

observance of the first day instead of the Sabbath, is the claim that the change is foreshadowed in the fact that the Day of Pentecost in the Old Testament was always on the first day of the week, and that the Day of Pentecost following Christ's death, resurrection, and ascension was therefore on Sunday, which makes Sunday the day on which the Holy Spirit came, and on which the Church was born. Is this claim true? Let us look into the Bible to see.

Pentecost was figured from the Passover, the word meaning "fifty days." In Leviticus 23: 15, 16 we read of the time of Pentecost. In the first part of verse 15 we find that the counting of the days was to be from the "morrow after the sabbath, from the day that ye brought the sheaf of the wave offering." This "sabbath" was not the weekly day of rest and worship, but from the "high day," the ceremonial sabbath, the day of the Passover.

In the last part of the fifteenth verse and the first of the sixteenth, we read, "seven sabbaths shall be complete: "Even unto the morrow after the seventh sabbath shall ye number fifty days." The word translated "sabbath" here is not the one used for the weekly Sabbath, but is literally "seven," the word used of the week. It should be read "seven 'sevens' (weeks) shall be complete, even unto the morrow after the seventh 'seven' (week) shall ye number fifty days." To be sure of this I checked with the Jewish rabbi.

To illustrate—If Christ were crucified on Friday, the Passover coincided with the weekly Sabbath. The "morrow after" would have been Sunday, and Pentecost, fifty days later, would have been on Sunday. But, some say that the counting was "from" that day, and we should begin numbering with the next day after, which would have made Pentecost on Monday. If Christ was crucified on Wednesday, then the Passover was on Thursday, and the "morrow after" was Friday. And in this case, Pentecost was either on Friday or the Sabbath, depending on what counting "from" signifies.

Thus, there is just one chance in four that Pentecost of Acts 2 was on Sunday, and that on the basis of the Friday crucifixion, which cannot be established.

MARRIAGES

North - Fox. — Mr. Rodney Perry North of New Auburn, Wis., and Rockford, Ill., and Miss LuVerna Myrtle Fox of Milton, Wis., were united in marriage at the home of the bride, Sabbath afternoon, April 4, 1942, Pastor Carroll L. Hill officiating. The new home is at 706 N. Winnebago Street, Rockford, Ill.

Smitly - Lowther. — Mr. Chester J. Smitly, of Geneva, Ind., and Miss Margaret Lowther of Milton, Wis., were united in marriage at the Milton Seventh Day Baptist church on the evening after the Sabbath of April 4, 1942, by Pastor Carroll L. Hill. The new home is in Geneva, Ind.

OBITUARY

Crandall. — Deacon Albert Jarius Crandall died March 27, 1942, at Little Genesee, N. Y. (A more extended obituary elsewhere in this issue.) H. S.

Maxson. — Enoch Dow Maxson, son of Elisha and Margaret Law Maxson, was born at Berea, W. Va., December 22, 1874, and passed away January 2, 1942.

In 1894 he was married to Jennie Mae Batson, whom he preceded in death. He is also survived by his father, Elisha Maxson, ninety-seven years old, and by seven children, thirty grandchildren, one great grandchild, and four brothers and sisters.

Funeral services were conducted in the home by Rev. Mr. Burns of Weston, W. Va. Services at the cemetery were conducted by Rev. Marion C. Van Horn, pastor of the Ritchie Seventh Day Baptist Church and interment was made in the Pine Grove Cemetery at Berea, W. Va.

M. C. V.

Randolph. — Ray F. Randolph, son of Preston and Hattie Meredith Randolph, was born in Salem, W. Va., March 13, 1869, and died March 16, 1942, at his home in Salem.

He was married June 25, 1896, to Miss Allie M. Davis. He is survived by Mrs. Randolph and one son, Harold Creed, of Clarksburg, W. Va. A son Jamie died in 1908, at the age of ten weeks. Mr. Randolph is also survived by a sister Ina, wife of United States Senator Joseph Rosier, Washington, D. C., also a foster sister, Mrs. Clara Watt, Toledo, Ohio.

He was a member of the Salem Seventh Day Baptist Church, and was known through his active life as a man of deep sympathies and generous spirit.

The funeral service at the church was conducted by Pastor James L. Skaggs and Dr. S. O. Bond. Music was provided by a college male quartet and soloist, Mrs. Clarence M. Rogers. The body was laid to rest in the Odd Fellows Cemetery at Salem.

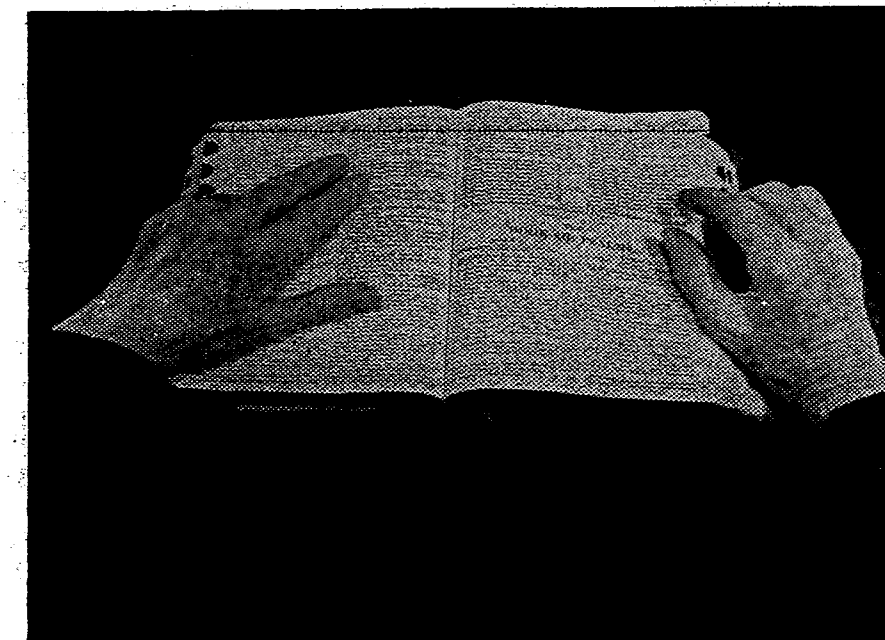
J. L. S.

The Sabbath Recorder

Vol. 132

PLAINFIELD, N. J., MAY, 11, 1942

No. 19



MY MOTHER'S HANDS

By Ellen M. G. Gates, in McGuffey's Reader

Such beautiful, beautiful hands!
They're neither white nor small;
And you, I know, would scarcely think
That they are fair at all.
I've looked on hands whose form and hue
A sculptor's dream might be;
Yet are those aged, wrinkled hands
More beautiful to me.

Such beautiful, beautiful hands!
Though heart were weary and sad,
Those patient hands kept toiling on,
That the children might be glad.
I always weep, as looking back
To childhood's distant day,
I think how those hands rested not
When mine were at their play.

(Cut is from photo of his mother's hands, taken by Lynn E. Burdick of Boulder, Colo.; the thought being inspired by the poem.)

Such beautiful, beautiful hands!
They're growing feeble now,
For time and pain have left their mark
On hands, and heart, and brow.
Alas! alas! the nearing time,
And the sad, sad day to me,
When 'neath the daisies, out of sight,
Those hands will folded be.

But oh! beyond this shadow-land,
Where all is bright and fair,
I know full well these dear old hands
Will palms of victory bear;
Where crystal streams through endless
years
Flow over golden sands,
And where the old grow young again,
I'll clasp my mother's hands.

The Sabbath Recorder

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

HERBERT C. VAN HORN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

CONTRIBUTING EDITORS

William L. Burdick, D.D.

Mrs. Okey W. Davis

Victor Skaggs

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

Per Year.....\$2.50
Postage to Canada and foreign countries 50 cents per year additional.
Six Months.....\$1.25

Subscriptions will be discontinued at date of expiration when so requested.
All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Entered as second-class matter at Plainfield, N. J.

Vol. 132, No. 19

Established in 1844

Whole No. 4,980

MISS ANNA M. WEST

March 25, 1942

Shanghai, China

Dear Mr. Van Horn:

Today the following radiogram came from Ruth Phillips. It may have reached you through some other source. It came through XGOY, via Ventura, Calif. "George asked me to tell you of Anna's death, March 25th. She slipped away during an operation which, it was hoped, would relieve her of severe pain. Her condition was found very bad. Mabel and her mother are both worn with the strain, but glad for her release and promotion. You can write George through me. Ruth Phillips, Chungking."

Hastily,

Helen S. Thorngate.

Alfred, N. Y.,

May 4, 1942.

EDITORIALS

MOTHER'S DAY

You never had to coax mother to go to church. She took you there as early as you can remember—just as her mother took her.

Why not begin with this Mother's Day and do the great kindness for your children that mother did for you?

Take your children to the services of God's house regularly and constantly; and whatever they may become in after years they will always retain the most sacred gratitude for your persistent devotion to their spiritual welfare.

ABOUT MOTHERS

Attention is called to the poems in this issue bearing on the blessed theme of mothers. Some have been gleaned from other periodicals and church bulletins; others have been contributed by friends.

Attention is also called to Doctor Edwin Shaw's Mother's Day Tribute. The opening paragraph of his article, which we omitted, states that his meditation contains excerpts from a program of worship prepared by him when a pastor.

The article "Dear Son," from the Christian Advocate, has a human interest appeal none of our readers will want to miss.

MOTHER'S DAY TRIBUTE

No other person in life is so often and so earnestly called "the best who ever lived" as the mother. Whenever one says this about his own mother he means it, not as a figure of speech, but in sober conviction that it is literally true. There must be something very remarkable about the mother-quality to account for this. And there is. It is the quality of God-love, more fully realized in our mothers than in any other relationship of life. . . .

