MARRIAGES


OBITUARY

Bakker. — Geermina Schuur Bakker, daughter of Pieter and Lammichena Schuur, born December 12, 1878, Oude Pekela, The Netherlands, passed away October 13, 1943, at Plainfield, N. J.

Early in life she became a Christian. In 1902, she accepted the Baptist faith and was baptized, and united with the Rotterdam, The Netherlands, Seventh Day Baptist Church.

December 31, 1903, she was married to Jacob Bakker, of Rotterdam. To this union were born two children: Frederik J. and Lammechiena.

In 1912, the family came to Plainfield where the home has been since.

Mrs. Bakker joined the Plainfield Seventh Day Baptist Church of Christ by letter December 21, 1912.

She is survived by her husband, son, and daughter, other relatives.

Memorial services were conducted October 16 by her pastor, Hurley S. Warren. Interment was in Hillside Cemetery October 19, following Frederik's arrival from a distant military post.

Irish. — Ellen Cran dall Irish was born in Niles, N. Y., November 6, 1856, the daughter of Samuel and Margaret Cran dall, and died October 13, 1943, at her home in Friendship.

She was baptized at the age of thirteen, joining the First Friendship Seventh Day Baptist Church April 4, 1869, and had been a faithful member of that church for seventy-five years. She had been a resident of Friendship for the past fifty-four years. She was the widow of Myron Irish, who died in May, 1933.

One daughter, Mrs. H. Floyd Carpenter of Asheville, N. Y., survives, together with seven grandchildren and twentieth great-grandchildren.

Funeral services, conducted by Pastor Alton L. Wheeler, were held in the home and in the First Friendship Seventh Day Baptist Church. Committal was at the Obi cemetery.

Kenyon. — Alice E. Kenyon, daughter of R. Mar ten and Gladys Baker Kenyon, was born at Ashaway, R. I., August 12, 1878, and died there October 2, 1943.

Alice was a loyal worker in the Ashaway Christian Endeavor society. She was baptized with her brother Raymond and six young friends, August 30, 1942, and joined the First Seventh Day Baptist Church of Hopkinton. Many times in the Christian Endeavor society and on occasions in the church service she gave her clear testimony of her faith in the Lord Jesus Christ and her devotion to his cause. She was very fond of the chorus:

"He lives, he lives, Christ Jesus lives today!"

He walks with me and talks with me along life's narrow way.

He lives, he lives, salvation to impart!

You ask me how I know he lives?

He lives within my heart.

Heaven was very real to her. When she was still strong and well she put this poem in her scrap book saying, "Mother, I want folks to think of it that way when I go."

When I am gone and for a little space

You miss me from the old accustomed place.

You must not grieve nor wish I might have stayed,

For I am glad to go and not afraid.

So when the door has swung to let me through,

And shut me quite away from mortal view,

Then I ask you not to let me grieve,

Nor wish I was not here, though I am gone.

I want folks to think of me as I go,

And come into my heritage of peace.

—Lucy W. Perkins.

Our hearts go out in loving sympathy to Alice's father and mother, and brother, and to her grand parents, Mr. and Mrs. John S. C. Kenyon and the other relatives and close friends.

Brother Walker was a faithful and willing worker in the church for seventy years as usher. His kindly smile endeared him to all.

He died in his home in Riverside, Calif., September 14, 1943.

Walker. — Jerome B. Walker was born November 29, 1871, and died at his home in Riverside, Calif., September 14, 1943.

In 1903, he was united in marriage to Alversa M. Davis. Leaving their native state of West Virginia they located in Riverside, Calif., where they have since resided.

Brother Walker was a faithful and willing worker in the Seventh Day Baptist Church for many years as usher. His kindly smile and warm hand-clasp endeared him to all. He gladly helped all in need, and his loving service and the flowers he gave brought cheer wherever he went.

Besides his wife he leaves a brother, P. J. Walker, of Chatsworth, W. Va., and a niece, Mrs. Clara McConnell, of Pueblo, Colo., and other relatives and friends.

Brother Walker was a member of the First Seventh Day Baptist Church, and the body was laid to rest in Olivewood.

REQUISITION

For Sale. Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for each insertion, minimum charge 50c.

Claims must accompany each advertisement.

