

Our church united with the Baptist Church in four union Week of Prayer services January 9 to 12. The Tuesday and Wednesday services were at the Baptist church, and the Thursday and Friday services in our church. Pastors of the two churches conducted the meetings.

Correspondent.

A LETTER

Dear Sir:

I was somewhat surprised to read in the SABBATH RECORDER of December 11, 1939, in the article "Unsigned," the statement that "as Christians we must remember that the Sabbath is not an objective law or command which we are forced to obey, whether we want to or not."

Would this be true of the eighth commandment which is, "Thou shalt not steal"? James says that if we offend in one point we are guilty of all. If that is true, those who desecrate the Sabbath are as guilty as those who steal.

It is true that we are free moral agents and have the privilege of choosing death rather than life if we prefer it, but Jesus said, "if thou wilt enter into life, keep the commandments." (Matthew 19: 17.)

Do not these words make the keeping of the fourth commandment an objective law if we would have life?

Yours sincerely,

Pearl W. Lamson.

Raynham Center, Mass.

MARRIAGES

White - Burdick. — Robert R. White of Denver, Colo., and Grace E. Burdick, daughter of Deacon and Mrs. Orville G. Burdick of the Denver Seventh Day Baptist Church, were married in the Denver church on New Year's eve, December 31, 1939. Since Pastor Sutton of the Denver Church was away at the time, Pastor Ralph Coon of Boulder performed the ceremony.

OBITUARY

Diefenbach. — Minnie, daughter of John and Cathryn Leant, was born in Germany, October 11, 1845, and died at the home of her daughter, Mrs. John H. Lewis, near Stonefort, Ill., January 10, 1940.

At the age of four she came to Belleville, Ill. She was married to Henry Diefenbach in 1862.

Of the ten children born to this union three survive: Will of Cincinnati, Ohio; Louie and Mrs. Kate Lewis of Stonefort. She is survived also by thirty-four grandchildren and ten great-grandchildren.

She became a Christian at the age of fourteen. The Diefenbach family came to Stonefort in 1888. She was recognized in this community as one of its oldest citizens, and was loved, honored, and respected by all who knew her. J. H. L.

Greene. — Miss Mary Grace Greene was a daughter of Arnold and Lavina Greene. She was born July 7, 1875, and died at her home, near Churchville, November 27, 1939.

She had been in failing health for several years. With her death is registered the passing of the last member of this family. She was a member of the Seventh Day Baptist Church, and in her earlier years was a faithful member and regular attendant.

The funeral service was held at Griffin and Aldridge Funeral Home in Rome, conducted by Pastor Alva L. Davis. Interment was made in the Churchville cemetery. A. L. D.

Titsworth. — Kizzie Dunham Smalley, daughter of Samuel and Mary Cook Smalley, was born at South Plainfield, N. J., October 20, 1866, and died at Dunellen, N. J., at the age of seventy-three years.

She was a member of the Seventh Day Baptist Ladies' Aid society, New Market, N. J.

She was married October 1, 1884, to States Randolph Titsworth. To this union two children were born: Mrs. Elizabeth Larmour, Dunellen; and Harrison S. Titsworth, Greenwich, Conn.

Besides her son and daughter she is survived by two sisters: Mrs. George Weiss and Mrs. William Campbell, both of Plainfield, N. J.; one brother, Irving Smalley, Mountainside, N. J.; and by three grandchildren.

Farewell services were held at the Runyon's Funeral Home, Dunellen, December 24, 1939, conducted by Rev. Trevah R. Sutton. Burial was in the Seventh Day Baptist Cemetery, New Market, N. J. T. R. S.

Williams. — Arthur R., son of Orville A. and Margaret Senn Williams, was born September 28, 1866, and died January 7, 1940.

Mr. Williams' grandfather located on the farm—near Churchville—clearing the land. Arthur and his brother Irving, whose father was born on the farm, have been the third generation on the same farm.

On September 25, 1895, he married Miss Myrtie Conger, who survives. He was a faithful attendant of the Seventh Day Baptist Church, and will be missed by a large circle of relatives and friends.

Besides his widow, he is survived by a daughter, Mrs. Craig Sholtz of Churchville; a sister, Mrs. Flora Davis of Canastota; a brother, Irving J. Williams; three grandchildren, Leora, Janice, and Gerald Sholtz; and several nieces and nephews.

Funeral service was conducted in his late home, January 10, by Pastor Alva L. Davis. Interment was made in Rathbunville Union Cemetery.

A. L. D.

The Sabbath Recorder

Vol. 128

PLAINFIELD, N. J., FEBRUARY 5, 1940

No. 6

A COMMUNION PRAYER

By AHVA J. C. BOND

"And he took the cup, and gave thanks."

—Matthew 26: 27b

Father, we thank thee for the snow that falls in silence and in purity to blanket the earth with whiteness and cover all that is ugly, and then to melt into moisture, insuring a green earth and the fruits of the field when the winter is past.

We thank thee for thy rich grace which covers the ugliness in our lives marred by sin, and gives us new power to live more worthily.

Grant us that grace through this cup of thy blessing, and help us to drink deeply of thy life opened to us on Calvary through Jesus Christ our Redeemer. Amen.

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

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EDITORIALS

EVANGELISM STRESSED

There never will cease to be the need of evangelism so long as sin exists in the world. The evangel is the good news that Christ saves and that he calls all men to follow him. Evangelism is a method—public and personal—of spreading the gospel message of salvation, inviting and urging men to accept. "What shall I render unto the Lord for all his benefits: I will take the cup of salvation and call on the name of the Lord."

One cannot sit in the meeting of the Executive Committee of the Federal Council of the Churches of Christ in America, listen to Jesse M. Bader make his report of the work being forwarded in the Preaching Mission, and be unmoved. For two years now the Mission has been taken to the campuses of the leading colleges and universities of America. Not a land-grant school turned the effort down, nor has there come a single criticism of the Christian effort in these tax supported schools, he reports.

The program continues now in visiting the high schools of the nation—contacting students in assemblies, classrooms, and in private conferences and councils. Trained and spiritually prepared leaders will be put in the cities—who will personally organize and promote the work.

Driven by the immensity and scope of this work, Doctor Bader maintains a sweet spirit and calm poise. However hard pressed, he always has time to give inquirers for help in personal ways, as the writer knows from various experiences. Doctor Bader has often evinced a keen interest in the work done by

Seventh Day Baptists, and has encouraged the writer with helps and inspiration in his plans for evangelistic work.

We are encouraged as we think of the earnestness with which our churches have been helping promote the evangelistic program. Many churches, this season, have already completed their Preaching Missions. Others have plans well formulated for their special meetings, among which we know to date of Ashaway and Hopkinton, R. I., and Shiloh, N. J.

The "Fellowship of Prayer" is a real help for personal and family and group devotions. Ask your pastor where copies can be secured, or write to the Federal Council, 297 Fourth Ave., New York City.

BETTER RACE RELATIONS

Not in dumb resignation
We lift our hands on high,
Not like the nerveless fatalist,
Content to trust and die;
Our faith springs like the eagle
Who soars to meet the sun,
And cries exulting unto thee,
O Lord, thy will be done!

—John Hay.

