

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.

# The Sabbath Recorder

Vol. 130

PLAINFIELD, N. J., MARCH 31, 1941

No. 13

## 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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# The Sabbath Recorder

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## EDITORIALS

### THE SABBATH RECORDER IN BATTLE CREEK

We have received from the "Recorder Committee" of the Battle Creek Seventh Day Baptist Church a check for \$101, to pay for one hundred one new Recorder subscriptions for one year. With ten exceptions these Recorders are going to member families of the Battle Creek Church, and nine of the exceptions are parish families who attend Sabbath services. These subscriptions begin with this issue of March 31, in acceptance of our recent special offer of blocks of fifty or more in one church.

With the addition of this one hundred one to the forty families already taking the Recorder on the regular \$2.50 terms, the Battle Creek membership, resident and nonresident, will be fully covered with Recorders. This is the pioneer experiment of the "Abbie Plan," suggested sometime ago by Mrs. Van Horn, the editor's wife. The funds for this purpose were made up of forty-five contributions of \$5 or less, and the balance from three Sabbath school organizations, the adult school contributing \$25.

The Battle Creek Church has done nobly.

Here is a fine illustration of an achievement possible to a church with vision and determination. What would it not mean indeed, if every church in the denomination would do a similar thing. The Battle Creek Church represents about one twenty-fifth of our total membership in America. With our other churches doing equally as well, 2,500 new Recorder subscriptions would be

received. The Recorder office will co-operate with any church in such a worthy effort to put this paper in every home of its parish.

### OUR MAY SABBATH RALLY

A letter has recently been sent to pastors or other church officials concerning Sabbath Rally for May 17 to 24.

Gratifying results were sensed from the pulpit exchanges in the promotion of the Sabbath message and of Tract Board work and interests in former years. This year, the responsibility in each group is being left to the local church. Just how much can be done by the various local auxiliaries will be determined by the interest and leadership of the different groups. It is hoped, in any case, more than a sermon by the pastor will feature the Sabbath Rally Week.

This year attention is particularly called to the contributions made by Seventh Day Baptists in the realm of worship. Seventh Day Baptists have from early times produced hymns and tunes for the enrichment of public worship. Our churches would receive benefit from the rediscovery and use of some of these hymns and anthems. In some of our churches, stored away are doubtless some of the anthems and hymns of the late Dr. Jarius M. Stillman. We commend their study and use.

An early issue of the Recorder in May will contain a Sabbath supplement, which will embody a special worship program. The program has been arranged by Rev. Albert N. Rogers, pastor of the New York City

Church. Mr. Rogers has done a particularly good piece of work on this project. He writes:

The chorus number from the Ephrata collection to which I referred is entitled "God Is Great" ("Gott ein Herrscher aller Heiden"). It has been arranged for six parts by Joseph W. Clokey and published by J. Fischer and Bro., 119 W. 40th St., New York, N. Y. It demands at least one high soprano, but is not beyond the average choir in structure. The following is the foreword printed on the inside cover.

"While New Englanders were arguing on the propriety of singing at all, even in church, the members of the Ephrata Cloister, a German sect near Lancaster, Pa., were singing hymns and chorales in four, five, six, and seven parts. It is possible that the leader of this colony, Conrad Beissel, was the first composer of music on American soil.

"Gott ein Herrscher aller Heiden," a seven part motet, appeared in several of the Ephrata hymnals — in *Weyrauchs Huegel*, published in 1739; *Turtel Taube* (1747); and *Wunderspiel* (1754). Since Beissel composed more than 1,000 of the Ephrata hymns, this motet is quite likely his own composition."

The last two hymnals mentioned are in our Historical Library. This number sells at fifteen cents per copy and can be secured from the publisher or any standard music house. I hope some of our choir directors will secure it and use it for the Sabbath Rally service.

The supplement will be printed in separate form in sufficient numbers for the requirements of every church. Requisitions should early be made to meet each church's need. There will be no charge. It is hoped that an offering for the work may be taken some time during Sabbath Rally Week.

### JOINT CALL TO PRAYER

A joint call to prayer for peace about the Pacific based on justice, mutual understanding, and reconciliation has been addressed to the Christians of North America by the authority of the Committee of Reference and Counsel of the Foreign Missions Conference of North America and the Executive Committee of the Federal Council of the Churches of Christ in America, according to a statement of Roswell P. Barnes, associate secretary of the Federal Council of Churches.

A formal statement of the purpose of the call, a prayer, and suggestions for its use, prepared by a joint committee appointed by the two organizations, is being distributed widely by the national offices of the various churches. The call with the prayer may be obtained by addressing the Federal Council,

297 Fourth Avenue, New York City, at the rate of fifty for 50 cents, one hundred for 75 cents, five hundred \$3.25.

The committee explains that the churches are not unmindful of the war in Europe. The special call has been issued to emphasize the urgency of Christians showing their concern for the situation in the Pacific area. It states that "In view of the ominous threat of general war in the Pacific, and the continuance of the European conflict, we call our fellow Christians to join with us and with each other in a common ministry of prayer that God's will may prevail and that a just and durable solution may be found for the problems which are alienating the nations."

"It is our confidence," says the committee, "that other branches of the world-wide Church, especially those most deeply involved, who are still united with us across all barriers, are likewise dedicating themselves to this expression of world fellowship through prayer. We are one in the profound conviction that the guidance, the light, and the power of God are available in response to steadfast, believing prayer. Let us return to him in humility, obedience, and confidence, that his will may be done by all peoples, nations, and governments."

Seventh Day Baptists, we believe, are heartily in accord with the spirit and purpose of this call, and will co-operate as fully as possible. The Sabbath Recorder space does not justify the full text of the call, which may be procured as directed above. The prayer follows:

### Prayer

Almighty God, Father of all men, we come to thee in humility and sorrow.

Forgive, we beseech thee, the sins of which we have been guilty as a nation; arrogance and selfish ambition, love of gain and neglect of righteousness; misuse of the strength entrusted to us, unjust dealing with other people; indifference and blindness to the plight of millions of thy children suffering from war and famine, ungenerous judgments, suspicions, fears, and racial prejudices.

Look with pity upon this whole generation of thy children, so far strayed from thy ways, so full of misery of their own contriving, so anxious for the fulfillment of life, and so frustrated by their own passions. Lord have mercy upon us.

We give thee thanks that confidence and love unite thy followers of many nations; that through the battlelines and across the seas, the bonds of common prayer and purpose hold thy Church together. Deepen and strengthen, we pray, the spirit of mutual sympathy and trust among Chris-

tians of all lands. Guide the steps of all thy children into the path of peace, and help us to be willing to pay the price which it exacts.

