

Even if you make leagues and treaties, he will have to manage them.

He will assume control of your cities, states, and nation.

He is going to move in and take over your churches, schools, universities, and corporations.

All your work is going to be judged and praised or condemned by him.

Your reputation and your future are in his hands.

All your work is for him, and the fate of the nation and of humanity is in his hands.

So it might be well to pay him some attention.

—The Pastor's Journal.

MARRIAGES

Babcock - Allison. — Kenneth C. Babcock, son of Mr. and Mrs. Neely Babcock, was united in marriage with Virginia Allison on April 18, 1942, at the Seventh Day Baptist church in Battle Creek, Mich., by Pastor G. D. Hargis.

Skaggs - Bond. — At the Seventh Day Baptist church in Salem, W. Va., April 6, 1942, James Leland Skaggs and Mary Elizabeth Bond were united in marriage by Pastor James L. Skaggs, father of the groom.

OBITUARY

Davis. — H. Lyndon Davis, son of Howard L. and Lucy F. Davis, was born on December 11, 1911, and died May 22, 1942.

He was baptized on February 19, 1922, by Rev. L. D. Seager, and joined the Seventh Day Baptist Church of Marlboro, N. J., on February 25, 1922.

He was graduated from the Bridgeton High School in June, 1929. He attended Salem College for about a year.

The funeral services, conducted by his pastor, Rev. Herbert L. Cottrell, were held from the Claude J. Garrison and Son Funeral Home. Internment was made in the Shiloh, N. J., cemetery. H. L. C.

Ford. — Olonzo W. Ford, son of George and Polina Davis Ford, was born August 11, 1846, and died February 10, 1942, at Salem, W. Va.

He is survived by one sister, Mrs. Ernest O. Davis; two brothers, Will and Herbert.

He was married February 16, 1868, to Miss Molly Drummond. To them were born five chil-

dren. The living children are O. V., Stephen W., and C. Aubrey.

A granddaughter, Mrs. H. C. Holbert, has cared for Mr. Ford through his declining years. Mrs. Ford died in 1922. He was a faithful member of the Salem Seventh Day Baptist Church for eighty years.

The funeral service was conducted by Pastor James L. Skaggs and President S. O. Bond. The body was laid to rest at Salem. J. L. S.

Kelley. — Mary E. Bee Kelley, daughter of John Nelson Bee and Perdellia Bland Bee, was born in Doddridge County, W. Va., November 21, 1860, and died at the home of her daughter in Clarksburg, W. Va., March 7, 1942.

She was married to Horace Kelley November 27, 1879, at Berca, W. Va. Here Mrs. Kelley was a member of the old Pine Grove Seventh Day Baptist Church. At the time of her death she was a member of the Ritchie Seventh Day Baptist Church in Berea. Mrs. Kelley is survived by her husband, four daughters, and one brother.

Funeral services were conducted in the Ritchie Seventh Day Baptist church, by Rev. Marion C. Van Horn, and burial made in the Pine Grove Cemetery at Berea. M. C. V. H.

Smith. — Lola Angeles Wilson, daughter of Deacon and Mrs. T. J. Wilson, was born at Eagle Lake, Tex., November 8, 1873, and died at her home at Freeport, Tex., May 3, 1942.

She was married December 23, 1926, to A. J. Smith, and is survived by her husband, one daughter (Mrs. Ruth Evans), two grandsons, as well as other relatives and many friends. She always took opportunities to witness for her Lord. She was a constituent member of the Eagle Lake Seventh Day Baptist Church, and when that church dissolved she united with the church at Fouke, of which she remained a loyal nonresident member and a faithful Sabbath keeper.

Farewell services were in charge of the pastor of the First Baptist Church of Freeport.

C. A. B.

DARK HANDS

Dark hands, grown strong from battling with oppression,
Patient from years of unrequited toil,
Look to your skills; improve your craftsmanship;
Hold fast to honesty.

The troubled world is racked and torn today
By brutal, grasping hands, so disciplined
In ways of treachery and lawlessness
They seek no other course.

When this destruction shall have spent itself,
There'll be a need of clean, strong, patient hands
To cull the broken parts and build again.

Dark hands, keep clean, prepare.

—Nannie M. Travis, Negro poet,
From De Ruyter, N. Y., Church Bulletin.

The Sabbath Recorder

Vol. 132

PLAINFIELD, N. J., JUNE 15, 1942

No. 24



THE GOTHIC — SCHOOL OF THEOLOGY
ALFRED, N. Y.

