

lard D. Burdick. As the closing feature of the celebration, Professor Edwin Shaw summed up the century in a short talk "One hundred years." Those of you who know the "Shaws" may readily recognize the originality of this climax to the one hundredth birthday celebration. Correspondent.

Word of the sudden and unexpected death of Mrs. Jacob G. Meyer, wife of the president of Milton College, came as a shock to this community. Although she had resided here only about a year, she was well liked by all who had met her. . . . Early in January Mrs. Meyer went to California in the hope of regaining her health. Reports had indicated a marked improvement. But on March 5 she suddenly and unexpectedly passed away.

—Milton Junction Telephone.

Dodge Center, Minn.

Sunday, January 19, an all-day social was held at the home of Mr. and Mrs. Harry Bird, with between fifty and sixty present.

Sabbath day, February 1, the Christian Endeavor society celebrated Christian Endeavor Week by having full charge of the Sabbath morning services, under the leadership of Miss Lorna Payne, who had arranged an appropriate program. In the afternoon they had a very interesting meeting, including short talks by older church members, who related the activities of the Christian Endeavor society when they belonged to it. This meeting was supervised by the C. E. president, Donald Payne.

Several of our members have been kept at home on account of the "flu."

The men's social committee held a social February 4, at the A. D. Payne's home. The committee consisted of Donald Payne, Ormond Bond, Clare Greene. The proceeds from this social were to go to the Woman's Board. The women were busy tying a quilt while the men got the dinner. After dinner when the dishes were all washed the young people went for a hayrack ride, with Donald Payne driving the horses. The rack was full of young folks, including Mrs. George Thorngate, who is Sabbath school teacher of the Young People's Class. Two or three hand sleds were tied behind the rack, where some of the younger ones rode, while two or more of the boys rode their skis, having long ropes tied to the hay rack. (Brother Herbert Van

Horn knows how they do things here in old Dodge Center.)

Yesterday, March 2, the second men's social committee held a social at the parsonage. This committee consisted of Walter Churchward, chairman, with Pastor Thorngate and Charles Socwell helping. After dinner there was a program given, consisting of songs; reading; harmonica music by the three Bond brothers, Ormond, Claston, and Arthur; guitar music by Mrs. Walter Mason and daughter, two of our Adventist friends. The social was enjoyed by all and the returns were very satisfactory to the committee, being \$5.00.

Sabbath day, March 1, the Christian Endeavor society, in charge of Ardith Bond Greene, had Mrs. Gardner, a returned Adventist missionary from India, give a talk about the work in India. She was a Dodge Center girl, and she and her husband have been in India for several years. Surely there is much to do to convert these poor people to Christ, but they belong to him just as much as we who are blessed with more and better privileges. We truly are our brother's keeper and we should not rest easy until we have done all we can to help them.

Correspondent.

OBITUARY

Tomlinson. — John R. Tomlinson was born at Marlboro, N. J., November 2, 1862, and died on February 25, 1941, at Hot Springs, Ark., where he was spending the winter.

He was married to Mattie J. Harris on November 26, 1890. To this union were born four children: two girls, who died in infancy; and two sons, Earl H., of Pennsgrove, N. J., and J. Ward, of Shiloh, N. J., who survive him. He was a member of the Shiloh Seventh Day Baptist Church.

Mr. Tomlinson retired from his farm some years ago, and has been living in Shiloh since that time.

Five years ago he suffered a paralytic stroke, and has been in poor health since, spending his winters in Florida and at Hot Springs, Ark.

Besides his two sons, he is survived by seven grandchildren and three great-grandchildren. Funeral services were conducted on Sabbath afternoon, March 1, by Pastor Lester G. Osborn, and burial was in the Shiloh cemetery.

L. G. O.

"Don't do anything, till you do it; and when you've done it, stop doing it."

The Sabbath Recorder

Vol. 130

PLAINFIELD, N. J., MARCH 24, 1941

No. 12



REV. EVERETT T. HARRIS
Alfred, N. Y.

(See "Who's Who," and the sermon elsewhere in this issue.)

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The Sabbath Recorder

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

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EDITORIALS

THE ASSOCIATED CHURCH PRESS: BOSTON MEETING

For quite a good many years the Sabbath Recorder has belonged to the Associated Church Press—beginning back in Editor Gardiner's time. The association is composed of the editors of religious papers and is maintained for the purpose of encouragement and promotion of religious work in the field of journalism. In these meetings problems common to the field are discussed and a fellowship fostered that makes for a better understanding and appreciation of various church groups.

Usually the sessions are held in Washington, D. C.; but this year the meeting was in Boston, on the invitation of the president of the Trustees of Boston University, in connection with Founders' Day celebration, commemorating the significance of the freedom of the press. The sessions were held in the Charles Hayden Memorial Building of the university, the first unit of the new location of the university's unified plant.

In this magnificent Hayden Memorial and under the pleasant auspices mentioned, the Associated Church Press met March 11 and 12. The evening before, the Church Press Club of Boston gave a dinner to visiting editors and wives at the Wayside Inn (1686) of Longfellow, South Sudbury. To the great regret of the writer and Mrs. Van Horn they arrived too late to attend this pleasant function and missed the fellowship of the occasion and the inspiring addresses by prominent guests.

Interesting Events

"Pressing Problems of Religious Journalism" was presented in a very practical manner by Dr. Bernard J. Mulder, editor of the *Intelligencer-Leader*, of Grand Rapids, Mich. Such practical problems were treated by him as whether an editor is an editor or a "make-up" man; the mental complex of the reader of the paper; the financial question. It appeared that very few religious journals are self-supporting. Is it altogether desirable that they should be? That is, should not the religious boards and other groups whose activities are being constantly supported, contribute to the financial responsibilities of the paper so fully promoting them? A suggestion in the discussion that followed was that for every contributor of \$5 or more to church and denominational interests, \$2 be set aside for the church paper, and it be furnished without further expense to that contributor.

Launching a new paper was treated in his own inimitable manner by Dr. T. Otto Noll, of the new *Christian Advocate*. "New Methods in Church Publications" was presented by the editor of *World Outlook*, Dorothy McConnell. With a circulation of ninety thousand, this sixty-four page monthly is one of the few religious magazines now self-supporting. It sells at \$1 per annum. Pictures and special features were among the methods advocated.

Dr. Guy Emler Shipler of the *Churchman* is the retiring president; the newly elected president is Dr. L. O. Hartman, editor of *Boston Zion Herald*.

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A Church Editor's Creed

An outstanding address was by the editor of the *Living Age*, Dr. Clifford Morehouse, of Milwaukee. This paper, lively and full of interest, presented high ideals to be striven after by the church paper. At its close the speaker gave his creed as an editor. It was so fine it was endorsed by the association. We give it in full:

I BELIEVE IN GOD, and in his revelation of himself to the world through Jesus Christ and through the Church, which is the body of Christ.

I BELIEVE in my fellow-man, and in his ability to respond to that revelation and to find in Christ the Way, the Truth, and the Life.

I BELIEVE in the ministry of the religious press, and in its power to "publish glad tidings" as a part of that revelation, and of man's response to it.

I BELIEVE that I have a specific vocation to this ministry of the religious press, as definitely as does any man to any ministry; for "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers"—and some, editors and publishers.

I BELIEVE that I am called (within the limits of my ability) to interpret the world to the Church, by the evaluation of current events in terms of Christian ideals, and by seeking to show the purpose of God underlying the cross-purposes of men.

