Our Churches and Calling Fields

(See article in Woman's Work of this issue.)
THE SABBATH RECORDER

A GREAT MEETING

The biennial meeting of the Federal Council of the Churches of Christ in America was a most notable one. The fellowship was rich; the sympathetic manner in which the councils of the Churches of Christ in America were considered was Christlike.

The attitude toward minority opinion and conviction was Christlike. The careful statement of the relationship to war so that the conscience and the Day Baptists has been accorded in times past. Manifest.

It in full for Recorder readers. Laid to be achieved. War does not solve prob,

"If Military victory will not bring a durable just and lasting peace is ever.

IT IS ALWAYS A PLEASURE TO MEET WITH THE LAYMAN~

Sharing the man~ the experience by faith in that witness, the primary business of the Sabbath Recorder to touch the man who does not believe in it.

THE PROTESTANT VOICE

Mention has been made before in the Recorder of the Protestant Voice published in Fort Wayne, Ind. Some weeks ago it entered its second year of publication. It is a weekly, and the service they hoped to render, as the vision of vision and balance and has a desire to serve the interests of religion. A request he made is hereby being granted. He is asking our pastors, with others, who publish church bulletins to send them copies. His plan is to make as complete a file as possible of church bulletins through the year, so that one visiting the publishing house may, if he wishes, find a bulletin from his own home church.

"Preparing the Work" by Rev. Loyal F. Hurley

"My meat is to do the will of him that sent me, and to finish his work." John 4:34.

Our Lord Jesus had a very definite goal for himself and his followers. He came to found a universal kingdom in which he would deal directly with each member. All the members together make up the Church. The primary business of the Church is to win others into this kingdom, to save souls, to offer life in Christ to dead men. "The building up of the body of Christ" is the primary task of every church.

The method Christ expects his disciples to follow is that each saved soul is to testify in "all his world" to these things: (1) What the Bible says about the person's soul; (2) that salvation from sin is effective only through personal experience in faith that is more powerful than all responsibility and authority; (3) that the spirit of Christ within.

This method was marvelously effective for two hundred or three hundred years until the devil spoiled it by dividing the Church into the clergy and the laity, with the clergy having all responsibility and authority in matters of faith. Thus the witness was divided by one hundred or five hundred, and

reading; no more has the fourth commandment been abolished in the liberty achieved through the work of grace. It was urged that we rediscover the joy and buoyancy of Sabbath observance, if we have lost it. People will not be attracted by anything less than that which has enriched and beautified the lives of others.

Organized ways of sharing were pointed out, but it was urged that the primary business of the Church is to train Christians to share the Sabbath, where the man who keeps the Sabbath touches the man who does not believe in it.

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THE SABBATH RECORDER

the world plunged into "the devil's millen. -
Satan uses our Lord's method in all the false cults and that is why they are so effective. He has his three thousand members pledged each year in a service of consecration to carry the gospel out to the lost about them. And each week there were seeking souls, no wonder his ministry was successful! But how shall a personal soul winner be prepared? What steps must he take?

Four Steps

I. Knowing God's Will. That will for us and for mankind is in the Bible. Until one knows his Bible, or at least a few dational truths and promises, he cannot be a soul winner. It is God's word, not ours, that is sharper than a two-edged sword; it is his word that can cut asunder all the false cults and that is why they are so effective. In all the false cults and that is why they lost about them. And each week there were millennium. Satan seeking souls in his meetings. No wonder a personal soul winner be prepared? What does one know his Bible, or at least a few foundational truths and promises, he cannot be a soul winner? The word is not to return void. The word is mighty.

God's will was his food, his daily bread and butter. I'll never come to love it so.

II. Willing God's Will. For many people God's will is medicine. It is taken with a very face. It may help, they think, but it is bitter. For other people God's will is desert. It is an occasional great blessing and a sweet experience. But for Jesus God's will was his food, his daily bread and butter. "My meat is to do the will of him who sent me," until we will to do his will, we shall never come to love it so.

