conditions and sickness it is regretted that these meetings were not more largely attended.

Last Sabbath, Easter was observed followed by communion service, at which time members were presented with certificates of membership. To those who have been members of the church twenty-five years, was given a silver star; and those who have been members fifty years received a gold star. Mrs. Mary S. Cramblett, the oldest resident member, was present and was presented with an Easter lily.

Very sincerely,
Grace C. Spicer.

RIVERSIDE, CALIF.

A Preaching Mission conducted over two week-ends has proved to be a blessing and inspiration to the Riverside Church. It was held on March 24-26, and March 31-April 2, four sermons being given during each period.

Since Rev. G. D. Hargis has returned from Jamaica, it has been the desire of the Riverside people to hear him more than the few times he has spoken since his arrival; but he has been preaching in Los Angeles most of the time he has been home, so was not available for us on Sabbath days. Hence it was proposed that he preach on Friday night and on Sunday night, and that the pastor preach twice on the Sabbath. This plan was followed on the dates mentioned and proved to be much worth while. While there were no conversions during the meetings, we believe they were used of God in ways that will bring results later.

Brother Hargis brought forceful, challenging messages that stirred the hearts of all who heard, both converted and unconverted, and we are deeply indebted for his ministry among us. The gospel is still the power of God unto salvation, and our Father still plans to win the world by the foolishness of preaching.

—Contributed.

AN ENCOURAGING LETTER

DEAR SABBATH RECORDER:

Please find enclosed payment for RECORDER for six months. For a long time after reading my RECORDERS I sent them to Mr. Jeffers of Racine, Wis., but since he is not able to use them they have accumulated. I wrote to Mrs. Scouten of Fouke, Ark., asking for the name of someone who would enjoy them. She sent me her daughter’s name, Mrs. Davis, who will read them and pass them on to a Mrs. Mitchel. Mrs. Scouten gives hers to another daughter. So you see the good two subscriptions are doing. Are we not glad? There have been lovely poems in them of late.

I believe the Lord is going to convert the pocketbooks of our denomination. How I would like to hear Rev. Eugene Davis at quarterly meeting in the Junction. My heart is in position but does not work well.

Sincerely,

West Allis, Wis.

April 8, 1939.

MARRIAGES

Van Horn—Langworthy.—Mr. Kenneth Bernard Van Horn of North Loop, Neb., and Miss Doris Wilna Langworthy of Alfred, N. Y., were united in marriage in the Seventh Day Baptist church, Verona, N. Y., on April 10, 1939, at 2:30 o’clock, the pastor, Rev. Alva L. Davis, officiating. The new home will be in Salem, W. Va.

OBITUARY

Potter.—Adelbert H., son of Alonso and Tacy Palmer Potter, was born at Hartsville, N. Y., October 24, 1858, and died at his home in Almon, April 4, 1939.

On June 13, 1883, he was married to Ella Viola Adams, with whom the three children born to them preceded him in death.

As an early age he united with the Seventh Day Baptist Church and remained faithful to his profession as long as health permitted. He was a man who not only believed in his religion but lived it. He was also an earnest worker in the Grange, and was Master for a time.

Funeral services were conducted from his home by Rev. A. Clyde Ebret, and burial was made in the Alfred Rural Cemetery.

A. C. E.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at two cents per word for first insertion and one cent per word for each succeeding insertion. Cash must accompany each advertisement.

NEW TESTAMENT AND PHALMS.—Printed attractively, gummed and perforated. Bound in cloth, $1.75 postpaid. Bound in leather, $2.50. Sabbath Recorder, Plainfield, N. J.


MAY 1, 1939

Vol. 126

No. 18

THE SABBATH RECORDER

Gothic Doorway—Alfred, N. Y.

Contents


Urgent ! ! ! ! ! ! ! ! !

Mission.—Quarterly Meeting of the Board of Managers, May 30.—293

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Young People’s Work.—A Thought for the Week.—Well Folks!—For Christ.—For the Church.

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Dedicated “Hook-up”

304
A Special Recorder

Attention is being called to a special issue of the Sabbath Recorder, May 29, which, well, it is hoped, visualize our work as a people as was the case when Mr. Martin Schroeder of Lincoln, Neb., speaking before the United Lutheran Church's Board of American Missions at Atlantic City, N. J. (April 20), according to Religious News Service, declared that our churches must pay greater attention to rural districts or their influence in cities will decline sharply. He pointed out that the houses producing forty per cent more children than city homes, and that "the best" of the rural children are moving to the cities, while "those who hold leadership in this country are dying out" at the same time "the ill-housed, ill-fed, and ill-educated are rapidly increasing."

