

thetic practical service "irrespective of cant, color, or creed," to use his own phrase.

He is survived by his second wife, Mrs. Flora Langdale Collinson. His first marriage was to Miss Angelina Louise Hamilton, who died in 1915. He became a member of the New York Seventh Day Baptist Church in 1903, and while his social service work kept him from active participation in its work he occupied its pulpit several times and was most appreciative of the visits of its pastors.

Funeral services were held at the Babilot Funeral Home in Mount Vernon and burial was made in Woodlawn Cemetery. Rev. Albert N. Rogers officiated. A. N. R.

Eshom. — Brian Kent Eshom, infant son of Marvin K. and Mary E. Eshom, was born in Denver, Colo., November 5, 1940, and died January 15, 1941.

In the immediate family, besides the parents are two small sisters, Gaylin and Roberta; and grandparents, Mr. and Mrs. Bernard Benner of Denver.

"There is a reaper, whose name is death,
And with his sickle keen,
He reaps the bearded grain at a breath,
And the flowers that grow between."

E. E. S.

Ford. — Charles Lewis, son of S. J. and Sophia Polan Ford, was born April 13, 1870, on Sugar Camp, near the Middle Island (W. Va.) church, and died at the same farm home January 30, 1941.

Mr. Ford was married April 8, 1899, to Miss Mahala Matheney. To this union was born one daughter, Hazel Ford Adams. He is survived by this daughter; three grandchildren; one brother, Samuel A. Ford, Berea, W. Va.; and one uncle, G. W. Ford, Salem, W. Va.

In youth he joined the Middle Island Seventh Day Baptist Church and was faithful to the church until his death.

The funeral service was conducted by Pastor James L. Skaggs and the body was laid to rest in the cemetery near the church. J. L. S.

Ford. — Mahala Matheney, daughter of John and Mahala Wolfe Matheney, was born March 23, 1875, and died July 24, 1938.

She was married to Charles Lewis Ford April 8, 1899. To this union was born one daughter, Hazel Ford Adams. Mrs. Ford is survived by this daughter, three grandchildren, a twin sister, Mrs. Mary C. Riggs, and numerous other relatives and friends. Throughout her active life she was a faithful member of the Middle Island Church.

The funeral service was conducted by Pastor James L. Skaggs, and burial was made near the Middle Island (W. Va.) church.

J. L. S.

Place. — Martha Burdick Place, daughter of Alexander B. and Abbie Jane Allen Burdick, was born March 10, 1864, and died at her home in Alfred, N. Y., February 12, 1941. She was married August 15, 1882, to Frederick S. Place. Professor Place died in 1936.

Four children were born to them, all of whom are still living: Mrs. Bertha Davis, George A., Mrs. Margaret Laire, and Mrs. Mildred Vars. She is survived by five grandchildren, also, and by two sisters. She was baptized at the age of fifteen by Rev. N. V. Hull, and joined the first Alfred Seventh Day Baptist Church, of which she was a lifelong member.

Funeral services were held in the late home, Sabbath afternoon, February 15, conducted by Dean A. J. C. Bond, in the absence of Pastor Harris. A. J. C. B.

Powell. — Mrs. Emma J. Powell, born June 10, 1854, at Jackson, Mich., died January 29, 1941, at Marshall Manor Sanitarium, Culver City, Calif.

She was baptized by Rev. George Hills and became a member of the Los Angeles Seventh Day Baptist Church in 1918.

Funeral services were conducted by Rev. G. D. Hargis of the Los Angeles Seventh Day Baptist Church, at the Ocean Park Mortuary, Ocean Park, Calif., on Sabbath afternoon, February 1. Interment in Inglewood Park cemetery, Los Angeles. G. D. H.

Randolph. — Sarah A. F., daughter of John F. and Melissa Davis Randolph, was born May 19, 1878, at Salem, W. Va., and died at Salem, September 13, 1940.

She is survived by three brothers: Martena F., at whose home she died; Smith D. F., Staunton, Va.; Ona F., Huntington, W. Va.

Funeral services were held Sunday morning, September 15, 1940, at the Salem Seventh Day Baptist church, of which she was a member, and were conducted by Pastor James L. Skaggs. Burial was made at the Odd Fellows Cemetery at Salem. J. L. S.

Saunders. — Mrs. Eva Iola Cartwright Saunders, daughter of the late Philetus and Emma Burdick Cartwright, was born in Bolivar, N. Y., November 8, 1882, and died on October 13, 1940.

She was married on December 17, 1902, to Charles W. Saunders of Richburg. To them were born three daughters and one son. She is survived by her husband; two daughters, Mrs. Genevieve Stohr, Miss Onnalee Saunders; three grandsons; and one brother, John Cartwright of Bolivar.

In her early life she united with the Richburg Seventh Day Baptist Church, to which she remained loyal for the remainder of her life. She was a devout lover of God's Word and its teachings.

Funeral services were conducted by her pastor, Rev. E. H. Bottoms. Burial was in the Richburg cemetery. E. H. B.

"Often weakest characters tell the strongest lies."

The Sabbath Recorder

Vol. 130

PLAINFIELD, N. J., MARCH 10, 1941

No. 10



Mr. and Mrs. Oscar Clarke Wells
Farina, III.

Fiftieth wedding anniversary
(See "Hook-up" in this issue)

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EDITORIALS

THE CHRISTIAN WALK

In Christianity's beginnings the main means of the ordinary man's locomotion was by his own feet. Where he needed to go, he walked. Hence the ways of the followers of Christ are set in the figure of walking. Philip the evangelist was walking when opportunity afforded to open the gospel to the Ethiopian eunuch. The prophet whom Candace's servant was reading in one place says, "they that wait upon the Lord shall renew their strength . . . they shall walk and not faint." John in one of his letters concerning the responsibilities of fellowship with Christ declares that one claiming to be a follower of Christ "ought to walk as he walked."

The meaning of such words must be that as Christians in our everyday affairs we should trust in the Lord and do the kindly, helpful things day by day as opportunity affords. The writer found himself one early morning singing the old refrain:

"Help somebody today,
Somebody along life's way;
Let sorrow be ended,
The friendless befriended;
Help somebody today."

Wasn't that Jesus' way of doing? And "Inasmuch . . . unto one of the least of these, ye have done it unto me." To the Ephesians the Apostle Paul wrote, "I therefore . . . beseech you that you walk worthy of the vocation wherein ye are called." Yes, it is God's purpose for us to walk day by day in perfect fellowship with him.

In such fellowship we are able to walk with God because there is not only provision for overcoming our difficulties, but there is cleansing of heart. The unclean heart finds no fellowship with God. There is cleansing power in Christ, and we can do all things in him who strengthens us. We need this assurance as we undertake successfully to meet him in our daily environment—the problems of the office, the irksome duties of the home, the untoward circumstances of the parish.

The life as a Christian does have its phases when it is like a battle, or a race—phases when extraordinary strength and power are needed; but all these with patience and perseverance are required in the walk worthy of our calling.

