

ent homes where there are shut-ins or sick people and sing or do whatever we can to make their lives happier. We do this on Sabbath mornings and Sunday afternoons.

We have a quintette that sings at the homes we visit. It is composed of the following persons: sopranos, Isabel Prati and Alice Fatato; alto, Dorothy Saunders; tenor, Bill Saunders; bass, Eugene Fatato. We have already sung in church, and have been asked to sing whenever we have a song ready.

Our meetings are on the night after the Sabbath, and are always opened and closed with prayer. We hold them in the different club members' homes. Our theme song is the "Young People's Rally Song."

We are small in number as yet, but we are trusting in the Lord to help us to grow spiritually and in numbers.

Isabel Prati,
Secretary.

SCRIPTURES FOR MEN IN SERVICE

Requests from chaplains for Testaments remain at a high level in spite of the distribution of the books issued by the government. The trend is reflected in the following figures of shipments dispatched to chaplains: May, 55,800; June, 52,600; July, 50,896. The present quantity in production, 500,000, is apparently not an overestimate.

The chaplains are very appreciative. One writes:

It is with a grateful heart that I acknowledge the receipt of 500 copies of the New Testament from your publishers. May the Lord continue to bless the distribution of Scriptures in the future as he has done in the past. When our present crisis is over, I am certain that your great work, although not mentioned in the histories of this conflict, will be recorded in the annals of his kingdom.

American Bible Society.

MARRIAGES

Bond - De Land. — On August 8, 1942, at the home of the bride's parents, Mr. and Mrs. Harry De Land of Nortonville, Kan., Miss Florine De Land was united in marriage to Mr. Ira Bond of Nortonville, by their pastor, Rev. Verney A. Wilson. Their new home will be 1252 North La Salle, Chicago, Ill.

Gilson - Cottrell. — At the Seventh Day Baptist church of Marlboro, N. J., Darrel E. Gilson of West Pembroke, Me., and Harriet M. Cottrell of Marlboro, N. J., were united in

marriage on Wednesday evening, September 2, 1942, by the bride's father, Rev. Herbert L. Cottrell.

Stephan - Wheeler. — At the Nortonville, Kan., Seventh Day Baptist church, at early candlelight, September 5, 1942, Miss Audrey Wheeler and Mr. Wendall Stephan, both of Nortonville, were united in marriage by their pastor, Rev. Verney A. Wilson. They will continue their college courses at Salem, W. Va.

Wheeler - Kenyon. — On June 20, 1942, at the home of the bride's parents, Mr. and Mrs. Orlie Kenyon of Nortonville, Kan., Miss Reba Kenyon was united in marriage to Mr. Charles Wheeler of Nortonville, by their pastor, Rev. Verney A. Wilson. They will make their home at Nortonville.

OBITUARY

Cordrey. — Charles Bright, son of Albert M. and Sarah Jane Davis Cordrey, was born March 2, 1867, at Shiloh, N. J., and died at Oakwood Beach, N. J., on September 3, 1942.

He was married to Nellie M. Vincent of Milton, Wis., March 2, 1888. His wife passed away January 10, 1921. He was converted and baptized during a series of revival services conducted by Rev. E. B. Saunders, a former pastor of the Shiloh Seventh Day Baptist Church. He is survived by three children: Mrs. Ethel Horner, Shiloh; Mrs. Florence Davis of Elmer; Mr. John Maxwell Cordrey, Oakwood Beach, also by eleven grandchildren and six great-grandchildren.

The funeral services were conducted by Rev. Herbert L. Cottrell and the burial was made in the Shiloh cemetery.
H. L. C.

Stone. — Herbert E., oldest son of Theron M. and Emma Frink Stone, was born near Milton, Wis., August 1, 1874, and died at Riverside, Calif., August 16, 1942.

Much of his life was spent in Nebraska, Wisconsin, and since 1926 at Riverside, Calif. He was united in marriage on March 18, 1903, with Miss Nettie M. Shackleton. In 1902, he was baptized by Elder Simeon H. Babcock and united with the Albion Seventh Day Baptist Church. On moving to Riverside he became a member there, continuing faithful, persevering, and devoted to every Christian task.

He is survived by his wife; two brothers: T. E. Stone of Yakima, Wash., and Arlan L. Stone of Riverside; and a nephew, Theron B. Stone.—Condensed from an obituary prepared by a friend.—Ed.

A lecturer recently declared at the outset of his lecture that he "received his moral training at the knee of a devout mother and across the knee of a determined father." One wonders how many of the oncoming generation will be enabled to make such a statement.—Sunday School Digest.

The Sabbath Recorder

Vol. 133

PLAINFIELD, N. J., SEPTEMBER 28, 1942

No. 13

OUR SCHOOLS OPEN 1942-43

Alfred University (Alfred, N. Y.)
J. Nelson Norwood, M.A., Ph.D., President

School of Theology (Alfred, N. Y.)
Ahva J. C. Bond, A.M., B.D., D.D., Dean

Milton College (Milton, Wis.)
Jacob G. Meyer, Ph.D., D.D., President

Salem College (Salem, W. Va.)
S. Orestes Bond, A.M., Ph.D., President

Grace High School (Shanghai, China)
Theodore Chang, A.B., Principal

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The Sabbath Recorder

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

HERBERT C. VAN HORN, D.D., Editor L. H. NORTH, Manager of the Publishing House

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Mrs. Walter L. Greene Rev. Erlo E. Sutton

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EDITORIALS

WORLD WIDE COMMUNION

Sabbath, October 3, is for Seventh Day Baptists the opportunity to join with other Christian faiths in a World Wide Communion. World wide observance does not contemplate union communion services, but rather that each local congregation shall seek to have all its members at its own communion table, and at the same time conscious of their spiritual oneness in Christ with all fellow-Christians around the world.

One of the major objectives of the day is to secure the attendance of every member of the local congregation at the communion table. Any unable to attend because of sickness or old age should be looked after at this time. No one should be overlooked.

It is a happy idea to use the time sometimes emphasized for an after-summer rally as an occasion to remember our Lord's suffering and death as commemorated in the Lord's Supper. And this universal, union plan for its observance is certainly appropriate in a time when hatred and prejudice so much prevail. Christians everywhere should use every opportunity possible to maintain an unbroken fellowship which will stand out in contrast to our broken and demoralized world.

Every Seventh Day Baptist Church will find a blessing in participating in this special observance in which people around the world, of all races, and color, languages and dialects, will have part, emphasizing in a

very vital way the truth that the Lord "hath made of one blood all nations of men for to dwell on all the face of the earth." In this, as Dr. Jesse M. Bader points out, "there will be a oneness of fellowship in Christ across all barriers of geography, race, and color, that the world knows not of. In a world of discord, here is harmony. In a time of war, here is a peace—the peace that passeth all understanding."

MEETINGS IN MILL YARD

The Mill Yard Seventh Day Baptist Church continues to carry on, according to a letter from the pastor. The services are held on Sabbath afternoons at 3 o'clock, in Upper Holloway Baptist church in North London.

There may be some of our men in war service who will be in or near London in the next months. Pastor McGeachy and his people will be happy to have any such find him and the church.

The nearest landmarks for which they should inquire in seeking the church, says the pastor, are "The Royal Northern Hospital, which is only a few blocks from the church. . . . Nags Head is the nearest and best known bus stop. The church is in the Holloway Road, and to get to our meeting room they must come along the narrow passage at the left hand side of the church building."

The pastor's address is: Rev. James McGeachy, 17 Higham Road, Tottenham, N.17, London.

CRISIS A TIME OF OPPORTUNITY

We live always in critical times. Birth is a crisis. Life is critical. Many phases of experience are marked by choices upon which much depends. We often hear it said, "This is the most critical period in history." Serious as our present world crisis is, it is doubtful if this could be said of it, "It is the most critical period of history." A grave thought concerning the beginning of the Christian era might be considered in this relation, or the period of the Reformation. Be that as it may, we do live in a critical time. But another has said in effect that while this is a terrible era in which we live, it is a great era. It is pregnant with possibilities, with opportunities.

We must not be completely discouraged or broken in spirit over the trends of great evils—selfish capitalism, racial or class discrimination, nationalism, empire domination, or sin in all its nakedness and ugliness. These sins must be acknowledged and by a united front be met and conquered. The Church is still the defender of the faith and "the gates of hell shall not prevail against it." Crisis is opportunity.

It is opportunity to get right with God and man. This was the first step with the young man in service of his country who faced an enemy firing squad as indicated in his farewell letter to his father. This letter appeared recently in the Reader's Digest. "I die at dawn," he wrote, "but I do not say a time of fear. . . . I have been able to pray much, and have the firm conviction that I may look forward to a death in Christ." One who has made his peace with God need not fear in any crisis, even in that of facing death. Power, peace, and poise come through complete repentance, earnest seeking for forgiveness, and an abiding trust in God's goodness as set forth in his Word.

Crisis is opportunity to seek fellowship with others of similar hope and spirit. "Where two or three are gathered in my name, there am I," said the great exemplar and strengthener of our faith. In such crisis is opportunity for growth of strength, courage, sharing, co-operation.

Then again, crisis is opportunity with God for the doing of his will. "No temporizing, no compromise with the world, no self-seeking; but self-discipline, moral courage in all

issues, witnessing to the truths of Christianity any time, anywhere."

Such is the program of undaunted, Christian hearts in time of crisis. Crisis—opportunity.

THE C. E. PROGRAM OFFICIALLY APPROVED

The Christian Endeavor program for men in military service is being approved and recommended by leading post chaplains. "It is a conviction of mine," writes Alva J. Brasted, post chaplain, Fort Belvoir, Va., to his fellow chaplains, "that for many good reasons the men in the military service need the Christian Endeavor program. Christian Endeavor provides an efficient organization for the promotion of that religious and character building work so essential to the armed forces. As it is an interdenominational movement, service men of all denominations and of none may become members, active or associate."

Chaplain Brasted continues:

It is first of all a spiritual organization. The unit's program will include services of prayer, song, and Bible study, testimony for Christ, worship and soul winning. At this station, under the direction of the chaplains, the members of our C. E. Units are arranging lectures, collecting and distributing good literature, developing men's glee clubs, and promoting stronger sentiment favoring clean and reverent speech. The members assist chaplains in conducting both regular and special religious services. Many are doers of the Word in the all important work of recruiting for the Lord.

Truly an active Christian Endeavor unit is an inspiring help to the chaplain. It increases his efficiency greatly.

OUR MISSIONARY SUPPLEMENT

Attention is called to our Missionary Supplement. It contains the memorial addresses in the special service held in honor of Miss Anna West of Shanghai, China, at Milton Junction, Wis., August 1, in the church of her girlhood and young womanhood.

It seems fitting to present the facts and appraisal of her beautiful, unselfish, and devoted life in a supplement for easy removal, if desired, for preservation or wider distribution.

A beautiful life was lived at home and on a far-away mission field, the fragrance of which will long linger as a blessing and a benediction among those who knew her.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works follow after them."

FOR WHAT SHALL WE SPEND?

