

church are widely separated, traveling long distances to attend worship services, yet our attendance has been excellent.

Mrs. George W. Hills deserves much credit for her wonderful devotion and untiring efforts in behalf of the church. The officers of the church and members, too, form a band hard to beat. We regret having to leave this group, and pray that God will send them a leader of the finest kind.

Next Sabbath, February 15, we anticipate baptizing two candidates who will unite with the church, strengthening the forces of this outpost for God.

We have held quite a number of fellowship services in the various homes, playing games and having a good time, and somewhere during the evening getting in a song fest and choir rehearsal. Pray with us for our fine folks in Los Angeles.

Mr. and Mrs. G. D. Hargis.

Brookfield, N. Y.

The regular annual business meeting and dinner of the Second Seventh Day Baptist Church of Brookfield was held in the parish house on Sunday, February 2, 1941. About thirty-five were present at the dinner and twenty-five at the business meeting at 2 o'clock. Clifton L. Curtis, the moderator, was in the chair, and the minutes were taken by Mrs. Ruth Davis, clerk.

The report of the Sabbath school, given by Mrs. Ruth Palmer, secretary, showed an average attendance at church of twenty-eight, and at Sabbath school of only fifteen, seemingly a small proportion of those at church. The treasurer of the Sabbath school, Margaret Burdick, reported a balance on hand amounting to \$16.08. The home department reported through Mrs. Lina Brooks, superintendent, that there are nine members now receiving the quarterly, "Helping Hand."

Without burdening this account of the meeting with details of sums of money, some significant facts from the church treasurer, Mrs. Mabel Fitch, may be noted: Proportion of members known to have made contributions to the church, 42 per cent. Proportion of contributions received in envelopes, 93 per cent. Anonymous gifts (loose collections), 7 per cent. Proportion of contributions which was for Denominational Budget, 31 per cent. Proportion of treasurer's receipts which came from interest on investments, 17 per cent.

That about 40 per cent of the membership gave above 90 per cent of the contributions to the church is notable; but that two families gave 33 per cent is a more striking indication of a condition of something less than perfect health. Six members have been dismissed by letter to join other churches of like faith, and two have been received by letter.

—Brookfield Courier.

OBITUARY

Allen. — Daniel Sylvester, born November 6, 1841, died December 28, 1940, at Edinburg, Tex. (A more extended obituary will be found elsewhere in this paper.)

Beckwith. — Minnie Thomas, daughter of Roland A. and Ann Crandall Thomas, was born December 6, 1864, in the town of Alfred, N. Y., and died February 3, 1941, at her late home in this village.

She was married to Elmer E. Beckwith, October 21, 1886. She was baptized and joined the First Alfred Seventh Day Baptist Church March 18, 1878, and has been a faithful and consistent member for almost sixty-three years. She had been an active member of the W.C.T.U. and of the local Rebecca Lodge.

Her judgments on people were always charitable. Her favorite Bible passage was the thirteenth chapter of First Corinthians.

She is survived by her husband; a nephew, Leslie L. Palmer, and other relatives.

Farewell services were conducted in the church by Pastor Everett T. Harris, assisted by President J. Nelson Norwood. Interment was in the Alfred Rural Cemetery. E. T. H.

West. — Christine Allen West, daughter of Marshall and Julia E. Allen, born at Friendship, N. Y., November 26, 1869, died at Plainfield, N. J., January 31, 1941.

She united with the Pawcatuck Church in Westerly, R. I., March 5, 1887, in which church she retained her membership.

October 26, 1898, she was married to Ira N. West of Westerly, R. I. Soon after, they came to Plainfield where they have lived since.

Mrs. West was Junior C. E. superintendent, 1900-05, and a faithful worker in the Women's Society of the Plainfield Church. She was a director of the Children's Home of Plainfield for many years.

She is survived by her husband; two sisters, Miss Mary Ella Allen and Mrs. Nellie A. Rowley, both of Bradford, Pa.; and other relatives.

Farewell services were conducted February 4, by Rev. Hurlley S. Warren. Burial was in Hillside Cemetery. H. S. W.

"It is no use waiting for your ship to come in unless you have sent one out."

The Sabbath Recorder

Vol. 130

PLAINFIELD, N. J., MARCH 3, 1941

No. 9

EVANGELISM

YOUR OWN LOYALTY to Christ and to the Church is one of the most convincing contributions you can make to the evangelization of your neighbors and acquaintances and chums. "Let your light so shine . . ." is one of the first principles of soul-winning. Evangelism need not SAY much except "COME," when Christians give evidence of their loyalty and love concerning the things of Christ. We should pray that we may be true witnesses for Him.

Christian Endeavor World.

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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

"GUNG-HO"

Bertram B. Fowler, in a striking article in February issue of Reader's Digest, is responsible for the interpretation of the above title, "Gung-ho," China's answer to invasion and blockade. It is the slogan of the Chinese industrial co-operatives, and its meaning is "work together." The article is intriguing, showing as it does the result of co-operation motivated by a great common danger and need.

By the operation of the principle of working together the finest results are accomplished in every activity of life. The more wholeheartedly the principle is worked the larger the results. Without "gung-ho" our schools could not be operated so successfully. Where co-operation is lacking between wife and husband, between parents and children, the home is unhappy and is a weak part in the structure of society. Without directed but willing co-operation the publishing of this paper would be impossible—from the making of the paper and ink to the last stapling, trimming, and preparing for the mail bag—to speak of the mechanical parts alone.

Because of this working together, tens of thousands of men and women are able to reach their offices and other places of business in New York City every morning from their north Jersey homes. Without the operation of this principle, we could not operate our cars, travel by air or ocean liner. Indeed, every movement of the body is dependent upon this principle.

So well illustrated in everything about us is it, that the lesson should be obvious in all our social and spiritual relationships. But we are

so slow to apply the principle to our religious and church life.

True, we find something of it in our church and denominational life. It should go much further than it does in our thinking and doing. We do co-operate in our boards and societies—but there should be on the part of the people in our various localities a larger feeling of responsibility for the work that can be accomplished only by united effort. Paul, in his picture of the church, speaks of the honorable part the hand or foot or eye plays in the harmonious action of the body—each for all and all for each. If the hand suffers, the body suffers.

So in our work—if North Loup or Nortonville suffers, the denomination suffers. If our church in China suffers, we suffer. If need is felt at Shanghai or Kingston or Auckland, we should feel that need and respond. Nor should the response be less ready if the need is in Arkansas, Chicago, or West Virginia.

"Gung-ho," working together, is one of the things we need to do more wholeheartedly than we do. We each have our part, responsibility for which cannot be shifted to others' shoulders. "Gung-ho."

1940 YEAR BOOK

The 1940 Year Book is off the press, and will probably be in interested hands before this is read. If there are any who wonder who is especially interested in our annual Conference books, they should hear the inquiries as to when the minutes will be ready.

Every minister ought to take a day off and study the minutes and reports of the late Con-

ference as preserved in this book. There is no other way in which one may acquire so much up-to-date information about our denomination and its current work. It would be a good thing for the deacons, other officials, and laymen in general if they would carefully study these minutes. They would all be the more intelligent church members for such an experience.

The chief business of a General Conference is to review and plan for the great enterprises in which it is engaged, such as home missions, foreign missions, Christian education, religious education, women's and young people's work, the United Budget—on the raising of which so much depends—our publications, evangelism, Sabbath promotion, and so on. The inspirational addresses, personal visitation, and fellowship are important but minor to the categories above. A study of what the Conference and churches have done along these lines is both interesting and informing, and should stimulate greater interest and promote a larger loyalty to Christ and his cause.

Probably the outstanding accomplishment of this Conference was the consummation of merging the Education Society, the Sabbath School Board, and the Young People's Board into one organization, namely, the Seventh Day Baptist Board of Christian Education.