We view with pleasure and growing appreciation the development of better relationships between races. For some weeks, on the office door we have had an inspiring poster showing representatives of different races, heads erect, faces lifted, marching shoulder touching shoulder, under a common cross. Is it not truly significant of a determined purpose to overcome all prejudice, bitterness, and superiorities, and to achieve a reality in brotherhood of which we have long dreamed?

It reveals a determination of many to realize the faith and the exultation expressed in the verse above quoted from John Hay, recently appearing in one of our pastors' church bulletins.

A fine example of the ideals we strive for is seen in the recent action of the Jews in this country. One half of the funds the Jews had raised in a special campaign for the relief of war refugees and overseas needs was placed in Christian hands for distribution: \$125,000 to the Federal Council for overseas Christian refugees, and a like amount to the Catholics for suffering Catholics in war torn countries.

Many of our churches will be glad to share in promoting better race relations, not only through Interracial Brotherhood Month—February—but throughout the year. Churches can in many ways help in this good will work. Cruelty and injustice created by greed, bigotry, and prejudice must be put away. If racial discrimination has been indulged, it must be immolated. Public buildings, such as hotels, libraries, hospitals, and all public facilities should be available to people of all races. These are among the things suggested in a pamphlet put out by the Department of Race Relations of the Federal Council of the Churches of Christ in America.

Among other suggestions of the leaflet are arrangements of worship services with other racial and cultural groups; organization of classes and institutes for the study of others' needs and achievements; invitation of persons of other races to speak from your pulpits, etc. Such interchange has proved helpful in some of our churches in times past.

A helpful service of worship for Interracial Brotherhood can be obtained at two cents each, \$1 per hundred, of the Department of Race Relations, 297 Fourth Ave., New York City. We quote from this service a paragraph suggested for sermon use:

On all these journeys, so many I cannot count them, I have come in touch with the heart of humanity and found it good. Often in these later days when I have preached the one message I have—the inner kinship of the human—I have recalled those good folk on the Volga, the Dnieper, on the Danube and the Rhine and the Neckar, and later on the Hudson, the Ohio, and the Mississippi. In humble huts and in earth caves they lived, they who never did any one evil, but always pointed the way, shared with me their substance, would take no pay even when I could give it, and asked none when I was desperately poor. In pity, in sympathy, in mutual helpfulness

I have found no difference between the races and the nations among whom I have wandered, and I have verified the visions of the prophet:

"He looketh down from heaven
He beholdeth the children of men,
He fashioneth their hearts alike."

—Edward A. Steiner.

STATEMENT OF FEDERAL COUNCIL

Concerning the attitude of the Federal Council of the Churches of Christ in America, toward presidential appointment of a personal envoy to the Vatican, we herewith publish in full the statement passed by a large vote of the Executive Committee at its meeting, January 26. The statement follows:

The Executive Committee of the Federal Council of the Churches of Christ in America, at its first meeting after President Roosevelt's announcement of the appointment to the Vatican of a personal envoy, "with the rank of ambassador," issues the following declaration of attitude and policy:

If the appointment should unfortunately prove a stepping-stone to a permanent diplomatic relationship, we should feel obliged in good conscience to oppose it as a violation of the principle of the separation of governmental function and religious function, which is a basic American policy and which both history and conscience approve; and as an ultimate injury to all faiths.

We assume, however, unless events disprove us, that the appointment is strictly temporary, unofficial, and centrally concerned with efforts for world peace. We can see ways in which it might help further the cause of peace and avert bloodshed and a continuing disaster to civilization.

We pledge ourselves again to work with all faiths and with all men of good will for a just and enduring peace.

THE MINISTRY

An Interview

As announced in last month's *Beacon*, we are bringing you this month a vocational study based on an interview with Dr. A. J. C. Bond, Dean of the School of Theology. The writer wishes that it were possible for every young Seventh Day Baptist to be able to sit down in the dean's office or study and talk with him. A deeper and clearer appreciation of the ministry as a vocation would result. Possibly, the resulting remarks may in part reveal this.

Since its beginning the Church has experienced periods when its services were more or less keenly felt. In the present state of the world, Dean Bond feels there is a new appreciation of the value and importance of the

Church, probably due to loss of confidence in other organizations. The Church will be prepared for service to these quickening needs of humanity only as it develops the right kind of leaders.

In response to a question regarding the preparation necessary for those considering the ministry as a vocation, the answer came that a knowledge of the Bible, the history and nature of the Church, and an acquaintance with the purposes of Jesus as set forth in the Gospels were essential. Personal qualifications contributing to success are: a clean life, high ideals, and a personal conviction concerning the value of Christianity and the world's needs. Other important ones might well be: a good mind, a warm heart, and a well integrated personality. And in the dean's own words, "Whatever it takes to make a good friend."

A theological student, Dean Bond indicated, needs no specialized training in high school or college, but rather the educational background provided by them. In theological school, which is a three year course, comes the specialization that includes a study of the English Bible, the Bible in the originals (valuable but not necessary), theology, religious education, preaching, and other related subjects. For Seventh Day Baptists it is very important that a study of the Sabbath—Sabbath history, and the history and philosophy of the Sabbath—are included.

When asked concerning the prospects of our young people, thinking of the ministry, the dean's thoughtful response was: "I'll answer that in light of your being a representative of the *Beacon* interested in the vocation as a prospect for employment. Three students entered the Seminary at Alfred when I came as dean. They are now all occupied in important fields: Luther Crichlow as a missionary to Jamaica; Marion Van Horn, pastor of the Salemville Church; and Elmo Randolph, pastor of the Second Alfred Church. Two had been called to their churches before they had completed their courses. Right now, there are at least six churches in need of pastors. To be sure, and this is most important, these pastorates do not pay big salaries, but the need is there and a young man just out of school doesn't require a big salary." There are six Seventh Day Baptist students now in the Seminary, two will enter next fall, and others now in college

are planning to come later, in preparation for the ministry.

The School of Theology at Alfred is well equipped to give students the best in theological education. It has a faculty of six splendidly equipped men. A building on the campus is wholly devoted to the school, providing an office for the dean, classrooms, and dormitory rooms for students. It is also important to know that the school is recognized by the State Education authorities. Students taking credit from Alfred have them accepted at many of the leading theological schools.

Inquiry about the cost of coming to Alfred brought the reply that for Seventh Day Baptist students, tuition is free. There is, however, a small fee. Rooms are provided up to a limited number, for a small additional fee. Thus books and living are the only real costs, and these may be allayed in part through some financial help from the denomination.

In closing the interview, Dean Bond indicated that the ministry was a profession possessing many advantages and few disadvantages. "It is a job to do in which one may feel he is rendering a useful service." Lack of a large salary is more than compensated for by the cultural advantages provided, for which the occupant has a taste and opportunities. "The opportunity for making friends and establishing friendships" was the dean's final thought.

—Harold Babcock.
From the "*Beacon*."

MISSIONS

WE MUST RUN!

Some one has said that he who keeps up with God must run, and it is just as true that he who does not keep up will lose out finally. This is true of churches and denomination; it is true of the Seventh Day Baptist denomination and its churches and the members of the churches. The pace God sets may be terrific, but if his children will consecrate all and make the effort to keep up with his plans, he will do the rest.

