THE SABBATH RECORDER

Our church united with the Baptist Church in four union Week of Prayer services January 9 to 12. The Tuesday and Wednesday services were at the Baptist church, and the Thursday and Friday services in our church. Pastors of the two churches conducted the meetings.

Correspondent.

A LETTER

Dear Sir:

I was somewhat surprised to read in the SABBATH RECORDER of December 11, 1939, in the article "Unsigned," the statement that "as Christians we must remember that the Sabbath is not an objective law or command which we are forced to obey, whether we want to or not."

Would this be true of the eighth commandment which is, "Thou shalt not steal"? James says that those who steal are as guilty as those who deface the Sabbath as guilty as those who steal.

It is true that we are free moral agents and have the privilege of choosing death rather than life if we prefer it, but Jesus said, "if thou wilt enter into life, keep the commandments." (Matthew 19: 17.)

Do not these words make the keeping of the fourth commandment an objective law if we would have life?

Yours sincerely,

Pearl W. Lamson.

Raynham Center, Mass.

MARRIAGES

White - Burdick. - Robert R. White of Denver, Colo., and Grace E. Burdick, daughter of Deacon and Mrs. Orville G. Burdick of the Denver Seventh Day Baptist Church, were married in the Denver church on New Year's eve, December 31, 1939. Since Pastor Sutton of the Denver Church was away at the time, Pastor Ralph Coon of Boulder performed the ceremony.

OBITUARY

Diefenbach. - Minnie, daughter of John and Cathryn Leant, was born in Germany, October 11, 1845, and died at the home of her daughter, Mrs. John H. Lewis, near Stonefort, Ill., January 10, 1940.

At the age of four she came to Belleville, Ill. She was married to Henry Diefenbach in 1862.

Of the ten children born to this union three survive: Will of Cincinnati, Ohio; Louise and Mrs. Kate Lewis of Stonefort. She is survived also by thirty-four grandchildren and ten great-grandchildren.

She became a Christian at the age of fourteen. The Diefenbach family came to Stonefort in 1888. She was recognized in this community as one of its oldest citizens, and was loved, honored, and respected by all who knew her.

J. H. L. Greene. — Miss Mary Grace Greene was a daughter of Arnold and Lavina Greene. She was born July 7, 1875, and died at her home, near Churchville, November 27, 1939.

She had been in failing health for several years. With her death is registered the passing of the last member of this family. She was a member of the Seventh Day Baptist Church, and in her earlier years was a faithful member and regular attendant.

The funeral service was held at Griffin and Aldridge Funeral Home in Rome, conducted by Pastor Alva L. Davis. Interment was made in the Churchville cemetery.

A. L. D.

Titsworth. — Kizzie Dunham Smalley, daughter of Samuel and Mary Cook Smalley, was born at South Plainfield, N. J., October 20, 1866, and died at Dunellen, N. J., at the age of seventy-three years.

She was a member of the Seventh Day Baptist Ladies' Aid society, New Market, N. J. She was married October 1, 1884, to States Randolph Titsworth. To this union two children were born: Mrs. Elizabeth Larmour, Dunellen; and Harrison S. Titsworth, Greenwich, Conn.

Besides her son and daughter she is survived by two sisters: Mrs. George Weiss and Mrs. William Campbell, both of Plainfield, N. J.; one brother, Irving Smalley, Mountainside, N. J.; and by three grandchildren.

Farewell services were held at the Runyon's Funeral Home, Dunellen, December 24, 1939, conducted by Rev. Trevor R. Sutton. Burial was in the Seventh Day Baptist Cemetery, New Market, N. J.

T. R. S.

Williams. — Arthur R., son of Orville A. and Margaret Senn Williams, was born September 28, 1866, and died January 7, 1940.

Mr. Williams' grandfather located on the farm—near Churchville—clearing the land. Arthur and his brother Irving, who lived on the farm, have been the third generation on the same farm.

On September 25, 1895, he married Miss Myrtle Conger, who survives. He was a faithful attendant of the Seventh Day Baptist Church, and will be missed by a large circle of relatives and friends.