Mother's Day is for every creed, class, race, and country. It is neither denominational nor inter-denominational. Social, fraternal, civil, military, religious, and educational organizations; official, professional, and business classes—all pay homage to mothers through the wearing of the white flower, any white flower, but the white carnation is the special flower — its whiteness stands for purity, its form for beauty, its fragrance for love, its wide field of growth for charity,

and its lasting qualities for faithfulness—all a true mother's attributes.

Charles E. Ross is the author of the following:

Old Mothers

I love old mothers, mothers with white hair,
And kindly eyes, and lips grown softly sweet
With murmured blessings over sleeping babes.
There is something in their quiet grace
That speaks the calm of Sabbath afternoons.

Old mothers! as they pass with slow and timid step,
Their trembling hands cling gently to youth's strength.

Sweet mothers! as they pass one sees again
Old garden walks, old roses, and old loves.

In imitation of these lines I have composed the following on

Young Mothers

I love young mothers, mothers with quick step,
And love-lit eyes, and faces all aglow
With happy pride and joy o'er the first babe.
There is something in their quiet grace
That speaks the freshness of a Sabbath morning.

Young mothers! as they come with steady step,
Their strong young hands in gentleness uphold
the aged.

Glad mothers! as they come one sees the picture
Of love divine enthroned on earth in woman.

When the suggestion for Mother's Day was first made, Elbert Hubbard wrote, "A big idea and a beautiful one. . . . If I can help the good work in any way I surely will be proud to do so." Mark Twain wrote, "This is a pleasure and a duty we have long neglected. No thought could be more beautiful."

Wear a white flower, send flowers, letters, messages of love—little things, but in the realm of the finer, nobler, purer, better qualities of life.—Dr. Edwin Shaw, in Milton College Review.

THE PROTESTANT VOICE

A new weekly paper now comes on exchange to the Sabbath Recorder. It is The Protestant Voice, an eight column, eight page newspaper published at Fort Wayne, Ind. It aims to present current news of vital interest and importance concerning the work of Protestant churches.

The paper is published by the Protestant Voice, Incorporated, with Homer W. King, editor. "A clean, clear voice speaking every week in the interests of every Protestant." An editorial board with representatives from the different denominations will insure con-

tact with all communions. The editor of the Sabbath Recorder regrets that he felt it necessary to decline the invitation to sit on the board. We trust that a good man may be found available to act as our representative.

The Protestant Voice has now been operating successfully for about six months. Its platform is:

1. To present wholesome news vital to the American public, and news of mutual denominational interest.

2. To promote unity of effort among Protestant forces for the purpose of achieving Christian objectives.

3. To mobilize the potential moral forces of America through increased church attendance.

4. To be strictly non-partisan in policies, but to exalt the principles of economic justice and maintain the dignity of labor.

5. To oppose both class hatred and class favor.

6. To supply a medium wherein Protestant organizations and individuals may express their views and convictions.

7. To champion vigorously the cause of religious freedom in the New World and the absolute separation of Church and state.

ITEMS OF INTEREST

Employees of a Los Angeles firm engaged in airplane production kneel in prayer at the beginning of every day's work following a brief reading of the Scriptures. Services are led by John A. Wright, plant manager.

—Bible Society Record.

The tire rationing board at Sacramento, Calif., decided that it was more important to deliver beer to the stores than to deliver milk to the homes. At least that is the only interpretation that can be put on their action in refusing rubber for milk trucks and granting it to beer trucks. One board member said, "That's the way the federal government wants it done."

According to the rulings of the government, a vehicle that delivers goods to a retailer is classified as a wholesaler's truck and is entitled to tires. But a milk wagon or a bakery wagon that delivers milk and bread to homes and hospitals is a "retailer's delivery wagon," and on the theory that people can carry their own purchases from the grocery, such vehicles are denied tires.

Those who are close to the scene in Washington know that a powerful lobby there represents the brewing industry and that this lobby long ago sold the government on

the idea that "beer is food." On the basis that it is non-intoxicating, and has food value (they assure us it is not fattening), the brewers have been granted prior rights again and again. They obtain supplies when sugar is rationed to homes. Beer is sold from government counters in army camps. Beer trucks get tires, and bakery wagons cannot.

How long will the Christian people of America submit to this kind of treatment at the hands of their government? How long will it be possible for the brewing interests to occupy this preferred position at the expense of the public? When will the Church find its voice and speak out so that it can be heard where a hearing counts?

—The Christian Advocate.

In spite of its grievous financial, political, and military burdens, the Chinese government is appropriating \$6,000,000 a year to keep its thirty thousand students in college. These schools are largely moving from place to place. The education somewhat resembles the old peripatetic system of the Greek philosophers. The assistance is given these students in the form of loans to be returned later if the student is able.

—The United Presbyterian.

Word is at hand concerning the return of Brethren H. D. Hargis and Leon M. Maltby from a Sabbath-Evangelistic campaign in Adrian, Mich., where "over twenty gave their hearts to the Lord." A report of this encouraging work, we trust, will follow soon. "We are praying and working for a Seventh Day Baptist church there," the letter states.

Mrs. William N. (Elizabeth Vize) Berry, of 2306 Colonial Ave., Greensboro, N. C., has been chosen the "American Mother of 1942" by the American Mothers' Committee of the Golden Rule Foundation. She is the mother of thirteen children and an active club woman. Her family is a typical American family of 1942. One son is a second lieutenant in a U. S. Army Bombing Squadron; another is a student at Annapolis Naval Academy; a third is completing his medical training and is soon to accept a commission in the Navy; two daughters are Sisters of Mercy, one working in a hospital. Another son will be ordained as a priest this year.

—Selected.

DAILY MEDITATIONS

(Prepared by Mr. and Mrs. Alton Wheeler, Alfred, N. Y.)

Sunday, May 17

Stand therefore, having your loins girt about with truth. Ephesians 6: 14a.

As Paul is referring to spiritual warfare, it is very fitting that he should speak of the significance of the Christian's armor. The first part of the armor mentioned—the girdle of truth—is important in that it helps to support the other parts in their positions and it strengthens the loins. There is a truth of judgment, of heart, of speech, and of action. Jesus said, before his departure from this world, "When he, the Spirit of truth, is come, he will guide you into all truth"—so we must seek truth that it may encompass our lives. The Moffatt Translation reads, "Hold your ground, tighten the belt of truth about your loins."

Let us pray that we will "continue in his word," and that by so doing we shall "know the truth and the truth shall make us free."

Monday, May 18

Stand . . . having on the breastplate of righteousness. Ephesians 6: 14.

It has been suggested that, as Paul lay in prison writing this letter to the Ephesians, perhaps he studied the armor of a Roman guard who stood on duty near him. The breastplate, or coat of mail, acts as a protection, especially to the immediate seat of life, the heart. In our spiritual lives, the breastplate of righteousness is a protection for our souls. Even though the shield may drop from the hand, blows which strike the breastplate do not penetrate the soul. Paul spoke of false teachers and of the perils of riches, and then he said, "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life."

As we pray for spirits more filled with righteousness let us say with Elihu, in speaking to Job, "and I will ascribe righteousness to my Maker."

Tuesday, May 19

Stand . . . having your feet shod with the preparation of the gospel of peace. Ephesians 6: 15.

Although shoes may be comfortable, fitting one's feet, they do not always serve satisfactorily the purpose for which they are

needed. They may be spiked, sport, tennis, or dress shoes, pumps, or sandals. The type of which Paul is speaking should be shoes which are comfortable for hiking—for they must be worn on feet which are going about spreading the good tidings of peace. Isaiah says, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Perhaps we need to try a different type of shoes, which will enable us to leave the streets with sidewalks to go out into the byways with the message of the Christian gospel.

Let us pray that we be led not astray by false doctrines, and that we may be true messengers, sharing with others the joy of the message of peace.

Wednesday, May 20

Stand . . . Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. Ephesians 6: 16.

A shield is of little worth to a soldier unless he has practiced handling it for some time. Especially in Paul's time, the shield was of vast importance, for it was the soldier's first line of defense. It was not made to harm another, but was to serve merely to protect oneself. "The fiery darts of the wicked" suggest the myriads of temptations which are hurled at us; but as we grow in Christian experience, we become more and more skilled in shifting our shields of faith, thus warding off the fire-tipped darts of temptation. If our faith abides in God, we have the assurance that "there hath no temptation taken us but such as is common to man: but God is faithful, who will not suffer us to be tempted above that we are able: but will with the temptation also make a way to escape, that we may be able to bear it."

Let us pray that we may "follow his example whose faith in the Father amounted to an implicit surrender of his will to the will of the Father," realizing that "faith that brings surrender to God's will normally brings success in living."

Thursday, May 21

Stand . . . And take the helmet of salvation. Ephesians 6: 17a.

Practically the same words are found in Isaiah 59: 17: "For he put on righteousness as a breastplate, and an helmet of salvation

upon his head." While the heart is thought of as the center of man's life, the head, or the brain, is the office of communications. The head is the very citadel of intelligence and vital energy, and is too important to leave unguarded. As the head is the uppermost member of the body, so salvation, or acceptance of Christ as our Lord and Savior, should be of utmost importance in our living. For a man in this world without a Savior, is in greater jeopardy than a soldier in battle without a helmet.

As we pray, expressing our gratitude to God for those life principles which Jesus lived and taught, let us not forget the greatest gift of all—Life Eternal through our Lord and Savior, Jesus Christ.

Friday, May 22

Take . . . the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. Ephesians 6: 17, 18.

In one hand we are told to take the shield of faith, and in the other one we are to grasp the sword of the Spirit, which is the Word of God. Thus our Christian's armor is complete, for with these, we are to have our loins girt about with truth, having on the breastplate of righteousness; we are to have our feet shod with the preparation of the gospel of peace, covering our heads with the helmet of salvation. These compose our armor, yet we are to pray at all times with determination and appeal for others. If we have put on the whole armor of God, let us share the joy that we have with others who have not yet learned the strength that comes from communion with our heavenly Father.

