

The Sabbath Recorder

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Rev. Paul S. Burdick, Pastor, First Brookfield
Seventh Day Baptist Church, Leonardsville, N. Y.

(See "Who's Who," and sermon in the
Sabbath Recorder, December 30, 1940)

Contents

Editorials. —Looking Forward.—Commission and Conference.—The Modern New Testament.—Interracial Brotherhood Month.—On a Just and Durable Peace.—Matters of Interest.—Please Notice	2- 4
Daily Meditations	5
Missions. —Increasing Our Efforts.—Will Carry On.—Calvary via Bethlehem.—Two Conflicting Conceptions of Life	6- 8
A Training Camp in Colorado	8
Woman's Work. —Peace	9
Federal Council	9
Children's Page. —Our Letter Exchange	10
Borrowed Time Club	11
Our Pulpit. —"The Great Challenge of Jesus"	12-14
Denominational "Hook-up"	14
Marriages. — Obituary	16

The Sabbath Recorder

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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

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

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EDITORIALS

LOOKING FORWARD

In February, Christian Endeavor will be celebrating its sixtieth anniversary. Plans are being made at Boston headquarters for a wide observance of this event, and the International Convention next July at Atlantic City, N. J., will be in honor of the occasion. Our own young people, whether under the banner of C. E. or not, will doubtless want to stress in some special manner the significance—past, present, and future—of the recognized place of youth in the great Christian program.

For some years, effort has been made to broaden the Mother's Day idea by promoting the Festival of the Christian Home. The plan has been receiving favorable attention. Now, the Committee of the Federal Council on Marriage and the Home is proposing a "Christian Family Week," which will begin—for us—Sabbath, May 3, and close on Mother's Day, May 10.

In planning for this observance, Dr. L. Foster Wood of the Federal Council writes that the International Council of Religious Education and the National Council of Church Women are collaborating, together with denominational departments of religious education.

This effort to broaden the Mother's Day idea still more, we believe, is encouraging and will receive the hearty endorsement of all our religious departments. As plans are developed, our churches and Sabbath schools will be informed.

Our pastors and people, too, will remember Sabbath Loyalty Week, which they are asked to observe May 16 to 24. The Tract Board will furnish suggestions for such use as may be desired. Not only should Seventh Day Baptists give allegiance to loyal Sabbath observance, but be more concerned about sharing it with others and promoting its world-wide dissemination.

A longer look ahead reveals to us the General Conference, to be held at Denver, Colo. President Holston doubtless will keep us informed of possibilities of this meeting. But it's not too soon to mark it on our calendars and begin to make plans to attend.

COMMISSION AND CONFERENCE

Three months of the Conference year are now waters gone over the dam. The Commission of the General Conference has just been having its midyear meeting. It has been expedient this year for the Commission to meet at Alfred instead of at Plainfield. No word is yet at hand from the meeting. But we feel assured that earnest and prayerful thought, with long hours in many sessions, has gone into the consideration of projects, problems, and purposes of the whole denomination.

The men to whom we have entrusted the united work of our people are men of experience, devotion, and consecration. We believe from their deliberations will come definite, constructive results. Grave questions are at stake. We trust our ministers and the rank and file have been remember-

ing the men of the Commission in their prayers. We know that President Holston, Secretary Courtland V. Davis, and their fellow workers have the fullest confidence of our thinking, praying people.

We shall be glad to give all space possible in the Sabbath Recorder to plans and objectives of Conference and Commission. One of the problems, any year, one of vital importance, is getting the interests before us—out into the churches and homes of Seventh Day Baptists. We go to Conference, become enthusiastic over inviting fields and work to be done, and too often go home and cool off.

We do believe in the objectives of Conference and in carrying out plans of the Commission. It should become more and more our primary concern to get our convictions and resolutions more fully into the blood stream of our churches. We pray that our Commission may herein be divinely guided into right ways.

THE MODERN NEW TESTAMENT

There has recently come to the editor's desk an attractive copy of "The Modern New Testament," a handy-sized volume in modern and beautiful type. It is a translation from "original Aramaic manuscripts" by George M. Lamsa, a scholar born and raised in Assyria, where the Syriac language, manners, and customs have remained, it is claimed, unchanged to the present, "and which are the heritage" of the translator.

Doctor Lamsa gained his knowledge from the missionaries, then the Archbishop of Canterbury's College in Persia, and then from our own American Virginia Theological Seminary. The Bible has been the basis of all his studies and the inspiration of his life work.

The translator has maintained the style of the King James Version. Many obscure passages are illuminated. We give a few passages:

Hebrews 7: 3—King James Version

Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

Aramaic Text

Neither his father nor his mother is recorded in the genealogies; and neither the beginning of his days nor the end of his life; but, like the Son of God, his priesthood abides for ever.

St. Matthew 19—King James Version

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

Aramaic Text

24 Again I say to you, It is easier for a rope to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

1 Corinthians 9—King James Version

25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

Aramaic Text

25 And every man who battles in the contest, frees his mind from every thing else. Now they run to win a garland which is perishable; but we win one which is everlasting.

27 But I conquer and subdue my body so that, by no chance, when I have preached to others, will I despise myself.

The Modern New Testament can be secured from its publishers, A. J. Holman Company, 1224 Arch St., Philadelphia, in three bindings at \$3, \$4, and \$5.

INTERRACIAL BROTHERHOOD MONTH

For nineteen years the Department on Race Relations, of the Federal Council of the Churches of Christ in America, has been hard at work on one of our most trying national problems, and in bringing through the churches of America a deeper sense of racial justice and the value of interracial understanding and good will. Some great strides have been taken and we believe valuable results are already apparent.

The nineteenth celebration of "Race Relations Sunday" will come on February 9, 1941 — marking **Interracial Brotherhood Month**.

Last year 141 cities and forty states reported new experiences for their churches and community groups in interracial betterment.

Dr. George E. Haynes, executive secretary of the department, writes:

Some years ago we made the first studies of race relations in cotton-growing communities in the South, and through follow-up work we were able to influence much of the helpful farm legislation that has saved the homes and farms of hundreds of Negro and white rural dwellers. We are still working on the **share-cropper question**, and this year with the co-operation of the Home Missions Council and the Council of Women for

Home Missions we have placed a religious extension worker in Georgia to help churches of all denominations in their work with share-croppers.

Over the past two years we have promoted interdenominational ministers' institutes in selected southern states, and this movement is spreading nationally.