By Herbert N. Wheeler

Our soldier and sailor boys in the fighting areas know what the war is about, and the majority of them are keeping mentally and morally fit. The boys and the general in the fox hole of the Bataan Peninsula admitted they both prayed to God, and that there were no atheists in those fox holes. The boys are asking for Bibles and for letters from homes and churches. We hear today that the boys write home five times as many letters as they receive. The Gideons and the churches are sending out Bibles to the army men. This is all well and good. But how about the conduct of the home folks? What are they doing? Well, far too many of them are buying lavishly of things they do not need. They are spending millions in night clubs, at horse races, at the gambling tables, in the cocktail rooms, and at the roadside honky tonks, and in the saloons. There has been no regulation of liquor buying, and drivers of beer wagons can buy new tires and get unlimited gas, while dairies may deliver milk and cream but once every two days in Washington and in some other cities. The question is being asked, How will our boys react when they get back from the front after going through all manner of impossible hardships and come back home to find mothers, sisters, and sweethearts inveterate smokers and liquor addicts? May they not feel that they have fought in vain—that the country is so demoralized the fighting was not worth the effort? Of course, there are millions of people in the United States who have not succumbed to these demoralizing influences. But there are far too many of them who have. The great need is for consecrated preachers, teachers, and just ordinary citizens to work, not only for peace, but to help all to live in such a way that the war may not have been fought in vain, and that peace will mean more than simply a cessation from fighting. Instead of spending our money and energy for these trivial, inconsequential,

and even harmful things, let us use it for the prosecution of the war and for the things that will benefit mankind. Let us use our best efforts to make our world a more joyous place in which to live. We must play, of course; in fact, we need it more now than while we were at peace; but let us enjoy good wholesome outdoor recreation, and stay away from the honky tonk and the other trivial, demoralizing kinds of indoor activities.

FOR THOSE WHO SUFFER

By Rev. Albert N. Rogers

True followers of the compassionate Christ have never turned deaf ears to the cries of those who suffer. Seventh Day Baptists gave over eight hundred dollars through church officials last year in response to these cries, and the war relief agencies turn to us now to ask how much we can increase our support for the coming year.

The Salem Conference renewed the endorsement made a year ago at Denver of the Committee on Foreign Relief Appeals in the Churches as a dependable agency through which our people can contribute to the relief of people in war-torn countries. This committee, created by the Federal Council of Churches and the Foreign Missions Conference, has accredited eight agencies as worthy of all possible support from the churches. The writer was asked by the Commission to represent Seventh Day Baptists at a recent retreat and conference held by the committee.

The agencies whose appeals to the churches are co-ordinated by the Committee on Foreign Relief Appeals are the American Bible Society, the American Committee for Christian Refugees, the American Friends Service Committee, the Central Bureau for the Relief of the Evangelical Churches of Europe, the Church Committee for China Relief, the International Missionary Council, the War Prisoner's Aid of the Y.M.C.A., and the Y.W.C.A. World Emergency Fund. Each of these agencies is working in a vital area to express the sympathy and stewardship of Christians.

Your dollar is big enough to feed a starving child three weeks, to disinfect the wounds of fifty civilians, to buy three Bibles and two Testaments for prisoners of war, to give advice to a bewildered refugee on our shores, to anaesthetize fifteen operations on war-shat-

tered bodies. Won't you place a dollar "for those who suffer" beside your contribution to your local church and the Denominational Budget as often as you can?

Many churches will make special offerings on World Communion Sabbath, Thanksgiving Sabbath, or some other time. Contributions sent through the Committee on Foreign Relief Appeals can be earmarked for our missions in China if desired. In each case send your response to this call through your church treasurer and the treasurer of the Denominational Budget.

ANNUAL MEETING BOARD OF CHRISTIAN EDUCATION

The annual meeting of the Seventh Day Baptist Board of Christian Education will be held in Alfred, N. Y., in the Gothic Building, October 11, 1942, at 2 p.m.

Signed,
John Reed Spicer.

MISSIONS

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

DOING WELL -- BUT CAN DO BETTER

With most pastors and churches a new beginning in the work of the church and auxiliary organizations is made in September. This has come to be the custom by virtue of the fact that the long vacation—the summer vacation — ends with August and people are settling down to the work of the next ten months. It is now September.

If we view the work of the last twelve months, we will find that in many things we have been doing well and this should be recognized, for there is nothing gained, to say the least, by shutting our eyes to the good and complaining because more has not been accomplished. We should thank God for what has been achieved and take courage.

But while recognizing that much has been accomplished, it is well to remember that there is abundant opportunity for improvement, and we should plan to do better in the ensuing year. Boards should study earnestly their problems and devise ways of advancing the work committed to them in these trying days. Pastors should plan to preach better sermons and to do more pastoral work. The officers of churches

should inform themselves regarding the duties of their offices and perform them faithfully and humbly. All professed followers of Christ should recognize that there is chance for improvement and support the church, its appointments, and auxiliary organizations with faithfulness and zeal.

In reviewing the past year and planning for the future, we should not forget missions. We as Seventh Day Baptists have done well in missions, but we can do a great deal better and be happier for it. There are many urgent calls, and prominent among them just now are pastorless churches in the homeland. As we plan the year's work, let us as pastors, churches, and individual Christians arrange to double our efforts for missions.

W. L. B.

MEN AND MISSIONS SABBATH

The Laymen's Missionary Movement is promoting again "Men and Missions Sunday," and as in recent years, has prepared a pamphlet entitled, Christian Laymen and Tomorrow's World. This pamphlet has been sent to all our pastors and, where there are no pastors, to church leaders.

This is the twelfth annual observance of a week-end devoted to Men and Missions, and "many missionary boards invite all their pastors throughout the United States and Canada to observe the day." In some cities the churches unite in this service. "The community-wide observance has been promoted by resident chairmen or co-operating committees in an increasing number of cities." The number of cities in which this has been done has increased from 640 in 1932, to 2,215 in 1941.

The date this year is the third week-end in November. All recognize that the future of the Church rests largely upon laymen and that they must be led to see their opportunity and assume their responsibility. Usually men are more easily interested in an undertaking if they know that a large number of other laymen are uniting in the same project. It will not be convenient for many of our pastors to unite with others in observing laymen's week-end, but any pastor will do well to give the third week-end in November, or some Sabbath, to laymen and their part in establishing Christ's kingdom.

W. L. B.

SUMMER WORK OF NEW YORK PASTOR

(It is the custom of our church in New York City to give its pastor one month to the Missionary Board, it being understood that he will serve some pastorless church. This year he spent the month in Jackson Center, Ohio, and his report, given below, is full of interest.)

To the Board of Managers, Seventh Day Baptist Missionary Society.

Members:

By arrangement of the Missionary Secretary the undersigned visited and served the Seventh Day Baptist Church at Jackson Center, Ohio, from July 3 to August 6 last. Services were conducted on five Sabbaths, the first being the communion service, and prayer meetings were conducted each Sabbath eve of our stay.

The reception given the summer pastor and his family was most cordial and the hospitality with which we were welcomed to the homes of the church members was most genuine. One good woman of the church did our family washing while we were there, another sent us a loaf of bread whenever she baked, many gave us vegetables, eggs, and other foodstuffs. Our expense in traveling to and from the field and in calling while there was charged at the rate of three cents per mile, amounting to \$47.31, and was paid by the Jackson Center Church. A furnished house was placed at our disposal as a residence during our stay.

The Jackson Center Church is confronted by serious problems, some of which it is meeting courageously. Some of its strong families have removed to Battle Creek and to Milton. Employment has taken many of the middle generation to neighboring cities, although this is not an unsurmountable problem for a minister finds with them a cordial welcome.

Rev. William L. Davis and wife are residing in Jackson Center a major part of their time and are giving loyal support to the church. Mr. Davis has officiated at communion services, but takes no other official position in the church life. He assisted in the communion service held during our short pastorate and gave valuable help in calling.

It seems to this writer that it would be possible to maintain a regular minister with the resources available to the church, and this was urged from the pulpit and in private conversation. There is a felt need among many members for a minister.

In consultation with officers and members it was decided not to attempt a series of evening meetings as was proposed when we went there. The Sabbath services were magnified and attendance grew from twenty-one to thirty-three during the five Sabbaths. The minister taught the young people's class in the Sabbath school and attended a class social affair.

As I close this report I am grateful for the opportunity afforded me to know the consecrated and cordial individuals who stand out in the community of Jackson Center.

Respectfully submitted,

Albert N. Rogers.

September 16, 1942.

TREASURER'S MONTHLY STATEMENT

August 1, 1942, to August 31, 1942

Karl G. Stillman, Treasurer,
In account with the
Seventh Day Baptist Missionary Society
Dr.

Cash on hand August 1, 1942	\$3,381.22
Reta I. Crouch, Albuquerque, N. M.	6.50
Milton Jct. Ladies' Aid, for Mrs. Nettie West and Miss Mabel West	25.00
A friend, for China Mission	100.00
Transfer from Missionary Travel Fund (Mary E. Clement Memorial Gifts)	50.00
First Hopkinton, R. I., Vacation Bible School, for Jamaica children	4.07
First Hopkinton, R. I., Vacation Bible School, for home missions	4.07
Anonymous	3.00
Reta I. Crouch, Albuquerque, N. M., for Rev. H. E. Davis China Relief Fund	2.00
Permanent Fund income	420.22
North Loup, Neb., for China War Relief	2.00
Gentry, Ark., Sabbath school	4.00
Battle Creek, Mich., for China Mission	5.00
First Alfred, N. Y., for Dr. Grace Crandall, China Relief Work	5.00
Denominational Budget	435.20
Debt Fund investment	250.00
	<u>\$4,697.28</u>

Cr.

Rev. Luther W. Crichlow:	
Salary	\$83.33
House rent	20.83
Native workers	39.59
	<u>\$ 143.75</u>
Rev. Earl Cruzan: salary \$25; travel expense \$28.62	53.62
Rev. Clifford A. Beebe: salary \$25; travel expense \$15.25	40.25
Rev. Orville W. Babcock	25.00
Rev. Verney A. Wilson	16.67
Rev. Marion C. Van Horn	25.00
Rev. Ellis R. Lewis	25.00
Rev. Wm. L. Burdick:	
Salary	\$112.50
House and office rent	25.00
Travel expense	42.15
Office supplies	9.21
Clerk hire	33.33
	<u>222.19</u>
Rev. Herbert L. Polan	10.00
Treasurer's expense	20.00
China payments:	
Rev. H. E. Davis salary	\$ 39.00
Dr. George Thorngate	165.85
Dr. Rosa Palmberg	30.00

Dr. Grace I. Crandall	31.25
Dr. Grace I. Crandall (First Alfred, N. Y., gift)	5.00
	<u>271.10</u>
Debt Fund share August Denominational	
Budget receipts	60.54
Washington Trust Company, repaid note	250.00
Interest on notes	34.31
Interest saved on notes transferred to Debt Fund	7.62
Cash balance August 31, 1942	3,492.23
	<u>\$4,697.28</u>

Accounts payable as at August 31, 1942, as follows:	
China field	\$1,194.69
Germany	1,083.34
Holland	1,150.00
	<u>\$3,428.03</u>

DAILY MEDITATIONS

(Prepared by C. Harmon Dickinson, Alfred, N. Y.)

Sunday, October 4

1 Corinthians 8: 3. "But if any man love God, the same is known of him."

"Love reflects the thing beloved," says Tenyson. Acquaintance and friendship are measured by love. Love tests our faith, and tempers our souls. God first loved us, and we in turn love him when we see his goodness. God knows us by our love, making it possible to have greater fellowship with our Creator.

Prayer—May we see more clearly thy love, O God; that we may be known of thee.

Monday, October 5

1 John 4: 19. "We love him because he first loved us."

God was from the beginning. He brought the universe, the earth, plants, animals, and man into existence. That was not all. God's purpose was greater than mere creation. Love transcended it all. Man was not left alone to be an animal without purpose, but was granted love and fellowship with other men and with God. Love was and still is the connecting link—first, from God to man, then from man to God.

Prayer—Help us, Father, to appreciate thy matchless love, and may we see more clearly the power it brings to the world.

Tuesday, October 6

1 John 4: 10. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

The greatest example of God's love for us is in his Son Jesus Christ. God gave his Son to become the Savior of the world. Love? Think how much more hate and cruelty we

would have in the world if we had no Redeemer. Ah, but God's love is greater than that, for he made it possible for us to have life by accepting his greatest gift of love, Jesus Christ.

Prayer—In these days when men are being taught to hate, we thank thee for our Savior who loved us and gave himself for us.