Besides his widow, he is survived by a daughter, Mrs. Craig Sholtz of Churchville; a sister, Mrs. Flora Davis of Canastota; a brother, Irving J. Williams; three grandchildren, Leora, Janice, and Gerald Sholtz; and several nieces and nephews.

Funeral services were conducted in his late home, January 10, by Pastor Alva L. Davis. Interment was made in Bathaville Union Cemetery.

A. L. D.

A COMMUNION PRAYER

By Ahva J. C. Bond

"And he took the cup, and gave thanks."

—Matthew 26: 27b

Father, we thank thee for the snow that falls in silence and in purity to blanket the earth with whiteness and cover all that is ugly, and then to melt into moisture, insuring a green earth and the fruits of the field when the winter is past.

We thank thee for thy rich grace which covers the ugliness in our lives marred by sin, and gives us new power to live more worthily.

Grant us that grace through this cup of thy blessing, and help us to drink deeply of this life opened to us on Calvary through Jesus Christ our Redeemer. Amen.
EVANGELISM STRESSED

There will never cease to be the need of evangелиsm so long as an exists in the world. The evangелиsm is the good news that Christ saves and that he calls all men to follow him. Evangelism is a method—public and personal of spreading the gospel message of salvation, inviting and urging men to accept. "What shall I render unto the Lord for all his benefi.

The Department of Race Relations of the Committee on Race Relations of the Churches of Christ in America, under the leadership of Bader, has made its report of the work being done this year in promoting better race relations, not only through Interracial Brotherhood Month—February—but throughout the year. Churches can in many ways help in this good work. Cruelty and injustice created by greed, bigotry, and fear can be put away, and the reality of racial discrimination has been indulged, it must be imolated. Public buildings, such as hotels, libraries, hospitals, and all public facilities should be available to persons of all races. These are among the things suggested in a pamphlet put out by the Department of Race Relations, "The Fellowship of Prayer". A pamphlet which describes the history and importance of the Churches of Christ in America, which is to be distributed in the churches in these states and territories.

A Seventh Day Baptist, and has encouraged the writer with help and inspiration in his plans for evangелиsm work.

We are encouraged as we think of the earnestness with which our churches have been helping promote the evangелиsm program. Many churches, this season, have already completed their Preaching Missions. Others have plans well formulated for their special meet.

The "Fellowship of Prayer" is a real help for personal and family and group devotions. Ask your pastor where copies can be secured, or write to the Federal Council, 297 Fourth Ave., New York City.

BEFTER RACE RELATIONS
Not in dumb resignation
We lift our hands up high.
Not like the nerveless fatalist,
Nor like the stunted hew.
Our faith springs like the eagle
Who soars to meet the sun,
And cries exulting unto thee,
O Lord, thy will be done!—John Hay

We view with pleasure and growing appre.

It reveals a determination of many to realize the faith and the exultation expressed in the verse above quoted from John Hay, recently appearing in one of our pastors' church bulletins.

A fine example of the ideals we strive for is seen in the action of the Jews in this country. One half of the funds the Jews had raised in a special campaign for the relief of war refugees and overseas needs was placed in a Charitable Foundation. $125,000,000 to the Federal Council for overseas Christian refugees, and a like amount to the Cathol
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Church, probably due to loss of confidence in other organizations. The Church will be prepared to work in the missions for the quickening needs of humanity only as it develops the right kind of leaders.

In response to a question regarding the preparation necessary for those considering the ministry as a vocation, the answer came that a knowledge of the Bible, the history and nature of the Church, and an acquaintance with the State Education authorities. Students taking credit from Alfred have them accepted at many of the leading theological schools.

Inquiry about the cost of coming to Alfred brought the reply that for Seventh Day Baptist students, tuition is free. There is, however, a small fee provided, for a small scholar-fee. Thus books and living are the only real costs, and these may be slayed in part through some financial help from the denominations.

In closing the interview, Dean Bond indicated that the ministry was a profession possessing many advantages and few disadvantages. "It is a job to do in which one may feel he is rendering a useful service." Lack of a large salary is more than compensated for by the liberal advantages provided, for which the occupant has a taste and opportunities. "The opportunity for making friends and establishing friendships" was the dean's final thought.