III. Seeking God's Will. How do you pray? Do you talk constantly, or do you stop, listen, and unite our prayers in prayer meetings, with becoming modesty, so they think, I am still striving to serve the Lord. The Lord, just my poor, weak way. But the fact is, the Lord never asked us to serve him in our weak, poor way, but he is the least pleased with that kind of service. He has asked us to surrender to him, and let him serve himself through us in his strong and wry face. It may help, they think, but it will was his food, his daily bread and butter.

IV. Doing God's Will. We cannot do God's will. Christ must do it in us. Conant, from whose work "Every Member Evangelism" I have gathered various truths for this message, and it is pointed out to Christians who are ready to say in prayer meeting, with becoming modesty, so they think, I am still striving to serve the Lord. The Lord, just my poor, weak way. But the fact is, the Lord never asked us to serve him in our weak, poor way, but he is the least pleased with that kind of service. He has asked us to surrender to him, and let him serve himself through us in his strong and wry face. It may help, they think, but it will was his food, his daily bread and butter.

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"My meat is to do the will of him who sent me," until I will to do his will, we shall never come to love it so.
Many are wondering about material things, and they have a right to, for worldly goods are important, but they are provided by the Father. If we trust him, we will succeed if we do not attain all that we desire. For this is what he purposes and his love and devotion, and hearts. He established his kingdom.~'

As we face the new year, great things are in store. For it is your Father's good pleasure to give His Holy Spirit guide us, and give us all needed wisdom, strength, and resource for this work.—Taken from the Annual Report of 1897.

"BUSY HERE AND THERE"  
By Rev. Marion C. Van Horn

In First Kings chapter 20, there is a parable told by a prophet to King Ahab. A man had been given the responsibility of keeping a prisoner of war. If the prisoner was lost, the job should be pushed to the loss or failure of another, but all work together; and if one fails or fails at all, they are difficult to replace. We should have a missionary spirit, as much as a citizen, a brotherly love, such devotion, and a full consecration of self and substance to this work, as sure as there is the God above and over us, the Christ before us, the Holy Spirit within us, and a wide, wide world needing us, there will come victory to the cause we represent. May the Holy Spirit guide us, gird us, and give us all needed wisdom, strength, and resources for this task.—Taken from the Federal Council of Churches Biennial Session in Cleveland, December 11, 1942)

To Our Brothers in Christ in Other Lands:  
Across all the divisions of nation and race our thoughts go out to you as members, with us, of the universal fellowship of the Christian Church which God has created by his Holy Spirit. The church of Christ remains unbroken. We declare our unity with you in every land who witness to the Word of God and hold fast to the Christian faith.

Many of you, living under the Cross, steadfast under hardship and persecution, have inherited the faith and courage. What St. Paul wrote from prison to the Philippians is true of many of our brothers today, our fellowship in Christ remains unbroken. We rejoice that it is a faith which neither distance, nor language, nor color, nor political loyalty, nor war can destroy. In spite of all the cleavages that separate men today, our fellowship in Christ remains unbroken. We declare our unity with you in every land who witness to the Word of God and hold fast to the Christian faith.

Two institutions were very dear to the heart of Jesus—the Sabbath and the home—the home for the perpetuity of the race ("Be fruitful and multiply," he said to the first family); the Sabbath to keep forever in the clearest perspective God, the Creator of the heavens and the earth, and of all mankind. His first recorded miracle (John 2:1-11) was wrought at the founding of a home. Four of his greatest miracles were performed in the home. He declared the Sabbath, as Jesus declared himself to be. They were done in opposition to the current traditions of the day, to release the Sabbath from the burdensome restrictions that had been imposed by them.
The Sabbath Recorder

One of the clear-eyed prophets centuries before this had taught that the Sabbath was to be "sanctified," the holy of the Lord, honorable. And these four sufferers from incurable maladies would forever remember that this holy day which God had made for man was as the gift of God to man. The Sabbath was made for man. The Sabbath was a God-given gift, a means to the end of a more holy, a more spiritual life.