LEFT WING—

First Floor Front: Class Room; Rear: Dean's Office.
Second Floor: Student Apartment.

CENTER OF BUILDING—

First Floor Front: Library; Middle: Class Room; Rear: Student Room.
Second Floor Front: Dining Room; Rear: Student Room.

RIGHT WING—

First Floor: Chapel; Second Floor: Student Apartment.

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THE SABBATH RECORDER

383

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EDITORIALS

MINISTERS' CONFERENCE

While this Recorder is being prepared for the press, the fifth annual Conference of Seventh Day Baptist Ministers is being held at Alfred, N. Y., in the Gothic.

This "Most Beautiful Building on the Campus," pictured on our cover, must be newly roofed this summer and the seminary's part of the expense will amount to about \$300. Some of the friends will be glad to share in this extra burden.

The majority of our ministers get their theological training in whole or part in this building. One young man, Charles Bond, has just been graduated. Dean Bond reports more college graduates have attended this year than in any recent year. He writes, "Next year we shall have two seniors, two middlers, and two juniors." By all this we are much encouraged.

The Ministers' Conference will be reported later, but an address on Evangelism given at the conference by Editor Van Horn, in part, appears in the editorial columns of this issue.

EVANGELISM AND ITS METHODS

Evangelism, says Webster (International Dictionary) is "preaching, or promulgation of the gospel"—i.e., the bringing of the good news, or message of the Christian dispensation and redemption of mankind. Defined by Bishop Edwin Holt Hughes, in "Are You an Evangelist" (1936), Evangelism is "the effort to bring men to faith in Christ, and to surrender to him." (p. 49.) According

to Archbishop Temple it is "the winning of men to acknowledge Christ as their Savior and King, so that they give themselves to his service in the fellowship of the Church."

To us, I suppose, for the most part evangelism carries the idea of winning men for Christ and the Church; to Christ a personal Savior and Friend; to the Church for fellowship and service in his kingdom. It means carrying the good news of Christ's love and redemptive power to unsaved, needy men; carrying the word that not only is Christ able to save, but that he is terribly earnest and anxious to save, an attitude that in its intensity drove him to the cross for man's sin. "The Son of man is come to seek and to save that which is lost"; to bring the lost, those out of harmony with God's love and plan because of their disobedience and waywardness, into reconciliation and fellowship with him. The readiness of God to forgive and his longsuffering patience Jesus pictured in the story of the prodigal's father, who, when his returning, penitent son was yet a great way off, ran to meet him and would not listen through his tale of sorrow and repentance ere he bade the ring, the robe, and the feast to be prepared for him, "for this my son was dead and is alive again, was lost and is found."

However, no longer does an apologetic have to be made for a program of evangelism. Many who in former years were opposed to evangelism, now are strongly in favor of it. Even naturalistic thinkers are beginning to urge its need and value. It is implicit in Einstein's declaration that the greatest new development needed is that

dealing with men's spiritual needs; and in the words of much quoted Roger Babson, "What America needs most of all is a revival of old-fashioned religion."

Essentials

In considering methods of evangelism we must take seriously Christ's great commission: "Go preach, baptize, teach whatsoever I have commanded you." That is his method, and no other. If his disciples fail him, he fails, and his cross in so far has been suffered in vain. He himself began his public ministry by preaching repentance for his kingdom was at hand—like John the Baptist, who preached repentance and works "worthy of repentance," setting special emphasis upon what he personally knew of the Christ whose humblest servant he desired to be.

Baptism followed the conversion of all who came repentant. Then were they taught principles that make for good discipleship. Is there not danger in some of our emphases that we reverse the process and depend upon teaching—upon education—neglecting the great essential of the "born from above," the new birth? At the outset of his ministry Jesus stressed this—"Ye must be born again." Men cannot be educated into the kingdom of God, or inducted into the kingdom of God, or brought into it by machinery or physical operation. There can be no spiritual Caesarean method.

"The mission of the Church is to save the souls of men," a definition of the late Russel H. Conwell, author of "Acres of Diamonds," to which we are all practically agreed. Salvation comes alone and only through faith in Jesus Christ—"By grace are ye saved, it is the gift of God." Then the holding up of Christ is essentially important—who said, "and I, if I be lifted up, will draw all men unto me." Also he declared, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Reflection upon such teaching impresses us with the conviction that exalting Christ, rather than finding fault; preaching Christ and man's need of him because of sin unrepented, unexpiated—sin of selfishness, injustice, hatred, bigotry, prejudice, unbelief, and "what have you"—is so greatly needed: "Less time in condemning men, criticizing those who may not agree with us or see just as we do, and

more time in exalting Christ who is able to save to the uttermost," as George Wood Anderson says in "Are You an Evangelist?"