This is not, however, intended to discuss or evaluate the various matters found in the book, but to call attention to the 1940 Year Book, and the need of our people familiarizing themselves with it. It contains the Minutes of Conference, Charter and By-Laws of the General Conference, Report of Trustees of Memorial Fund, Report of the Missionary Society, Report of the American Sabbath Tract Society, Seventh Day Baptist Board of Christian Education, List of Seventh Day Baptist Ministers, Churches, Associations, Sabbath Schools, and statistics of German Seventh Day Baptists. It is a book to be read thoughtfully and with a feeling of some responsibility, and then preserved for frequent reference.

CHURCH SYMBOLISM

A new edition of the booklet, "Church Symbolism," by Marjorie J. Burdick, has been recently received. It was first published in 1935 by the Recorder Press. The second printing is by Chapman and Grimes, Inc.

Miss Burdick, who is a careful student of Bible and church history, has done in her "Church Symbolism" a nice piece of work, and one that should be helpful to all who seek beauty and reality in worship. Recognizing some of the dangers in overstressing the use of symbols, the writer warns against carrying "the resemblance between the symbol and the thing symbolized to its limits," which would make it "ridiculous," and against thinking of the symbol "as being the actual thing symbolized," which would make for idolatry.

"True worship," she urges, "comes from the heart and shows out in the life, but it may be inspired and helped by the reminders we have in symbols of the religious thoughts of the past."

We are sure this brief treatise of thirty pages with its reproduction of significant symbols will prove helpfully inspiring to all who will read and study it. It may be had for 25 cents a copy from the publishers—Chapman and Grimes, 30 Winchester St., Boston.

SAUL AMONG THE PROPHETS?

This expression out of the story of the first king of Israel came to mind as we read in a recent report that at the same time in the Twin Cities of Minnesota, temperance forces and liquor people were making plans for promoting temperance.

At a meeting of the Minnesota Temperance Movement in Minneapolis, an anti-liquor program to cost \$50,000 was voted for work in churches, schools, clubs, and young people's groups during the year, and increased newspaper, radio, and display advertising.

At the same time, according to Religious News Service, the Minnesota State Council of Brewery Workers, decided to press an educational campaign to encourage temperate use of alcoholic beverages.

No one is for a moment led to think the liquor forces are interested in the betterment of mankind. Not less liquor, but more liquor consumed, is desired. There is in this movement plain evidence that the manufacturers of alcoholic drinks are apprehensive.

It is time then to read the handwriting on the wall: "Weighed in the balance and found wanting." Right thinking American people are not long going to tolerate the wastage, wreckage, and total loss that follow the liquor business.

ITEMS OF INTEREST

In compliance with the American government's desire, the Board of Missions and Church Extension of the Methodist Church is withdrawing or transferring to other mission fields all of its missionaries, both men and women, now stationed in Japan, Korea, and in areas of China under Japanese military control. In part, too, the removals are meant to relieve from any embarrassment the native Christians, who might suffer from the presence of the foreigners.

Forty-five per cent of the men in the army are without church affiliations or religious connections, reports Dr. Paul D. Moody, director of the General Committee of Army and Navy Chaplains. Doctor Moody makes a plea for the mobilization of spiritual resources to match the current mobilization of man power.

Twenty-nine national organizations officially co-operating in the observance of Brotherhood Week—February 22-28—are reported by Dr. Everett R. Clinchy, president of the National Conference of Christians and Jews. Many of our own churches have participated locally in brotherhood services.

The American Bible Society is sponsoring a third annual "Read the Bible" seal campaign. No other agency in this country, it is safe to say, is holding forth the Word of Life to the extent this society is doing, dedicated one hundred twenty-five years ago to perform this single, essential task. Address the society at Park Avenue and 57th Street, New York City, for the seals—a sheet of one hundred for one dollar.

"Will Their Morals Be America's First War Casualty" is the heading of a challenging article in the February twentieth number of the Christian Advocate, Clarence W. Hall, assigned by this great Methodist journal to find the answers to letters from parents of drafted men, tells of his observations, inquiries, and conclusions from a four thousand mile trip among the principal camps over the country. His investigations reveal conditions not reassuring. The chaplains are doing a fine piece of work within the camp, but the areas outside are deplorable, at the present time.

THE PRESIDENT'S CORNER

It is encouraging to find at the half year point all denominational agencies in better financial condition than at the same point last year. The prospects are good for topping the budget. Debt reduction is a most satisfying spiritual experience. Let's increase our enthusiasm for more of that kind of experience for the last half of our Conference year.

The Conference president and his wife, Anna, have been making some radical changes in their personal affairs. His mother, Alice A. Holston, who has made her home with them for several years, passed away January 15. On March 1, he retires from the active ministry and Rev. Gerald D. Hargis succeeds him in the Battle Creek pastorate. Pastor and Mrs. Holston have engaged to manage the W.C.T.U. Home in Battle Creek, and their future address will be at that home, 223 Capital Ave., N.E., Battle Creek, Mich.

The Conference program is taking on some semblance of proper form. The theme will center around the word "Covenant." The president urges all boards and societies who have regular places on the program to begin now to get their portion of the program ready.

The Denver committee is busy with their part. A fine church property not far from our Denver church will probably be the place of meeting. Many are planning their summer vacations for the Conference week, August 19-24, and what could be better or finer than a trip to the Rockies in August?

Edward M. Holston.

MISSIONS

OUR PASTORS

The pastoral office is an important one. This is because the establishment of Christ's kingdom depends so much on the pastors. The position of the pastor is not only important, but it calls for hard work. Because a pastor has no overseer he may waste his time or neglect his duties; but if he meets the requirements of his office, he will lead a strenuous life. He will work many hours every day, face perplexing problems, and bear crushing burdens. Before he enters the work he should decide to abandon all for it and trust God for his support, financial, physical, and spiritual.

Seventh Day Baptists have been highly blessed in their pastors. The early pastors were among the reformers in Europe three hundred years past. Seventh Day Baptist pastors stood with Roger Williams in founding a colony based on liberty, religious and political, and that colony furnished a pattern for our republic. As a rule our pastors today are a hard working, devoted, and efficient group of men. They give much time and thought to their local problems and to denominational work. The writer has been impressed with this as he has read the bulletins they put out. Usually these contain a plea for evangelism, missions, and denominational work.

Though pastors are the key men, they will fail in their work unless they are supported and upheld by the laity. This support ought not to be given sparingly. When the first Commission was organized twenty-two years past, the first thing it did was to start a move throughout the denomination to cause the churches to appreciate their pastors more and support them loyally. This effort was more or less successful for two or three years and then was dropped. Appreciation and support are still needed. Our pastors are meeting grave responsibilities, bearing heavy burdens, and the future, not alone of many people but of our churches, depends in no small measure upon them.

Sec. W. L. B.

THE FELLOWSHIP OF PRAYER IS NOW IN SESSION

The Fellowship of Prayer is now in session over all the world. It commenced February 26, and will extend till Easter, April 13. Hundreds of thousands of Christians are uniting in this movement and among them are many Seventh Day Baptists.

As was stated in the Missions Department the twenty-seventh of last month, booklets are available to help in the observance of this season. These give Scripture reading, comments and prayer for every day. If the reader has not already secured a copy, he may do so by applying to the Department of Evangelism, 297 Fourth Ave., New York City. They cost two cents a copy. In this connection it is appropriate to quote what Dr. Frederick L. Fagley said in introducing the Fellowship of Prayer booklet sixteen years past:

"When we look out upon the world around us and see want and sickness and evil, where we know God would have happiness, health, and righteousness, we realize that the world needs a Savior. When we look within and find too often unrest and unselfishness and sin, where we know God would have peace, friendliness, and goodness, we know that we need a Savior. Christ is the world's Savior and our Savior. The Fellowship of Prayer seeks to help each one who follows its outline of daily Bible reading and meditation to know better how to bring Christ more fully into the busy life of the world and into his own soul. It is intended for use by individuals, in family and in church groups, where the Scripture lesson will be read, the meditation will lead to serious thought, and the prayer open the way to communion with the Holy Spirit of God."