WANTED—Man, woman, or couple for winter or longer to care for three cows and to do additional work only if desired. Accommodations and good wages. Write to care for three cows and to do additional work only if desired. Accommodations and good wages. Write

—Bertha D. Martin.
A MAN WITHOUT A COUNTRY

Have you ever marveled that Jesus is a man without a country? Call the roll of master men of any race, and we will find that they are the men who have most perfectly incarnated their racial characteristics and national spirit. You cannot conceive of Plato being other than a Greek. Cicero was a Roman, and Dante an Italian, and J. F. Smith was an Irenian. Bismarck was a German always. Shakespeare was an Englishman, or at most a sort of the English-speaking race. No one would ever think of calling Gladstone an American, or Lincoln a Scotchman.

But there is nothing in Jesus of Nazareth that would look out of place to all the countries and all the people. It is well known that the Negroes of Africa regard Jesus as black. But Jesus is with all he is the one broad, universal Man, having in himself the qualities of all the races. Rising above all races, Jesus rose above all types of men, and so history.

All men find that Jesus rose above all types of men, and so history. But there is no peculiarity of look, name W. Shakespeare, nor is any defect in his person, that would lead him to the line of all communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

EDITORIALS

THE BASIS OF STEWARDSHIP

The recognition of our natural obligation to God is the basis of stewardship. The primary affirmation of Christianity is that God stands as Father to his children. That was at the heart of the teachings of Jesus. This he strove to make clear to his disciples again and again: When Jesus taught them to pray, the first words were, "Our Father." He says, Your heavenly Father loves you, cares for you. He spent long nights with his Father in prayer. His joy was to finish the work his Father gave him to do.

The Christian world says, "I believe in God the Father." Do we? This belief at once carries with it, its challenging obligations. Am I living as a true child of my heavenly Father?

God is our Creator. In creation we face the first act of the universe. In the act of creating man, God gave to him a spiritual self which is the immortal part of man. Our sovereign power is the Great Spirit at the heart of the universe. Sir James Jeans, the great English astronomer, speaking some years ago at Cambridge, Mass., expressed his belief in the universe as a world of pure thought in which our minds are akin to the Great Mind. Says he: "The universe begins to look more like a great thought than a great machine. We discover the universe shows evidence of a designing or controlling power working in common with our individual minds." Says the poet Nigel: You cannot put one little star in motion, You cannot move the smallest insect; Not blight a mountain top, nor sink an ocean, Presumptuous pigny, large with unbelief. You cannot bring one dawn of regal splendor. Nor send the pale moon forth with radiant terror. And can you doubt the existence of God?

In the creed we say, "I believe in God.... Maker of heaven and earth." Do we? As another great leader recently said: "The proliferation that does not recognize that finally we are dependent upon God for every thing we have. Back of all our toiling and achieving is his bounty and beneficence. The earth is the Lord's and the fullness thereof; the world and those that dwell therein are thine; the heavens are thine, the earth is also thine; as for the world and the fullness thereof, thou hast founded them."" John 1:23 This is my Father's world, and we say in the creed: "I believe in God the Father Almighty, Maker of heaven and earth." Do we?

To recognize God as our Father, our Creator, our Ruler, and that we have in our blood what is essentially that of a stewardship. We are God's stewards of whatever we have.

Nobody has found out the elements of life's philosophy until he can distinguish between these two usages, that material is material; ownership is spiritual. Another has said, "Possession is having a seat at the symphony; ownership is appreciating the music. Possession is having books; ownership is understanding what they mean. Possession is having a house; ownership is having a home. The Christian is faced with a lifetime of accumulating things - houses, lands, bank stocks, etc., and then wake up to discover the loss of some fundamental.

E. Stanley Jones, in The Christ of Every Road, tells of taking a fishing trip with some friends. They went into a dance to while away the break. After the lines were set, they were reminded that they had not had their morning devotions, and so decided to have them sitting there. In the midst of his prayer, his reel suddenly spun with a big one. He says, "The prayer was suddenly cut off, the big one reeled in, the line reset, and the prayer resumed. There seemed to be no real interruption. Then he asks, "Why should there be? Can't we take God into everything?"

That is what we must be able to do: take God into everything. To take God into everything does not mean that we lower religion, but it does mean that we lift life. To take God into our business does not mean that we commercialize God, but that we Christianize our business. To take God into our pleasures does not mean that we make God common, but that we make our pleasures uncommon.