Wednesday, October 7

1 John 4: 18a. "There is no fear in love; but perfect love casteth out fear: because fear hath torment."

Some religions are born of fear. Allegiance to the dictator Hitler is more largely a result of fear than love. God is the foundation of love; hence, our love is Godward. The more our lives are centered upon God the less fear plays a dominant role within us. A life dominated by fear is uneasy; it has torment and worry. On the other hand, the life that is motivated by love has rest, comfort, and peace.

Prayer—May we surrender our lives to thy care and love; and may we see that true love casts out fear.

Thursday, October 8

1 Corinthians 14: 33. "For God is not the author of confusion but of peace."

God did not make the confusion that is in the world today. Man by his own corruption, selfishness, and sin has brought confusion upon himself. God's way is the way of peace. He can bring order out of chaos if we will give him a chance. We must surrender to the will of God rather than man.

Prayer—Show us the power that comes from a fully surrendered life, that this world may have peace rather than confusion.

Friday, October 9

1 Peter 4: 16. "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."

The world is full of suffering these days. Everywhere people are receiving more than their share of, torture and hardships. Today, as always, Christians must witness for Christ the Savior at the cost of suffering. Shall we be ashamed if we suffer for Christ? The Apostle Peter says not, but rather, in so doing glorify God. Let us be willing to endure shame and reproach for the cause of Christ. Nor must we shrink from making sacrifices for Christ and the Sabbath.

Prayer—Help us, Father, to be faithful witnesses. May we be willing to endure hardships for thy kingdom's sake.

Sabbath, October 10

Jeremiah 17: 21. "Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem." Verse 23, "But they obeyed not."

Jeremiah, the prophet, proclaimed the word of the Lord concerning the Sabbath. Read Jeremiah 17: 19-27, and notice the reward God promises for Sabbath observance; then notice the calamity which comes from failure to hallow the Sabbath. "But they obeyed not . . ." and they, the Jews, have been driven over the face of the earth. Today America is forgetting the Sabbath. Her factories are running seven days and seven nights each week. Will it pay? Might it be said that the prevalent laxity of morals is the result of the loss of Sabbath consciousness?

Prayer—Dear Lord, help us to observe the Sabbath more honorably in thy sight. Show us the need of a definite portion of time devoted to rest and communion with thee.

**SABBATH SCHOOL LESSON
FOR OCTOBER 10, 1942**

Loyalty to Christ. Scripture—Mark 2: 14-17;
John 6: 66-69; Philippians 3: 7-11.
Golden Text—Philippians 3: 7.

WOMAN'S WORK

Mrs. Okey W. Davis, Salem, W. Va.

"EVERY MAN'S BOOK"

The above caption is the name of a series of broadcasts being given by Francis C. Stifler, the editorial secretary of the American Bible Society. In simple, entertaining language Dr. Stifler tells of the unrivaled place which the Bible, "Every Man's Book," holds in this tragic hour in the life of the world; he tells of the enormous demands for it, and the heroic efforts being made to place it in the hands of millions who are asking for it. Friends of the society will find in these broadcasts a means of interesting their neighbors and acquaintances, near and far, in the glowing opportunity to keep the Bible in circulation. If democracy is to survive the war, the Bible, from which democracy springs, must be kept in circulation.

[Culled from a pamphlet given the editor at Conference by D. M. Howell.]

Listen in on WJZ or your Blue Network Station every Thursday at 1.30 p.m., E.W.T. The talks are entitled:

October 1—Riding the Storm
October 8—One Egg and Coffee
October 15—The Secret of England's Greatness
October 22—One Hundred Million Bibles
October 29—What the Pewrack Said
November 5—Hungry Hearts
November 12—A Crack in the Door
November 19—Is the Bible Going Modern?
November 26—Thank God for the Bible (Thanksgiving)

WORSHIP PROGRAM FOR OCTOBER

(Prepared by Mrs. Frank G. Davis of the Marlboro, N. J., Society)

Topic—A Steadfast Faith
Hymn—"Faith Is the Victory"
Scripture—1 Peter 5: 1-10
Prayer
Hymn—"He Will Hold Me Fast."
A steadfast faith will go:

Forward
as
Ambassador
to
Impart and instruct
in the
Truth
that will
Hold.

We all live by faith. We cannot know what the morrow has in store for us, but we can make this our prayer:

"Lord, for tomorrow and its needs
I do not pray;
Keep me, my God, from stain of sin
Just for today.
Help me to labor earnestly,
And duly pray;
Let me be kind in word and deed,
Father, today.

"Let me no wrong or idle word
Unthinking say;
Set thou a seal upon my lips
Thro' all today.
Let me in season, Lord, be grave,
In season gay;
Let me be faithful to thy grace,
Dear Lord, today.

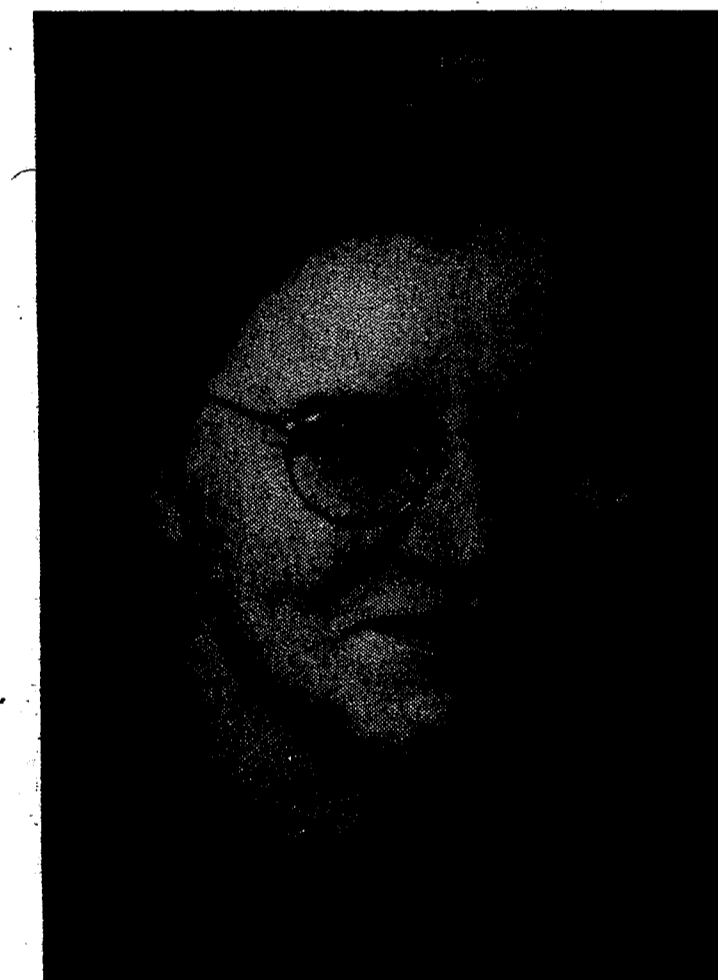
"And if, today, this life of mine
Should ebb away,
Give me thy sacrament divine,
Father, today.
So for tomorrow and its needs
I do not pray;
Still keep me, guide me, love me, Lord,
Through each today."

We need to have faith in the right things. Jesus said, Have faith in God. This faith

The Sabbath Recorder SUPPLEMENT

SEPTEMBER 28, 1942

In Memoriam



ANNA WEST

Born June 8, 1886, at Utica, Wis. Died March 25, 1942, in Shanghai, China
Thirty-one Years a Missionary in China

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace . . . that publisheth salvation, that saith unto Zion, thy God reigneth. — Isaiah 52: 7.

A Tribute to Miss Anna West

On Sabbath afternoon, August 1, a goodly company of friends of Miss Anna West met in the Milton Junction church to pay tribute to the memory of her who was consecrated to the mission work in Shanghai, China, thirty-one years ago, on the first Sabbath in August, 1911, from this same church. Her mission was completed and she was called to her reward March 25, 1942.

The following program was carried out without announcement:

Organ	Mrs. Vera Shaw
Scripture and Prayer	Rev. Carroll Hill
Solo	Mrs. Jenny Greene
In Memoriam	Mrs. W. D. Burdick
Tribute to the Christian Home	Dr. Edwin Shaw
Tribute to the Christian Teacher	Rev. W. D. Burdick
Anthem	Choir
Tributes From the Field	Read by Rev. J. F. Randolph
Tribute From the Milton Junction Church	Miss Mercy Garthwaite
Farewell Poem, by Rev. A. J. C. Bond	Read by Rev. J. F. Randolph
Benediction	Pastor

After organ music, "Prayer," by Th. Salone, played by Mrs. Vera Shaw, organist, Rev. Carroll L. Hill, pastor of the Milton Church, arose to read the Scripture. He stated that he did not remember hearing this portion of Scripture read on such an occasion, but he wished to read it. He proceeded to read Matthew 5: 3-12, Romans 8: 35-39, and Psalm 23, after which he offered thanks to God for the privilege of having known Miss West, and her consecration to her chosen work.

Following this prayer, and a solo, "Peace I Leave With You," Dishmont, sung by Mrs. Jenny Greene, Mrs. Willard D. Burdick read the following paper entitled:

In Memoriam

Anna May West was born at Utica, Wis., June 8, 1886, and died in Shanghai, China, March 25, 1942. So began and ended the life of one whom we are remembering in this service this afternoon. A few months short of fifty-six years, yet how much there is to record of the fullness of those years.

Anna was born in a pleasant farm home near Utica, Wis. Her parents were William Lemay West and Nettie Maria (Brown) West. Her grandparents were Deacon William B. and Isaphena (Burdick) West; and Robert W. and Ann L. (Newton) Brown, all once members of the little Seventh Day Baptist Church of Utica, and active in its work.

A few short happy years on the farm and then the home was broken by the death of Anna's father in March, 1891. At the time, plans were being made for a change of residence and lighter work for the father who had not been well for some time, and a few months after his death these plans were partially carried out when in June of that year, 1891, Mrs. West and her two little girls moved to Milton Junction and established a new home there.

Anna was then five years old, and she became at once an interested member of the Sabbath school. Through the wise guidance of a devoted mother she was always faithful in attendance there and at church services, and very naturally became interested in personal religion. When not quite ten years of age, on May 16, 1896, she and her sister Mabel, who was twelve years old, were baptized, and with their mother joined the Milton Junction Seventh Day Baptist Church. She grew up in this church as a faithful and active member.

She was always interested in stories of mission work, and when only a child felt that she would like to be a foreign mission-

ary. When eleven or twelve years of age, she gathered a box of clippings about mission work in China.

She began her school work here in Milton Junction, and finished high school in 1903. She then entered Milton College and was graduated with the class of 1908.

While in college she was active in Y.W.C.A. work, and naturally the thought of foreign mission work was often in her mind, but the question was not decided until in 1907, when she was attending the Summer Conference of the Y.W.C.A. at Lake Geneva. These meetings are decidedly missionary in spirit, and she settled the question of her life work by joining the Student Volunteers at that time.

After finishing college she taught school for three years and then, in preparation for the work in China which she was considering, she spent a school year in study at Alfred University in 1910 and 1911.

Through the combined efforts of the Woman's Board and the Missionary Board of our denomination, a plan was worked out to send Anna as an assistant to Miss Susie Burdick, who was at that time principal of the Girls' School of our mission in Shanghai, China.

On the first Sabbath in August, in 1911, at the "Homecoming" service of the Milton Junction Seventh Day Baptist Church, a consecration service for Anna was held and she was set apart for mission work in China as a teacher.

A few weeks later, the last of August, 1911, she attended the Seventh Day Baptist General Conference held in Westerly, R. I. On the evening of Mission Day, August 27, 1911, a second consecration service was held, the program being in charge of the Missionary Board. It is interesting to note that one who sang a solo on that program was Miss Ruth L. Phillips who is now in Chungking, China, and through whom the recent messages about Anna have come.