I BELIEVE that I am called to interpret the Church to the world, by expressing the Christian attitude toward current problems, and by seeking to show the moral and social implications of the Christian religion in the world of today.

I BELIEVE that it is my duty and my privilege, with charity toward all and malice toward none, to give constructive leadership in the applications of the timeless precepts of the catholic faith to the ever-changing conditions of a Church, a nation, a social order, and a world in the throes of basic transitions, and to endeavor, so far as in me lies, to re-orient man and society toward God.

TO THAT END I will be constant in prayer, seeking the guidance of the Holy Spirit and never writing anything without a silent petition that it may be to the glory of God and the building of his kingdom; I will be tolerant of criticism, realizing that I cannot always be right and that it is not my will but God's that I am seeking to express; bold to proclaim what I know to be true, without fear or favor; frank to admit my failures and shortcomings; quick to praise, without fawning; constructive in criticism, without faultfinding; slow to anger, without forgetting that righteous indignation is a part of man's God-given conscience.

I WILL SEEK the spread of Christ's Kingdom throughout the world; the unity of His Church on the solid foundation of the catholic faith; and the building of a Christian society; that His will may be done on earth as it is in heaven.

Amen.

A NEW ZEALAND MAGAZINE

Through the interest and courtesy of Rev. F. S. Johnson, pastor of the First Seventh Day Baptist Church of New Zealand, we have received a beautiful copy of "Brett's," which seems to be a Christmas supplement of the *Auckland Star*. Auckland, the largest city of New Zealand, is the location of our new church.

"Brett's" is a kind of New Zealand "Life," printed on fine calendered paper, of forty-eight pages, and a handsome cover in grey silver background with a jungle forest scene pictured on the front. In the midst of palms a huge tree stands with widespreading branches. Its hugeness completely dwarfs the man standing near its base and easily places it in a class with the great redwoods of California, though of different type.

Ten pages of "Brett's" are devoted to advertising of wide range of interests, from margarine and butter to duplicators and life insurance. The remainder is full of pictures of island scenes that are most alluring. One article describes the royal albatross; the only other article, the Great Barrier Island, some fifty miles off the northeast coast of New Zealand. The tones of the colored cuts are marvelous and all picture cuts are clear and artistic. It really is most gratifying to find such a line of pictured beauty minus movie stars and Miami Beach debutantes. Rural scenes and orchard blossoms vie with mountain peaks and glacier streams; mazes of bays and inlets with striking university towers and picturesque churches. Views of towns and cities are pleasing, and countrysides inviting.

New Zealand must be a wonderful land and we are happy to know that our first church in this part of the world is in such a pleasing country. We thank our Brother Johnson for his thoughtfulness in sending us the magazine, and wish him and his people a happy and successful future.

"I DON'T OWN THE ROAD"

Religious Telescope passes on a good story and comment from the *Intelligencer-Leader*.

A traveler alighted from a railway train, feeling sadly out of humor. His baggage had been mishandled; his connection had been missed; and he had been overcharged for his meal in the diner.

Haïling a red cap, he began at once to rebuke the youth. "A fine old railroad you've

got; you smash the baggage; you can't keep the schedule; your dining cars hold up the customers. How do you expect to hold your business, and get more, when everybody must hate to travel on your line?"

"Well, boss," replied the red cap, "all you say may be so. I ain't sayin' it ain't; but you all can't natcherly hang all that trouble on me. I don't own this road. I'm only jest a red cap in this deepo, and the big boss wouldn't care if I was alive even if he knew it, which he don't."

The ruffled one admitted with a laugh the joke was on him, though he did not seem to notice that the red cap had not only cleared himself but had really done a nice bit of work for the road by putting a complaining patron into a better mood.

Strange, isn't it, how many of us blame the red cap, the church janitor, or the postman, or the taxi driver for the faults of the system in which he is but a humble cog? Ticket agents catch it, and so do bus drivers and clerks and telephone operators, policemen, and filling station attendants. This writer confesses with confusion to this day, of "blowing up" an employee in a motors repair shop. Before venting our spleen on the humble workman, our contemporary suggests, let us first inquire if he owns the road.

DAILY MEDITATIONS

(Prepared by Rev. Orville W. Babcock)

Sunday, March 30

Truly this was the Son of God. Matthew 27: 54. (Read Matthew 27: 50-55.)

We seek in these days to reaffirm our faith in Christ as the Son of God. The unprejudiced centurion was convinced of the truth. The cross brings the Son into clear relief against the background of hysteria and sordidness of the mob. Jesus believed so deeply in his mission that the sacrifice was not too great to redeem mankind. To realize our calling as Christians we have the example of love so great that nothing could stand in his way. "He who would come after me let him deny himself and take up his cross and follow me."

Prayer—Father in heaven, remold our lives, strengthen our faith, and enable us to fulfill the trust placed in us to follow on to victory through Christ. Amen.

Monday, March 31

Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give it to the poor

... and come, take up the cross, and follow me. Mark 10: 21. (Read Mark 10: 17-22.)

The rich young man represents the yearning of man's heart to find the right goal in life. His trouble was that the material possessions represented so much that he could not bear to part with them. It is a perennial problem to decide between two masters. Shall we be more concerned with our own welfare than the service we can render to others? Christ offers us the way to eternal life and nothing must come between us and that goal.

Prayer—Our Father, help us to aspire to the best and to achieve the highest nobility, by declaring that we have one master, even Christ. Amen.

(The following meditations were prepared by Rev. H. C. Van Horn)

Tuesday, April 1

"Increase our Faith"

Read Luke 17: 1-10.

"When the Son of man cometh shall he find faith on the earth?"

There are many circumstances and experiences that try our faith. There always were. Witness the heroes recorded in the eleventh of Hebrews. By these very trials our lives are strengthened. If we use even the feeble faith we have we will discover new strength and courage for the daily task, and become fortified for the greater tests that come to us. To no one will come a greater test than that of the Master in Gethsemane. Remember we are in the Lord's hands. He will not suffer us to be tried above that which we are able to bear.

Prayer—

"My God, my Father, while I stray
Far from my home in life's dark way,
Oh, teach me from my heart to say,
Thy will be done."

Wednesday, April 2

Personal Companionship

Read John 1: 35-39.

What a difference that one day's companionship with Jesus made in the lives of those two men. It made them his friends forever. It brought new vision and purpose. It sent them out zealous to let others know of this new fellowship.

Make Christ your constant companion. How, do you ask? Well, remember friendship is a spiritual thing. One's friends influence him in their absence as well as when physically present with him.

True, it would be a great experience to know Christ in bodily presence. We sing:

I think when I read the sweet story of old,
When Jesus was here among men,
How he took little children like lambs to his fold,
I should like to have been with him then.

So we would, and so would we be happy to have him right here with us now. Think, however, how few could see him thus—among the millions of people on the earth. But as a spiritual presence, comforting and potent, he is everywhere. His companionship is possible to all who will come unto him.

Prayer—Ever-present Christ, help us this day to hear and heed thy invitation to come unto thee. May we find peace in thy fellowship, and courage and strength for today. Amen.

Thursday, April 3

As a Man Thinketh

Read Psalm 119: 9-16.

Wise were the words of the sacred writer who of man said, "as he thinketh in his heart so is he." Wise, too, is he who with the Psalmist will say, "Thy word have I hid in mine heart." Paul declares that "with the heart man believeth unto righteousness," and another exhorts us to "keep the heart with all diligence, for out of it are the issues of life."