Sec. W. L. B.

SALUTATION EASTWARD

(Louis Wang died in Shanghai of typhoid on November 9, 1940. A graduate of Milton College, he had expected to go into international trade.)

To you who came while only yet a boy
Far from ancestral home to this new land,
Seeking in Occidental mind and hand
That which would give your country back her joy—

To you who laughed when we laughed at your
speech;
And took obediently that we think wise,
With courtesy inbred, shaming our curious eyes,
Nor challenged us with things beyond our reach—

To you, a victim of commercial strife,
By which in kinder days you would succeed,
Clutching with reverent hands to meet your need
The faith so rarely prized in Western life—

Hail to you, Louis, and others of your kind
Who die believing in our Christ, and yours,
Despite the ways we have betrayed his course;
And forgive us that we are so blind!

—Albert N. Rogers.

LOUIS WANG

By Rev. H. Eugene Davis

It was about fourteen years ago that we first came to know the Wang brothers, Stephen and Louis. Their uncle had been a student in Grace High School, and when, later, the school was endeavoring to raise funds in China to supplement those raised in America for the erection of new school buildings, Wang Poo-Sung, the uncle, pledged

\$1,000 toward that end. Before he was able to pay the pledge he died, and his brother, the father of Stephen and Louis, brought the one thousand Shanghai dollars and gave them to Mr. Crofoot, the principal of the school.

When Mr. Wang desired special English teaching for his four sons and nephew, he turned to the mission for such help. Anna Crofoot, now Mrs. L. H. North, helped the boys for a time, and upon her return to America, Mrs. H. Eugene Davis took up the tutoring, remaining connected with the family education. That was fourteen years ago.

When it was decided that the two older sons should be sent to America to complete their education, they came into Grace High School. Before that time they had always studied in the home.

In July of 1931, they went to America for study in Milton College. It was that year at Conference in Alfred that many of our people came to know the boys, and all who knew them loved them. They were both among the number of young people at that Conference who came forward and made a special dedication of themselves to God.

On Louis' return to China in 1937, he was for a time in Hongkong, due to war conditions in Shanghai. Soon after his return to Shanghai, he became connected with Grace High School as director of the newly organized industrial department. It was under his leadership that the "soap factory" was started. Some of you may remember an article he wrote about his eagerness to impart to the Chinese boys the "dignity of manual labor" and with his characteristic, sunny way referred to his hopes as "a pocketful of dreams."

Some weeks ago Doctor Thorngate was called to the Wang home on account of the illness of Stephen's little daughter, about two years old. The disease was diagnosed as typhoid, and proved to be very virulent. The little girl died and there was very great sorrow in the home. A few days after her death, Louis was taken with the same disease. He was given every care that doctors and nurses and hospital afford, but on Sabbath morning, November 9, he passed away. It was my very great privilege to be with him several times during those days, and to talk and pray with him. His faith in God was a challenge, and there was real victory in his going. He was a little disturbed that he had not been immersed in baptism and become

identified with the Christian Church. We, perhaps, were more to blame for that than he, but he went to God with a smile on his face, and deep peace in his heart.

On Sunday afternoon we had a Christian funeral. Stephen and Louis had talked that all over before he went. A male quartet sang twice. T. M. Chang read the Scripture and W. D. Dzau offered the prayer. It was my privilege to talk of his going from one room into another, or the new assignment that had come to Louis. He said to Doctor Thorngate just a few minutes before his spirit took its leave, "It's growing very light," and he must have had a real glimpse of the world beyond. —Taken from the China Mission Bulletin.

DAILY MEDITATIONS

(Prepared by Rev. Orville W. Babcock)

Sunday, March 9

Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. Galatians 6: 7. Read Galatians 6: 1-10.

Experience teaches the farmer that good seed is a worthy investment in producing an abundant harvest. The same is equally true of the seeds which produce character in an individual or a nation. We may deceive ourselves in thinking that a miracle can come of living in the hope that out of carelessness can come the abundant harvest of the soul. Experience has revealed the fallacy of such reasoning. How then can we expect to plant the seeds of hatred, ill will, and selfishness in the relationship of nations and hope that some day out of it may come peace, brotherhood, and the abundant life. "Be not deceived," as we sow, shall we also reap.

Prayer—Grant that this day we may look to the day when our labors cease, that we may plant the seeds of love for thee and our brothers that shall bring worthy fruits in thy sight. Amen.

Monday, March 10

He that humbleth himself shall be exalted. Luke 14: 11. Read Luke 14: 7-11.

In spite of the tendency of this age to "put up a front" and to bluff to gain financially or socially, humility has an important place in sincere living. People are judged by what they are, and not by what they think of themselves. Sincerity in the estimate of ourselves should teach us that while we should not underrate our ability, a conservative opinion

will save us from much grief. Being put in one's "place" is a painful experience, out of which may grow a sense of persecution and injustice. Not so he who in humility rates his value and diligently labors. His reward will be worthy commendation that exalts and inspires to greater efforts.

Prayer: Heavenly Father, teach us humility before thee and our brother men and make us worthy of a place in thy kingdom. Amen.

Tuesday, March 11

That they should seek the Lord, if haply they might find him . . . though . . . not far from us. Acts 17: 27. Read Acts 17: 22-29.

History reveals the account of numberless pilgrimages made in search of God. Holy mountains, sacred temples, and mystic shrines have drawn their multitudes, indicating man's inborn desire to know his Maker. Paul said, "he is not far from any one of us." In him we live and move and have our being." It is true the shrine may enable us better to see the glow upon the altar of our own soul, though our access to him may be achieved in the midst of the commonplace duties of everyday living.

Prayer—Father, may we hear thy voice today calling us to higher living. Make us subject to thy will in service and love. Amen.

Wednesday, March 12

Let this mind be in you which was also in Christ Jesus. Philippians 2: 5. Read Philippians 2: 5-11.

A story is told of a colored minister who declared that every sermon he had preached for years was from the same text. Upon being questioned, he revealed the text to be the verse for today. What unrealized change would come to the Christian Church if earnest search were made for the mind of Christ. How different would be our lives if we thought as did Jesus, of the Father, or of our neighbors, and set out to live fearlessly the kind of life such thinking would inspire.

Prayer—Make us big enough, O God, that we may contemplate thy claims over us. May we think of thee correctly and translate all worthy thoughts into deeds; for Jesus' sake. Amen.

Thursday, March 13

Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God. Psalm 42: 5. Read Psalm 42.

How often the cares and anxieties of life, both great and small, weigh so heavily upon

us that we are discouraged and downhearted. Many times the most powerful anxieties are those that lurk on the border of our minds. Such burdens may be more easily born by a "hope" in God that clears our minds of the trivial and concentrates on the important things. Let us bring light to bear on all our anxieties and subject them to scrutiny. God is greater than all our troubles and by his help their burden shall be lifted.

Prayer—Father, lift us from the troublesome ways of life that we may walk in paths of hope and behold the light of thy countenance. Amen.

Friday, March 14

Thy money perish with thee. Acts 8: 20. Read Acts 8: 18-24.

"Money talks," we say, and the economics of our age makes it indispensable. However when anyone believes that material wealth can buy anything the heart desires, he is greatly mistaken. True friendship and favor with God are not for sale. Money may be a power for immense good, but also is the means of committing great crimes against God and humanity. "Thy money perish with thee" is a warning to all who stake their future on the power of wealth. Let us not become so intent with things that we neglect the greater part of service and devotion.

Prayer—Help us, our Father, to rightly discern in our living between the trivial and essential of life. We would consecrate our means for the building of thy kingdom. Amen.

Sabbath, March 15

O worship the Lord in the beauty of holiness. Psalm 96: 9. Read Psalm 96.

The privilege of worship according to our belief has come to us out of the struggles of religious pioneers who dared to sacrifice to make it a reality. Many of us grow careless of the opportunity and let it pass. Most of us live in access to a church service where in company with others we may sing praises to our God. Some maintain that one may worship as effectively at home or by the radio as at church. We may well ask, how many really do? God has "appointed the church as the sacred meeting place of our spirits with" his.