We pray for the Church in our own land, that it may be faithful and alert to seize each opportunity to advance the cause of concord. Particularly, in this hour, we ask thy wisdom for all those who seek a peaceful solution of the problems threatening our relations with our neighbors in the Far East. May justice, peace, and understanding prevail.

We pray for all pastors and missionaries in lands threatened by war as, burdened for the work of God in their country, they face danger for themselves and their families. We pray for Christian leaders in all lands, and ask thy blessing upon their labors as they strive to maintain the spirit of brotherhood across all boundaries.

We dedicate ourselves afresh to the principles we profess. Help us as members of a world-wide fellowship of Christian faith, to be true to the teachings of our common Lord, and of the spirit of his sacrifice for all mankind. In his name we ask it. Amen.

### GOOD PREACHING

It is refreshing to see a young man, recently from the seminary, with a zealous conviction that man's deepest need is for a Savior. In the days of program building, extra-church activities, and demands on one's attention for community betterment, too often the definitely personal relationship of man to Christ is lost sight of, or receives but scant attention.

The Piscataway and Plainfield people in the recent week-end union Preaching Mission have been gratified and inspired by the gospel messages of strongly evangelistic type brought by Rev. Wayne R. Rood, pastor of the Rockville and Second Hopkinton (R. I.) churches.

These sermons were clear and forceful, beautiful in expression as well as logical in construction, Biblical and scholarly. They showed evidence of much study and careful preparation. They gripped the hearer with the feeling that the speaker knew the "whom" of his message as well as the "what." Added to these qualities was that of persuasion, that desirable something inspiring the listener to accept the truth and to do something about it. After all, this is the test of the right kind of preaching.

We have persuaded Mr. Rood to let us have these sermons for publication. "Walking Worthily," the message brought on Sabbath morning, appears in Our Pulpit department of this issue. The others will follow soon.

### LETTER FROM MEXICO

Dear Editor:

After a rapid drive from Washington, D. C., to Albuquerque, N. M., and traveling about Arizona, New Mexico, and Texas, giving lectures and radio talks, we left Laredo, Tex., went through the Mexico customs office at Nuevo Laredo, and in a terrific rain reached Monterrey, Mex., one hundred fifty miles below the border, en route to Mexico City.

The countryside so far is not greatly different from that in our great Southwest. Here and there is dense chaparral of various kinds of dwarf forest trees and shrubs that grow in a semiarid region. Herds of goats and sheep and some scrubby cattle were seen in places in these lands, which for the most part are badly overgrazed. Long stretches of road were traveled, with little sign of life of animals or men except a lonesome, skinny coyote, that slunk across the road and disappeared into the chaparral. The first forty-eight miles of the fine paved road from Laredo, Tex., to Monterrey, Mex., has not the slightest turn or curve.

Continuing from Monterrey the route took us through semiarid valleys and ragged mountains, so high that snow covered the higher peaks. We passed through villages and ranches. Men, women, and children trudged along the road, carrying unbelievable loads on backs and heads, or patient burrows were being driven along, carrying immense loads of wood, corn shocks, and other farm produce, or one or two people on their backs.

After a refreshing night at Valles, we continued nearly three hundred miles through mountains and valleys to the great valley where Mexico City is located. This mountain road has more curves than any road I ever traveled, including those of West Virginia. But the road is well built and the curves are properly constructed. The scenery is superb. The amazing thing is that the country people have cultivated these steep hill sides to the very tops of the steepest mountain sides. This stretch from Valles to Mexico City was an isolated country before the road was built and still is, for the most part. Not many miles back from the road in this rugged mountain section are people who have never seen an automobile, and from birth to death get only a few miles from home.

This is the Indian country, and was formerly infested with bandits.

As the great plain is reached, the two snow-covered sleeping volcanoes, "Popo" and "The Sleeping Lady," loom in the distance, and finally Mexico City is seen sprawled over a part of this great flat region. The city is on drained land that was mostly a shallow lake when Cortez came and took it away from the Aztecs. Some parts of the city are on slight elevations and here were Aztec temples. A considerable hill on the west side of the city contained the residence of Moctezuma, the chief, or king of the Aztecs. After his capture and death the whole area was controlled by the Spaniards. To reach the city, Cortez built boats and causeways. Later the great plain was drained, and today there is little evidence that it was once a lake. Hills and mountains rise from the plain or border it. To the southwest is a mountain range. Also a mountain range, of which "Popo" and "The Lady" are a part, lies to the southeast. On the hill where Moctezuma lived is Chapultepec Castle, built by early Spanish rulers and occupied by Emperor Maximilian, and later by President Diaz and other presidents of Mexico, until the term of Cardenas. The great building is now a museum in a magnificent park of hundreds of acres. This castle is in an imposing position overlooking the city. From the parapet around it, a person gets a wonderful view of the city, the plain, and the mountains in the distance.

H. N. Wheeler.

### MISSIONS

#### WHY ARE WE GIVEN SO MUCH?

The people of our land are most highly blessed. As a rule, there is an abundance to eat and there are comfortable houses, many of which have conveniences never imagined by other generations. Added to these are our churches, schools, and liberties. Thoughtful people must ask themselves, Why are we given so much?

These blessings are showered upon us because God loves us, and we ought to keep in mind that these manifold blessings are an evidence of his love. We may well exclaim with the Psalmist, "Bless the Lord, O my soul, and forget not all his benefits."

There is another reason why the Father has bestowed these countless favors upon us,

and this is that he wants us to share them with others. It is his purpose to establish the kingdom of Christ on earth through his children. There is no doubt but he could do it other ways—without us; but this is the method he has chosen. We have more than other peoples, not because he loves us more, but because other peoples have been deprived by evil circumstances and wicked men of the priceless blessings the Father would have them enjoy. He has asked us to dedicate ourselves to the work of carrying the light of the gospel to those who do not have it. "Freely ye have received, freely give."

We are sadly mistaken if we think and act as though God sent his Son to suffer and die that we might consume the favors of Christian civilization upon ourselves. The good Father intends that we should enjoy the trophies of the cross, but he expects us to share them with others. This is the way to get the fullest joy from them. The inspired writer in speaking of Christ said, "Who for the joy that was set before him endured the cross."

Sec. W. L. B.

### NEWS FROM THE FIELD

#### I. Jamaica

(Gleaned from a letter)

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

Dear Brother Burdick:

Your letter of January 27 came safely to hand and contents were noted with great interest. Yours of February 9 also came to hand. I must apologize for not answering your letters before this, but I have been "head over heels" in work. In an effort to raise funds with which to complete the job of renovating the Kingston church building we are presenting Theo. DuBois' "The Seven Last Words of Christ." Not having sufficient singers in the church to do the job, we have had to invite outside singers to come in and help us. We are also having a small orchestra to help in presenting the work. It has fallen to my lot to conduct the whole thing. I also have had to orchestrate the work for the orchestra, a long tedious job in itself. Our choir practices two nights per week, Monday and Thursday. Things are moving along nicely and we are planning to make our first appearance on

Monday night, April 7. I am hopeful that we shall realize some money to help us in our renovation project.