It is well for our Missionary Board to do all it can to help rural and other churches, as has been its policy for years. It is more than an unselfish service—it is statesmen like Dr. H. Eugene Davis of Lincoln, Neb., who is responsible for the best work, who are helping him do what he wants done. It is our sincere hope that the Rural Church section of the Recorder will grow as the churches, in quantities sufficient to be used in public schools. Miss Greeley has found an enriched experience and great joy in accepting the seventh day Sabbath Recorder. Her material will prove fresh and inspiring.

The Tract Society will publish and distribute this program in a leaflet form, free to the churches, in quantities sufficient to be used in the Sabbath morning worship.

SURRENDERED POSSESSIONS

We have spent a large part of the last year in many lands trying to help us. Now let us ask them to give us the privilege of helping them. There are many who really want to do good and to help us. They have, and will continue to, if we can help, and if we work together. We will make the best of our life and see well to its fostering and promotion. True understanding of love manifests itself in unselfishness and in a variety of helpful ways.

A Look Ahead will be the Sabbath Rally number, in time for any help it may contribute to the observance of May 29 as Sabbath Rally Day. With other matters of interest it will contain a four page suggestive program for use of church, and young people's societies, Junior and Intermediate.

On the editor's invitation this program of responsive readings and suggestions was prepared by Miss Annie Greeley, an honored and loved teacher in the Norton, Kan., public schools. Miss Greeley has found an enriched experience and great joy in accepting the seventh day Sabbath Recorder. Her material will prove fresh and inspiring.

A List Ahead will be the Sabbath Rally number, in time for any help it may contribute to the observance of May 29 as Sabbath Rally Day. With other matters of interest it will contain a four page suggestive program for use of church, and young people's societies, Junior and Intermediate.

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and you must do your part by getting the material to him that is necessary. Don't fail him.

If you have been asked by Mr. Davis for a short article for this Special Recorder, will you send it in soon? He will need the material in plenty of time for editing it before the printing is done.

Mr. Davis very definitely wants you to join the "Spiritual Team" and to urge your friends to do so.

He also wants you to keep at work getting more people to pledge to support the Budget according to his plan. Send him the number, not the names of those who pledge.

Budget receipts for March are encouraging. Many churches are to be commended for the fine support they are giving. Is your church doing all it can?

Pray for the work being done by Rev. Eugene Davis, and for the blessing of God on the denomination.

The Finance Committee,
Harley Sutton, Chairman.

MISSIONS

QUARTERLY MEETING OF THE BOARD OF MANAGERS

The quarterly meeting of the Board of Managers, the Seventh Day Baptist Missionary Society was held April 16-19, 1939, in the Pawcatuck, Conn. Rev. Everett Harris opened the meeting with prayer.

The members present were: Albert S. Babcock, Karl G. Stillman, John H. Austin, Rev. W. L. Burdick, James A. Saunders, George B. Utter, LaVerne D. Langworthy, Rev. H. R. Crandall, Mrs. Clayton A. Burdick, Mrs. Elisabeth K. Austin, Walter D. Kenyon, Dr. Anne L. Waite, Rev. Everett T. Harris, John S. C. Kenyon, Rev. Herbert C. Van Horn, Elston Van Horn, Asa F. Randolph.

The guest who attended was Mrs. Harold R. Crandall.

The quarterly report of the treasurer and a statement of condition were received and ordered recorded. The report is as follows:

<table>
<thead>
<tr>
<th>MISSIONS</th>
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<tbody>
<tr>
<td><strong>MISSIONS</strong></td>
</tr>
<tr>
<td><strong>QUARTERLY STATEMENT</strong></td>
</tr>
<tr>
<td><strong>January 1, 1939 to March 31, 1939</strong></td>
</tr>
<tr>
<td><strong>Karl G. Stillman, Treasurer</strong></td>
</tr>
<tr>
<td><strong>Treasurer's Report</strong></td>
</tr>
<tr>
<td><strong>To account with the Seventh Day Baptist Missionary Society</strong></td>
</tr>
<tr>
<td><strong>Cash on hand January 1, 1939</strong> $999.59</td>
</tr>
<tr>
<td><strong>Current Income</strong></td>
</tr>
<tr>
<td><strong>Missionary receipts</strong> $259.94</td>
</tr>
<tr>
<td><strong>Special gifts</strong> $11,170.70</td>
</tr>
<tr>
<td><strong>Endowment gifts</strong> $437.08</td>
</tr>
<tr>
<td><strong>Individual contributions</strong> $112.24</td>
</tr>
<tr>
<td><strong>Receipts from Special Gifts</strong> $2,740.00</td>
</tr>
<tr>
<td><strong>Other (from list thorngate Special Fund) Deposit)</strong> $600.00</td>
</tr>
<tr>
<td><strong>Total income</strong> $14,052.21</td>
</tr>
<tr>
<td><strong>Total Disbursements</strong> $14,052.18</td>
</tr>
<tr>
<td><strong>Balance on hand March 31, 1939</strong> $0.03</td>
</tr>
</tbody>
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**STATEMENT OF CONDITION**