A friend once came to the writer saying that for more than one month he had been trying to learn to drive an auto which he had purchased, but had come to the conclusion that he never could learn. Arrangements were made to teach him. When the time came, the car was backed into the road and

the man directed to take the wheel and start. This he did, but he was afraid to shift out of "low," and for more than a mile no command or entreaty or argument availed. He would not change out of "low." How long will Seventh Day Baptists be contented to run in "low."

The pace at which God directs his work shall move is faster in some ages than others. The Church has reached the period when the call of God is for a fast pace. This is indicated by the many doors being thrown wide open and by the vast resources—material, intellectual, and spiritual resources—placed at the command of the Church. For centuries, even milleniums, God has been preparing for this day and its achievements. His Church must not fail him. Seventh Day Baptists must not fail him; but if we do not, we must quicken our pace into a run. We must run!

Miss. Sec.

QUARTERLY MEETING OF THE BOARD OF MANAGERS

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held January 21, 1940, at the Pawcatuck church.

The members present were: Karl G. Stillman, John H. Austin, Rev. W. L. Burdick, Robert L. Coon, James A. Saunders, George B. Utter, Dr. Edwin Whitford, LaVerne D. Langworthy, Rev. H. R. Crandall, Mrs. Clayton A. Burdick, Mrs. Elisabeth K. Austin, Walter D. Kenyon, Dr. Anne L. Waite, Morton R. Swinney, Charles E. Gardner, Rev. Everett T. Harris, Rev. Herbert C. Van Horn, Hiram W. Barber, Jr., Elston H. Van Horn, Lloyd B. Langworthy, Rev. Albert N. Rogers.

The visitors present were: Mrs. George A. Main, Daytona Beach, Fla.; Miss May Dixon, Shiloh, N. J.; Mrs. John H. Austin.

The quarterly report of the treasurer and a statement of condition were received and ordered recorded.

The quarterly report of the corresponding secretary was read, approved, and ordered recorded. It follows:

The activities of the corresponding secretary during the quarter have for the most part consisted in furnishing material for the Missions Department of the "*Sabbath Recorder*," promoting the Preaching Mission, and conducting the usual correspondence of the board. Besides these activi-

ties, considerable attention has been given to assisting churches in securing pastors, to directing deputation work of foreign missionaries, to guiding the work of Missionary-evangelist Severance, and to the work of the Tract Society's Committee on Denominational Literature. The Week of Prayer for the Churches and the World-wide Fellowship of Prayer have been promoted, and in doing this literature has been sent on three occasions to our pastors and church leaders, and the expense connected therewith has been charged to the appropriation for office supplies.

Several trips to nearby places have been made in the interests of the work, and one extended trip. The latter trip included visiting our churches in Washington, D. C., and the Western Association.

In connection with the work near home, I participated in the yearly meeting of the New England churches held in Westerly, R. I., and in the Week of Prayer conducted by our church in Ashaway, R. I. Also, I attended the annual meeting of the Rhode Island Council of Churches in Providence, R. I., and on another occasion broadcast from station WJAR, Providence, the morning devotions which are fostered by this same organization.

Respectfully submitted,
William L. Burdick,
Corresponding Secretary.

Rev. Everett T. Harris, for the American Tropics Committee, said that letters from Rev. G. D. Hargis had been received in which he stated his desire to return to Jamaica at the end of his furlough, and asked advice as to the plans of the board.

The committee reported as follows:

An inquiry has come regarding the re-employment of Brother G. D. Hargis in Jamaica. Some months before Mr. Hargis left Jamaica, he wrote that he thought there should be a change of leadership, and upon this suggestion the board voted to release him. Notwithstanding the fine work Brother Hargis did in Jamaica, your committee does not think it wise for the board to rescind its action.

Furthermore, the committee does not think it feasible to enter into a co-operative scheme with any other party, as has been suggested. Such arrangements have proved unsatisfactory and the source of trouble.

The action of the board releasing Brother Hargis was as follows:

"Voted:

"(1) That Mr. Hargis, upon his return, be released from the employment of this board for such service in the homeland as may be open to him, and that the board plan for a permanent worker to represent it in Jamaica.

"(2) That Mr. Hargis be granted furlough salary till he shall have had sufficient opportunity to arrange for other work in our ministry." (See minutes of Oct. 16, 1938.)

That Mr. Hargis might have "sufficient opportunity to arrange for other work in our ministry," the board has continued his salary and children's education allowance since his return in December, 1938, and the question has been raised as to how long this will be continued. Your committee would suggest these payments cease as soon as he is able to arrange for work, and that they shall not extend beyond June 30, 1940.

Respectfully submitted,
Everett T. Harris,
Chairman.

Voted that the report be accepted, ordered recorded, and the recommendations adopted.

Karl G. Stillman, chairman of the Ministerial Relief Committee, reported as follows:

Payments of \$10 per month each have been continued to Mrs. George P. Kenyon and Rev. R. R. Thorngate during the quarter. On this basis, slightly more is being expended than is currently being received as income, but no action is recommended at this time.

Respectfully submitted,
Karl G. Stillman,
Chairman.

The report was accepted and ordered recorded.

Karl G. Stillman reported for the Investment Committee. The report was accepted and ordered recorded.

The president said that a meeting of the Budget Committee had been held and they conferred over the situation which had arisen because of the failure of the denomination to contribute to the United Budget. He reported for the committee as follows:

We have been deeply concerned because of the unpaid salaries of our workers, due to non-receipt of sufficient funds. It seemed necessary to have a meeting of the Budget Committee, to examine the budget and determine what might be done to help relieve the situation. It is keenly regretted that any downward revision of the budget has become necessary. Several possible ways were discussed and the following is presented for your consideration:

In view of the present rate of exchange in China, it is recommended that items in the budget for China be temporarily reduced twenty-five per cent, except that for travel, which must be met in U. S. money, and the salaries of China missionaries on furlough in this country.

Voted that the report be accepted, ordered recorded, and the recommendation be adopted.

Among the communications received by the secretary and discussed, was a letter from Rev. James McGeachy, pastor of the Mill-

yard Church, London. The letter was referred to the Finance Committee of Conference.

A letter from New Auburn, Wis., inquiring about meetings this spring by Evangelist Severance, and a student pastor during the summer, was referred to the secretary and the Evangelistic Committee.

The circular, "Power Beyond Dreams," prepared by the Foreign Missions Conference was presented to the board. It was voted that the secretary have power to purchase as many as he thinks best.

Voted that the publishing of the 1939 Budget Analysis, as presented by the treasurer, be left to the discretion of the corresponding secretary and the treasurer.

A letter was read from Rev. Luther W. Crichlow regarding the establishment of a school in Jamaica.

Voted that the tentative budget for 1940 be changed to read \$75 for the children of Rev. G. D. Hargis.

Voted that it be the policy of the Board of Managers that the furlough period of foreign missionaries be twelve months, and that in case of release the furlough salary be extended until they secure employment, but not to exceed six months.

The minutes were read and approved. Dr. Edwin Whitford offered the closing prayer.

The meeting adjourned at 4.55.

George B. Utter,
Recording Secretary.