Lord, help us to study thy Word, to "meditate upon it day and night," to "keep thy precepts." "Incline our hearts to keep thy statutes always, even unto the end."

Sabbath, May 23

And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. Luke 9: 62.

One day Jesus called three men to follow him. When the first consented, Jesus reminded him of hardships ahead. The other two men offered excuses. One of them wanted to go to bury his father, and the other wanted to go back to his family and friends before he would become a follower. But Jesus said unto him, "No man, having put his hand to the plough, and looking

back, is fit for the kingdom of God." As we think again of the armor of God, we are reminded that the soldier's back is not protected. He, like the ploughman, must not look back. Neither are we counted worthy if we turn away from the principles which Jesus taught, or from his greatest gift to man—Life Eternal.

As we pray, let us remember that the life of a true Christian is not an easy one, but let us resolve again to our God in prayer that the Christian road is the one we wish to travel, regardless of hardships which may lie ahead. May the joys of the Christian life outshine all hardships.

SABBATH SCHOOL LESSON FOR MAY 23, 1942

The Days of Passion Week: Tuesday, the Last Day With the Disciples. Scripture—Luke 22: 7-38.

Golden Text—Luke 22: 19.

MISSIONS

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

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I.
Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

ON TIME

We believe in the power, wisdom, and goodness of God, but we often become very much discouraged because his favors appear to be delayed. We have an idea that he is going to be victorious sometime, but because the desired help is not forthcoming, we think it is going to be too late—to put it in other words, that God is going to be behind time.

Others have said that the Father's favors to individuals, churches, and missions are always on time, and there is much truth in this statement. Some, owing to carelessness or a deliberate purpose, may be behind time in their help, but not so with God. "But the Lord is not slack concerning his promises."

There are things which we feel we very sorely need and must have at once. In regard to these it may be that our lack of trust, faithfulness, and submission makes it impossible for us to have them, and if we would put ourselves where we ought to be, they would be ours at once. It may be that we need the discipline of waiting and the hardships coming therefrom. It may be that the favors do not come to us because of the

neglect and wrong-doings of others; no one is neglectful or does wrong without injuring others.

The truth we should keep in mind regarding ourselves, the churches, and missions is that God is not slack, that he is anxious to help, and that the delay may be because we have not done our part and is for our good. Also we should remember that our failures are going to injure others and all the work, and that sincere, faithful efforts are sure to bring results. All of God's favors will be promptly on time if his creatures do their part.

W. L. B.

THE SPIRIT WHICH WINS IN MISSIONS

A minister, a few months before his death, said to the writer, "If I could live my ministry over again, I would be more tender and sympathetic." He had filled several important pastorates and occupied a large place in the work of the denomination. In all this he had not been considered unkind; but as he looked over his own work and that of other ministers, he realized as never before the power of the sympathetic touch.

Paul in his second letter to Timothy says, "And the servant of the Lord must not strive." Paul was not always thus. When we first see him, he was full of combativeness and fight, persecuting unto death some with whom he did not agree; but as he walked with Christ, this was all changed till he reached that state of heart and life in which he could write that wonderful thirteenth chapter of First Corinthians.

It is unnecessary to go into details, but the Christian and the Christian Church are often shorn of their power by harshness and the spirit of strife. When this is the order, religious work and the forms of religion may be kept up, but there is no fruitage for the Master's kingdom and no growth in grace.

Men's hearts, as well as their intellects and wills, must be reached if they are helped. The fighting spirit creates the same in others, while harshness drives men away from that which is good and brutalizes all connected with it. General William Booth instructed his workers to "Aim at the heart," and this was one of the secrets of his world-wide success. Christ did not strive with men. His was the tender touch and his aim was at men's hearts. It was Mohammed who established his religion with the sword; Christ established his with love; his is a kingdom

TREASURER'S MONTHLY STATEMENT

January 1, 1942, to January 31, 1942

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

	Dr.	
Cash on hand January 1, 1942	.....	\$1,332.10
New York City Church	.....	200.00
German S. D. B. Church, Irvington, N. J.	.....	150.00
Milton, Wis., Church	.....	93.49
C. E. Siems, Fremont, Mich.	.....	20.00
Dodge Center, Minn., Church	.....	6.00
W. F. Davis, Clarksburg, W. Va., Sabbath Recorder subscription	.....	2.50
Los Angeles, Calif., Church	.....	7.75
Mrs. Lura Persels, China Relief Fund	.....	2.00
Memorial Board income	.....	378.78
V. F. Randolph, Wellsville, N. Y., missionaries to China	.....	5.00
Mr. and Mrs. W. Smith, Sarnia, Ontario	.....	2.00
Mrs. M. M. Lanphear, Proberta, Canada	.....	1.50
Los Angeles, Calif., Mrs. Minnie Green, Cashmere, Wash.	.....	4.00
Girls' Bible Class, Ashaway, R. I. (Elsene C. Burdick teacher for Dr. Grace Crandall)	.....	1.00
Ray and Mabel Byerrum, Montrose, Colo.	.....	20.00
Reta I. Crouch, Albuquerque, N. M., H. E. Davis China Fund	.....	2.00
Reta I. Crouch, Albuquerque, N. M., general missionary work	.....	3.00
Dinuba, Calif., Sabbath school	.....	12.50
S. D. B. Memorial Fund, loan for Kingston, Jamaica, church repairs	.....	250.00
Helen C. Titsworth, Lawrence, Kan.	.....	10.00
Riverside, Calif., for Jamaica native workers	.....	5.00
Verona, N. Y., Church	.....	3.35
First Alfred, N. Y., Church	.....	1.00
First Hopkinton, R. I., Church	.....	15.00
Mr. and Mrs. Walter B. Cockerill, Berlin, Wis.	.....	5.00
Mrs. Minnie Wolfe, New Enterprise, Pa.	.....	4.00
Mrs. Dolly Maxson, Milton Junction, Wis.	.....	15.00
Dr. Rosa Palmborg	.....	9.00
Transferred from Permanent Fund income account	.....	322.26
Transferred from Debt Fund to apply on loan	.....	250.00
January share Denominational Budget receipts	.....	435.20
		<u>\$ 904.23</u>

Cr.

Rev. Wm. L. Burdick, salary	.....	\$112.50
Rent	.....	25.00
Supplies	.....	12.00
Clerk	.....	33.33
Travel expense	.....	6.00
		<u>\$ 188.83</u>
Rev. R. J. Severance	.....	33.33
Rev. Clifford A. Beebe	.....	25.00
Rev. Orville W. Babcock	.....	25.00
Rev. Verney A. Wilson	.....	16.67
Rev. Marion C. Van Horn	.....	37.50
Rev. Ellis R. Lewis	.....	25.00
China payments:		
Principal Boys' School	.....	\$ 25.00
Boys' School	.....	12.50
Incidental Fund	.....	18.75
Anna M. West	.....	31.25
H. E. Davis	.....	46.75
George Thorngate	.....	165.85
Rosa Palmborg	.....	30.00
Grace Crandall	.....	31.25
		<u>361.35</u>
The Recorder Press, 1942 subscription to Sabbath Recorder (W. F. Davis)	.....	2.50
Thomas Nelson & Sons, Bibles sent British Guiana	.....	3.00
Grace I. Crandall, Mrs. Elrene C. Burdick Girls' Bible Class gift	.....	1.00
George Thorngate, gifts of Mrs. Lura Persels \$2 and Reta I. Crouch \$2	.....	4.00
Rev. Luther W. Crichlow, Riverside, Calif., gift for Jamaica workers	.....	5.00
Rev. Luther W. Crichlow, salary	.....	\$83.33
Travel expenses	.....	40.77
Rent	.....	20.83
Native workers	.....	39.59
		<u>184.52</u>
Heinrich Chr. Bruhn	.....	41.67
Foreign Missions Conference	.....	135.00
Treasurer's expense: clerk \$20; supplies \$1.89	.....	21.89
Payment on loan	.....	250.00
Interest	.....	2.81
Interest saved on notes transferred to Debt Fund	.....	.62

A. S. B.

of love. It is through the avenue of love that men are brought to their knees in penitence, cleansed of their sins, and started on lives of joyful service. He who does not aim at the heart is bound to lose out.

This does not mean that there should be no reproof. Reproof may be given in love and tenderness, or in hate and bitterness. The child knows instantly whether the parent's reproof is prompted by love or temper; the congregation knows whether the minister's denunciations are the result of love or a desire to criticize captiously; the meeting at once detects whether the speaker's words are inspired by love or madness. "And let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Such is the spirit and method of Christ, and such must be the spirit and method of Christian missions if they succeed. Their aim is at the stony hearts of men, and their method is characterized by the tender, sympathetic touch.

W. L. B.

SEEK WISDOM

History is the written experience of men and nations; why does not the knowledge of it make men and nations wise? Men become somewhat "learned" through reading the lives of others, and yet how few are made wise thereby! Most of us rely on our own experience, often learned too late to help us or to benefit others.

No one becomes wise simply from schools and the reading of books. One does not become a financier by being able to repeat the multiplication table. Learning is one thing; wisdom may be something else.

Become wise early in life: early soon becomes late. "With all thy gettings get understanding."

Only one who has learned to think is educated; and Solomon said, "Wise men store up knowledge." It is they who brighten up this world, at home and afar off. They are respected, and their message is listened to today. And, just at this time, every part of our world needs wise evangelism.