In our hearts let us cherish good thoughts. For thought is the great builder of character, the determining factor in human life. "Continually think thoughts that are good," says someone, "and your life will show forth in goodness and your body in health and beauty." Think thoughts of love and one will be loving and find those who will love him.

Prayer—O God, our Father who "so loved" us and does love us, unloving and unlovely though we so often are, forgive us our unloving thoughts and deeds, and help us to think and be what thou wouldst have us. Help us to hide thy word in our hearts, and ever to show forth thy praise. For Jesus' sake. Amen.

Friday, April 4

Prayer Life

Read Luke 11: 1-4.

Prayer is something we talk a good deal about, but do little of. "Be instant in prayer," says the Apostle Paul. Jesus was much in prayer. His followers so little. Herein, no doubt, is the reason for much of our weakness.

However skeptical the world may be about the efficiency of prayer, but very few there are who fail to pray in a time of sudden crisis. The heart cries out in an inherent belief in some power outside and greater than itself. At such a time one does not turn to organizations or other worldly powers. Well has it been suggested that when we rely upon organizations we get what organizations can do; when we rely upon education we get what education can do; when we rely upon eloquence we get what eloquence can do. But when we rely upon prayer we get what God can do. "Let go, and let God" is good religion and good philosophy. These other reliances are good when kept in their rightful places. "Try me, and prove me now here-with, saith the Lord."

Prayer—Our Father, we thank thee that we have been taught to pray; and that thou art a prayer-hearing and prayer-answering God. Teach us to practice thy presence, to feel thy nearness every hour. Amen.

Sabbath, April 5

Fill Our Hearts

Read Romans 8: 26-28.

"To be spiritually minded is life and peace."

The ideal Christian life—one, too, attainable—is the spirit-filled life. We complain that evil is within and about us, and perhaps we mourn that wrong thoughts occupy our minds, or habits which we deplore hang to us much to our confusion. Why not let the Holy Spirit do his work? Let him fill the life.

When the sap of spring flows through the tree the dead leaves drop of their own useless weight. So with the incoming of the Spirit. "When by the Spirit ye are walking ye cannot do the things that ye otherwise would." "Fill me, Spirit of God."

Prayer—

Holy Spirit, Power divine,
Fill and nerve this heart of mine;
By thee may I strongly live,
Bravely bear, and nobly strive.

Amen.

THE FUTURE LIFE

By S. S. Powell

Among the works of God's creative power there are many things which we cannot know. When we lift up our eyes to the expanse of the heavens, with their multitude of ten thousands of stars, there are many

questions which may arise concerning which silence is more becoming than speculation. Imagination cannot solve them. Science may penetrate afar in making discoveries, but is helpless after arriving at the limit of her investigations. The boundaries of the universe seem to be without limit, but who can penetrate to them? Our knowledge is like a drop in the ocean compared with its vast extent.

But we do know that beyond the stars and the limits of our present abode there is a future life. "In the resurrection" we shall be "as the angels of God," said Jesus (Matt. 22: 30). We do not know what new visions within God's universe will open to us in the future, rivaling and surpassing all of the wonders and the beauties of our present world. We think of the extent of life lying before us as time and eternity, but rather let us say that eternity is already within the limits of time. As we live now, so we shall be there. Eternity is already present with us, because when we live spiritually we live in God and God is Spirit. Already while we tread this earth, we are in the house of God. "Surely the Lord is in this place," said Jacob at Bethel; "and I knew it not. . . . This is none other than the house of God, and this is the gate of heaven" (Gen. 28: 17). "In my Father's house are many mansions." To those bright mansions the good angel which we call death leads us, if we are truly God's own.

MISSIONS

COURAGE, BROTHER, COURAGE

Courage is required at every step of the Christian life. It takes courage in one's personal Christian life and it takes great courage many times to carry on the work of Christ's kingdom. Whether it be the work of a local church, Bible school, Christian Endeavor, or the work of a mission board, there are always puzzling problems to be solved and tasks to be performed that seem impossible; but with courage and consecrated endeavor the seemingly impossible can be accomplished.

Had Christian missions undertaken only the easy things, civilization would still be heathen or worse. The history of missions is the history of men and women who have undertaken the impossible in God's name. It is wonderful what God will accomplish with those who

dare to answer his call to undertake difficult tasks. Men want easy things among nice people; but God is calling us to very difficult things among discouraging people.

Seventh Day Baptists can, under God, go on to victory if they will exercise courage and persevere till success comes.

Courage, brother, courage!

Sec. W. L. B.

HUMILITY IN REFERENCE TO MISSIONS

Humility is usually applied to the individual, and surely the individual ought to cultivate this grace. Humility is a very difficult grace to cultivate and requires vigilant effort, for the forces of evil, within and without, are constantly tempting us to violate the laws of humility. The lack of humility is quite easy to cover up, because it is an attitude of the heart, and all are not as open as the publican who went up to the temple to pray and thanked God that he was not as other men. Nevertheless its absence shows itself, though hidden beneath a cloak of hypocrisy. It is seen in our lack of penitence, our talking about ourselves, our self-seeking, and our unwillingness to make sacrifices for Christ, his Church, and our fellow men. With humility as with other Christian graces, those who talk the most loudly about it are sometimes the most deficient in this respect and most blind as to their needs.

Humility has a wider application than to the individual. It applies to organizations—churches, denominations, and boards. The usefulness and efficiency of churches and denominations are as dependent upon humility as are individual Christians. God plainly tells us that he cannot and will not use those who are not humble before him and men. "By humility and the fear of the Lord are riches, honor, and life." (Proverbs 22: 4.) "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matthew 23: 12.) "God resisteth the proud, but giveth grace unto the humble. . . . Humble yourselves in the sight of the Lord, and he shall lift you up." (James 4: 6, 10.)

God cannot use churches and denominations in the world's great missionary tasks unless they humble themselves before him, any more than he can individuals. It is entirely possible that pride is standing in the way of the success of many churches and denomina-

tions. The Master sometimes brings individuals very low in order that he may use them, this being necessary by their pride; and the same process is used in his dealings with churches and denominations. To the church of the Laodiceans Christ sent this message, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent." The mistake of the Laodicean Church has been repeated from that time to this. Lack of humility on the part of a church not only prevents its being used by Christ in the evangelization of the world, but it also leads to its extinction, unless it repent. The Church, the bride of Christ, must be humble if it is of service or long maintains an existence.

Churches are as humble as their members, and they are as proud as their members. After all, we come back to the individual Christian. Let us humble ourselves before God that he may use us, our churches, and our denomination in carrying out Christ's great commission, "Go, make disciples of all the nations."

Sec. W. L. B.

THE MISSION OF THE CHURCH TODAY

By A. L. Warnshuis, D.D.

Secretary, International Missionary Council

The world mission of the Church is an unfinished task that continues to be a primary responsibility at all times. This is so because the work of the Church is not merely the cultivation of the spiritual life of those who are already within its membership. The Church must bear witness to its faith to those still outside its fellowship, and it must constantly seek to persuade them to join that fellowship of believers in Christ. When the Church ceases to serve in this way, it ceases to be the Church, for this is its essential duty.

