

The first meeting of the Alfred group was held October 15, under the chairmanship of Rev. Harley Sutton of Little Genesee. Rev. Ralph L. Williamson led a discussion of the needs, problems, and interests of the rural churches and communities of Steuben and Allegany counties in which the pastors present revealed many significant points. Plans for the future work of the committee were then laid. Rev. Harley Sutton was elected chairman. Dean A. J. C. Bond of the Theological Seminary, Alfred University, is acting as adviser to the group. Others present at the first meeting were: Harold E. Blish, Whitesville; Glenn S. Brewster, Savona; Don I. Phillips, Hartsville; Walter L. Chauncey, Allentown; Elmo F. Randolph, Alfred Station; W. L. Greene, Andover; H. K. Boal, Canaseraga; Edgar D. Van Horn, Alfred; and Alton Wheeler, Chas. H. Bond, and Victor Skaggs, students at Alfred University. — New York Christian Rural Fellowship Bulletin.

CAN WE TITHE IN HARD TIMES?

This is the title of a bulletin published by The Layman Company especially for these times. Layman bulletins on tithing, thirty-two in number, including sixteen in new type form and just revised, are printed in regular two page church bulletin size so they may be used by every church issuing a weekly calendar. The two blank pages of each bulletin provide room for announcements of the local church. This arrangement not only affords valuable instruction, but also saves one half of the printing cost as well as paper. A sample set containing thirty-two different tithing bulletins will be sent to any address, postpaid for twenty cents. When you write please mention the Sabbath Recorder; also give your denomination. Address The Layman Company, 730 Rush Street, Chicago, Ill.

OBITUARY

Clarke. — In Westerly, R. I., October 9, 1940, Mrs. Mabel Lanphear Clarke, wife of J. Perry Clarke.

Mrs. Clarke was born at Ashaway, R. I., on February 27, 1865, and was the daughter of Henry Clinton and Catherine Edwards Lanphear. She was united in marriage with J. Perry Clarke in 1882. She is survived by her husband; by a daughter, Catherine, Mrs. Albert W. Tucker of New Haven, Conn.; two granddaughters, Virginia

Clarke Tucker and Patricia Clarke Tucker. She also leaves a brother, Fred O. Lanphear of Westerly.

She was a member of the Pawcatuck Seventh Day Baptist Church, the Woman's Aid society of her church, and other organizations.

Farewell services were held at the Avery Funeral Home on Friday afternoon, her pastor, Rev. Harold R. Crandall, officiating. Interment was in River Bend Cemetery. H. R. C.

Crandall. — In Westerly, R. I., October 19, 1940, Charles Clarke Crandall.

He was born at Rockville, R. I., on October 24, 1861, and was the son of John E. S. and Lucy Pendleton Crandall. Early in life he was baptized and joined the Rockville Seventh Day Baptist Church. February 7, 1883, he was united in marriage with Hattie M. Edwards, who died April 24, 1893. To this union two sons were born, Harold R. and Carl F. Crandall. March 3, 1894, he was united in marriage with Mabel E. Taylor; she and his two sons survive him. He also leaves two granddaughters: H. Elizabeth, daughter of Rev. Harold R. Crandall; and Beverly B., daughter of Carl F. Crandall. The surviving family are all residents of Westerly. He was a good husband and father, a man of good cheer, and one who had a host of friends.

Farewell services were held at the Avery Funeral Home on Monday afternoon and interment was in First Hopkinton Cemetery. Rev. B. U. Hatfield, pastor emeritus of the First Baptist Church of Westerly and a friend of many years, officiated, assisted by Rev. E. T. Harris, pastor of the First Hopkinton Seventh Day Baptist Church. H. R. C.

Vars. — At her home in Bradford, R. I., October 27, 1940, Mrs. Ruth Crandall Vars.

Ruth A. Crandall was born in Hopkinton, R. I., October 15, 1862, and was the daughter of Alanson and Ruby Whaley Crandall. She joined the First Hopkinton Seventh Day Baptist Church when a young woman, later transferring her membership to the Second Westerly Church, and upon its disbanding, united with the Pawcatuck Seventh Day Baptist Church. On October 15, 1889, she was united in marriage with Enoch W. Vars. Three children blessed this union: Mary C., wife of Harry J. Nichols of Bradford; and twin sons, Raymond C. and Clarence A. Vars, both of Westerly. Mrs. Vars is survived by these three and also by her step-daughter, Effie H. Vars, and by four grandchildren. She was a member of the Woman's Aid society of her church and of the Bradford Woman's Christian Temperance Union, being a charter member of the latter.

Farewell services were held at her late home Wednesday afternoon and interment was in First Hopkinton Cemetery. Her pastor, Rev. Harold R. Crandall, was assisted in the services by Rev. B. U. Hatfield, pastor emeritus of the First Baptist Church of Westerly. H. R. C.

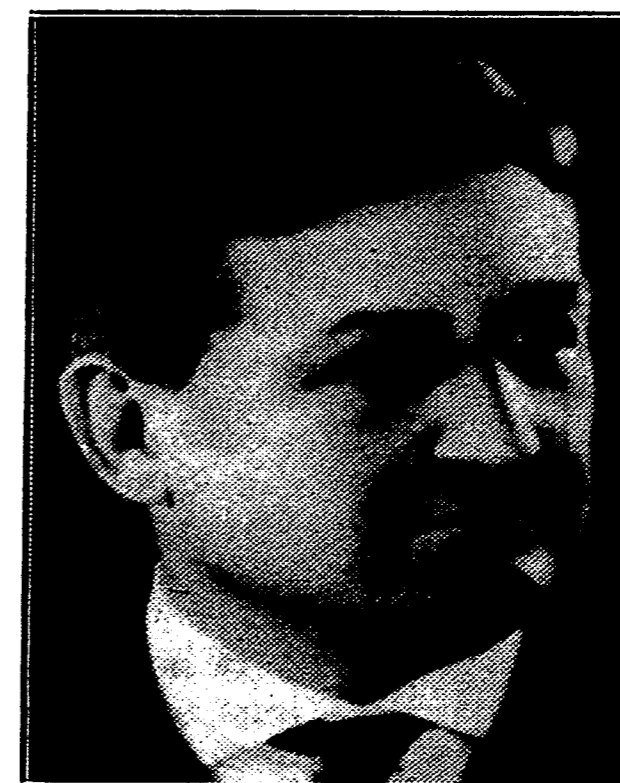
Let us be content, in work to do the thing we can, and not presume to fret because it's little.—Elizabeth Barrett Browning.

The Sabbath Recorder

Vol. 129

PLAINFIELD, N. J., DECEMBER 9, 1940

No. 24



Rev. Walter L. Greene
Pastor at Andover and Independence, N. Y.
(See "Who's Who" in the Recorder)

Contents

Editorials.—"When He Saw the Wagons."—Good Versus Faults.—"Neither Must These Be Forgotten."	394
With the Churches in West Virginia	395
Missions.—Orphaned Missions.—Expecting Converts.—Doctor Palmberg Returns From China.—Do You Ever Stop to Think?	396-398
Daily Meditations	398
Who's Who	400
Young People's Work.—Pre-Conference Camp Meditation.—Christ in Everyday Life	400-402
Denominational Budget	402
Children's Page.—Our Letter Exchange	403
Meeting of Tract Board	404
Our Pulpit.—The Supreme Allegiance	404-406
The 1941 Universal Week of Prayer for the Churches	406
Denominational "Hook-up"	406
The Mill Yard Church of London in War Time	407
Obituary	408

The Sabbath Recorder

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

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

L. H. NORTH, Manager of the Publishing House

CONTRIBUTING EDITORS

William L. Burdick, D.D.