These are but a few of recent developments. Results of work done in other fields where the churches have a distinct responsibility show the influence of organized religion in the question of justice to racial minorities in America.

The need of just such work as is being done among the churches by this department of the Federal Council was never more apparent than now, when so much of racial prejudice and hatred is being manifest with all the evils and disruptions of war, worldwide. Our own churches are a part of this betterment movement and will want locally to co-operate in every way possible.

ON A JUST AND DURABLE PEACE

We are all pretty well agreed on the futility of war and of the desirability of peace. We want, ourselves, to live peaceably with all men, and the peoples and nations to live in peace and harmony. How to bring about conditions wherein such ideals can be realized is not so easy.

The Federal Council of the Churches of Christ in America is studying this problem. At its recent biennial meeting a recommendation was adopted that reads as follows:

The Seminar on the Churches and the International Situation recommends that the Federal Council of the Churches of Christ in America appoint a commission to be known as the Commission for a Study of the Bases of a Just and Durable Peace. It is recommended that this commission be broadly representative of the communions holding membership in the Federal Council and that representatives from each of the following bodies be invited to become members of the commission—the International Council of Religious Education, the Foreign Missions Conference of North America, the Home Missions Councils, the National Council, the United Stewardship Council, the Church Peace Union, and the World Alliance for International Friendship Through the Churches. This commission shall project such studies and engage in such activities as the executive committee of the Federal Council of the Churches shall from time to time prescribe.

MATTERS OF INTEREST

On the Pacific coast we frequently feel quite isolated from denominational affairs. The Recorder helps us to keep in touch with the activities of the other churches and our friends who are scattered throughout the East and Middle West.

Alice V. Jeffrey.

Conscientious objectors will be assigned to soil conservation and reforestation projects in work camps operated and maintained by C. O. agencies, it was announced here by Dr. Clarence A. Dykstra, director of Selective Service.

The decision, said the announcement, followed conferences with the President, the Departments of Agriculture and the Interior, the Social Security Agency, and the National Council for Conscientious Objectors.

At the same time in Philadelphia the American Friends Service Committee, Quaker agency, revealed that Dr. Thomas E. Jones, president of Fisk University, had been appointed to direct "work of national importance" for religious conscientious objectors. Co-operating with the Quaker group, it was stated, will be the Fellowship of Reconciliation, a national organization of religious pacifists.

R. N. S.

PLEASE NOTICE

An imperfect number of the Christmas Sabbath Recorder has just been returned to the office. We are sorry for its imperfection but welcome its prompt return. Mistakes will occur in spite of the most careful work. We sincerely hope this copy is the only imperfect one of the issue. But should there be others, a card directed to us will bring one without the mutilations.

Some of our readers may not like recent Recorder headings of leading articles, in the Bodoni type. We confess we do not like it ourselves, but are forced to use it for a few weeks while the linotype machine equipped with the auxiliary magazine carrying the heading type usually used is being rebuilt.

DAILY MEDITATIONS

(Prepared by Mrs. Herbert C. Van Horn)

Sunday, January 12

And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins. (Matthew 1: 21.) For all have sinned, and come short of the glory of God. (Romans 3: 23.)

How firm a grip sin seems to have upon us! Like Paul, often we feel strife within ourselves, doing "the things we would not" and not doing the things we would. Our tongues seem to speak both good and evil, and our aims, purposes, and desires seem at times to be righteous and sincere; at other times, unholy and insincere until we become disheartened and discouraged with the evil within us. But Jesus can save us from our evil thoughts, desires, words, and deeds. Let us trust him to save us today. Read Isaiah 2: 16-18.

Prayer—Our Father in heaven, we do praise thee that Jesus came to save us from our sins. May his cleansing and saving power be felt constantly in our lives. Help us today to walk in his strength. Amen.

Monday, January 13

Read Matthew 4: 17-20; 9: 9.

Jesus not only saves his people from their sins, but he calls them to active service. We are not saved for ourselves alone. How quickly and how gladly the men of old, called to be disciples, seem to have left their nets, their businesses, and followed him. We have about all we know of the life story of Matthew in the brief reference before us. And the purpose of the call was that they should "become fishers of men." There is some service to which we are called; there is something for us to do.

Prayer—Our Father, in our homes, in the business office, in school, or wherever we may be this day, may the presence of thy Son be with us and his guiding hand upon us, that through the faithfulness of his followers some souls may be helped to bear their burdens and some souls be turned to thee. Amen.

Tuesday, January 14

Read Matthew 5: 2-6. Psalm 42: 1.

Many do not know what actual hunger and thirst are; others have experienced great need for food and drink, and all realize something of the strong yearning conveyed by the

words. In this figure Jesus pictures the longing of many unsatisfied hearts for a perfection as yet unrealized. How precious a promise this is which we find in the midst of the beatitudes! Though we may not have attained, our longings shall be satisfied. What is the righteousness for which we seek? It is "uprightness, godliness, state of acceptance with God."

Prayer—O God, we thank thee that in thee and in thy righteousness and forgiving love the longing soul may find peace. Grant that our yearning may be so great that this promise may be fulfilled to us. May we walk with thee today, and wilt thou grant us strength sufficient for its every burden. Amen.

Wednesday, January 15

Read Matthew 5: 20-22.

The righteousness of the scribes and Pharisees, what was it? Jesus said it was cleansing the outside of the cup and platter only; the white-washing of the outside of the tomb which was inwardly "full of dead men's bones." And again he quoted from Isaiah, "This people draweth nigh unto me with their mouth and honoreth me with their lips, but their heart is far from me." Who has not felt the temptation to accept the forms of religion for its reality? As we bow our heads in time of prayer or sing words of praise, adoration, and consecration, may we in reality bow in worship and enter into the full meaning of the words uttered by our lips.

Prayer—Our Father in heaven, we would be warned of the danger of lip service only. Keep us, we pray, from a purely formal religion, and forgive us when our hearts have not been in the words our lips have spoken. Grant that in outward form and inward thought and motive our religion may be humble and true. In his name who cleanses all who trust in him. Amen.

Thursday, January 16

Read Matthew 6: 19-21.

Treasures in heaven! What are they? We are more familiar with the earthly comforts which we seek: the means to satisfy our daily needs, to provide security for ourselves when we no longer have earning capacity. Or we may covet a beautiful home, fine clothing, means to provide for ourselves the pleasure of travel, culture, and much besides. Still more should we seek treasures in heaven, for all of earth shall

pass away and only as we love and serve and enter into fellowship with that which is eternal and divine shall we secure treasures which shall endure.