PEACE WITHOUT VICTORY URGED

Recently a statement signed by more than five hundred churchmen headed by university deans, seminary presidents, clergymen, and other prominent leaders, advocating "a peace without victory now" was made public by Dr. Allan Knight Chalmers, pastor of the New York Broadway Temple. Such a peace, the statement urges, would not necessarily demand a surrender "by one side or the other." It declared, rather, that "both Church and state are called upon to seek now those basic social, economic, and spiritual relationships between races and nations on which alone permanent peace can be established." At the same time the statement repudiates any attempt to seek appease-

ment at the "expense of others." The way of repentance and sacrificial reconciliation for the good of all must be sought.

The belief was expressed that "the present tragic plight of the world is, in large measure, a direct outcome of a war which was to end war" and that the present conflict will not accomplish what "we failed to achieve in the first World War."

We believe that people in all belligerent countries are appalled by the wholesale tragedy of war which men are called upon to intensify. In fact, we note with sorrow that even many Christian people acquiesce in a system of competitive starvation of populations, in the belief that every starving child contributes to a democratic and righteous peace.

We call upon the churches, the administrative and executive officials, and the business men of the nation, to state clearly to the world that, while recognizing the difference between an imperialism administered with a measure of decency and consideration, and one based on ruthlessness, we believe that the time has come, in fact is long overdue in the history of mankind, when all imperialism must be relinquished, for liberty must not be compromised.

We call upon the Church to reaffirm, and the state to recognize, that mankind is held together in one family under God, and that whatever process invalidates faith in the universal God, and in the oneness of mankind, should not be supported.

CHANGES OF PASTORATES

It has already been announced that Rev. Ralph H. Coon has accepted the call from the First Hopkinton Seventh Day Baptist Church and will close his pastorate at Boulder, Colo., and move to Ashaway, R. I., about June first. Brother Coon began his ministry with the Boulder Church January 10, 1930, preaching his introductory sermon January 11. This was his first pastorate. He came from a science teacher's position in the Berkeley, Calif., schools.

We are reliably informed that Rev. Orville W. Babcock of Adams Center, N. Y., has just accepted a call from the Salemville, Pa., Seventh Day Baptist Church, to become its pastor. We do not know how soon he is to assume his new duties, mid-spring, probably. Brother Babcock became pastor of the Adams Center Church in 1934, while a student in the Auburn Theological Seminary.

We are sure both these able pastors will be missed by their people, where they have so long and earnestly wrought in building

for the kingdom of God. Just as assured are we of their glad welcome to their new fields, where opportunity and responsibility await.

ITEMS OF INTEREST

A chaplain is charged by regulations to "serve the moral and religious needs of the entire personnel of the command to which he is assigned." In carrying out this duty it is desired that, in organizations where there are individuals who have conscientious scruples as to work on particular days, chaplains consult with local commanding officers with a view to obtaining their co-operation in arriving at a satisfactory solution.

"A cross for the altar was needed. A certain chaplain went to the soldiers working in the motor park and asked if they would help. The men stated that they had some wood in which an anti-aircraft searchlight had been packed. The size of the cross was determined and it was fashioned and painted. Who were the soldiers that fashioned this cross of searchlight packing wood? They were a Protestant, a Catholic, and a Jew."

Wm. R. Arnold,
Chief of Chaplains.

Boston—The Associated Church Press, an organization of editors representing religious periodicals throughout the country, will hold its three-day annual convention here beginning March 10. Customarily meeting in Washington, the group will meet in Boston this year in order to participate in Boston University's eleventh annual Founders' Day celebration. The celebration will be dedicated to the freedom of the press.

New York—A cabled plea from the Japan National Christian Council urging Japanese and American church leaders to come together in a joint conference for the purpose of maintaining peace between the two countries, has been "warmly welcomed" here by officials of the Federal Council of the Churches of Christ in America, the International Missionary Council and the Foreign Missions Conference.

Decision to call the conference was hastened when one hundred nineteen Ameri-

can missionaries resident in Japan recently cabled their misgivings regarding American-Japanese relations. The cable was preceded by a request from the Japan Christian Council that American and Japanese Christians join in a prayer for "world peace and continued amicable relations between our nations."—Religious News Service.

AN AUTO TREK TO COLORADO

When spring thaws come and flowers begin to appear, many people begin to think of the summer and a vacation. Because of the rush of life in the mad world in which we are living, it becomes more and more necessary for us to take time off, get away from the rush and pressure of our tasks and rest, or we will break under the strain.

Seventh Day Baptists will have an excellent opportunity during the coming summer to combine a wonderful vacation with attendance at General Conference in the city of Denver. With paved roads from all parts of the country to the "mile-high city," the trip can be made at a reasonable cost, especially if auto loads are made up on the "share-the-cost" basis.

More than a million vacationists visited Colorado in 1940. Cool in summer and mild in winter, the state is one of the nation's playgrounds. It has 559 square miles of mountain parks, to say nothing of the thousands of square miles of rugged mountainous country, more than half the state. Among its parks are included the world famous Mesa Verde, Rocky Mountain National Park, the Pikes Peak Park, the Denver mountain parks with their highest highway in the world, the oil surfaced road to the summit of Mount Evans, which the writer can see plainly from his window as he looks out, 14,260 feet above sea level.

Thousands of miles of good, patrolled highways link the parks and monuments of the state together, and offer easy access to 1,064 peaks above 10,000 feet, forty-nine of them above 14,000 feet. On these, snow may be found in many places during the entire year, as well as some glaciers.

Free camp sites may be found almost anywhere in the mountains, as well as tourist cabins, cottages, courts, and lodges. Numerous cabins, cottages, and courts are to be found in Denver and its suburbs, that can

be rented by vacationists or Conference delegates at reasonable prices.

Erlo E. Sutton,
Chairman of Local Conference Com.

MISSIONS

PLANS OF OUR CHINA MISSIONARIES

People are inquiring about our missionaries in China. They want to know who are returning home and the date they expect to arrive in the United States, and this paragraph is to say that the Missions Department has published all the information the Missionary Board has received regarding these matters. As already published, a letter received from Doctor Thorngate in January stated that three reservations had been secured for a vessel sailing from Shanghai, March 1, and at that time it appeared that Mr. and Mrs. H. Eugene Davis were planning to come home. No further word has been received and plans may have been changed. There is a rumor that the Misses Anna and Mabel West and their mother are returning. No word to that effect has come to the board, but that is not positive evidence that they are not returning, for mail from China is often long delayed or lost. Dr. Rosa W. Palmborg writes that she had a letter from Shanghai stating that Doctor Crandall had made two efforts to go with a party into Free China. The first attempt was unsuccessful and Doctor Palmborg did not know regarding the result of the second effort.

Doctor Palmborg's friends will be interested to know that she is still in Los Angeles, but she has changed her place of residence. Her address since the second of March is Chamberlin Apts., 1326 Maryland St., Los Angeles, Calif.