The next morning after this service Anna left by train for California, where she sailed

from San Francisco on September 4, 1911, in company with Dr. Rosa Palmberg, who had been home on furlough. Her anxiety to be able to help as soon as possible was shown by her own statement that on shipboard she and other new recruits for China organized a class to study the Chinese language with Doctor Palmberg as teacher.

Always preparing for better work was her constant ambition, and when at home on furloughs she used every opportunity possible for increasing her own knowledge along her special line of work, studying newer books, methods of teaching, and courses of study.

Her first furlough was in 1918 and 1919, and was spent in visiting churches, in study, and in attending denominational meetings. She returned to China directly after Conference in 1919. Her mother went with her at this time and has spent most of the years since then with Anna.

Anna's second furlough was in 1926, when she arrived home in July. After attending the General Conference she spent a few weeks in visiting friends and churches and then went to Boston where she studied in the School of Religious Education and Social Service of Boston University during the school year of 1926 and 1927. She returned to her work in China in October, 1927, and in the spring of 1928, she became principal of the Girls' School in Shanghai in place of Miss Susie Burdick, who resigned at that time to take up evangelistic work.

The next furlough was in 1936, when she landed in New York on November 14. A busy year was spent in visiting and speaking in churches, attending associations and other meetings, visiting friends, and trying to secure the rest that she so much needed. The return was delayed because of war conditions in China, but she and her mother were finally allowed to return in April, 1938.

While in this country at that time she submitted to an operation that they hoped would have lasting results, but the disease returned later and became the cause of her

death. She gradually failed but stuck to her task of teaching as long as possible, even though suffering severely much of the time. At the last the intense suffering caused her to wish to undergo another operation that might relieve the pain; and it was during this operation that she slipped away. As Doctor Thorngate wrote, "Every one felt it was the hand of God placed lightly on one of his children so that she would have no more suffering."

A funeral service was held at the International Parlors, attended mostly by Chinese friends, who then, carrying flowers, accompanied the casket to the Bubbling Well Cemetery Chapel where another service was held, conducted by Mr. Hylbert of the Baptist Mission, a friend of the family and of our mission group for many years. This service was simple, emphasizing mostly Anna's life of service and love, and was attended by many American friends.

Later there was cremation, and the wooden urn containing the ashes was placed in a niche in the Bubbling Well Chapel, to be taken to this country later if desired. On the marble slab in front of the urn is the inscription "In loving memory of Anna May West, 1886-1942."

Always of a cheerful and optimistic disposition, and a charming personality, Anna won friends wherever she went; and, while her earthly life is ended, its influence will live on and on into the coming years.

Her mother and sister are left to ease their loneliness by helping as they can to carry on the work of the mission in Shanghai.

In this country Anna has two aunts, Mrs. G. E. Anderson and Mrs. Willard D. Burdick, nine first cousins, and many other relatives and friends who, with the friends in China, will ever hold her "In loving memory."

After Mrs. Burdick's review of Miss West's life, Dr. Edwin Shaw of Milton College expressed his appreciation of Miss West in the following words:

Miss West's Home Life

I count this opportunity a rare privilege to have a part and share in a memorial service for Miss Anna West at her home church.

My appreciation of her personality, her inborn and acquired endowments, is based on the situations in life in which she and I had a common part and a mutual interest, although the first of these instances occurred before she was born; for my acquaintance with her began with an acquaintance with her parents and her grandparents, the William B. West and Robert W. Brown families.

Pastor Randolph suggested that I speak of the relation of Miss Anna and home life, in fact he gave me that topic.

Well, it is in the home of these two families that I can best appreciate, that is, measure, evaluate the social, intellectual, and spiritual background into which Anna was born, and from which she went out, went forth so well fitted for the life mission which she chose for herself and which she so loyally, so devotedly, so efficiently, so successfully followed. Happy indeed are all they who can go forth into life begotten and cherished and molded in homes such as these!

Her parents, William Leman and Nettie M. Brown West, were married in the summer of 1881. Their home was to be on a farm near Utica, once owned by Nettie's father, Robert Brown, where she had lived and as a girl grown to womanhood, but at the time of their marriage the farm was owned by the West family and worked and managed by Leman. When they came back to this home from their honeymoon trip it fell to my lot to meet the train at Edgerton, for I was at that time the trusted hired man on the farm; and so from personal knowledge and experience I can measure the worthwhileness, the wholesomeness, the substantial integrity of the home into which, first Mabel, and then Anna came—an inherited background without which there never would or could have been an Anna West such as we have known, and so know as to honor, respect, and love, and now thankfully and affectionately to remember.

After the early and seemingly untimely death of Anna's father, Leman, Nettie and the two little girls came here to live in Milton Junction, and having finished her high school work, Anna chose to attend Milton College. It was then that what I have called the second personal acquaintance with her came to me, for she was a member of my classes during most of the four years of her college life; and I came to know her well as a student, interested always, industrious, diligent, conscientious, capable, dependable, discreet in her conduct, modest and refined in her manners, friendly in social life. She was a college professor's joy and delight.

The third situation in which Anna and I came into personal relationship was in connection with her consecration to mission work at a meeting of our General Conference, and during her home furloughs when I was the missionary secretary, as we together attended association and Conference gatherings, and in correspondence, both here in the homeland and when she was at work in Shanghai.

In all these relations I marked with admiration her happy, sweet, wholehearted consecration to her work, her affection for and devotion to the girls of her school and the homes from which the children came, and her continued and untiring efforts to fit herself the better in every respect, year by year, to pursue even more successfully her chosen mission.

Perhaps I should add a fourth instance or situation, because on her last furlough, while she was visiting and resting here in Wisconsin, she quite regularly attended a course I was giving at the college in the department of the Bible, a study of what we called the "Hebrew Commonwealth," a brief history of the Hebrew people. Her attendance was an example of her purpose to keep on studying, learning more and more, in preparation for her beloved work; and while she was deeply interested in the course, I could see, I could fathom below the surface, that she was not quite so much concerned

with what kind of government Solomon ruled the people; or how Ahab and Jezebel introduced customs from Tyre and Sidon; or just how much of the rules and regulations of the people should be attributed to Moses. She was not quite so much concerned about such matters as she was earnestly concerned as to how Christian education and Christian living could be brought to and into the lives of the people she had learned to love, for whom she was glad to serve, for whose welfare she was willing to labor and sacrifice if need be, and moreover for whom she has suffered and died.

We do well to honor her memory, and to cherish a loving gratitude for her example of her consistent, conscientious, consecrated, Christian labor and living.

Tribute to the Christian Teacher

By Rev. Willard D. Burdick

(Rev. Willard D. Burdick was present thirty-one years ago when Miss West was consecrated to the Missionary work in this same church. He addressed the audience at that time with an emphasis on our school work in Shanghai. It seemed fitting that he should speak at this time on a related topic, a "Tribute to the Christian Teacher.")

In thinking of Anna West as teacher in the Seventh Day Baptist Girls' School in Shanghai, China, we should have three things in mind: her service as teacher and supervisor, the growth of educational work in the school, and Anna's faithfulness in presenting the Christian Way of Life.

In 1850, the Seventh Day Baptist Missionary Society took action to encourage our missionaries to establish schools. That year Mrs. Wardner taught a day school, and later Mrs. Carpenter taught several girls. This work was interrupted by troubles in China and the return of our missionaries to the United States. But when Elder and Mrs. D. H. Davis and Miss Nelson went to Shanghai in 1880, it was expected that the school work would be pushed. The following year three day schools were started. The number of these schools varied, some years there being as many as five, with an enrollment of about one hundred forty. Native teachers

under the supervision of our missionaries did much of the work in the day schools.

In 1885, the girls' boarding school was started under the care of Mrs. Davis, and in 1891, Miss Susie Burdick took charge of the work, continuing as the principal till 1928, when she entered into evangelistic work among the women.

In 1911, the Missionary Board, in conjunction with the Woman's Board, sent Anna West as Miss Susie Burdick's assistant. The following year Miss Burdick wrote, "Her help in the school has been a great relief to me."

On her return from a furlough of nearly two years Miss Burdick wrote in 1914, "It is delightful to find how well Miss West and her helpers have cared for the school interests."

On her return from another furlough she reported in 1923, "Misses Anna and Mabel have been doing excellent work in the school while I have been gone these two years."

In 1928, Miss Burdick gave up the principalship of Grace School for Girls, that she might devote her time to work among the women, and at the opening of the spring term in 1928 Anna took over the principalship—fourteen years ago.

In 1934, the attitude of the Chinese government was such about the principalship of mission schools that a native woman was chosen principal, but Anna continued as "the head of the Girls' School."

With the invasion of China by the Japanese many of the mission schools thought it best to ask a foreign member of the mission staff to act as principal, and Anna again became acting principal and Miss Hsu, one of the science teachers, became dean.

Growth of the Educational Work.

When Anna went to China in 1911, Miss Susie Burdick reported thirty-one on the roll in the boarding school. The next year there were thirty-nine on the roll.

During succeeding years the school grew in numbers and efficiency. In 1929, a year and a half after Anna took over the principalship of the school, she reported, "We have offered six years of primary work and three years of junior high school, corresponding quite closely to the work given in those grades in America except for the additional studies in Chinese and in the Bible."

In 1931 she reported, "Up to this time we have been a small departmental school, mostly for boarders, now we are graded."

In the China Bulletin of December 25, 1935, she wrote that there were 274 pupils in the Girls' School, forty of whom were in the kindergarten, 177 in the primary department, and fifty-seven in the junior high school. These came from seven provinces, including the ones farthest north, east, south, and west.

In 1940 the annual report of the Missionary Society states that there were "Five hundred children in the Girls' School," and the following year there were 492 in the school, according to the China Bulletin.

Last year T. M. Chang, in writing about the commencement programs of the schools, said of the graduates, "There are fifty from the two kindergartens, seventy-one from the two primary departments, seventy-four from the two junior high schools, and eleven from the two senior high schools, making a total of 196 altogether."

In a letter to the Sabbath Recorder last October, Mrs. Nettie West stated, "The two schools are more full than ever before. More than 1,200 children are daily receiving instruction in the two Grace Schools. To us who are here and see the need, it does not seem the right thing to do to leave this work."

With the increase of attendance of pupils there has also been a higher quality of work required, judging from the requirements of the government. In 1935, Anna wrote that with the registration of the schools the graduates of the junior and senior high

schools have to pass government examinations before they can be really graduated.

It seems that with the conquest of Shanghai and vicinity by the Japanese the interest in securing an education has been greatly increased among the Chinese, and they beg our missionaries to make it possible for children to attend school.

Anna's Faithfulness in Presenting the Christian Way of Life.

For more than ninety years our China mission teachers have made Christianity fundamental in their teachings. Their annual reports to the Missionary Society, their articles in the Sabbath Recorder and in the China Bulletin, and their addresses have continually told of Bible study, prayer meetings, evangelistic meetings, conversions, baptisms, and personal work.

In the consecration service, thirty-one years ago, Anna said, "Please do not expect great things from me. I know that I shall not accomplish great things, but I believe that the small things will count. I believe that those girls need to be taught the true meaning of life and I am happy to have an opportunity to help in that instruction." We know that she always welcomed opportunities to teach the girls and women of China "the true meaning of life," and that she often expressed joy when students accepted Christ and his way of life.

After one of the several series of evangelistic meetings with the girls, conducted by Miss Eleanor Woo, Anna wrote, "We rejoice over those who have found joy in living for Christ, and regret our failure to bring that joy to more."

In her report in 1935 she wrote, "Fourteen girls will graduate from junior high school at the end of June, our largest class so far. . . . A more important milestone is that of decision for Christ. . . . Sixteen girls were baptized just before Christmas and fourteen others wrote their names as probationers." That year the Girls' School

celebrated its fiftieth anniversary, and in her report Anna said, "It seems to us that there has been great deepening of spiritual life."