No geographical or racial or cultural boundaries can be accepted inside of which the Church will be active and outside of which it need not go. The "sacred and imperishable message" of Jesus Christ is to and for all men. "Missions" is only another name for the

world-wide extension of the witnessing service of the Church. Our neighborhood is constantly expanding. Our parish is the world.

The acceptance of this duty is not optional. It is not the privilege of the few consecrated saints. It is the test of true discipleship for every person. Any man who has companied with Jesus cannot give up speaking of what he has seen and heard. It is a "fire within his bones," and he cannot rest until he has told others of his experience.

Opposition and difficulties, even persecution when unavoidably encountered, are evidence of the reality and effectiveness of the Christian's witnessing. When all men speak well of him, it is cause for fear that the heart-searching Christ is being compromised. If they persecute you in one city—quit the job? No, go on to the next town. In a day of change, world-wide in extent and revolutionary in character, the testimony to the truth as it is in Jesus Christ is of utmost importance and urgently necessary.

Missions are not merely a fair-weather enterprise, in which the Church engages when all conditions are favorable. The Church's mission in the world must be carried forward regardless of outward circumstances and even when they lead to the Cross. The disciple is not greater than the Master who gave his life in faithful fulfillment of his mission.

TREASURER'S MONTHLY STATEMENT

January 1, 1941 to January 31, 1941

Karl G. Stillman, Treasurer,	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Cash on hand January 1, 1941	\$1,866.50
Mr. and Mrs. O. B. Bond, Lost Creek, W. Va., Missionary Emergency Fund	5.00
Memorial Board income for quarter ended November 30, 1940	378.13
Alice Fifield Class, Battle Creek, Mich., Sabbath School for George A. Berry	10.00
Rev. W. T. Kimshel, Durham, Conn., Foreign missions	3.00
Schenectady, N. Y., Church Mission, China	11.00
A Friend, Westerly, R. I.	2.00
Second Brookfield, N. Y., Church	25.00
Reta I Crouch, Albuquerque, N. M.	6.00
Mr. and Mrs. W. Smith, Sarnia, Ont., Missionary Emergency Fund	1.00
Mrs. Ruth Threlkeld, Memphis, Tenn., Missionary Emergency Fund	10.00
F. L. Bond, Roanoke, W. Va., Missionary Emergency Fund	5.00
Mrs. Marie Russell, Redwood Valley, Calif., Missionary Emergency Fund	20.00
Milton, Wis., Church	3.00
Milton Junction Sabbath school, return of missionaries or other urgent needs	26.00
Riverside, Calif., Church, Native Jamaica workers	10.00
Boulder, Colo., Church	2.00
Irvington, N. J., Church	100.00
Second Alfred, N. Y., Church, return China missionaries	2.00

Milton, Wis., Church, China emergency	5.00
De Ruyter, N. Y., Church, China emergency	14.00
First Brookfield, N. Y., Church	11.00
First Brookfield, N. Y., lady age 91, work in Alabama	1.25
Nortonville, Kan., Church	23.53
Mrs. Julius Shrader	15.00
First Alfred, N. Y., Church	26.00
First Alfred, N. Y., Church, for A. T. Bottoms	5.00
First Alfred, N. Y., Church, for L. Crichlow	5.00
Riverside, Calif., Church, foreign missions	2.00
Riverside, Calif., Church	2.00
Riverside, Calif., Church, for Jamaica	5.00
Milton, Wis., Church, return of missionaries	55.45
January share of Denominational Budget	870.40
Transferred from Permanent Fund income account	101.22
Transferred from Debt Reduction Fund to apply on loan	500.00
Correction of charge for cable in December, 1940, should be applied to salaries49
	<u>\$ 394.97</u>

Cr.

Interest	\$ 76.01
Rev. Luther W. Crichlow, Riverside, Calif., Church, gift for native Jamaica workers	10.00
Rev. Luther W. Crichlow, First Alfred, N. Y., Church, gift	5.00
Rev. A. T. Bottoms, First Brookfield, N. Y., Church, gift	1.25
Rev. A. T. Bottoms, First Alfred, N. Y., Church, gift	5.00
Rev. G. D. Hargis, work on Pacific coast	50.00
Rev. Luther Crichlow, salary	\$ 83.33
Rent	20.83
Travel expense	34.04
Native workers	39.59
	<u>177.79</u>
Rev. R. J. Severance	33.33
Rev. W. L. Davis	25.00
Rev. Ralph W. Coon	25.00
Rev. Charles W. Thorngate	25.00
Rev. Ellis R. Lewis	25.00
Rev. A. L. Davis	10.00
Rev. W. L. Burdick, salary	\$ 112.50
Rent	25.00
Office supplies	16.70
Travel expense	19.25
Clerk	33.33
	<u>206.78</u>
Treasurer's expense, clerk	20.00
China payments, Rosa W. Palmborg	\$ 30.00
Rev. H. E. Davis, salary and allowances	87.50
Grace I. Crandall	31.25
Principal Boys' School	25.00
Boys' School	12.50
Incidental Fund	18.75
Anna M. West	31.25
George Thorngate	112.50
	<u>348.75</u>
Rev. Heinrich Chr. Bruhn, work in Germany ..	41.66
Foreign Missions Conference	40.00
East Asia Committee, Foreign Missions Conference ..	3.00
Debt Fund share Denominational Budget receipts for January	121.51
Payment on loans	500.00
Interest saved on notes, transferred to Debt Fund ..	38.79
Net overdraft January 31, 1941 (Amount due missionaries and others for salaries and allowances but unpaid)	— 1,393.90
	<u>\$ 394.97</u>

WHO'S WHO

Rev. Everett T. Harris, Alfred, N. Y.

Everett Tomlinson Harris, born at Shiloh, N. J., June 1, 1904, son of L. Hoover and Jennie Tomlinson Harris, sixth child of a family of ten, all of whom are living. Educated in the public school at Shiloh; was graduated from Salem College in 1927 with

A.B. degree, from Alfred University in 1931 with B.D. degree, and from Yale University in 1932 with M.A. degree for graduate work in religious education.

Was baptized and joined the Shiloh Seventh Day Baptist Church at the age of twelve. Was given a vote of confidence to improve my gifts toward entering the ministry in 1927, by the Shiloh Church. Was ordained to the gospel ministry by the Waterford Seventh Day Baptist Church in Waterford, Conn., November 13, 1932. Sang in an evangelistic quartet sent out by the Northwestern Association in the summer of 1927. Taught in New Era High School near Sandyville, W. Va., for one year, 1927-28.

Married July 14, 1929, to Clara Stanley of Sandyville, W. Va. Children are Stanley, age ten; James, age eight; and Everett, Jr., age six.

Pastor of the Waterford Seventh Day Baptist Church 1930-33; the First Hopkinton Seventh Day Baptist Church in Ashaway, R. I., 1933-40; and the First Alfred Seventh Day Baptist Church in Alfred, N. Y., since November, 1940.

Member of the Missionary Board 1930-41, having been chairman of the American Tropics Committee 1935-40. Member of the Board of Christian Education, 1940 to the present time, being chairman of the Church School Committee. Member of the Seventh Day Baptist Commission since August, 1940.

ROCKY MOUNTAIN YOUNG PEOPLE'S CAMP

Permanent organization of the Rocky Mountain Young People's Seventh Day Baptist Camp was attended to the evening of March 9, at a meeting at the home of Paul Hummel at Boulder.