Harold Babcock.

From the "Beacon."

M I S S I O N S
WE MUST RUN!

Some one has said that he who keeps up with God must run, and it is just as true that he who does not keep up will lose out finally. This is true of churches and denomination; it is true of the Seventh Day Baptist denomination and its churches and the members of the churches. The pace God sets may be too fast for some, but the man directed to take the wheel and start. The man directed to take the wheel and start. This has to do with shifting out of "low," and for more than a mile no command or entreaty or argument availed. He would not or could not shift out of "low."

How long will Seventh Day Baptists be contented to run in "low."

The pace at which God directs his work shall not be slower than that of others. The Church has reached the period when the call of God is for a fast pace. This is indicated by the many doors being thrown wide open and by the vast resources-material, intellectual, and spiritual resources-placed at the command of the Church. For centuries, even millenniums, God has been preparing for this day and its achievements. His Church must not fail him. Seventh Day Baptists must not fail him; we must quicken our pace into a run. We must run!

Miss. Sec.

QUARTERLY MEETING OF THE BOARD OF MANAGERS

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held January 21, 1940, at the Pawtucket, R. I., office of the Society.

The members present were: Karl G. Stillman, John H. Austin, Rev. W. L. Burdick, Robert L. Coon, James A. Saunders, George B. Utter, Dr. Alan LaVerne D. Langworthy, Rev. H. R. Crandall, Mrs. Clayton A. Burdick, Mrs. Elisabeth K. Austin, Walter D. Kenyon, Dr. Alfred Man, Morton R. Svinney, Charles E. Gardner, Rev. Everett T. Harris, Rev. Herbert C. Van Horn, Hiram W. Barber, Jr., Elston H. Van Horn, Lloyd B. Langworthy, Rev. Albert N. Rogers.

The visitors present were: Mrs. George A. Main, Daytona Beach, Fla.; Miss Mary Dixon, Shiloh, N. J.; Mrs. John H. Austin.

The quarterly report of the treasurer and a statement of condition were received and ordered recorded.

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

The activities of the corresponding secretary during the quarter have for the most part consisted in furnishing material for the Missions Department and in promoting the Preaching Mission, and conducting the usual correspondence of the board.

Respectfully submitted,
William L. Burdick,
Corresponding Secretary.

Rev. Everett T. Harris, for the American Tract Society committee, said that in July 1938 Rev. G. D. Hargis had been received in which he stated his desire to return to Jamaica at the end of his furlough, and asked advice as to the plans for the board.

The committee reported as follows:

An inquiry has come regarding the re-employment of Brother G. D. Hargis in Jamaica. Some members of the corresponding secretary thought that he thought there should be a change of service in the homeland as may be open to arrange other work in our ministry." (See minutes of Oct. 16, 1938.)
That Mr. Hargis might have "sufficient oppor-
tunity to arrange for other work in our ministry," the
board has continued his salary and children's ed-
cuation allowance since his return in December,
1938, and the question has been raised as to how
long this will be continued. Your committee
would suggest these payments cease as soon as he
is able to arrange for work, and that they shall
not extend beyond June, 1940.
Respectfully submitted,
Everett T. Harris,
Chairman.

Voted that the report be accepted, ordered
recorded, and the recommendations adopted.

Karl G. Stillman, chairman of the Minis-
terial Relief Committee, reported as follows:

Payments of $10 per month each have been
continued to Mrs. George P. Kenyon and Rev.
R. R. Thorngate during the quarter. On this basis,
slightly more is being expended than is currently
being received as income, but no action is recom-
bed at this time.

Respectfully submitted,
Karl G. Stillman,
Chairman.

The report was accepted and ordered re-
corded.

Karl G. Stillman reported for the Invest-
ment Committee. The report was accepted and
ordered recorded.