She once wrote (1934), "One of our former pupils once surprised me by saying that the Sabbath from Friday night through Sabbath day was the happiest part of the whole week."

In the China Bulletin, eight years ago, Anna asked, "Do you know . . . that five evenings in the week the teachers living in the school come together for twenty minutes or a half hour to talk over spiritual problems, defeats and victories, or Bible questions?"

We know but little about Anna's experiences in the school during the last months of her sickness, but we are confident that she continued her unselfish, faithful teaching as best she could and as long as she could, teaching her classes in her sick room during the last months of her life. The influence of her life and teachings will continue to inspire thousands of China's girls and women for many, many years.

Thirty-one years ago, in this room, I quoted Elder Davis as saying, "As are the teachers, so largely will be the future of China," and I continued with these words, "Realizing this we can well afford to send to our schools in China the choicest and best trained of our Christian young men and women." Today we know that Christian teaching has had much to do in helping that people in their struggle that commands the sympathy and respect of the allied nations of earth—and we are glad that Anna went to China and was faithful in presenting the Christian way of life.

No words of mine can adequately pay tribute to Anna as a Christian teacher, but her consecrated service and spoken and written messages will continue to bear witness to the excellency of her life and work in China.

At this point the Milton Junction choir, under the direction of Irwin Fitz Randolph,

sang, "At Evening Bring Us Home," words by Sir John Skelton, music by Stanley Ledington.

Upon the hills the wind is bleak and cold,
The sweet young grasses wither on the wold;
And we, O Lord, have wander'd from thy fold,
But evening brings us home.

We have been wounded by the hunter's darts;
Our eyes are very heavy, and our hearts
Search for thy coming when the light departs.
At evening, at evening bring us home.

The darkness gathers: thro' the gloom no star
Rises to guide us. We have wander'd far;
Without thy lamp we know not where we are.
At evening, at evening bring us home.

We fare bewildered thro' the falling snow;
O thou, dear Shepherd, leave us not to go
Without thy heart'ning voice, thy guiding glow;
At evening, at evening bring us home.

Pastor J. F. Randolph of the Milton Junction Church mentioned that it was appropriate that, with the other tributes given, words of appreciation should come from Miss West's fellow workers on the China field. Two such co-workers, now in this country, had sent letters which he proceeded to read, as follows:

My dear John:

I should be very glad, if I had sufficient time for it, to prepare a paper that would approach as nearly as possible to expressing my admiration for Anna West, with whom I was so closely associated for twenty years.

I remember vividly my first meeting her on shipboard on her arrival at Shanghai in 1911, as well as the pleasure I had in having her as one member of a weekly class in Chinese for new missionaries, which I conducted for a year or two at about that time.

As I try to make a hasty mental review of our association as fellow missionaries up to my departure from the foreign field in 1931, I think of her as an outstanding missionary, as well as a devout Christian. I cannot remember ever seeing her lose her poise, though there were plenty of occasions when to do so would have seemed excusable.

In her work as teacher and school executive; in her share of the tasks of church and Sabbath school; in her relations with her fellow workers, both Chinese and foreign, she was characterized by industry, loyalty, willingness to co-operate, good judgment, conscientiousness, and consecration to her Master and ours.

As I think of our sister who has gone I am reminded of the lines by Fitz-Greene Halleck:

Green be the turf above thee,
Friend of my better days!
None knew thee but to love thee
Nor named thee but to praise.

With earnest hopes that you will have a successful and fruitful memorial service, I am

Yours faithfully,

J. W. Crofoot.

Seventh Day Baptist Church,
Brookfield, N. Y.,
July 23, 1942.

Dear Pastor Randolph:

I should very much like to be one of a group of Anna West's friends gathered together to talk about delightful memories of which she is a part. Association with Anna has been such a joy and inspiration to me that I am eager to try to tell of her as I have known her. But the words I can command paint a limp and colorless idealized portrait that I, myself, don't even recognize to be Anna. The qualities that made up her character were not spectacular or unusual until vitalized by her extraordinary "joy of living" and her genius for friendship.

Wasn't it fun to have her for a guest? Your interests became her interests, your house and your children and your friends were of vital concern to her. And when she had gone there came, not a punctilious note of appreciation, but a warm jolly letter remembering all the little jokes and good times you'd had together.

Once I heard an acquaintance of Anna's who was a teacher in the New York school system say she thought it would be wonderful if Anna could have a position teaching there, where she would have the security of a good salary and one semester's work to teach over and over. I remember gasping "Not Anna," not being able to imagine trying to confine her to one classroom. Anna never dramatized herself, but I think she lived as excitingly and thrillingly as anyone I ever knew.

The multitude of interests and activities that filled her days, and which she took in her stride, were amazing. She had the happy faculty of taking her "job" but not "herself" seriously. Living in the same compound I used to pop in on the West house often and marvel how Anna got everything done and still managed to make you feel that her time was at your disposal for anything you wanted her to do for you.

All the ramifications of running a school with more than five hundred pupils, nearly a hundred of them boarders, would have had most of us chewing nails within a week. Sometimes I'd find her overseeing the weighing of the baskets of coal, with a weather eye out for all the coolie tricks; next straightening a snarl in the kitchen; planning a dinner for the seniors; treating a queue of sore eyes and stomach aches in front of the medicine closet; deciding that some girl should be sent to the hospital; sitting down at the dinner table to coach a girl failing in English; checking supplies with teachers; stopping on her way across the courtyard to reply cheerily to each kindergartener's, "Good morning, Miss West"; showing the carpenter where the roof leaked yesterday; closeted with a girl sent to her for discipline; interviewing a father who has come to register his small daughter, who weeps till Anna has her smiling; dickering with a farmer for his basket of chrysanthemum plants and directing their transplanting; meeting a group of the teachers for prayers; consulting with the dean about school affairs; giving the once-over skeptically to a young man who wishes to see one of the

older girls and claims he is her brother; meeting the advanced English classes—and so throughout the day without pause. Then late in the afternoon setting out to call on old students, hunting up one who has been playing hooky, carrying fruit and the school news to sick girls in their homes. This passed for recreation with Anna, with of course weddings and funerals and new babies sprinkled liberally throughout the year.

Then in the evening she had almost nothing to do but accounts and papers to correct, committees waiting upon her, homesick girls to jolly up, and the constant interruptions of living under the same roof with a boarding school. I suppose the real reason Anna could do so much and still be so radiant and gay was that religion for her was a gay and radiant and practical thing, and the school was a continual adventure in faith. Worry and fear got very little attention from Anna.

I rather like to remember the rare occasions when Anna got angry. I don't recall ever seeing her angry over any personal grievance, but when she felt the Girls' School was being imposed upon, or one of the teachers or a pupil needed championing, or a policy of the school should be defended, her jaw would set and her eyes glint, and things happened.

When Anna took a holiday she enjoyed it with the same vigor she worked. She swam, she walked far with long easy strides, she delighted in picnics, in sunsets and kites and flowers and birds. I have more than once done a sneak with her from a lawn party or meeting to follow the lure of a bird song. It is nice to know that almost the last thing that she did on earth was to comment that she could hear a thrush in the garden outside.

How can we get along without her?

Helen Thorngate.

Alfred, N. Y.,
July 30, 1942.

Tribute

By Dr. Rosa Palmberg

(We think it appropriate to insert here an appreciation by Dr. Rosa Palmberg given later at Salem, W. Va., Conference.)

I have always felt a special companionship with Anna West, because she went out to China with me in 1911, when I returned from my second furlough. On the steamer were two other young women going out to work in a large Girls' School in our neighboring mission. They all studied Chinese with me on the way and formed a friendship which has lasted through all the years. Now only one remains, living in Plainfield.

At first Anna was a kind of assistant to Miss Susie Burdick in the school, but long ago Miss Burdick resigned the principalship in her favor. She was permitted to see the school grow to much greater proportions, especially since the beginning of this war, as so many people of means have moved into the foreign concession for safety, as well as the poor refugees.

Miss Burdick continued to teach in the school, especially Bible work. She gave herself also to visiting in the homes of the old students and keeping them interested in the school so that many of their children have been among the later pupils.

When Miss Burdick was no longer able to do this, and later passed away, Anna took up this work. It added greatly to her responsibilities, but she gave all that she had of strength to it.

Part of the time there was a Chinese principal, according to government requirements, but she virtually retained the position, standing back of and helping Miss Tsu, to whom she was a wonderful friend. Later Miss Tsu resigned in order to take work in the university and get a degree. As the country was at war, the government restrictions lapsed and Anna again became principal.

She was a lovely woman, faithful in everything. No matter how tired she was at

night, if there was a meeting which had to do with the school, she always went.

It was my privilege after my return to China in 1938 to live with Anna and her mother. The latter was as faithful in her sphere as was Anna.

Anna always rose early and had her quiet hour with God, which no doubt enabled her to accomplish much for him.

She was so patient in her sickness and cheerful in her letters, being jolly, and saying she was thankful she was not a centipede as two legs hurt her enough. She was always grateful for every blessing, in her last letter especially expressing thanks for every kindness she had received.

May many young people be inspired by her life, and when the need can be filled, may some one be ready to go out and help in the work she so faithfully carried on!

Anna West in Our Church

(It fell to the lot of Miss Mercy Garthwaite to express a tribute from the church whence Miss West went out to her chosen work.)

Anna came here from Utica when about five years old. From that time on she was a regular attendant of church and Sabbath school. Later, when a Junior C. E. Society was organized, she was in regular attendance, and on into Senior C. E.

She was baptized and received into membership of this church in May, 1896. Her interest in the church and all of its branches was shown by her willingness to help in any way she could. She became a teacher in Sabbath school and Junior C. E. The girls and boys, now grown men and women, cherish letters and gifts sent to them from far-away China by Anna. In the Senior C. E. she served on many committees—prayer meeting, lookout, temperance, good citizenship, and missionary.

In 1907, while attending a Y.W.C.A. convention at Lake Geneva she joined the Student Volunteers.

She was the kind of person that fellow teachers, or students in the public school, felt free to go to with their problems. They felt assured of help and their confidence would not be betrayed.

As a part of the program of the "Homecoming" held here August 4-6, 1911, consecration services were held at 3 p.m. on Sabbath day, with the following program:

Hymn

Anna offers herself as teacher in our China school
Paper, The Relation of Seventh Day Baptist Women and the Mission School, by Mrs. J. H. Babcock

Duet, Edna Jewett and Margaret Martenson

Paper, Some of the Results of Our China Mission School, Rev. W. D. Burdick

Solo, E. M. Holston

The Responsibility of Seventh Day Baptist Churches to Our China Schools, Rev. L. C. Randolph

Consecrating Prayer, Pastor A. J. C. Bond

Hymn

This poem, author unknown, describes Anna better than I could, who saw her grow from a young child into a truly Christian woman:

IT'S IN YOUR FACE

You don't have to tell how you live each day;
You don't have to say if you work or if you play;
A tried, true barometer serves in the place—
However you live, it will show in your face.

The false, the deceit that you bear in your heart
Will not stay inside where it first got a start;
For sinew and blood are a thin veil of lace—
What you wear in your heart you wear in your face.

If your life is unselfish, if for others you live;
For not what you get, but how much can you give;
If you live close to God, in his infinite grace
You don't have to tell it, it shows in your face.

After Miss Garthwaite had given the tribute from the church, Pastor Randolph read a farewell poem composed by Rev. A. J. C. Bond. The poem was read by Mr. Bond at a farewell service for Miss West, he being pastor of this church at that time, 1911. It seemed a fitting farewell at this time, though it be a different land, beyond a different sea, that calls her now.