Erlo Sutton was elected chairman of the board and Paul Hummel secretary-treasurer. Other members of the board are Orsen Davis and Guy Thorngate of Denver, and Roy Davis and Florence Burdick of Boulder.

For detailed information regarding this camp see article by Dean Bond in Recorder of January 6, 1941, and one by Erlo Sutton in Recorder of March 3, 1941.

P. H. Hummel,
Secretary-Treasurer.

Boulder, Colo.

WOMAN'S WORK**WORSHIP PROGRAM**

Hymn—Holy, holy, holy! Lord, God Almighty.

Scriptures:

But in the latter days it shall come to pass, that the mountain of the Lord's house shall be established on the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it.

And many nations shall go and say, Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob. And he will teach us his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he will judge between many peoples, and will decide concerning strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine and under his fig-tree and none shall make them afraid: for the mouth of the Lord of Hosts hath spoken it.

Holy, holy, holy is the Lord of Hosts:
The whole earth is full of his glory.

Meditation—

Yes, these are dark and difficult times. There may be even more severe testing times ahead for the Church. Once more the Church of Christ may be driven to the Catacombs. So what? As a famous preacher has said, "Christianity was born in a briar patch." It is in such times as these that the true worth of our faith becomes evident. God forbid that in such an hour we should fail God and our fellows by losing our grip on the triumphant faith that "The kingdom of this world is become the kingdom of our Lord and of his Christ, and he shall reign forever and ever."

The Church is standing together today as one great family. Nothing that comes shall be able to break the fellowship. The meek, the terrible meek, shall inherit the earth. No one else can. Faith, unconquerable, invincible, grounded on the ultimate reality of the kingdom of God, is the final spiritual imperative for this hour.

Jesus shall reign where'er the sun does his successive journeys run. Therefore, lift up your hearts!

"Though the cause of evil prosper
Yet 'tis truth alone is strong;
Though her portion be the scaffold,
And upon the throne be wrong,
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above his own."

—Lowell.

Prayer—

O God, speak to our hearts when men faint for fear, and the love of many grow cold, and there is distress of the nations upon the earth. Keep us resolute and steadfast in the things that cannot be shaken, abounding in hope and knowing that

our labor is not in vain in thee. Restore our faith in the omnipotence of good; renew the love that never faileth; and make us to lift up our eyes and behold, beyond the things which are seen and temporal, the things which are unseen and eternal. Through Jesus Christ our Lord. Amen.

The Lord's Prayer

Hymn—Jesus Shall Reign. Tune: Duke Street.

—From "Now More Than Ever."

FROM THE NATIONAL CHRISTIAN MISSION

(Reported by Mrs. Marion C. Van Horn)

Christian Unity

We hear and read every day of the importance of Christianity in the world today; of the need for Christian fellowship and brotherhood. We believe with the National Christian Missioners that "Christianity has the answer." Just how much does our belief mean to us? To how great an extent does it affect the conduct of our lives?

No one practices Christian fellowship and brotherhood more thoroughly than the members of the National Christian Mission. There are members of the team who have widely differing views on vital issues of the day, yet they work together toward one goal. For instance, Miss Muriel Lester is an outstanding pacifist. Dr. Henry Smith Leiper does not agree here with Miss Lester. One morning Miss Lester was prevented by illness from speaking before a group of Pittsburgh women. Doctor Leiper who was asked to speak in her place said jokingly when introduced, "When I was asked to come here, I told them not to tell Muriel, for she would probably get out of bed to come here just to prevent me from saying what she knows I am apt to say contrary to her beliefs." Of course, he knew she would not, but he recognized her right to her own views and told us frankly that his point of view was only one side of the question.

Doctor Leiper pointed out that people won't face the facts. They don't want to hear. Each one, he said, must decide what to do and, therefore, must first get the facts for himself.

Ours and other governments are not purely Christian, but the Christian Church is free in our country. Therefore, the Church must find a way to revivify for us the will of God.

This makes Christian unity immediately and amazingly necessary. What can two hundred twelve denominations do separately? Imagine two hundred twelve atomizers set up to change the air in a room. How much more effective would be one air-conditioning unit!

"Only a totalitarian Christian religion will displace false totalitarianisms." None of the totalitarian philosophies is world-wide; each has its particular limitation. No other "Bible" is found in 1,039 languages. World-wide Christianity is a fact today.

True, there is a trend toward Christian unity. There are seventy denominations in the World Council of Churches. We as Seventh Day Baptists can be proud that we are among this seventy. But being proud of that fact is not enough! The World Council of Churches in reality is a human organization striving for the spiritual body of Christ. Do you chose, personally, to be a member of the Church universal? Or do you merely accept the dictates of a worldly church? In many cases the requirements for membership in our worldly churches are more restrictive than Christ's requirements for the spiritual church.

Let us, as Seventh Day Baptists, critically restudy our requirements in the light of our belief in the spiritual or universal church, and make certain that in our requirements we do not restrict the freedom of conscience we claim for followers of Christ, and that we do not make it impossible for Seventh Day Baptists to co-operate with other Christians in making the spiritual body of Christ a reality.

Salem, W. Va.

SHE BEING DEAD

Yes, she is dead,
And yet withal she speaks.
The very bench she used to occupy
In church,
Tells most eloquently of her being.
We search
Her garden, with our eyes unseeing—
The ghosts of flowers still standing,
Murmur of her there with gentle sigh;
And friend tells friend
Of crust of bread she shared,
Because she truly cared.
Yes, she is dead—
And yet withal she speaks.

Myra Thorngate Barber.

(In memory of "Aunt" Mary Clement.)
North Loup, Neb.

IOWA LETTER

The Sabbath Recorder,
Plainfield, N. J.

Enclosed please find post office money order to extend my Recorder subscription another year. Something near thirty-one years ago, my first subscription to the Recorder was sent from West Edmeston, and so far as I can remember I have taken the paper ever since. Nearly twenty-one years ago it seemed best to make a change, and so I came to Des Moines, where I shall probably spend the rest of my allotted time. Being now in my seventy-eighth year and evidently nearing the time of my departure, I am pleased to labor with a little group of Sabbath keepers known as the Church of God (seventh day). Soon after the death of my good wife, I was asked to serve as pastor, and have continued to serve in that capacity to the present, and meetings are now being held in my own home, each Sabbath afternoon when the weather is so the faithful few can get to the services. Last Sabbath the subject was the treasure in earthen vessels, 2 Corinthians 4: 7.

At the present, there are several small groups of Sabbath keepers worshiping in this city. There are, or were not long ago, two such companies of colored people, and besides these, two branches of the Church of God, seventh day—one with their publishing work at Stanberry, Mo., and the other with headquarters at Salem, W. Va. The Seventh Day Adventist Church in the city is by far the largest body of Sabbath observers in these parts. Some years back there was a group of Pentecostal Sabbath keepers worshiping in Des Moines, but I have lost track of their meeting place, if they have any, and possibly they may have joined in with other groups. The Sabbath truth has been published here by the Seventh Day Adventists, until many people are not in darkness, and some honestly admit that the seventh day is the right day to keep, but still go on keeping Sunday, or keep no day at all. However, the Sabbath is being brought to the attention of the city people as never before.

Very sincerely,

Riley G. Davis.

Des Moines, Iowa.

"What I am about to be I am now becoming."

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I have been reading the Children's Page in the Sabbath Recorder. I am interested in the answers you have written and so I decided to write to you. My father said he knew you and has some pictures of the house in which you were born. He has mowed your grandfather's grave many a time in the Cobblestone Cemetery. He remembers the time you and Mr. Greene visited the old home.