The president said that a meeting of the
Budget Committee had been held and they over-
seen the situation which had arisen because of the
failure of the denomination to contribute to the
United Budget. He reported for the committee as
follows:

We have been deeply concerned because of the
unpaid salaries of missionaries, due to non-receipt
of sufficient funds. It seemed necessary to have a
meeting of the Budget Committee, to examine the
budget and determine what might be done to
help relieve the situation. It is keenly regretted
that any downward revision of the budget has
come necessary. Several possible ways were dis-
cussed and the following is presented for your
consideration:

- In view of the present rate of exchange in China,
  it is recommended that the budget for China be
temporarily reduced twenty-five per cent, except
  for travel expenses, which must be met in
  U. S. money, and the salaries of China missionaries
  on furlough in this country.

Voted that the report be accepted, ordered
recorded, and the recommendations be
adopted.

Among the communications received by the
secretary and discussed, was a letter from
Rev. James McGeachy, pastor of the Mill-
yard Church, London. The letter was re-
ferred to the Finance Committee of Confer-
ence.

A letter from New Auburn, Wis., inquir-
ing about meetings this spring by Evangelist
Severance, and a student pastor during the
summer, was referred to the secretary and the
Evangelistic Committee.

The circular, "Power Beyond Dreams," prepared
by the Foreign Missions Conference was pre-
ounced to the board. It was voted that the secret-
sary have power to pur-
chase as many as he thinks best.

Voted that the publishing of the 1939 Bud-
ge, as presented by the treasurer, be left to the
discretion of the corresponding
secretary and the treasurer.

A letter was read from Rev. Luther W.
Crouchlow regarding the establishment of a
school in Jamaica.

Voted that the tentative budget for 1940 be
changed to read $75 for the children of
Rev. G. D. Hargis.

Voted that it be the policy of the Board
of Managers that the furlough period of for-

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

Cash on hand December 1, 1939

Amanda M. Burbank, for
$150.00

Jan. 30, 1939

surplus available for General Fund
Mrs. E. C. Quinby, for
$25.00

Julie E. Flansburg, Atlantic City, N. J.,
$1.66

B. P. Maitland, Chipewa Falls, Wis.,
$2.25

People's Seventh Day Baptist Church,
Washington, D. C.,
1.00

K. G. Stillman, Westminster, R. I.,
81.99

Evangel Missionary Club,
10.07

Walton Town, Church
13.91

Adams Center
70.00

De Ruyter, N. Y., Church, for
1.00

De Ruyter, N. Y., Church, for
1.00

American Bible Society
30.00

THE SABBATH RECORDER

91

WOMAN'S WORK

MRS. OKEY W. DAVIS
Editor of Woman's Work

WORSHIP PROGRAM FOR FEBRUARY, 1940

By Mrs. T. J. Van Horn

"O touch the hem of his garment
And thou, too, shalt be clean;
His saving power, this very year,
Shall bring new life to thee."

Opening Prayer
Scripture: Mark 1: 29-42

The Touch of His Hands

Do you remember the very last recorded
incident of the healing touch of our Savior's
hands? Impulsive Peter, alarmed for the
safety of his Master, had drawn a sword and
cut off the ear of the high priest's servant.

With gentle kindness Jesus reached out
and said, "Thou userType's hands-lifting the dead to life and

New life to thee."

Your sermon? Well, it must be said,
I'll forget my honest mood—
I'd like it better if you'd made
It half as long and twice as good.

-Selected.
MINUTES OF THE WOMAN'S BOARD MEETING

The Woman's Board met in regular session January 14, 1940, with Mrs. J. L. Skaggs presiding. The following members were present: Mrs. S. O. Bond, Mrs. Okey W. Davis, Miss Greta Randolph, Miss Lotta Bond, Mrs. E. F. Loofboro, Mrs. G. H. Trainer, Mrs. J. L. Skaggs, and Mrs. Homer May.

The president, Mrs. Loofboro, read Psalms 103 and Miss Bond led in prayer. Mrs. May was appointed secretary pro tem.

The last month's minutes were read. The treasurer's report was presented and accepted.

CONCERNING CHURCH FUNDS AND PROPERTIES

The American Sabbath Tract Society referred to the Commission of the Seventh Day Baptist General Conference for consideration the problems arising out of the funds or property or both left by extinct Seventh Day Baptist churches.