Our Father, we thank thee for eternal treasures. May our hearts ever be fixed on thee. Amen.

Friday, January 17

Read Matthew 6: 26-33.

These are days of anxiety and foreboding. Many are troubled because they fear the future may not bring sufficient food, clothing, and shelter. For some, unexpected illness or other physical calamity has taken away present security and brought fear for the future. Others are in great distress of mind because the structure of peace and international justice and good will which seemed slowly to be building has now largely crumbled away, while the very foundations of democracy are shaking. But amid all of this we may know that God has not forgotten his world or his people and "is the ruler yet." Still we may be sure that all things needed shall be the portion of those who seek first his kingdom and his righteousness.

Prayer—O God, we praise thee that we may trust in the sure knowledge of thy care. We would not seek to see the distant scene, but with confident faith walk step by step with hand in thine. Amen.

Sabbath, January 18

Read Psalm 122. Exodus 20: 8-11.

This Psalm seems to express the joys of the pilgrim as once more he nears the temple in the holy city. For many of us it expresses the joy we feel as on Sabbath morning we are again able to enter into the service of worship in God's house. May we, in this moment of meditation, find a new joy as we think of the day set apart for our spiritual refreshment and the renewal of our faith and zeal and courage for the cares and burdens of the weekday world. May we rejoice in the day which God has made.

Prayer—Our Father in heaven, we thank thee that as thou didst provide for all our needs, thou didst set apart this day for our spiritual refreshment. Wilt thou bless the preaching of thy word and be present with those who worship thee today, whether in the assembly of thy people or in solitude apart. Amen.

MISSIONS

INCREASING OUR EFFORTS

The old year is past and we are beginning a new year. There is much in the line of missions and other denominational work which ought to have been done, but was left undone. The question arises, Are we going to increase our efforts during the year upon which we have now entered?

This is a question which ought to be decided at once, for if we are going to do better in these matters than we did last year, we need to begin without delay. The first few weeks of the year give us opportunities for service to the Master and his children, which never will return. This is true regarding those in positions of leadership, as well as all others. For instance, the finances of churches and the denomination often fail because finance committees do not get down to earnest work till the year is one half or three fourths gone. In all the walks of life, opportunities for deeds of helpfulness are constantly appearing and many of them will never be ours again. We must act in the present or never.

As a denomination, the work is growing on our hands. We cannot turn deaf ears to the many calls and we must not retrench. We must, at the call of God, enlarge our work during the year for the establishment of his kingdom. "The Master is come and he calleth for thee." The Master is here and he calls for us and our tithes and offerings. He is asking that we increase our efforts. We must respond. We cannot refuse him.

Miss. Sec.

WILL CARRY ON

Mission Boards Plan to Carry on the Work With Vigor During the New Year

Missions and the work of Christian churches have always found many hindrances and the past year has been no exception. The wars in Europe and Asia and disrupted international relations have produced situations which present serious problems and unusual burdens to foreign missions. Many are wondering if Christian denominations will slacken their pace. No one who attended the annual meeting of the Foreign

Missions Conference, held the second week in December, will think for a moment that mission boards are going to lessen their efforts. On the contrary, there are unmistakable evidences that the work will be pushed with greater vigor than ever.

A recent article in one of the leading dailies, New York Herald Tribune, outlines what some boards are planning. Though this statement does not purport to be official, it gives a true picture. Some of the facts brought out are as follows:

Foreign missionary work of American churches has been complicated by the European war and by the tense situation in the Orient, but most Protestant denominations said yesterday that they expected to continue their missionary work in 1941 in much the same way they conducted it this year. The coming year, however, will see the fruition of campaigns for several million dollars to aid mission fields which European countries have been forced to abandon or curtail because of the war.

Missionary work in China has been made hazardous by the Japanese invasion, and the State Department recently suggested that American missionaries be recalled. Thus far the suggestion has resulted only in the withdrawal of missionaries' wives and children, and the majority of men workers remain active in both the Japanese-dominated and the unoccupied areas of China.

In Japan, where a recent decree forbade all foreign financial aid to evangelistic work after December 31, and all such aid for schools and education after April 1, 1941, most of the denominations expect to continue their work pending gradual clarification of the decree. Missionary work in Japan has been aided by the fact that many denominations have, over a period of given years, given more and more authority to native converts, who now are able to gain support from their immediate congregations.

American denominations are soliciting funds among their own congregations and co-operating in interdenominational drives for money to support those missions stranded because their homelands are at war. Among these joint campaigns is that of the International Missionary Council, which seeks \$2,000,000 to help tide over European mission fields until the end of the war. The Federal Council of the Churches of Christ in America is asking \$1,000,000 through its committee for China relief and the same amount through its committee on foreign relief appeals to support orphaned missions.

The article from which the foregoing paragraphs are quoted gives information regarding the plans of a few denominations: The Protestant Episcopal Church with 115 missionaries in China has withdrawn 35, but the church looks forward to increased activities in other fields, and it is raising an additional fund of \$300,000 to support orphaned

missions. The Presbyterian Church expects to continue its work in China, and is raising an additional fund of \$625,000 to aid Chinese missions, refugees, its own missionaries, and its own missions in sixteen countries. Few of the American Baptist missionaries have been recalled from China, in Japan the missionaries are waiting for further developments, and the denomination is raising large additional sums. The Lutheran Church is raising a fund of \$500,000 to support 38 foreign mission fields of Finland, Norway, Denmark, France, and Germany throughout the world, and only a few of its 125 missionaries in China have been withdrawn. The Methodists, while removing missionaries from Korea, retain 400 in China; they expect to continue work in Japan with money contributed by Japanese parishioners; and will soon begin raising \$1,000,000 to aid missionaries and parishioners in warring countries.

The foregoing paragraph mentions in an imperfect way only what a few denominations are doing; but it illustrates the fact that American Christians are dedicating themselves to the extension of Christ's kingdom, though tremendous hindrances are appearing.

Miss. Sec.

CALVARY VIA BETHLEHEM

The course of Christ's visit here on our earth pointed toward Calvary. Jesus' mission to us took him to Calvary by way of Bethlehem; why does the average person almost worship the Manger, not the Cross?

Even though Jesus does not mention his birth, it is important in that he gave a life to the world before, on the Cross, he gave up his life for the world. Let's keep in mind that, in Bethlehem our Example began an earthly life like ours. One cannot hope to end a race, who fails to start; and to live a successful life one asks what did Jesus do? And yet, one fails properly to estimate the Manger in Bethlehem who ignores the Cross of Calvary.