P. T. Barnum, the great magician, had a high conception of what stewardship means. Says he: I was born with music in my system. I knew musical scores before I knew my ABC's. It was a gift of Providence, I did not acquire it. So I even don't deserve thanks for the music even though I am perhaps a god, as the title of a book by a famous author. In the act of possessing, I may be securing from the Recorder in whose vaults this issue is now being run.

A. L. D. THE PASTOR'S OWN EVANGELIST

By Dean Ahva J. C. Bond

In a recent issue of the Sabbath Recorder under the heading, "More Emphasis on Doctrine Needed," I discussed in a kind of offhand way a doctrine that is spreading now. With a sincere purpose to be helpful I called attention to the little book which may be purchased from our headquarters. It is a Reprint Statement of Belief of Seventh Day Baptists, and expressed the hope that it might find a place in our present emphasis on evangelism. It is a book that makes the subject of evangelism recently in a Sabbath school class someone
declared that the reason why we do not have the old-fashioned evangelistic meetings that we used to have is because the Church no longer emphasizes the great Christian doctrines. There may be a good degree of truth in that charge. However, something might be said on the other side of that question. The matter is that the "old-fashioned revival" often omitted doctrine entirely, a fact that may have been responsible for the apparent lack of interest in the same persons year after year. Doubtless our churches would thrive better and increase in membership faster if we experienced more emotion. But in order that our emotions shall be healthily sustained, morally fruitful, and religiously satisfying, they must grow out of a deep, abiding, and a whole-hearted acceptance of truth.

It is an interesting fact that our Exposé of Faith and Practice, the forerunner of the revised statement adopted by the Conference in 1917, did not include any reference to our belief in evangelism. Possibly it is included in our latest statement, but because we believe in evangelism more than our fathers did fifty years ago, but because we have been stressing it less, and are now feeling the need of more emphasis at this point.

Alfred University School of Theology is definitely conscious of this need amongst us. While methods of evangelism are not pre- sented as a separate theme, there is always a way to give the students a sense of message. That is, we undertake to send out from Alfred University men with conviction both as to the power and the urgency of the gospel of Christ. We would be glad also if we might get the churches in their programs of evangelism.

In line with this desire we have made available to our pastors and others interested, three lectures, as already stated, by Rev. Lester G. Osborn of Shilo, N. J. Several things have conspired to delay their publication. A mimeographed form, and may be secured by writing the School of Theology, Alfred, N. Y. to give a brief series of lectures, the School of Theology of Alfred University asked Rev. Lester G. Osborn, of Shilo, N. J. to deliver this series in April, 1942. Because the school is attempting to stress the subject of evangelism in these days, Mr. Osborn was invited to speak on that subject.

These lectures proved stimulating and instructive, a real contribution to the work of the school in preparing young men for the ministry. Since they were found helpful to those who heard them, we believe others will profit by the opportunity of reading them. Hence we are publishing these lectures in this form in the hope that they may be available to ministers and others who are interested in the power and urgency of the gospel of Christ.

This gives us another opportunity to express to Mr. Osborn our appreciation of his contact with this central theme of our Christian religion. We trust these lectures, together with the supplement on practical methods of evangelism, may help pastors and others in the work of bringing people to a saving knowledge of Jesus Christ and into a radiant and living fellowship with him.

Avha J. C. Bond, Dean, Alfred University School of Theology.

Crandon Hall, Alfred, N. Y.

THE SABBATH RECORDER, March 21, 1943.

MISSIONS


A CABLEGRAM FROM OUR MISSIONARIES ON THE GRIPSHOLM

Last Friday night (November 5) Mr. Stillman, one of the Chautauqua associates, received a cablegram from Dr. George Thorntom.

It was sent from Port Elizabeth, Africa, and stated he was preparing to go to Cape Town. The church may be safe and well. As already stated, the Gripsholm is due in New York December 2.

Contributions are coming to the treasury to meet the expense of the emergency; and if all goes well, there will be sufficient funds to reimburse the Department of State, which by prepaing the expense of bringing the escapees to the United States made it possible for them to return to us.

W. L. B.

THE SABBATH RECORDER, March 21, 1943.

One who limits his possession of religion to the saving of his own soul still lacks enough religion for that; a Christian wants others to become acquainted with the One who saved him.

Christian discipleship and Christian missions are non-separable.

A. B.

WHAT THINK YE?