TREASURER'S MONTHLY STATEMENT

December 1, 1939, to December 31, 1939

Karl G. Stillman, Treasurer,	
In account with the	
Seventh Day Baptist Missionary Society	
Dr.	
Cash on hand December 1, 1939	—\$2,088.07
Amanda M. Burdick Scholarship Fund 1938 surplus available for General Fund	11.00
Mrs. E. C. Weeks, London, Eng., for China missions	7.70
Julie E. H. Flansburg, Atlantic City, N. J., for foreign missions	2.00
B. P. Matteson, Chippewa Falls, Wis.	2.50
Mrs. Lucia H. McNanney, Venango, Pa.	1.00
Peoples' Seventh Day Baptist Church, Washington, D. C.	2.00
K. G. Stillman, Westerly, R. I.	81.99
Irvington, N. J., Missionary Club, for Rev. W. A. Berry	30.00
Welton, Iowa, Church	13.95
Adams Center Church, for home missions	70.00
De Ruyter, N. Y., Church, for relief work in China	10.07
De Ruyter, N. Y., Church, for American Bible Society	1.00

WOMAN'S WORK



MRS. OKEY W. DAVIS
Editor of Woman's Work

WORSHIP PROGRAM FOR FEBRUARY, 1940

By Mrs. T. J. Van Horn

"O touch the hem of his garment
And thou, too, shalt be clean;
His saving power, this very hour,
Shall bring new life to thee."

Opening Prayer

Scripture: Mark 1: 29-42

The Touch of His Hands

Do you remember the very last recorded incident of the healing touch of our Savior's hands? Impulsive Peter, alarmed for the safety of his Master, had drawn a sword and cut off the ear of the high priest's servant. With gentle kindness Jesus reached out his hand and healed his enemy's wound.

And then these cruel men took Jesus and bound him and led him away to his trial.

Those dear hands. What had they done? Tender hands—laid in blessing on the heads of little children.

Bountiful hands—feeding a hungry multitude.

Strong hands—lifting the dead to life, and restoring them to sorrowing friends.

De Ruyter, N. Y., Church for American Commission for Christian Refugees	13.00
Milton, Wis., Church	5.00
Battle Creek, Mich., Church, for foreign missions	1.00
Second Brookfield, N. Y., Church	25.00
Transferred from Permanent Fund income account	582.85
Withdrawn from Dr. Thorngate China Fund for Dr. Thorngate expenses	137.50
December share Denominational Budget receipts	587.60
	—\$ 502.91

Cr.	
Verney A. Wilson, salary \$33.34, travel expense \$25.04	\$ 58.38
W. L. Davis	22.91
Ralph H. Coon	22.91
Clifford A. Beebe	22.91
Charles W. Thorngate	25.00
Marion C. Van Horn	22.91
Ellis R. Lewis, Dec. salary \$22.91, work in S. W. Association \$60	82.91
Ellis R. Lewis, Nov. salary \$22.92, travel expenses \$43.56	66.48
A. L. Davis, work in Syracuse	10.00
Dr. George Thorngate, gift of Mrs. E. C. Weeks, London, Eng.	7.70
China payments:	
Rev. H. E. Davis (salary \$100, Child. allowance \$12.50)	\$112.50
Principal Boys' School	33.34
Boys' School	16.66
Incidental Fund	25.00
Rosa W. Palmborg	30.00
Anna M. West	41.66
Geo. Thorngate (salary \$100, Child. allowance \$37.50)	137.50
Grace I. Crandall	41.66
	438.32

Dr. George Thorngate, De Ruyter, N. Y., Church gift, for Chinese relief work	10.07
Rev. W. A. Berry, Irvington, N. J., Missionary Club gift	30.00
American Bible Society, De Ruyter, N. Y., Church gift	1.00
Richard B. Scandrett, Treas. American Commission Christian Refugees, De Ruyter, N. Y., Church gift	13.00
Rev. G. D. Hargis, salary \$93.75, Child. allowance \$12.50	106.25
Rev. Luther W. Crichlow, salary \$83.34, Rent \$20.84, Native workers \$39.57	143.75
Rev. Luther W. Crichlow, October and November travel expenses	37.09
Heinrich Chr. Bruhn, work in Germany	41.66
The Recorder Press, proportionate share printing 1939 "Year Book"	55.91
Rev. G. Zijlstra, work in Holland	125.00
Treasurer's expenses: Clerk \$20, Postage and insurance \$26.77, Investment supervision \$55.22	101.99
Wm. L. Burdick:	
Salary	\$112.50
Rent	25.00
Travel expenses	36.00
Supplies	6.48
Clerk	33.34
	213.32
Interest	31.28
Rev. and Mrs. H. E. Davis, gift to Debt Fund	5.00
Interest saved on renewal of notes and transferred to Debt Fund	6.95
Debt Fund share Denominational Budget receipts	78.98
Net overdraft December 31, 1939 (Amount due missionaries and others for salaries and allowances but unpaid)	—2,284.59
	—\$ 502.91

Your sermon? Well, it must be said,
And you'll forgive my honest mood—
I'd like it better if you'd made
It half as long and twice as good.
—Selected.

Healing hands—giving health to the sick, sight to the blind, strength to the feeble, cleansing to the lepers.

Ministering hands—humbly washing the disciples' feet.

Mighty hands—stilling the tempest for fearful hearts.

Beckoning hands—calling the lost to the safety of his sheltering love.

Pleading hands—lifted in prayer for the salvation of a world.

And now they were

Bound hands—tied by the cruel Roman cords—no longer free to do good to all around them.

And soon to be

Bleeding hands, pierced by the nails of a shameful cross.

Oh, blessed Hands, touch thou our lives with cleansing, open our blind eyes, lift us out of the fever of this sin-sick world, and give us strength to minister to others.

Solo: "The Touch of His Hand on Mine," or "O Master, Let Me Walk With Thee."

MINUTES OF THE WOMAN'S BOARD MEETING

The Woman's Board met in regular session January 14, 1940, with Mrs. J. L. Skaggs. The following members were present: Mrs. S. O. Bond, Mrs. Edward Davis, Mrs. Okey W. Davis, Miss Greta Randolph, Miss Lotta Bond, Mrs. E. F. Loofboro, Mrs. G. H. Trainer, Mrs. J. L. Skaggs, and Mrs. Homer May.

The president, Mrs. Loofboro, read Psalms 103 and Miss Bond led in prayer.

Mrs. May was appointed secretary *pro tem*.

The last month's minutes were read.

The treasurer's report was read and accepted, the balance on hand to date being \$721.81.

The Ways and Means Committee reported progress with the pledges for 1940; they hoped to have a more complete report next month.

Correspondence was read by Miss Lotta Bond about the work for the coming year of the Milton Ladies' Aid and the Daytona Beach society.

Correspondence was read from Rev. Marion Van Horn, asking for a message to the young people from a member of the Woman's Board. It was voted that Miss Greta Randolph prepare this message and send it to Mr. Van Horn.

Correspondence, concerning the Foreign Missions Conference to be held early in June on the campus of Swarthmore College, was read.

Sample literature for the World Day of Prayer was on hand.

Voted that an order be drawn on the treasury in favor of Miss Lotta Bond for postage and mimeographing amounting to \$1.75.

It was voted that the usual expense money for the officers of the board be allowed and ordered paid: \$3 for president; \$3 for treasurer; \$3 for corresponding secretary; \$5 for editor of Woman's Page.

The minutes were read and approved. Adjourned to meet with Mrs. S. O. Bond in February.