Some churches and individuals have contributed most liberally for the Emergency Fund to return missionaries from China; but some have not responded yet and additional contributions are needed.

Sec. W. L. B.

APPROACHING PROBLEMS WITH AN OPEN MIND

The Watchman-Examiner, in writing regarding Dr. J. D. Jones of England, one of the outstanding preachers of the world, quotes him as saying, "It has been my rule

DR. DAVIS WRITES REGARDING AFFAIRS IN CHINA

(This letter was received after material for the Missions Department was ready for mailing and is given without delay, that readers of the Sabbath Recorder may have the latest information at hand.)

Rev. William L. Burdick,
Ashaway, R. I.

Dear Doctor Burdick:

Your letter of December 6 has been here for some time and I will get something on its way to you on the next U. S. mail. We feel that much mail is going astray these days and it is a joy to know that one's letter has gone through when an answer comes back.

A letter has come from Marcia, written on board the ship and mailed after she landed. Then, the children let us know that she had arrived in Alfred. We were glad to know that, and that she is now with Carol and Burton and among the other Alfred friends. It is such a blessing to have so many true friends. We are very grateful to you and Mr. Stillman for the way in which you have helped us with the extra burdens caused by this new situation. The funds for our allowances have arrived and they were truly needed. It was January 20 when the July, September, October, and November salaries were available. We had had August checks about one month earlier.

We are eager to know about the January board meeting. We often think and pray about the situation which seems so contrary to God's way, that what seems to be his plan is hindered by the indifference of his children. I have been guilty so often of seeking my way, and then asking him to bless that, instead of being sure of his plan and then going ahead sure of his blessing.

The situation here in Shanghai is no better, and some of the time it seems to be getting worse. We are carrying on with greater results than ever before. The Youth Evangelistic effort in all Shanghai was a great success. We had over one hundred of our high school pupils who expressed a desire to know God and follow him. Classes have been formed and there will be a large gathering in the spring. The Shanghai Church is calling one or more of the Chinese leaders to ordination. That will take place within the next few weeks. The church finished the year with a good balance, and

all through my ministry never to press a thing unless the church was ready for it. I have asked first for unanimity in the deacons' meeting. I have never submitted to the church any resolution on which the deacons were divided."

Doctor Jones believes, and with reason, that he owes much of his success to the following of this rule. The adoption of such a policy on the part of ministers, missionaries, churches, and church leaders will save the work of Christ's kingdom much trouble. To illustrate, it sometimes happens in our Conferences that the spirit is that of "putting something through" and the attitude seems to be "wisdom dies with us who are in favor of this." It is the privilege of everyone to have positive convictions, but it is not best to stand for them in contentious ways. A church of which the writer was once pastor claimed that, in the one hundred years of its existence, there had never been a dissenting vote. The policy adopted was to meet and talk things over with open minds. The members believed, if they did this and sought the guidance of the Holy Spirit, they would be led aright. They humbly discussed the pros and cons until there was an agreement. As a result, they met some of the most trying problems that ever come to a church, with unanimity, and there was fellowship such as the writer has never seen anywhere else.

To follow Doctor Jones' course of not adopting a policy until there is a mutual agreement, has another advantage, namely, by giving opportunity for mature consideration, it avoids unwise changes. It has often happened in missions, church work, and denominational affairs that changes are introduced without due consideration and have retarded the progress of Christ's kingdom. In all our works it is well to remember Paul's words to the Corinthians: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment."

Sec. W. L. B.

has given up the finance committee. We are asking God what he wants us to give and the results are a miracle in receipts. I wish every Seventh Day Baptist would do that for this year and notice the results. Of course, we would have to be absolutely honest with him.

Doctor Crandall has succeeded in getting to Free China. We have not heard direct from her after her landing, but understand that she had some difficulties. She has some very important medical work to which she is going. She is accompanied by her adopted daughter who is also a doctor.

The schools have opened with a large enrollment. Everyone will be busy.

Doctor Thorngate and I have contacted the Japanese authorities about the exchange of land taken by them from the mission at Da-zang. We went on last Friday to see the property in the western district of Shanghai. The property seems possible, but the great difficulty will be in the kind of deeds which will be produced. Our government officials urge us to carry on and see if a settlement can be made. The Japanese authorities have made many promises and we, of course, hope they will make good their promises.

We hope to get this mail in the hands of a friend who is leaving Shanghai today. It will be mailed in America. We did have sailings on this steamer, but when the money had to be paid we gave up the reservations and will stay on for the present.

Mail came in Friday and Sabbath in rather large quantities. It has seemed at times that much mail was not reaching us.

With every good wish to yourself, Mrs. Burdick, and the members of the board, I am

Yours in his service,

H. Eugene Davis.

23 Route de Zikawei,
Shanghai, China,
February 5, 1941.

IN TIME OF WAR

By Dr. John R. Mott

The overshadowing event of the year has been the outbreak of the terrible European war. This has involved not only the great countries engaged in actual warfare, but also many another nation, large and small,

near and far; in fact, what part of the world is not seriously affected? . . .

We should all pray for the countries at war—for their rulers, their peoples, and, very specially, for their Christians; for the ending of the wars; and for just and enduring peace. Not to pray indicates that we believe that human wisdom, devisings, combinations, and power will suffice to effect these things; whereas to pray indicates that we believe that superhuman wisdom, love, and power are absolutely necessary to the achievement of this wonder work.

Let us do all in our power to relieve human suffering. The volume of unrelieved suffering in areas affected by wars now in progress is possibly greater than at any time in the memory of men now living. Our sympathy and sacrificial action with reference to interned aliens, prisoners-of-wars, refugees, and the millions of others actually suffering from war conditions are a test of our Christlikeness.

We should with true penitence acknowledge the sins of our own countries and bring forth fruit meet for repentance. This will be difficult. It will involve real self-denying, and, it may be, prolonged effort.

We may and should guard against the sins of the tongue, such as statements calculated to generate ill will and hatred. We should say and do nothing which will handicap the Christians and the Christian movement in the work of mediation.

Let us befriend the nationals of all countries at war who are within our gates. It is not too early to begin to pray, plan, and act in the direction of laying secure foundations for reconciliation.

We should safeguard and strengthen in every way in our power the interests of Christian missions in lands engaged in war, for a period characterized by greater need and opportunity than ever will inevitably follow the present overwhelming catastrophe. We should bear in mind that the real Christians in these countries are primarily the ones who must effect the great changes which should take place.

We should concern ourselves profoundly, even in this time of tension and war, with the basic causes of the present alarming breakdown of agreements and moral standards. In particular we should one and all

master, make our own, and propagate the principles of Jesus Christ, which if seriously applied would increasingly overcome the world.—Furnished by the Foreign Missions Conference.

DAILY MEDITATIONS

(Prepared by Rev. Orville W. Babcock)

Sunday, March 16

I have called you friends; for all things that I have heard of my Father I have made known unto you. John 15: 15. Read 1 John 2: 7-11.