By Rev. E. A. Witter

One important thought stands out clearly before every thoughtful Christian today: "Why are there so many empty seats in the churches; why are so many absenting themselves from the house of God?" Many and varied are the answers given. These I do not need to catalogue, they are known to the reader, you have heard them. To the professional复活者 Jesus says: "Ye are the salt of the earth." Salt not only seasons, saves from flatness, tastelessness, but is a preservative.

Your service and mine in life should be a quickening and uplifting power or influence in the Christian world, a continuous answer to the question, Why are there so many absences from church worship services? E. Stanley Jones speaks when he says: "I would think when I say to people who want to get people into the church, but to get salt into the churches. Get it there and the people will come. Are the people of God willing to accept this challenge? Will you use the saltiness of a Christ-possessed life, that the church may be built up in the Lord, and be salted? Christ-possessed and Christ-lived life makes you a living, winning power for righteousness, and stated and unsigned person on the Gripsholm safe and well.

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savings account carried at the Washington Trust Company.

The only new investments made during the quarter were the purchase of One (1) share Pacific Gas & Electric Co. Common Stock for the Debt Reduction Fund at a cost of $259.94.

$1,000 U. S. War Savings Bond Series "G" 2 1/2% due in 1953.

$2,000 U. S. Savings Bond 1946 3%6 Certificates of Indebtedness due October 1, 1944.

The Series "G" bond was apportioned between various funds as follows:

Permanent Fund $500.00
Debt Reduction Fund 250.00
Associated Trusts Fund 250.00

The Certificates of Indebtedness represent temporary investments of Permanent Fund funds reserved to meet obligations to our representative in China, Holland, and Germany which cannot be delivered now because of wartime exchange restrictions. The Pacific Gas & Electric Co. Common Stock was received as a dividend on our holdings of North American Co. Common Stock, and by a transfer of uninvested Debt Reduction Fund cash to Permanent Fund income the cash value of the dividend was collected and a good investment in the portfolio was made.

Interest more than six months in arrears included the sum of $312.92 on the R. T. and Electric Co. Common stock due to our holdings of North American Co. Common Stock, and by a transfer of uninvested Debt Reduction Fund cash to Permanent Fund income the cash value of the dividend was collected and a good investment in the portfolio was made.

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I(11

If duty to love God and fellow men, for neglect this very important duty, but through us to solve life's complicated problems, that be of inestimable value to fellow men? Racial distinction and social and remember that he soul. and with all thy strength, and with 316 THE

fellow men, or in a different social class, we should ye therefore, and teach all nations, and gave them this great commission: and is, just as we are. In Luke 10:10, when Jesus had finished his work on this end of the world..... Matthew our

commandments are a mani- tion and teaching therein, we shall be provided and is pianist active'member of the Church at De Ruyter Schoo.

lity to serve God, 'as well as his holiness. In the shedding of blood, rich.

The way was open for all, sacrifices being provided which the poor could afford as well as the rich.

At the close of Leviticus the people are still at Mount Sinai.

A BIRD'S-EYE VIEW OF SACRED HISTORY

By Rev. L. G. Osburn

(Continued from last week)

LEVITICUS—THE BOOK OF WORSHIP

Part I

The Way to God—Chapters 1-10. Offerings; Priesthood. This section presents the way they can use the tabernacle as a means of communion with God.

Part II

The Walk with God—Chapters 11-27. Purification and Atonement; Holiness; Vows and to observe the law of God. This section gives directions for their daily life as a people in fellowship with God. Let us, as Jesus we cannot fail to heed this duty, so clearly given. Not all of us have the abilities to preach as a minister, but the way in which we use our particular talent may sometimes

THE SABBATH RECORDER

THE SABBATH RECORDER

Dear Jean,

I am so glad you are beginning to write letters for our Sabbath Recorder page, and I hope you will write very often and not think of stopping when even you get to be big, big girls. Yesterday afternoon, at the close of our church service, I heard, as I was climbing to the Greets and I make two calls on the sick in Independence. At the first place, where little three-year-old Sally Clarke lives, we saw two cut little kittens, a tiger one and a black one. The black kitty scooted around the house refusing to make friends, but the tiger kitty was delighted to have his back rubbed, as he showed by his musical purring. He was a wise kitty to know that I only wanted to make friends with him. The other house, where four-year-old Carolyn Clarke lives, we found three cute little kittens. One was finishing eating a mouse or a bird, I couldn't tell which. The other two had evidently been trying to get it away from him, and when I tried to pet him he crept, and shook one paw as me much as to say, "You can't take my treat away from me either, even if you are so big." Have you a kitty, too?