It appears that a plot to murder him was started on the healing of Sabbath day of man with a palate bone (Mark 3: 1-6). And every one of the other cities he wove on the Sabbath aroused the bitterest opposition by the scribes and Pharisees. It is difficult to understand in our day why what was a vital thing the Sabbath was to the highest development of the men that God had created. The Bible teacher was a person of intimate knowledge of God. Jesus says, "I am come that they might have life and that they might have it more abundantly." And in his High Priestly prayer he says to his Father, "And this is life eternal that they might know thee, the only true God." The Sabbath was dedicated to this high end.

Ezekiel speaks for God in the twentieth chapter of his prophecy. "Moreover I gave them signs between me and them, that they might know that I am the Lord that sanctify them." Ezek. 20: 12, 20.

Thus the Sabbath was a God-ordained avenue through which the knowledge of the true God was to be conveyed to men. To abate from work on that day was only to give God a better chance to come into our lives. That was a secondary matter, however. "Remember the Sabbath day to keep it holy" is the first commandment. It was the Sabbath that they cured was the happiest day of their existence.

One of the saddest blunders in religious history was the Pharisaic effort to make men keep the Sabbath by legal enactment. They, in their misdirected zeal, were making the Sabbath an end in itself to be protected by prohibitory rules. Jesus brushed aside ruthlessly these burdensome restrictions, and revealed the Sabbath as a sanctified means to a glorious end - the good of man.

Jesus ministered. He went about doing good. He "arked for the sake of many that they might have life and that they might know that I am the Lord." He was a "blessed Priestly prayer he says to his Father, "The sabbath was made for man." The Sabbath was a God-given gift, a means to the end of a more holy, a more spiritual life.

We know that there is no emergency so great but God can call upon men and women somewhere to fill the gap. Where are the young people of ideas and purpose whom God is preparing for the task of "waging peace"? Perhaps some of them are in camps for conscientious objectors. Others may be in the armed forces of their country, and may return with faith undimmed to fashion a brave new world.

No matter what the outcome of the present struggle may be, there will be hungry

The Sabbath School Lesson for January 9, 1943


SABBATH SCHOOL LESSON FOR JANUARY 9, 1943


Golden Text—John 4: 36.

Woman's Work

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

Purpose, Consecration, Unity, Action

Our picture on the Recorder cover this week shows a group of five women, who are our churches but some of the "calling fields." Probably you know of many more places where we might, if we tried, establish new churches. If we were to succeed in organizing a church in each of these places, how far too few we still would have! See the states. In an estimated one quarter of them would yet be unchurched so far as Seventh Day Baptists are concerned. Some one has said we God's favored few, blessed of God. Perhaps we are few. I question if that coincides with the story of the fig tree which bore no fruit. Did he not say, "By their fruits ye shall know them." Are we fruitful when we lose in membership sixty-seven per year? Is it not worth while for us to "Purpose to Unite" in sending our pastors to these calling fields next February 15? Tell him to keep on the job as long as seems necessary to bring about best results. Shall we, not at home, continue to be the only salesmen for our Savior? Let us personally ask our friends and neighbors to accept him and join us.

Let us get into action!

I am wondering if all understand the intent of the Commission's recommendation number seven as being stressed under this slogan, "Purpose, Consecration, Unity, Action." Here is an explanation in brief:

All churches "Purpose" to do aggressive evangelistic work.

All churches "Consecrate" their pastors to an outside field.

All churches in "Action" at home to make the work successful spiritually and numerically.

L. O. Greene,
Promoter of Evangelism.

The New Year's Old Vocabulary

Out of the centuries of man's barbarous past have emerged a host of words that here-tofore have had meaning only for historians. These symbols are as old as the invasions of Genghis Khan, as ancient as the oppressions of the Pharaohs. Once again these words have become flesh, are incarnate in human personalities, embodied in national policies, and ideologues. Ominously they have been marching across the eastern hemisphere. As yet, they have been only words to most Americans who now must realize that some of the ideas and realities of which they are the symbols may dwell even among us.