The fellowship of men with the Father opens the way for enrichment and new purpose in living. It is the beginning of a new life, like a plant taking root in the soil. And like the plant it must push up and part of it be above the soil. Friendship with God begins in us, but must reach with outstretched hands to our fellows in sympathy, in loyalty, and unselfish love. Permanent friendship is dependent on a spiritual quality, and will impart the knowledge of God that we possess to our associates. Knowing Christ enables us to be better human friends.

Prayer—O God, the Father of all mankind, inspire us to so love and serve that we may be worthy of friendship with thee and our fellow men. Amen.

Monday, March 17

I the Lord speak righteousness, I declare things that are right. Isaiah 45: 19. Read Isaiah 45: 14-19.

To participate in the broadcasts of the air one must first tune the receiving set to the station and program. Similarly those who would commune with God must assume the initiative for such fellowship and must "tune in" to hear. Those who know from experience, as did the prophet, realize that he speaks righteousness, comfort, and courage to all who will turn to him. Ours is the first step, then he will speak and bless.

Prayer—Heavenly Father, we draw near to thee to seek thy word and commune with thee. Enable us to hear thy voice calling us to the fullness of life in Christ Jesus our Lord. Amen.

Tuesday, March 18

For this cause have I sent unto you Timotheus, who is my beloved son . . . who shall bring you to remembrance of my ways which be in Christ. 1 Corinthians 4: 17. Read Titus 2: 4-9.

Are Christians really reminders of Christ? If they are not, then their lives fail to bespeak the Master they profess to serve. Actions speak louder than words, and by the way we conduct ourselves in the home, at the office, in our social life, we denote the degree to which we understand the Master. Surely ours is a calling to be set apart from those who have not known the Christ. It is a sacred trust to live that the blessings we receive may be shared with others.

Prayer—Help us, Our Father, ever to be mindful of our sacred trust that we may be reminders of the Master. Amen.

Wednesday, March 19

O God, my heart is fixed . . . I will sing praises . . . unto thee among the nations. Read Psalm 108.

The glad heart cannot refrain from singing. It is a universal form of expression. "How shall we sing the Lord's song in a strange land?" indicates that sadness weighs the heart so that singing is difficult. In these days of transition, of uncertainty, and darkness, we too like the Psalmist need to affirm that our hearts are "fixed." No other certainty than that God is will enable us to sing and realize the best in life. Such joy cannot be contained but must burst forth upon others. Ours is the task to sing his praises before all nations.

Prayer—Father, may we steadfastly hold thy plans before us that with gladness of heart and purpose of mind we may glorify thee this day. Amen.

Thursday, March 20

Therefore let us not sleep, as do others; but let us watch and be sober. 1 Thessalonians 5: 6. Read 1 Thessalonians 5: 1-6.

Differing opinions exist concerning the time of the return of Christ. But a measure of reality exists for each of us for we "know not the hour" when he may come to judge us. Unless alertness be our watchword we may relax our attitudes toward things eternal. We may say, "Tomorrow will take care of itself," or "Today is mine," and forgetting our high mission of devotion to God we sometimes compromise and become oblivious to the needs of the hour and the generation. Paul admonishes watchfulness, that we be ready. Indifference is a greater barrier between man and God than active opposition. "Let us not sleep, but let us watch."

Prayer—Heavenly Father, spare us the blight of soul which indifference brings; lift us up and point to duty that we may be prepared for the coming of thy kingdom. Amen.

Friday, March 21

Say to them that are of a fearful heart, Be strong, fear not: behold your God will come . . . and save you. Isaiah 35: 4. Read Isaiah 35.

Fear eats at the foundations of life. It has been a useful tool in the hands of recent conquerors, driving its victims in disorder and confusion, terror stricken. Many of our fears are unfounded and a sure antidote is an unshakable faith in God. In the face of tremendous odds Jesus walked to Calvary and victory. He is saying to us in these days, "Be strong, I will come and save you."

Prayer—Help us today, our Father, in these trying times to rest our faith in thee and labor in the confidence that thy will prevails even in darkness. Amen.

Sabbath, March 22

He came to Nazareth . . . and as his custom was, he went into the synagogue on the sabbath day. Luke 4: 16. Read Luke 4: 16-20.

It is a beautiful and significant picture we have of Jesus entering the synagogue to worship. He missed no opportunity of joining with others in speaking and listening to God. We now see the religion of his time full of meaningless ritual, conducted by many whose lives belied their devotion to God. What excuses he might have had for forsaking his custom, as many or more than we have today! But to him his Father's house was where he should be found, and there he went. This should be a challenge to us today not to absent ourselves from the hour of worship unless disability prevents.

Prayer—For the rest and the quiet of the Sabbath we thank thee Father. Quicken our minds, stir our hearts, and awaken our sense of the need about us today. Amen.

W O M A N ' S W O R K

PROPOSED AMENDMENT TO THE BY-LAWS

Be it resolved that the following be substituted in the by-laws of the General Conference in place of the present Article 11:

Article 11. Women's Society.

Section 1. Name. The name of this society shall be the Women's Society of the Seventh Day Baptist General Conference.

Section 2. Object. The purpose of this society is to encourage the women of the denomination in the interests of Christian culture, to enlist and direct united efforts of the women in projects of Christian service, and to stimulate interest in the various enterprises of the denomination.

Section 3. Membership. All women who are members of a recognized Seventh Day Baptist Church shall by virtue of such membership be members of this society.

Section 4. Directors. The affairs of this society shall be managed by a Board of Directors consisting of twelve members of the society, which number may be increased as the society shall deem expedient. These directors shall be elected by plurality vote at each annual meeting of the society, and they shall serve until their successors are elected. Vacancies occurring during the year may be filled by the board.

It shall be the duty of this board, and it shall have power, to make contracts, under and without seal, and to dispose of, manage, and apply funds in such a way and manner, for such purposes as are consistent with the end and design of the institution of this society, as the members thereof shall and may from time to time direct.

Any gift, donation, bequest, legacy made to said society and by the board accepted, shall be held by the Board of Trustees of the General Conference and faithfully applied by the Board of Directors of the Women's Society to the specific purpose or purposes designated by the donors or legator.

Five of the directors shall constitute a quorum for the transaction of business. Subject to these by-laws, the Board of Directors may make by-laws for the regulation of the affairs of the society.

Section 5. Annual Meeting. There shall be a meeting of the members of this society on the first first-day of the week following the second Wednesday in the month of September of each and every year, or at such other time and in such place as the Board of Directors shall appoint, for the election of officers and for the transaction of such other business as may then be necessary or expedient; at which meeting the directors shall make full report of their doings, and the treasurer shall exhibit the state of the treasury.

Special meetings of the society may be called at any time by the Board of Directors, by order of the president, or on the request in writing of at least two directors. The recording secretary shall proclaim the special meeting at least one week immediately preceding the date fixed for such meeting, and such notice shall set forth the nature of the business to be presented at that meeting.