I am thirteen years old and in the seventh grade. I am about five feet one or two inches tall, and weigh 104½ lbs. I go to seven different schoolrooms in one day. I have three women teachers and two men teachers. That is only five, but I have one man teacher three times on Wednesday and Thursday. On Monday and Tuesday I have three men teachers. We have assembly every Tuesday.

I think I will sign off.

Your friend,
Ruby Hibbard.

R. L. Box 520 A,
Arlington, Calif.

Dear Ruby:

If I remember correctly, your Grandfather Hibbard had three sons, and I think their names were David, Dan, and Leigh. Am I right? Now I am wondering which one of the boys is your father. Please tell me in your next letter. I enjoyed very much visiting my old home after it had become the "Hibbard farm," for your grandparents were so cordial that I felt almost as if I were at home again.

But a year ago last summer Pastor Greene and I went down to the old home on our way home from Conference at Milton, and I could hardly believe it was the same place. The house burned down a good many years ago and a bungalow was built in its place. It seems the people who owned the place after your grandfather, had gone to Walworth for the evening and had left a lighted lamp, and also some tame squirrels running loose in the house, which was thought to have caused the fire. Then about four years ago the barn was struck by lightning and burned to the ground; it has never been rebuilt. The whole place looked shabby and uncared for. For a number of years, I was told, the house had

been used as a tavern; but a man and his wife had just rented the place and told us they were planning to make it a real home again. I hope they will, but I don't believe I'll ever enjoy going back to the old home again.

The Cobblestone Cemetery looked very natural, much the same as I remembered it as a child.

You surely are well provided with teachers, almost as many as I had when I attended high school in Chicago, where I had a different teacher for every class and most of them were men. Quite a change from the Cobblestone schoolhouse of my early school days.

California must be a delightful state in which to live, and I hope some day I can take a trip out there. I have a brother-in-law, two nephews, and a grandniece living near Los Angeles. In what part of the state is Arlington? Is it a city?

Your sincere friend,
Mizpah S. Greene.

Dear Jean:

I'm sorry I had to wait so long before answering your letter, but you see our page was more than full when I had finished copying your letter.

Indeed we do have ice where I live, and plenty of it. I do plenty of slipping, too, but I'm glad to say I haven't broken any bones yet, though I find myself on my knees in icy places quite often. Yes, and it's cold here, too, and our snowbanks are fully two feet deep.

When the boys around here begin to play marbles we are pretty sure spring is here; at the same time the girls are out with their roller skates. There is too much snow around here for either marbles or roller skates as yet.

Do you ever play jackstones? I used to keep my finger nails worn down almost to the quick when I was about your age, playing jackstones, and now I have forgotten how.

I'm pretty sure I know just who you are, though you only tell me your name. Your father and mother are Rev. and Mrs. Carroll Hill, are they not?

Here's hoping you will write for our Children's Page often.

Your sincere friend,
Mizpah S. Greene.

"We are what our most cherished thoughts make us."

OUR PULPIT

COURAGE FOR THE DAY

(A sermon recently preached at Alfred, N. Y., by Pastor Everett T. Harris, and requested for publication.)

Text—Acts 4: 13. Now when they saw the boldness of Peter and John . . . they took knowledge of them that they had been with Jesus.

The same group that had condemned Jesus a short time before were now sitting in judgment on Peter and John. They had thought to make an end of Jesus. Now they were reaping the first fruits of their folly.

Those who deny the reality of the resurrection and the giving of the Holy Spirit are under the necessity of explaining how these fear-beset disciples of Jesus turned into lions of courage and boldness. For every result there must be a sufficient cause. The answer lies in the text, "and they took knowledge of them that they had been with Jesus." There was something familiar in the quality of courage these disciples were showing, and these enemies of Christ recognized it as the same Spirit shown by this Man they had condemned to die not long before. His courage then was contagious. It still is.

The Need

The subject being "Courage for the Day," it is pertinent to ask, Is there any particular need for courage today?

Now it takes courage to live any day. This is a mighty lonely world, after all. Paul was right when he said, "For every man shall bear his own burden." The world is beset with trials, disappointments, and tragedy, stark and real. There are mighty few who really care enough to sympathize. And although sympathy helps, it cannot take the place of courage—courage to bear our own burdens, to face life unafraid, and take what comes.

There are no courses taught in the university on courage and how to get it. Yet we have seen brilliant, talented young people lose out for lack of it. It is one of the greatest needs of any day, but especially of this day in which we are living.

This day is a day of disillusionment regarding the easy coming of the kingdom of God on earth. A few years ago we thought it was almost within reach of our generation. Our motto was "The world for Christ in our generation." Nobody says that any more.

It is a day of cynicism and skepticism when one tries to enlist workers in the cause of Christ. Only those of great faith and great courage are carrying the brunt of the work these days. It is said that Christianity is facing the most far-reaching revolution against it since the days of Constantine. Even those longest in the service of Christ are dreading to think what the next few months may hold for the future of Christian work in every field. The advance won through many generations is likely to be lost in our day.

There is no question but that this day calls for more than the usual amount of courage if one is to be thoroughly Christian. The paramount question then is, How shall we get the necessary courage to carry on? But first let us be very clear about what is meant by Christian courage.

Definition

The word "courage" comes from "cour," meaning "the heart." For an act to be courageous it should be deliberate and involve one's innermost being. This may be better understood from two contrasting examples which follow.

A soldier was decorated for bravery because he had captured several of the enemy singlehanded. When telling of the incident later, he said, "It happened this way: I leaped into the trench and was confronting several men. I knew it was my life or theirs, so I got the drop on them; I was as surprised as they were."

Now compare this with the story of Carlyle, the writer of the French Revolution. He had worked for years to make his manuscript accurate and complete. He was about finished with the work, and stepped out of his room one day for a short walk. The maid entered and thought the room cluttered and badly in need of cleaning. So she took her broom and swept the manuscripts into the open fireplace. Carlyle is said to have been prostrated by the terrible mistake, but after a few days he arose and began again. Though an old man, he was not beaten. This courage to begin again was from the heart. He knew only too well what lay ahead, but he deliberately went about it.

And again to make clear what courageous action is, we might add to our definition that it should be useful to someone. Ann of "Green Gables" walked the ridgetop when she was dared to do it, but it would not be

considered a courageous act under this definition. A man leaped into a river to save a friend from drowning, when he could not swim. They both drowned. It would have been more courageous if he had faced his limitations, and had done something useful.

An act to be truly courageous should be deliberate, from the heart, and should be socially useful. Now this is not a perfect definition, but it helps to clear our thinking about some things that our thoughtless world accepts.

For instance, real courage is evident when a young man sticks to the long, hard grind of studies, fitting himself for a useful life rather than in performing some spectacular stunt. Many a football hero has shown less downright courage than the lad who never got in the public eye. Some daredevil will loop the loop in the sky and the world calls him courageous, but never gives a thought to the man who plods along and does the work of the world in the office or behind the plow. Believe me, one can find courage—the real thing—in undreamed of places, when he has the eyes to see and the insight to understand.

How Secured

Now we have tried to define courage and we recognize our need of it today and every day. But how shall we get it? If it is "caught" rather than taught, how can we catch it?