Prayer—Enable us this day to worship thee in spirit and in truth. Make our minds of one with thee, and may we receive thy blessing in eagerness and humility. In Jesus' name. Amen.

W O M A N ' S W O R K
REFLECTIONS

Stars lie broken on a lake
Whenever passing breezes make
The wavelets leap;
But when the lake is still, the sky
Gives moon and stars that they may lie
On that calm deep.

If, like the lake that has the boon
Of cradling the little moon
Above the hill,
I want the Infinite to be
Reflected, undisturbed in me,
I must be still.

—Edna Becker.

WOMEN AND DEMOCRACY

Mrs. Hilda L. Ives of Newton Center, Mass., a professor in Andover-Newton Theological Seminary, gave a very thoughtful and vital address to the various women's groups at the National Christian Mission in Pittsburgh. I would like to make each of you feel our responsibility as she made everyone feel in that meeting.

A divided church cannot have a true fellowship. We need to pull together and act like Christians in our daily lives. The disciples of Jesus were not asked to understand theology and various views of the birth of Jesus. Then why don't we stop quibbling and build together? The most practical place to begin is in the family, for Jesus took his most forceful illustrations from family relationships—father, son, brother.

The future of democracy depends upon the women and mothers of today—on what they are teaching the children. "How can we save democracy?" you say.

If God is in the nation, we will survive. God comes into the heart of a nation by coming into its homes.

We sing "Faith of our fathers, living still." But it is not the same today. They read the Bible every day; they got the ideals of democracy from their everyday life—based on religion.

Church women today are not Christian in the home. They work untiringly in the church, but what do they do at home? Do they pray privately and with the family? Do they conduct the family life always on Christian principles? Sad to say, the majority do not.

What are you teaching your children? You may be telling them of Jesus and his

ideals of life, but do you always use those ideals as the basis of all training, as well as the conduct of all your own life? "There is no value or holiness in the Lord's Supper if it is not carried into the homes."

Nothing can compensate for not giving Christ and God to children during the first ten years of their lives. No matter what comes to them later the training of those first ten years will determine much of the course of their lives. Then where does the responsibility lie?

If Hitler came into America could he make little Nazis of our American children? He could not of those children who have been given Christ during those first ten years by their mothers! There lies the future of our democracy—with the women!

Our American homes fall into three general groups:

1. Homes in which there is no religion. The parents are careless—too busy. Usually the women are nagging.

2. Homes where only one parent has a prayer life. Maybe the mother tries, but the father does not believe in prayer. They get along until little Johnny says: "Why must I pray or go to church? Daddy doesn't!" That situation should have been foreseen and considered before marriage.

3. Homes in which both parents and children pray together. This group is the minority.

There is only one group that is really Christian. Does your home belong in that group? If not, why not? Put it there if you want democracy to stand!

Mrs. Marion Van Horn.

Salem, W. Va.

NOTICE

Evanston, Ill.—The dates for the sixty-seventh annual convention of National Woman's Christian Temperance Union have been set definitely as August 29 through September 3, Mrs. Anna Marden DeYo, corresponding secretary, announced here today.

More than two thousand leaders of social welfare, evangelistic, religious, and temperance work meet each year in this convention. The 1941 meeting will be held in Grand Rapids, Mich.

WE'RE PASSING THIS WAY BUT ONCE

By Isabelle G. Millard

Life with its beauties and pleasures is ours,
Life with its sunshine, its birds, and its flowers,
Life with its promises and its vast powers,
And we're passing this way but once.
Life with its cares and its burdens to bear,
Life with its sorrow and grief everywhere,
Life with its need of our love and our prayer,
And we're passing this way but once.

Life with its morning soon changes to noon,
Noontime to twilight will turn all too soon,
Eventide fades into midnight's dark gloom,
And we're passing this way but once.
Quickly and silently life slips away;
Why are we careless so much of the day?
Why hesitate, when so much we could say?
For we're passing this way but once.

Slighted, neglected, the moments go by,
Lost opportunities our names decry,
And these, having gone, we can't rectify,
For we're passing this way but once.
How are we using life's brief span today—
Talents and service life's woes to allay?
Oh, to be earnest and faithful each day,
For we're passing this way but once.

Troy, N. Y.

FROM BUDGET COMMITTEE

The first half of the Conference fiscal year is now history. Let us take an inventory of our Denominational United Budget and consider some comparative figures.

	1939-40	1940-41
Budget receipts for first half of fiscal year	\$ 7,729.00	\$ 7,844.00
Budget actual receipts for fiscal year	16,741.00	
United Budget adopted at Battle Creek		18,380.00
Per cent of total funds received on Budget paid during first half of year	40.6	
Per cent received on adopted Budget for first half of year		42.7
Percent of both proposed Budgets received during first half of fiscal year ...	21.0	42.7

In other words, for the first half of this fiscal year we have paid 42.7 per cent of our adopted Budget, as compared to 21 per cent of the unattained Budget of last year. Also, with an increase of \$1,649 in the Budget for 1940-41 over the actual cash Budget of 1939-40, we are ahead by more than 2 per cent. This should give renewed zeal and courage.

Judging from last year's giving, we may expect approximately 60 per cent of the Bud-

get funds to come in during the last six months. Will you do your part and meet at least your minimum "will endeavor" pledge or exceed your last year's giving?

What a glorious satisfaction it would be to meet our Budget in full! We are sure you will not let down our missionaries, our retired ministers, our Tract Society, or our newly-formed Board of Christian Education.

Ben R. Crandall, Chairman.

Y O U N G P E O P L E ' S W O R K

A LOOK INTO THE FUTURE

(Reprinted, by permission, from the Interseminarian)

We need a new order—a Christian order, devoted to economic, political, social, and spiritual reconstruction.

It will be an order of young men and women of all ages.

It will work locally and regionally, but always with mankind and the world at large in mind.

It will have few rules, but it will stress simplicity, self and group discipline, and the value of essential community and the common life.

It will have its being in the little cells of devoted men and women who are aware of the world's need, and who are eager to adventure and to sacrifice in trying to match that need with the resources that can meet it, in God's name.

The new order will know no barriers of sex, age, race, class, caste, denomination, or nation.

It will not be a new organization but a movement penetrating all organizations and cutting across them all.

It will be grounded in worship and faith, and will be humble, imaginative, experimental, utterly committed to the task of reconstruction.

But primarily it will be grounded in love; love for one God, and for all men; love which will motivate, transform, inspire, triumph. It will change the present connotation of love and make it a real thing.

This new order cannot be hastened. We can desire it deeply, pray for its coming, and work for it; but in truth it will come in God's good time, in the fullness of time.

In this new order the Bible will be used as the principal source book, and Jesus will occupy the central place.

The new order will be characterized by practical service, but it will not be satisfied merely with bandaging wounds. It will make thorough examinations to learn how the patient got that way, and what preventive steps can be taken.

It will stress the dignity of every kind of labor, the importance of manual work, and of study groups.

It will be an outward-looking order, similar in this respect to . . . later monasticism under Saint Francis, which opened the gates of the monasteries and sent the monks out on the highways of life.

Prayer, repentance, grace will be rediscovered under circumstances that will give them new meaning.

It will speak plainly and courageously, without fear or favor. It will be prophetic. It will be full of hope.

It will think and act in world terms and will be an evidence that Christianity can save that which is worth saving in civilization.

Already there are signs of such a new order in many countries, in varied forms. Its fuller coming is inevitable.

OPPORTUNITIES THROUGH CHRISTIAN ENDEAVOR

(Paper delivered by Boyden Crouch at Milton, Wis., in honor of the sixtieth anniversary of Christian Endeavor)

Christian Endeavor has another birthday. And birthdays always bring two views—one backward and one forward. When a year passes, there comes to one's mind so many things that should be done. Some of them are things that have been planned for a long while and others are things that should have been planned. An anniversary is time for a check-up.