Section 6. Officers. At the annual meeting of the society, and from the Board of Directors, the society shall elect by plurality vote a president, vice-president, corresponding secretary, a recording secretary, and a treasurer. These officers shall serve for one year and until their successors are elected. Vacancies occurring during the year may be filled by the Board of Directors.

The president shall preside at the meetings of the society. The vice-president shall perform the duties of the president in her absence. The president or vice-president shall proclaim an Order of Business for the meeting of the society.

The corresponding secretary shall conduct the correspondence of the society. She shall prepare, with the approval of the Board of Directors, the annual report of such board, including the annual statement of the treasurer.

The recording secretary shall keep full and complete minutes of all meetings and proceedings of the society. All records of the society shall be open to inspection of any member of the Board of Directors at any time.

The treasurer shall have the custody of all funds belonging to the society; she shall pay out such funds only as voted by the Board of Directors, and all checks shall be countersigned by the president or some other member of the board designated for the purpose; she shall keep full, accurate, and complete accounts of the same. She shall report the condition of the treasury at each stated meeting of the board, and she shall prepare the annual statement for the annual report.

In addition to the duties in this article specified, the officers shall discharge such duties as may develop upon them by law, these by-laws, or by the Board of Directors.

No officer or director shall receive, directly or indirectly, any salary, compensation, or emolument, either as officer or director, or in any other capacity, unless authorized in

advance by the concurring vote of three-fourths of the members present at the annual meeting.

No director or other officer shall be interested, directly or indirectly, in any contract relating to the operations conducted by this society or in any contract for the furnishing of supplies, or receive any loan from the society, or become sponsor for any loan.

Section 7. Annual Statement to Conference. The Board of Directors shall cause to be prepared by the corresponding secretary and transmitted to the Seventh Day Baptist General Conference, in time for its annual session, a statement of the work, proceedings, etc., of the society for the year ending on the last day of June next preceding such annual session. A copy of the annual report, or an abstract therefrom, shall be incorporated in, or annexed to, the annual statement to the Conference. The annual statement to the Conference shall be signed by the corresponding secretary and by the president or recording secretary.

—1940 Year Book, pages 57, 58.

SABBATH RALLY

We must begin now to plan for Sabbath Rally Day. The dates suggested are May 17-24.

No exchange of pulpits is planned this year. We believe much good was accomplished in many places by the exchanges in former years. So much of this seemed in evidence that the Missionary Board is taking a leaf from our experience and is effecting a similar exchange in the interest of missions, which we trust will be accompanied with helpful results.

As much of the week of May 17-24 as possible devoted to the interests of Sabbath truth and its promotion is urged. Sermons, addresses, studies, forums for practical discussions—all are desirable.

It has been suggested that use of Seventh Day Baptist hymns be stressed. We like the thought, and believe it will be welcomed by many of our churches. It will furnish splendid opportunity for our choirs to cooperate.

As at Christmas time we sing Christmas carols, so let us sing hymns, songs, and anthems concerning the Sabbath, and especially as written by our own hymn writers. Just

how many Seventh Day Baptist hymns and anthems have been produced we do not know—but there are many—and many of them are available from various sources.

One of our choir leaders happened to attend a choir rehearsal in a Methodist church in the deep South. Invited to sing, he was surprised to learn the anthem was one familiar to him—written by the late Jairus Stillman, Mus. D. At the close of the rehearsal he told this to the director, and that he had been a pupil of the doctor's and had sung that anthem under him. As a result he was given two copies of the anthem.

This is mentioned to show that others than Seventh Day Baptists appreciate anthems written by our folks. A similar testimony is given our hymns, as shown by the popularity of such as "Majestic Sweetness Sits Enthroned," and "On Jordan's Stormy Banks I Stand," by Stennett.

Let us rally round our heritage in song. More about this later, but meanwhile please reserve these rally dates on your church calendar.

Herbert C. Van Horn,
Corresponding Secretary.

YOUNG PEOPLE'S WORK PRE-CONFERENCE MEDITATION

Christ in Nature

As one thinks and meditates upon the whole life of Jesus, one can realize that many of the important and longest remembered incidents of his life took place in the out-of-doors.

He was born amidst the elements of nature; not in the inn where humans dwelt, but in the manger of hay—close beside the animals.

We see Jesus and his disciples walking along the roads with trees, hills, green grass, and often lake shores for their preaching places. They seemed to prefer God's nature as a background rather than temples, churches, and synagogues.

Jesus fasted in the wilderness for forty days and forty nights. He fed the disciples and followers in the wheat fields, and also beside the sea with loaves and fishes. The little children came with flowers in their hands to Jesus for his blessing.

Even during the storm on the sea, we find Jesus, calm and serene even though

the night brought forth rain, wind, and hard storm.

Perhaps the most famous picture of Jesus is that one which shows him in the Garden of Gethsemane. Night enfolds him, flowers and trees surround him. He is kneeling beside a rock about which the vines and flowers twine, and light pours down from heaven upon his head.

Jesus died, not in some building such as a prison, but out where the earth and sky met, with nature giving forth its everlasting beauty even in those moments.

Emma Burdick.

Leonardsville, N. Y.

ADDRESS

(Given at the sixtieth anniversary of Christian Endeavor at Milton, Wis.)

By Lois Lawrence

Always youth has needed guidance and, essentially, all youths need the same kind of guidance, regardless of race or environment. Young people's Christian organizations have ever been an important factor in character building and spiritual guidance of youth, and so these groups have rendered service to youth of all races. Among my own people, organizations such as the Christian Endeavor society, Y.M.C.A., and Y.W.C.A., Epworth League, and Baptist Young People's Union have given to our youth not only spiritual help and educational opportunities, but these groups have also helped youth to solve its problems of the day. These organizations have especially aided or provided an outlet for the young southern Negro, who finds that he cannot fully accept the method of worship of his fathers. He fails to reconcile himself to the theory that a Negro must work extremely hard all week in very poor living conditions, with small compensation for his labor, mistreatment from those in authority, and then on the day of worship get his only emotional outlet by singing and shouting with perhaps a thrust of vengeance at his oppressors as he sings, "I'm going to tell God how you treat me when I get home," or perhaps insert this verse in some spiritual of triumph—"I'm so glad my Lord fixed it so, that the rich must die as well as the poor." No, the young Negro wants his religion to give him more practical help. In young people's Christian organizations he is given an opportunity to discuss these

SCOPE OF STEWARDSHIP

Save "Money"

By Rev. Harley Sutton

problems and perhaps find satisfying solutions to them. He discusses ways of living in peace and harmony with his brothers.

Through these organizations, too, great strides have been taken in furthering better race relations. Interracial meetings and camps have been sponsored by these groups all over the country, and young people of many races come to understand each other better—and where there is understanding and tolerance, there is brotherly love, and there can be no hate, no petty prejudices.