Mrs. Okey W. Davis

Marion C. Van Horn

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

Terms of Subscription
Per Year.....\$2.50 Six Months.....\$1.25
Postage to Canada and foreign countries 50 cents per year additional.
Subscriptions will be discontinued at date of expiration when so requested.
All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.
All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.
Entered as second-class matter at Plainfield, N. J.

Vol. 129, No. 24

Established in 1844

Whole No. 4,906

EDITORIALS

"WHEN HE SAW THE WAGONS"

We recall the story of Joseph in Egypt and the service he rendered that country, and to his own people. After the revelation of his identity to his brothers, he sent them back for their father, accompanied by chariots and a retinue to assist in the moving. Jacob could not believe the good news that his favorite, well beloved son was still alive. For him had the father mourned through many years. Jacob could not believe such good news, and "his heart fainted, for he believed them not." Again his sons repeated their story and reported the words of Joseph, "and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob revived: and Israel said, It is enough; Joseph my son is yet alive."

Human beings seem to be like that. They must have visible evidence, else they cannot believe. We are helped by Jacob, because he was so human—and yet God used him in spite of failings and mistakes. So God uses poor, weak men, giving them strength to overcome, and lending encouragements to their faith.

Jesus said that his generation was always seeking a sign. He would discourage mere aids to faith. Yet when Thomas doubted, Jesus encouraged him with the physical evidences which Thomas demanded. Then how graciously he rebuked with, "blessed are they that have not seen, yet have believed."

There may be times when our faith is weak and our courage falters, that we need to

"see the wagons." The way is dark and the path is narrow. God gives us light and some steady hand to help us, some friend to give comfort. At other times, we must get on without the signs—and believe, as we so often sing:

"I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift,
Beyond his love and care."

GOOD VERSUS FAULTS

It is not a difficult matter to arouse feelings of anger and resentment by reminding one another of our faults. Of course we all have them, and doubtless at times it might be well for us to be reminded of them.

We have read of a young pastor's experiment with his recently acquired wife in the matter of mutual fault finding. It turned out bad. Temporarily eclipsed equanimity, however, was restored when the trial was made of naming each other's good qualities, turn about. This would seem to be a much more desirable plan than calling up one another's faults. How much happier one would be were his companion to name the good qualities possessed. It is suggested that we practice thinking and talking of the good qualities of our neighbors and fellow church members. Even better—why not begin in our own homes with our own loved ones, or those with whom we have to work in office or shop?

We feel sure that a spirit of harmony will thus be promoted and good will and higher classed fellowship will follow.

"NEITHER MUST THESE BE FORGOTTEN"

Of "these" there are two and a half million in Germany alone, according to Dr. Francis C. Stifler of the American Bible Society, who places the needs of millions of war prisoners before the American public. To these needy, grief stricken, wondering people in prison camps the Bible Society is seeking to minister its encouragement and good will.

It is hard for us in our comfortable homes to picture the miseries of these prisoners of cold, hunger, and disease. Besides such miseries there is that of their idleness—long days and longer nights with nothing to do but brood over their empty lives, and wonder about their wives and children, mothers and sweethearts.

It is difficult to do anything for these men, to get supplies to them. They are completely in the hands of their masters. One way of helping is to furnish good reading. What better than the Bible?

However, the Bible Society of France, glad as it would be to furnish Scriptures, is able to function only feebly. The British Bible Society is prevented by the blockade. Only the American Bible Society is in a position to give these prisoners, to whom the one open door of relief is in reading, an opportunity to read the Book that contains the answer to the world's and their own despair. As would be expected, the American Bible Society has placed its services at the disposal of the Ecumenical Committee for chaplaincy aid to war prisoners, operating under the auspices of the International Red Cross at Geneva. Two thousand dollars has already been placed at the disposal of the committee, and already twenty thousand French Gospels have been printed, with five thousand French New Testaments also now on the press. Besides this help, twenty-three hundred English New Testaments have been sent by the American Bible Society. Six thousand more Bibles and Testaments are being called for.

It is readily seen that this is only a mere beginning in view of the vast needs. Besides the millions of prisoners mentioned, there are the refugees, interned persons, the needy in France, in Holland, and other countries whose own Bible Societies are at present at a standstill.

Here is a great emergency the American Bible Society is called to meet. Any Seventh Day Baptist gifts for this purpose should be sent through Mr. Morton R. Swinney, Niantic, Conn., marked "Emergency Fund," American Bible Society.

WITH THE CHURCHES IN WEST VIRGINIA

Lost Creek

On October 27, 1805, according to the records, the Seventh Day Baptist Society on Lost Creek was formed into a church with ten members. Bond, Davis, Huffman, Van Horn, and Williams were the names appearing on the books as constituent members. Within the six weeks following date of organization other seven people were added, with but one new name, that of John Dunway.

Among the two groups were the great-grandparents and the great-great-grandparents of the writer. One hundred years later, October, 1905, when the Lost Creek Church celebrated its centennial, the writer was the pastor of this church of his fathers. From the vicinity of the second church building site his grandfather, Bernard Van Horn, emigrated to Ohio many years ago.

In 1923, the writer returned to Lost Creek for a second pastorate in which he happily served for seven more years—eleven in all. It was with no little pleasure and satisfaction, on his mission among the churches of West Virginia, that he came back to Lost Creek, in many senses his spiritual home.

The church at Lost Creek is in fine working order under the devoted leadership of its beloved pastor, Rev. Eli F. Loofboro. The house of worship—known far and near as the "Brick Church"—is commodious and comfortable and well kept. Its auditorium is a joy to speak in and lends inspiration to that of its assembly of true and faithful Christians.

Under its present leadership a full-sized basement was excavated, and a fine dining hall with well laid out and equipped kitchen has been made. Here is afforded long-needed opportunity for religious school, socials, dinners, and various church functions. It adds wonderfully to the value and influence of the church. The vision, consecration, and perseverance of those who have made this recent addition and equip-

MISSIONS

ORPHANED MISSIONS

ment possible are in keeping with the history and spirit of this people. Last October the annual "Home Coming" was like a revival. Recently, ten by baptism and two by letter were added to the church.

It was no dead church group, therefore, that the secretary addressed on the four occasions of his week-end mission. A fine audience faced him on Sabbath evening, as he spoke on the Spirit and Power of God in the work and affairs of men. The house, not "packed" but full, greeted him on Sabbath morning as he spoke on the need of new experience, vision, and dedication for a larger future of Seventh Day Baptists. Following the Sabbath school hour, dinner was served to fifty or more, and around the table the afternoon meeting was held with all diners present, when the work of the denomination was presented, with especial attention to the activities and problems of the Tract Board. Many were surprised to see the wide influence of our work when pointed out on United States and world maps.

The closing session, Sunday night, was given to a gospel message on Christ's supreme mission—"The Son of man is come to seek and to save that which was lost." Emphasis was laid on the responsibility of the church fulfilling this great mission of the Master.

For years the pastors of Lost Creek have ministered to the Roanoke Church—twenty-two miles south in Lewis County. The writer, accompanied by Pastor Loofboro, visited this church on Monday and a service was held that night. The message laid emphasis upon right relationship to God if we are to discharge our obligation to others, at home or in distant fields.