Your sincere friend, 

Mitzph S. Greene.

Dear Mrs. Greene:

How are you? I am fine. I have a cousin in the United States Coast Guard. He is in Washington now. His name is George H. Cox. I live in town and go to church and Sabbath school every week.

Well, I cannot think of any more to say, so I will close. With love,

North Loup, Neb.

Dolores Cox.

Dear Dolores;

I am fine, too, and enjoying a lovely sunny day, almost like Indian summer, though I just heard the weather man state over the radio that a snow storm was due out tonight or tomorrow. I hope he is mistaken and that snow storm we have been expecting will not come, for our son was a little boy he was always happy to see the first snow storm of the season. He would come running in, shouting, "It's a 'nowing, Mama.'"
About fourteen years ago a ten-year-old niece went fishing with her mother in the Canal Zone, spent a year with us. She had never seen a snow storm, and when the first snow came, that winter, she ran out in the middle of the street and patted the snowflakes on her cheeks. Then she came in with a very sober face and asked, "Aunt Mizaah, does the snow smell different?" She had plenty of snow before the winter was over and she loved it.

It is nice to live in town so that you can go to church and Sabbath school every week, for the church is one of the best places to be during the week.

I hope you will write often. I have enjoyed getting so many letters from North Loup.

Very truly yours,
Mizaah S. Greene.

GRANDMOTHER'S ADVICE
If playmates quarrel and fuss at you,
Remember it pays to smile.
If they take your apple and candy, too,
Remember it pays to smile.
No matter how much trouble you're in,
Meet each trouble with a pleasant grin.
Kind words are always sure to win.
Remember it pays to smile.

Alice E. Everett.

A PRAYER FOR MEN IN THE NAVY
A prayer for the men in the navy has been prepared by Dr. Henry Sloane Coffin, moderator of the General Assembly of the Presbyterian Church in the U. S. A.

The following prayer is recommended for general use wherever desired, is as follows:

O God, who art the confidence of all who dwell upon the earth and of them that are afar off upon the sea, of those who serve thy country on the oceans and maintain the justice of our cause, who safeguard their lives amid the perils on the deep and the vindication of their faith, in courage, and in self-control. Let thy presence calm their minds in the hour of peril. Enable them to stand fast from temptation in times of ease. Enable them to serve thee in all the services of thy kingdom, both at home and abroad, and bring them to the desired haven in thy heaven, through Jesus Christ, their Captain and Lord. Amen.

SABBATH SCHOOL LESSON
FOR NOVEMBER 27, 1943

Truthfulness at All Times. Scripture—Exodus 20:16. 23:1; 7:13; Numbers 3:33; 5, 15; 57; John 8:42.45.

Golden Text—Philippians 4:25.

IN GOOD FAITH
Private and Public Standards
The general and wholehearted support that Christians are giving to the prosecution of the war by the United Nations is prompted, in no small measure, by the heartfelt conviction that a just and menacing evil must be overcome than by any belief in war itself. But it must be just as certainly clear that this great and dangerous task is now waging ruthlessly to make the world no more after hostilities cease only as man set themselves to the task of organizing human society on the principles of goodness and justice and truth.

It is not altogether certain that they will do so—in which case it is altogether certain that the world shall be subject to the very laws of nature. In the quarters there is already too much anticipation of a post-war world divided up into spheres of influence, and plagued by the reappearance of the balance of power principle of politics from which we have hitherto suffered so much. To permit the peace to take this form is the same thing as renouncing the purposes for which we have said that the war was being fought. It is tantamount to entrenching the evil against which we now hurl our might.

And in the face of this all-embracing danger Christians must arm themselves with a determination which is at least equal to the fervor with which they now support the avowed aims of the United Nations in fighting for justice and truth.

The world looks to us for leadership. It has a right to. Let others do what they will with other peoples. We have an absolute duty to the post-war world in terms of markets, money, air routes, trade routes, and air fields. We cannot follow them. For we are committed to the way of Christ—and committed to it all the way—in personal life, in national life, and in the life of the world. There is no such thing as a private Christian ethics for private life, another for public life. There is only the way of Christ for all the life, private and public.