During February I visited the Post Road Church on the eighth and ninth, and Thornton, St. Elizabeth, on the nineteenth. The folks in Post Roads are moving along well enough. Mrs. Crichlow and I enjoyed our visit with them no end. On the Sunday afternoon Sister Smikle prepared an interesting program by the children of that community. Despite heavy showers which started about noon on that day and continued until about midnight, the children were on hand to do their bit, and some adults braved the bad weather to be present with us. Brother Gordon, the leader of the Post Roads Church, is well and taking an active part in leading the activities of the church. I visited Brother Baker in Thornton to perform a marriage ceremony, his daughter being one of the parties married. I wish I had time to describe for you a Jamaican wedding of persons in humble circumstance as I have come to know them. The occasion is always one of happiness and joy. Needless to say, I thank God for permitting me to have a humble part in helping my people to a better way of life.

I visited Luna last Sunday and shall visit Bath this coming Sunday. The brethren and sisters at Luna are of good courage in the Lord. Mrs. Crichlow and I enjoyed our visit with them, as we do always. Brother Smellie is doing exceptionally fine work with that church, as he does with all the churches under his supervision. They had their harvest service last Sunday, and even though it rained the whole day and prevented most persons from coming out, they raised a tidy sum of money to put aside in the fund with which they are planning to build a new church building in the not too distant future.

I hope the missionaries in China are able to go about their work without too much hindrance from the Japanese. From the daily paper here, the situation in the Far East seems to be simmering quietly, with the danger of an outburst at any moment. God will have to work out his plans for the world.

Very sincerely yours,  
Luther W. Crichlow.

27 Charles St.,  
Kingston, Jamaica,  
March 13, 1941.

## II. Java, Netherlands East Indies

(Gleaned from a letter. For over fifty years this work has been promoted by our churches in Holland assisted by their American brethren.)

To the Seventh Day Baptist  
Missionary Society,

Westerly, R. I.

Dear Mr. Burdick:

We are in receipt of your letter of August 19, 1940. Since the unhappy events of May, 1940, we have had no news from Holland; only the other day we heard that our relatives are still living.

Money cannot be sent here from Holland however, nor is there any possibility for intimate, quiet correspondence. Our workers at the missionary station have not received a cent for themselves since March, last year; only the barest necessities for life have been paid for from the funds of the missionary station among poor natives.

Enclosed you will find a short report of the present position of our work, and we beg you very earnestly that the brotherhood on your side shall pay their fullest attention to this work.

Last night I received by post the news that we shall not receive any help from the government in the year 1941. In former years, the help from the government and the gifts from Holland supplied us with the funds to feed and clothe more than five hundred poor natives, beggars, cripples, blind people, and so on, the poorest of the poor. On our station we tried to find work for them, spinning rope from coconut fiber and weaving it into mats, soap boiling, and agriculture, and so on. Now the two supports of our work have been taken away and we are at a loss what to do. We cannot send them back where they came from, to die with hunger. We put this matter before you expecting that, as contact with Holland is no longer possible, the American brotherhood will take to heart our needs and troubles and help us in our distress.

Hoping that you will be in a position to do this, I am

Most sincerely yours,

Mrs. S. M. Graafstal v.d. Steur.

Temanggoeng,  
January 22, 1941.

## Report of the Work at Temanggoeng

The board is now as follows: Mr. Steneker, president; Mr. Boulogne, secretary; Mrs. Graafstal van der Steur, treasurer; Sister Stuu; Mrs. Davids.

Sister Slagter sent in her resignation as matron. She receives a very small old-age pension of twenty guilders a month. Mrs. Moll was appointed in her place as matron of New Pangoengsen and so she had to lay down her function as secretary of the board. Mr. Loimena continued to be manager of Old Pangoengsen.

Here I have come to the end of my report. Before ending I must express my gratitude to the two members of the board for their willingness to have helped us to reorganize the work, though they belong to another denomination.

At the missionary station the principles of the Seventh Day Baptists have been taught and observed for over fifty years, and it would have caused us great grief if we had been forced to pass over this work into other hands.

I end my report with bringing great thanks to God. God has been our Guide, and the Guide of our society. Our God is he.

(Signed) Mrs. S. M. Graafstal van der Steur.

## DAILY MEDITATIONS

(Prepared by Rev. Paul S. and Ruby Maxson,  
Berlin, N. Y.)

### Sunday, April 6

Luke 9: 50. And Jesus said unto him, Forbid him not: for he that is not against us is for us. Read Luke 9: 49-50.

It behooves us as Christians to work with our fellow Christians although we may not have the same viewpoint as they, and our beliefs may differ considerably. Yet we should follow the teachings of Christ in all fellowship with those about us. When the opportunity arises that we may co-operate with people of other denominations in a community, we should not hesitate, thus losing time and perhaps energy, that is, if we have first consulted God in prayer and in meditation. That should be our first step in all community undertakings, to seek the guiding spirit of God, then co-operate wholeheartedly with men and women of different faiths.

John thought that no one except those following with them should cast out devils in Jesus' name, but we recall that Jesus said, "Forbid him not: for he that is not against us is for us."

Prayer—Father, may we have vision to see the opportunities that are before us, that we may not reject the co-operation of those around us. Amen.

## Monday, April 7

Psalms 40: 8. I delight to do thy will, O my God. Read Psalms 40: 1-8.

Is our Christian life a burden, or do we do the will of God with a song in our heart? When duties are performed with a happy heart, they are no longer duties, but pleasures. Let us be happy Christians. We may win others to Christ more easily if we are joyful and we don't give the false impression that living the Christian life is a burden on our shoulders and that a Christian never enjoys living.

Prayer—Make us happy in doing thy will, O God. Amen.

## Tuesday, April 8

Luke 9: 23b. If any man will come after me, let him deny himself, and take up his cross daily, and follow me. Read Luke 9: 23-28.

In order to live a holy and more consecrated life for our Master, we must deny ourselves of the sins of the world. Thus if we fail in denying ourselves of these things, we will deny him.

Often we start out very enthusiastically in following Christ. When we became Christians we were full of desire to follow the footsteps of our Savior, but as time goes along we find that we let ourselves easily slip back into the old way of life. We must not let this happen if we are to follow him.