Peter and John caught it from Jesus. They lived with him, and now his Spirit was abiding in their hearts. We, too, can catch it from Jesus, if we will but expose ourselves to his wonderful, vital Spirit.

Some act as though they were afraid they might catch it, the way they shun the church, neglect the Bible, and fail to pray. How we do seek after the vitamins of health and expose ourselves to the rays of the sun at every opportunity! The Sun of our souls is Jesus, our Lord, and he can give healing and health to our souls if we will but give him the opportunity.

Helps

Although the ultimate source of Christian courage is Jesus Christ, yet there are helps or aids to living courageously.

We speak of the courage of conviction. Doubt and indecision are destroyers of courage. But where there is knowledge and experience, there we find convictions and courage to live out those convictions.

There seems to be a premium on broad-mindedness today, as though it were the height of intellectual attainment. But there is a great danger that shallowness will accompany broad-mindedness. It need not, but it often does.

Along with tolerance toward others there must be depth of conviction for oneself. A young Chinese Christian said, "I want to put into my creed only the things I am willing to die for." This spirit and purpose will require that we think out our beliefs to the point of conviction, and then we will have the courage of conviction.

Another help in living the courageous life is to keep physically fit. It is surprising what a good meal and a night's rest will do to our outlook on life. Elijah under the juniper tree was a tired and hungry man, and the Lord gave him rest and food before he gave him new direction in life. To keep a sane, courageous outlook on life we need to keep as well as possible in body and mind.

A final help that will be mentioned is the help of friends. We are apt to be courageous if our friends and loved ones expect us to be so. Sympathy is a wonderful blessing, and when we have it within our power to give new strength and courage to someone nearing the breaking point, it is a sin to withhold it. How thoughtless we are of this God-given power to give courage through sympathy! When Paul was on his last journey to Rome, as recorded in the last chapter of Acts, some Christian brethren came out to meet him. The account says simply, "whom when Paul saw, he thanked God, and took courage." Anyone with imagination can see the heart hunger of a man going on his last journey. No conversation is recounted. Their presence, a handshake, the courageous glance from eye to eye—these things can make a lonely man thank God and take courage.

The Great Resource

But can we always have thought-out convictions on every subject; can we always have the peak of health; can we always have friends to cheer us on? What shall we do when the nerves are frayed and health is gone; when no one is near to cheer us on? Perhaps doubts arise and we are weak with the struggle. To whom shall we turn for courage in that day? God is an ever present help in such a time. He is the source of all our strength and cour-

age. Even the friends who encourage us must have got it from him or from another friend who found their strength in God. He is the only source, finally.

Often we try to encourage a friend in trouble by saying, "It could have been worse," or "Look on the bright side." But God's Word does not encourage us this way. The Word says, "O Israel, fear not, for I have redeemed thee, I have called thee by name, thou art mine; when thou passest through the waters, I will be with thee." It is not promised that the waters will dry up nor that we will not have to go through them. The promise is, "I will be with thee." This then is the comforting word given by our heavenly Father. Nothing light and superficial, such as, "Cheer up; it could be worse." Why not give courage to others the way God gives it to us? "Fear not, I will be with thee—all the way."

When we walk with him and talk with him and have an abiding sense of his presence, we can live courageously, no matter what a day may bring forth. And the contagion of his Spirit in us might even help another, for God has so made us that courage as well as fear is contagious.

God grant us courage to so live before men that they may take knowledge of us that we have been with Jesus.

BOARD CHRISTIAN EDUCATION

A special meeting of the Board of Christian Education was held Sunday, March 9, 1941. Present: E. D. Van Horn, president, E. T. Harris, A. E. Whitford, B. B. Crandall, L. R. Polan, B. R. Crandall, J. N. Norwood, H. O. Burdick, Mrs. Dora Degen, and D. S. Clarke.

Voted to allocate the expense of the Year Book among the various colleges as usual, with remainder being paid by the board.

Voted that the matter of general fund and the allocation for the larger board program in the Denominational Budget be placed in the hands of the Finance Committee, to be presented at the July meeting.

Voted that a joint contribution be given to the Council of Church Boards of Education.

The board approved the recommendation of President Van Horn, that the records of the Sabbath School Board be sent to the Historical Society for safe keeping.

Pastor Harris, as one of the delegates to the Annual Meeting of the International Council of Religious Education, gave a report on the section and general meetings attended.

Respectfully submitted,
David S. Clarke,
Secretary.

DENOMINATIONAL "HOOK-UP"

Rockville, R. I.

Members of Ashaway Grange and their friends made up an appreciative audience in Grange hall last evening. Rev. Wayne Rood, pastor of the Rockville Seventh Day Baptist Church, entertained following the regular Grange meeting.

The program included southern folk songs, songs of the sea, popular numbers, and others. Included on the list were, "A Son of the West Am I," "Night and Day," "Hills of Home," "It's Time to go," "The English Bell Ringers," "Forgotten," "Sylvia," "Davy Jones," "Asleep in the Deep," and two southern folk songs. Mr. Rood was ably accompanied by Mrs. Clinton Armstrong.

Following the program, refreshments were served under the direction of Mrs. Helen Champlin and Mrs. Donna Mills.

—Westerly Sun.

Brookfield, N. Y.

A meeting of the Clarkville Baptist society was held at the home of Mr. and Mrs. Clifton Craine Monday evening, to consider repairs to the Baptist church building. This society consists of members of the First Day and Seventh Day Baptist churches and owns the church edifice used by both bodies since its construction over one hundred years ago.

At this meeting arrangements were made to make repairs to the building at an estimated cost of \$600. This will include replacing the wall under the north side, which has settled, and redecorating the interior.

The following committee on repairs was named: H. S. Palmer, chairman, L. P. Curtis, W. C. Bryant, C. H. Jones, and C. W. Camenta.

—Brookfield Courier.

Battle Creek, Mich.

Rev. Gerald D. Hargis, new pastor of the Seventh Day Baptist church, and his family were complimented at an informal reception given by church members in the social rooms of the church on the night after the Sabbath. Dr. B. F. Johanson presided over the program,

and introduced Paul R. Crandall, who made the welcoming speech, to which each member of the new pastor's family responded. Rev. Edward M. Holston, retiring pastor, made brief remarks, and a musical program followed, in which Doctor Johanson, Miss Virginia Moulton, Miss Merle Fuller, Miss Christine Kolvoord, Mrs. Ben Kolvoord, and Donald Tuck participated. Mrs. Merton Barber concluded the program with a dramatic reading. Afterward light refreshments were served from a table centered with a bouquet of daffodils flanked by tall yellow candles. The room was also decorated with spring flowers and ferns. Rev. Mr. Hargis was a missionary in Jamaica for seven years, and came to Battle Creek from Los Angeles where he had been serving as a pastor.

—Battle Creek Enquirer News (March 11).

White Cloud, Mich.

Last Sunday afternoon the church voted to purchase a new furnace; to appoint a committee for cleaning the church; to set May 30-June 1 as the date for Michigan and Ohio semi-annual meeting; to hold business meetings the first Sundays of October, February and June; to call the pastor for another year; to appoint a head usher. Other important matters discussed.

—Church Bulletin.

California

People here, and elsewhere, often remark that California weather is either perfect or unusual. And I have heard reports that included nearly everything within the state in that brief description. But after several years here I can confidently affirm that nothing within the state is continuously perfect—unless it be a few majestic panoramas—and that many things are unusual. Especially the weather.