Share of Budget receipts transferred to Debt Fund	60.54
Net overdraft January 31, 1941 (amount due missionaries and others for salaries and allowances but unpaid)	521.00
	<u>\$ 904.23</u>

TREASURER'S MONTHLY STATEMENT

February 1, 1942, to February 28, 1942

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

Dr.	
Cash on hand February 1, 1942	—\$521.00
Morton R. Swinney, Treas., from Adams Center, N. Y.	9.00
Battle Creek, Mich., foreign missions	4.50
North Loup, Neb.	1.00
Milton, Wis.	57.00
Riverside, Calif., China mission	2.00
Riverside, Calif., Jamaica	5.00
Plainfield, N. J., missionaries salaries	5.00
First Alfred Evangelical Society, for home missions	10.00
Salem, W. Va., Church	27.00
First Hopkinton, R. I., Church	6.00
Reta I. Crouch, Albuquerque, N. M., for H. E. Davis Relief Fund	2.00
Reta I. Crouch, Albuquerque, N. M., for China mission	3.00
Mrs. Minnie B. Miller, First Hebron, Pa., Church	25.00
Mr. and Mrs. Sylvester Moore, Stacy, Minn.	5.00
Mrs. Julie E. H. Flansburg, foreign missions	1.00
February share Denominational Budget receipts	435.20
Transferred from Debt Fund to apply on loan	250.00
Transferred from Permanent Fund income account	357.49
	<u>\$ 684.19</u>

Cr.	
Rev. Wm. L. Burdick, salary	\$112.50
Rent	25.00
Clerk	33.33
Office supplies	9.63
	<u>\$ 180.46</u>
Rev. R. J. Severance	33.33
Rev. Earl Cruzan	25.00
Rev. Clifford A. Beebe, salary \$25; travel expense \$11	36.00
Rev. Orville W. Babcock	25.00
Rev. Verney A. Wilson	16.67
Rev. Marion C. Van Horn	25.00
Rev. Ellis R. Lewis	25.00
China payments:	
H. E. Davis, salary	\$ 75.00
Principal Boys' School	25.00
Incidentals	18.75
Anna M. West	31.25
George Thorngate (salary, etc.)	112.50
Rosa W. Palmborg	30.00
Grace I. Crandall	31.25
Boys' School	12.50
	<u>336.25</u>
Rev. Luther W. Crichlow, Riverside, Calif., gift for native workers	5.00
George Thorngate, Reta I. Crouch, gift for H. E. Davis Relief Fund	2.00
Rev. Luther W. Crichlow, salary	\$83.33
Rent	20.83
Native workers	39.59
	<u>143.75</u>
Heinrich Chr. Bruhn, work in Germany	41.67
Treasurer's expense, clerk	20.00
Payment on loan	250.00
Interest	63.26
Interest saved on notes transferred to Debt Fund	14.06
Debt Fund share February Denominational Budget receipts	60.54
Net overdraft February 28, 1942 (amount due missionaries and others for salaries and allowances but unpaid)	618.80
	<u>\$ 684.19</u>

WOMAN'S WORK

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

MINUTES OF THE MEETING OF THE WOMEN'S BOARD

The Board of Directors of the Women's Society of the Seventh Day Baptist denomination met in regular session in the Mrs. G. H. Trainer Sabbath school room with the following members present: Mrs. Loofboro, Mrs. J. L. Skaggs, Mrs. S. O. Bond, Mrs. Edward Davis, Mrs. Okey W. Davis, Mrs. Ross Seager, Mrs. Hallie May, Miss Lotta Bond, Miss Evelyn Ring, and Miss Greta Randolph.

The group joined in the Prayer of St. Francis of Assisi.

The minutes of the called meeting of March 28 were read and approved.

Mrs. S. O. Bond gave the report of the treasurer, showing a balance of \$912.21. Her report was accepted and placed on file.

Mrs. J. L. Skaggs gave the report of the Committee on a Just and Durable Peace. This report was accepted and placed on file.

To the Board of Directors:

The chairman of the committee to suggest material for the study of a Just and Durable Peace would report as follows:

The earlier suggestions of material are to be found in the Sabbath Recorder of March 16, 1942.

The committee is so widely scattered that a meeting seems impossible now. The chairman has received sample material from several organizations which are studying peace proposals including Statement of Purpose from our own Peace Council.

The recommendation is offered that through this report in the Recorder any woman's society is invited to drop a card to this committee for a packet of material as listed herewith:

1. A message from the National Study Conference on The Churches and a Just and Durable Peace. This is a summary of the findings of the Delaware, Ohio, meeting of March 3-5, 1942.

2. Religious Proposals for World Order—an analysis of thirty-four statements by Professor Liston Pope of Yale Divinity School.

3. Commission to Study the Organization of Peace. This booklet deals with those pressing problems which will confront us as soon as fighting stops.

4. Statement of Purpose of the Seventh Day Baptist Peace Council. This envelope of booklets may be had for 20 cents including postage. We urge that all of our groups keep well informed as to the proposals for a Just World Order.

Respectfully,
Mrs. J. L. Skaggs,
Chairman.

Mrs. J. L. Skaggs gave the report of the Ways and Means Committee. This report was accepted and placed on file.

To the Board of Directors:

Your Ways and Means Committee met the evening of April 20, to consider the progress in our effort to secure a promoter of evangelism. We are not discouraged but hopeful that a man may soon enter this very important field of Christian service.

We have been kept informed of the special work being carried on at Adrian, Mich. Miss Leila Toms of Adrian says in a letter which Mrs. E. M. Holston forwarded: "We wish to express our thanks to the Women's Board for the \$30, which was used to help take care of the expenses of the ministers while here during the special meetings." "May the members of this board pray that the heavenly Father's blessing may attend the earnest efforts of these people in Adrian."

Several letters have been written to other fields. This committee seeks instruction from the board in regard to meeting these calls for help until a man may be at liberty to take up the work.

Letters received include those from Rev. H. C. Van Horn, Rev. L. M. Maltby, Rev. Hurley S. Warren, Rev. E. M. Holston, Rev. A. N. Rogers, Rev. R. H. Coon, Rev. N. D. Mills, Mrs. Carroll Hill, Mrs. Clara Wiard, Mrs. E. M. Holston, Rev. Paul Burdick, Miss Leila Toms, Mrs. George Whitford, and Mrs. T. J. Van Horn.

Some of these letters await the board's action for reply.

Respectfully,
Mrs. J. L. Skaggs,
Chairman.

Voted to finance the weekly trips of Rev. E. M. Holston to the Adrian field for the month of May.

Correspondence was read from Oliver Lewis, acting pastor of the church at Stonefort, Ill.

Voted to pay the traveling expenses of Rev. C. L. Hill, if his services can be secured, to help with evangelistic services in Stonefort, Ill.

Correspondence was received from Mrs. Luther Davis regarding the worship programs.

Voted that the Christian Culture Committee be responsible for the sectional meetings of Conference pertaining to women's work.

Voted that the board plan a supper meeting to be held on Friday of Conference at which time the representative on evangelism would be the speaker.

To the Board of Directors:
Your Christian Culture Committee reports having received correspondence expressing apprecia-

tion for the Prayer Cards, from the following women:

Mrs. Lillian Crichlow, who enclosed 20 cents for thirty more cards.

Mrs. L. L. Coalwell, Ulen, Minn., who enclosed 15 cents to help pay postage and expense on fifteen additional cards.

Mrs. R. L. Butler, Woodville, Ala., who asked for twelve additional copies.

Mrs. Angeline Allen, Edinburg, Tex., who asked for ten more copies.

Cora L. Green, Stonefort, Ill.

A total of sixty-seven additional cards have been sent. All the women indicated that they were endeavoring to send the cards to their men in military service.

Respectfully submitted,
Evelyn Ring.

Voted to adjourn to meet at the call of the president.

Mrs. E. J. Loofboro,
President,
Greta F. Randolph,
Secretary.

Salem, W. Va.,
May 2, 1942.

BIBLE REFERENCES FOR CONSCIENTIOUS OBJECTORS

(Compiled by Mrs. W. H. Puscheck,
311 W. Waivla Ave., La Grange, Ill.)

Matt. 5: 1-13; Eccl. 12: 1; Exod. 20: 1-6; Prov. 4: 4; Prov. 19: 6; 1 John 4: 19; Luke 12: 5-8; Matt. 28: 20; Dan. 9: 13; Matt. 24: 15; Luke 18: 8; Matt. 16: 3; Rev. 14: 12; Rev. 2: 10.

THE MOTHER'S HYMN

Lord who ordainest for mankind
Benignant toils and tender cares,
We thank thee for the ties that bind
The mother to the child she bears.

We thank thee for the hopes that rise
Within her heart, as, day by day,
The dawning soul, from those young eyes,
Looks with a clearer, steadier ray.

And grateful for the blessing given
With that dear infant on her knee,
She trains the eye to look to heaven,
The voice to lisp a prayer to thee.

Such thanks the blessed Mary gave
When from her lap the Holy Child,
Sent from on high to seek and save
The lost of earth, looked up and smiled.

All-Gracious! grant to those who bear
A mother's charge, the strength and light
To guide the feet that own their care
In ways of love and truth and right.

—William Cullen Bryant.

(Tune: Where Cross the Crowded Ways of Life)

MOTHER

By Walter B. Cockerill

Fond memories return today
From the time of Mother;
Of many an hour that then was gay
In the time of Mother.

Memory brings pictures
Of a home bright and fair;
Altogether lovely
Because Mother was there.

Could you grant my dearest wish—
That above every other;
Only make me a child again
And carry me back to Mother.

To a dear old-fashioned homestead
I would have you carry me;
Back to her loving arms again,
Back to my Mother's knee.

Childhood, youth, and care-free days,
The golden age of Mother;
The only sweet and happy time,
Surely there's no other.

Foolish one, I counted not
The blessings that were mine.
Oh, the tender care she gave
And love almost divine.

O'er the fields of childhood
With her I once did roam;
In mansions of glory forever
With her I'll dwell at home.
Berlin, Wis.

TOO LATE

A mother who had spent her years
In hardships, labors, toils, and tears,
Lay on her cot to fall asleep,
No more to sorrow, grieve, and weep.

Her children all stood at her side;
With mournful hearts they sobbed and cried:
"She was a mother kind and good,
The highest type of motherhood.

"She did her duty night and day;
She taught us early how to pray,
She gave to us all she could give,
Her health, her strength, that we could live.