A. S. B.

TWO CONFLICTING CONCEPTIONS OF LIFE

The nations of the world are lining up behind two conflicting conceptions of life. The one is that power alone counts and that all questions must be settled by the might

of the stronger. The other doctrine is that to treat human life as a sheer struggle for power is to revert to the law of the jungle; that, on the contrary, man's life becomes humane and civilized in proportion as he attempts to establish the relations between individuals, groups, and peoples on a basis of justice, law, toleration, and mutual respect. We must avoid over-simplifying the issues. It would be a mistake to suppose that there is no truth in the standpoint and claims of our opponents, or that society among ourselves is a shining example of the principles for which we are contending. But substantially the two doctrines of life I have mentioned are at stake in the conflict, and it is that fact alone which gives meaning to the present suffering and makes it endurable.

If this is the truth of the matter, it is all the more essential that we should give reality and substance to the things for which we stand.—J. H. Oldham, Furnished by Missionary Research Library Bulletin.

A TRAINING CAMP IN COLORADO?

By Rev. Ahva J. C. Bond

For the past fifteen years summer camps for young people have taken a rather important place in the religious training of Seventh Day Baptist youth, especially in certain parts of the country. From the beginning it has been my privilege to be quite intimately connected with this movement, and during the years I have had some part in the program of several camps, stretching across the country from Rhode Island to California. These camps have been both educational and recreational. But perhaps their chief value is to be found in the opportunity they afford our young people for mutual acquaintance and fine fellowship. In these camps many enduring friendships have been formed. This feeling of friendship is realized not only among those who are in camp together. There has grown up a kind of "camp alumni" (or alumnae) feeling, stronger among those who have attended the same camp at a given time, but felt also among all who have attended a Seventh Day Baptist camp anywhere and at any time.

Interest in camp work has waned a bit in some sections in recent years. It is en-

couraging to see again a reviving interest in this important feature of our work with young people. The new Board of Christian Education is sharply aware of the value of camp work, and is giving much thought to its promotion.

Last year, for the first time, there was held, near Battle Creek, Mich., a training camp for older young people, selected for their qualities of leadership, and coming from a wide geographical range. As I now recall, there were seventeen churches represented in the Battle Creek Leadership Training Camp, these young people coming from the Atlantic coast, the Pacific coast, from Arkansas, and from Minnesota, mentioning the geographical extremes.

Now, what about next year, with the Conference meeting in Denver? Shall we have a training conference in Colorado? I know such a camp is under consideration. One of the first questions asked is, "Is there a place near Denver where such a camp can be held?" My answer is, "There is Lee's Hill."

Just why they call this beautiful spot near Boulder, and high in the Rockies, a "hill," I am unable to say. But that it is a wonderful site for a young people's camp I can testify, having been in camp there last summer with a group of young people.

There is but one thing needed which this camp of two permanent buildings cannot at present supply. That is, sufficient buildings to take care of such a camp as is contemplated. But this lack may be remedied with a little support and co-operation on the part of those who are interested.

There is at Boulder and Denver a group of people who believe in camps for young people, and who have interest and enthusiasm. They also have a will to work, minds to plan, and muscle and skill to build. All they need in order to supply the one thing needed to make this camp an ideal place in which to hold a training camp next August is a little cash with which to buy the necessary lumber. If this lumber can be supplied, they will do the rest. How do I know? Reliable persons in our churches in Colorado have told me so.

Many calls for help are being made to many of us in these days. My desk piles high with these appeals, most of which are worthy and even urgent. Again, the regular program of our own denomination must receive

better support during the months from now until Conference meets in Denver than it has received since Conference at Battle Creek. And there are special needs in our own denomination which must be met.

But here is a call for a little of our money, which "little" will be increased by the active brain and adequate brawn of our Colorado friends to a value far beyond our small contributions. And when this work is finished we will have an ideal camp for the use every year of our young people of the Rocky Mountain region, and one which can be used for our training camp whenever, in the future years, Conference goes to Colorado.

Alfred, N. Y.

W O M A N ' S W O R K

PEACE

My Soul, there is a country
Far beyond the stars,
Where stands a winged sentry
All skillful in the wars.

There, above noise and danger,
Sweet Peace sits crown'd with smiles,
And One born in a manger
Commands the beauteous files.

He is thy gracious Friend,
And—O my soul awake!—
Did in pure love descend
To die here for thy sake.

If thou canst get but thither,
There grows the flower of Peace,
The Rose that cannot wither,
Thy fortress, and thy ease.

Leave then thy foolish ranges;
For none can thee secure,
But One, who never changes,
Thy God, thy life, thy cure.

(Henry Vaughan's lovely lyric, called *Peace*, written amid the noise and danger of England's Civil War, was published in his *Silva Scintillans* of 1650.)

PEACE

By Mrs. T. J. Van Horn

As autumn came to us again this year, we who dwell among the floral splendors of the southland rejoiced in the familiar beauty of flaming hedges of red Turk's caps drooping amid their glossy green leaves; of golden cosmos; of the stately hibiscus whose gorgeous flowers bloom for only a day, yet bring us tomorrow's blossoms just as beauti-

ful; of crimson roses in the dooryards; of lovely bougainvillea.

Then, one night, a few weeks ago, there came sweeping down from the northland, a bitter frost. In the morning we looked on a world whose glory had been blacked out. Bare, scraggling, leafless hedges bordered the lawns where owners snipped off the blackened branches. Oh, the beauty and the fragrance—where were they? Gone forever?

Yesterday I walked along the avenue and saw the new-blown blossoms on the hedges. December roses in their sweetness; splendid poinsettias with scarlet plaques a foot in diameter; hibiscus, Turk's caps, all the dear familiar friends were back again, more beautiful than ever. These flowers had bloomed again, because he who created them had known how to keep their life in them.

So peace, blighted by this awful war, will bloom again, sweeter and lovelier, because God has willed it so.

Is yours a victorious Christ?

When next the black-out of your faith seems near, listen—"On this rock I will build my church, and the gates of hell shall not prevail against it."

Daytona Beach, Fla.,
December 27, 1940.