Mrs. E. F. Loofboro,
President,

Mrs. Homer May,
Secretary pro tem.

CONCERNING CHURCH FUNDS AND PROPERTIES

The American Sabbath Tract Society referred to the Commission of the Seventh Day Baptist General Conference for consideration "the problems arising out of the funds or property or both left by extinct Seventh Day Baptist churches."

After due consideration the Commission recommended to the Board of Trustees of the Seventh Day Baptist Memorial Fund the appointment of "a committee to counsel with churches which are interested in protecting themselves against eventuality of loss of their property in case of the church becoming extinct, and to guide them in the disposition of the title to such property."

At their regular quarterly meeting on Sunday, January 14, 1940, the Trustees appointed as such committee: Mr. Karl G. Stillman, Westerly, R. I.; Mr. Orra S. Rogers and Mr. Asa F. Randolph, both of Plainfield, N. J.

Hurley S. Warren,
Corresponding Secretary,
General Conference.

YOUNG PEOPLE'S WORK

A SABBATH THOUGHT

When you were small, were there times when your legs were tired and ached for seemingly no cause at all and your father told you, half jokingly, that you had growing pains? No doubt such has been the experience of many people. Now perhaps later, when you were a little older, it was very irksome for you to have to perform some small task, especially if your friends knew it. It was beneath the dignity of your youthfully advanced age in life. Your father's joke carried veiled sarcasm—it might even have been a sharp rebuke when he again pronounced growing pains.

Does the Sabbath seem irksome to you? If it does, be sure you diagnose your case correctly. The trouble is with you, not with the Sabbath. The small duty was honorable and it was honored if well done. The irksomeness was caused by your exalted opinion of yourself. The Sabbath is honorable, and will bestow its honor upon those who honor it. If you are irked, thereby, you should carefully diagnose yourselves. Growing pains. Neither in earlier nor later childhood did growing pains stop your growth; they merely pointed to characteristics hindering wholesome development and heralded greater growth. So should Sabbath growing pains wake you up to the realities and possibilities of Sabbath observance. M. C. V. H.

"READY - SET - GO"

The opportunity has come for our young people to do a great service. Through their enthusiastic and whole-hearted efforts a denominational enterprise, long desired, is to be consummated.

The Vocational Committee has the stage all set. The blanks for both the family and individual surveys have been printed in abundance and are being sent out by the Young People's Board. A co-ordinator has been selected and office facilities provided. Already several very desirable opportunities for our young people have been given to the committee. The other part of the operation depends upon the efforts of our young people themselves.

Please always bear in mind that every type of employment, profession, occupation, and business enterprise should be carefully consid-

ered on both sides of the question. There is just as much need for knowing who is ready or may be preparing for a position as for learning of the opening.

This is a project worthy of the very best individual and group effort of our young people. This is a project in which every one may join, regardless of financial circumstances. It calls for personal service and that, after all, is the real measure of sincere devotion. How loyal are you to the denomination and to the work of the Master?

This is a splendid opportunity to develop leadership and organizing ability on the part of our young people. Your pastor and the lieutenant will be ready to render any assistance. However, this is your project and you can and will do it. It is expected that every church will make this a special topic for an early meeting of its young people.

May you do such a good job that the "oldsters" will be happy to stand on the side lines and cheer.

Yours in a great cause,

"Dr. Ben,"

President of Conference.

NEW YEAR RALLY AT BOULDER

(Reported by William Saunders)

Friday, December twenty-ninth, marked the opening of the Christian Endeavor New Year's Rally held at the Seventh Day Baptist church. The closing service, which immediately followed the New Year's eve watch party, was a fitting climax for an inspirational rally.

We sent invitations to the Denver young people and were very much disappointed that none of them could attend. The committee, consisting of Pastor Coon, Dorothy Davis, Joy Berry, Stanley Rasmussen, and William Saunders, chairman, feels that the rally was very successful.

The rally program follows:

Theme: Faith

Text: "Now faith is the substance of things hoped for, the evidence of things not seen." Hebrews 11: 1.

Friday, December 29, 1939

7.30—Book review, led by Mrs. Rasmussen.

8.00—Discussion on faith, led by Mrs. Muncy.

Sabbath Day, December 30, 1939

9.00—Quiet period, led by Mrs. Betty Rood.

10.00—Sabbath services.

Miss Dean Rood conducted most of the church service. Several young people offered prayer and Miss Dorothy Davis read the Scripture. A message on faith was delivered by Pastor Coon. Sabbath school was conducted as usual.

3.30—Book review continued.

4.00—Message by Rev. Mr. Steelberg—Evangelical minister.

6.00—Luncheon. Mr. Coon acted as toastmaster. Talks were given by Mr. Brush, Mrs. Davis, Stanley Rasmussen, and Mr. Cockerell. Music was furnished by the Berry girls, Doris Coon, Stanley Rasmussen, and William Saunders.

7.30—Motion pictures, given by Mrs. T. D. Cockerell.

As pictures of Finland were thrown on the screen, the young people's quartet, composed of Doris Coon, Joy Berry, Stanley Rasmussen, and William Saunders, sang "Finlandia."

8.45—Song and prayer service, led by Miss Juanita Davis.

Sunday, December 31, 1939

9.00—Recreation.

3.00—Service by the Boulder young people.

Stanley Rasmussen was in charge and talks were given by the following: Mary Hummel on "Faith in the Home"; Dean Rood on "Faith Through the Church"; Doris Coon on "Increasing Our Faith"; William Saunders on "Victory Through Faith."

4.00—Book review continued.

7.30—Watch party.

11.15—Consecration service, led by Jane Hodge and Pastor Coon.

ACCEPTABLE SACRIFICE

By Mrs. E. Rae Stillman

In thinking of offering sacrifice unto God, of course we are reminded of the first sacrifices recorded in the Bible, those of Cain and Abel. One was accepted and the other rejected. Why? God said, "If thou doest well shalt thou not be accepted? And if thou doest not well, sin lieth at the door." Why was Abel's sacrifice accepted? Because it typified the sacrifice of Christ and was offered from an obedient heart.

Let us follow down through the Scriptures to another sacrifice that was acceptable, that of Elijah at Mt. Carmel, where the Lord answered by fire. We find that the people had wandered into idolatry, but Elijah repaired the altar to the true God and, having prepared a suitable sacrifice, after saturating it with water, he prayed and God answered by fire so that all the sacrifice was consumed and the water licked up in the ditch. What a wonderful demonstration of the approval of God! All of the sacrifice consumed! We

want to be warmed by the fire from above, but we fear to be consumed. Was the pouring on of the water symbolic of a complete saturating of the offering with the very Spirit of God? I wonder. Do we prepare our sacrifices today in such a way? Let us look further in the Word of God.

We find that Jesus is sacrificed for us, a sacrifice prepared and accepted for our sins, and we know salvation only as we accept that sacrifice and live a regenerated, completely new life in him. For he said, "Except a man be born again, he cannot see the kingdom of God."

We are admonished to see the sacrifice of the Lord for us as we eat the Lord's Supper, for we must eat of his flesh (which is the Word of God) broken for us; and drink his blood, the blood of his sacrifice shed on the tree; and we must not eat or drink unworthily, not discerning the Lord's body, which was sacrificed for us.