This is what we must see—the masses of us—the millions of Christians here and elsewhere in the world. We must make the world, in which there are now so many of us, feel the impress of our presence on behalf of public, as well as private, righteousness.

From Wm. C. Kerr, Director, Christian Institute for American Democracy.

OUR PULPIT
THE RELIABILITY OF THE REDEEMER
By Rev. A. Clyde Ehret

"If it were not so, I would have told you." John 14:2

We live in a changing world, yet one that is great and can be identified as up-to-date. Such is the world in which we feel that the world, as well as human nature, and even God himself, cannot be denied upon. The disciples evidently felt this many times. Jesus in answering them gave assurance that he, the things of the kingdom, and God the Father could not be denied. If it were not so, I would have told you," Jesus says, you know my way by this time. It has been my invariable ambition, Schweitz, and dash your earthly hopes. Things you desired, things you believed, things that you dreamed of mightily—have I told you over and over again they were not so.

How often our desires, our dreams have to be reinterpreted, reconstructed. We so often build upon an untruth, or a half truth, or a false conception. Over and over again we are rebuilding these beliefs, because we have reached the stage where we like certainties, not guesses or suppositions.

Jesus' disciples saw in him the realities of life that gave them new hope, that built into their very being a hope and conviction that brought satisfaction. Jesus then gave them assurance by saying, year by year, if it were not so, I would have told you.

Not for long do we wish to see our friends, In the mountain regions, about astronomy, about mathematics equal in the world, in which there are now so many of us, feel the impress of our presence on behalf of the prosecution of the war. In some cases, the things that we have said, in the face of the most difficult and menacing evil must be overcome than by any belief in war itself. But it must be just as certainly clear that this great and dangerous task is now waging ruthlessly to make the world no more after hostilities cease only as men set themselves to the task of organizing human society on the principles of goodness and justice and truth.

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From Wm. C. Kerr, Director, Christian Institute for American Democracy.

player, or movie actor equal in value to that of the Christian's years of study and good living in these Christian ways.

Jesus could speak with authority. Others have written voluminous works, dreamed of, or postulated about heaven. Jesus knows. He came down from heaven. He lived the righteous life, experienced the war, judged the world into which our dead pass on, one by one; the world into which our prayers are sent. He has dwelt in that world, ruled over it, and is the master of its secrets. He calls it "paradise"; he calls it "My Father's house." "We speak that we do know, and testify of the things that we have seen," so he declared to Nicodemus, referring to heavenly as well as to earthly things. Now these quiet words of Jesus are echoed, over and over, in the haze of modern doubts and plagued by the curse of a cruel war.

Away down in the darkness, in the heart of the great steamer, the engineer stands. He does not clearly see how the vessel moves. He may not know where the vessel is going. It is not necessarily his duty to know. It is his duty only to answer every signal, to start his engine, to quicken or slow its motion, to reverse or direct it, just as he is directed by the one whose duty it is to see. He has nothing to do with the vessel's course. He sees not an inch of the sea.

So it is, in part, with our lives, in the tangled world. It is our part to do our duty, to do the Master's bidding. We do not know where our course is taking us, but we know the remainder of our life here will bring. It is well that we do not know. But we are assured of the purpose behind every experience, and constantly seek to know the right that, whatever comes, we will not be entirely disappoointed or defeated in our purposes. If it were not so, I would have told you." He would in no way trifle with their hopes. It was impossible for him to deceive them with any half-truth or for to build in the hope, or permit them to be deceived. He came to teach them about spiritual realities, and about the life that gives to the soul and to the spirit the assurance and the confidence that builds into their very being a hope and conviction that brings satisfaction.

Jesus uses the parable of the sower, the seed that is sown, the seed that falls on good ground. That was the seed of hope and faith that could be planted in human hearts. That was the seed that was sown when Jesus set himself on earth and reign over the world, as the Master of its secrets. He calls it "paradise"; he calls it "My Father's house." "We speak that we do know, and testify of the things that we have seen," so he declared to Nicodemus, referring to earthly as well as to heavenly things. Now these quiet words of Jesus are echoed, over and over, in the haze of modern doubts and plagued by the curse of a cruel war.