Extensive repairs have recently been made in the Roanoke building—both in foundation and roof. There is work for this church to do, in a fine lying district of the upper West Fork valley. Like many other churches, it should take to heart the direction given by our Lord to the fishermen—"Cast your net on the right side of the ship, and ye shall find."—Corresponding Secretary of the Tract Society.

Foundations will slip till we build in the right places.—James L. Skaggs.

Orphaned missions is a term we see in the religious press frequently these days, and at first we wonder what it means. It is a phrase used to designate missions which have been cut off from support by the wars which are raging. For instance, the Christian churches of European nations were supporting missions in other countries and the wars have made this no longer possible.

The laws of some nations forbid the transportation of any large sums of money out of the country and the situations in some other nations make it impossible for the churches to support the foreign missions which they have established. For these reasons, the churches of fifteen or twenty nations in Europe are no longer able to send funds to their missions in foreign countries. This has placed hundreds of foreign missions and missionaries without the support of the home boards and is nothing less than a major calamity to the kingdom of Christ. The term orphaned missions strikingly describes the missions thus deprived of the support of the home boards.

It has always been a marked feature of the Christian religion that it prompted Christ's followers to help destitute Christians in other countries of whatever nationality they might be. We read in the New Testament that the Christians of Europe sent money by Paul to the needy Christians in Jerusalem.

Moved by this same spirit, the Christians in the United States have been demonstrating the spirit of Christ by sending funds to the orphaned missions. The International Missionary Council has been acting as a clearing house for this benevolence. The last report at hand shows that during the year ending October 31, over forty denominations through their boards in the United States have contributed to these orphaned missions. Besides carrying on their own work, some have given thousands of dollars to the foreign missions which have been left stranded by the inability of the mission boards in Europe to continue support. The total reported for the year is over \$200,000.

These seem like hard days for Christian missions, and in some ways they are; but

DOCTOR PALMBORG RETURNS FROM CHINA

It was announced in the Missions Department last week that Mrs. Thorngate, David, Stephen, and Philip Thorngate, and Marcia Davis were on their way home from China. Two days after sending this information to the Recorder, a letter was received from Doctor Palmberg in which she stated that she was to sail for home on the S. S. Washington November 21, and was due to arrive in San Francisco December 7.

Doctor Palmberg's sister, Miss Elin V. Palmberg of New York City, writes that she plans to go to San Francisco to meet Doctor Palmberg when she arrives.

Miss. Sec.

there is no reason why Christ's followers should let missions languish. The greatest hindrances are not those produced by war. Among the most serious obstacles missions are meeting are the indifference and the choking of missions for other things. The priceless blessings we enjoy in this fair land are the result of Christian missions, and having received, we are recreant to the high trust committed to us unless we do what we can to establish Christ's kingdom in our day. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." (1 Peter 4: 10.)

Miss. Sec.

EXPECTING CONVERTS

The first work of the Church is to win converts to Christ, and the second is to nurture in Christ's way of living those who have been won to him. It is folly to dispute over how either one of these objects shall be accomplished. What the Master wants is results—results such as the Church was intended by its Founder and Head to produce.

It is expected that all churches should make the winning of converts their chief effort. This is incumbent upon the larger churches as well as the smaller ones. Nevertheless it sometimes appears that we are demanding that the mission churches win converts, and are not looking for much of this work in the larger ones. But the larger churches have the best opportunity. They have the means, the numbers, the able pastors and other workers, and the equipment. Mission churches should gather in converts constantly; and all others should also.

One cannot help wondering, however, whether some churches and pastors are expecting converts. To be comfortably situated is not enough. No church is filling its place till it is winning men to the world's Redeemer. It may cost agony to do it (it probably will), but nothing else will bring church or pastor up to Christ's standard. Are we winning converts? Are we looking for them? If we are not, why? Christ and all heaven want them.

Miss. Sec.

DID YOU EVER STOP TO THINK?

Did you ever stop to think:

1. That it was Christian missionaries who first brought China any relief from the century-long ravages of floods? They set up modern agricultural colleges which have brought economic advance to many farmers of China, and promoted reforestation of the denuded hills and mountains. They organized relief measures to take care of the distressed. They have stayed by their posts through the invasion of Japanese troops, and by their support and friendly and sympathetic service have won a new love and admiration for Christ.

2. That it was the Christian missionary who started all modern education in Asia and Africa? A totally new comprehension of world relationships and much of the outstanding leadership in many lands have derived their stimuli from Christian sources.

3. That "In the missionary enterprise the Christian movement makes an indispensable contribution to the international order? The true missionary comes as a friend, not a ruler or exploiter. Disinterested service makes plan God's love for all. In view of the present international situation, the value of the international character of the missionary movement is more than usually apparent."

4. That in the midst of the far extended and continual propaganda which is being waged by press, radio, and underground

DAILY MEDITATIONS

(Prepared by Alice Annette Larkin, Ashaway, R. I.)

Sunday, December 15

Philippians 4: 19—But my God shall supply all your need according to his riches in glory by Christ Jesus. (Read Psalm 34: 7-10.)

An Eastern king once showed a chest containing his treasures to the ambassador of another king. Reaching his hands down to the bottom of the chest, the ambassador remarked, "I can reach the bottom of your treasures, but there is no bottom, no end to the treasures of my Master." Surely there is no end to the riches of our heavenly King. Earthly treasures may vanish in an hour. Earthly kingdoms fall with breathtaking speed, but the riches and the power of our King are everlasting, and he loves us with an everlasting love.

Prayer—Our dear Father, we thank thee that thou dost own us as thy children. Forgive us if we have ever doubted thee and help us to trust thee fully this day. Amen.

Monday, December 16

2 Corinthians 3: 2—Ye are our epistle written in our hearts, known and read of all men. (Read Acts 1: 7, 8.)

All along our highways are signs pointing the way somewhere. They are found in little country towns and on the busiest city streets. There is a plant, too, that points the way somewhere—the compass plant. Its young leaves always point north and south, we are told, so a trapper or an Indian is able to tell the direction, even after dark. The older leaves lose this power because they become covered with dust and dew, and point in all directions. One writer says, "Every Christian should be a compass plant, pointing to Jesus Christ. Only the Christians who are loaded down with the sins, cares, and habits of the world fail to do so." Wherever we are, our lives are witnessing for or against Christ.

Prayer—Father, we do want to be compass plants, pointing the way to Jesus. May we never lead anyone in the wrong direction. Amen.

Tuesday, December 17

Lamentations 3: 22—It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning. (Read Psalm 145: 8-21.)

channels for communism, various forms of militarism, and secularized attitudes toward life, the Christian Church is steadily evidencing in many ways the powerful change for good which Christ brings into the life that accepts him?

5. That in India, American and German missionaries have worked side by side with British Christians to demonstrate that the Christian message has power in transforming the degrading conditions of poverty and outcaste existence, which not only mitigates the bitterness many Indians have for imperialism but is teaching them how to take hold of their problems themselves?

6. That by its healing ministry the Christian missionary has offset much of the disruption which modern commercial exploitation has caused in the life of primitive Africa? And that today the chief agencies working for a fuller development of African personality, so that he may benefit by the riches of his home land, are the Christian churches?

7. That the Christian missionary has been responsible for providing a written form of language for large numbers of the human race? He has made available the Scriptures while teaching these people how to read and also to write. Today it is a missionary who is doing more than any other one person to stir an interest in literacy among the hundreds of millions of illiterates in this world. And missionaries in many lands are joining afresh in this crusade against ignorance with new and simplified methods.