Is there, then, no more to be said concerning acceptable sacrifice since the offering of Jesus for our sins? Let us look to Paul, that great writer, and see his admonition concerning this. "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God which is your reasonable service." This, I take it, is the preparation we make, or fitting ourselves to accept the pouring out of the Spirit of God that we may be ready to be offered to him in a way that will be accepted by him.

This same preparation extending into every fibre of our being and unto every earthly possession, to all of our loved ones, and all of our own desires, is what we mean by consecration. Are we consecrated? Do we need this consecration to be accepted and used of God? Let us see.

Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." Our lives—all of us!

We say, "But will such a course lead to suffering and tribulation if my life is consumed as a sacrifice to my God?" Ah, yes! My friend, it will inevitably lead to tribulation; there is no other way, for Paul said, we must through great tribulation enter into the kingdom of God. He also said, "But what things were gain to me, those I counted loss for

Christ . . . for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." In Revelation the angel says that the great multitude are those who have come up through great tribulation and washed their garments white in the blood of the Lamb.

Yes, such sacrifice is acceptable before God and our reasonable service. But will he leave us comfortless and in need more than we can bear? No. His promise is sure! If we do his will and keep his commandments then he will never leave us or forsake us. Hear also Jesus' words concerning the needful things of life. "Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake who shall not receive manifold more in this present time, and in the world to come life everlasting."

May God help us as the people of God to prepare and offer an acceptable sacrifice, with the idea in mind that it shall be consumed (used) that God may be glorified thereby.

Gentry, Ark.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I have not written to you for such a long time it seems that I am a new writer.

I like it here on the mountain very much. We live in a large house overlooking Paint Rock, Ala. It is a small town on the Paint Rock River. I am eleven years old and I am in the sixth grade.

There is a deaf and dumb man up here. I have learned to talk to him very well. He is a very nice old man. We give him fruit and vegetables out of the cellar. He seems very proud of them. He is almost blind, too.

There are about forty goats up here and my brother and I chase them out from under our porch. We have caught two, but we turned them loose soon after we caught them.

We have just had a blizzard and are still having one. The coldest it has been is six degrees below zero. It is about twenty-six above zero now.

We have a new eight-inch snow on the ground this evening. It is still snowing very hard in blizzard form.

It is very hard on these children up here, who have such bad shoes and few clothes. One little first grade, ten year old girl came to school the day it was six degrees below zero with worn out tennis shoes on. She was crying because her feet and hands were so cold. She looked as if she were very cold.

We have been snow bound with eleven inches of snow. Your RECORDER friend,

Mira Ann Bottoms.

Gurley, Ala.

Dear Mira Ann:

I was very glad to have another nice long letter from you—your first one since moving to your new home in Alabama. I was interested in reading in the RECORDER, two weeks ago, about the good work your father is doing among the children there, and I know he will be blessed in this Christian service.

Cold weather with snow and blizzards, must seem strange to Alabama people, but not a bit unusual to winters in New York State. We have had plenty of both within the last two weeks or so, but of course we are prepared for cold weather as people in Alabama are not. It must indeed be hard on poor people whose clothing is scant.

I hope you will write me more about your mountain home, the people there, and the good work being done among them.

Sincerely your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I enjoy reading the Children's Page. My grandmother is Mrs. D. Burdett Coon, and my middle name is Cordelia, which is her first name. My mother is her daughter Tacy.

I am eight years old and I am in the third grade. I go to Eugene Field School. My daddy is director of the physics laboratory in the college. He has about three hundred students each semester.

I have a little brother five years old and a little sister two and a half years old. We go to church and Sabbath school when we are in Boulder, every summer. Here, we go to the Baptist church.

We have a dog. He is part shepherd and part chow. His name is Nubbins.

Your new RECORDER friend,

Mary Brackett.

1824 Humboldt,
Manhattan, Kan.

Dear Mary:

I am so glad you have told me just who you are and I wish all my RECORDER girls and boys would introduce themselves in the same way. Many of our Children's Page readers say from time to time, "I wish the children would tell about their parents and other near relatives," and I echo that wish.

I count your grandmother Coon one of my very good friends. I have not seen your mother since she was a little girl, so of course she does not remember me.

We do not have a dog, but there are quite a number in our neighborhood, big and little. I can hear one barking just outside the house this very minute, and our cat Skeezics is looking out of the window with a very much disturbed expression. The other day I had quite a joke on him. I was busy down cellar when my whistling teakettle began to whistle, and I let it continue to whistle until I had finished my work down there. When I at last came upstairs, I discovered that Skeezics was running around with a very much swollen tail and back, first into the living-room, then in turn into bedroom, bathroom, dining room, and kitchen, for he could not tell where all that noise was coming from. He soon calmed down when I put a stop to the whistling. He used to act much the same way when the radio was extra loud, but has grown accustomed to that and likes to take a nap on it when it's running; for he finds it nice and warm.

Your sincere friend,
Mizpah S. Greene.

OUR PULPIT

CHRISTIANITY HAS TWO CROSSES

By Rev. Loyal F. Hurley
(Pastor at Riverside, Calif.)

There are two crosses in Christianity, not just one. And it may well be that our religion is joyless and weak and futile because we have rejected one or both of them. For, whatever else our gospel may be, it is the gospel of the cross.

Many seem to think that if we are honest and helpful and kind we will be Christian. Others tell us that if we believe correctly about the teachings of the church we will be Christian. But a little study and reflection will show both to be mistaken. Just believ-

ing certain statements does not make one a Christian. "The devils also believe," says the Bible, and are probably more orthodox than we are in their ideas, too, but one would scarcely call them Christians. Again, just being *honest and kind* doesn't make one a Christian. A Jew or Mohammedan could do that, but that wouldn't make him a Christian.

To be a Christian is to accept Jesus' way of life, and to walk in it. He bore the cross himself, and he has one for every disciple. "If any man will come after me," he said, "let him deny himself, and take up his cross and follow me." Matthew 16: 24. The two crosses go together.

I. Salvation is by the Cross—Christ's Cross

Whatever may be the correct explanation of Christ's cross, the power of redemption is in it. "The preaching of the cross is to them that perish, foolishness," wrote Paul, "but unto us who are saved it is the power of God." And, as he expressed it in another place, "it is the power of God to save folks." There was more to Calvary than a mere martyrdom. God did something through which humanity has found pardon and cleansing for nineteen centuries. By simple faith in the crucified and risen Savior we find life abundant here and the hope of life eternal hereafter. Salvation is by the cross.

There are *two big mistakes* in connection with the cross. The first is the idea that we can save our souls by our own effort and sacrifice and struggle. Salvation is not an achievement. It is a gift. The second mistake is to think that since salvation is by means of the cross of Christ—since "Jesus paid it all" as we sing—there is nothing for us to do, no struggle, no work, no sacrifice, no cross.

II. Evangelism is by the Cross—Our Cross

For centuries it has been said, "The blood of the martyrs is the seed of the church." And that is right. It is not preaching alone that has made the gospel victorious. Just as often it has been sacrifice and suffering and dying that has made the story triumphant. The Romans did hear the message preached. But they also saw Christians driven from home and flogged; they saw them thrown into prison; they saw them thrown to the lions; they saw them soaked in oil and covered with pitch and lighted for torches in Nero's garden! And in all this there was a joy and courage and endurance far greater than mere

heroism. And the Romans watched till they were won. Finally they said, "We want this power that you possess." It was because those early Christians accepted their own crosses that the cruel pagan world of Rome was won. Evangelism is also by the cross.