FEDERAL COUNCIL

Atlantic City Meeting, December 7-13, 1940

(Concluded)

The Federal Council adopted and commended to the churches the suggested policy on the world crisis presented to the plenary session Tuesday afternoon. Excerpts from the paper:

"Some of us feel that force should now be used in an effort to overthrow those political leaders who must exemplify the evils of which we speak. To others of us such a resort to violence seems conscientiously objectionable, or unwise as creative of more evil. We respect such honest differences, recognizing that they are inevitable whenever Christians face issues so interwoven with human frailties that there is no perfect practical course of action. But that every Christian . . . guided by his own conscience, should seek to resist and overcome evils of the type we mention, seems to us to admit of no doubt.

"Let us reaffirm our deep spiritual fellowship with all people everywhere who love the truth that makes men free.

"The Churches . . . too . . . must set themselves against hypocrisy . . . Those who sacrifice for some cause can hardly avoid a sense of their own superior virtue.

"We are united in repentance as we look to the past. We are united in anguish as we look upon the present and near future. But we are also united in hope as we look beyond."

Dr. Luther A. Weigle, Dean of the Yale Divinity School, was elected president of the Federal Council Friday afternoon, to serve for the next biennium. He is one of the outstanding religious educators in America.

The new vice-president is Dr. Albert E. Day, pastor of the First Methodist Church in Pasadena, Calif. He is especially noted for his popularity as a university preacher.

The gist of some of the actions approved by the Federal Council of Churches in business session:

A recommendation for the Executive Committee at its next meeting to appoint a committee to explore possible ways of bringing about closer association and greater understanding between the churches of this country and Canada.

A resolution that the Federal Council name a commission to be known as the Commission for a Study of the Bases of Just and Durable Peace, with members from churches and from various interchurch agencies.

A resolution urging the appointment by Congress or the President of a commission on unemployment to be composed of representatives of consumers, farmers, labor, commerce, church, etc., to proceed on plans for long-range solution of the basic unemployment problem, recognizing that the present defense program offers no permanent solution.

A resolution calling upon the President of the United States and the secretaries of war and the navy to "take such action as will secure the fullest possible moral and health protection" for men in the new army.

Proposal for officers of the council to call immediately a conference of the General Committee on Army and Navy Chaplains, and representatives of other agencies to study the whole problem of the responsibility of the Church for the moral and spiritual welfare of "those communities adjacent to all training areas involved in the National Defense Program," and to devise measures whereby the churches may unitedly fulfill that responsibility.

The conference approved plans for a conference in the fall of 1941 to consider various suggestions for a closer co-ordination on, or possible unification of, the six major interdenominational agencies.

Adoption of an amendment to the constitution permitting the constituent bodies to appoint additional members to the Federal Council who must be lay men or lay women, not exceeding one third of the number already provided.

A resolution, "in view of the disturbing conditions attendant upon the use of intoxicating liquor," for the constituent bodies of the council to join in promoting an education program "to set forth the moral problems involved," and to work for "constructive action on this vital subject."

Voicing of "Affectionate Greetings" from the biennial conference in session to brothers in Christ all over the world. The message said in part: "However deep the cleavages that divide men, our fellowship in Christ remains unbroken through all change. We have not experienced the darkness of the night which has fallen upon many of you; and we cannot therefore fully comprehend the depth of your anguish. We solemnly pledge to you our holy fellowship of prayer."

H. C. V. H.,
Corresponding Secretary.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I just remembered that you asked my brother and me to send you the pieces we spoke at the speaking contest. This is my brother's and I will send mine later:

The Trap

A little gray mouse one fine summer's day,
Said to his mother, "I'm going away.
I've nothing to do, so dull is this place,
I've made up my mind not to stay here always."

His mother was sad and heaved a great sigh,
And said, "My dear son, very sorry am I.
But if you will go, one thing I must say,
If you're once in a mouse trap you'll ne'er get away."

"All right," said the mouse so plump and so gay,
As in the bright sunshine he scampered away,
And laughed as he thought of his mother's advice,
Although she was the oldest and wisest of mice.

As he went on his journey, some strange things
he met,
But he said to himself, "I've not met a trap yet.
I shan't be afraid, although mother did say,
'If you're once in a mouse trap you'll ne'er get away.'"

Soon mousey grew hungry and longed for some
food,
"Oh," he cried, "I'm sure I smell something good.
It's cheese, toasted cheese, I know very well!"
And he ran to the place from whence came the
smell.

"There's a snug little house; oh, can it be real?
Just the place for a mousey to make a good meal.
The door is wide open; I don't mean to stay."
But the trap held him fast, he could not get away.

My tale has a moral—though simple, 'tis true.
The trap is a drink shop, the gray mouse means
you.

The drink is a bait, a delusion and snare,
And you will get caught if you do not take care.

My meaning is this—I will make it quite clear—
If you will not be drunken then do not drink beer.
Where liquor is sold, never enter the house,
Or you will get caught like the silly young mouse.

Your Recorder friends,
Marion and Leroy Burdick.
Leonardsville, N. Y.

Dear Marion and Leroy:

I am very glad you remembered to send the poem and think it is very good and very true. I'm thinking of repeating it at our next W. C. T. U. meeting. I'll be looking for your poem soon, Marion.

Sincerely your friend,
Mizpah S. Greene.

The Story of Joseph (Continued)

Now since all the people had to come to Joseph to buy corn, because King Pharaoh had made him governor over Egypt, his own

brothers came and bowed down before him. Joseph knew them at once but they did not know him. How could they possibly think that this great ruler in Egypt was the young brother they had sold to the Ishmaelites so many years ago? So Joseph did not tell them he was their brother, but asked them from what country they had come and what they wanted. They answered, "From the land of Canaan, to buy food."

Then Joseph spoke very sternly to them, saying that they were spies who had come to bring harm to the land of Egypt. But they, one and all, declared that they had not come to spy, but only to buy food for their father and little children to eat that they might live and not die. They said they were truthful men and all one man's sons. Still Joseph seemed not to believe them and again called them spies. The reason he made them think he was angry with them was because he did not want them to know who he was. He was soon to be kind to them for he loved his brothers and was willing to forgive them for their cruelty to him. He hoped to find out that they were sorry for it all.

(To be continued)

BORROWED TIME CLUB

Sabbath Recorder,
Plainfield, N. J.

Gentlemen:

In the Recorder of November 4, I read an article by Mrs. Ernest Babcock about the Three Quarter Century Club in Battle Creek, Mich.

I met with this club on August 24. I had met the president the day before and he wanted me to meet with them the next day and tell them about the Borrowed Time Club of Oak Park, Ill. I did, and talked a little. I do not know whether Mrs. Ernest Babcock was there, but some one gave a music selection and a reading. It might have been she.