| Date as of March 31, 1939 |
| **The Society OWES** |
| **Cash** |
| **In checking accounts** $1,117.58 |
| **In the Industrial Trust Co.** $1,117.58 |
| **Total cash on hand** $1,117.58 |
| **In savings accounts** $4,680.96 |
| **The Washington Trust Co.** $4,680.96 |
| **105, Clevel., Ohio** 678.53 |
| **Total investments** $5,359.54 |
| **Stocks, bonds and mortgages** $110,176.77 |
| **Levi, reserve for depreciation** $3,000.00 |
| **Total investment assets** $103,176.77 |
| **Total assets** $123,544.65 |

| **The Society OWES** |
| **Debts Payable** |
| **The Washington Trust Co.** $12,750.00 |
| **J. A. Saunders** $350.00 |
| **Burdick** $500.00 |
| **Truman Crandall** $2,250.00 |
| **E. R. D. Memorial Board** $2,000.00 |
| **Other** $20,000.00 |

**Excess of Assets over amount Owed** $55,444.65

| The above excess is applicable as follows: |
| **Funds:** |
| **Principal Amounts** |
| **Permanent Fund** $9,266.09 |
| **Debt Reduction Fund** $10,731.16 |

**The quarterly report of the corresponding secretary was presented and approved, and ordered recorded. The report follows:**

<table>
<thead>
<tr>
<th>MISSIONS</th>
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<tbody>
<tr>
<td><strong>QUARTERLY REPORT OF CORRESPONDING SECRETARY</strong></td>
</tr>
<tr>
<td><strong>For the Quarter Ending April 16, 1939</strong></td>
</tr>
<tr>
<td><strong>Allen Fisher, Ministerial Relief Fund</strong> $3,638.38</td>
</tr>
<tr>
<td><strong>H. W. Cummins, Victorian Society</strong> $419.42</td>
</tr>
<tr>
<td><strong>Andrew J. Potter, Ministerial Relief Fund</strong> $1,045.65</td>
</tr>
<tr>
<td><strong>Rev. Fisher, Ministerial Relief Fund</strong> $64.23</td>
</tr>
<tr>
<td><strong>Amanda M. Burdick</strong> $12,273.77</td>
</tr>
<tr>
<td><strong>Ministerial Education Fund</strong> $199.38</td>
</tr>
<tr>
<td><strong>Missionary Society</strong> $364.61</td>
</tr>
<tr>
<td><strong>Total Funds</strong> $109,976.09</td>
</tr>
</tbody>
</table>

**Funds:**
- Permanent Fund $220.00
- Ministerial Relief Fund $9.50
- Sunday School Fund $3.00
- H. W. Cummins, Ministerial Relief Fund $3.52
- Associated Trust income $11.00

**Gifts for Special Purposes:**
- Dr. Thronton China Fund $4,113.86
- Bible Distribution Fund $44.36
- Receipts not allocated $4,158.26

**In India:**
- General Fund $55,829.86
- Missions Fund $362.75

**In Jamaica:**
- Capital Fund $4,000.00
- Special Gifts $59,829.86

**In Africa:**
- Relief Fund $174,213.03
- Relief Fund $19,361.94
- Relief Fund $1,763.30

**Other Real Estate:**
- Permanent Fund $155,447.53

The quarterly report of the corresponding secretary was presented and approved, and ordered recorded. The report follows:

**QUARTERLY REPORT OF CORRESPONDING SECRETARY**

**For the Quarter Ending April 16, 1939**

As corresponding secretary I would report that the correspondence of the board has been carried on; material for the Missions Department of the Sabbath Recorder has been prepared every week; information from the various fields has been secured; missions at home and foreign, have been counseled; the Preaching Mission has been fostered; the duties connected with the chairman- ship of the Ministerial Relations Committee have been given due attention; and diligent efforts to secure a missionary-evangelist have been made.

Many days have been spent in preparing a series of lectures on missions to be delivered to the School of Theology, and a trip next week.

A considerable field work has been done, but no trips have been made to remote points of the denomination. Failure to do more field work has been due in part to lack of time, more particularly to the fact that the funds of the board have been very low. Also, I might record in this connection that other men whom the board expects to do field work have restrained their activities in this direction because of the financial stringency of the board.