8. What an astonishing place of leadership Christians have taken in many countries of the Orient, because by training under Christian auspices they have discovered a purpose to serve their fellow men in the manner of the Christ?

9. How much God wanted his children to know and love him—so much that he sent his only Son that they might have life—and he has been seeking men every day who would continue to carry the Good News? More than half of the human family still await release from the concentration camps of despair.—Leslie B. Moss, Secretary Foreign Missions Conference.

"Praying is no substitute for paying."

"Every day is a fresh beginning,
Listen, my soul, to the glad refrain,
And, spite of old sorrow and older sinning,
Take heart with the day and begin again."

How thankful we are that it is possible for us to begin again. Several years ago a great singer, when about to render a selection from an opera, missed her cue, and her accompanist tried to prompt her, but was ordered to stop playing. Turning to the audience with a smile, the singer apologized, saying she had had a touch of stage fright. Then she told her accompanist to start over, and she started back a few measures, but the singer insisted on commencing at the beginning. She wasn't too proud to go back. However closely we try to follow our divine pattern, we often make mistakes and are tempted to give up, but God will give strength and courage for the new start.

Prayer—We thank thee, our Father, for this new morning, this opportunity to begin again. Forgive all our mistakes and grant us thy strength for our day. Amen.

Wednesday, December 18

Job 38: 22—Hast thou entered into the treasures of the snow? (Read Isaiah 55: 10, 11.)

One of the loveliest scenes we are privileged to enjoy is that following a snowstorm. The earth may have looked frozen and brown, the trees stark, the roofs on old houses shabby and patched only a few hours before, but what a change the millions of tiny snowflakes have made. Snow covers imperfections, and Solomon says, "Love covers all sins." In Isaiah we read, "Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Jesus shed his own blood on Calvary that this promise might be fulfilled. An African chief came to Livingstone with a strange request: "I wish you would change my heart. Give me medicine to change it, for it is proud and angry always." Only through Christ can the heart be changed.

Prayer—Father, we thank thee for the lessons we may learn from the snow—for the love that sent Jesus to die for us on Calvary. Keep us from sin this day, we ask in his precious name. Amen.

Thursday, December 19

Isaiah 58: 11—And the Lord shall guide thee continually. (Read Psalm 121.)

She was an elderly lady, and for some time she had been working one day a week in a sewing room to earn money for her rent. On cold, winter days, when the ice made walking treacherous, she had to pick her way carefully to this room. Then, especially, did she appreciate the message of the chimes on the church she attended. It is doubtful if some who heard them strike once at quarter past the hour, twice at half past, three times at quarter of the hour, and finally the full hour, in clear beautiful tones, thought of the message they brought, but she had made it her prayer. May it be our prayer for each hour of this day:

"Lord, through this hour,
Be thou our guide,
For by thy power
No foot can slide." Amen.

Friday, December 20

Proverbs 27: 1—Boast not thyself of tomorrow, for thou knowest not what a day may bring forth. (Read Luke 14: 16-24.)

How many things we are going to do tomorrow, and how many excuses it is easy to find for not doing them today. Sometimes the excuses are very real, and the deed must wait, even though disappointment and regret may result. We are reminded of the poem about the man who had a friend of whom he was very fond, but, being busy, they met less and less often, and one day the man received word that his friend was dead. It was too late then to make the visit he had planned to make, or say the words he had been wanting to say. A small girl, when asked to do something, was wont to reply, "Wait a little minute." Perhaps, at this time, someone may be saying to Christ who is pleading, "Follow me"—"Wait until tomorrow, or next week, or maybe next month." We forget that this present time is the only time we are sure of.

Prayer—Forgive us, our Father, for the things we have put off and help us to be ready to act in the living present. Amen.

Sabbath, December 21

2 Corinthians 8: 5—But first they gave their own selves to the Lord. (Read Matthew 2: 7-11.)

There is a legend of a shepherd girl whom an angel found crying because she had no gift for the Christ Child on his birthday, and no money with which to buy even a

flower. Gently the angel touched her, saying, "Behold! These are thy Christmas roses, and as thy gift of love he will count them more than gold or frankincense or myrrh." And there on the snow where the girl's tears had fallen, were lovely white flowers. In a few days we are to observe Christmas. Soon we shall be sending gifts to our loved ones and friends. Have we planned a gift for Jesus? Are we sad because we have nothing for him? What better gift could we give him, who is God's wonderful gift to a world torn with tragedy, a world that needs him as never before—a world that needs the Sabbath God instituted—than to reconsecrate our lives to him? "A gift without the giver is bare."

Prayer—

"Take my love, my God, I pour
At thy feet its treasure store,
Take myself and I will be
Ever, only, all for thee." Amen.

WHO'S WHO

Rev. Walter L. Greene
Andover, N. Y.

Walter L. Greene, born at Little Rock, Nobles County, Minn., December 19, 1875, son of deacon John T. Greene of Alfred, N. Y., and Sophronia B. Lackey of Little Genesee, N. Y. Educated in the public schools of Minnesota, Alabama, Alfred Academy; graduated from Alfred University with the A.B. degree in 1902 and the B.D. degree in 1905, and received the honorary degree of D.D. from Alfred University in 1933. Did graduate work in Church History and Religious Education at the University of Chicago in 1903 and 1904 and 1933. Was field secretary of the Sabbath School Board 1905-7, pastor of the Second Brookfield Church 1907-9, professor of Church History and Religious Education in Alfred Theological Seminary 1909-14, pastor of the Independence Church 1914- and the Andover Church 1918- to the present time. Was general secretary of the Allegany County Bible School Association from 1923 for about ten years, professor of Church History and Religious Education in Alfred School of Theology since 1926. Married August 21, 1904, Miss Mizpah Sherburne of Chicago, Ill., and have two children, Dr. E. Claire Greene of Bridgeton, N. J., and Mrs. Eleanor M. Clemens of Wellsville, N. Y.

YOUNG PEOPLE'S WORK

PRE-CONFERENCE CAMP MEDITATION

By Marjorie Greene

"The earth is the Lord's, and the fulness thereof; the world and they that dwell therein." What a wonderful thought! All of this beautiful world and all of us mortals belong to God. This beautiful world—the lofty trees arching the heavens; our brightly clothed feathered friends filling the tree tops with their carols; the crystal clear lakes, dotted here and there with a pure white water lily; the gorgeous colors of the sunset; the full moon and the myriad of stars studing the evening sky and reflected in the mirror of water—these are a few of God's handiworks bearing testimony to the wise planning of the Almighty.

"The world and they that dwell therein." On this beautiful earth God placed man. He must have seen how perfect and how beautiful his world was. He wished to have someone to enjoy and reap a benefit from his earth, so he made man in his own image. Man was to make good use of the things he found, but I think God also intended that these other wonders which he created would help to keep man close to him. Hard must be the heart of a man who, when he stands on a hilltop at sunset watching the golden sun sink in the west, changing to a brilliant red ball, perhaps streaked with a cloud or two, and finally dropping below the horizon—hard indeed is the heart of the man who says there is no God.

God must have, somehow, sensed the strange pulling of the heart strings of man when viewing such a sight. "The earth is the Lord's and the fulness thereof." "Blessed be the name of the Lord."

Albion, Wis.

CHRIST IN EVERYDAY LIFE

(Given by Ethel Main at yearly meeting at Plainfield, N. J.)