Let us re-examine ourselves to see if we are denying ourselves of things for Christ. If we are, we are willing to follow him, in that we will take up our cross daily. Then we might go a step farther in saying that we can help others bear their crosses and burdens in life, although we may be doing nothing more than giving them a word of encouragement here, or a word of inspiration. Thus we will be helping them to bear their cross and follow the Master.

Prayer—Father, make us willing in our hearts to deny ourselves and take up our cross each day and follow Jesus. Amen.

## Wednesday, April 9

1 John 4: 8. He that loveth not knoweth not God; for God is love. Read 1 John 4: 8-13.

This Scripture tells us of the great sacrifice that God made for the world. His Son was sent so that we might live through him. We cannot attain this life unless we are willing to follow in his footsteps. It de-

pend upon us as individuals whether we accept his great love or whether we reject it. For he is ever ready and willing to go more than half way, if we are willing to come up to his standards. In that God has loved us so much, ought we not also to love those about us in exemplifying his life in us?

Prayer—Remove all obstacles that seem to sever us from the great love of God. Amen.

#### Thursday, April 10

John 2: 16. And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. Read John 2: 13-18.

This story of Christ cleansing the temple gives a very good example of how we personally should drive out all evil thought and sin from our hearts and minds. Our body is the temple of the Lord. It is our physical form with the spirit of God abiding within us. Therefore, we should do all that we can to keep ourselves physically fit. In doing this it will enable us to have a greater mental capacity for receiving and spreading abroad the inspiration from God.

Then let us take the church in which we worship today. It very often becomes contaminated by some of the actions of the officials of the church, some of the activities held in our churches and basements of our churches.

We can take the example of Christ driving out the money changers, and we might picture him in our minds as he goes to the dove crates, opening the lids and turning them loose. He is very calm in his actions, yet he is very decidedly against the actions of the people in making his Father's house a den of thieves and a house of merchandise. The temple of the Lord should be a house of prayer, of meditation, but many times it has fallen short of this ideal.

Prayer—O Lord, that I may make my life to be a temple beautified for thy indwelling Spirit. Amen.

#### Friday, April 11

John 14: 1. Let not your heart be troubled: ye believe in God, believe also in me. Read John 14: 1-4.

This is a very comforting passage that Jesus gave to his disciples when he was here on earth. It was to give them more courage and strength in the future, and if they needed it in the days of Christ, in this

troubled world of ours today we certainly need it. What a wonderful thing it would be if we as Christians would just take this to heart and live it in our daily work.

Prayer—We ask this petition of thee, O Lord, that we may gain strength and power in teaching those about us to also believe in thy kingdom. Amen.

#### Sabbath, April 12

Isaiah 58: 13-14. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

The Sabbath was created and ordained to be holy. It was made for man's rest, and certainly the wonderful promise that we have in Isaiah should be an inspiration to any Seventh Day Baptist, or any other denomination, to inspire them to keep God's Sabbath holy. Some people get a great deal of benefit from walking through the forest, seeing God in trees and birds and wild animal life; others like to spend a great deal of their Sabbaths in reading the Bible as well as good books; and still others like to hear especially good music. In all of these ways we may keep God's Sabbath holy, if we keep in close touch and harmony with him and commune with him daily. After resting on the Sabbath day we are ready to begin our week's work with greater enthusiasm in carrying forth the ideals of Christ.

Prayer—Dear Jesus, may we keep holy the Sabbath that thou didst keep while on earth. Amen.

#### QUARTERLY MEETING

The Quarterly Meeting of the Southern Wisconsin-Chicago churches will be held with the church at Milton Junction, Wis., April 18th and 19th.

Robert Greene,  
Secretary.

#### FARM HELP NEEDED

We have fine opportunities open for employment on farms owned and operated by Seventh Day Baptists. Vocational Committee, Box 843, Alfred.

## YOUNG PEOPLE'S WORK

### CHRIST CALLS IN HOME AND BUSINESS

(Paper given at North Loup on the C. E. anniversary program by Albert Babcock, Jr.)

Christ came to this earth to make life fuller and richer for his people. But he did not make an outright gift of ease and luxury. In fact, he did not even intend us to have ease and luxury. He wants us to have plenty to eat and wear, and shelter from the weather, but he tells us the main consideration should always be for the other fellow.

My topic is, "Christ Calls, in Home and Business." It is true, he does call; he does not mean for us merely to go to church and give to charity. No, he wants us to carry on every activity in a Christian way, whether it be in business, home, or church. Many business men say, "If we tried to run our business absolutely along Christian lines, we would fail. We must meet competition and protect ourselves from those who have no scruples."

Maybe they are right, but this is not the spirit that will cultivate Christian feeling. Doctor Sheldon, in his book, "In His Steps," tells of the experiences of a number of men and women who promised to do nothing without first asking the question, "What would Jesus do?" They absolutely revolutionized life in their city and all were very happy in spite of the trials and burdens resulting from the pledge.

It would not be smooth sledding at first, but every man who calls himself a Christian should make some such pledge. It is the only way to bring about the peace, happiness, and good fellowship with all men, which we have always wanted.

There will always be men of more ability than others. These men, if they will, can by their superior ability rob the men of less ability of all they have. But every man must be sure all he has and all he does is for the benefit rather than the detriment of his fellow men.

In Doctor Sheldon's book, a rich editor who owned his own paper took the pledge. He printed none of the gossip or foul news the public desired. He cut out the Sunday paper. He dropped all immoral advertisements. He literally ran his newspaper the way he thought Christ would do it. At first subscriptions fell off terribly; he spent his entire fortune making up deficits, but

as people began to realize the kind of paper his paper really was, the better class, one by one, began to subscribe. In time this newspaper was a paying proposition on a Christian basis and was doing much good in the community.

I honestly believe any business man on these principles would thrive. It is one of the things toward which we must work.

The Christian spirit in the home should be easier to achieve. In the home we have a small group of individuals living intimately. In far too many homes each individual thinks and acts of and for himself. The first thought is to shift the hard work to other shoulders, and get the easier jobs and easier places for himself. But on more sober thoughts, one desires to lighten the other person's load and provide a soft chair for the one who has been doing the harder work and is older.

The second idea is the Christian way, and the one who follows it is undoubtedly the happier. Why? Because the one who does it in a selfish spirit will have to do his work more or less alone, and some one will beat him to the easy chair, and will have it as often as he; so he grumbles and thinks only of how hard his task is and how selfish the other person is because he takes the easy chair. But the one who does it unselfishly gets enjoyment out of his work. He is content to take his turn and is happy to see others comfortable.

So in answering Christ's call to work for him we are also working for ourselves and for our friends, for our neighbors. We are making our lives happy and our characters strong.