What is Christian Endeavor and what is its purpose? The society of Christian Endeavor was organized by Dr. Francis E. Clark, to give young people an opportunity for wider fellowship than that to be had within their own group. Local organizations were followed by county, district, and state unions, and later by national and international organizations. Seventh Day Baptists were not recognized by the national union until the late 1890's, for it was felt that the teachings of the two groups were not parallel. However, the Excel Band, which was organized before C. E. societies, soon was replaced by the unrecognized Christian Endeavor groups.

And though Seventh Day Baptist young people have united willingly with the other endeavorers, they have kept a strong line of fellowship within their own group as well. And today we have a keen sense of fellowship among our own young people.

An organization such as Christian Endeavor can serve so many purposes, and in looking toward another year we should consider these points.

Through organized Christian groups we may come to have a clearer understanding of our own personal shortcomings. We are given a chance to search for opportunities, and in order to see opportunity we must first see ourselves. We will find ourselves where we seek ourselves, in matter or in mind—sensation or in truth.

Rationalization places man in his classification. As we look about us we find suffering—suffering that can be removed in many cases. Such circumstances are opportunities to us as individuals. Someone has said that all suffering may be traced to one or more of four basic causes: (1) The natural laws of the universe. We know that we must reap what we sow and we know the laws of falling bodies. (2) The evolutionary character of the world. Time progresses and in its wake all men, governments, ambitions, and artificial things bow. (3) The power of wrong choice. There has been much suffering because of the failure to make the right choices or to say the right word. (4) The intermeshed mutuality of life. If you and I could live by ourselves, things would be so different. None of us could harm our neighbor, and yet none of us could help our neighbor. You have heard the poem—"I have to live with myself, and so I want to be fit for myself to know." Yes, but we must remember it is more important to live with others and to be fit for them to know.

We are in a social world and we suffer because of our reciprocative living in that world.

If we but look into the lower animal world, we find so many points where the lack of rationalization causes a modification of an animal's personal make-up. Let us consider the crayfish or the common grasshopper. They are covered by a hard skeleton to protect their inner nerves. But man has his nerves on the outside and his skeleton on the inside. Man is the greatest sufferer. He has the greatest sensitivity and, therefore, the greatest

creativity. Man is able to create things—he can do things to remove his suffering. We are expected to find things to do, for without works we have fallen short of our purpose.

But you and I are so small—so insignificant. We are not Sir Oracle and tho' we ope' our lips, dogs still do bark. Our tiny note is scarcely heard in this banging world. We have found that by grouping ourselves together we increase our strength. And so Christian Endeavor was formed as a medium through which we might exert a greater force and where we might find more burdens to share. It is a source of extra fellowship for small and scattered groups. When individuals can come to feel a responsibility for group welfare and a delight in the happiness of others, they can begin to feel true happiness.

ROCKY MOUNTAIN YOUNG PEOPLE'S CAMP

By Rev. Erlo E. Sutton

To many of our people this title is a familiar one, as this camp has been in operation so long that young people who first attended are married and have families of their own. Some of these children will soon be old enough to attend.

For many years this camp was held wherever we could find a place, which was not altogether satisfactory. Two or three years ago, Mr. Paul Hummel purchased a ranch in the mountains northwest of Boulder. On this was a small ranch house, and to him and others it seemed wise to try to hold our camp there, which has now been done for two years.

The churches in Boulder and Denver which have promoted this work have decided to make this beauty spot, between seven and eight thousand feet above sea level, on the top of a mountain, a permanent camp. Mr. Hummel is donating the permanent use of the land for this. Last year money was raised for building materials, and the men of the two churches erected, donating their labor, a substantial "bunk house" for girls.

We need two more similar buildings, a bunk house for boys and a chapel-dining room. We are hoping to have this done for the camp the coming summer and for our Pre-Conference Young People's Training

School. The men of the two churches have again pledged their labor to erect the buildings. The cost of suitable material will be about \$300. Friends of the enterprise have already given some money toward this, but we still need immediate help if the buildings are to be completed before Conference, and we hope others interested in young people will help us out in this enterprise.

It is hoped that this camp may become a denominational center for training young people of this section of the United States for better Christian service.

33 Kalamath St.,
Denver, Colo.

BOARD OF CHRISTIAN EDUCATION

Special meeting of the Board of Christian Education, February 2, 1941, at Alfred, N. Y.

Present: B. B. Crandall, B. R. Crandall, J. N. Norwood, Chas. Bond, Victor Skaggs, D. K. Degen, E. T. Harris, G. B. Shaw, L. R. Polan, H. O. Burdick, E. F. Randolph, H. H. Sutton, W. L. Greene, D. S. Clarke.

It was voted to adopt the report of the Camp Committee as presented by the chairman, Elmo F. Randolph. This report stated the objectives of the committee as: (1) To aid through correspondence and direct field work all camps and camp committees; (2) the collection of statistics concerning associational camps; (3) organization of the Pre-Conference Leadership Training Camp; and (4) the establishment by the chairman at the invitation of the dean of the School of Theology, of a nine-weeks' class on the study of camp curriculum at the School of Theology.

Voted to adopt the report of the Church School Committee as presented by Harley Sutton. The report stated that the committee had decided that an examination of lesson helps printed by other denominations be made at some future time in order to suggest and encourage the use of certain lesson helps. The committee also voted that Vacation Church School texts be purchased and used as a loan library, as a part of a general promotional program for Vacation Schools and leadership training. It was voted by the board that the Committee on Church Schools word an appropriate resolution regarding the use of public school time for religious education in communities where that program is in effect or may be put into effect.

It was voted that the allotment of the fund "to assist young people to attend Conference," be made by the Committee on Young People's Work.

Letter from the Commission concerning budget reports was referred to the Finance Committee for consideration.

Respectfully submitted,

David S. Clarke, Secretary.

CHILDREN'S PAGE

WHEN ANTS FIGHT

The morning of January 14, as I dressed, my plan for the day was to start to tell you about the ants fighting on our doorstep last summer; and while this plan was leisurely taking shape, came the telltale roar of a chimney fire.

The winter of 1939-40, we spent in the pleasant atmosphere of Alfred, N. Y., and used gas for fuel, which made no soot and started no roaring chimney fire. But here, we burn wood, and the soot that collects in the chimney has to burn out about once a year; at some unexpected moment the roar starts and some lively work follows. The rush and the cleaning up are all over now and we can dream of good old summer time when we stood by the doorstep watching ants.

There seemed to be about a dozen ants coming and going excitedly, and we looked to see if the line of march was toward the house. If so, we planned to place "Antrol" in their path to prevent their attacking timbers in the house and weakening the building with their channels of traffic, chewed out of solid oak, as sometimes happens.

As we watched we could see no definite line of march, but two ants were having a duel, and the other ants gradually disappeared and left these two fighting alone. It was not to be a battle of ants, as we first expected, and as we have read about. Could it be that two champions, like David and Goliath, had been chosen to settle the dispute?

Not likely, because the companion ants all disappeared, leaving only the two fighting. These two seemed to have a quarrel of their own and were so evenly matched for size and strength that neither made any gains, and each bit and tore the other, each becoming continually more ragged and weak.

We watched perhaps five minutes till we saw neither was going to gain a thing, and when they became so weak they could not stand on their feet, two pokes of a human finger separated them to opposite edges of the doorstep.

Just then another member of the ant family came up over the edge of the step, to see how the duel was coming out; and seeing—or sensing—for they say ants cannot see—that the fight was over, the newcomer ran to one of the wounded fighters, then to the other, but it stayed by the last one it visited, rubbing its wounds and apparently sympathizing with it. Was this a Red Cross ant?

We had to leave this battleground for human demands, but we had read that morning a Psalm which said, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." And this ant battle seemed a little like the war between England and Germany, so evenly matched that it was not possible to tell which could win. So when those two ants fought on so desperately, it seemed such a foolish waste of strength and material, when by just a change of heart the fight might stop.