As a band of Christian workers,
Pledged to service and to prayer,
All must hear the call of duty
And respond, no matter where.
One has heard, across the waters
Duty's voice ring loud and clear;
And in honor of her going
Christian friends have gathered here.

Let no plaintive note be sounded
In our songs of cheer tonight;
Let no somber hue be mingled
In our decorations bright.
Joy be ours, not superficial,
Passing as the moments fly,
But a deep joy and blessing,
Filling life as days go by.

Glad that from our own Endeavor,
Representing you and me,
Goeth she whom God hath chosen
To the land beyond the sea.
Thankful that the place made vacant
Makes a wound time cannot heal;
For our sacrifice is measured
By the loss we need must feel.

We would not our offering cheapen;
Every claim we now resign
Save the right to love you always,
And to give our lives with thine,
Go, and know our prayers go with you.
Let us all join work and prayer
Till we meet again: what matter
Whether here or over there.

The pastor then pronounced the benediction and the people passed quietly out while Mrs. Shaw played for postlude "Entreaty," by Th. Salone.

WHEN I AM GONE

When I am gone, and for a little space
You miss me from the old accustomed place,
You must not grieve nor wish I might have stayed,
For I am glad to go and not afraid.

I know it is a journey new and strange,
A solemn, wonderful, mysterious change,
Leaving the very frame in which I've grown
And faring forth into the mist alone.

But something keeps on singing in my heart
And makes me almost eager to depart,
Singing of love that will not let me fear,
So close and safe it holds me, there and here.

Singing of love that flows through endless years,
Of change that means new gifts, new flowers, new
spheres,
As when a crawling creature finds its wings
Or buried seed to beauteous growth up springs.

Though now I can but dream and vaguely grope,
Nor understand for what I wait and hope,
Yet the low voice within sings clear and true,
"There is a place prepared, dear child, for you."

So when the door has swung to let me through,
And shut me quite away from mortal view,
Think not of me as silent, cold, and still;
But living, glad, rejoicing in God's will.

Seeing with vision nothing can destroy,
Serving with swift obedience and joy,
Free and untroubled where all troubles cease,
And come into my heritage of peace.

—By Lucy W. Perkins,
in Alfred Sun.

A NEW DAY

By Nannie Blain Underhill

Another bright, new day is here—How precious!
Let us first look to Father, dear, most gracious.

We need his Hand to guide along the way,
Lest we stumble, or lest we go astray.
We surely need him with us every day:
Keeping close to our Savior, he will save us.

God made the days—the evening and the morning:
The night when all his children rest—the evening.

The bright days, when we may do all our work.
In love we do our best—no duty shirk—
Just toiling all the day, till it comes dark:
Thus, our God-given privilege adorning.

So we should work six days—until the seventh;
Then we should rest, and turn our thoughts to
heaven.

Father wants his children to be near him.
We may relax and worship, pray and sing—
Gain strength and courage when we enter in
Our Father's house, and keep the day he's given.

CROWNED OR CRUCIFIED?

I stood alone at the bar of God,
In the hush of the twilight dim,
And faced the question that pierced my heart:
What will you do with him?
Crowned or crucified? Which shall it be?
No other choice was offered to me.

I looked on the face so marred with tears
That were shed in his agony;
The look in his kind eyes broke my heart,
'Twas full of love for me.
The crown or the thorns, it seemed to say;
For or against me—choose thou today.

He held out his loving hands to me,
While he pleadingly said, "Obey.
Make me thy choice for I love thee so";
And I could not say him nay.
Crowned or crucified thus it must be,
No other way was open to me.

I knelt in tears at the feet of Christ,
In the hush of the twilight dim,
And all that I was, or hoped, or sought,
Surrendered unto him,
Crowned, not crucified; my heart shall know
No king but Christ who loved me so.

—Selected.

HAVE FAITH, PRESS ON

I said, I have borne hard burdens through turmoil
and heat of day;
For many years I labored without complaint incessantly.

Have I not accomplished my full share, and earned
a holiday?
Perhaps e'en a retirement, to rest and meditate and
pray?

There must be younger, stronger hands the heavy
tasks to do.

Oh, let me step aside and rest! Oh, raise up work-
ers new!

Of those who have the vision I know there are but
few,
But oh, dear Lord, call others, for we do depend
on you!

He answered, "Of well doing be not weary, but
press on!

Renewed thy strength shall surely be ere rising of
the sun.

Press on a little farther and you shall workers find—
Devoted, faithful workers, who will not lag behind.
While life and memory endure, you cannot shirk
your task.

Be strong, have faith a little while,
I'll give you what you ask."

His strength supplanted weakness in me ere rise
of sun,

And I pressed on—my strength renewed—and
with joy the task was done!

—Angeline Prentice Allen,
In the Texas "White Ribbon."

(This page not a part of In Memoriam program.)

will enable us to go forward in confidence,
trusting the Lord for strength.

Read Isaiah, chapters 39-40. "They that
wait upon the Lord shall renew their
strength."

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

HIGH POINTS IN CHURCH HISTORY

By Rev. Walter L. Greene

Christianity and Jesus Christ came when
"the fullness of time was come," when the
Roman Empire had established peace and
security on land and sea, the administration
of justice, and when there was widespread
interest in various religions and philosophies,
none of which seemed to meet the needs of
mankind. Judaism had attracted many God
fearers because of its holy God and ethical
way of life. The world around the Mediter-
ranean basin was receptive to the high quality
of religion proclaimed by Jesus Christ as a fel-
lowship with God our Father and a brother-
hood of service and good will among men.

The first high point is the *rise of Christian-
ity*, the gathering of disciples, the formation
of the Church in Palestine, the gentile mission
of the disciples who were scattered abroad,
or who went of their own accord as moved by
the Spirit to proclaim a universal religion,
establish churches, bravely meet persecution,
defend their faith until the Roman Empire
recognized and finally proclaimed the religion
of Jesus the religion of the state. The attrac-
tiveness of Christianity, the social equality
among members, the high type of family life,
its growth in economic power and cultural de-
velopment assured it a permanent place in the
life of the world.

The second high point is the *place of Chris-
tianity in preserving the best and finest values
in personal religion and civilization during the
decay and fall of Rome*. It organized its
faith and belief and established a standard of
Christian living in a decadent social and po-
litical world, and helped to transform the lives
of the barbarian invaders who overthrew the
empire. In some measure the conquerors
were conquered, by their conversion to Chris-
tianity, and Christian missionaries went to
Germany, France, Britain, and Ireland to
proclaim and establish the new faith and new
way of living.

The third high point is the *recovery of or-
der in the Carolingian age*, culminating in
Charlemagne's church and educational re-
forms. He was eager to reform monasteries
and promote good learning and insisted that
"all prelates, abbots, and monks were to be
devout and learned, chaste in life, and cor-
rect in speech." Controversies between popes
and emperors developed which were unfor-
tunate for state and religion and called for
reform movements and orders within the
church to preserve the higher forms of reli-
gion; such were the Benedictines, the Cis-
tercians, the Franciscans, Dominicans, and
some laymen's movements which manifested
a tendency away from clerical control.

The fourth high point is the *rise of medi-
eval and Renaissance culture* and learning in
the universities for the study of theology, law
and philosophy, literature and art. These in-
dicate individual thought and freedom that
later promoted personal religion and freedom
from an ecclesiastical system and pre-
pared the way for the new advance in reli-
gious living and thinking. The pagan and
secular trends offered the gravest challenge to
the church, but the record of the popes of the
era shows how sadly the church failed to re-
spond to the challenge until deterioration had
reached a stage too critical for peaceful re-
form.

The fifth high point is the *rise of Protes-
tantism*. Christianity took on new forms and
new vigor. Grave controversies attended this
revival, but it swept away much corruption
and pretense and brought to light principles
which men embraced with sincerity. Some
call this movement the Protestant Revolt and
the Catholic Revival. Out of it came Luther-
anism, Calvinism, the Church of England,
Anabaptists, Socinians, and some unattached
mystics and tolerationists that form a back-
ground for many of our modern church
groups. The Catholic Church was strength-
ened by the removal of many of its most scan-
dalous abuses, by the restatement of its po-
sition in the decrees of the Council of Trent,
and by the formation of many new religious
orders.

The sixth high point was the *separation of
the Eastern Orthodox Church from Rome*.
The causes are linguistic and cultural dissim-
ilarity, the political situation and religious
causes growing out of doctrinal belief. The
great schism in 1054 has definitely divided
Christendom to this day. The Eastern Church

extended its work into Russia and the Balkans. The Eastern Church has been more speculative and theological in contrast to the practical and ecclesiastically minded Roman Church.

The seventh high point was when *Christianity came to America*. It is not far wrong to say that colonial America was the chief refuge for Europeans persecuted for conscience. Politics, economics, and social motives had their part in bringing colonists, and religion so often tied in with these other motives that it is difficult to separate one from another. Members of the Church of England, Congregationalists, Presbyterians, Baptists, Quakers, Reformed, and many others transplanted their faith and church organizations to the colonies, and then subdivided to make about two hundred different denominations, as they followed the advancing frontier and met our present more complex life and racial background.

The eighth high point is the *rebirth of the modern missionary movement*. Missionary activity has been the life and hope of the Church through the centuries. East and west, the Church has gone to encircle the world, and to leaven the life of humanity. Catholics and Protestants alike have gone in response to a spiritual awakening. India, Africa, China, Japan, North and South America have felt the impulse of the Christian gospel. Accomplishments have not been as great as desired and it still presents a challenge to the present and future.

High points or peaks mean mountains of material under them, and these high points need the foundation of multitudes of facts and events and millions of lives that have lived and labored. We have traced in briefest outline the history of the Church for nineteen hundred years. It presents the appearance of a mighty Gulf Stream, emerging from the narrow confines of Palestine, flowing down through history and out into the world, and bathing distant lands in the quickening warmth of its spiritual vitality. From century to century the inner quality of this movement—its power and weakness, its purity and its corruption—has depended upon the quality of life of each successive generation of professing Christians. May we add to the mighty stream of influence as it moves down the stream of time.

School of Theology,
Alfred, N. Y.

CHILDREN'S PAGE

Mrs. Walter L. Greene, Andover, N. Y.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I haven't written to you for a long time, so I thought I would write.

This year we have new teachers in the third, fourth, fifth, sixth, and seventh grades. Our school starts the day after Labor Day, and I am in the eighth grade. My teacher is Mrs. Kidder.

We have playground for six weeks in the summer and I wove a belt and made paper flowers. At the end of the six weeks there is a flower show and parade, with prizes for the best decorated bicycles, scooters, doll buggies, and wagons.

The 4-H fair was the 17th, 18th, 19th and 20th of August. I won third prize on some white muffins, and rode on a float representing the selling of War Bonds.

It has been quite warm lately but I hope it will be cooler. There is no more to say so I will close.

May Burdick.

Dear May:

Pastor Greene and I have just returned from Alfred where we have been attending an executive committee meeting of the Western Association and also enjoying the beautiful music of the Davis Carillon. I hope some day you will be able to come to Alfred to hear these wonderful musical bells.

Last summer when we were in Bridgeton, N. J., we saw the same kind of parade you had in Milton. It was on the shore of a pretty little lake and they also had a parade of sailboats, each representing some certain thing. The first prize went to a boat which looked exactly like a monstrous swan.

Wednesday night, September 2, Jean, our son's wife, with baby Karen, just one month old, and two girl friends reached Colorado Springs, Colo., six miles from Camp Carson, where our son, Dr. E. Claire Greene, is located. It had taken them just five days to make the trip from Bridgeton by auto. I imagine they were pretty tired, but they didn't say so, and Jean said that baby Karen became fatter every mile.

I was so glad to hear from you and Oscar again.

Mizpah S. Greene.