"She prayed to God time and again
In all her sorrow, woe and pain;
She was an angel from above,
A mother with undying love."

The mother cast a dying glance
Which pierced her children like a lance;
They heard her voice, keen as a dart,
That penetrated soul and heart.

Her sons and daughters held their breath—
Their mother spoke on wings of death:
"Why did you not say so before!"
Death sealed her lips, she spoke no more.

How many mothers spend their days
And never hear a word of praise!
No tombstones ever will be read
By those who lie beneath them—dead.

—John H. Apel,
in the Messenger.

MOTHERS

I associate them ever with the old
Eternal things of life: with prayer, with bread
Fresh taken from the oven, and with milk
Brimmed in a bowl, a table neatly spread;
With aprons crisp and clean, a kindled fire,
A red-lit kitchen, and a lamp at night—
A thousand home-sweet things belong to them
Who tread their ways encircled by Love's light.

Inseparable from pictures and good books,
From music and from laughter—so a part
They are of gracious living, they have kept
Their own peculiar place within the heart:
My mother, and your mother—let us pay
Our tributes to their shining lives today.

—Grace Noll Crowell,
in the Christian Herald,
May, 1941.

TO MOTHER

We are gathered here this evening
In a very sacred way,
To pay tribute to our Mothers
On this blessed Mother's Day.

We are truly very lucky
To have Mother's tender care,
As we go about our tasks here
To guide us everywhere.

A Mother's love is greater
Than anything I know—
Just a sweet and loving guidance
To watch o'er us where we go.

When God gave us mothers,
He gave us more than gold—
Just a priceless treasure
Of happiness untold.

Mother always understands
Each little pain or sadness,
And always has a loving word
To change our lives to gladness.

Mother always knows best,
And can always make things bright
For her loved ones who have troubles;
It seems she's always right.

Just a message now I'm sending
In a sweet, old-fashioned way,
To tell you now, Dear Mother,
That I love you more each day.

W. A. K.

Albion, Wis.

(From a C. E. Mother's Day banquet)

MY MOTHER'S BIBLE

This Book is all that's left me now,
Tears will unbidden start;
With flattening lips and throbbing brow,
I press it to my heart.

For many generations past,
Here is our family tree.
My mother's hand this Bible clasped,
She, dying, gave it to me.

Ah, well do I remember those
Whose names these records bear,
Who round the hearthstone used to close,
After the evening prayer,

And speak of what these pages said,
In tones my heart would thrill,
Though they are with the absent dead,
Here they are living still.

My father read this holy Book,
To sisters, brothers, dear.
How calm were my dear mother's looks,
Who loved God's Word to hear;

Her happy face, I see it yet,
What thrilling memories come,
Again that little group is met
Within the walls of home.

Thou truest friend man's ever known,
The most constant ever tried.
Where all was false, I found thee true,
My counselor and guide.

The mines of earth, that treasure give,
Could not this volume buy—
In teaching me the way to live,
It teaches me to die.

—Anonymous,
in the Biblical Digest.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

THANK GOD

(Reprinted from the Shiloh Church Bulletin)
Thank God for the darkness,
For it always brings the dawn.
But before the dawn
There never fails to shine
Some star of hope and strength and courage
Through the dark night.
Its brightness is our lighthouse;
Its rays our guide until the day.

Geraldine Thorngate.

CHRIST'S OR THE DEVIL'S

(Sermon given at the De Ruyter Seventh Day
Baptist church on Christian Endeavor Day, by
Rex Burdick)

"No man can serve two masters: for
either he will hate the one, and love the
other; or else he will hold to the one, and

despise the other. Ye cannot serve God
and mammon." (Matthew 6: 24.)

Do you belong to Christ or the Devil?
There is no compromise on this question.
There is no such thing as a lukewarm Christian.
Those so-called lukewarm Christians
are not Christians at all, but are the Devil's
own property. To back up this rather harsh
statement I will quote for you the words
of the disciple John: "I know thy works, that
thou art neither cold nor hot. I would that
thou wert cold or hot. So then because thou
art lukewarm, and neither cold nor hot,
I will spue thee out of my mouth." (Revela-
tions 3: 15, 16.)

These so-called lukewarm Christians are
perhaps one of the greatest problems of the
Christian Church, and the Seventh Day Bap-
tist Church is no exception. Yes, they may
go to church every week. They may obey
the commandments and follow the doctrines
of the Bible—when it is convenient. When
it is not easy for them to stand up for their
convictions—that is, when they interfere
with social or with financial advancement
or any other form of Mammon—convictions
and principles are hidden behind a temporary
mask and remain thus obscured until they
can be brought back without being too
markedly noticeable to the people.

Judas is probably the best example of a
lukewarm Christian. He appeared to love
the Master, but when the test came, he loved
the thirty pieces of silver more. For thirty
pieces of silver he betrayed the Master into
the hands of slayers. For thirty pieces of
silver he gave up his fellowship with the
Master and his followers. For thirty pieces
of silver he gave up all hope of a future
home in the kingdom of heaven. For thirty
pieces of silver he gave up his life happiness
and all the joy that can come from Christian
love.

How wretched are the lives of those whose
hearts are not in the great and eternal cause
of Christ. What became of Judas? After
gaining his thirty pieces of silver he went and
hanged himself to get away from his own
misery. Oh, no! we would not betray the
Master for thirty pieces of silver. God for-
bid! But we are doing it in some small
measure. It is not his physical betrayal that
I am speaking of now, but his spiritual be-
trayal. Every one of us has betrayed the
cause of Christ for some material gain. This
is just as painful to him as the death on the

cross This doesn't sound reasonable, but it is true. Let's remember that every time we sin, Christ suffers.

We who are striving to live a Christian life have a great responsibility—a responsibility far greater than that of the leaders of the greatest nations on earth. Hitler's responsibility to his nation, or Roosevelt's, or Churchill's is insignificant beside our responsibility toward the masses of unchristian people. Our responsibility is to bring other souls to Christ. Our outward lives are perhaps the greatest force along this line. The public does not read the Bible, but it does watch very closely the lives of professed Christians, and with a critical eye, too.

Christ has no hands but our hands to do his work today;
He has no feet but our feet to lead men in his way;
He has no tongue but our tongue to tell men how he died;
He has no help but our help to bring them to his side.

We are the only Bible the careless world will read.
We are the sinner's gospel; we are the scoffer's creed.
We are the Lord's last message given in deed and word;
What if the type is crooked? What if the print is blurred?

What if our hands are busy with other work than his?
What if our feet are walking where sin's allurements are?
What if our tongues are speaking of things his lips would spurn?
How can we hope to help him, and hasten his return?

Annie Johnson Flint.

Yes, we are the "world's Bible." If the world sees in us some small characteristic of serving Mammon, it will be greatly magnified and loyalty to the Master will be discredited.

In the service of the wrong master life becomes dull and empty and void of all meaning and happiness. Doctor Jung, a prominent European psychologist, says: "About one third of my cases are suffering from no clinically definable neurosis, but from the senselessness and emptiness of their lives. It seems to me that this can well be described as the present neurosis of our times. Among my patients from many countries, all of them educated persons, there is a considerable number who came to see me, not because they were suffering from a neurosis,

but because they could find no meaning in life."

Dr. E. Stanley Jones, in his commencement address to the Class of '41 in Salem College, told of a young woman who thought that she had tried every means of finding happiness, but had never attained it. In desperation she sought the advice of Doctor Jones, who had been known to help others in the same trouble. He asked her to go home and spend one hour in meditation with the Savior, to pray earnestly that the way of life might be opened to her. She hesitated, but finally gave him her promise. She didn't need a thirty-day trial, nor a week's trial, no, not even an hour's trial. Shortly after the woman left, the telephone rang in Doctor Jones' office. He picked up the receiver and heard these words, "it worked." He recognized the voice of the lady who had sought him so unhappily. Now there was a new tone in her voice—a tone which indicated that she had found that for which she was seeking. Several years later she met him on the streets of some large city. She stopped him and said, "It still works." Then again, several years later, she had an opportunity to work on the same board with him. When she met him again she said, "It still works." Yes, Jesus Christ has always been the solution to man's problems. He is today, and always will be. He is the same "yesterday, today, and forever."

In order to serve the one Master, and him alone, man must have a religion of faith and prayer. His faith must be more than a general belief in God and Christ. It must be something deep and spiritual and uplifting. It must be a dynamic faith, a faith that gets up and does something when the word of the Master is at stake. It must be a faith founded upon and embedded in the principles of a dynamic Christ. I have never seen a picture of Christ that satisfied me. Most artists seem to see him as a weak, tired man, and very solemn. Yes, we know that Christ sometimes became tired, but even the strongest of men today would tire under much less strain than that of the Christ. I like to think of him as a tall, broad-shouldered man, with a truly athletic body, and a smile for everyone—a natural born leader. This type of man can be just as tender and loving as one of the type the artists have seen.

We young people, Christian endeavorers, the church of tomorrow, are facing a world

torn with strife and enmity. Men are losing their vision of a loving Christ and a forgiving Savior. We have a wonderful opportunity in our life before us. Let's make the most of it. Let's resolve that with the help of our older church brothers who have already faced the problems of life, and with the divine guidance of the heavenly Father, we will truly strive to serve Jesus to the very best of our ability, thus becoming, in a real sense, Christian endeavorers.

WHAT IS THIS WAR ABOUT?

By H. N. Wheeler

There seems to be mental confusion as to what this war is about. There are two main reasons why we are fighting. The Axis nations are trying to gain possession of natural resources they do not have—the idea of the "Have Nots" trying to take away, without buying it, property from the "Haves"—not a new idea. Indian tribes and all other barbarian peoples, from earliest history, and before, fought other tribes to gain possession of hunting and grazing lands and other possessions. Many nations have followed the same course.