Ants show so much wisdom in some things, I wouldn't wonder if these two that had such a fight could have made peace if they had chosen to. We will never know what selfish desire made them rather fight.

Almost as hidden is the real selfish reason why people had rather fight than make a generous, happy settlement of their quarrel. Whoever can find out the mistake and make the fighters see it will be a welcome missionary for God. Otherwise he lets the men who love to fight reap the destructive seeds they have sown, till in his own good time he makes wars to cease.

Lois F. Powell.

Princeton, Mass.

Dear Recorder Girls and Boys:

Another week has passed, and though I have visited the post office several times each day, I haven't received a single one of your good letters. Here's hoping for better luck next week and the other weeks to come.

However, I'm sure you will enjoy this interesting letter from our good friend, Mrs. Powell.

Ants are surely curious little midgets. When we first moved into the parsonage here

in Andover, tiny little black ants were very much of a nuisance around my kitchen sink, and all my neighbors on this side of the street were having the same trouble, while there were no ants on the other side of the street. When we had a rainy day all the ants would disappear, but the first dry day back they would come again. This happened for three summers, but the fourth summer not a single ant appeared on this side of the street, but one of my neighbors across the street informed me that she was having a terrible time with ants, as were others on that side of the street. After a few summers again the ants seemed to have a moving day, and we have had no ants on this street since. I hope they will move to the open country and never come back here, for they weren't good neighbors.

Sincerely yours,
Mizpah S. Greene.

Andover, N. Y.,
February 23, 1941.

THE SCOPE OF STEWARDSHIP

By Rev. Harley Sutton

One of the best definitions of "stewardship" says that it is the **managing** of life and its resources for God and the good of all. Therefore Christians who recognize themselves as stewards, acknowledge Christ as Lord of life, of time, talents, influence, and possessions. It applies to all the problems and areas of life and relationships. It deals with **attitudes** rather than quantities.

"The earth is the Lord's, and the fulness thereof; the world and they that dwell therein." (Psalm 24: 1.) A steward is a guardian, or trustee. He is one who is temporarily in charge of what belongs to God. The ownership of God is at the heart of all definitions of "stewardship." Therefore it is a definite consciousness that all I am or ever can be is entrusted to me for a limited time only. I will be held accountable for the use or misuse of the time, talents, opportunities, and possessions which the Lord has entrusted to my care. I must not use them for my own comforts alone, but do all possible to maintain and promote, through their use, the will and commands of the Lord.

Christian stewardship is something more than a habit, an attitude, a technique, or a phase of religious experience. These things are all involved.

It is really a **philosophy**, a **way of life** resulting from a commitment to a great end, the accomplishment of the will of God on earth. Its central motivation is **partnership with God**. Its purpose is creative living through Christian partnership. It provides the right perspective on the importance, the quality, and the desirability of things. This perspective implies right methods of acquiring and using things in the light of a partnership with the Divine. Giving and sharing become graces of this partnership and joy and confidence, and in the end, selflessness characterizes the results of this type of thought.—Dr. H. C. Weber.

After all, Christian stewardship involves the whole of life. It is not so much giving unto the Lord as **living** unto the Lord. It devotes not merely the tithe of income to the work of God's kingdom, but it recognizes the responsibility of faithful administration over all possessions. The work of the Church, therefore, is not just successfully to raise money to pay bills, but through a complete knowledge of stewardship and practice of its principles lead men and women, boys and girls, into a full life in Christ Jesus. Planning and executing plans for church finance should be done with this view of stewardship in mind.

Whatever importance there is to this subject is in relation to the value of human personality. It is very important for us to believe that the material world is to be used as an instrument in the building of the spiritual. We hear much about the danger of man becoming overpowered by the machine. There is always danger that man will try to live by bread alone. Bishop Ralph Cushman said:

I am interested in Christian stewardship as the only road that I can see to a new economic order. The stewardship movements of the Church have been concerned too much with the matter of giving a financial system to the Church. That may be a good place to begin, but it is certainly a poor place to end. The stewardship movement needs a deeper conversion to the social ideals of Jesus. To Christianize all industry, and all business, and all of life is the aim of Christian stewardship.

Dr. I. G. Paulsen said:

How did Jesus view human life? Judging by the things he did and the things he said, persons held first place in his thinking. The very spirit of his life, manifest at all times, was that persons were of infinite worth.

Dr. E. Stanley Jones said:

The scourge of Christ is upon the back of persons or organizations that hold the value of things or power to be greater than the value of people. Hence, for Jesus, life meant self-giving,

the restoring touch, the energy-releasing word, the life-renewing thought. Apart from his ministry of bringing richer life to others, his own life had no meaning. This was his stewardship.

Doctor Paulsen again:

"What is the meaning for us? Is it too much to say that unless one values personality as Jesus valued it, he is not Christian? What is being Christian but to have the spirit of Jesus? Do we have the spirit of Jesus if we do not see in persons what Jesus saw? To discover the meaning of stewardship, then, we must look at life through the eyes of Jesus. Fundamentally, stewardship is a way of life that finds its deepest meaning in the potentialities of human personality.

Living examples of the stewardship life are the best argument for seeking it. Muriel Lester, who repudiated her family position and took up her residence in a slum section of London and with the help of friends founded the social settlement later called Kingsley Hall, is an outstanding example. Fritz Kreisler said, "I never look upon money I earn as my own. It is public money. I am constantly endeavoring to reduce my needs to a minimum." Although Kagawa of Japan has an income of over ten thousand dollars a year from royalties on his books, he spends less than six hundred dollars a year on himself and his family. Jesus said of the widow who cast in the two mites, that she gave more than they all. Throughout the world there are thousands of unsung heroes who, like the widow, are giving all they can. These all are the faithful stewards who when the Lord comes and finds them watching will say to them, "Enter thou into the joy of thy Lord."

Little Genesee, N. Y.

OUR PULPIT

SEEK YE FIRST THE SOVEREIGNTY OF GOD AND HIS RIGHTEOUSNESS

By Raymond Prati

The world is perplexed over what is happening in this day and age, and so is "Churchianity"—but not Christianity. The Christlike person, though he does not understand all mystery and has not the gift of prophecy, yet with the joy and peace that passeth all understanding, trusting in the Lord and looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, goes on fighting the good

fight, enduring hardness as a good soldier of the cross. To these I write, hoping that it may encourage some, as well as help others to see more of the light in the precious Word of God. Glory, honor, and praise be to his holy name!

God said to Abraham, "In thee and thy seed shall all the nations of the earth be blessed." We pray, "Thy kingdom come, thy will be done on earth as it is in heaven." Jesus said, "It is my Father's good pleasure to give you the kingdom" (Luke 12: 32). There are two questions that arise in the minds of many: When? And How? The Word of God alone can give us light.

The Apostle Peter writes, "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." I know that men have added theories and errors to the blessed Word of prophecy, but even so, no man can add or take away from the prophecy of "Thus saith the Lord." Jesus made it very specific that "the day and the hour knoweth no man," but he did reveal to John things that must shortly come to pass. John the Beloved heard voices in heaven saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." It is true that God overrules the nations, but Jesus does not yet reign over them as King of kings and Lord of lords; that is still in the future.

Can the nations of this day and age get together and have everlasting peace? God's Word says no. Can the churches together accomplish peace on earth by praying for it? No. Why? Because it is not in the Word. Most of the churches do not enjoy real peace and harmony among themselves. Can the few really born-again creatures get together and bring about the kingdom of God on earth? No. How can they when the world hates them?

Jesus is the Prince of Peace, and every new-born creature enjoys the glad tidings, "Peace on earth among men of good will," but—to those who are not of good will—the sword (Matthew 10: 34). Look in the world and see for yourselves.