## CHILDREN'S PAGE

Dear Recorder Girls and Boys:

I haven't any letters to answer this week; not even the tiniest one. Are you not disappointed? I am. I certainly feel it is quite a catastrophe when even a week goes by without at least two letters from my Recorder children. But I always say to myself, "Surely there are letters on the way and will reach me before another week has gone by."

I really believe spring is here, even if the snowdrifts on each side of my walk are still quite deep. How do I know? Well, the weather is much warmer, and a long

row of little girls just went rolling by on their roller skates. That usually means spring in Andover. Is that the sign of spring where you live?

Not having any letters, I think this is a good time for a little story Editor Van Horn sent me some weeks ago, saying it might be of use to me sometime; and this seems to be the time.

Very sincerely yours,  
Mizpah S. Greene.

Andover, N. Y.,  
March 23, 1941.

### IN THE DARK

By Vivian T. Pomeroy

This is a story for quite little children, because Eve was only five years old and she was very scared of the dark. She would never, never go to sleep without the little lamp with the deep green shade. Once she woke up and the light had gone out, and she screamed and screamed until Mother came, and she sobbed that there were lions in the room. Mother said, "Well if there are they are very good lions, and all they want is a little company," but Eve said, "No, no. Put the light on."

One day Eve came home from playing with a friend, and she called: "Mother Mother, just listen to me. I know a new prayer," and she said:

"God keep me safe at night,  
So that I have no fears;  
Thine angels guard me while I sleep,  
Till morning light appears."

"That is a lovely prayer," said Mother. "Shall you say it tonight?" Eve nodded, and when it was time for bed, she **did** say her new prayer. Then she jumped into bed and Mother tucked her in, kissed her, opened the window, turned out the big light, and left the little lamp with the deep green shade just aglow.

It was some time later that pattering steps came down the stairs, and there was Eve. Mother said, "Why, Eve! What is it? Are you feeling sick?"

"No," said Eve, "but, Mother, I stayed awake all this time and waited for God's angels, and they didn't come at all." And Eve began to cry.

Mother took Eve on her lap, and she said, "Listen, darling. There are some lovely

things which only come in the dark. You can see the stars in the dark, you know, and angels are that way, too."

Eve stopped crying, and she said, "Are lions scared of angels in the dark?"

Mother said, "Lions and bears and elephants are all God's creatures, and they grow gentle when the angels come."

"Would they lick my toes, when the angels are there?" asked Eve.

"Yes, I think that is just what they'd do," said Mother.

"I'll go to bed now," said Eve; and she went up with Mother, and Mother tucked her in and kissed her again and stopped by the little lamp with the deep green shade.

Eve popped up her head. "Put out the light, Mother," she said.

And Mother put it out. "There," said Mother, "Now I'll leave you with the angels."

Do you want to know if Eve saw the angels? Well, that is something I must not tell. But I do know this, that never again did she ask for the little lamp with the deep green shade; ever after she slept in the dark.

And I can tell you something else, too. Make what you can of it. Eve very often poked her toes right out of her little bed.

"The world is such a happy place  
That children, whether big or small,  
Should always have a smiling face,  
And never, never sulk at all."

### MEETING OF TRACT BOARD

The Tract Board met March 9, 1941, with Lavern C. Bassett presiding and the following members present: Lavern C. Bassett, Herbert C. Van Horn, Frederik J. Bakker, J. Leland Skaggs, Asa F. Randolph, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, Mrs. Herbert C. Van Horn, Trevah R. Sutton, Albert N. Rogers, Frank R. Kellogg, and L. Harrison North, manager of the publishing house.

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

A small amount of correspondence (twenty-six letters) has been cared for. An open letter was sent out to volunteers and draftees whose names have been received, together with a copy of the Sabbath Recorder. One reply has been received with much appreciation. Pastors also are express-

ing appreciation of the service rendered in this way by our board.

A letter has been received from Evan J. Hopkins of Swansea, telling of conditions in war-torn England. He has been forced to abandon his preparatory school and take a teaching position in Bristol. The family has suffered large financial losses, but holds on with good courage and faith.

Plans are being worked by a loyal Seventh Day Baptist in Freeland, Mich., in making a wide distribution of Sabbath tracts in that state. A friend in Indiana continues to send "tithes and offerings" for our work.

The secretary is working on a Sabbath Rally project and program for May 17-24.

Your secretary attended a joint meeting, February 20, of the Executive Committee of the Federal Council of the Churches of Christ in America and the Committee of Reference and Counsel of Foreign Missions Conference of North America.

Secretary Van Horn reported that stocks of tracts widely in demand are nearly exhausted. It was voted that the situation be referred to the Committee on Denominational Literature.

Frederik J. Bakker,  
Assistant Recording Secretary.

### OUR PULPIT

#### WALKING WORTHILY

(Preached by Rev. Wayne Rood at Piscataway-Plainfield Union Preaching Mission, at New Market, N. J., Sabbath morning, March 22, 1941)

Scripture—Colossians 1: 1-23.  
Text—

Colossians 1: 10-12—. . . to walk worthily of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all power, according unto the might of his glory, unto all patience and long-suffering with joy; giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light.

When Jesus was teaching in his native Palestine, he was always asking his friends to do hard things. Yet, he never asked them to do things that were too hard!

Once he said to a cripple who had been carried to him on a sort of stretcher, "Arise, take up your bed and walk!" He told a beast of a man who had been living among the tombs like a savage, to go home and live with his friends once again. But Jesus never asked anyone to do anything that seemed impossible, without giving him the strength to do it. Strength came into the cripple's shrunken sinews, and he stood up, shouldered his bed, and walked away! The maniac put on his clothes, combed his hair,

and went home again! Jesus told a fallen woman to go and sin no more, and we have no reason to think she did otherwise. He stood at the entrance of an open tomb and cried, "Lazarus, come forth!" and Jesus expected him to come. He was always telling people to do things that were not easy; and always, somehow, he gave those people the power to do them.

He asked one of his closest friends to feed his lambs, and somehow Peter, weak though he was at moments, fed those lambs, three thousand of them in one day. Jesus asked a small group of men to "go into all the world and preach the gospel," and, nerved with unexpected strength, they did it!

He was continually telling people to "love your enemies; bless them that curse you; do good to them that hate you," to turn the other cheek and go the second mile. And somehow, he seemed to expect the people who heard him, to try it. He told the people to "be perfect, even as your Father in heaven is perfect." Those who have set out to try to follow that command have found themselves drawing upon a quiet and abiding strength that they never dreamed existed.