In the deep South just last year the Christian Endeavor societies of several colleges, both Negro and white, sponsored an interracial meeting on a Negro college campus, something unheard of a few years ago. A Christian Endeavor society in a white church in Kansas last year exchanged Christmas cards with and sent Bibles to members of a Christian Endeavor society in a Negro college in Mississippi. These are just a few examples of what young Christians are doing to better relationships in our country. I should like to relate an experience of my own that meant a great deal to me. A few years ago I was fortunate enough to be able to attend the yearly Conference of this church. I was thrilled and inspired by the work of the young people in your church. I shall never forget one special meeting I attended—a fellowship breakfast. After a very inspiring talk by Rev. Loyal Hurley, we formed a fellowship circle. As it happened, by chance, I stood between two girls of another race than my own. One girl was from Wisconsin, a classmate and very dear friend of mine; the other, whose name I did not know, was from Alabama, a part of the country where custom prevents Negroes and whites from even worshiping the same God in the same church. As I clasped the hands of these two girls, I thought—a simple handclasp and two young hearts can cross barriers set up for generations. This feeling of mutual understanding of one's fellow beings is real—all else is silly and meaningless. If it is true—and I have no doubt that it is—that the church is the only salvation for this torn-up world, then youth has a great battle to fight. We must fight either a war of hate and ruthless taking of others' lives or a war of love and understanding of our fellow beings. Youth will not fail to triumph in this latter course.

"One's fundamental attitude toward things (symbolized by money, for money is simply the power to procure the things we want or need) cuts into or gives meaning to most of the experiences which we might classify in other areas. Life has no value apart from things. The greatest test of character is the money test." (Dr. I. G. Paulsen.) A doctor in Kentucky once said that you can tell the sincerity of a man's interest in anything by the way he puts his money into it. "A British biographer studied patiently the sheaf of bills showing how the Duke of Wellington had spent his money, because he felt that here he found the real man, for his interests, the things he was willing to pay for, came out clearly. An old checkbook may bear witness to our Christian interests." (The Secret Place.)

"Money is life done up into convenient form for storage and use. When a man receives his pay check it represents so much of self given in exchange for it. When we give money to others it is part of self. Money is always the coinage of labor, thrift, and care; in short, the coinage of life. Money therefore possesses the sanctity of life, and love, and labor." (I. G. Paulsen.)

"The deep needs of humanity may be reckoned in terms of money. Money is health, money is opportunity, money is salvation. The world was never in more desperate need of things that money can furnish and that cannot be furnished without money. Money is a very awesome thing. To everyone entrusted with it, Jesus says, as he did to Peter: 'I give unto thee the keys of the kingdom of heaven!' With money one may 'bind,' one may 'loose,' one may open, the gates or close them to souls who are seeking life." (Jay T. Stocking.)

"Like life, money may be mortal or immortal, depending on the use which is made of it. Jesus called the rich farmer a fool not because he had gathered together great possessions, but because of the shortsighted way in which he proposed to use them. It had not dawned upon the farmer that both he and his money were meant to be immortal. In proposing to use his riches just to sustain himself he underestimated the dignity and potentiality of property. A

man is as immortal as he is useful. He lives as long as the thing in which he has invested lives. Whether a person takes his money with him or not depends upon the things for which he has exchanged it."

"Money is power and as such can become the valuable servant of man or his master. It is also 'danger.' Nothing can fool man like money. Jesus spoke a number of times about the deceitfulness of riches. It commands so many things that men forget the real goods which it can never purchase: righteousness, love, a clear conscience. All power is danger, except we link it to some high goal. Yes, it is power to go for us to save the world for Christ."

"What is money doing in my life? Is it opening up new fields of privilege and opportunity? Money talks. It is proclaiming me to be either generous or stingy. It is saying either I am a faithful steward of the trust funds which God has entrusted to me, or it is saying I am an unfaithful steward and have misappropriated what belongs to another. Money talks; it tells what kind of man I am and the direction in which my life is going."

If we could follow the coin from the time it is produced at the mint until it has circulated for many years, we would find that it has been closer to human life than any other material thing. A Catholic priest said that in his many years of experience all kinds of sin had been confessed to him, some terrible beyond imagination, but never had anyone confessed to him the sin of covetousness.

Money, like the human soul, can be saved only by Jesus Christ. The person whose life is Christ-centered, with training in the meaning and methods of "stewardship" practice, will rightly administer the money which comes to his hand. It is an important function of the Church to provide both the spiritual experience of fellowship with the Christ, and the education so needed about "stewardship."

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

We are feeling fine and hope to hear the same from you. We are having quite cold weather but it will probably warm up soon.

I have four hens, one "banty" rooster, one duck, and four pedigreed pigeons, and enjoy taking care of them. They were let loose several times. All came back but one, and he will probably come back some time this week.

We are coming along fine in school and hope to keep it up.

Your Recorder friends,
Eugene Fatato,
Alice Fatato.

1628 Foster Ave.,
Schenectady, N. Y.

Dear Eugene and Alice:

I am glad to hear that you are well, and busy and happy in home and in school. I, too, hope you will be able to keep up with your good work in your school duties and so form the very best foundation for your future education.

I can give you a good report of my health, for I haven't even had a cold so far this winter although we have had plenty of cold weather; but as they say, "Spring is just around the corner."

We have plenty of pigeons around our neighborhood, too many in fact for comfort, but I am sure none of them are pedigreed. Most of them made their home in our church belfry until we shut them out. Now most of them go to roost in a neighbor's garage.

I had to pause in this letter for a minute to open the back door for Skeezy's, our big yellow and white cat. There is a mat just outside the door and when he wants to get in he lifts it up and down with his feet making a steady thumping noise. I don't know how long he would keep it up if some one did not open the door for him. In the summer he climbs the screen door and shakes it.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I am eight years old and go to the same church where your son, Doctor Greene, is a member.

We live right across the street from the Shiloh parsonage and Lucille Maltby and I grew up just about like sisters. I missed her when she moved away.

This summer I went to Conference, then I went home with the Maltbys and stayed

OUR PULPIT

WHY I PREACH THE SECOND COMING

By Rev. Lester G. Osborn

Some feel that we should not bother with the second coming; that it is all in the future, and we should concentrate on the present; that we cannot understand it any way, for the Revelation and other apocalyptic literature are closed books; that only fanatics believe in the second coming; that people have often set dates, and Christ has not come. But it is hard to understand this position, for if one part of the Bible is profitable for "doctrine, for reproof, for correction, for instruction in righteousness," why not the rest? "Revelation" means "unveiling" and not "hidden away." Besides, the very best and sanest Bible students today are those who study and preach this truth along with the rest.

I

Why do I preach the second coming? In the first place, like other Protestants I take the Bible as a sufficient rule of faith and practice. I believe the Bible to be the word of God, his revelation to mankind, and that what it contains is put there for our edification. In the Bible I find the truth of the second coming of Christ, not his coming at death, nor his coming at conversion, nor the coming of the Holy Spirit, nor that what is meant is the providential events of history, but a personal, bodily, visible return to this earth as expressed in Acts 1: 11, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Naturally, what I find in the Bible, I preach and teach.