Considered from the Devotional Standpoint

We are faced today with the problem of making Christ a vital factor in our everyday lives. I say we are faced with a **problem**—and it is a problem to many of us—because of what we choose to call "lack of time."

It is true that our time seems to be filled to overflowing these days—working hours,

parties, social engagements, home duties—all of these and more too.

It is for this reason that I say, the only way to make Christ a vital factor in our everyday life, is to **put him there**. He is ready and waiting—and yes, **anxious**, to become a part of our everyday lives if only we will let him.

It is my desire in the few minutes I have to stress **daily devotion** as a solution to our so-called problem of making Christ a vital factor in our everyday lives.

You will not find a single tennis champion who spends only an hour or two a week in the study and practice of tennis. To be an accomplished player, one spends hours every day studying and practicing in the art which he wishes to master.

Even one who is not trying to become an expert at the game spends some time each day in practice in order that he will not lose that which he has gained.

By the same token, we who are striving for **Christianity for Today**, as is the general theme of our yearly meetings, should spend some time each day in meditation and prayer with our heavenly Father. Meditation, prayer, and study—these three—are the factors which go to make up devotion.

First—Meditation

The exercise of meditation, especially for Christian growth, is hardly known in these busy matter-of-fact times. We today are losing more than we realize in the seemingly necessary giving up of the exercise of meditation.

Is it not evident that many are out of the kingdom or are losing their hold on heavenly things because, in the rush in which we all live, men do not pause to think—or meditate?

Because men grow spiritually by meditation, it becomes a Christian duty. Men cannot love God rightly until they know him well. They cannot know him well unless, in addition to hearing the word of God, they take time to meditate with him and of him.

Thus, through true meditation, we have contact with our heavenly Father—and through this contact he becomes more and more a part of our daily lives.

The second factor which we mentioned as going to make up devotion, is prayer.

The importance of prayer, I think, cannot be stressed enough. Through prayer we are brought more closely in touch with God as a personal factor in our lives than in any other way or ways I can think of.

Meditation when it is blended with prayer often makes the approach to God—which has been a barren rut—seem a wonderful privilege and pleasure.

The third factor in devotion we mentioned is study. And by this I mean Bible or religious study. Today, if we take time to sit down to read, it is usually the daily paper or The Reader's Digest. Am I wrong in believing that in the majority of American homes today daily Bible study has become a thing of the past? How can children and youth be expected to put Christ first in their lives when so little time is given to home and family study of the Bible?

Perhaps I'm a bit old-fashioned in my notions, but I think the Bible and its teachings—**when put into practice**—are, as it is sometimes expressed, "the way to salvation."

In one of our well known hymns is, I think, listed for us, ways which lead to true devotional Christianity.

You should each have access to a mimeographed copy of this hymn—"Take Time to Be Holy." Will you meditate on it with me for a moment—keeping in mind the fact that it lists ways which, if we carry them out, will most surely lead to a closer walk with God and bring him into our everyday life.

TAKE TIME TO BE HOLY

- (1) **Take time to be holy,**
- (2) **Speak oft with thy Lord;**
- (3) **Abide in Him always,**
- (4) **And feed on His word.**
- (5) **Make friends of God's children;**
- (6) **Help those who are weak;**
Forgetting in nothing
His blessings to seek.

- Take time to be holy,
The world rushes on;
- (7) **Spend much time in secret**
With Jesus alone.
- (8) **By looking to Jesus,**
Like Him thou shalt be;
Thy friends in thy conduct
His likeness shall see.

- Take time to be holy,
(9) **Let Him be thy Guide;**
And run not before Him,
Whatever betide;
In joy or in sorrow,

- (10) Still follow thy Lord,
And, looking to Jesus,
 - (11) Still trust in His word.
Take time to be holy,
 - (12) Be calm in thy soul;
Each thought and each motive,
Beneath His Control;
- [Result]
Thus led by His Spirit
To fountains of love,
Thou soon shalt be fitted
For service above.

Dear S. D. B. Young People:

For a little over two years I have been the editor of the Young People's Page of the Sabbath Recorder, and now as I pass this work on to someone else, I find I have many happy memories. I feel that I have come to know many of the Seventh Day Baptist young men and women whom I have never seen. I know you by the papers and materials you have sent me for the page and through the letters and short messages I have received. Through the two years I have been inspired and encouraged by the support you have given to this work. Often it has been a source of vision and up-lift in my other work to know that young Seventh Day Baptists are loyal to the cause we all love, and are willing to work for it and to make sacrifices for its interests.

I know that you will all be loyal to the new young people's editor. Soon announcement will be made as to who he will be and his address will also be published. Send to him your papers and materials for the Young People's Page. Give him your interest and support and build up an even better Young People's Page for the Recorder. The editor, whoever he is, needs your loyal support. The page needs your thoughtful interest. The Recorder needs your papers and messages. Seventh Day Baptists need you and your sincere devotion. Will you not continue to give your best? My interest and my prayers shall ever be for the young people of our churches.

Marion C. Van Horn.

DENOMINATIONAL BUDGET

Statement of Treasurer, November, 1940

Receipts	November 1940	Total for 5 mos.
Adams Center	\$ 38.60	
Albion	15.00	59.72
Alfred, First	102.20	451.20

Alfred, Second	88.35	
Associations and Conference	211.00	
Battle Creek	72.50	209.30
Berlin	5.00	15.00
Boulder		46.35
Brookfield, First		39.75
Brookfield, Second	30.75	62.00
Daytona Beach	68.30	105.00
Denver	12.00	58.70
De Ruyter	13.00	93.50
Dinuba		11.30
Dodge Center		9.00
Edinburg	6.00	33.50
Farina	16.00	56.00
Fouke	1.00	2.75
Friendship		12.55
Gentry	1.25	5.75
Hammond	10.00	10.00
Hebron	4.98	15.78
Hopkinton, Second		5.00
Independence	15.00	65.00
Individuals	17.00	468.97
Jackson Center	6.00	21.00
Little Genesee	37.33	132.29
Little Prairie	6.00	47.00
Los Angeles		10.00
Lost Creek		85.10
Marlboro	25.35	129.00
Middle Island	3.25	16.55
Milton		449.78
Milton Junction		184.49
New Auburn		7.00
New York City	68.10	181.10
North Loup		65.99
Nortonville		20.00
Pawcatuck	312.50	1,203.55
People's, Washington, D. C.		5.00
Piscataway		21.73
Plainfield	354.36	766.25
Richburg		49.50
Ritchie	6.24	17.41
Riverside	136.00	293.10
Roanoke		5.00
Rockville	34.84	62.44
Salem	18.50	161.00
Shiloh		410.46
Stonefort	5.00	5.00
Verona	25.70	69.35
Waterford	10.60	50.00
West Edmeston	30.00	30.00
White Cloud	33.49	102.94

Comparative Statement

	This year	Last year
Budget receipts—November	\$1,306.90	\$ 901.49
Special receipts—November	196.34	65.50
Budget receipts—5 mos.	6,158.71	6,448.90
Special receipts—5 mos.	617.39	2,418.98

Disbursements

	Budget	Specials
Missionary Society	\$ 565.76	\$174.34
Tract Society	134.42	
S. D. B. Building	84.89	
Woman's Board	11.31	10.00
Ministerial Retirement	70.72	11.00
Historical Society	9.23	
General Conference	180.18	
Board of Christian Education	243.49	1.00

Niantic, Conn.

Morton R. Swinney,
Treasurer.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am sorry I did not write sooner, because we are having lots of excitement here in Schenectady. We had Gipsy Smith here for a visit and enjoyed him very much. I met him personally.