Paul set out to follow some of those difficult standards, and very soon he found himself pleading with the people of Thessalonica to "walk worthy of God, who hath called you to his kingdom and glory." Before many years had passed, he was asking the Ephesians to "walk worthy of the vocation wherewith ye are called!" From his prison in Rome Paul wrote to the members of the church at Colossae, praying that they might "walk worthily of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all power, . . . giving thanks unto the Father."

It was with a heavy burden on his heart that Paul wrote to these Colossians. To the apostle's lodgings in Rome had come a friend from Colossae, Epaphras by name. He brought with him bad news, and many a night would Paul and Epaphras spend in talking about the matter, with the stolid Roman soldier to whom Paul was chained, sitting wearily by. The tidings were of a strange philosophy that was threatening the faith of the Colossian Christians. Colossae was in a little valley of the Lycus River, bounded on all sides by high mountains.

There in the dreamy East, Oriental minds had soared for centuries in detached contemplation. Then Christianity came, and in their leisurely manner, the philosophers had calmly accepted it. But these eastern thinkers had little regard for systems of thought. In a matter-of-fact way they had included the Christian ideas with their own philosophy. For centuries they had been saying that matter is the source of all evil. Now these Christians say that God is good. Of course, good and evil are exact opposites. Very well, then—there was nothing to worry about: God is good; the world is evil; and, since God is good, he can have nothing to do with the world because that is evil. So, if we live under a relentless government, the government is evil and God can have no part in it. There is a war, and that is an evil; so there is no possibility of God's helping to bring peace. The result in the Colossian Church was a strange cross between Buddhist detachment and Jewish ritual. So, in the face of complex problems, Paul urged the simple solution—personal worthiness—worthiness as measured by the standards of Christ.

We may do well today, as we face complex problems, to consider the simple solutions. Nineteen hundred years later we are watching great governments ruthlessly destroy the foundations of peace which we thought had been so carefully laid. We have become concerned, too, about the sudden and inevitable changes in the status of our social gospel.

Paul would seek to remind us that even with our world movements and our "new" social gospel, Christ is still asking people to do hard things in his strength. Social groups, no matter how large, are made up of individual beings, and all social problems, no matter how complex, are solved by God through consecrated single lives. Paul, **the prisoner**, would tell us again that it is a God-given privilege to be **free** to set our spirits for the goal of walking "worthily of the Lord, unto all pleasing."

Within the scope of a single sentence, Paul gives us four simple rules for the achievement of spiritual worth:

- I. Be fruitful in every good work.
- II. Increase in the knowledge of God.
- III. Be strengthened in the might of power.
- IV. Give thanks unto the Father.

It is a comprehensive outline, and yet it extends the goal rather than limits it. It is certainly not an easy task that Paul has set. But Paul, too, speaks as if he expected his readers to **do** the hard thing. Here is that humble confidence that runs like a theme through all of Paul's writing: "I can do all things through Christ, which strengtheneth me."

#### I.

"Be fruitful in every good work," urged Paul first, that you may achieve worthiness. Christ's gospel was a gospel of fruit bearing. "Ye are the branches, I am the vine," was an important part of his philosophy. The Lord blasted the fig tree that bore no fruit; he praised the ground that brought forth a hundred-fold crop of grain from the sower's planting. But this metaphor of fruit bearing is not only a picture of a fruit tree, or of grain, but of life. As no tree can bear fruit unless it has certain life-giving reproductive cells within it, so no man can bear spiritual fruit unless he has within him the seed of the Spirit. We practical people have little use for a fruit tree which, year after year produces blossoms in the spring, but in the summer, no fruit. We say to ourselves, "Why should a tree occupy space and absorb valuable moisture from the ground and air if it does not produce fruit?" We are displeased, and so we cut the tree down. The worthy man is a fruit producer; he does not occupy needless space in the church, nor give merely the appearance of godliness; he bears fruit.

But with a single word Paul enlarges his metaphor to infinite applications. "Be ye fruitful in every good work," he writes.

You never saw in nature a tree which produced all kinds of fruit, and you probably never will. I have seen a tree which was grafted to produce four different kinds of citrus fruits: oranges, lemons, grapefruit, and tangerines. But it was poor business in reference to the lemons and grapefruit. The tree was originally an orange tree, and the oranges flourished well. The tangerines managed to grow rather fairly. As for the grapefruit and lemons, they were mere attempts at fruit of the smallest size. And anyway the tree is only a curiosity! But what would you think of a tree upon which you saw grapes and figs and olives and apples and all other good fruits growing

at one time? This is an emblem of what Paul seemed to expect; he was asking Christians to produce all kinds of goodness and graciousness to the honor of the heavenly Father. When Paul was writing to the Galatians, he warned them about the works which were not good, the works of the flesh. But the "fruit of the Spirit," said Paul, the good works, are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

There is no doubt that some of us will naturally bear most fruit in certain good works for which we have the most capacity. But still, there is that word "every." We need great preachers, but we also need people to dust the pulpit. Fine singing is a good work, but so, also, is tuning the organ, and each may bear fruit. In India the Hindu water carrier will not sweep the house, nor light a fire, nor brush one's clothes; he will carry water, and nothing else. We are familiar in this country with the bricklayer who will not repair stonework, and with the automobile mechanic who won't have anything to do with the ignition system of one's car.

Spurgeon, the powerful preacher, once said, "When we enter in Christ's church, we should come prepared to wash the saints' feet, or bear their burdens, or bind up their wounds, or fight their foes, or act as steward or shepherd or nurse."

"There are strange ways of serving God:  
You sweep a room, or turn a sod,  
And suddenly, to your surprise,  
You hear the whirr of seraphim,  
And find you're under God's own eyes,  
And building palaces for him."

In the simplest of everyday chores there is exquisite ritual in the worship of the God of Love. **Any** work done in his Spirit yields fruit. "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples."

#### II.

But notice how carefully the second point is balanced against the first: Be fruitful in every good work! Increase in the knowledge of God!

We are often tempted to adopt an extremely activist philosophy which makes us shallow. "Success is indicated by activity," we say. We must have **more** services, **more**

people at church; we must have suppers, socials, movies, to interest people. We must read, see plays, discuss with other people. On the other hand, the old monks desired to increase in the knowledge of God, so they hid themselves in caves where good works were impossible. Centuries ago, Simon sat on top of a pillar for thirty years, with the world gazing up at him as a saint. But perhaps Simon did not know God so well as he might if he had kept a shop all day, and played with his children at night. Jesus said, "I come not to bring peace, but a sword," or as might be more accurately translated, "Not relaxation but work." In active life we make more progress in the knowledge of God. But that is only because the more work we do, the more we will be wearied, and the more we will find ourselves leaning on the Father, and coming to know him.