But this present war is also a fight to the finish between Christianity and heathenism. The Axis powers want to turn the world back to barbarism and to the worship of mythical and human gods. They also, especially the Nazis and Japs, elevate themselves as superior races and are endeavoring to make the whole world Nazi and Japanese, not just in belief, but in blood. The young women of some of the conquered peoples are to bring forth children, half German or Japanese. Read current articles and books.

God may not need us to fight for him, but for our own good we need to fight for him. We might as well say God does not need our help in carrying out his plan of salvation, but in many cases we are his agents in carrying out his will. Christ gave everything for us, should we not be ready to give more than just lip service to him? If we should never fight and if God never sanctioned war, why did he inspire David to kill Goliath? And the Israelites to destroy the heathen Philistines? Why did he tell Gideon how to select brave, cautious fighting men so he could win the battle? Why did he instruct Joshua to hold up his hands and make the sun to stand still till the foes were vanquished? This must have been the first use of daylight saving.

Christ did bring peace on earth. But that peace is the peace of the soul of man after he has accepted Christ as Savior—peace between God and man and between fellow Christians. His coming did bring strife between those who accept him and those who do not. When all peoples and nations follow Christ's teachings, wars will cease. If we follow Christ's teachings we will fight for the right against the evil.

DEAR SON

(A letter from a mother to a son in the service)

By Mrs. J. W. Shell

Dear Son:

I am just thinking on paper as I write to you this morning, trying to reconcile my thoughts and my feelings. For here am I, who "didn't raise my boy to be a soldier," writing to you in a military camp and feeling no end proud of you. Just doesn't click, does it?

I felt so secure, so justified, back there in 1920, to set your baby feet on life's highway. Then we had just finished that war which was to end all wars, and we thought we could look confidently into a future for you. So we began at once to pour the love of peace into your growing mind, and you founded your whole life upon that idea.

Now, just as you reach manhood, you are caught in the clutches of the very monster we taught you had been destroyed. I know you will pooh-pooh the notion, but I feel that we have betrayed you. If I had it to do over again I'd be bold in teaching you to seek peace and pursue it—but I wouldn't be too bold.

As the time approached for your going to camp, I couldn't persuade myself that the thing could actually be true. And that morning when you shrugged into your overcoat and kissed us, when the door opened and closed, and you were gone, simply stepping off into nothing, we stood stunned. We did manage to part without tears. That made it less hard for you. But I know that tears have washed your cheeks, as they have mine, in many a silent night hour since then.

Strangely, only since you have gone, my son, have I realized that you are really grown up. Just yesterday, it seems, I was sending you back to the bathroom to wash your ears and brush your teeth, scolding you for poor school marks and praising you for good ones, warning you against bad habits,

advising you about what it takes to "make good." Now suddenly you've become a man, doing a man's work, carrying a man's responsibilities, making a man's decisions, a man's sacrifices. Of course, mothers ought to be sensible—but "oughts" somehow lose their potency when applied to the way a mother feels about her boy.

Realizing that you are a man sets me remembering things about your childhood. I realize that reminiscing is one of the first signs of senility, but so be it. When I miss your handsome tallness in our pew in church, I remember how you used to scramble up and stand on the seat beside me so you "wouldn't look so little." Now you tower inches above me. I remember how you loved to sing the hymns before you were old enough to read the words, and how embarrassed you were when you'd fail to stop at the right place. So you and I arranged a signal between us—you kept your hand in the crook of my arm while we sang, so I could, with an inconspicuous pressure, warn you when to stop! I've telegraphed a good many quick, inconspicuous warnings to you since then, which have saved you from embarrassment—or worse—haven't I?

Only this morning something reminded me of the time when your little girl playmate kicked your shins when something went wrong, and, in return, you lifted a good-sized bite out of her arm with your sharp little teeth. Then how sorry you were—after the rage and fury were over! You got over the bruises, but your playmate will always carry the marks of your teeth on her arm. You learned something that day, though. You learned that rage and fury never straighten out a tangle, but only bring tears and regrets—and leave scars!

I think of the time when your father caught a hint that three "toughs" were going to "tear a strip off" your friend Albert, a boy much smaller than themselves, and smaller than you. Overhearing your name in connection with this matter, your father walked quietly along behind you and Albert—at a discreet distance—and witnessed the fray.

"Why didn't you stop it?" I cried, when he told me about it.

"I saw no reason to interfere," he said. "They seemed to have the situation well in hand."

"But fighting!" I gasped. "Why, we've always taught him—"

"I know," your father said, "but a fight's a good thing sometimes."

"But it wasn't his fight," I persisted, "and he might have got hurt."

"No, it wasn't his fight," your father agreed. "And," he added ruefully, "I'm pretty sure he did get hurt."

You'd done pretty well at covering the cut on your chin and the tear in your sweater, so I asked no questions. And you never knew your father saw that fight and gloried in it, did you?

And when you were older, seventeen or so, I remember how you traded shoes with a tramp who came to the door, and how meekly you took the "going over" we gave you about it. Then later my eyes swam with tears and my heart sang when I found, copied in pencil on the fly-leaf of your Testament, the lines of Carl Weist's:

At first I said there were no shoes
For him. He showed me his once more,
No longer shoes, but hulks, with flues
Through which the rain could pour.

His face was pale
And drawn, as though the hungry years
Had sapped his blood. He did not rail
At fate, but wistful gazed, while tears
Welled in his eyes. Remembering
The face of Him who was divine,
I took his shoes, and gave him mine.

I wonder if you had read the poem before you made the trade, or after? A funny thing about you, you always took your religion literally.

I am grateful, my son, that the Church has been builded so firmly into you as you've grown up. You need the Church and all it stands for, and will need it increasingly. For everything else is pretty unsteady now. The resources which the Church has planted in you will not fail you. We cannot know what the future holds, but we do know that the same Jesus you learned to love as a little child is with you now, and will be with you wherever you may go.

I'm so glad you don't whine about things. When other boys were writing home about the painful and sickening inoculations they were having, you didn't even mention them until I asked you about them. Then you dismissed them with, "Oh, yes, they're tough, but lots of the fellows were worse off than I was." And I'm gratified that somewhere along the way you've learned discipline, self-

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

It has been a long time since I wrote to you last, so I decided to write to you now.

Yesterday was Children's Day in our church. We have Children's Day the second Sabbath of every quarter. All the children take part in the program which is held during our Sabbath school period, after our regular services. Everyone enjoys the program. We sing, recite, and play on musical instruments. My small sister, Esther, and I sang a duet and she also sang two solos.

Pastor Wing still comes from Sabbath to Sabbath to Schenectady to preach to us. We love him very much and we trust that the Lord will keep him well so he can come to preach to us for a long time to come.

We are all feeling well now, but my sister and I have been sick most of the winter.

This will be all for now, and may God bless you.

Yours for Christ,

Anna Marie Fatato.

550 Manhattan St.,
Schenectady, N. Y.

Dear Anna Marie:

I never hear of your Children's Day programs without wishing I could attend at least one of them. They must be very inspiring for both old and young. You boys and girls are the church of the future and cannot begin too early to take an active part in its services. May God bless you all and make you strong and active in the Master's service.

I am sure all who know Pastor Wing love him as you do. Pastor Greene and I, with our son Claire and daughter Eleanor, spent a Sabbath at Berlin several years ago, while on a two weeks' auto trip. We have a very warm admiration for your dear Pastor Wing and, like you, hope and pray that he will be able to serve your church for many years, God willing.

I am sorry to hear that you and your sister have had such a sick time this past winter, but ever so glad you are well and strong again.

Your sincere friend,

Mizpah S. Greene.

reliance, and consideration for others, though I don't remember that we ever had any classes in those subjects. Just by-products, I suppose. We were deeply touched by what the boy who got into trouble by coming home without leave said about you.

"I've got one friend in camp, anyway—it's Red," he said. "And whatever they do to me when I get back, I know he'll stand by me." The boy was foolish to break the rules, of course, but we like the way he felt about you.

This page sounds like a catalogue of your virtues, more or less, doesn't it? Well, we're thinking a good deal about these things now, and we want you to know it.

It was good to have the opportunity to visit your camp. Since that visit, all your experiences seem so much more real as you write about them. We found your camp so neat, your barracks spotless, your meals plentiful, well-cooked, and well-served. And how "churchy" your little chapel looked! True, the chaplain seemed very young, and when he offered so bravely to help you solve any personal problems you might have, I couldn't help wishing you might have an older and wiser spiritual counselor. But perhaps a boy's spiritual counsel to boys may find a mark which that of an older chaplain would not.

When we were getting away from your camp, early that Monday morning, one of our party glanced around as we were loading our luggage into the car. "I feel like we're leaving something," she said.

"Yes, we are," answered another.

Then soberly we climbed in and the lights danced in a blur before our eyes as the sentry at the gate saluted and let us pass.

I'll be expecting a letter from you tomorrow. Thanks for the roses. Such beauty and freshness and remembrance compensate for these swiftly recurring birthdays. I added the money you sent to your bank account. You're doing wonders with your little old twenty-one dollars a month. I suppose you'll become a bloated plutocrat when Uncle Sam doubles it!

Lovingly, Mother.

"Quick, doctor, do something! I was playing a harmonica and I've swallowed it!"

"Calm yourself, young fellow, and be thankful that you were not playing the piano."—Exchange.

Dear Mrs. Greene:

I am glad to hear that you are coming back this summer. Please do not change your mind. I go to the Shiloh church, and am sorry I was not at church when you gave your talk.

Is it warm up there in Andover? It is raining down here in Shiloh.

I was leader in the Junior Christian Endeavor last Sabbath afternoon.

I see Doctor Greene when he comes out to church. He is our doctor and we like him.

Yours truly,

Mary Jane Huntsinger.

R. D. 1, Bridgeton, N. J.

Dear Mary Jane:

I surely will not change my mind about coming to Shiloh this summer, so unless it is changed for me you will see me at church before very long. You see, there is a very good reason why we are drawn to Bridgeton as often as possible, and that means a trip to Shiloh as well, and I hope a chance to tell stories to Shiloh children.