The Three Quarter Century Club was started in 1922; the Borrowed Time Club was started in 1902. Last year the average attendance was ninety and we lost thirty members by death, but we took in ninety-two members in that year and the year

OUR PULPIT

"THE GREAT CHALLENGE
OF JESUS"

By Rev. T. J. Van Horn

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

It was a beautiful morning on Lake Genesaret. The sun had long since risen over the Perea hills to the east. The surface of the lake was troubled with rippling waves, and the bright Syrian sun made a path of glory across the water.

There is a group of fishermen on the west shore. Their boats are beached near by. We observe that the men are washing and mending their nets. It had been a fruitless night of toil. But our interest cannot be long centered on them. A great company of people are coming down to the lake from the near-by city. They are eagerly crowding around a man whom they are anxious to hear. They press upon him as he stands near the water's edge. Finally he asks one of the men, Simon by name, as he steps into his boat, to push out from the shore. With this as a pulpit, Jesus preaches to the multitude.

After the sermon he asked Simon to row away from the shore and let down the nets for a draught. Simon objected that they had worked all night in this same place and had taken nothing. But, encouraged by the confidence of Jesus, he answered, "Nevertheless, at thy word, I will let down the net." Suiting the action to the word, he did as Jesus directed, and the nets were so filled that he had to call to the others to come to his help. Never before was a catch like that. Simon was so deeply impressed with this that he recognized that he was in the presence of One who was more than human, and, bowing down before Jesus, he said, "Depart from me for I am a sinful man, O Lord."

Now this is a very old story, but there is always something of value for us each time we read it. One of these lessons lies on the surface of the story. It is this: Jesus is always interested in the work we are doing. It would seem that the less successful we are in our work, the more interest he has. That night these fisher-folk had had bad luck. They were a bit discouraged.

before. The average age of those that passed away was eighty-one years, nine months, and three days. The present membership is four hundred. Our members are from Chicago and other cities around Oak Park. Some of our members are there every Wednesday, others are too far away, and some are shut-ins. We take in new members at seventy and associate members at sixty, who are good workers but cannot vote until they are seventy. The club did not take in the ladies until after the club was twelve years old; then they saw their mistake. They found they had done the right thing by taking them in, and they feed us at our parties and picnics.

Since I wrote the first part of this article I have read Mrs. Ernest Babcock's story over again and I want to add this: Our club was started by Father Robbins, who has passed away. At our first meeting in the month the program is by our members, and the birthdays of the members, for that month, are called by our recording secretary. For the other meetings in the month a committee has secured entertainers. Dr. Preston Bradley, pastor of the People's Church in Chicago, is one of our honorary members. He is not old enough to be an active member. The same is true of Dr. John Holland, pastor of the Church on the Air at 9 a.m. Sundays.

We have four Civil War veterans as active members. We have an orphan of one of the early members and she is past ninety-six. We had a speaker recently and he was told to talk on what he chose to talk about. He said he heard a man talk to a group of old folks and he talked about birth control, but he thought we would not be interested in that, so his talk was about Mexico from the early days to now.

Very truly yours,

E. DeWitt Comstock,
Asst. Cor. Sec'y.

If you can once get this truth into your mind, that the perfectly spiritual life is an experience in which pleasure and pain are both included, and are taken up into a higher realization—that which we call joy—it will alter your whole attitude toward the troubles of this world.

—London Express.

And when Jesus asked them to try again, they told him it was no use. He then told them what to do, and following this advice, they met with fine success.

There could be much said on this part of the story and the advantage of taking Jesus' advice in all the details of the work we are trying to do. Jesus could show these skilled fishermen. This much I repeat with emphasis. Jesus is interested in your work. He wants you to succeed. It is distressing to him to see you toiling away and getting no results. God expressed this sympathy for nonproductiveness in Isaiah 55: "Wherefore do ye spend your money for that which is not bread, and your labor for that which satisfieth not?"

Jesus, in the fifteenth chapter of John, gives us to understand that he does not expect us to go on working without results. Hear him: "I have called you and ordained you that ye should go and bring forth fruit, and that your fruit should remain." And it will be well for us to pause and see whether we are working according to his plan. These men there on the shore of Galilee complained that they had toiled all night and had taken nothing. Jesus told them where to cast the net, and obedience brought the greatest success.

We need to reflect that our independent ingenuity and skill, our own initiative, will not get the best results. We must put over against these, or add to them, God's power, his wisdom, and yield our objections to his command.

Simon gave us an example to follow when he said, "Nevertheless, at thy word I will let down the net." In obedience, then, to God's direction, we abandon our wisdom and pass on to a larger and more complete life. We pass from a life whose guiding star is experience, to a life of trust in our Father's wisdom. We fail because we are not following his direction.

Here is another lesson. There are two stages in Christian experience. There is a time when we go on without acknowledging the presence of Christ. Unconscious of his interest, we doggedly persist in our own course. It may be our egotism stands in the way of accepting his help. We like to say, "By my own skill I have done this."

It was a great crisis in the experience of these fishermen. It was a passing from a

lower to a higher plane of life. The "Nevertheless" of Simon was the turning point. It meant that although every device of the fisherman's craft had been exhausted, they would accept the suggestion of Jesus.

There are the elements of a great adventure in the text before us, "Launch out into the deep." The great, wide, boundless, fathomless depths of God's mercy and wisdom are there. It is a challenge to go out beyond our own depth. There cannot be much progress in swimming until you are willing to trust yourself to the buoyancy of the water. Your body is lighter, your specific gravity is less than that of water. People drown struggling with the element that would keep them afloat if they would trust themselves to it. There is an exhilaration that I have felt of throwing myself upon the waves and letting them hold me up.

"Launch out into the deep" suggests that we push out and away from the narrow limits of our human deeds, away from the mud banks of worldly wisdom, away from the malaria and sewage that is dumped by our great cities along the shore, away into the pure depths of God's wisdom. I am praying that this deeper, richer experience may be ours.

Why do we not do this? Does the risk seem too great? But we cannot avoid risks in this life. Every business man knows that there are risks in any enterprise he ventures upon. There are risks in entering God's service, just as there are risks in an ocean voyage. But the analogy does not hold. You may go to the bottom of the sea in an ocean voyage. But trusting yourself to the old ship of Zion you are absolutely safe.