We sing, "Dare to be a Daniel." He was in every respect a real man of God, and he was concerned about his people, just as some are concerned about the Church and our na-

tion. In his time there went out a decree from King Nebuchadnezzar that all the wise men should be killed for not being able to explain the king's vision in a dream. So Daniel called his companions and went out to pray. Then was the secret revealed unto Daniel in a night vision, and he blessed the God of heaven and said:

Blessed be the name of God for ever and ever: for wisdom and might are his:

And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

(Daniel 2: 20-23.)

Then in haste he was taken to the king.

Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king;

But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

His legs of iron, his feet part of iron and part of clay.

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the earth. (Daniel 2: 27-35.)

Daniel declared that the secret had not been revealed to him for any wisdom that he had, but that "there is a God in heaven that re-

vealeth secrets." He went on telling the king about a great image, to illustrate the history of our present world, from that time even to the day of the coming of our Lord, Jesus Christ. The stone in the vision, cut out without hands, which smote the image upon his feet and brake them in pieces, is none other than Jesus coming to rule the nations with a rod of iron. Read the interpretation—Daniel 2: 36-45.

Please notice that all these kingdoms have come and gone (Babylon, Media, Persia, Greece, and pagan Rome) and we are now living in the feet and toes, the last part of this present world's history, and while all people of all kinds of religious creeds are called upon together to pray for the peace of the nations (the world), God's Word, which is supreme, very clearly says that the nations, though they mingle with the seed of men, shall not cleave one to another, even as iron is not mixed with clay. In Daniel 2: 44, God tells us that the toes are nations ruled by kings (we call some kings, some dictators, and some president—the name does not matter), but the fact is that in the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed. In the forty-fifth verse the prophet repeats that the stone that was cut out without hands (Christ) shall consume all the other kingdoms. While the people are looking for a better order of things in this world, the Christians are hoping and longing for the coming of Christ, who is the Prince of Peace, and our righteousness. Listen to his own words, "I will come again and receive you unto myself." (John 14: 3.)

The Prophet Zechariah prophesied the coming of Christ, and that "His feet shall stand upon the Mount of Olives." (Zechariah 14: 1-4.)

While Jesus went up into heaven, two men in white apparel said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go." (Acts 1: 11.)

Some will say, "What shall we do?" The words of Jesus in the Garden of Gethsemane are still echoing in the hearts of men in these days of perplexity—"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

Doubtless if those disciples back there were fully aware of what was going to happen that night, they would never have fallen asleep.

Jesus spoke plainly to them. Like them our minds are occupied with worldly thoughts, conceits, and pride, and we are not conscious of the near presence of Jesus and the reality of God. Seek ye first the sovereignty of God and his righteousness.

The record of the faithful fathers of old, especially those mentioned in the eleventh chapter of the Book of Hebrews, shows that they were "strangers and pilgrims on the earth." Father Abraham "looked for a city which hath foundations, whose builder and maker is God." They (our fathers), if they had been mindful of the country from whence they came, might have had the opportunity to return as an example. "Moses, when he came of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward." We are told that the world was not worthy of them. They wandered in deserts and in mountains and in tents and in caves of the earth. All these, "having obtained a good report through faith, received not the promise; God having provided some better things for us, that they without us should not be made perfect."

We have so much more to be thankful for than those fathers of faith—in Jesus coming to the earth as the Lamb of God that taketh away my sins and yours, by our accepting him as our personal Savior and Redeemer, the Light of the World, God in the flesh, his teachings and example, his sacrifice. Paul says, "Christ living in me." John writes these words of Jesus, "Ye must be born again." Peter writes, "With the precious blood of Christ, as of a lamb without blemish and without spot." "Many shall be called, but few are chosen." "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." (Revelation 3: 20.)

What will happen to the individual who really takes heed to Jesus' words and truly seeks first the sovereignty of God and his righteousness? Three things:

First—one will become partakers of the divine creation; and the most beautiful experience in anyone's present life is the new birth, which is so hard to explain in every

detail; it must be experienced to know its beauty and value.

Second—one must partake of the divine suffering. We are not saved by living up to Jesus' teachings and example—we are saved by his divine sacrifice that he suffered for you and for me. He said, "And he that taketh not up his cross, and followeth after me, is not worthy of me." James says, "Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him."

Third—one will partake of the divine glory.

But God, who is rich in mercy, for his great love wherewith he loved us,

Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. (Ephesians 2: 4-6.)

Paul goes on, saying:

Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory. (Colossians 1: 26, 27.)

Also:

As ye have therefore received Christ Jesus the Lord, so walk ye in him:

Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

For in him dwelleth all the fulness of the Godhead bodily.

And ye are complete in him, which is the head of all principality and power. (Colossians 2: 6-10.)

Dear brother or sister in Christ, wherever you are, if you feel deep in your heart that you have never experienced the glory of being partakers of the divine creation, suffering, and glory of God, permit me to make this plea to you: Never mind your past, as black as it may appear to you. God will take that stain and sink it in the ocean deep, if you now will seek first the sovereignty of God and his righteousness—and all these things will be added unto you. Be not afraid of what your friends might say; be not afraid of the fiery darts of the devil. Jesus will fight for you

if you meet his loving condition: "Ye cannot serve God and mammon" (money, or the world). Have faith and trust in Jesus and all your cares, troubles, burdens, will come to an end, even the trials that you meet day by day. I do not invite trials, but "I rejoice in my affliction, for when I am weak, then am I strong." We read Paul's words, but they will be of no avail unless it is our own experience as it was his, and by the grace of God it is mine. "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong."

Praise the Lord Jesus, who says to all with a willing mind and heart:

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.

Amen.

LETTER FROM MEXICO

Dear Editor:

I am enclosing another bulletin picked up in Mexico City. The church history of Mexico is not a happy recital. We passed through a city of 10,000 people where there are 27 churches. In the vicinity (county) are 365 churches. The Catholic Church required the Indians to work, without pay, and build great stone, concrete, and adobe edifices and beat gold to cover the altars and other fixtures. The state now restricts the church activities and permits a church and a priest to each 1,000 people, but the law is not enforced. No one may be a Protestant missionary in Mexico unless he is a citizen of Mexico.

Stories From Mexican History

By H. K. C.

At the side of the armed conquistadores came other conquistadores, the missionaries, for the conquest of the souls of the Indians. Their conquest was not one of force, but of charity and pity; they came to Christianize the Indians.

The first Franciscan friars to arrive, following the end of the conquest, were Friar Juan de Tecto and Friar Juan de Acra, and the layman Pedro de Gante. This last, above all, distinguished himself for his inexhaustible charity. He founded the first primary school on the American continent in Texcoco in the year 1522. Later he founded the School of San Francisco in Mexico City, which

he directed and improved for half a century, with a thousand students, who studied the Christian doctrine, reading, writing, Latin, music, singing, painting, sculpture, embroidery, and other manual labors.

The schools were thus a mixture of fine arts, trades, and even a normal school, because there teachers were also prepared for the purpose of going out to teach others. He built, also, a church and a hospital. When he died, thousands of Indians filed past his body to kiss the white, cold hands.

In 1524 twelve other Franciscans came to Mexico, headed by the illustrious Friar Martin de Valencia of sanctimonious air.

The Indians were surprised to see that Cortes and the other conquistadores kneeled before these holy men and kissed their hands.

After the Franciscans came the Dominicans in 1526, when eleven of them came. The Augustines came in 1533, and seven of them came.

All of these holy men came to console and to save the Indians. They spread out over the conquered country and commenced to baptize, many times pulling the Indians from the very claws of the encomenderos, or slaveholders. Owing to their efforts the Spanish kings dictated laws favorable to the Indians.

In this noble and evangelistic work Fra Juan de Zumarraga, first bishop of Mexico, distinguished himself, being also named protector general of the Indians. Together with the first viceroy, he brought to Mexico the first printing press in America.

Zumarraga was an illustrious figure, a trifle obscure because of his fanaticism, then called religious zeal, because as an inquisitor he ordered a descendant of Netz Ahualcoyotl burned at the stake for practicing the rites of the old Indian religion.