After due consideration the Commission recommended to the Board of Trustees of the Seventh Day Baptist Memorial Fund the appointment of "a committee to counsel with churches which are interested in protecting themselves against eventuality of loss of their property in case of the church becoming extinct, and to guide them in the disposition of the title to such property."

At their regular quarterly meeting on Sunday, January 14, 1940, the Trustees appointed as such committee: Mr. Karl G. Stillman, Westerly, R. I.; Mr. Orra S. Rogers and Mr. Asa F. Randolph, both of Plainfield, N. J.

Hurlie S. Warren, Corresponding Secretary, General Conference.
Miss Dean Rood conducted most of the church service. Several young people offered prayer and Miss Dorothy Davis read the Scripture. A message on faith was delivered by Pastor Coon. Sabbath school was conducted as usual.

4:00—Book of Hebrews, by Rev. Mr. Steelberg and Miss Dean Rood.

Let us follow down through the Scriptures and see what the Bible has to say about sacrifice. We find that Jesus is sacrificed for us, a sacrifice prepared and accepted for us, and we know salvation only as we accept that sacrifice and live a regenerated, completely new life in him. For he said, "Except a man be born again, he cannot see the kingdom of God."

We are admonished to see the sacrifice of the Lord for us as we eat the Lord's Supper, for we must eat his flesh (which is the Word of God) broken for us; and drink his blood, the blood of the sacrifice, found on the tree; and we must not eat or drink unworthily, not discerning the Lord's body, which was sacrificed for us.

Is there, then, no more to be said concerning acceptable sacrifice since the offering of Jesus for our sins? Let us look to Paul, that great writer and see his admission concerning this. "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God which is your reasonable service." Thus, I take it, is the preparation we make, or setting ourselves to accept the pouring out of the Spirit of God that we may be ready to offer him in a way that will be accepted by him.

This same preparation extending into every fibre of our being and all our possession, to all of our loved ones, and all of our own desires, is what we mean by consecration. Are we consecrated? Do we need this consecration to be accepted and used of God? Let us see.

Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." For whoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it.

We live in a large house overlooking Paint Rock, Ala. It is a small town on the Paint Rock River. I am eleven years old and I am in the sixth grade.

There is a deaf and dumb man up here. I have learned to talk very well. He is a very nice old man. We give him fruit and vegetables out of the cellar. He seems very proud of them. He is almost blind, too.

There are about forty goats up here and my brother has one of them. We feed them our food and our flesh. I have caught two, but we turned them loose soon after we caught them.

We have had a blizzard and are still having snow. It has been six degrees below zero. It is about twenty-six above zero now.

We have a new eight-inch snow on the ground. It is still snowing very hard in blizzard form.

It is very hard on these children up here, who have such bad shoes and few clothes. One little first grade, ten year old girl came to school the day it was six degrees below zero with worn out tennis shoes on. She was crying because her feet and hands were so cold. She looked as if she were very cold. We have had over ten inches of snow.

Your Recorder friend,

Mira Ann Bottoms.

Curlay, Ala.

Dear Mira Ann:

I was very glad to have another nice long letter from you—your first one since moving to your new home in Alabama. I was interested in reading in the Recorder, two weeks ago, about the good work your father is doing among those people in Alabama. I am sure he will be blessed in this Christian service.

Cold weather and snows and blizzards, must seem strange to Alabamians, who have not a bit unusual to winters in New York State. We have had plenty of both within the last two weeks or so, but of course we are prepared, cold and almost all people in Alabama are not. It must indeed be hard on poor people whose clothing is scant. I hope you will write me more about your mountain home, the people there, and the good work being done among them.

Sincerely your friend,

Mitja S. Greene.

Dear Mrs. Greene:

I enjoy reading the Children's Page. My grandmother is Mrs. D. Burdett Coon, and my middle name is Cordelia, which is her first name. My mother is her daughter Tacy. I am eight years old and I am in the third grade. I am going to the Baptist church. I have about three hundred students each semester.

I have a little brother five years old and a little sister, two years old. We go to church and Sabbath school when we are in Boulder, every summer. Here, we go to the Baptist church.

We have a dog. He is part shepherd and part chow. His name is Nubbins.

Your new Recorder friend,

Mary Brackett.