Respectfully submitted,

William L. Burdick,
Corresponding Secretary.

Ashaway, R. I.,
April 16, 1939.

**THE SABBATH RECORDER**

The Missionary-Evangelistic Committee had not met. Report was made by John Austin.

Rev. Everett Harris, chairman of the American Tour, reported that there was nothing to report, except that the work in Jamaica was progressing.

Karl G. Stillman reported for the Ministerial Relief Fund. The report was accepted and ordered recorded as follows:

**MINISTERIAL RELIEF COMMITTEE**

Regular monthly payments of $10 each have been continued during the quarter ended March 31, 1939, to Rev. R. R. Thorngate and Mrs. George P. Kenyon. Inasmuch as the funds available for Ministerial Relief are overdrawn, these payments have been made out of Permanent Fund income and total $50, which will be repaid out of income to be received during the coming quarter. Karl G. Stillman, Chairman.

The report of the Investment Committee was made by Karl G. Stillman. It was accepted and ordered recorded as follows:

**INVESTMENT COMMITTEE REPORT**

During the quarter ended March 31, 1939, the sum of $178,096 has been repaid on the Potter-Langworthy Building Mortgage, $39.60 on the Howard C. Buck mortgage, $100 on the Mary S. Damerel mortgage, and $744 on the African Methodist Episcopal Church mortgage covering our former Georgetown, British Guiana, property.

We are pleased to report also an annuity gift of $100 from Miss Reta I. Crouch which represents our permanent fund principal during the quarter. Chas. H. Brown, Chairman.

Upon recommendation of investment counsel include the sale of $2,000 American and Foreign Power Company 5% bond and $5,000 of First National Bank of New York, Refining and Mining Co. common stock. Purchased 50 shares of Phelps-Dodge Co. and 20 shares of Louisville and Nashville R. Co. common stock.

We also sold the Minneapolis, Minn., real estate in which we had a joint interest with the American Tour. Our investment in this property, which we had acquired last year, is now negligible and the proceeds thus obtained will now begin to produce revenue for the society instead of a constant outflow for taxes and other assessments.

Interest six months or more in arrears on mortgages amounted to $162.23 and hurricane repairs advanced $160.33 or a total of $331.56, all chargeable to the R. J. and E. C. Smith mortgage.

Our investments are classified as follows:

<table>
<thead>
<tr>
<th>Cash</th>
<th>$4,048.16</th>
</tr>
</thead>
<tbody>
<tr>
<td>Real estate</td>
<td>$4,084.94</td>
</tr>
<tr>
<td>Bonds</td>
<td>$11,298.00</td>
</tr>
<tr>
<td>Mortgage notes</td>
<td>$37,561.40</td>
</tr>
<tr>
<td>Stocks</td>
<td>$54,856.13</td>
</tr>
<tr>
<td>Total</td>
<td>$103,444.65</td>
</tr>
</tbody>
</table>

**100.00%**
Correspondence received by the secretary was presented. It was reported that Robert W. West, who has been on the Hebron field, has resigned.

Rev. W. L. Davis has resigned at Fouke and is going to the Jackson Center.

The Welton Church is without a pastor.

Voted that the sum of $75 be taken from the budget for the Northwestern field and that the appropriation for Saleville be raised from $200 to $275.

Correspondence showed that Miss Mabel L. West of Shanghai has returned to America. Voted that it is the opinion of the board that Mr. Davis should not attempt to attend association sessions.

Mr. Davis asked what the board would advise as to his return to China. He has resigned.

The meeting adjourned.

The minutes were read and approved.

Correspondence received by the secretary was presented. It was reported that Mr. Davis should not attempt to attend association sessions.

Mr. Davis asked what the board would advise as to his return to China. He has resigned.

The meeting adjourned.

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The meeting adjourned.
would not take no for an answer. And so we sent for the year-old girl to come. She was called Oma Davis, but since we got her from West Virginia we called her Virginia West. She was born at Greenbrier, July 14, 1907, and came to us in January, 1912, and has been with us since as one of our own.

The two volumes, copiously illustrated with photographs and snippets, are supplemented with newspaper clippings, copies of personal correspondence, originals of diplomas and certificates through my personal acquaintance with Mrs. West, constitute the material out of which, or background upon which, I am attempting to make a few observations.

I notice first the heritage from her ancestry sturdy, industrious pioneers from New England, Brookfield, N. Y. Her great-grandfather, Asa Brown, led the way. He had served in the Revolutionary War. I can trace the Brown family back to Edward and Jane Inkarow, Worcestershire, England. Her mother's family came from Newton, and a grandmother's name was trace the Brown family back to Edward and Sarah, who had served in the Revolutionary War.