The name of Galilee a host of other words entered humanity's vocabulary.

Reconciliation Mercy

Forgiveness Freedom

Friendship Love

Brotherhood Fellowship

Kindness Justice

Co-operation Peace

These also are symbols of ideas which unfortunately during the complacent, careless, selfish years since the first World War were fast fading from our churches but some of the "calling fields." Tell him to keep on the job as long as seems necessary to bring about best results. Shall we, not at home, continue to be the only salesmen for our Savior? Let us personally ask our friends and neighbors to accept him and join us.

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Wanted: Soldiers of Peace

By Rev. Paul S. Burdick

"Endure hardness," Paul tells his young Timothy, "as a good soldier of Jesus Christ." (See 2 Timothy 2: 3.) For to bear this mission, hardship is a part of the tempering process that makes any soldier of value to his commanding officer. Christ is calling and the need of the world is appealing, to men of fibre tough enough, and consecration deep enough, to be soldiers of the commonwealth of the world. To tell the world a successful war are great, the problems of establishing a successful peace are even greater. Whose symbols are as old as the invasions of man's tongue and on almost every printed page.

Hatred Bondage

Cruelty Tyranny

Brutality Revenge

Torture Conquest

Persecution Starvation

Injustice Bloodshed

Words are symbols. The ideas or realities which these symbols are as old as the invasions of Genghis Khan, as ancient as the oppressions of the Pharaohs. Once again these words have become flesh, are incarnate in human personalities, embodied in national policies, and ideologues. Ominously they have been
people to be fed, shatted homes to be rebuilt, homeless people to be provided for. There will be many in need of healing for we have become a problem, others, a headache. The human spirit, long chained to the chariot of the god of war, can return only by slow degrees to a position of faithfulness and trust in fellow men. Above all, we shall need to believe that God still rules the universe. Orison and the Pleiades across the starry heavens can guide the affairs of this little planet to his desired end. If he grants us all in this part of the world some measure of self-government, I hope we may make better use of it than in the past. We urge upon others the experiment of democracy, we must give them an example of a country in which it really works, where race and class distinctions are no bar to co-operation, and where everyone, no matter how poor, may have a chance to develop whatever talents he has to full capacity. Who are the soldiers of peace who will help to make our nation a truly Christian democracy? They must be willing in faith and fearless and upright in character.

In our relationships with other nations we shall be tempted again to act selfishly, and we need Christ and his church to encourage us to put the welfare of others above our own private gain. We should be prepared to send to boisterous and warlike nations at a price which they, out of their poverty, will be able to pay. There will be use for our surplus food and raw materials for many years, if we can learn to share our bounties with others who are in need. For if we are ever to be the Quaker brethren, if we burn our ships and plough them under, God's judgment will follow us until he will require many times the amount in the exigencies of war. We do not think we are fallen, but because of the weaknesses which come to us in our earth journey are the fruits of our sorrows. Then, behind this army would be the nation, or group of nations, who were willing to make an experiment in brotherhood, who were ready to make sacrifices in order to bring it about. Then let it be understood that any nation which makes war preparations against us may have war-like preparations apart from the consent of the whole, will thereby put itself outside the advantages which a written compact in the group may bring. Then, come earthquake, fire, and flood—they would bind the human race together in a bond of sympathy and mutual dependence. Poverty, famine, and disease would but challenge us to pool our resources. It is not giving at all, but fighting against our enemies of mankind. Aloneness and isolation from the problems and sufferings of our neighbor would seem to be the worst of all sins against the human race, and the need of discontent, strife, and war. For we have, in effect, been defeated, and in the survival of our own nation to consider; we are face to face with the problem of the survival of the race of man.