Yes, it is quite warm in Andover now and for the last two or three days we have had good loud thunderstorms with plenty of hailstones thrown in for good measure. Even after so much fall of moisture it is still quite warm for May in New York State.

How I do enjoy getting so many nice letters from Shiloh. I hope they will keep right on coming for many a day.

Your true friend,

Mizpah S. Greene.

Dear Mrs. Greene:

Our school is out for the summer vacation. I am ten and was promoted to the sixth grade. I joined the 4-H Club this year and have a pretty Jersey calf for my club project.

One day Daddy went to look for our cows and a shaggy pup followed him home. We couldn't find the owner so we still have it. My brother, four years old, named the puppy "Peek-a-boo." We call him "Boo" most of the time.

Lusbert and I help Daddy farm this summer. Daddy expects to plant six acres of peanuts. If you'll come down next fall you can have all you want to eat.

Your friend,

Berwin Monroe.

Fouke, Ark.

Dear Berwin:

I must wait until next week to answer your good letter.

Sincerely yours,

Mizpah S. Greene.

DENOMINATIONAL BUDGET

Statement of Treasurer, April, 1942

Receipts	April, 1942	Total for 10 months
Adams Center		\$123.92
Albion		96.36
Alfred, First	147.95	1,286.38
Alfred, Second		129.30
Andover		5.00
Associations, Conference, etc.		235.52
Battle Creek	35.00	495.51
Berlin		94.76
Boulder	9.00	44.05
Brookfield, First	18.50	134.25
Brookfield, Second		127.60
Carlton		5.00
Chicago		81.00
Daytona Beach		141.00
Denver		114.90
De Ruyter	50.00	286.86
Dodge Center		30.00
Edinburg	4.50	53.00
Farina	15.00	157.70
Fouke		41.71
Friendship		21.05
Gentry	2.00	27.00
Hammond		20.00
Hebron		25.44
Hopkinton, First	25.00	357.00
Hopkinton, Second		8.00
Independence	35.00	185.00
Individuals	8.00	1,551.32
Irvington		250.00
Jackson Center	12.00	39.00
Little Genesee		290.23
Little Prairie	25.00	51.40
Los Angeles	10.00	80.00
Los Angeles - Christ's		12.00
Lost Creek	42.75	109.10
Marlboro	60.00	406.42
Middle Island	6.70	52.16
Milton	146.45	1,250.09
Milton Junction	60.40	496.35
New Auburn	10.00	35.00
New York City	52.19	601.10
North Loup	52.70	105.71
Nortonville	10.00	60.00
Pawcatuck	267.33	1,680.33
Piscataway		125.00
Plainfield		1,350.72
Richburg	20.50	92.00
Ritchie	6.00	59.00
Riverside	48.35	391.00
Roanoke		6.00
Rockville	2.50	100.83
Salem	25.00	472.65
Shiloh		691.00
Verona		270.85
Walworth	10.00	20.00

Waterford	10.00	108.00
West Edmeston		15.00
White Cloud	9.86	157.29

Comparative Figures

	This Year	Last Year
Budget receipts—April	\$ 1,075.65	\$ 1,170.71
Special receipts—April	162.03	153.34
Budget receipts—10 mos.	12,037.86	13,069.83
Special receipts—10 mos.	3,219.00	1,706.99

Disbursements

	Budget	Specials
Missionary Society	\$ 478.72	\$ 95.00
Tract Society	113.74	1.00
S. D. B. Building	59.84	
Women's Board	9.57	3.00
Ministerial Retirement	71.83	36.53
Historical Society	7.81	
General Conference	152.13	
Board of Christian Education	206.36	.50
United China Relief		15.00
Committee on Foreign Relief Appeals		1.00
American Bible Society		10.00

Morton R. Swinney,
Treasurer.

Niantic, Conn.

OUR PULPIT

HOUSE CLEANING

(A sermon preached at Brookfield, N. Y., April 18, 1942, by Pastor Jay W. Crofoot)

Jesus was in the habit of taking his illustrations from ordinary life—the farmer sowing seed, the housewife making bread or sweeping a room. I used sometimes to preach at Liuho, and I have been told that a major fault of my preaching to that audience was that it was over their heads, my illustrations too often being from literature or from foreign sources.

Today I hope to avoid any such error by taking the commonplace subject of "House Cleaning," which is so much in the minds of many of us at present, and applying it to moral cleaning.

1. One of the first tasks in house cleaning is to clear out the attic of the rubbish that has been accumulating there. Just now we are urged to sell our waste paper and scrap metal, and no doubt many of us are doing that partly for the money we can get for them. But there are also things of no value to any one which should be discarded. Many of the things we have kept too long are not only useless but positively a hazard.

Should we not make a bonfire of old grudges, old bad habits, old superstitions, old

prejudices? Only this morning before I got up I found myself thinking of things that I should like to have said to a man who was very rude and unfair to me four or five years ago. I am sure that grudge should have been thrown away long ago. Every one of us can think of old habits that were better discarded. Old superstitions did I say? Perhaps they are not many, but aren't there folks among us who half believe that some days are luckier than others? Old prejudices? Do we have them? Ah, how many of us are sometimes guilty of saying, "He is only a foreigner"? Does our heavenly Father really prefer white to any other color? When we praise the gallant stand of MacArthur's men on Bataan peninsula do we remember that ninety per cent of them were brown men? And in our discarding, this is a good time to remember Paul's injunction, "Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice."

2. Another chief method of house cleaning is by washing what needs washing to make it clean. We naturally think first of that washing in the blood of Christ, by which we become cleansed and redeemed. We think of Cowper's lines:

There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains.

I suppose he was thinking of the words in the prophecy of Zechariah, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

We do not talk so much, perhaps, as we used to of being "washed in the blood," and it may be we do not feel quite so sure of just how the blood saves and cleanses, but we can be sure that "there was no other good enough" and that there was no other way for our salvation. We can be sure that "it was necessary to suffer greatly to redeem greatly." Christ himself thought it so important that in the one rite which he established for his disciples, the cup of his blood had one of the two central places.

No other cleansing agent is comparable to this. Jeremiah says, "Though thou wash thee with lye, and take thee much soap, yet thine iniquity is marked before me, saith the Lord Jehovah." Lady Macbeth has not been the only one ready to cry out, "Will all

great Neptune's ocean wash this blood clean from my hand?"

No, multitudes have found cleansing impossible to find elsewhere. And, praise God, multitudes have found great cleansing in the blood of the Lamb. It is a great cleansing. Think of St. Augustine, the profligate of Carthage, who after his cleansing became the first of the four greatest Latin fathers of the Church, second in his influence on the history of Christian thinking to the Apostle Paul only.

Perhaps we think we are not very unclean, and do not need washing now. It has been the holiest men who were most conscious of the need of cleansing. Isaiah called himself "a man of unclean lips"; Paul called himself the chief of sinners; Luther thought barrows and shovels were not enough, but that the River Elbe should be allowed to flow in. I wonder if he was thinking of the Greek myth of the Augean stables that had housed three thousand oxen for thirty years and were cleaned by Hercules by turning the course of the river through them.

We fail to see how filthy we are because the windows are not clean. That's a part of the house cleaning we need to give our care. When the true light shines in and we see clearly, we are ready to cry with the Psalmist, "Clear thou me from secret faults," and to pray, "Wash me and I shall be whiter than snow."

"Clean hands" may seem to us easier to have than "a pure heart." James' injunction, "Cleanse your hands, ye sinners," may not seem so hard as "purify your hearts, ye double minded." But did you ever watch a surgeon wash his hands in preparation for an operation? Even though he washes them thoroughly with much green soap, he still wears gloves, for he feels that his hands are not pure. Is there any germ more insidious than the germ of sin?

3. A third method of ordinary house cleaning is painting the wood work. No doubt this is necessary, but is it true that if you "Save the surface you save all"? By no means. Like many other advertising slogans, it is only a half truth. Can religion be patted on as a girl puts her complexion on her face? No, that won't answer. Nor will putting on paint with a brush or a spraying machine.

4. This brings us to a fourth point—deep cleansing is required. In the class in

first aid conducted by the Red Cross society we have recently been warned of the danger of punctured wounds in particular, especially on account of the likelihood of the presence of the germs of tetanus. Not only is deep cleansing essential, it is also important to see that the wound does not begin to heal from the outside first. We are warned about snake bites too, that we must not be afraid to cut deep enough to make sure of getting rid of the poison.

There is a remedy sufficient for our moral uncleanness. "If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." "Cleansing from sin is more than just forgiveness. The germ of disease may lurk in the system and necessitate care, yet be so controlled by a healthy constitution as not to overcome us, just as an enemy who has invaded a country may be practically dispossessed, though he may retain a stronghold here and there and make destructive sallies into the surrounding districts. To struggle against sin successfully — though with a certain measure of loss and damage, like an army which conquers though at a loss of wounded and slain—is the case of the Christian who knows that sin is ever present with him to be watched and fought against, and imposing the constant necessity of confession and prayer for forgiveness and cleansing."

The angel said to Joseph, "Thou shalt call his name Jesus, for he shall save his people from their sins." Does he save you from sin—not from the results of sin but from sin? Does he cleanse the thoughts of our hearts? Every sincere Christian has thoughts that trouble him, for thoughts are the springs of our actions. Do we not need to pray, "Create in me a clean heart, O God"?

5. Another point about house cleaning is that it must be done again and again. Is not this true of our hearts also? Do we not come home again and again defiled from contact with the world? Someone has remarked about the eye of the coal miner, that though his face and clothing are very dirty, the eye is always clean, for it is constantly washed by tears. Does this mean anything to us about our moral cleanness?

Our mothers used to do a spring house cleaning and a fall house cleaning, but a more modern method advocated, I believe, by specialists in home economics, is the weekly

cleaning. No more needs to be said to make my meaning obvious here. And we do well to remember that we wash our hands daily, too.