"THE CHRISTIAN ADVANCE" IN THE SABBATH SCHOOL

(A Conference paper by Rev. Harley Sutton)

"The cutting edge of The Advance is the local church program." This is the challenge from leaders in Christian education. The following goals are set for the local church: (1) Enlarge the church family through increased attendance; (2) enrich the church program through improved methods and increased evangelistic emphasis; (3) extend the church's service through co-operation; (4) conduct its own program so as to unify family life and make the church a mutually helpful fellowship of families.

The following means are suggested for use by the local church in achieving the above goals: (1) Improved records, means of following up absentees, increased attention to regularity of individual attendance; (2) co-operative surveys to locate unchurched persons and groups, to allocate responsibility for them, and to evaluate facilities available; (3) visitations, systematic enlistment programs to enroll new members; (4) leadership improvement programs: as discovery, enlistment, dedication, training, counseling, conferences, guided reading, recognition, definite help on evangelistic emphasis; (5) improved curriculum, visual aids, improved worship, better recreational and social provisions, service activities, more unified program; (6) program guides, standards, visits of field counselors, attendance at conventions and institutes; (7) more time for Christian education through extended session, week-day activities, vacation schools and camps, and Christian nurture in the family; (8) co-operation with other churches and community forces to improve the general environment; (9) extension or home department services to non-resident or non-attendant members.

Use of the above suggestions will help the Sabbath school find in "The Christian Advance," practical help. Each school should begin to do everything possible for improvement and perhaps forget the term, "The Advance," because attention is focused on work being done locally.

Let us turn now to some practical suggestions for using the ideas given for the local Sabbath school. To suggest use of records sounds at first quite uninteresting, and unless used with a definite idea in mind

Dear Mrs. Greene:

It has been some time since I have written to you and my mother has mentioned it, so I am at last writing to you again.

We went to Bible school at Milton Junction as usual. Mrs. Gray, the pastor's daughter, taught the intermediates. The members of the class are David Bond, James Campbell, Jean Scholl, my sister May, and myself. The study was about the Christian Church from the time of Christ to the present time, when there are over sixty million Christians in the United States alone.

Sunday, August 16, the Sabbath school had its annual picnic.

Tuesday and Wednesday, the first and second of September, I registered at the high school with the other freshmen, with the assembly Thursday. Regular school begins Tuesday, September 8.

We have two new kids since we wrote last. Their names are Blossom and Dolly, making seven goats altogether.

Oscar Burdick.

Milton, Wis.

Dear Oscar:

Here in Andover we had our Vacation Bible School in July, directly after the public school closed. Some thought their children were too tired so near the close of school, and some could not come because they lived quite a distance out in the country and tires and gasoline are scarce; so our attendance was not as large as usual, but both teachers and children found the school very worth while. I was superintendent of the primary department and had two excellent teachers to assist me. We, too, had a picnic at the close of the last session, and after dinner the children and teachers played games to their hearts' content. The children hated to go home and one little girl said, "Can't we stay here for supper, too?"

You surely have a growing family of goats. If Conference is at Milton two years from this summer, perhaps you will have even more goats for me to see. I hope so. Next summer Conference is to be at Alfred.

Mizpah S. Greene.

"Girls nowadays are queer creatures. They will not wear stockings with holes in the heels, or shoes without holes in the toes."

may be truly uninteresting. A good system of records in the Sabbath school becomes the means of checking on the effectiveness of teaching and how the children are being reached for Christ. They also serve as a means of measurement. The report card sent home from the public school shows how the child is developing in such things as ability to co-operate with other children and with the teacher, attitudes, and reactions. The Sabbath school could help both the child and the parent and Sabbath school co-operation by reporting the progress of the child in those things being taught in the Sabbath school class. Regularity of attendance is dependent on the interest of the child in the activities of the class, but the use of cards sent to absentees and visits by pastor and teacher are of much help. There is no substitute for effective and interesting work in the class.

Getting new members for the school may come as the result of making a careful survey followed by visitation and an aggressive campaign of promotion which shows what the school is doing. Those in the classes should be used in this campaign. Pastor, teachers, and pupils should work in close co-operation to bring in those who are not attending.

Attendance at schools of Christian education or classes held in the local church or community becomes an incentive for better work on the part of teachers. Throughout the year there is need for guided reading of magazines for Sabbath school teachers, books dealing with the work of teaching in the Sabbath school, and regular meetings of all teachers in the Sabbath school for study and discussion of problems.

Materials used by teachers and pupils are a means to an end. The aim is to teach boys and girls, men and women—not lessons. Better materials may mean better results if used wisely. There are new ways to be discovered of using pictures, posters, spatter prints, notebooks, workbooks, slides, movies, and other materials.

Improvement of the worship program in the Sabbath school is most important. John came home from church school and told his mother that they had talked about God, but that he just could not feel him in his heart. True worship will help people feel the presence of God. A study of good books

on worship will help in the correct use of Scripture, music, stories, pictures, the worship center, and other materials. Worship services to be effective must be well planned and prepared to meet the needs of the group.

Religion is a way of life. Teaching religion must reach into the everyday life. Teachers will show how each lesson is so related. Service projects provide avenues of putting lessons taught into action. Thus we see that teaching religion cannot be done just within the walls of the church.

Use of "Standard B for the Church School," which may be secured from the International Council of Religious Education, 203 North Wabash Ave., Chicago, Ill., for 25 cents, which includes the scoring manual, provides material for improvement of the Sabbath-school. The following items for study from this booklet will show what it is.

The aim of religious instruction is to lead the pupil into personal relationship with God, to an understanding and appreciation of the life and teachings of Jesus; to lead to acceptance of him as Savior, Friend, Companion, and Lord, and to be loyal to his cause; to lead to progressive and continuous development of Christlike character; to lead into enthusiastic and intelligent participation in the building of a Christian community and world; to give a Christian interpretation of life and the universe; to lead to a knowledge, understanding, and love for the Bible; and to an intelligent appreciation of other records of Christian experience.

This standard measures the Sabbath school in the following: curriculum, leadership, organization and administration, and housing and equipment. Each of these phases of the Sabbath school is taken up in detail and every Sabbath school should secure a copy for use in teachers' meetings, as a source of study and suggestions for improvement.

"Reaching the Unreached," is the goal of "The Christian Education Advance." Every Sabbath school lesson should be taught with that in mind. There are in most of our schools children who have not accepted Christ, and those who have made decisions need to be led to more consecrated commitment to service for the Master. Reaching the unreached with the Sabbath truth is the special opportunity of Sabbath school

teachers. To this end appeals have come from many of our teachers for lesson materials prepared for Seventh Day Baptists by Seventh Day Baptists. Facing this opportunity, the training of teachers, the improvement of the total Sabbath school program, are matters of serious concern. Use of suggestions from "The Advance," from all sources will be most welcome and the important thing is to begin to do and do more and more for the improvement of the Sabbath school for the sake of our Master and the building of his kingdom.

OUR PULPIT

THE POSITIVE LIFE OR THE BETTER WAY

By Kenneth Van Horn

Text—Matthew 5: 41b. "... go with him twain."

For a text there might have been chosen any one of many verses of Scripture. However, I have chosen to use the last part of the forty-first verse of the fifth chapter of Matthew. Since these comments are dealing with the positive life, its value and its outcome, it is well that a definition of the word be found, through which a meaningful discussion may take place. In the dictionary I found a good half column on the word "positive." I have taken from that list several points which to me show that the positive life is attainable for all who would strive for it.

I.

The first of these definitions is **Definite**, or without doubt. There is a degree of doubtfulness which may be useful in the life of any man. But when doubt has reached the stage that even after one has been shown, he still refuses to make any definite step or show any definite belief, then it seems to me that doubt has overridden good common sense and the person of such qualities is living a negative life, refusing to give his best to his living. He is tearing down that which should be strong and helpful. He is shirking his duties, losing his opportunities, and failing to recognize his God-given possibilities. That is what we find when a child, or any person for that

matter, tears a watch to pieces to see what makes it run; then after he has it all apart, failing to find the reason and lacking the ability to put it back together successfully, he has a worthless piece of machinery. The deed was of negative value. There are some, especially in the teaching and preaching professions, who delight in tearing down the convictions and mental thought structures of their students or parishioners. The worst of that type of teaching is that so often nothing on which to build is given for an alternative. It certainly behooves leaders to be positive in their leading. St. Paul knew that eating the meat which had been offered to idols did not hurt him; but if it caused mental distress to someone else, he would not eat such meat.

II.

The second definition is **Concerned with facts of practical experiences**. Let us read the parable of the Good Samaritan: two men so wrapped in their own conceits and so fearful of their self-centered lives that they could not give aid to one in need; two men who took the negative road, yet they had possibilities of turning to the positive or Christ's way of life. On the other hand was the man who lived for others, giving without thought for pay, going the second mile, even the third or fourth. The Good Samaritan type of life is possible and attainable for all of us. In the practical way of life we can still be positively good.

III.

The third point of this definition is **Confident**. Confidence is an asset that cannot be diminished in its value.

"If you think you are beaten, you are;
If you think you dare not, you don't;
If you like to win but think you can't,
It's almost certain you won't.

"If you think you'll lose, you've lost;
For out of the world we find
Success begins with a fellow's will;
It's all in the state of the mind.

"If you think you're outclassed, you are;
You've got to think high to rise;
You've got to be sure of yourself before
You can ever win a prize.

"Life's battles don't always go
To the strongest or fastest man;
But soon or late the man who wins
Is the one who thinks he can."

Aren't these verses about as true as life itself? Think back among your acquaintances and pick out those who are successful. Those who have risen on the ladder of success in the Christian life have lived the confident life. They had no fears of man or beast, but lived with the love of Jesus in their hearts.

IV.

Having real existence is the fourth point in this positive life. The reason Christianity has persisted through the years of persecution and hardships is that the central figure of the Christian life lived a real and true existence. We feel and believe that Christ lived and walked the dusty roads of Palestine, and taught us that we are to love one another, do good to those who misuse or mistreat us, and help those who treat us spitefully. He taught us to forgive our enemies, not once or seven times, but many times over. He lived the positive life. When men had inflicted upon him the most degrading and worst type of punishment known, he did not deride them, but prayed, "Father, forgive them, for they know not what they do." I do not believe that we are called upon to make sacrifices beyond our ability, but we must make sacrifices of some of the things we like to do for our own selfish interests. Such sacrifices are beyond a shadow of a doubt part of the positive life. . . .

V.

Another definition is **Affirmative, constructive**. Instead of tearing down, pulling apart, destroying that which is good, we must construct a more solid foundation and framework of thinking in our living. When an opportunity comes for an individual to witness for Christ, or do good to someone in need, care for the sick, or many other things which he meets every day, he must not shirk the responsibility which opportunity imposes.

VI.

From the world of photography I have taken the last definition of "positive." It is **Reproducing light and shade as in the original subject**. There is but one subject worthy of reproduction in the Christian life. Twelve men, all of different walks of life, were chosen at one time to take the first reproductions of that perfect subject to the world. They were

enjoined, "Go into all the world and preach the gospel to every creature." That perfect subject was none other than Christ. Out of the original twelve chosen to carry the gospel, one only failed to get a clear picture; he failed fully to expose his life, his heart, and soul to the light of Jesus. The other eleven reacted to the light in a positive manner. Their lives were able to reproduce from the light and shadows of the Master a beautiful pattern. They show us Jesus. Eventually there were myriads of men and women reproducing the life of Jesus, more or less acceptably. Out of the first of this group is a distinguished character and figure of whom we have many noteworthy writings. As Saul, the man was the unexposed film; as Paul, the man was the exposed and developed film. When Paul was exposed to the light from God and Christ it was nearly a perfect exposure, and he continued to develop it through the remainder of his life.

It has become the serious attempt of many men and women to see that more people are exposed to this wonderful life of Jesus. The lives of many of our parents have exposed us to the light of Jesus. And in many cases the exposures are successful and useful men and women have resulted.