As a young girl Mrs. West was a woman of a deep religious nature. She made this same sentiment approved militaristic policies which she could not accept. And I somehow feel that she was even happy in that task of showing her opposition by resigning from the organization. She was happy in her church work, not only the local church of her choice at Utica, and here at Milton Junction, but in the work of other Protestant churches at Reedsburg and Lake Mills, where the family lived in those cities. She was happy in the work of her husband and a constant aid and counselor and counselor to him in his school work and problems and relationships. But most of all, she was happy in her work at home as a home maker for her husband and children. Happiness was a marked quality—an cherished ambition. Mrs. West was a happy woman. Mrs. West always cherished worthy ambitions, and many others, of course, were never attained; many others, of course, were never attained; many others, of course, were never attained; many others, of course, were never attained; many others, of course, were never attained; many others, of course, were never attained; many others, of course, were never attained; many others, of course, were never attained; many others, of course, were never attained; many others, of course, were never attained; many others, of course, were never attained; many others, of course, were never attained; many others, of course, were never attained; many others, of course, were never attained; many others, of course, were never attained.

It was a great satisfaction to her to have the privilege as a Gold Star Mother to visit France as the guest of our federal government and to see for herself some of the places, the battle fields, where Carroll bravely led his troops and nobly fell in death, and to visit the acres and acres of white markers—the last resting spots of so many thousands of Carroll's war time comrades.

Mrs. West was a woman of a deep religious nature. She made this same sentiment concerning her sister, Eleanor, at the time her memorial service was held for her. The two women were not quite alike in the way in which this religious nature found expression. And yet I can say the same thing about Hattie that I said about Eleanor: "intuitive faith in the goodness of a benevolent universe with an overshadowing will to continue the same power; and the words of the Psalmist, 'The heavens declare the glory of God and the firmament shows his handiwork. There is no speech or language, their voice is not heard,' were words full of significance and deep meaning to her." This religious factor was in her character and work an element of strength and courage to her on the occasion of the tragic and seemingly un timeliness of death of her first born and youngest child, Allen and Carroll. Mrs. West was a woman of keen intellectual nature. She had only two years of actual school work above the grades in her own school, because of changes and additions in the course during the years she was teaching at Edgerton, she did a full year and a half of work and fin ished with high standings in her classes. And she has been a real student all her life, adding a little here and a little there and still more under pressure; she had become a well educated woman. Mrs. West was a woman of a noble altruistic nature. She lived to serve others. No sacrifice on her part was too great if thereby happiness came to her family, to relatives, friends, or to strangers.

Mrs. West was a woman of strong personal convictions. Her convictions meant something to her. They were not theories merely, to be discussed and pondered over. Her conviction meant action. I have already alluded to what she did, not what she thought or said, but what she did, when she gave up her membership in the Daughters of the American Revolution because the organization actively advocated and approved certain militaristic policies which she condemned. Some people under such circumstances might have acquiesced, or at least not protested. But not so Mrs. West. She was a woman of strong convictions in all realms of thought and action.

"And a book of remembrance was written before him for them that feared the Lord." And we thank the Keeper of the Books of Life, for our books of remembrance—gratefully for what is so bright and dear in them, reverently for their testimony to thy love and goodness thus revealed. Give us, we beseech thee, grace and wisdom to write always a better book for ourselves, and for those whose names we in any way make happy and good, even as her book of remembrance, whom we are honoring today, is a source of joy and happiness to so many of us. Amen.

YOUNG PEOPLE'S WORK

A THOUGHT FOR THE WEEK

"Jesus Prayed For Unity."—John 17: 18-20.

How many high school young people are there in your community who have taken Jesus' [2] for a guide? Could our group do anything toward making the influence of this larger group more keenly felt in community life?

May God show us some small part we can take in this important work.

WELL FOLKS!

The young people's editor very much desires for the young people, themselves, to take more responsibility for the "Young People's Page." The editor has sent out more than one hundred letters requesting materials for the page. It has been a real pleasure to see this new interest extended in this way and he feels that he has come to know some of the young people very well,
even though he has never seen them. He is also greatly pleased with the large proportion of responses to his requests, and the consistency with which the articles are received.

There are some things the editor would like to know.

1. Do you read the page?

2. What do you like about the articles?

3. Will you write occasionally, giving your reaction to certain articles or giving some word of appreciation or criticism?

This will encourage those who so willingly give of their time, to contribute articles.