This morning we attended the ordination services at Berlin. Mr. Paul Maxson was ordained. I met Doctor Bond, Dean of the School of Theology of Alfred University, and many others. I wish you could have been here.

We had our Thanksgiving on the twenty-first, because we got out of school and the factories closed.

I have been quite busy but I thought I would write. We are just starting algebra and will start languages, such as German, Spanish, Latin, and others. I might take French and German because I will need them when I start working for the Lord.

Your friend in Christ,

1628 Foster Ave., Eugene Fatato,
Schenectady, N. Y.

Dear Eugene:

I, too, would like to meet Gipsy Smith personally, and attend one of his evangelistic services. He has won many to Christ. I would also have enjoyed attending the ordination service for Rev. Paul Maxson; you see he is one of our boys, for Pastor Greene also teaches in the School of Theology at Alfred. I hope some day you will be a student there. One of Pastor Greene's subjects is New Testament Greek. Who knows but some day you will be studying Greek and other theological studies as you prepare for further Christian service.

We, too, had our Thanksgiving the twenty-first as our son-in-law had his vacation on that day and we spent Thanksgiving with them. We have great cause for Thanksgiving, have we not, because we live in America, the "Land of the Free"?

Sincerely your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I am sorry that I could not write sooner. Gipsy Smith was in Schenectady for two weeks. We all had a wonderful time in Christ.

I had a very happy Thanksgiving.

My cousin, my brother, and I are sitting around the table and I thought I would write to you. I enjoyed Donna Lane's poem very much.

Your true friend,

1628 Foster Ave., Alice Fatato,
Schenectady, N. Y.

Dear Alice:

It must indeed have been a spiritual treat to attend religious services and listen to the preaching of Gipsy Smith for two weeks. In what church did he hold his meetings and was there a good attendance?

I, too, like Donna Lane's poems and I hope she will send more of them, don't you?

The first day of December, and who would doubt it, since I am looking out on a beautiful white world of snow—snow on the ground, snow in the air, and snow on buildings and trees. Ideal coasting weather for boys and girls it surely is. A car just went by to which was hitched a long bob sled on which were seated eight shouting boys and girls. They surely were having a good time, but as for me, my seat beside a good wood fire is best, for it is a cold, cold day.

Your sincere friend,

Mizpah S. Greene.

The Story of Joseph

(Continued)

Joseph asked King Pharaoh to appoint some very wise man to save up corn for him in the seven good years, so that there would be corn enough to last through seven long years when no corn would grow, and thus the people would have plenty of bread to eat and there would be no famine in the land. The king was willing to do as Joseph had suggested, and chose Joseph as the wisest man and the one above all others best fitted to attend to saving up the corn for him, for had he not shown that God was with him?

So Joseph did not have to go to prison any more. King Pharaoh put his own ring on Joseph's hand, dressed him in rich clothing, put a gold chain about his neck, had him ride in the chariot next to his own chariot, and commanded the people to bow the knee before him, making him a ruler over all the land of Egypt.

(To be continued)

MEETING OF TRACT BOARD

The Tract Board met November 10, 1940, with the following members present: Corliss F. Randolph, Lavern C. Bassett, Frederik J. Bakker, J. Leland Skaggs, Mrs. William M. Stillman, Esle F. Randolph, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, Mrs. Herbert C. Van Horn, Everett C. Hunting, Hurley S. Warren, Trevah R. Sutton, Albert N. Rogers, Frank R. Kellogg, and L. Harrison North.

In the absence of the recording secretary, Assistant Recording Secretary Frederik J. Bakker acted as the secretary.

Corresponding Secretary Herbert C. Van Horn submitted the following report which was accepted:

Your secretary regrets being absent from this meeting. On the day of this writing he is leaving for a series of week-end missions in interest of the Sabbath and Christian living among the churches of West Virginia.

The usual correspondence and other office duties have been attended to during the month. A letter has been addressed through President Randolph to the Committee on Denominational Literature, showing the need for printing tracts, old and new.

Letters and offer of \$1 Recorder subscriptions to sixty-seven students away from home have resulted in eighteen subscriptions and a few replies of real appreciation.

The secretary attended the October meeting of the Missionary Board at Westerly.

Accompanied by Pastor Warren and Franklin A. Langworthy, members of our board, and three young people, the secretary visited a group of Sabbath keepers of Point Pleasant and Beechwood, N. J., Sabbath afternoon, November 2, and gave a brief survey of our work and of the denomination's set-up. Mr. Warren preached—both messages being well received.

The secretary bespeaks your prayers for the work of the field.

The Committee on Distribution of Literature recommended that subscriptions to the Sabbath Recorder be offered at the rate of \$1.50 per year to persons unable to subscribe at the regular rate, upon recommendation of a local church or one of its organizations and on condition that a local church or one of its organizations contribute to this special subscription rate at least fifty cents per year.

The recommendation was adopted for a trial period of one year.

Courtland V. Davis,
Recording Secretary.

OUR PULPIT

THE SUPREME ALLEGIANCE

(Sermon by Rev. Orville W. Babcock, preached at the Eastern Association, 1940)

Text: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength . . . and thy neighbor as thyself. Mark 12: 30, 31.

One does not have to possess a master mind to sense in these times in which we live that the world is not as it should be. If we but pause a few short moments and feel the pulse of the moral and spiritual life, our pronouncement could be nothing else but that it is a sick old world. The ageless desire for peace and security, born in the human heart, seems remote if not impossible. It is a time when swords are contending against plowshares, and all indications are that they are winning for the present in the struggle. Hunger, sorrow, and suffering lie ahead for the people of the world, that can scarcely be imagined. And the present reality among us in this country and abroad where war already is in progress makes it far too vivid even now.

And it is well, so far as we are able with our human limitations, to consider the way in which some cure may be discovered and administered.

Allegiances and Loyalties Divided

Now, along with all the good things that scientific research and our machine age have brought us, there are many things that present great problems. Where life was once simple and society was of small units, today there is an ever increasing complexity of life. Homes once a unit in themselves are besieged on every hand with interests that lie outside their realm. The demands of society upon the various members of the family tend to break up the common interest. Indeed, the very struggle for existence in supplying the means of keeping body and soul together in many cases separates family members and destroys the unity. And as a result a situation arises in the common family today when the head of the house leaves early in the morning and doesn't return until late at night. The mother of the family may be able to complete her tasks through the use of many labor saving devices and find

her afternoon amusement among her friends in a social way. As the children grow older they are drawn more and more into the fabric of the life of the public school, and night after night are away attending some function that may in itself be fine. The final result is that homes, by the forces that are outside, are changing their nature because of lack of a suitable common loyalty to bind them together.

Similarly the Church also has suffered. Once the center of the community, it now has given way to a host of other interests. In spite of the figures in regard to church membership that are a sign of increased interest and activity, we seem to sense that there are vast numbers who ignore the appeal of the Christian Church for the true allegiance in their lives. Many people find their support for a moral life outside of the Church. Some find it in education; others find their basis in the cultural and moral life of the times, thinking these things are sufficient. But, as a matter of fact, they are but living on inherited capital from the Church.

That there is little recognition of religion as a vital force in society and individuals may be noted by scarcity of reference to religious matters in contemporary literature. With few exceptions the same may also be true with respect to the works of modern historians. And probably it is true that religion is not playing an important part in influencing the life of our times—that is, the kind of religion that raises men from the ordinary and incomplete life to one of service to God and to fellow men.