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roar of the thunder. Then back from the bluff comes the sound of a woman's voice. 'Father, the sound of the earth is heard. Down on the side of the bluff a stunted bush is growing from the scanty soil. On the upper branch is a bird that sings. At the base of the cliff a child has fallen on the stones, and is crying. The bluff echoes the cries, and a woman in a cabin door a woman sits by her work and hums words of an old hymn float out on the open air. The bluff echoes the woman's song. Christ is somewhat like the echoing bluff. He catches every note that issues from human hearts, and in responding he joins the strength of the rock to a tenderness that sends back swift and helpful sympathy for every sob and song that trembles in the air.

Christ helps to confirm our human instincts. There are some beliefs embedded in the native soil of our hearts. They grow there of themselves, and we need no proof of their existence or reality. One of these is the hope of immortality. No savage so barbarous, no religion so material, can be without its hope and paradise, and its realm of the blessed where there is rest and peace at the How often is it the case, after a sudden death, as if the will of the demoniacs to a tenderness that catches every note that issues from human heart. He looked into the past. He brings out the wisdom of the ages. He shows what peace and righteousness mean. He teaches men how to meet difficulties as they arise. Yes, he says to us today that we should use our better powers, think of what is good for us, what we ought to be, what type of character we ought to have, and how we ought to live. These things may seem common after the assurance they bring in our religion. It takes no magical power to know some things. Common sense is a great weapon of truth.

Jesus reveals himself in common terms; and when we meditate upon them they glow with a brightness that is not seen anywhere as if you were to be yourself. Our church life is not so material as to be without its hope of heaven. "We are the light of the world; I am the door; I am the good shepherd; I am the resurrection; I am the true vine; I am the way, the truth, and the life." These are great claims for anyone to make for himself. Yet when we think of the service and labors and toil, and sweat, and disappointment. It is impossible that Christ should deceive.

I once heard an unkind and unscrupulous person ask a matter and say to another person, "What kind of life is this one's life?" Another person's life was far above the things claimed by the unkind person. He said nothing to me about the better person, but revealed much about the person making the statement. If he had been so unkind, in my unkind remarks, reveal nothing about the one of whom we are speaking, but tell much about ourselves which is unworthy of us.

"In my Father's house are many mansions," he said. "If these things were not so, I would have told you." It is as if he had said, I know you have your bush a God is true, and a perfect life beyond the tumult of time and the river of death. You think of him as the Father. Holy God, too wise to err, too good to be unkind, whose mercy is infinite, and whose will for all is perfect. This will be perfect and just, and your dreams are true. If 'they were not so, I would have told you.'

Christ gave, and still gives, encouragement. Life for many is gray and dim. To many it is full of disappointments. This depends, at least on a goal, or what has one's chief in life. Some look for complete fulfillment within these mortal years. Have you ever seen such a person satisfied? How many have set an earthly goal, and for a time it seems to be within their grasp, then of a sudden, as a will-o'-the-wisp, it is gone. There is nothing left to which they can cling. With Christ it is not so. He looks into the past. He brings out the wisdom of the ages. He shows what peace and righteousness mean. He teaches men how to meet difficulties as they arise. Yes, he says to us today that we should use our better powers, think of what is good for us, what we ought to be, what type of character we ought to have, and how we ought to live. These things may seem common after the assurance they bring in our religion. It takes no magical power to know some things. Common sense is a great weapon of truth.

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was excellent. Ten from the Rockville Church and four from Second Hopkinton Church were in attendance.

About twenty-two teen-age young people were full in the camptown and three others for the evenings were at Lewis Camp this year from August 3 to 12. Great interest was shown, not only in the camp activities, worship, work, and even in rest (at times). The staff included Pastor Ralph Coon, Ashaway, Pastor Lester Osborn, Shiloh, N. J., Mrs. Lester Osborn, Mrs. Trevor Sutton, and Pastor Sutton.

Another service of baptism was held at Rockville on September 4, when the ordination was administered to Donald Gordon, who made his profession of faith in Christ while at Ashaway. Donald was received into the membership of the church the following Sabbath.—Church Echo.

Dodge Center, Minn.

At the semi-annual meetings of northern Wisconsin and Minnesota churches held at the Seventh Day Baptist church, October 22-24, picnic lunches were served to the parsonage with Mrs. Clare Greene, Mrs. Clapper, Leona Seador, and Dorothy Payne in charge. The food was abundant and well served.