I honestly believe that such responses on your part will be of untold value to you and will also greatly enrich the page.

Again: this week there are two articles.

These articles, given by Francis Palmer and Esther Burdick, were for the Endeavor Society banquet of the Leonardsville-Brookfield C. E. societies. They deal with the two main theses included in our E. motto, "For Christ and the Church."

FOR CHRIST

BY FRANCIS PALMER

You are, no doubt, familiar with our C. E. motto, "For Christ and the Church." If we carefully analyze this we find two distinct aims: one is complete faith in Christ, our lives wholly given to his service; the other is fellowship in the church.

It is the vital importance of this first aim, "For Christ," that I should like to bring to your attention. If we wish our society to succeed in aiding the people of today, we must let Christ come into our hearts. Jesus wants to come in! How do we know? When there is a question about our living, why not let the Bible answer and guide us? In our Bible, there is a question about our living, why not let the Bible answer and guide us? In our C. E. chapter, Romans 12, we find the need to invest more of our lives in service into smaller groups like the C. E., which offers closer fellowship. The C. E. society trains elders and deacons, etc., for the church schools, and other departments of the church. Many ministers have received preliminary training through the C. E. society. The church needs the leadership and co-operation of the young people.

What is co-operation? One man said he saw two cows standing in the shade, head to tail, unable to reach flies on the other's back. They co-operated through the other's cooperation, the flies off each other. He thought it a good example of co-operation. Another said, "No, that is coveneneration." "Well," replied the first, "horses do the same thing." "And that," said the friendly critic, "is just plain horse sense.

Christian Endeavor is the co-operation of young people with the church in the living of Christian lives, and doing Christian work.

Leonardsville, N. Y.

C H I L D R E N ' S P A G E

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I have never written to you before because I am ten years old and felt that I was too old for the Children's Page; but my mother says I am not, so I am writing for the first time.

I am a very good friend of Alice and Eugenie Patato. We all go to the Schenectady Seventh Day Baptist mission. You probably know who my father is, for he has written a few testimonials for the Recorder. His name is Raymond Prati.

I am sending you an article which I felt impressed to write. It is the first time I have ever tried anything like this, but if you think you could use it, you are welcome to it.

This is enough for this time. Perhaps you will hear from me again in the future.

Your friend,

Isabel Prati.

Schenectady, N. Y.

BELIEVE AND HAVE FAITH IN GOD

Text: Now faith is the substance of things hoped for, the evidence of things not seen.

There are some things the editor would like to bring to your attention. If we wish our society to succeed in aiding the people of today, we must let the Bible answer and guide us. In our Bible, there is a question about our living, why not let the Bible answer and guide us? In our C. E. chapter, Romans 12, we find the need to invest more of our lives in service into smaller groups like the C. E., which offers closer fellowship. The C. E. society trains elders and deacons, etc., for the church schools, and other departments of the church. Many ministers have received preliminary training through the C. E. society. The church needs the leadership and co-operation of the young people.

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FOR THE CHURCH

BY ESTHER BURDICK

The Young People's Society of Christian Endeavor provides a way of life for God to express itself among the young. The society is of the church; its members, members of the church. It must co-ordinate and co-operate with the church. If it does, young people must know what the church is. By understanding the church, we shall be able to live in it and be a part of it more acceptably.

It is the fashion in some circles to praise Christ and sneer at the church. They neither know Christ nor consider the church, for the church is Christ's; and does not pretend to be a body of perfect people; but it is a society of believers in Christ who are striving to do his will.

The Christian Endeavor is really a part of the church itself, and the program and plans of the church ought to include the program and plans of the young people's group.
and asked him if he was Eugene’s father. He shook his head, and then I think he gave his name as Mr. Prati. Was that your father? He gave a helpful talk at the Friday evening meeting.

Your little sermonette on “Faith,” is helpful and thought inspiring. We are indeed very poor Christians unless we have faith that Christ stands ready to help and strengthen his children whenever and wherever they call upon him.

Do you know, this beautiful sunny spring afternoon, one of the first warm days we have had this year, seems to speak of our need of faith, and the very robins under my window must be singing to me of faith. Yes, and a double rainbow which appeared in our eastern sky a few nights ago, one of the most perfect and beautiful I ever saw, seemed to teach the same lesson, as it did to God’s people, many centuries ago.

I hope I will hear from you again in the future and that right often. Pray what would I do without your message this week. Affectionately yours, Isaac me Greene.

P.S.—Please send your next letter directly to me. Mrs. Walter L. Greene, Andover, N. Y.

OUR PULPIT

WORDS OF JESUS SPOKEN FROM THE CROSS

BY REV. AHA J. G. BOND

(Preached in the Presbyterian church, Cuba, N. Y., at the Good Friday service.)