6. We cannot do it alone. Consider the modern method of using the vacuum cleaner. It is a great convenience, no doubt, and a very efficient aid. But it is absolutely useless when not connected with the power line! We know he has the power, as did the leper who came to him saying, "Lord, if thou wilt thou canst make me clean." And we know he is willing. When he washed his disciples' feet it was not only an allegory. It was also the humble and willing performance of a needed service. He was willing to do it, as he was when "He stretched forth his hand and touched him saying, I will, be thou made clean."

I like these lines of Christina Rossetti:

Can peach renew lost bloom
Or violet lost perfume
Or sullied snow turn white as overnight?
Man cannot compass it, yet never fear;
The leper Naaman
Shows what God will and can.
God who worked there is working here;
Wherefore let shame, not gloom, betinge thy brow.
God who worked then is working now.

If we are not clean from sin—all sin—it is not his failure but ours.

A STUDY ON PEACE

A Handbook for the Use of Classes
and Discussion Groups

Throughout the present school year three students in the School of Theology of Alfred University have been taking a two-hour course in Co-operative Christianity. Several phases of the subject have been considered, and different emphases made at different times.

Just now the class is studying the relation of the Church to world peace. Much material pertinent to this subject is to be found in the report of the Delaware Conference, a copy of which has been sent to each pastor of the denomination.

This is written to call attention of all interested readers of the Sabbath Recorder to a handbook published by the Christian Century Press. It is a guide to the study of the Delaware report. It is divided into convenient chapters, discussing the various divisions of the Delaware report, and presents stimulating questions.

Wherever groups are planning to study the question of peace and the relation of the Church to the question of world peace this booklet will be found to be most helpful.

The price of the booklet is fifteen cents per single copy, and ten cents per copy in lots of ten or more. The title is "The Churches and a Just and Durable Peace, A Handbook for the Use of Classes and Discussion Groups." It is published by the Christian Century Press, 407 South Dearborn Street, Chicago.

A. J. C. Bond.

DENOMINATIONAL "HOOK-UP"

Nile, N. Y.

A farewell reception was held at G.A.R. Hall, Friendship, for Rev. and Mrs. E. H. Bottoms, who are leaving this week for their new pastorate at Leonardsville.

—Alfred Sun (April 30).

Milton Junction, Wis.

Rev. and Mrs. S. S. Powell, Princeton, Mass, are guests of Rev. and Mrs. J. F. Randolph.

—Milton Junction Telephone.

Alfred, N. Y.

John E. Norwood, son of President and Mrs. J. Nelson Norwood, has accepted a position with the National Film Board of Canada in Ottawa as assistant camera man. Since graduating from Alfred University in 1939, he has completed a course in cinema leading to the master's degree at the University of Southern California, and since June of last year has been engaged in teaching defense courses in photographic engineering at that university.

He has also done work in the preparation of instructional films for civilian defense and in making documentary films for the armed services. It is understood that his work in Canada will deal with problems of national defense.—Alfred Sun.

Racine, Wis.

Mr. Frank Jeffers, to whom our folks have been sending used copies of the Sabbath Recorder, reports that during the month of April he handed out 382 copies. Recorders forwarded to him should be prepaid and addressed to 1223 Franklin Street, Racine, Wis.

Salem, W. Va. (Salem College)

The month of April was given a good start by the Future Teachers of America. They held an egg hunt in Huffman Hall. The weather made it necessary to stage the affair inside, but it failed to dampen the spirit of the occasion, or the appetite of those who found the eggs.

Again we have had a varied and interesting chapel program. The first of the month Mr. J. Ransel Romine of Clarksburg was kind enough to give us a very enjoyable program of classical solos. Later in the month Mrs. Dorothy Baker of Lima, Ohio, spoke to us on the subject, "American Youth Looks Ahead." Last week Dr. E. M. Sunley of the Department of Social Work, West Virginia University, addressed the students in chapel and then met with the class in criminology. This week the English department gave a short one-act religious play, "At the Gate Beautiful."

During the month the students elected the officers of the Student Federation for next year. The campaign and election created quite a bit of excitement as they were carried on in true political style. They elected: Ralph Shepler, Clarksburg, president; Cecil Underwood, Middlebourne, vice-president; Adelene Maxson, West Union, secretary; Harold Davis, Weston, treasurer. At the same time Mary Frances Keys, Salem, was elected editor of the *Dirigo* and Loren Osborn, Bridgeton, N. J., editor of the *Green and White*.

April 29, the Future Teachers held an Educational Conference. Their speakers were Miss Genevieve Starcher, of the State Department of Education, Mr. J. H. Hickman, editor of the West Virginia School Journal, and Dean J. W. Pence of Fairmont State Teachers College.

This is the beginning of the last month of this school year. The baccalaureate sermon will be delivered May 24 by Mr. Page McK. Etchison, Washington, D. C.; the commencement address, by Governor M. M. Neely, Thursday, May 28. The faculty and administration wish me to invite you to attend the events of commencement week. I am sure you will find the programs worth while.

Arthur B. Gould.

May 1, 1942.

MARRIAGES

Booth - Dinwoodie.—William A. Booth, son of Mrs. Josephine Booth of Westerly, R. I., and Lillian May Dinwoodie, daughter of Mr. and Mrs. Theodore Dinwoodie of Ashaway, R. I., were joined in marriage, April 11, 1942, at the First Hopkinton Seventh Day Baptist Church in Ashaway by Rev. Ralph H. Coon, the bride's pastor.

OBITUARY

Davis. — Eulalis Constance Hughes Davis, daughter of Henry and Rose Ann Hughes, was born February 27, 1886, at Botkin, Ohio, and died at her home in Milton, Wis., April 16, 1942.

She married Rufus B. Davis at her home in Jackson Center, Ohio, on June 25, 1904. To them was born one son, Hugh, on February 17, 1906. In early life Mrs. Davis united with the Jackson Center Seventh Day Baptist Church. At the time of her death she was a member of the Milton Junction Seventh Day Baptist Church. A long illness and severe suffering did not overcome her smiling patience. She is survived by her husband; her son; two brothers, Stanley and Ted; and two sisters, Ruth and Hildred.

Farewell services were conducted from the Milton Junction Seventh Day Baptist church, April 18, 1942, Pastor John Fitz Randolph officiating with the assistance of Rev. W. D. Burdick, formerly pastor at Jackson Center, Ohio. Burial was at Milton. J. F. R.

Davis. — Miss Mary Anna A. Davis, the seventh child of Azel and Mary Anna Barrett Davis, was born in Pleasant Town, Logan County, Ohio, February 6, 1847, and passed away in Grandview Hospital, Edinburg, Tex., September 6, 1941.

When a young girl she was baptized by Rev. L. D. Seager and united with the Seventh Day Baptist Church at Jackson Center, Ohio. She came to the Rio Grand Valley in the summer of 1926, and united with the Edinburg Church September 25, of that year. When a young girl she attended school at Alfred College. At one time she taught in Chicago slums.

She is survived by several nephews and nieces. Farewell services were conducted September 7 by Rev. W. B. Lane and Angeline Allen at the Kreidler Funeral Home, and burial in Hillcrest Memorial Park, Edinburg, Tex. A. P. A.

"Be known to us in breaking bread,
But do not then depart;
Savior, abide with us and spread
Thy table in our heart."

The Sabbath Recorder

Vol. 132

PLAINFIELD, N. J., MAY 18, 1942

No. 20

HONOR ROLL

SEVENTH DAY BAPTISTS IN SERVICE

Allen, Morton
Babcock, Osmond
Branch, Gail
Branch, Lewis J.
Bond, Gerald
Bottoms, A. T., Jr.
Bottoms, Geo.
Briggs, Raymond
Briggs, Clyde R.
Burdick, James Henry
Burdick, Lloyd R.
Burdick, Myron
Brissey, Wm. O.
Burdick, Richard P.
Burdick, Carl L.
Clarke, Gordon R.
Clarke, Hartwell
Coalwell, Persel
Childers, William
Crumb, Ralph
Cruzan, Marion Earl
Davis, Charles Allison

Davis, Harold
Davis, Leland E.
Furrow, E. F.
Ferguson, Alexander
Fuller, Menzo
Guilford, John
Goodrich, Melford A.
Greene, Clarke
Hastings, Samuel D.
Harris, Norman R.
Harris, Roy
Hull, Robert
Howard, Geo. E.
Johanson, Ellis
Jones, Waldo R.
Johnson, Edwin
Kelley, R. K.
Lewis, J. Ford
Lewis, Philip
Lippincott, Warren
Longino, James F.
Maxson, Milton

Mitchell, M. A.
Nelson, Nolan
Pierce, Malcom G.
Polan, Dighton L.
Randolph, Nathan F.
Ring, Donald
Slagg, Clair
Shelton, Loren J.
Sutton, Charles F.
Stephan, Cecil
Siedhoff, Jack
Swiger, Otis
Seager, John E.
Shirley, DeWayne
Stillman, Lewis
Titworth, Alfred
Van Horn, Eugene T.
Van Horn, William S.
Wear, A. L.
Whitford, Frank D.
Whitford, Max S.

Contents

Editorials—Preaching Missions.—Write to Service Men.—Good Bible Society Report.—"Tithing" for Victory.—Making for Family Solidarity.—An Oversight	310-312
Daily Meditations	312
Missions.—Fine Evangelistic Work.—Witnesses.—The Christian Mission Held at Fort Bragg, N. C.	314-316
The Ministers' Conference	316
Woman's Work.—To Those in Service.—Our Unique Opportunity—Prayer	317
Young People's Work.—God's Gifts.—Man's Gift to Man.—Prayer	319
Children's Page.—Our Letter Exchange	320
Our Pulpit.—The Wages Paid to Mothers	321-323
Denominational "Hook-up"	324
Marriages. — Obituary	324