The kind of religion that seems to be prevalent is allegiance to other gods than the Father of our Lord Jesus Christ. The fruits of that choice are being reaped, as always happens when the way of God is disregarded.

Serve God Only

Now the demands made by God upon his people have for centuries been essentially this, to place no other god before him. To him alone belongs the allegiance of the human heart. And there have been many periods of Hebrew history where men have risen from among the people with unusual insight. They have called to the people to return to the one God and leave their worship of foreign gods which lowered the

moral and spiritual standards. The consequences of their disloyalty were to be visited upon them in war, poverty, slavery, and suffering, accompanied by sorrow and desolation in their midst. Such was the message of the prophets, "Him only shalt thou serve."

And it is not difficult to imagine what the message of the prophets would be to us today in our maze of conflicting and distracting loyalties. It seems that it would be, perhaps, a repetition of their message of long ago.

In spite of the lack of evidence for a need of a power beyond human strength, there remains in the human heart something which calls for noble effort and sacrifice. Sometimes that nobleness is wrongly interpreted by men individually and in society, and is distorted and misleading and wasteful. But used in the right way, these aspirations have been the means of lifting men from the lower planes to the higher ones of righteousness. These areas of life which aspire to greater things have been called by Dr. G. G. Atkins in one of his books, "throne rooms." In a story of Mussolini where he was describing his rise to power the dictator said, "Europe was full of empty thrones. I simply walked in and sat down on one."

There are still empty thrones of the human heart. And unless we exercise care, forces alien to the cause of Christianity and humanity will take their place. Too easily it can be recalled that civilization has given away again and again to ferocities that surpass the saber-toothed tiger.

The Way of Jesus

And what is the challenge, to the human aspiration for better ways of life, that is adequate? The Church holds that the way and the truth and the life of Jesus Christ are equal to the task of re-directing the energies and the loyalties that we possess into channels of achievement for the kingdom.

The way of Jesus acknowledges, first of all, that allegiance is due to the heavenly Father who reaches out for us to return to him. We are admonished to forsake all false gods cherished in private or in public. Our faith must be commensurate with the strain and stress placed upon us in these times. It must be able to sustain us in the

hours of trial and at times of loss and bewilderment.

Our duty to God may be summed up in the visit of the scribe to Jesus. "What is the greatest commandment?" he asked. Jesus' answer was these familiar words, "Thou shalt love the Lord thy God with all thy soul, and with all thy might, and with all thy strength." These are due to God. And continuing he added, "and thy neighbor as thyself." One's duty in the highest degree is inseparably woven from two elements, allegiance to God and to one's fellow men. Sometimes it is easy for us to forget one or the other or both. One cannot exist without the other. As imperative as is the loving of God, so is the necessity of love toward our fellow men. For "by this shall all men know that ye are my disciples, if ye love one another."

THE 1941 UNIVERSAL WEEK OF PRAYER FOR THE CHURCHES

Each year during the first full week of January, there is a world-wide observance of the Week of Prayer. Next year the dates are January 5-12. All churches, except those of the Roman Catholic faith, join in this observance. It is a global fellowship.

The series of topics for next year has been written by Dr. Robert E. Speer at the request of the Department of Evangelism of the Federal Council. The theme about which the daily topics are written is, "Christ the Answer to the World's Need." The daily topics under this general theme are:

Sunday,	Jan. 5—The World and Its Need of Christ
Monday,	Jan. 6—The Sufferings of the Nations
Tuesday,	Jan. 7—The Sufficiency of God
Wednesday,	Jan. 8—Jesus Christ is the Answer
Thursday,	Jan. 9—The Responsibility of America
Friday,	Jan. 10—The Church and Its Business
Saturday,	Jan. 11—The Gospel for Today
Sunday,	Jan. 12—The Coming Kingdom

During the Week of Prayer and afterwards the churches are requested to enroll every Christian possible in a World Fellowship of Prayer. During the past year thousands across America have been enrolled, and other thousands should be. Prayer changes things when Christians really pray.

Many communities hold union prayer services in some one of the centrally located church buildings. In other communities these union prayer services are rotated from one church to another. Where it does not seem possible to hold union daily services between two or more churches, then it is advisable for individual churches to go ahead with plans for the observance of the week.

Prayer is needed now if ever when the lights are going out all over the world. The darkness seems more impenetrable than ever before, because it is a projection not only of a slaughter of war, but also of a world upheaval. Strange yeasting forces are disturbing the world order and bringing fear and insecurity to men's minds. Christianity has the answer.

How can the Church gird herself for this testing day? Primarily through prayer, for prayer at its best, is the effective identification of the individual or the group with a God of Power. Only the power of God can steady us in this crisis, make love the victor over hate, and enable us to believe in and work for a new order, grounded on love and justice.

We are all challenged to make this Week of Prayer the spiritual mobilization hour of all our Christian forces.

The Week of Prayer booklets may be ordered from the Department of Evangelism of the Federal Council, 297 Fourth Avenue, New York, N. Y., at the rate of 5 cents per single copy; less than fifty, 2 cents each; \$2 per hundred; \$9 per five hundred or more, postpaid.

DENOMINATIONAL "HOOK-UP"

Schenectady, N. Y.

The children of the Schenectady Sabbath school gave a very interesting program recently. They give such a program every three months. This was the last for the present year. All present greatly enjoyed the speaking, the songs, and other music. Those participating were Alice, Eugene, Dorothy, Esther, Anna, Ralph, and Peter Fatato; Harold, Fred, and David Pierson; Dorothy Moore; Shirley Harris; Ford Jones. Mrs. Harold Pierson gave an object lesson, "The Pearl of Great Price." Among the instrumental pieces were those of the violin and accordion. —From a letter.

Adams Center, N. Y.

The Adams Center Church wishes to report that a genuine Thanksgiving supper, sponsored by the Loyal Class, was celebrated in the church parlors the evening of November 17. The cost of the turkey was apportioned among the members who attended, and each supplied a dish or two of other suitable food. A brief program reflected a true spirit of Thanksgiving, and a few stunts provided entertainment.

A thank offering was taken for Rev. A. T. Bottoms' project at Gurley, Ala., the sum collected amounting to \$9; to this sum has been added \$1 from the Torch Bearers Class, and \$5 from the Ladies' Aid, making \$15 in all, besides two barrels of clothing to be sent soon. This seems to be a very worthwhile cause; who will be next to help Mr. Bottoms in his grand work among these needy people?

Sadie K. Whitford,
Correspondent.

North Loup, Neb.

Mrs. J. A. Barber received a note Sunday to the effect that Mrs. Geo. Thorngate and three sons, David, Stephen, and Philip, and Marcia Davis were sailing from Shanghai, China, leaving November 3. Their first stop would be Dodge Center, Minn., the home of Pastor and Mrs. C. W. Thorngate.

Doctor Thorngate does not plan to come home at this time, but will wait until further developments on the field.

The boat on which the Thorngates and Marcia, the daughter of Rev. and Mrs. H. Eugene Davis, were to sail was to come by way of Australia and New Zealand. It is possible that they are already in the United States.—North Loup Loyalist.

THE MILL YARD CHURCH OF LONDON IN WAR TIME

(The following is from a personal letter written to an American friend by the pastor of the Mill Yard Church in London, under date of November 3, 1940)

I am still in London, but am planning to go to Darlington on Sunday, November 17, and intend to remain in the north for six weeks. Just before Christmas I should be able to do well with our books up there. It will be more like Christmas there than it will be in London. Much devastation has been caused since I last wrote. Tottenham

has had a few bad smashings, whole rows of houses down and all the windows out of the shops in the High Road.