In the laboratory we learned that the swing of a pendulum to the right becomes the power which carries it back to the left. Just so true good-doing makes the doer know God more, and true knowledge of God sends the scholar back to his work with a new impulse. The Christian life goes best when it goes between a deep, contemplative, spiritual knowledge of God, and hearty practical service.

There was a dreamer once, whose spirit trod  
Unnumbered ways in thwarted search of God;  
He stirred the dust on ancient books; he sought  
For certain light in what the teachers taught;  
He took his staff and went to the Wise,  
And deeper darkness fell about his eyes;  
He lived a hermit and forbode his food,  
And God left visitless his solitude;  
He wrapped himself in prayer night after night,  
And mocking demons danced across his sight.  
Resigned at last to him he could not find,  
He turned again to live among mankind—  
And when from man he stood no more apart,  
God, on that instant, visited his heart!

And yet, the dreamer who found God among mankind, opened his eyes in secret. Some "find him in the canyon, when they miss him in the town." Some find him in their own family circle, and others in a great revival meeting. Some people find that they learn to know God more as they work in the slums of great cities. Some increase in the knowledge of God as they worship alone in a quiet cathedral, or study the Scriptures. One of the most beautiful things about increasing in the knowledge of God is that

there is always more to learn. We never sound the depths of his love; we can never probe his understanding; we can never find the end of his power. But as we learn how great he is, how infinite is his perfect goodness, how in holy love he creates, sustains and orders all, as we learn of his greatness and omnipotence, we become conscious of his increasingly **personal relation to us**. Oh, that walking worthy of him, we might so come to know him that we might walk together hand in hand, that we might talk together, live together, and love together.

## III.

We never "get" the knowledge of God; we "increase" in our knowledge of him. And as we learn to know him, we find ourselves increasing in ability to serve him. As we become more closely acquainted with God, we find ourselves strengthened with all might, according to his glorious power unto patience and long-suffering with joyfulness. That is exactly Paul's third point: strengthened with might. Or as Moffatt translates it: "May his glorious might **nerve** you with full power to endure, and be patient cheerfully, whatever comes!"

How many, many times we show our first signs of weakness when **little** things go wrong and we lose our patience! How often we lose our tempers when people do **little** things that vex us! If the problems were bigger, we might instinctively turn to God for help, but in the little problems we stumble along alone instead of seeking his strength. It is then that we show the shallowness of our knowledge of God. As we learn to know him we find ourselves drawing upon a source of power that is **sufficient for all occasions**, and that may be **applied to the smallest**. The Psalmist sang of the limitless glory and power of Jehovah, because the heavens declared his glory, and the firmament his power. His power is apparent everywhere—in the mighty cascades of tumbling water, in the relentless beating of the ocean's surf, in the mountain-moving earthquake, in the devouring flames; in the boundless skies as unnamed suns hurtle their paths along the intricate highways of the uncharted heavens; in the growing seed, the budding rose, the waving field of grain; in the destinies of nations, and in a small child's concern over a broken toy.

We may be strengthened with a might corresponding to the power of God's glory. We may be strong in accordance with our finite nature as God is strong according to his infinite nature.

We will be strengthened in patience. Patience is the superintendent of all the affairs of God; it defeats its enemies without struggle. Gandhi's strength is in his long-suffering. "In returning and rest you shall be saved," wrote Tertullian, "and in confidence shall be your strength."

We will be strengthened in long-suffering: we will be strengthened in joyfulness, knowing that God can make all things work together for good, that we may rejoice in the Lord always. In the strength of God, and only in his infinite, personal might, may we be enabled to walk worthily of him.

## IV.

So, first, we try to serve him who first loved us, and then, coming into contact with him, we increase in the knowledge of God. Learning of God we are inevitably strengthened with the glory of his might. What a cause to thank the Father! Paul suggests as his fourth point, that we walk worthy of the Lord unto all pleasing, "giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints."

How much God's children have to thank him for!

"Thank the Father," translates Moffatt, "who has qualified us to share the lot of saints in the light." Thank the Father for making us worthy of crosses! Thank him who has qualified us for the secret contemplation of hermit's cells, for long hours of waiting prayer, for the search for the Light! And thank him, too, that when the Light is found, that it dazzles us as it dazzled Paul in its brightness.

Thank the Father for his dear Son, in whom we have redemption through his blood, even the forgiveness of sins; thank him for the Christ, "who is the image of the invisible God," wrote Paul to the dreamy Colossians, "the first born of every creature; for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers;" thank

the Father for him who is before all things and in whom all things exist.

Thank God for love!

"For though sometimes grief follows in its wake,  
Still we forget Love's sorrow in Love's joy."

Thank God for pain!

"No tear hath ever yet been shed in vain,  
And in the end each sorrowing heart shall find  
No curse, but blessings in the hand of Pain.  
Even when God smiteth, then is God most  
kind."

Thank the Father for laughter, for silence, for deep woods and high mountains, for wide seas, for silent dawning, golden moons, starlit nights that increase us in the knowledge of him, and give us strength.

Thank God for life: for floors to be swept, for fields to be plowed, for sermons to be preached, for hard things and good works to be done.

Thank him for setting the goal of worthiness of him, and thank him for the simultaneous promise of strength.

Thank the Father for all that is good and pure and helpful.

Were thanks with every gift expressed,  
Each day would be Thanksgiving;  
Were gratitude its very best,  
Each life would be Thanks-living.

May we strive

... to walk worthily of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all power, according to the might of his glory, unto all patience and longsuffering with joy; giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light.

In the dim recesses of countless temples have burned numberless tapers in thanksgiving. In my two hands I bring now a taper to the Father, to burn before him in thanksgiving for the divine possibilities and powers within me—a single taper to burn in its dedication of my life, that I may walk worthy of the Lord.

## DENOMINATIONAL "HOOK-UP"

Salemville, Pa.

To begin, I must go back to the end of my last letter. That takes us back to November, the last Sabbath that Pastor and Mrs. Marion Van Horn were with us. At

the close of Sabbath school, November 23, 1940, the superintendent called Pastor and Mrs. Van Horn to the floor. The Men's Bible Class then presented a white shirt to Pastor Van Horn and Mrs. Van Horn was the recipient of a throw rug from the Ladies' Aid and Dorcas Bible Class, of which she was president and teacher, thus showing in a small way some of the appreciation of their work.

Pastor Van Horn delivered his sermon, "Thanksgiving at Midnight." It was strong and instructive. The fact that these dear people were leaving us was much regretted. Pastor Van Horn emphatically remarked, "If you folks do not call another pastor and keep the work going here at Salemville, Mrs. Van Horn and I will feel as if we have failed." Those words still linger in our minds.