1. A Word on Behalf of His Enemies

“Father, forgive them; for they know not what they do.” Luke 23: 34.

Today is Good Friday. At least that is what we call it. But we think upon it as if it were but the Friday of another, as if it were at day of defeat. To my mind it is a false and misleading emphasis to go sorrowing through a mournful Good Friday service, and then come up to Easter morning rejoicing that Jesus broke the grave bands and came forth from the tomb. The implication which such procedure carries, and to which I cannot find a response in my own heart, is that the resurrection was a temporary victory of the world over the church in its efforts to exalt the cross, and to make it the issue of life and death. But the cross implies forgiveness, which to be full and complete carries forgiveness of our enemies. The Christian message is not the story of Jesus’ sufferings, but the story of Jesus’ forgiveness. The cross is the sign of a new and better life for all men.

Jesus, the beloved disciple, evidently was so engrossed in his own grief and so perplexed and absorbed by his own personal problem in connection with the crucifixion of Jesus, that he did not observe the incident of the thief on the cross. Matthew, the other disciple who wrote a gospel, simply records the fact that the robbers died on the cross. John, on the other hand, says that he “cast upon him the same reproach” as the head-wagging passers-by, and the mocking priests and scribes and elders. Mark, who perhaps got his information from Peter, perplexed and baffled and following afar off, simply says that “they that were crucified with him reproached him.”

But Luke, the physician, careful and painstaking, who traced the course of things accurately from the first, Luke who doubtless got much of his information from the devoted women who keenly observed every movement and listened to catch every word, Luke alone records the following incident which enlightens our minds and cheers our hearts:

And one of the multitudes that were hanged railed at him, saying, “Are you not Jesus the Messiah? Save yourself and us. But the other answered and rebuked him, saying, Dost thou not even fear God, seeing thou art the Son of God? And we indeed justify; for we receive the due reward of our deeds: but this man has done nothing amiss. And he said, Jesus, remember me when thou comest into thy kingdom. Verily I say unto thee, Today shalt thou be with me in Paradise.”

The crucifixion of our Lord was a blundering bung. In that effort to humiliate Jesus and to add the spiteful weight to the ignominy of his shameful death they crucified him between two thieves; but their well-designed act served as did every hostile criticism to make them reveal his kingly character, to promote his transcendent mission, and to demonstrate the adequacy of his message.

Jesus had lived during the years as in the presence of the eternal. The transfiguration, when heavenly guests talked with him and the dazzling brightness of the glory world shown round about him, and heard the heavenly voice—the transfiguration was but a normal experience in the life of Jesus. The eyes of the disciples were opened to see on this particular occasion what doubtless Jesus experienced often. When Jesus spake of life it was ageless life, qualitative and transcending all the accidents of earth. He argued about immortality. He took it for granted, and lived it.

Now, at last, a dying sinner turns to him, self-condemned to death and Jesus, in the moment of bodily dissolution, speaks calmly, simply, and naturally, not of death, but of life. This day shalt thou be with me in Paradise.”

We speak of the narrow tomb and think of a bound and shrouded body. Jesus speaks of the Paradise from which he had come and to which he would return to be the monument of redemption for the world. And as if in token of the fullness of that redemption, he takes into the glory world with him a robber, now forgiven and redeemed.

The resurrection of Jesus is not our final proof of immortality. The character of his life is everything it is revealed in this one incident makes inevitable his resurrection. We sincerely care what theologians may say with reference to the risen body. We know he lives.

In the presence of such a moving incident at this particular moment in the life of our Lord, thrown against the background of his life as it was lived on earth, and of that Paradise, how can he possibly be satisfying? I am led to say with my dear philosopher friend, “On the whole I find it easier to believe in the future life...
3. A Word to His Own Loved Ones.

"Beloved, thy son! ... Beloved, thy mother!"
John 19: 27.

The efficacy of the cross to atone for the sins of the race rests upon the fact that it was God who hung and suffered there. The availability of God's grace in atoning for your sins and mine is due to the fact that he who died there was human like ourselves. In other words, the Son of God, who died on Calvary, did something thereby which changed the situation potentially with reference to man's relationship to God. On the other hand, because Jesus was not only Son of God but also Son of man, contact on the cross reveals what man himself must do to be saved.