No less illustrious was Vasco de Quiros, first bishop and noted as the civilizer of Michoagan, also founder of the College of San Nicolas in Patzouaro.—Mexico City Daily Bulletin (Jan. 14, 1941).

H. N. Wheeler.

Monterrey, N. L., Mexico,
January 25, 1941.

DENOMINATIONAL "HOOK-UP"

Plainfield, N. J.

Christmas was the theme of the Sabbath morning service, December 21 — with carols beautifully rendered by the choir, Christmas hymns by the choir and congregation, and a helpful Christmas message by Pastor Warren. The Sabbath school had a Christmas vesper service at four-thirty in the afternoon. The offering was divided between two of our workers in the southern field.

Open house was held on the afternoon of January 1, when the congregation and friends were invited to the church parlors to meet Pastor and Mrs. Warren. We were glad to

see several out-of-town visitors and friends from other churches.

A reception was held at the parsonage on the evening of January 4, in honor of Mr. and Mrs. Alton L. Wheeler—who were recently married.

Universal Week of Prayer was observed in the Plainfield churches. A union service was held on the evening of January 8, in the Crescent Avenue Presbyterian church. The Week of Prayer meeting in our church was Friday evening, January 10. We were also invited to attend services in the other churches on the other evenings.

We were glad to have with us as guest speaker on Sabbath morning, January 11, President J. Nelson Norwood of Alfred University.

On the evening of January 12, a get-together supper, sponsored by the Women's Society, was held in the church, followed by a social—bringing into play some of our mentality and much of our capacity for fun.

Pastor Sutton of the New Market Church and Pastor Warren changed places in leading prayer meeting February 7. Pastor Sutton showed slides of Seventh Day Baptist churches in the United States.

At the Sabbath morning service, February 8, the pulpit was occupied by three members of the Salvation Army, which was observing its fiftieth anniversary of work in Plainfield. Major Ralph Miller, state commander, gave a very interesting address. He was assisted by the other members. Several of our people enjoyed the services of the Salvation Army the next day in the First Presbyterian church. The army Territorial Staff Band gave us beautiful music, and there were inspiring addresses and testimonies.

February is being observed as Bible Month and many of our church people are reading The Acts of the Apostles. The pastor is taking his Sabbath morning texts from The Acts, also the prayer meeting thoughts are centered on this portion of the Scriptures.

Correspondent.

Salem, W. Va.

More than two hundred fifty members and representatives of the West Virginia Christian Endeavor Union crowded into Salem College auditorium Monday evening, to help celebrate the fiftieth anniversary of the state organization.

Miss Elsie Bond, registrar and Latin instructor at Salem, who fifty years ago called to order the first meeting of the union, honored the group by repeating the performance at Monday night's affair. The union was organized in 1891.

The Salem College orchestra, under the direction of A. E. Kember, presented a concert before the official meeting opened. The college mixed chorus also took part in the program. Devotionals were led by President S. O. Bond.

Rev. Robert E. Early, of the First Christian Church at Moundsville, was the speaker of the evening. He addressed the group on the subject of, "Four Rules for a Christian Endeavor." Mr. Early is an active worker in young people's work, both in West Virginia and Pennsylvania.

The Golden Jubilee convention for the state of West Virginia will be held at Salem College on June 10-13.

—Salem Herald.

Walworth, Wis.

It has been suggested that I write a few lines to let you know that Walworth is still on the map.

We are very few in numbers, but have services each Sabbath. We are holding services in the home of Mr. and Mrs. W. H. Crandall, as it requires so much fuel to heat the church.

We have a young man, pastor of the Evangelical Church, who gives us wonderful sermons. He does much in his friendly way to help us keep up our services.

Last summer Pastor and Mrs. Hargis were with us for a few weeks and while here they got together a small group of young people who are unable to attend regular morning services. This group, along with any of the older ones of the church who can, meet at the different homes and study and discuss some portion of the Bible. This service is held on Friday evening, and Roger Dangerfield, whose home is in New Auburn, is our very capable leader.

A few weeks ago a group of Milton College students were with us and conducted the services. We appreciated their kindness in helping us very much.

Mrs. Nettie Hibbard.

Boulder, Colo.

It seems a good time to let the members of the denomination know something of the work of the Boulder Church, so I'll sum up a few of the recent activities.

Our regular annual church dinner was served Sunday, January 5, to approximately ninety. The usual good time was enjoyed by the church family and we feel that such occasions bring us closer together, uniting us in greater enthusiasm for a common cause.

At two-thirty o'clock, Moderator Adrian Taylor called us to order for the annual church meeting, with thirty-nine present. All branches of the church organization were represented, there being a fine group from the Christian Endeavor society. We feel that the Boulder Church is blessed with the fine spirit of loyalty and co-operation that these young people show—not only on occasion, but week by week, month by month, throughout the year.

The pastor's report for the quarter included the following items of interest: Average attendance at Sabbath morning service, fifty-one (our total resident membership is seventy-four, and the total membership is one hundred thirty). Mention was made of the pastor attending the yearly meeting of the Colorado, Kansas, and Nebraska churches at Nortonville, in October, at which place he presented four messages. He also mentioned having spent some time helping the young people in carrying on the regular New Year's rally.

For several years past the C. E. society, with the help and inspiration of the pastor, have conducted this rally—usually a weekend of special messages and Bible studies presented by guest speakers. Much is done by the young people themselves, in the way of presiding, furnishing music, planning Bible meditations, and giving short talks. This year the rally began on the Friday evening before New Year's and continued to New Year's eve, when there was a social at the church under the direction of the social committee. As the custom has been in the past, the midnight hour was spent in a consecration service.

Some items from the report of the C. E. society submitted by Doris Coon, retiring secretary, will give an idea of further work of this branch of the church.

They entertained the Nazarene young people at a social October 24, are making use of the bulletin board in front of the church to

advertize the society, and have purchased a large wall pledge, the official C. E. pledge. A group of ten members has joined the Tenth Legion. The yearly pledge of \$12 to the church was paid in full. Two Christmas baskets were sent to needy families. The new officers for the first six months of 1941 are as follows: president, Dorothy Davis; vice-president, Lila Saunders; secretary-treasurer, Jay Berry.

The society belongs to the Twin County Union and receives help and inspiration from affiliation with other Christian young people.

Election of church officers resulted as follows: moderator, Paul Hummel; treasurer, Linn Burdick; clerk, Mrs. Betty Rood. The board of trustees consists of Bayard Rood, chairman, Orville Rasmussen, and Roy Rogers.

Members of the Women's Society agree that a "woman's work is never done." However, under the leadership of our president, Mrs. Mary Andrews, we work together at whatever "our hands find to do." We meet once a month for the program and business meeting, but are often called together in between times for special activities. We have found that our plan during the past few years—that of dividing the society into three or four groups, each group to serve as a ways and means committee for a period of time—has proved very successful.

We will feel keenly the loss of the pastor and his family when they move to Ashaway in the spring. No measure can be made of his loving, faithful service to this church through the past years.

Correspondent.

OBITUARY

Collinson. — William Henry Collinson died January 30, 1941, in Mount Vernon, N. Y. He was nearing his eighty-ninth birthday.

Born in Southampton, Eng., he was placed in school by the great evangelist Spurgeon, who found him working in a fish market when he was ten years old. Later he joined the North Sea fishing fleet, rising from cabin boy to captain. During these years he knew Grenfell who became famous in Labrador.

Answering the call to be a fisher of men, he worked with Gypsy Smith and did personal work in the North Sea coastal towns and in Ireland. He came to New York to work in the Jerry McAuley Mission and saw service in the Bowery and Cremona missions before establishing his own work which was known as the United Christian Workers of America. He gave himself in sympa-

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

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

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

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

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

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

E. E. S.

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

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

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

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

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

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

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

J. L. S.

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

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

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

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

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

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

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

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

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

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

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

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

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

"Often weakest characters tell the strongest lies."

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No. 10



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

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

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