The Christian Way

If we were to draw a pattern for the future, it would include, first, an army of soldiers of peace. These would be qualified by a study of the language and customs of the countries to which they go, to fit themselves into the needs of those people. Our Quaker brethren have been trying to show us how this can be done, while the missionary enterprise of the churches gives us a convenient starting point in many lands. This new army would bear in their hands the resources of all co-operating nations, to be supplied as freely as a nation is able to pay. In their hearts they would bear the gospel of the Lord Jesus Christ, as they urged all to the advantages which membership in the Quaker brethren would bring, homeless people to be provided for. This could be done if we were to urge upon others the necessity of a new birth—a spiritual revival. Then, behind this army would be the nation, or group of nations, who were willing to make an experiment in co-operation, and who were ready to make sacrifices in order to bring it about. Then let it be understood that any nation which makes war preparations against us may have war-like preparations apart from the consent of the whole, will thereby put itself outside the advantages which a written compact in the group may bring. Then, come earthquake, fire, and flood—they would bind the human race together in a bond of sympathy and mutual dependence. Poverty, famine, and disease would but challenge us to pool our resources. It is not giving at all, but fighting against our enemies of mankind. Aloneness and isolation from the problems and sufferings of our neighbor would seem to be the worst of all sins against the human race, and the need of discontent, strife, and war. For we have, in effect, been defeated, and in the survival of our own nation to consider; we are face to face with the problem of the survival of the race of man.
men in whose hearts dwell the spirit of wis-
dom and true statesmanship to permit those,
stronger rather than weaker. Mark our word:
debauched by the spirit of mere party-iism,
weak points in the order and freedom shall yet triumph. Full
courage, then, begotten of faith and hope, do
expect duties, believing it will be the grandest in its
work and results of any
we welcome the new year, and enter upon
the doctrine that God reigns, we not only
work of the incoming year.
I am writing to have my Recorder
this is no new idea, but I can't help
sent it to me while I was in the machine
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Preaching Mission. The Preaching Mission
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day at Walworth a chance remark
of the things you are doing; skiing,
recording of the sermons of some of our
I certainly have much to be thankful for
this is not a time to be taking a break from
let me know if you are doing this. After
more of the things you are doing: skiing,
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not be strengthened, because of the shelter
such as will make them one in harmony with
I don't feel like using the slogan, "Praise
in the salvation of the unsaved and sympathy
such a nature that they would
I have certainly been successful in this
enjoy reading your letters.
Your sincere friend,
Mispah S. Greene.
Dear Mrs. Greene:
It is about time for me to answer your letter.
We have for pets two drakes and two
ducks. We also have twenty-one little pigs,
and a little dog. His name is Skippy. My kittens are bigger now, but
they are still cute.
Your friend,
Ericson, Neb.
Dear Lucile:
I always like to hear about your pets and
I think you have a nice variety. I remember I
had a good many animals when I was
a small girl; pigs, kittens, a dog, a wood-
chuck who dug his winter sleeping place
under our woodpile and in warm weather
always used to dig holes,
white rats,
a dog.
It is about time for me to answer your
letter.

CORRESPONDENCE
Rev. H. C. Van Horn,
Plainfield, N. J.
Dear Brother:
I am planning to have my Recorder
continued for another year. The Recorder has
been in my name since 1872. July, and I
do not think the work will have sent
it to me while I was in the machine
shop learning my trade. Since then I have
taken it. I think there are some very good
things in it, and I have acknowledged this to
some whose articles have appealed to me.
I admire the fight you make for real
revival, evangelistic work. To me this is a very
good difference between the revival and the
Preaching Mission. The Preaching Mission is
good for the time given to it, but a revival
needs days, and sometimes weeks, of con-
tinuous study and thinking under a directing
mind to awaken the heart and mind of the
listener to conviction and revival of saving
interest in the work of redemption. Not only
is time like this needed for the unsaved, but
for the children of God, for their interest
in the salvation of the unsaved, the church
such as will make them one in harmony with
the work of redemption. This ought not to
be so, but a careful study of conditions of the
membership of the church will be a real
revelation.
E. A. Witter
Adams Center, N. Y.
Dear Editor Van Horn:
One day at Walworth a chance remark
set me to thinking, now I am wondering
why, in our denomination, we cannot do
something new in a real way to help pastoral
churches be good while, and certainly
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it a "ked") so we got one for her. Joyce had one and was afraid to have Gretchen use it for fear she would break it. Yesterday Gretchen had one and was afraid to have Gretchen use it.