The Bible foretells three great facts: the coming of Christ, which was fulfilled in Bethlehem nineteen hundred years ago; the coming of the Holy Spirit, which was fulfilled at Pentecost; and the return of the Lord from heaven, which has not yet been fulfilled.

Old Testament prophecies concerning Christ's coming are divided into two distinct parts: suffering Savior and triumphant King. Every word concerning the Savior has been exactly and specifically fulfilled, literally fulfilled. None of the prophecies about the King has. There is plenty about his humiliation: his rejection and crucifixion; but nothing

while my mother and dad went to the Pacific coast and up through the Canadian Rockies. Lucille, Ronald, and I had such good times while I was in White Cloud. I went to school in White Cloud, too, and it was fun going to a different school.

Marilyn Osborn is one of my good friends now and we have fun roller skating, playing school, and playing with our dolls.

Do you know what my hobby is? I collect character dolls and dolls of foreign countries. I have added fourteen new ones to my collection since last June. Do you have a hobby?

Editor Van Horn, Mrs. Van Horn, Mrs. Stella Bailey, and Jean Bailey spent the week-end with us recently. We always enjoy having them.

Why don't you come to Shiloh again?

Sincerely,

Janis Louise Davis.

Shiloh, N. J.

(Daughter of Mr. and Mrs. Thurman C. Davis)

Dear Janis:

I wonder if you were not the little girl playing with Marilyn Osborn on the Shiloh church lawn, on Labor Day, when we went there for that fine chicken dinner, the last time we were in Shiloh. We surely will come to Shiloh again, and probably many times, in fact every time we come to Bridgeton, which you may know will be often since that's the only way we'll be able to see that busy Doctor Green and his wife. How we wish Bridgeton and Shiloh were nearer, much nearer us.

Didn't I see you at the children's meeting at Conference last summer? You'll probably remember me by the beautiful (?) black eyes I received in an auto accident on our way to Conference. By the time we got to Shiloh, fortunately most of the black had faded out.

I think you have a very nice hobby. A lady in Wellsville has the same hobby and I wish you could see her collection of dolls. She had them on exhibit in the new library when it was opened, many hundreds of them. Among them were dolls representing the present king and queen of England. I have no hobby, unless you could call my love of children one.

Your sincere friend,
Mizpah S. Greene.

of his triumph, his judgment, and his kingdom, of which over fifteen hundred references speak.

Turn to the New Testament and you find that the hope of a personal return of the Lord is a part of the apostolic preaching, a vital, essential part of the gospel message. According to them, redemption is not complete until his second coming, for the body and nature share in salvation. The future tense of salvation is the redemption of the body and the restoration of nature and the deliverance from the very presence of sin. Someone has said that this truth is on every page of the New Testament. There are over three hundred references to it in the two hundred sixty chapters of the New Testament—one verse in every twenty-five deals with it.

Listen to these: "When the Son of man shall come . . . then shall he sit upon the throne of his glory" said Jesus in Matthew 25: 31. "For our citizenship is in heaven, from whence also we look for the Savior, the Lord Jesus Christ," said Paul to the Philippians in chapter 3: 20. "For the Lord himself shall descend from heaven," Paul told the Thessalonians in the first epistle 4: 16. "Behold, he cometh with clouds; and every eye shall see him," said John in Revelation 1: 7.

That his coming is not "spiritual," nor in the past, is shown by the looking forward, and by the language used: "shall so come in like manner" (Acts 1: 11); "the Lord himself shall descend" (1 Thessalonians 4: 16); "every eye shall see him" (Revelation 1: 7); "His feet shall stand . . . upon the mount of Olives" (Zechariah 14: 4).

I preach the second coming, because it is a truth taught in the Bible, a Scriptural doctrine.

II

Second, the hope of the soon coming of the Lord stimulates to right living. It has a vital place in the lives of believers. It is the will of God that all our lives should be lived in view of the near return of his Son from heaven. Do nothing that you would not like to have him find you doing if he should come. Go to no place where you would not like to have him find you. Say nothing you would not want him to hear if he should walk in. If we kept in mind always the imminence of his coming, there

are many things which we do, and many places where we go, and many things which we say which we would leave out. "We know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3: 2, 3).

III

Then, too, I preach the second coming because I find that it is a spur to Christian service. Nothing stimulates evangelistic passion and missionary zeal like the realization of the fact that he is coming again. The most active workers have been those who believe in this truth. The great leaders who have left their mark on the history of the Church have been men who have believed in and looked for "that blessed hope": Paul, Luther, hoped that Christ would hasten the day of his coming; Calvin, Knox, Wesley, Finney, Moody, Trotter, Gipsy Smith, all have held this doctrine.

Today Christ is in heaven, interceding for us. It is for us to represent and act for him here on the earth. It is a sacred trust that has been committed to us. His farewell message was "Occupy till I come." How well I remember, in my boyhood, the occasions when my father had to make business trips. He would call me to him and say words to this effect, "Son, I am going away. You'll have to take care of mother and sister, and do the chores, and keep things going until I get back." How my boyish heart swelled with the responsibility. Oh, I didn't always do all that I should have. But how I longed for his "You've done a good job, son" when he returned. "Blessed is that servant whom when his lord cometh he shall find so doing" (Luke 12: 43). "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be" (Revelation 22: 12).

IV

Let me mention just one more. The second coming of Christ is the only hope for the world. Man has thought by "movements," by leagues, by conferences, by federations, to correct the ills of humanity. Christian people have thought and striven by a "social gospel" to "build the kingdom of God on earth." All human visions and

DENOMINATIONAL "HOOK-UP"

Westerly, R. I.

Antique bells and bottles were on display yesterday in the parlor of the Pawcatuck Seventh Day Baptist church at a bell and bottle tea sponsored by the Woman's Aid society of the church.

Fifty bells of all shapes and sizes and from all parts of the world fitted with tongues of steel and wood were loaned to the society by Wilfred B. Utter and friends of the church.

Among the bells on display was an old school bell used by Eliza Nichols, great-grandmother of Rev. Harold R. Crandall, which she used to call her pupils to class in Lotteryville, Avondale. Another interesting bell was a souvenir of the fiftieth anniversary of Queen Victoria's reign.

Others attracting attention were a Chinese bell of antimony, shaped like a pagoda and an elephant temple bell used in India. There was an old fire engine clanger, a horse bell from Portugal, a cow bell from France, sheep bells from Greece and Switzerland, a copper bell from Java, an official's bell of Tibet, sleigh bells from Winnipeg, Manitoba, and several others loaned by friends of the society.

The bottle exhibit proved especially interesting. Among the rarest of the bottles shown was one used for nursing a lamb. It is a pint sized container with a steel straw, allowing the lamb to secure the milk in a simple manner.

A beautiful decanter, over two hundred years old, with scenes painted in England, was loaned by Mrs. James A. Saunders.