1824 Humboldt, Manhattan, Kan.
The SABBATH RECORDER

OE R PULPIT

CHRISTIANITY HAS TWO CROSSES

By Rev. Loyal F. Hurley
(Pastor at Riverside, Calif.)

There are two crosses in Christianity, not just one. And it may well be that our religion is joyless and weak and futile because we have rejected one. For, whatever else our gospel may be, it is the gospel of the cross.

Many seem to think that if we are honest and helpful and kind we will be Christian. Others tell us that if we believe correctly and helpful and kind we will be Christian. Again, just one. And it may well be that our cross we do not have to do it. We can refuse if we will. He used in this way: "If any man take his life, let him deny himself, and take up his cross and follow me." Matthew 16: 24. The two crosses go together.

I. Salvation is the Cross—Christ's Cross

Whatever may be the correct explanation of Christ's cross, the power of redemption is in it. "The preaching of the cross is to them that perish foolishness; but to us which are saved it is the power of God." And, as he expressed it in another place, "it is the power of God to save souls.

There are two big mistakes in connection with the cross. The first is the idea that we can save our souls by our own effort and sacrifice. Salvation is a gift. The second mistake is to think that since salvation is by means of the cross of Christ—since "Jesus paid it all"—as we sing—there is nothing for us to do, no struggle, no work, no sacrifice, no cross.

II. Evangelism is by the Cross—Our Cross

For centuries it has been said, "The blood of the martyrs is the seed of the church." And that is just. It is the cross that has made the gospel victorious. Just as often as it has been sacrifice and suffering and dying that has spread the gospel. The Romans did hear the message preached. But they also saw Christians driven from home and flogged; they saw them thrown into prison; they saw them to the lictors; they saw them soaked in oil and covered with pitch and lighted for torches in Nero's garden. They are not a joy and courage and endurance far greater than mere

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II. Evangelism is by the Cross—Our Cross

For centuries it has been said, "The blood of the martyrs is the seed of the church." And that is just. It is the cross that has made the gospel victorious. Just as often as it has been sacrifice and suffering and dying that has spread the gospel. The Romans did hear the message preached. But they also saw Christians driven from home and flogged; they saw them thrown into prison; they saw them to the lictors; they saw them soaked in oil and covered with pitch and lighted for torches in Nero's garden. They are not a joy and courage and endurance far greater than mere

CROSS. Cross. If the burden is a hardship that is universal and inescapable, and a thorn in the flesh is personal and inescapable, then what is a cross? It is the difficulty or sacrifice that we freely choose. We need to remember that Jesus didn't have to go to Calvary. "No man taketh it from me, but I lay it down of myself." So when Jesus asks us to take up our cross, we do not have to do it. We can refuse if we will.

The two crosses belong together. They belong together for salvation. When we give up our efforts to make ourselves good by our own strength, and let Christ do the job, we confess our need, and ask Jesus to save us. We do not know certainly what it is. Whatever is the correct explanation, the message is one with power. Whether one is a pastor going into a home where sorrow has suddenly intruded. He hears a kind friend say, "This is a heavy blow that has fallen upon you. God give you strength to bear your cross." Is sorrow a cross? Or is personal disfigurement a cross? William Clow, the Scottish preacher, has a fine study of three New Testament words that make very clear what the cross means. Let us think through them.

Burden. That is the word used to signify the necessary hardship of life. It is any inescapable difficulty that we meet as human beings. The general character of these hardships would be suggested by such words as pain, toil, poverty, sorrow, unpleasant sur

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had a lover to whom she was engaged to be married.

Neither Mattie, nor her father, nor her lover were Christians. But when evangelistic meetings were begun in the community, Mattie attended them. The wonderful love of Jesus touched her heart and she surrendered her life to the Saviour. She decided to be baptized and to unite with the church along with the other converts in the meetings. How happy and holy she was in this new-found life in Christ! Her heart seemed to overflow.

It was a rude shock when her father called her one night and said, "Mattie, you are all I have in the world. We are happy here in our beautiful home, and I had planned to leave everything, and begin a new life now. I hear that you are a Christian and are planning to join the church. Mattie, you know that I do not believe in all that foolishness, and I want you to give me this warning. If you persist in your intention to be baptized and unite with the church, I want you to know that my home can be your home no longer."