This has been a very difficult winter for California churches. The writer was asked by the missionary secretary to arrange for Preaching Missions among the churches here. The field is a difficult one for such a general program and conditions in recent months have increased the difficulty.

From various reports we conclude that the Los Angeles Church made considerable improvement while Brother Hargis was serving there. Increased attendance and interest were manifest, but as the company is scattered so widely it did not seem wise to them to hold meetings except on Sabbaths. So there was no Preaching Mission there.

Now that the Hargises are gone it will take real faithfulness and zeal on the part of the Los Angeles folk to avoid a slump in the church.

Christ's Seventh Day Baptist Church of Los Angeles has only a few members, and opposition from outsiders makes the work very difficult. Brother H. C. Lewis has to earn his own living and so does not have time for the work he would like to do. Hence they did not hold a Preaching Mission there.

The little church at Dinuba continues faithfully under the leadership of Brother Friesen. New openings have been coming to him in recent months, but difficulties have beset that work also. Mrs. Friesen has not been well since last fall and Brother Friesen has been confined to his bed for considerable time this winter. He is beginning to take up the work again and we trust God will give him strength for the opportunities that surround him.

Brother Easterly at Healdsburg has also had a very trying winter. Mrs. Easterly has been seriously ill since December, and much of that time has required her husband's constant nursing and care. She is improving at present, but for months Brother Easterly's work has been badly handicapped. So there was no Preaching Mission in Healdsburg.

And Riverside has not escaped the general affliction. There have been more cases of sickness than I have ever known in a church of its size. Many of our members have been confined, some of them for months. Besides those seriously ill there have been many cases of "flu" and minor afflictions. The pastor's wife has had cardiac asthma since November and has been in bed since early in January. At present she is improving nicely, but the pastor's work has been handicapped for several months.

The brightest spot in the work at Riverside during the winter was the Preaching Mission, February 7-16, in which Brother Hargis assisted. Although busy packing for the move to Battle Creek, he consented to share half of the time with the pastor. In spite of the prevailing sickness and the wettest February in years, with frequent deluges of rain, there was an increasing attendance and deepening interest until the close. If Brother Hargis could have continued longer, much more good would have been accomplished. As it was, many were led to pledge anew their dedication to Christ and his work.

We are looking forward with hope to the coming of the association in Riverside, April 11-13. The Lord has blessed us richly in other years and we confidently trust him for another feast of good things. Pray for us here on the coast.

Loyal F. Hurley,
Corresponding Secretary.
Riverside, Calif.

WHEN IT'S FOURTEEN BELOW Or a Lone Sabbath Keeper's Lament

It's fourteen degrees below zero,
The windows all lacy with frost;
The drifts piling high as the winds rush by,
And the bare trees terribly tossed.
The cold shivers chase through my marrow,
My feet are like shackles of ice;
Through cracks 'neath the door snow sifts on the floor,
Every hour I fill the stoves thrice.

The woodshed is piled full of maple,
Of oak, ash, and hickory too;
For throwing the heat they cannot be beat,
Though the most seems drawn up the flue.
The plants in the dining-room window
Are wrapped up in paper sixfold;
I would like to save through this frigid wave
The flowers that can't stand the cold.

The nuts that we gathered last autumn,
Spreading deep on the attic floor,
I sit down to crack, though my thumbs I whack,
We eat till we want no more.
From the crocks of milk in the pantry
We scrape frozen cream for our bread;
The johnnycake brown is warming when down,
And peach preserve makes a good spread.

This morning the pump gave no water,
Having frozen a lung, no doubt;
I'd rather melt snow (at fourteen below)
Than to thaw the pesky thing out.
I bundle all up like a baby
To wade to the box for the mail;
I see with some pride our Recorder inside;
That's one thing that does not fail.

Oh, it's fourteen degrees below zero,
The blizzard still blowing with might;
I say with a grin, though we are shut in
We will read the Recorder tonight.
The discomforts that come with winter
Are offset no little degree
By the fam'ly news of our Baptist pews;
They inspire and gladden me.

—Contributed by W. J. Revell.

OBITUARY

Burdick — Merton, son of Thomas J. and Viola Coon Burdick, was born September 30, 1875, at Alfred, N. Y., and died at Bethesda Hospital, Hornell, N. Y., March 2, 1941. He was married to Mabelle Collins May 6, 1903. Of five children born to them, there re-

main Mrs. Claire Corey of Islington, Mass.; Burdette, Nathan, and Doris of Alfred. He is survived also by eight grandchildren, a sister Flora of Alfred, and a brother Elbert of Almond, N. Y.

He was a member of the First Alfred Seventh Day Baptist Church, joining by baptism January 26, 1906, and remained a faithful member to the time of his death. He had been a long time member of Alfred Grange.

Funeral services were held in the church and burial was made in Alfred Rural Cemetery. Services were conducted by his pastor, Rev. E. T. Harris.

Clement — Mrs. Mary Clement was born November 23, 1852, in the state of Ohio, and died at her home in North Loup, Neb., February 8, 1941.

She was the daughter of Leven and Sarah Babcock Hurley. In early life she came with her parents to Welton, Iowa, where she grew to young womanhood. On September 6, 1873, she was united in marriage to Nathaniel George Clement, and in the following spring came with him to Valley County, Neb., where she has since lived. To this union were born four children: Guy, deceased in his prime; Ava and Hugh of North Loup, and Clara of Milton, Wis.

She loved her church of which she was a life-long member and gave freely toward its support of both money and time. Those who knew her, and her friends and acquaintances were numbered by the hundreds, always spoke reverently and lovingly of her wonderful life and character.

After the death of her husband she moved from the farm on Mira Valley to the village where she has since lived.

Farewell services were held at her home and she was laid to rest in the local cemetery.

A. C. E.

Cox. — Lyle Eugene, youngest son of Mr. and Mrs. Roy Cox, was born at North Loup, Neb., April 25, 1925, and died as the result of an automobile accident January 22, 1941. His whole life was spent in North Loup.

When he graduated from the eighth grade he was the honor of Valley County, and kept up the same record in his sophomore year in high school. Superintendent Wills said of him: "I like to think of him as a standard bearer among boys, for his character bore the prophecy of success. He has made his mark in our school and through the years it shall be cherished and honored in our memory." In June, 1937, he was baptized and united with the Seventh Day Baptist Church. He has been a helpful member in church, Sabbath school, and Christian Endeavor. He was very faithful in the church choir.

Farewell services were held at the church at the same time the services were held for Arthur Hutchins, who lost his life in the same accident. Pastor Ehret officiated.

Besides his parents he is survived by two brothers, Erlo and George; two sisters, Mrs. Velma Horner, and Mrs. Mary Vodehnal; and by his grandmother, Mrs. Mary S. Williams, and a host of very close friends. He was laid to rest in the local cemetery.

A. C. E.

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NEW BIBLE BINDINGS

What Bibles need is a new binding. This Bible I carry is bound in the best sealskin, with a kid lining. It is supposed to be the best binding for hard wear. But there's a much better kind of leather than that for Bible binding; I mean shoe leather. The people want the Bible bound in shoe leather. When we tread this Bible out in our daily walk, when what we are becomes an illustrated copy of the Bible, the greatest revival the earth has known will come. With utmost reverence let me say that our Lord Jesus wants to come and walk around in our shoes, and live inside our garments, and touch men through us.—S. D. Gordon, in the Biblical Digest.

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