Dear Recorder Children:

A Mother's Meeting

"I beg your pardon," said the cow. "But it would make you laugh!"

"Yes, but you know I am a unique home," said the cow.

"I beg your pardon," said the dame, "but yesterday; it's only three days old:

"I hate to tell the horrid truth, " said the cow, "but yesterday;

"I beg your pardon," said the dame.

"Whose colt was six days old," said the cow,

"A wondrous fountain yet unsealed," sung on Christmas morning

"A Mother's Meeting"

A flower unkown, a book unread, a tree with fruit un eat

A path untrod, a house whose rooms

Lack as yet the heart's divine perfume, a landscape whose wider border lies In silent desert skies, a wondrous fountain yet unsealed, a casket with its gifts confined

This is the year that you wait Beyond tomorrow's mystic gate.

---Carroll Watson Rankin.

THE SABBATH RECORDER

FAMOUS HYMN

"How firm a foundation" has long been a favorite of many individual Christians in every walk of life, and recalls to our mind the Scripture passages found in Isaiah 43: 1, 2, and Hebrews 13: 5. In September, 1843, in a conversation at "The Hermitage," Andrew Jackson, the then-President of the United States, said: "There is a beautiful hymn on the subject of the exceeding great and precious promises of the Bible. It was a favorite hymn with my dear wife till the day of her death. It commences thus, "How firm a foundation, ye saints of the Lord." I wish you would sing it now." It was also a favorite hymn of Robert E. Lee, Theodore Roosevelt, and Andrew Wilson, and was sung at the funeral service of each of these distinguished Americans.

The American love and preference of this hymn is strikingly illustrated by General Curtis Guild, Jr., who tells how this hymn was sung on Christmas morning in 1898. "The Seventh Army Corps was encamped on the hills above Havana, Cuba, on Christmas Eve of 1898. Suddenly a sentinel from the camp of the Forty-ninth Iowa called, "Number ten; twelve o'clock; all clear, well!" A strong female voice raised the chorus, and many voices joined in until the whole regiment was singing. The Seventh Army Corps was singing its own song, and the Fourth Virginia, and all the rest, till there on the long ridges above the city, whole army was singing. Some of them, not, I am with thee, O be not dismayed."

"One stanza, generally omitted, reads as follows:

In every condition, in sickness, in health,
In poverty's vale, or aboundmg in wealth,
At home and abroad, on the land, on the sea,
As thy days may demand, shall thy strength ever be.

The hymn tune, Adeste Fideles, or the Portuguese Hymn, as it has erroneously been called, is probably English in origin, rather than originating in Portugal. The Duke of Leeds, hearing this tune for the first time in the "Portuguese Chapel" in London about 1785, named it the Portuguese Hymn, supposing it to be indigenous to Portuguese service. The tune, called "Adeste Fideles" in the 18th century was written by John D. Cooke to Adeste Fideles (organist of Winchester Cathedral from 1675-1681) by Vincent Novello, who was organist at the "Portuguese Chapel" at that time.---From the Messenger.

THE SABBATH RECORDER

I AM A PARSONAGE

I am a parsonage. I have been among you a very long time, but somehow the people haven't quite taken me as well as they do the ministers and their families. 10, yes, occasionally, here and there, an elder or a particularly thoughtful and Börggation seems to me as more than four walls and a roof, but for the most part I'm a taken-for-granted-and-neglected affair.