There are risks of certain nature in enlisting in the service of God. If you are absolutely true to him there is the risk that you will not succeed so well financially. "Launching out into the deep" involves the willingness to fail financially. That is not saying that you will not be entirely successful. We need to remember that God did not send us into the world to make money. He sent us here to make the world better. We are not here merely to make a living, but a life. God does not even promise that our physical life will be continued in his service. Men and women since the time of Christ whose lives have amounted to the most, did not live the full measure of days.

Do you not remember that Jesus said, "who-soever will save his life shall lose it: and whosoever will lose his life for my sake shall find it"?

"Launch out into the deep." What a challenge to the men of this generation! The folly of trusting to military equipment and naval strength alone, the menace of the underworld just now, industrial unrest and political problems—what to do.

O my fellow Christians, will there be a time when we shall join in the song of David, "Our soul waiteth for the Lord, he is our help and our shield, for our heart shall rejoice in him; because we have trusted in his holy name"? "Let thy mercy, O Lord, be upon us, according as we hope in thee."

"O, the bitter pain and sorrow,
That a time should ever be,
When I proudly said to Jesus,
'All of self and none of thee.'

"But he drew me, I beheld him
Bleeding on the accursed tree,
And my wistful heart said faintly,
'Some of self and some of thee.'

"Day by day his tender mercy,
Healing, helpful, full, and free,
Brought me lower, while I whispered,
'Less of self and more of thee.'

"Higher than the highest heavens,
Deeper than the deepest sea,
Lord, at last thy love has conquered,
'None of self and all of thee.'"

Doctor James I. Vance of Nashville, Tenn., has said this: "It is not a smaller Christ the world needs today. It is a Christ bigger than all the creeds, bigger than all the churches. Christ is all that. We have not explored his personality."

Out beyond the shore line, out beyond our own experiments, beyond our human initiative, beyond anything we or the church have yet touched, there are the unexplored depths of God's love and wisdom.

He is calling us to surrender our narrow experiences, our own puny efforts to succeed apart from him, our own independent way of thinking and planning, and commit ourselves to the deep seas of his wisdom.

Daytona Beach, Fla.

"Life is not all a battle, or a race; life is a walk with God; life is a growth."

DENOMINATIONAL "HOOK-UP"

Leonardsville, N. Y.

The combined choirs of the two churches of the community presented a cantata called "The Music of Bethlehem," on the Sunday night preceding Christmas.

Our oldest church member, Miss Flora Washbourn, was ninety-one the day after Christmas. A fitting present was prepared—a sum of money to help buy her winter's coal.

P. S. B.

Rockville, R. I.

Christmas church services began with the Friday evening prayer meeting at which time the pastor discussed, "The Jesus of the Old Testament."

At the Sabbath morning service the theme was the "Sweetest Story Ever Told," by the pastor, Rev. Wayne Rood. Christmas carols were rendered by the choir, Miss Marion Crandall, soloist, Mrs. C. L. Armstrong, accompanist.

Sunday evening candlelight vesper services were held in the church with a choir of twenty voices. The children's choir rendered their favorite Christmas carols and the pastor read the inspiring Christmas story by Henry van Dyke. The most dramatic feature was the candlelighted processional of the choir.

After the program at the church the Sabbath school children were invited to the parish house, where a Christmas tree and treat had been arranged for their enjoyment.—Westerly Sun.

Shiloh, N. J.

Christmas week at Shiloh was featured by many activities in the church. The Bible school entertainment held on Christmas eve was greatly enjoyed by a large audience. The program, which was of the usual high standard, included songs and recitations by little folks, and the older members of the school gave a cantata-pageant.

The young people who are students of Salem College enlivened the Christmas season here. Those who came home for the holidays were: Gertrude Dickinson, Jeanett Dickinson, Ethel Davis, Betty Parvin, Harmon Dickinson, and Loren Osborn. Mr. Osborn had as his guest Zack White, who is his roommate at college. Miss Norma Wheeler and George Davis, also students

Alfred, N. Y.

The Christmas service presented by the Sabbath school Monday evening at the village church was outstanding for the dignified and beautiful pageant given by the intermediate department.

The background for the actors in the Christmas story was a richly colored cathedral window executed by William H. Dennis and further enhanced by special lighting effects arranged by Huber Watson. The choir, directed by Mrs. Irving Jones, was concealed behind a screen of pine branches. As they sang of the Christmas story the actors grouped themselves in effective tableaux representing the various episodes of the story. One particularly good feature of the pageant was the entrance and departure of the actors from the main aisle of the church.

The colors of the costumes were harmonious and variety was added by the visitors from foreign countries who came to pay tribute at the manger.

The part of the program preceding the pageant included appropriate and entertaining numbers by members of the primary department under the direction of Mrs. Luella Straight, superintendent, and following the pageant Santa Claus paid a visit, distributing gifts from a large Christmas tree.

The pageant was capably directed by Mrs. Ben R. Crandall, and effectively costumed by Mrs. Frank E. Lobaugh and Mrs. Lynn Langworthy. The poise and dignity of all the actors added much to the atmosphere of simplicity and beauty.—Alfred Sun.

North Loup, Neb.

The all-church social held Sunday evening was well attended and was an enjoyable affair. After the supper the time was turned over to George Clement, who was in charge of the program. He drew a series of four beautiful pictures, to appropriate music arranged by Mrs. Geo. Bell and assistants. Those taking part were: Edwin Johnson, Mr. and Mrs. Bell, Mrs. Harlan Brennick, Mrs. Edw. Christensen, Mrs. Kenneth Barber, Dell Barber, Albert Babcock, Mary Babcock. Mrs. Holmes read "I Heard the Bells on Christmas Day," a horn quartet played one selection, all to the piano accom-

of Salem College, and Miss Ruth Rogers of Daytona Beach, Fla., a student of Alfred University, came to be present at the wedding of Miss Ethel Main, formerly of Daytona Beach, Fla., and now of Plainfield, N. J., and Mr. Alton Wheeler of Nortonville, Kan., a student of Alfred Theological Seminary, who were married in the Shiloh church, Sunday evening, December 22. The wedding was a very pretty one and was largely attended. The best wishes of many relatives and friends will follow the young couple as they leave to resume their former activities.

Golden wedding bells have also been ringing in Shiloh. On November 12, Deacon and Mrs. Auley C. Davis received their family and friends in honor of their fiftieth wedding anniversary.

On the evening of December 10, the home of Mr. and Mrs. J. Will Davis was the scene of a notable gathering of relatives and friends who came to felicitate the bride and groom of fifty years.