Poor Mattie! She went to her room and spent the night in prayer and struggle. Could she give up the only home she had ever known? Could she leave the father who had always been so kind to a motherless child? It seemed that such a loss would break her heart.

But then could she deny and forsake the One who had always been so kind to a motherless child? It seemed that such a loss would break her heart. But then could she deny and forsake the One who had always been so kind to a motherless child?

"Jesus, I my cross 'ave taken, All to leave and follow thee; Destitute, despised, forsaken, Thou, from hence, my all shalt be."

As they came up out of the water another strange thing happened. A man was seen formed in his arms and was baptized. "Jesus. Thy name is all in all to me: I've my cross, I've my burden, I've every fond ambition."

Not long afterward Mattie's lover also found the Lord. They were happily married, and the entire family were then most earnest Christians.

There is no guarantee that the results of your cross-bearing will be so dramatic, or so immediate, or so clear. But if you are determined to go on with your plan to unite with that superstitious crowd, I want you to know that our engagement must be broken.

Here was her father's word seemed to take away from her every past blessing of earth that she had known. And now her lover had taken away the future joys in which she had hoped. Could she ever endure it? Did the Saviour mean enough to justify such a sacrifice? Another night was passed in bitter weeping and agonized prayer. But in the morning she came down the stairs with her face more haggard than before, yet with a radiance that attested of triumph. She had chosen Christ again!

Quietly she took her way to the church. With the other candidates she received a word of instruction from the pastor, and then requested that she might be the first to be baptized. As she walked with the pastor into the water she was seen to speak again to the pastor, and he nodded in acquiescence. Then an unusual thing occurred. They turned to face the group and Mattie stepped forward in a sweet, clear voice Mattie began to sing:

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As the annual church business meeting was held on the first Sunday in January, and due to such extensive illness among our people, was not so well attended. However, several of the members from Schenectady were present and furnished much of the program given in the afternoon. Our own young people responded splendidly, too, in fact, one hundred per cent.

LITTLE GENESEE, N. Y.

On Sabbath morning, December 23, a "White Christmas" service was held. The lighted cross, with the beautiful green drapery in the background, and two lovely potted trees (gifts of friends) on either side, amid their white surroundings made a beautiful setting as the numerous white candle-lined, gleeamed free of the warmed-up wreath in the foreground. The choir, enlarged during the year by ten bright, rendered music appropriate to the occasion. Four young ladies in white robes brought baskets containing white gifts up the center aisle, followed by an impressive service of poems and music on the theme of "Giving." Twas a fitting follow the Sabbath, a Christmas program, sponsored by the various organizations of the community, was held at "the hall." Early all the children and young people of the community participated, and the C. E. young people having charge of an impressive worship service at the close. An offering was taken for the Christian Refugee Fund.

On Christmas eve, the young people sang carols to a number of shut-in folks, and the night of December 24, a watch party was en joyed at the parsonage. After ringing in the new year, the group met in the church auditorium, and the lighted cross held a short prayer service.

Twelfth-night was observed by the community. After the burning of a large pile of Christmas tree trimmings, the entire school was being sung a social time was enjoyed by many at the Community Hall.

The annual church business meeting followed a supper at the hall, January 7. At this meeting Mr. A. J. Crandall resigned as treasurer of the church, after twenty years of faithful service in that capacity. At the recent Sabbath service, the pastor presented each family with a copy of '39 Annual,' a neat booklet of eight type-written pages containing the annual report of each organization connected with the church.

One of the outstanding auxiliaries of the church has been the Sunshine Society, which netted $427 last year. The society was divided into four divisions, each with a different project. One division, which had as its project the making and selling of rag rugs made $128. Much credit is due the faithful workers, Mrs. Botha McCaun. At a recent afternoon tea and business meeting, many plans were advanced for work in 1940. The above committee was especially honored at this meeting.

INDEPENDENCE, N. Y.