Now, the motive back of God's redemptive grace is love. And the power in man which makes for his redemption is love. In nothing that transpired on the cross was this two-fold office of love more clearly or more intimately revealed than in the provision which Jesus made for the care of his mother. Love moves God to act and enables man to respond. Both are functions of love operated in the God-man. Jesus saw the disciple standing by, whom he loved. This impersonal designation of John as the disciple whom Jesus loved, may have been due to John's own mode of re- sisting to himself. But it not only points out as the particular disciple addressed; it also describes him. It was the disciple whom Jesus loved who stood by; and it was because he was such a disciple that Jesus appointed him to be a son to his own mother.

And let us not forget that this was a mutual love which Jesus loved his own as in referring to himself. But it not only points out as the particular disciple addressed; it also describes him. It was the disciple whom Jesus loved who stood by; and it was because he was such a disciple that Jesus appointed him to be a son to his own mother. 4. A Word on His Own Behalf.


"My God, my God, why hast thou forsaken me?" Matthew 27: 46.

We cannot understand how Jesus was both God and man. But neither can we understand him by any other test or measurement. Unless he be the form of a man he could not have entered into our life in a way to be appreciated and understood. Except he was God come to our earth he would have had no power other than that possessed by multitudes of men, and could not have been our Redeemer. These things we accept as true. But even when we shrink from the thought that Christ should experience such extreme suffering. Why should the innocent suffer? Maybe this looks toward an answer to the age-old question as to why men suffer without any blame of their own. We know they do. We have known it ever since Job argued it out with his accusers. Some suffering is understood; all men can understand that justice in punitive punishment. And much of this world's suffering is punitive. Working does bring its own punishment. He that sows to the wind shall reap the whirlwind. He that sows his wild oats shall reap a better crop. All this we can understand. We see it every day. But it has nothing to do with the suffering of Jesus.

We can understand and accept the fact also that suffering may be disciplinary. We have seen this also in human history. We have not only observed it, but we have experienced it. What Christ has not felt his life sweetened and his soul strengthened through suffering, and the test of our Christian character are to be found in our acts and attitudes in the home. If in its sacred precincts the spirit of Christ rules the motives of our hearts and directs our conduct, then will our family life be blessed. But not all our Christian relationships are confined to the home. Indeed, they cannot be. Life is one, and the spirit which makes for domestic peace and blessedness will carry into all life's relationships. That spirit will build proper church relationships, it will insure intelligent community service, it will destroy hurtful prejudices, and will rightly relate the one who possesses such spirit to the very center of his own home, of his own family, and one to his majestic companionships.


"It is finished." John 19: 30.


Again we combine two "Words from the Cross" into one word, for they belong to...
gether. And these constitute our fifth and last word. "It is finished." "Father, into thy hands I commend my spirit." Now he goes back to God the Father, having opened the way for the coming of the Holy Spirit, who could be with men everywhere and always. May we listen to these calm and meaningful words of our dying Lord, now risen and living, with a sense of their true and larger meaning. May we turn again to our tasks with a new determination to make his spirit supreme in our lives, and in all human relationships.

A PRAYER

Saviour divine,
Who perpetually for suffering humanity
Dost bear the burden,
The dread, relentless burden of redemption,
We pray thee that we thy servants
May with these weak hands
Uplift a little corner of the weight which crushes thee.

Grant unto us that we may share in the holy mystery of pain,
Thy sacrament of agony,
Which redeemeth the world.
Give us courage of heart,
That we may drink with thee a little of thy cup,
Thy bitter cup of humiliation, of loneliness, of suffering.
Enoble us this day with a share in thy work of redemption.

—J. S. Hoyland

DENOMINATIONAL "HOOK-UP"

MILTON, WIS.

Rev. H. Eugene Davis is the house guest of President and Mrs. J. W. Crofoot. His son Richard, who studied in the Department of Personality, was accepted by the Union Theological Seminary, New York. In the afternoon they called on friends in Walworth where Mr. Davis has served as pastor at various periods. Monday night they called on friends in Beloit where Mr. Davis is now interning at the Wisconsin General Hospital, Madison, visited with Mr. Davis at Crofoot’s on Friday night until Sunday night.

Rev. H. Eugene Davis was the guest of Rev. Carroll L. Hill at the meeting of the Emerson Club in Beloit, Monday morning. In the afternoon they called on friends in Walworth where Mr. Davis has served as pastor at various periods.

—Milton Jc. Telephone.

RECODER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at the rate of $1 per word for each insertion. Half cent per word for each additional insertion.

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SURRENDERED POSSESSIONS

After all, the deepest truth is that the Christ-like life is glorious, undefeatedly glorious. There is no defeat unless one loses God, and then all is defeat though it be housed in castles and buried in fortunes.

—Dr. F. C. Laubach.

Our religion has true meaning in the world only as we practice the gospel of sharing.

—Contributed by Mary R. Davis.