No one has ever been able to explain it, but all of us parsonages are large. When a new minister and his family move in they look at me and sigh, especially the minister's wife. He usually goes down into the cellar and scratches his head at my furnace, and after a few minutes' deep thought, he makes up his mind not to bother about it as there are a lot of other matters as he tries his best to get heat into the living room and study. From the conversation, I gather that the hymn is strikingly illustrated by General Cur.

A strong minister, a happy and Christian home, a good spiritual example. If only I and my brothers and sisters could be as proud of our physical appearance as we are of the families who make homes of us.

Last week, however, I was very happy. When the family came home from vacation they saw me all decked up with new wall paper, refinished floors, and a new efficient heating system. I have been feeling better than for the past twenty years. For now I am not only home, an office, an oasis of spiritual and material help, but a symbol of my congregation's Christian thoughtfulness. It gives me a feeling of self-respect.

---Alfred L. Creasey, in The Moravian.

DENOMINATIONAL "HOOK-UP"

Boulder, Colo.

The annual meeting of the North Loup, Neb.; Nortonville, Kan.; and Ruby, Colo. Churches was scheduled to be held at Boulder on October 27 was postponed for the duration of the war, on account of transportation difficulties.

The Boulder Church has lost two of its members as Mrs. Donald Payne, nee Dean Rood of Claremont, and Mrs. Margarette Clapper of Dodge Center, Minn., have transferred their membership to Dodge Center.

Mrs. Payne was given the right hand of fellowship and welcomed into the Boulder Church by Pastor Earl Cruzan on her verbal testimony. We are all glad to have Bill and Dorothy with us again.

The University Hill Bible Class is meeting regularly each week at the home of Rev. and Mrs. Cruzan, and is being well attended.

Deacon and Mrs. Ernest Irish will be honored on their fiftieth wedding anniversary December 31, with a reception and social to be held in the church basement. Ernest and Maud have been faithful members of the Boulder Church since they moved to Boulder in 1910. Their many friends wish them years of health and happiness.

It has been nearly a year since Rev. Earl Cruzan and family came to serve the Boulder Church. In that time we have learned to love them and understand how we hope we may make real progress in the future.

---Linn E. Burdick.

The fine sermons of Rev. Everett T. Harris of Alfred during the Witnessing Mission were highly appreciated by all who attended them.

The Christmas sermon was preceded and followed by an anthem by the choir, assisted by the organist from the Grace Church. The following day following, our choir assisted the Methodistists in their service. The Hallechulch Chorus from Handel's "Messiah" was one of the definitions.

A Christmas pageant, "Unto Us Is Born ...", was presented Sabbath morning. December 27 was postponed for the duration of the war, on account of transportation difficulties.

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---From bulletins and correspondence.
OBITUARY

Bassed. — Thomas R. Bassett, son of John C. and Elisabeth Reading Bassett, was born in Independence, N. Y., May 27, 1865, and died suddenly at his late home in Andover, N. Y., December 25, 1940. He is survived by his father, one son, and two daughters: Mr. Elias David Bassett, and Mrs. Mabel E. Bassett of Lodi, N. J.; and Miss Ruth Bassett of New York City.

Dunham. — Emma Mosher Dunham, eldest child of Henry C. and Mary Ann Snyder Mosher, was born December 5, 1863, at Port Chester, N. Y., and died November 28, 1942. She was united in marriage with Charles H. Dunham May 10, 1888, who passed away in 1935. She joined the Seventh Day Baptist Church at Chester, N. Y., on March 11, 1891, of which church she has continued a faithful member. She is survived by two sons: Harry S., Norwalk, Conn., and George B., Riverdale, Md.; two daughters: Mrs. Anna Snyder Mosher and Mrs. Ida M. Courser, Plainfield, N. J.; by a host of friends.

Groves. — Plora M. Groves of Brockwayville, Mass.; and George B., Riverdale, Md.; two nieces, nephews, and other relatives, and a host of friends.

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