Another attractive bottle was a mate from Argentina, made of gourd with a steel straw placed in the mouth. The natives fill it with the drink of the hour and pass it around for all to sip.

Mrs. Edgar P. Maxson was chairman of the exhibit and tea and was assisted by Mrs. Wilfred B. Utter, Mrs. Mary C. Gardiner, Mrs. C. R. Neagle, Mrs. Adelle B. Coon, Mrs. John Healey, and Mrs. LaCleda Woodmansee.—Westerly Sun.

Ashaway, R. I.

Honors were accorded the Ashaway Christian Endeavor society, during the day and evening session of the State Christian Endeavor Convention held in the South Baptist church in South Providence, when the

methods have failed, and we are living today in one of the most inhuman, unjust, hopeless periods in the history of "civilization."

For instance, take the vision of world peace. While peace conferences, disarmament conferences, international relations movements, were going on, the nations were engaged in the greatest armament race of all history. And now, the worst war in history is going on. More nations are involved, more lives are being lost, a wider territory is covered—it is more terrible, inhuman, and cruel than ever before. Did I say "war"? I should have said organized, ruthless mass murder and destruction. There is very little hope that other nations will be able to stay out of it. Statesmen are helpless and hopeless to solve this problem.

Only Christ's coming can straighten out this war-torn old world. There can be no peace, no social justice, no adjustment of economic differences, no lessening of the strains on society, until the Lord himself comes to take over the reins of government, to put down evil and establish the kingdom of righteousness, reigning himself as the Prince of Peace. His coming is the world's only hope.

The world waited over four thousand years for Christ's first coming. Then he came! He walked this earth, going about doing good, preaching and teaching. Virtue personified lived on earth for a short space of time. Then he went away again, but when he left he promised that he would come again. They did not watch in vain for his first coming. We will not wait in vain for his second coming. To the unwatchful ones it will be unexpected and unwelcome, a time of terror. If the thought fills you with terror, turn to him now. To those to whom the thought of his coming is "that blessed hope," it will be a time of rejoicing and expectancy. Are you awaiting his coming? Then "occupy" (do business) until he comes. Do the work of an ambassador of Christ, pleading with men to be reconciled to God. Are we so believing that we would rejoice to hear the sound of the trumpet and the shout of the descending Lord calling his own to meet him in the air?

"This same Jesus . . . will so come in like manner as ye have seen him go into heaven." Praise his name for "that blessed hope."

local society was presented the Rhode Island C. E. Banner, for the largest delegation coming the longest distance. Harold Collings, Jr., of the Ashaway society was presented the banner, which may be kept until the next state convention, and accepted it in behalf of the society.—Westerly Sun.

Farina, Ill.

As announced by the pastor, the church is well ahead of the yearly schedule in our denominational payments, and the outlook is that we will be "all out" before the end of the year.

On February 21, 1891, Oscar Clarke Wells, the son of George and Emma Brown Wells, and Inez Fitz Randolph, daughter of Silas F. and Emily Lusk Randolph, were united in marriage at the home of the father of the bride in Farina, Ill., the pastor of the Seventh Day Baptist Church, Rev. C. A. Burdick reading the lines. Fifty years later within a stone's throw of the scene of their marriage, this worthy couple observed their golden wedding anniversary under most happy circumstances, with all their children present and all the in-laws but one and all the grandchildren with a single exception. Open house at their hospitable home was kept from 2 to 4.30 p.m. on Friday afternoon, and more than one hundred fifty people called to offer congratulations and to present them with numerous gifts.

Sabbath day the family attended church, and the parents with their children and grandchildren sat in a group, a very happy and a very interested part of the morning service. An item of interest was added to the occasion by the presence of two other couples who had observed a fifty year anniversary, and one couple that had observed their fortieth, the singular thing being that all the children, 18, born to these families were alive.—Condensed from Farina News.

Verona, N. Y.

Recognition of the sixtieth anniversary of the organization of the Young People's Society of Christian Endeavor was given in the sermon of February 1—"The Lure of an Ideal," 2 Timothy 1: 6. When Pastor Davis was living in Rhode Island, he was denominational representative and often met with the executive committee in Fremont Temple, Boston.

The quarterly meeting of the Verona Town Council of Religious Education was held in Durhamville Baptist church. Rev. A. L. Davis is president and Mrs. Howard Davis secretary. The program was furnished by the Youth Council and the speaker of the evening was Rev. T. S. Schrader, pastor of the Lutheran Church, Churchville. His topic was, "The New Year Challenge of Youth."

The Young People's Social Club met at the home of Mr. and Mrs. Allen Lennon on the evening of February 15. An interesting program was given, consisting of a play, "The Wrong George Washington," a recitation, songs and a mandolin solo. There were fifty in attendance. Light refreshments were served.

The February meeting of the Doers Sabbath School Class was held with Mr. and Mrs. Arthur Franklin in Rome. As it was the thirtieth wedding anniversary of Mr. and Mrs. Allen Lennon, members of the class, a prettily decorated cake was made by Mrs. Chester Stone in honor of the occasion.

On the Sabbath of National Boy Scout Week, Pastor Davis preached a sermon to the children and youth on "Be a Good Scout."

The Ladies' Benevolent Society was entertained at the home of Mrs. Iva Dillman last Wednesday. The society has recently made and tied four quilts that were ordered.

Miss Dorothy Williams and Alva Warner, from our church, attended the State Christian Youth Conference in Utica, February 21 to 23.

Correspondent.

MARRIAGES

Roe - Lewis. — Bertie Roe and Miss Alice Lewis, daughter of Mr. and Mrs. Ralph Lewis, of Stone Fort, Ill., were united in marriage, November 29, 1939, at Charleston, Mo. by Rev. Charles H. Gale of that city. The home address of the young couple is Stone Fort, Ill., Rt. 1.

OBITUARY

Off. — Mrs. Pauline Off was born on September 1, 1860, in Germany, and died February 18, 1941, at the residence of her daughter, Mrs. Harry Hoffmann, 42 St. Paul Ave., Irvington, N. J.

Mrs. Off not only professed her religion but she lived it—in her home, in her community, in her church. She was laid to rest at the Fairmont Cemetery, Newark, N. J.

F. S.

The Sabbath Recorder

Vol. 130

PLAINFIELD, N. J., MARCH 17, 1941

No. 11

A PILGRIM PRAYS

So long I have been guarded by your power,
Up many a tangled path and stony hill,
And now, dear Lord, through this strange darkened hour,
Be with me still.

Be with me for the way is long and lonely,
I am bewildered and I cannot see,
But Lord, I shall not be afraid, if only
You walk with me.

If only I can some way keep recalling
The darkened roads I traveled in the past,
How, after you long guarded me from falling,
Light shone at last.

Then surely, Lord, I can go forward, knowing
That somewhere on the hills the light will dawn,
And I shall reach it safely, if in going
You still lead on.

—Grace Noll Crowell.

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