-after-the-Sabbath of each month.

Later, with things well under way, we hope to carry out evangelistic services in neighboring towns under the supervision of our teacher, Leon Moore. The present twelve who are members are asked to invite friends. We are hoping to enlarge our group.

At the recent annual meeting Pastor Emmett H. Bottoms was recalled for the year. Our average church attendance on Sabbath morning is twenty-eight.

Correspondent.

Nortonville, Kan.

Rev. Lester G. Osborn, who has been pastor of the Seventh Day Baptist Church since September, 1932, tendered his resignation last Sabbath to become effective May 1. He has accepted a call to Shiloh, N. J., a church two hundred two years old.—*Nortonville News.*

OBITUARY

Sheldon. — Clara A., daughter of Henry M. and Mary A. Sheldon, was born on a farm near Albion, January 27, 1856, and died at her home in the village of Albion, December 19, 1939.

When nine years of age she was baptized by Rev. Joshua Clarke and became a member of the Albion Seventh Day Baptist Church, where she has kept her membership for seventy-five years. She has always been interested in church and denominational matters.

When a young girl she became an invalid and through all the years has been a patient sufferer, much of the time being confined to the home. She was a member of the Shut-in Society and found comfort in correspondence with others who were lonely and sick. She has always been an inspiration to her many friends, who have found her faith so strong and her patience so abiding.

She leaves one sister who has cared for her, besides other relatives and many friends.

Funeral services were conducted by Pastor L. O. Greene, and burial was in the Evergreen Cemetery.
L. O. G.

The heights by great men reached and kept,
Were not attained by sudden flight;
But they, while their companions danced,
Were sleeping soundly through the night.

—The Student, Edinburgh Univ.

The Sabbath Recorder

Vol. 128

PLAINFIELD, N. J., JANUARY 29, 1940

No. 5

JESUS CHRIST

THE HOPE OF THE WORLD

Who being in the form
Of God, thought it not
Robbery to be equal with
God: But made himself
Of no reputation and

Took on him the form of a servant, and was made in the likeness of Men: And being found in fashion as a man he humbled himself, and Became obedient unto death, even the death of the cross. Wherefore God Also hath exalted him, and given him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven,

And things in earth, and
Things under the earth;
And that every tongue
Should confess that Jesus
Christ is Lord, to the
Glory of God, the Father.
Wherefore, my beloved,
As ye have always obeyed,
Not as in my presence
Only, but now much
More in my absence,
Work out your own Sal-
vation with fear and
Trembling. For it is God
Which worketh in you
Both to will and to do
Of his good pleasure.

Philippians 2: 6-13.