Ladies' Benevolent Society

An all-day meeting was held by the Ladies' Benevolent Society of Shiloh, at the parsonage, on Thursday, December 12.

The ladies sewed, and packed four barrels of clothing which were sent for the needy people who are attending the school in the mountains of Alabama, conducted by Rev. Ary T. Bottoms. Several Christmas gifts were brought by some of the young folks of the church for the children of that district. A beautiful Christmas tree formed an appropriate setting for the gifts, through which the real Christmas spirit was radiated.

Miss Matilda Ivins, a teacher in the Shiloh school, who visited friends in Kentucky a few months ago, told something of the work being done there along missionary lines.

The parsonage was filled with workers who enjoyed a covered dish luncheon during the noon hour.

Special Meetings

Pastor Osborn, who has been working untiringly in conducting services of an evangelistic nature on Friday evenings, is preparing a new series of lecture-sermons to be given on Friday evenings, at the beginning of the new year.

Mrs. Annabel Bowden,
Correspondent.

paniment arranged and played by Mrs. W. G. Johnson.

After the drawings, came the gift exchange, in which gifts were numbered and given out, Mrs. A. H. Babcock and Mrs. J. A. Barber, dressed as a gypsy, being in charge. Several boys and girls assisted in giving out the presents.

In keeping with the season, members of the choir of the Seventh Day Baptist Church presented in the regular services time Sabbath morning the cantata, "The Christmas Glory," under the capable direction of Mrs. Harlan Brennick. Mrs. W. G. Johnson was at the piano and Mrs. A. H. Babcock at the organ.

Previous to the entrance of the choir, Mrs. Brannon played appropriate hymns from the balcony.

After the voluntary, the chorus entered in processional, singing "O, Come All Ye Faithful." Opening exercises were conducted by Pastor Ehret.

Mrs. Claire Clement was reader. Solo parts were given by Mrs. Edw. Christensen, Dell Barber, Delmer Van Horn, Darryl Barber, George Clement. Mixed choruses, a male chorus, a quartet, and duet made up the program. The cantata closed with a stirring chorus, "Joy to the World."

The rostrum and windows were decorated in evergreen, Mrs. George Maxson being in charge.—North Loup Loyalist.

Nady, Ark.

Mrs. C. C. Van Horn is slowly recovering from a serious operation in the hospital at Little Rock. Friends wishing to communicate with her should address her, University Hospital, Little Rock, Ark. Her son, Rev. Marion C. Van Horn of Salem, W. Va., has been with her for some days.

Correspondent.

MARRIAGES

Coon - Phillips. — Rutherford H. Coon of Lincklaen, N. Y., and Mrs. Lida Phillips of De Ruyter, N. Y., were married December 16, 1940, at the home of Mrs. Phillips by Rev. Neal D. Mills. They will make their home in De Ruyter.

Wilson - Bond. — Dwight E. Wilson, son of Mr. and Mrs. Jacob J. Wilson of Perrysville, Ohio, and Wilna V. Bond, daughter of Dean and Mrs. Ahva J. C. Bond of Alfred, N. Y.,

were united in marriage December 22, 1940, in the chapel of the School of Theology at Alfred. The father of the bride was the officiating minister.

OBITUARY

Babcock. — Malone S. Babcock, a retired farmer, passed away at the home of his son, Harry M. Babcock of Battle Creek, Mich., December 7, 1940.

Mr. Babcock, a son of Samuel L. and Almyra (Burdick) Babcock, was born in Adams Center, N. Y., June 16, 1849. After he had grown to manhood he went to Nortonville, Kan., when that state was just emerging from the pioneer stage. So he intimately knew the vicissitudes and hardships of the early settlers who developed those prosperous sections of the West. About thirty-five years ago he came to Battle Creek, which has since been his home.

On December 28, 1869, he was married to Miss Amy Green of New York State. Of the children born to them there are four sons who survive: Orestes, of Atchison, Kan.; Dr. Ralph W., of New York City; Sheldon G. and Harry M., of Battle Creek.

Mr. Babcock was a member of the Three-quarter Century Club of Battle Creek, having been one of the charter members and secretary for a number of years. This club, the first of many which adopted the idea in other places, was started by Dr. John Harvey Kellogg of the Battle Creek Sanitarium and was composed of persons who were seventy-five years old or older. He was also a member of the Seventh Day Baptist Church, first at Nortonville, later at Battle Creek.

Funeral services were conducted by Dr. Henry N. Jordan, chaplain of the sanitarium. Burial was in Bedford, Mich. H. N. J.

Fisher. — Mrs. Elizabeth McPherson Fisher, daughter of William and Mary S. McPherson, was born March 22, 1854, and died at the home of her daughter in Fairton, N. J., December 1, 1940.

She was married to Charles T. Fisher and to this union were born three daughters. She was baptized January 12, 1878, and joined the Marlboro Seventh Day Baptist Church.

She is survived by two daughters: Mrs. Albert Gadd of Philadelphia, Pa., and Mrs. Adelia Gandy of Fairton, N. J.; three sisters, Mrs. Margaret Drummond, Mrs. Etta Booze, Josephine McPherson; and one brother, David M. McPherson.

Funeral services were conducted by her pastor, Rev. Herbert L. Cottrell. Interment was in the Marlboro cemetery. H. L. C.

RECORDER WANT ADVERTISEMENTS

For Sale. Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

WANTED — Seventh Day Baptist farmer interested in renting dairy farm near Milton, Wis. Write Pastor Carroll L. Hill at once. 12-30-3w

The Sabbath Recorder

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No. 2

SONG OF A PILGRIM SOUL

March on, my soul, nor like a laggard stay!
 March swiftly on. Yet err not from the way
 Where all the nobly wise of old have trod—
 The path of faith made by the sons of God.
 Follow the marks that they have set beside
 The narrow, cloud-swept track to be thy guide;
 Follow, and honor what the past has gained,
 And forward still, that more may be attained. . . .

—Henry van Dyke.

Contents

Editorials.—Hitherto.—Federal Council in Session.—Fighting Old Battles.—Indecent Literature	18-20
Daily Meditations	20
Missions.—The Place of the Churches.—Interesting News From Shanghai	22-24
A Letter of Travel	24
Woman's Work.—Giving.—Turning Wheels for China	25-27
Denominational Budget	28
Children's Page.—Our Letter Exchange	28
Our Pulpit.—Fruits Without Labor	29
Denominational "Hook-up"	30
Marriages	32