Two Crosses Belong Together

We get salvation through Christ's cross.

We share salvation through our own cross.

We become Christians by accepting Christ's cross.

We continue Christians by accepting our own cross.

The Nature of the Cross

What does it mean for one to "take up his cross"? Just what did Jesus intend? A pastor goes into a home where sorrow has suddenly intruded. He hears a kind friend say, "This is a heavy blow that has fallen upon you. God give you strength to bear your cross." Is sorrow a cross? Or is personal disfigurement a cross?

William Clow, the Scottish preacher, has a fine study of three New Testament words that make very clear what the cross means. Let us think with him. He studies first—

Burden. That is the word used to signify the necessary hardship of life. It is any inescapable difficulty that we meet as human beings. The general character of these hardships would be suggested by such words as pain, toil, poverty, sorrow, unpleasant surroundings, uncongenial companions, drudgery, monotony, loss. The word burden means all those difficulties which are universal and inescapable.

Thorn in the Flesh. This is the term Paul applies to his own personal, humiliating tragedy. We do not know certainly what it was. Many believe that after the blinding light along the Damascus road had struck Paul to the ground sightless, he spent the rest of his days with weak, watery, repelling eyes.

Whether his thorn in the flesh was his eyesight and appearance, he used the term to mean, not a universal, but a personal tragedy—some humiliating condition such as we never mention. A physical disfigurement, a deformity, a lack or a handicap of hearing or speech, the pain of some false step, the shame of some sin that we can never forget—such ideas suggest the sort of hardship that is at once personal and inescapable.

Cross. If the burden is a hardship that is universal and inescapable, and a thorn in the flesh is personal and inescapable, then what is a cross? It is the *difficulty or sacrifice that we freely choose*. We need to remember that Jesus didn't have to go to Calvary. "No man taketh my life from me. I lay it down of myself." So when Jesus asks us to accept our cross we do not have to do it. We can refuse if we will. He said it in this way: "If any man will come after me, let him deny himself (that's voluntary) and take up his cross (that's voluntary) and follow me." The cross is that sacrifice that we freely choose.

These *two crosses* belong together. They belong together for salvation. When we give up our efforts to make ourselves good by our own struggles, and simply trust Christ to pardon and cleanse us and produce in our lives what we are unable to produce in ourselves, then we receive a great salvation. Not the least value in that change is salvation from self-righteousness. And when he offers us a cross for our own bearing and we accept it, we find a salvation from self-will. The two crosses belong together.

They belong together also in evangelism. The message of the gospel is the cross of Christ. But that message is never dynamic unless it is proclaimed by a cross-bearer. If, however, the messenger is one who, like Paul, "knows the fellowship of his suffering, being made conformable unto his death," then the message is one with power. Whether one is a missionary in a difficult or dangerous field, or a minister in a trying situation at home, or a Bible school teacher, or just a humble layman, the power of his message about Christ's cross will be largely dependent upon the way he bears his own cross. Always the two crosses belong together.

A Fitting Illustration

In an earlier generation there lived in Illinois a maiden named Mattie Anderson. Her wonderful life story was known by Rev. M. B. Kelly and his father, and was substantially as follows:

Mattie's mother was dead and she was the only child of a well-to-do father who saw in her the image of her mother, and loved her so devotedly that he almost idolized her. Moreover, she was at that most attractive age when girlhood blossoms into young womanhood. So it was most natural that she

had a lover to whom she was engaged to be married.

Neither Mattie, nor her father, nor her lover were Christians. But when evangelistic meetings were begun in the community, Mattie attended them. The wonderful love of Jesus touched her heart and she surrendered her life to the Savior. Moreover, she decided to be baptized and to unite with the church along with the other converts in the meetings. How joyous and happy she was in this new-found life in Christ! Her heart seemed to overflow.

It was a rude shock when her father called her one night and said, "Mattie, you are all I have in the world. We are happy here in our beautiful home, and I had planned to leave all my belongings to you. But now I hear that you are a Christian and are planning to join the church. Mattie, you know that I do not believe in all that foolishness, and I want to give you this warning. If you persist in your intention to be baptized and unite with the church, I want you to know that my home can be your home no longer."

Poor Mattie! She went to her room and spent the night in prayer and struggle. Could she give up the only home she had ever known? Could she leave the father who had always been so kind to a motherless child? It seemed that such a loss would break her heart. But then could she deny and forsake the Christ through whom she had found forgiveness and peace and fullness of life? What a struggle it was! In the morning she came down the stairs pale and wan from loss of sleep, but with a light on her face that had never been there before. She had chosen Christ!

But the next night brought a still ruder shock. Her lover came in great excitement to see her. "What is this I hear?" he cried. "Mattie, they tell me that you have been going to those meetings at the church, and that you plan to be baptized and to join the church. Mattie, you know that I love you better than I love my own soul, but this religion is all superstition and I will have nothing to do with it. If you are determined to go on with your plan to unite with that superstitious crowd, I want you to know that our engagement must be broken."

Here was the last straw! Her father's word had seemed to take away from her every past blessing of earth that she had known. And

now her lover had taken away the future joys in which she had hoped. Could she ever endure it? Did the Savior mean enough to justify such a sacrifice? Another night was passed in bitter weeping and agonized prayer. But in the morning she came down the stairs with her face more haggard than before, yet with a radiance that spoke of triumph. She had chosen Christ again!

Quietly she took her way to the church. With the other candidates she received a word of instruction from the pastor, and then requested that she might be the first to be baptized. As she walked with the pastor into the water she was seen to speak again to the pastor, and he nodded in acquiescence. Then an unusual thing occurred. They turned to face the group on the shore, and in a sweet, clear voice Mattie began to sing:

"Jesus, I my cross have taken,
All to leave and follow thee;
Destitute, despised, forsaken,
Thou, from hence, my all shalt be.
Perish every fond ambition,
All I've sought and hoped, and known;
Yet how rich is my condition,
God and heaven are still my own!"

"Now I am ready," she said to the minister, and was baptized.

As they came up out of the water another strange thing happened. A man was seen as he started from behind some trees and ran toward the water. He clasped Mattie's wet form in his arms and sobbed, "Oh Mattie, if your Jesus means so much to you, won't you help me find him too?" 'Twas Mattie's father.

Not long afterward Mattie's lover also found the Lord. They were happily married, and the entire family were then most earnest Christians.

There is no guarantee that the results of your cross-bearing will be so dramatic, or so immediate, or so pleasing, but there is no hope of winning the world to Christ apart from the cross. Salvation through his cross — evangelization through ours.

Christ bore his cross that you might have life. He didn't have to bear it. He chose to bear it.

Christ offers you a cross that others may learn about his cross. He may want you to preach his gospel at home or abroad. He may ask you to sacrifice more that others may be sent to proclaim the message. But whatever the cross he offers you may be, you do

not have to bear it, you may refuse. Yet the power and joy of Christianity are in the cross — his cross and ours. He accepted his cross. Will you accept yours?

—From the "Gathering Call."

DENOMINATIONAL "HOOK-UP"

Berlin, N. Y.