The last session was held Sunday evening, with Rev. Mr. Mills bringing the message. He was from New Auburn, Wis. The service closed with a male chorus, which was greatly enjoyed. The special music in the opening service of the evening was a duet by Mr. and Mrs. Lester Greene, and a trio by the Bond sisters. We feel that these special services have been profitably and happily spent.

—Star-Record.

DENOMINATIONAL BUDGET

Statement of Treasurer, October 31, 1943

Receipts

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OBITUARY

Anderson. — Daisy Bell Vincent, daughter of Ona and J. W. Vincent, was born May 27, 1869, in the town of Milton, Wis., October 31, 1943, and was united with the Rock River Seventh Day Baptist Church in 1893. She was a faithful member of the Milton Junction Seventh Day Baptist Church for many years.

She married Harry E. Schroeder on March 17, 1897. Mr. Schroeder died August 3, 1926. They had two daughters, who survive: Mrs. Gerald Savre and Mrs. Dewey Bond, also six grandchildren.

On December 25, 1927, she married Jacob N. Leopold, and was conducted in her church home, October 21, 1943, by Rev. John Fitz Randolph. Internment at Milton Junction.

J. F. R.

Base. — Elsie Adele Babcock was born May 27, 1869, in Alden, N. Y., and passed from this life October 17, 1943, at her home in Alden. She was the daughter of James Northrup and Caroline Adams Saunders Babcock. She was united in marriage to William H. Base in 1890. To the union were born: Mrs. W. E. Base, who was a heroine in World War I; and Mrs. Arlotta B. Mx, who survives her. Also surviving are: her husband, two grandchildren, several cousins, and a host of friends.

She was a member of the First Alfred Seventh Day Baptist Church. Funeral service were conducted at her last home in Alden, Pastor Everett Harris officiating. She was a member of the Nineteenth Annual Session of the Presbyterian Church of Alden. Burial was in Evergreen Cemetery, Alden, N. Y. E. T. H.

Bliss. — Irma Saunders Bliss, wife of Rev. John W. Bliss, of S. D. B. Board, was born March 17, 1881, in Easton, Conn., and was united in marriage to Rev. E. B. Saunders, on May 29, 1904, in Sayre, Pa. Mr. Saunders was born June 9, 1886, in Boston, Mass., and was united in marriage to Mrs. Bliss, in Pittsford, N. Y., on September 4, 1943.

She was converted and became a member of the church at Milton, Wis., at an early age, and was a faithful member of the Milton Junction Seventh Day Baptist Church, of which Mrs. Bliss is a member. Surviving are her three children: a son, Ira G. Bliss, Jr., of Deepwater, N. J.; and two daughters, Ida Allen and Mrs. Whitaker of Bridgetown, and Mrs. Katherine Rebola of Westwood, N. J.; also a sister, Mrs. Philpott of Beaver Falls, and a brother, Dr. H. B. Saunders, of Foxboro, Mass.

Bliss was born in Deepwater, N. J., and was buried at Deerfield, N. J., September 8, 1943.

Dodge. — G. P.

Burckhard. — Edna Eola, daughter of Clarke F. and Ida Allen Burckhard, was born March 24, 1886, in Dover, Ohio, and was united in marriage to Rev. J. W. Oman, of the church of her father in Alfred. She was a member of the First Alfred Seventh Day Baptist Church. She is survived by her father.

MARRIAGES

Beach - Owens. — At the home of the bride in Brookfield, N. Y., October 24, 1943, Eugene John Beach of Pittsford, N. Y., and Eula May Owens were united in marriage by Rev. J. W. Oman, pastor of the bride's family. The new home is at Madison, N. Y.
Theodore Byington

Emma Burdick.

The Sabbath Recorder

Vol. 135

Plainfield, N. J., November 22, 1945

No. 25

A HYMN OF THANKSGIVING

"Out of his Treasures."—Psalm 135: 7

Thou who art Lord of the wind and rain,
Lord of the east and western skies,
And of the hilltop and the plain
And of the stars that sink and rise,
Keeper of Time's great mysteries
That are blindly understood—
Give us to know that all of these
Labor together for our good.

Thou who art Lord of the sea and shore,
Lord of the gates of Day and Night—
This have we had of thy great store:
Laughter and love, and life and light,
Sorrow and sweetness, pride and shame—
Blessings that blend in all of these—
Have them and hold them over-long,
Out of thy wondrous treasuries.

—Wilbur D. Neshib.