We have had worship service every Sabbath but two. One Sabbath we had a Christmas program under the leadership of Mrs. Mary Snoberger and teachers of the smaller classes. The other Sabbath we talked over the possibility of a pastor and extended a call to Rev. and Mrs. Orville Babcock of Adams Center, N. Y.

A pulpit committee was appointed. This committee calls on some member of the church to have charge of the worship hour. It seems every one is willing to do his or her part in reading a sermon or some article. This is done in a spiritual way and the feeling that we are trying to help to keep our church work to continue till we have a pastor.

Our attendance has been good; there were only two Sabbaths lately that it was below forty. That was due to a deep snow, also an epidemic of scarlet fever, with several families quarantined.

The Junior work is carried on very willingly by Mrs. Mary Snoberger and Mrs. Ruth Davis Ebersole.

We are sorry to lose two families from our congregation. Willard Kagarise and family have moved to York, Pa. This week Mr. and Mrs. John Snoberger have moved to Erie, Pa. These families will both be missed, as they were always ready and willing to do their part.

One Sabbath, Rev. John C. Hare, pastor of the Third Presbyterian Church of Altoona, came a distance of thirty-two miles to fill



the pulpit. Another Sabbath, Rev. Orville Babcock, accompanied by his wife, of Adams Center, N. Y., was with us and delivered a sermon. We received word recently that they have accepted the call to the church and will be here to begin their work the first Sabbath in April. We are happy and very busy in getting the parsonage ready, with some needed repairs, to receive them. We are counting the days when we shall again have a pastor.

I would like to say that we are all working together and have a Christian feeling toward each other. This is due to our former pastor and wife, who put the church in good spiritual condition. It is our purpose to keep the church on the upward way and press onward.

Correspondent.

### England Letter

Dear Brother Van Horn:

. . . During the last six weeks of 1940, I came north to visit my wife and daughter, who had left London for Darlington, and during my stay I sold one thousand of our shilling books.

On two occasions I went to Sunderland and spoke to the Pentecostals there. Rev. Hubert Entwisle who is their pastor is a Sabbath keeper. The second visit was during the week-end after Christmas, in the midst of a week of special meetings. They had asked me to give my views on prophecy, so I spoke on the Beast of Revelation, on Friday night. It was nice to hear the pastor and others in their prayers acknowledge that it was Sabbath eve. On Sabbath afternoon a small number came together and I spoke on Righteousness by Faith. A larger number came to the meeting on the night after the Sabbath, when I spoke on the Sabbath question. Some took notes, and one old lady told me next day that she had been up till 3 a.m., going over the Scriptures to which I had referred. The pastor declared that he believed that what I had taught was the truth of God.

On Sunday we had a great meeting, when my subject was the Second Coming, as shown in the Revelation. . . .

I then went to London for a week, and learned that the printers of our latest book had been bombed. At first I thought everything was destroyed, but learned later that

much was saved and taken to other premises. We reckon we lost five thousand copies, however, in the wreck of the printing plant. I had already decided to return north and turn as many of our old stock of previous books into cash as I could, since so few now attend the Sabbath services. I left Deacon Brown and Brother Vane to carry on. I have now sold nearly another thousand books since my return.

On the first Sunday of March I shall visit Barnard Castle, where there is another group of Pentecostal people to whom I will preach, and on the last Sunday I am invited to speak at the People's Mission in Thornaby, which is just south of the river Tees from Stockton.

I expect to return to London for April 10, which is the date for Mill Yard's annual celebration of the Lord's Supper, on the eve of the Jewish Passover. That depends largely on how the war goes. If Hitler decides to invade us, that will dislocate all our plans for a while.

I expect to write our new book up here. It will be the third "Tales From the North," and will deal largely with Scotland and the Covenanters.

I keep in touch with our scattered members by correspondence.

Your sincere brother,  
James McGeachy.

### MARRIAGES

Jones - Gurley.—On Monday, March 17, 1941, at Holly Hill, Fla., Miss Eva Rose Gurley and Mr. Frank S. Jones, both of Adams Center, N. Y., were united in marriage, Rev. Boothe C. Davis officiating.

### OBITUARY

Davis.—Harry C. was born at Marlboro, N. J., April 15, 1872, and died on December 28, 1940, from a heart attack.

He was married on March 1, 1901, to Alice Sheppard. To this union were born four children: Bessie S., David S., Percy C., and Mae L. who died when a child. Besides his wife and three children he is survived by four granddaughters.

He was a member of the Shiloh Seventh Day Baptist Church. For years he was a member of the choir.

Funeral services were held at the home on January 1, 1941, with Pastor Lester G. Osborn officiating. Interment was in the Shiloh cemetery.

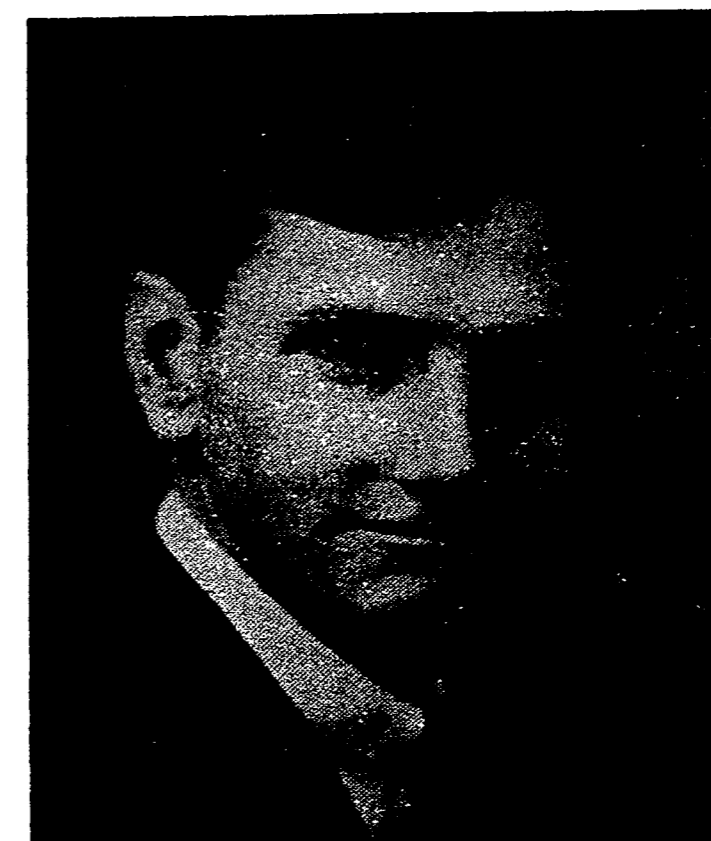
L. G. O.

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Rev. Paul L. Maxson, Berlin, N. Y.

(See "Who's Who" in this issue of the Recorder)

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