While Berlin hasn't reported lately, she has not been inactive. Our regular services are maintained in spite of much illness among the members.

Many readers of the RECORDER will be glad to know that Mr. Jesse Vars, who has been critically ill with an attack of angina, is much improved, though still having two nurses.

Our annual New Year's dinner was held on the first Sunday in January, and due to such extensive illness among our people, was not so well attended. However, several of the members from Schenectady were present and furnished much of the program given in the afternoon. Our own young people responded splendidly, too, in fact, one hundred per cent.

Correspondent.

Little Genesee, N. Y.

On Sabbath morning, December 23, a "White Christmas" service was held. The lighted cross, with the beautiful green dossal in the background, and two lovely pine trees (gifts of friends) on either side, amid their white surroundings made a beautiful setting as the numerous white candles gleamed from several wrought-iron candelabra in the foreground. The choir, enlarged during the year by ten high school students, rendered music appropriate to the occasion. Four young ladies in white robes brought baskets containing white gifts up the center aisle, followed by an impressive service of poems and music on the theme of "Giving."

The night following the Sabbath, a Christmas program, sponsored by the various organizations of the community, was held at "the hall." Nearly all the children and young people of the community participated, the C. E. young people having charge of an impressive worship service at the close. An offering was taken for the Christian Refugee Fund.

On Christmas eve, the young people sang carols to a number of shut-in folks, and the night of December 31, a watch party was enjoyed at the parsonage. After ringing in the

new year, the group met in the church auditorium, and before the lighted cross held a short prayer service.

Twelfth-night was observed by the community. After the burning of a large pile of Christmas trees while carols were being sung, a social time was enjoyed by many at the Community Hall.

The annual church business meeting followed a supper at the hall, January 7. At this meeting Mr. A. J. Crandall resigned as treasurer of the church, after twenty years of faithful service in that capacity. At a recent Sabbath service, the pastor presented each family with a copy of "1939 Annual," a neat booklet of eight type-written pages containing the annual report of each organization connected with the church.

One of the outstanding auxiliaries of the church has been the Sunshine Society, which netted \$427 last year. The society was divided into four divisions, each with a different project. One division, which had as its project the making and selling of rag rugs made \$128. Much credit is due the faithful weaver, Mrs. Julia Maxson. At a recent afternoon tea and business meeting, many plans were advanced for work in 1940. The above committee was especially honored at this meeting.

Correspondent.

Independence, N. Y.

The annual church dinner and business meeting was held at the parish house, Sunday, January 21, 1940. The reports from all departments indicated all bills paid and a small balance in the treasury. A call to the pastorate of the church was extended for the twenty-sixth time to Rev. Walter L. Greene for the coming year.

The officers elected for the current year are as follows: moderator, Samuel W. Clarke; clerk, Bessie E. Clarke; treasurer, Anna Laura Crandall; chorister, Hilda Clarke; trustee for three years, C. Milford Crandall.

The Independence Ladies' Aid society met with Mrs. Floyd Clarke Monday afternoon, January 15, for their annual meeting. Following reports of officers and committees the following officers were elected for the coming year:

President, Mrs. John Illig; first vice-president, Mrs. Louis Mingus; second vice-president, Mrs. Robert Clarke; secretary, Mrs. S. W. Clarke; treasurer, Miss Anna Laura

Crandall; soliciting committee, Mrs. W. D. Clarke; press committee, Mrs. Walter L. Greene; caretaker of parish house, Mrs. Floyd Clarke. Voted to pay \$50 for Denominational Budget.

Press Committee.

Alfred, N. Y.

Of the 630 students who registered at Alfred University for the first semester this year, 30 were of the Seventh Day Baptist faith. Only 11 of the 630 gave no church preference.

Some 20 denominations are represented in the Alfred student body, with the Methodists having 114 students; the Roman Catholic students having 107; Presbyterians 90; Episcopalians 73; Hebrew 64; Baptist 56.

The students are distributed over 15 states, New York leading with 565. New Jersey is second with 25. Others are Pennsylvania with 16, Connecticut five, Ohio and Illinois four each, Massachusetts and Michigan two each, and District of Columbia, Florida, Texas, Rhode Island, Virginia, Missouri, and Maryland with one each.

A list of the employments of the parents of Alfred University students shows 188 in business, 92 in trade, 66 in professions, 60 housewife, 47 farmer, 31 teacher, 23 railroad, 12 ministry. Other occupations, retired, and unemployed show 102 students. Nine students are orphans.

Of the 194 who entered this fall, 105 or 54.1 per cent were graduated in the highest third of their high school classes; 62 students, or about 32 per cent were in second third; about 11 per cent were in the lowest third. A few schools do not report the rank of the graduate. There are 15 freshmen who were either valedictorian or salutatorian of their classes.

Correspondent.

Salemville, Pa.

Christmas was a joyous occasion in Salemville—a time when we were all glad to think again of our Savior's birth. On Friday evening preceding Christmas the choir and the juniors presented a service for the nearly one hundred friends present.

Three arches of green, red, and white, in the front of the church centered our attention—one over the choir, one over the beautiful Christmas tree and the juniors, the third over the large picture of the Christ in the center.

The service consisted of several songs by the choir and two by the junior choir, with appropriate Scripture, responsive readings, a recitation by four primary children, and a Christmas fantasy by the juniors, entitled "Christmas Tree Ornaments," telling of the meaning of the various ornaments used on our Christmas trees.

At the close of the service the Junior society presented a piano lamp as a Christmas gift to the church. Formal announcement was also made by an adult Sabbath school class of the gift of a pulpit lamp and three of the six over-head lights in the church. Recognition was made of the fine attendance of several of our juniors during the year, including Esther and Pauline Boyd who were present at all meetings of the Junior C. E.

On the following Friday evening a New Year candlelight service was held. The juniors again had a prominent part. During the service, entitled "A Prayer for the New Year," appropriate poems were read by the adult leaders. A candle representing Christ burned under the picture of Jesus at the center of worship. From this candle the juniors lighted eight candles representing their prayers for the new year: the will of each one; trust; love; service; the Word of God; prayer; joy; hope. Each child explained the meaning of his candle, lighted it, and placed it in the semi-circle around the large candle. The congregation joined in appropriate hymns after each candle was lighted.

Small candles which had been given to all present were lighted one by one from the candle of Christ. As each person came forward and lighted his candle, he renewed his consecration to Christ with his own testimony or prayer. We were all inspired to do more for him in the new year.

Junior Supt.

New Auburn, Wis.

The annual church meeting was held January 7, at the E. E. Churchward home. The day was bright and a good crowd gathered to enjoy the dinner, social time, and take part in the business meeting.

The church expressed interest in getting a student pastor or evangelist for next summer.

Many of the young people spent part of the day skating on Long Lake.

An all-day China social is being planned for the first Sunday in February.

Correspondent.

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LINCOLN

He was a man who ever trod
Along earth's rugged ways
In close companionship with God
Through civil war-time days.

When men despaired and doubted, he
Beheld faith's guiding light
Pointing the way to victory,
The port of peace and right.

Faint-hearted never, kind and just,
Courageous, strong, and true;
He trusted with a childlike trust,
That God would see him through.

He labored not in vain. Today
His name bides in each heart;
He toiled for men along earth's way,
And lived with God apart.

—George Franklin Merritt.

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