It is my prayer that the light of Christ will be the means of illuminating our present distraught world in a way which will bring about the thing for which Christ came to earth—peace and good will.

Alfred, N. Y.

DENOMINATIONAL "HOOK-UP"

Ashaway, R. I.

Beginning Tuesday evening, (Sept. 22), a series of special services will be held at the First Hopkinton Seventh Day Baptist Church, Ashaway. Rev. Lester G. Osborn of Shiloh, N. J., will be the speaker. Mr. Osborn is the secretary of the Seventh Day Baptist General Conference and the pastor of one of the progressive churches of the denomination. The work of his church at Shiloh has been built up until its witness goes out not only through the various activities in the church but through a special paid-for weekly broadcast on radio station WSNJ of Bridgeton, N. J. Pastor Osborn's messages have a special appeal to young people.

The following are the topics for this week's messages: Tuesday, "Revival Resources"; Wednesday, "Spiritual Fifth Columnists"; Thursday, "The Fruit Test"; Friday, "V for Victory Plus"; Sabbath, 10.30 a.m., "Defense Will Not Win"; 3 p.m., "This Creature We Call Man."

There will be services each evening except Saturday from Tuesday, September 22, to Wednesday, September 30, inclusive.

—Westerly Sun.

Brookfield, N. Y.

Dr. and Mrs. J. W. Crofoot, accompanied by Dr. and Mrs. E. E. Whitford, were in Earlville last Friday calling on Miss Dorothy Clawson, who was one of the China missionaries arriving in New York on the Gripsholm on August 25. Miss Clawson reports that missionaries in Central China have not usually been badly treated by the Japanese, though the hardship of a diet with unaccustomed limitations has made some people pretty thin. Doing without butter for several months is perhaps a typical deprivation. Just before leaving Shanghai at the end of June Miss Clawson saw Mrs. Nettie West, who said that she and her daughter, Mabel, do not expect to return to the United States. Mrs. West considers China her home now.

—Brookfield Courier.

Plainfield, N. J.

The work of the Plainfield Church is well under way since the summer vacation. By vote of the quarterly church meeting, August 2, the bimonthly communion service was postponed until October 3, the date of the World Wide Communion.

Our church was well represented at Conference, and interesting reports of the meetings have been given at the Sabbath morning services, and reports and discussions at Friday night meetings.

We were all happy to have with us September 12, Dr. Rosa Palmberg, who gave us a most interesting address at the morning service.

The Piscataway Church joined with us in our service Friday evening, September 18, and in the following Sabbath morning services. The occasion was a visit by Rev. and Mrs. William J. Kimshel of Durham, Conn. Mr. Kimshel is pastor of the Pine Street Gospel Chapel of Middletown, Conn. This is a Sabbath-keeping group in which we have

become much interested, and we had been hoping for a visit from these good people, for some time back. Mr. Kimshel addressed the Friday evening meeting on "Why I Believe the Bible"; and on Sabbath morning his sermon was "In Newness of Spirit." Both were stirring addresses and we were inspired to render a more active and sincere service for Christ.

Correspondent.

CORRESPONDENCE

Editor of the Sabbath Recorder,
Plainfield, N. J.

Dear Sir:

The communication from Mr. Herbert Wheeler in the Recorder of September 14 touches many important points in a discussion of "War to the Finish: Then Peace." I wish to take exception, however, to the statement that we should not use our brain power now on the problem of making a satisfactory peace, but leave that until the war is over. Isn't that just the attitude that brought about our failure after the last war to co-operate in the League of Nations and the World Court, toward bringing some order into the international scene? Flushed with victory, we thought that our job was done, and we could retire into our shell of isolationism. The anti-League issue became a political football by which the Republican Party hoped to get back into office, and there followed the "shut-eyed optimism" of the 1920's, to be followed by economic disillusionment of the 1930's and a shattering of our isolationist mirage in the 1940's.

People are thinking in terms of a post-war world. The Churchill-Roosevelt declaration, sometimes called the Atlantic Charter, is a recognition of the fact that victory in this war is largely dependent upon the ideas that people have of the world to be constructed after the war is over. A Gallup poll taken in 1940 revealed that forty-nine per cent of the people with definite views on the subject would like to see the United States join a new League of Nations, while a new Fortune poll reported in April of this year that over half those expressing an opinion would like to see us in a new league or something even stronger. Those who are fighting and sacrificing in this war want some assurance that the advantages of

victory shall not be lost in bickerings around the peace table, and afterwards.

As to the conscientious objectors to war, our government has wisely decided that they, too, may fill positions of usefulness in the post-war world. If experience during the last war is any criterion, we shall find conscientious objectors passing through a spiritual experience that will make them forever dissatisfied with a merely selfish existence. They became missionaries, ministers, social workers, and teachers, devoting themselves to the problems of inter-group and inter-racial conflict, out of which war is apt to arise.

Again, thanks for Mr. Wheeler's article. If it sets some of us to thinking, and working, and praying, it will have accomplished a good purpose.

Yours fraternally,
Paul S. Burdick.

FREE TITHING BULLETIN SAMPLES

The Tithing Bulletin, as prepared by Layman Tithing Foundation, offers every church the most effective of tithing education plus relief from half the expense and worries of the ordinary church bulletin. It combines simplicity, effectiveness, and economy.

The bulletin consists of four pages. They are furnished either with pages 2 and 3 blank or with 1 and 4 blank. They may be printed, multigraphed, or mimeoed at one impression. The printed pages carry any one of thirty-two of the famous Layman tithing messages. This affords a quiet but effective course in stewardship education which may lead up to pulpit presentation.

A complete set of samples and full particulars will be sent to any address free of charge, postage paid.

When you write please mention the Sabbath Recorder, also give your denomination.

Layman Tithing Foundation.
740 Rush Street,
Chicago, Ill.

Evanston, Ill.—Enough money to pay the war bills for 158½ days—more than twenty-five billion dollars—was the price of liquor, crime, gambling, and vice in the United States last year. This was revealed recently by National Woman's Christian Temperance Union.

Totals as revealed by W.C.T.U. research were:

Liquor	\$ 3,653,884,225
Vice	500,000,000
Cost of crime	15,000,000,000
Gambling	6,000,000,000
	<hr/>
	\$25,153,884,225

Mrs. Ida B. Wise Smith, president of National W.C.T.U., said:

"Dissipation and self-indulgence are forerunners of defeat. Only a democracy strengthened by Christian self-discipline can prove a match for the hardened, ruthlessly disciplined forces of aggression. The pursuit of 'indulgence as usual' by many millions of citizens can be our most deadly internal enemy."

The money wasted on liquor, vice, crime, and gambling last year would buy ten \$25 war bonds for every man, woman, and child in the United States, Mrs. Smith pointed out.

—From National W.C.T.U.

MARRIAGES

Babcock - Rigdon. — At the Presbyterian church in Chester, Ill., Mr. LeRoy Babcock of Farina, Ill., and Miss Melba Rigdon of Chester, the pastor of the church, Dr. F. B. Roberts, officiating, the complete Presbyterian ceremony being used.

OBITUARY

Pearce. — Everett R., son of John and Elizabeth Cramer Pearce, was born April 14, 1872, near Williamstown, Ky., and died near Martinsville, Ind., July 21, 1941, at the home of Mrs. Dora Egbert with whom he made his home for some years.

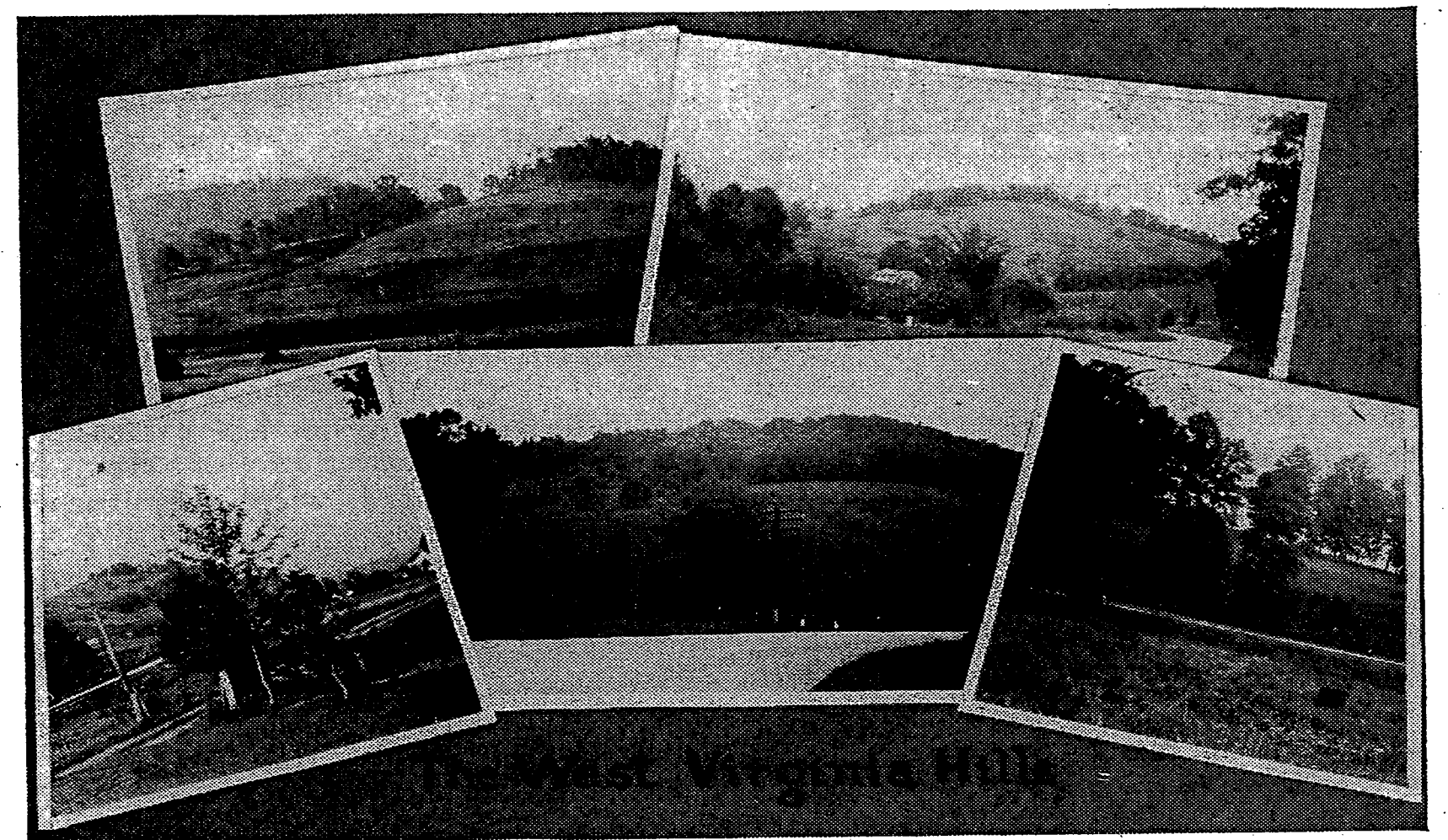
He was married July 13, 1904, to Miss Jessie M. Brown, who died three years ago. They spent eleven years in California, during which time Mr. Pearce became a member of the Christian Church. After returning to Indiana he accepted the Sabbath, being baptized July 28, 1928. Ever since, he has been a staunch and true believer in the seventh day Sabbath. He was faithful in his witnessing among his neighbors. For many years he sent tithes and offerings to the American Sabbath Tract Society for the promotion of the Sabbath truth. At the very last of his final illness he reminded his friend that the residue of certain property returns should be sent to the Tract Society. "He was a good friend and neighbor, especially to the poor and needy, and was a liberal giver to any worthy cause." —H.C.V.H.

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