The annual church dinner and business meeting was held at the parish house, Sunday, January 21, 1940. The reports from all departments indicated a small balance in the treasury. A call to the pastor of the church was extended for the twenty-sixth time to Rev. Walter L. Greene for the coming year.

The officers elected for the current year are as follows: moderator, Samuel W. Clarke; first vice-president, Mrs. Botha McCaun; second vice-president, Samuel W. Clarke; treasurer, Anna Laura Crandall; chorister, Hilda Clarke; trustee for three years, C. Milford Crandall.

Our Independent Ladies' Aid society met with Mrs. Pauline L. Clarke Monday afternoon, January 15, for their annual meeting. Following reports of officers and committees the following officers were elected for the coming year:

President, Mrs. John Illig; first vice-president, Mrs. Louis Mingus; second vice-president, Mrs. Floyd F. Clarke; secretary, Miss Anna Laura
Crandall; soliciting committee, Mrs. W. D. Clarke; press committee, Mrs. Walter L. Greene; caretaker of parish house, Mrs. Floyd Clarke. Voted to pay $50 for Denomination Budget. Press Committee.

Alfred, N. Y.

Of the 630 students who registered at Alfred University for the first semester this year, 30 were of the Seventh Day Baptist faith. Only 11 of the 630 gave no church preference.

Some 20 denominations are represented in the Alfred student body, with the Methodists having 114 students; the Roman Catholic students having 107; Presbyterians 90; Episcopalians 73; Hebrew 64; Baptists 56.

The students are distributed over 15 states, New York leading with 363, New Jersey second with 25. Others are Pennsylvania with 16, Connecticut five, Ohio and Illinois four each, Massachusetts and Michigan two each, and District of Columbia, Florida, Texas, Rhode Island, Virginia, Missouri, and Maryland with one each.

A list of the employments of the parents of Alfred University students shows 188 in business, 92 in trade, 66 in professions, 60 housewife, 47 farmer, 31 teacher, 23 railroad, 12 ministry. Other occupations, retired, and unemployed show 102 students. Nine students are orphans.

Of the 194 who entered this fall, 105 or 54.1 per cent were graduated in the highest third of their high school classes; 62 students, or about 32 per cent were in second third; about 11 per cent were in the lowest third. A few schools do not report the rank of the graduates. There are 15 freshmen who were either valedictorian or salutatorian of their class.

Correspondent.

The service consisted of several songs by the choir and two by the junior choir, with appropriate Scripture, responsive readings, a recitation by four primary children, and a Christmas fantasy by the juniors, entitled "Christmas Tree Ornaments," telling of the meaning of the various ornaments used on our Christmas trees.

At the close of the service the Junior society presented a piano lamp as a Christmas gift to the church. Formal announcement was also made by an adult Sabbath school class of the gift of a pulpit lamp and three of the six over-head lights in the church. Recognition was made of the fine attendance of several of our juniors during the year, including Esther and Pauline Boyd who were present at all meetings of the Junior C. E.

On the following Friday evening a New Year candlelight service was held. The juniors again had a prominent part. During the service, entitled "A Prayer for the New Year," appropriate poems were read by the adult leaders. A candle representing Christ burned under the picture of Jesus at the center of worship. From this candle the juniors lighted eight candles representing their prayers for the new year: the will of each one; trust; love; service; the Word of God; prayer; joy; hope. Each child explained the meaning of his candle, lighted it, and placed it in the semi-circle around the large candle. The congregation joined in appropriate hymns after each candle was lighted.

Small candles which had been given to all present were lighted one by one from the candle of Christ. As each person came forward and lighted his candle, he reviewed his consecration to Christ with his own testimony or prayer. We were all inspired to do more for him in the new year. Junior Supt.

New Auburn, Wis.

The annual church meeting was held January 7, at the E. E. Churchward home. The day was bright and a good crowd gathered to enjoy the dinner, social time, and take part in the business meeting.

The church expressed interest in getting an all-day meeting. Recognizing the need of the church, the juniors presented a service for the nearly one hundred friends present.

Three arches of green, red, and white, in the front of the church centered our attention—one over the choir, one over the beautiful Christmas tree and the juniors, the third over the large picture of the Christ in the center.

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