Brother Morris' home has been wrecked by a bomb. It made a large crater right across the street just in front of his house. They were all in a neighborhood shelter at the time except young Bert who was in bed upstairs. The wardrobe fell on top of him, but he was unhurt. Paving stones smashed through the front room windows and wall, and broke furniture and dishes, etc. The house is cracked from top to bottom. It is wonderful that it stood up to it as it did. They have moved to a new house, 198 Doyle Gardens, London, N. W. 10. Soon after settling there, another bomb came down behind the shelter, and the concussion brought down the ceiling of their bedroom just after Sister Morris had got everything nice and tidy. She has taken it very calmly and bravely.

Another bomb fell near Argyle Hall, damaging it and neighboring buildings, and all the windows of Mr. Merryweather's store were blown out. Brother Vane, the church secretary, was in the shop when the bomb fell, but was unhurt.

On Friday night, October 25, an anti-aircraft shell fell almost in front of my house and smashed the windows in a dozen houses. All our front windows were shattered and the brick-work damaged. The bolt at the bottom of the door was wrenched off and thrown to the other end of the hall in half a dozen fragments, making holes in the walls and ceiling in its mad course; any one in its path might have been killed. I was in our Anderson steel shelter in the garden at the time, but it was a nice mess to clear up on the Sabbath morning! In fact I spent all the day in getting felt and nailing it up over the windows. I could not go to the morning or afternoon service, but just 'phoned explaining my absence.

Sister Weeks, mother of Sister Gelleff, has had her house at Kings Cross damaged. All the windows in the building are out and her door broken, so she is living with her daughter at Isleworth. They do not come up to the service on the Sabbath afternoon because of the air raids and possible dislocation of traffic; so I went down there and had a little service yesterday morning. I try to keep in touch with them all. Very

few come to the afternoon service. We even got down to a congregation consisting of Brother Vane and the organist. Since then we have had a few more. This afternoon I took the service at the Westerfield Road Baptist Mission. There were only eight or nine there, and that was an improvement on the last time I took their service.

Tonight, owing to the bad weather, the Germans seem to be giving us a rest. It is now 10.30 p.m. Usually they are here before 7 p.m., but every moment we expect to hear the warning.

We are all deeply grateful for the help and sympathy coming to Britain from America.

Sincerely yours,
James McGeachy.

. . . If . . .

If you drive,
Don't drink;
You might hurt some one.

If you walk,
Don't drink;
You might get hurt.

If you talk,
Don't drink;
You might be quoted.

If you think
You won't drink
Anyhow.

—WCTU of Egypt.

OBITUARY

Davis. — Myrtie Leona Greene, daughter of Pardon and Caroline (Rogers) Greene, was born near Independence, N. Y., August 15, 1867, and died in Hornell, N. Y., November 23, 1940.

She was married to Charles S. Davis of Andover, August 15, 1886. Mr. Davis died in 1920. In early life she united with the Seventh Day Baptist Church of Independence, N. Y., where she retained her membership until her death. The most of her life she has lived in the town of Andover until after the death of her husband when she made her home in Andover village. About ten years ago she went to make her home with her daughter, Angie, Mrs. Ralph Taylor of Hornell, N. Y.

She was a regular attendant at the church services as she had opportunity to attend, and a supporter of the church and interested in spiritual things.

Funeral services were held in the Andover Seventh Day Baptist church, November 26, 1940, conducted by her pastor, Rev. Walter L. Greene. Interment in Hillside Cemetery, Andover, N. Y.

W. L. G.

Davis. — Walton E., son of Dickinson and Cecilia Clawson Davis, was born near Shiloh, N. J., February 12, 1853, and died at his home in Shiloh October 21, 1940.

His parents died when he was a young lad, and he was reared by his grandfather, David Clawson. Except for a few years learning and working at the machinists' trade in Westerly, R. I., his life was spent in and near Shiloh.

On December 22, 1883, he was married to Amanda Harris, who died in 1922. To this union were born two children: Mrs. Irene Ayars, who died in 1919; and Miss Franceil Davis, who survives. Also surviving him are a brother, Eber Davis, of Marlboro, N. J.; two grandchildren, and two great-grandchildren.

He joined the Shiloh Church in February, 1895, by profession of faith, having been baptized years previously.

Funeral services were conducted at the home on October 24, by Pastor Lester G. Osborn. Interment was in the Shiloh Cemetery. L. G. O.

Goff. — Mary V. Brissey, daughter of George W. and Pamela Van Horn Brissey, was born near Berea, W. Va., in 1883, and died at her home on Spruce Creek, near Hazelgreen, W. Va., September 13, 1940.

She was united in marriage to Joseph H. Goff, who survives her, together with the following children: Delva, Elnora, Ralph, Willa Mae, and Earl, at home; Willard of Marion, Ohio; Mrs. Iris Hinzman of Harrisville; and Mrs. Ruby Emery of Clarksburg; also six brothers: Albert of Beatrice, W. Va.; Amos and Reuben of Berea; Thurman and Grover of Salem; John of Long Beach, Calif.; and one sister, Mrs. H. F. Robinson of Lima, W. Va.

Mrs. Goff had been a member of the Ritchie Seventh Day Baptist Church since girlhood, and was loyal to her church, her family, and her God.

Farewell services were conducted at the late home by Pastor J. L. Skaggs of Salem and Pastor C. A. Beebe of Berea. C. A. B.

Summers. — Edna Grace Kelley, daughter of Ai G. and Charlotte Kelley, was born on Otter-slide Creek near Berea, W. Va., on March 3, 1893, and passed away at her home between Berea and Pullman, June 29, 1940.

She was married April 14, 1920, to O. B. Summers. For some time they made their home in Akron, Ohio, but later returned to the old Summers home, where she spent her last years. A daughter Roena and a son Robert survive, as well as her husband and six brothers and sisters: Lahuma and Miss Gertrude Kelley of Horner, W. Va.; Mrs. Nellie Collins of Fairmont; Garfield of Weston; Mrs. Orpha Davis of Akron, Ohio; and Jess of Berea.

Mrs. Summers was a loyal member of the Ritchie Seventh Day Baptist Church, although it was seldom her privilege to attend its services.

Farewell services were conducted at the Pullman Methodist Protestant church, in charge of Rev. Frank Osbourne. C. A. B.

The Sabbath Recorder

Vol. 129

PLAINFIELD, N. J., DECEMBER 16, 1940

No. 25

WHEN WILT THOU SAVE THE PEOPLE?

When wilt Thou save the people?
O God of mercy, when?
Not kings and lords, but nations,
Not thrones and crowns, but men.
Flowers of Thy Heart, O God, are they;
Let them not pass, like weeds, away;
Their heritage a sunless day;
God save the people.

Shall crime bring crime forever,
Strength aiding still the strong?
Is it Thy will, O Father,
That man shall toil for wrong?
"No," say Thy mountains; "No," Thy skies;
Man's clouded sun shall brightly rise
And songs ascend instead of sighs;
God save the people.

When wilt Thou save the people?
O God of mercy, when?
The people, Lord, the people,
Not thrones and crowns, but men.
God save the people; Thine they are,
Thy children, as Thine angels fair.
From vice, oppression, and despair,
God save the people.

—Ebenezer Elliott (1781-1849)

—Contributed.