Someone says we are suffering because of a "lost word," and that word is "concern." We are not concerned that without Christ men are lost. Or do we believe that any more? If a child is lost in the forest, a liner fails to make an airport, or a man is asleep in a burning building, we are concerned; we go to any necessary length to find and to save. Our spiritual trouble is that we do not sense the unsaved's need. If his house is afire one does not hesitate to enter it unceremoniously to arouse the sleeping inmate and drag him out—because he will burn if we do not. But we cannot collar a lost sinner and drag him into a saving knowledge of God through Jesus Christ. Had we a real sense and conviction of the man's condition, the Church and its people would be far more concerned than they are, and would quickly set at doing something about it.

So a burning conviction of sin and man's need—personalized—is needed. The story is told of a father who was showing and explaining to his little son, Holman Hunt's picture of Christ at the door. The lad attentively looked and listened, and then seriously said, "Daddy, did he get in?" A requisite of evangelism of whatever method and one of our heaviest burdens and responsibilities is to get men to open the door so Jesus can come in, who stands without and knocks. It's one of our heartaches that many in whom we are concerned—themselves, only, holding the key to their own inmost citadel—will not answer the call of Christ and let him enter in.

Conviction and concern must be accompanied by zeal. "The zeal of mine house hath eaten me up," the Lord said through Isaiah, and again, "As soon as Zion travailed, she brought forth her children." The great characteristic of Jesus may be epitomized in one sentence, "He had a passion for saving the lost." In a single chapter he tells of the lost sheep, the lost coin, and the lost son; under the Jericho sycamore he calls and reclaims and reconditions a little "sawed off" man, and to carping critics declares that he is come "to seek and to save that which is lost." Upon the multitude that seemed as sheep without

a shepherd he had compassion; over Jerusalem he wept, "How often would I have gathered thy children as a hen gathereth her chickens under her wing, and ye would not." What right have they to bear his name who share not his concern and passion and zeal for the unsaved? "Give me Scotland or I perish," was the cry of a great leader. "Give me a hundred preachers," exclaimed Wesley, "who fear nothing but sin and desire nothing but God, and I care not if they be clergymen or laymen. Such men will shake the gate of hell and set up the kingdom of God upon the earth."

The zeal of a vital experience such as the disciples at Emmaus, to whom Jesus made himself known in breaking of bread—the zeal of a burning heart—drives one to go and tell of his peace and joy in a redeemed life to others. The zeal for his people, the zeal to save the perishing, the hateful, disobedient, fault-finding people, will drive the pastor and leaders to cry out as Moses of old pleading for Israel, "Forgive their sin—and if not, blot me, I pray thee, out of thy book." A question put to me from the floor at the time of my ordination was, "do you feel 'woe is me if I preach not the gospel?'" I am afraid I was hardly justified in my affirmative reply. But a bit of the essence of that zeal was in my heart, and my loss indeed is great if that youthful zeal and enthusiasm have abated. "Evangelistic work follows the evangelistic heart."

In the early days of the Preaching Mission, William Hiram Faulkes, at the time chairman of the Department of Evangelism of the Federal Council of the Churches of Christ in America, said in a few sentences what I believe is involved in evangelism and in the task of the working church:

Evangelism is unmistakably the first business of the Church. To be evangelical means to cherish and proclaim the gospel of the Lord Jesus Christ, the Son of God and the Savior of the world. To be evangelistic involves the proclamation of that gospel for the purpose of securing its immediate acceptance. To persuade men by word and work, by lip and life, by message and ministry of the reality and availability of the atoning gospel of Jesus Christ, is easily the most engaging task of the Church. While its message is not exhausted in its evangelistic expression, and while its complete ministry is as wide and varied as human need, in evangelism Christianity puts first things first.

"Come," "abide," "follow," and "go" are four familiar words which were used by Jesus in the days of his flesh. "Come" is evangelism; "abide"

is fellowship; "follow" is education; "go" is service. We must "come" before we can "abide" and "follow," and before we will "go."

Its Methods

When the pastor can say, "My people are getting concerned about the 'cold' condition of the church," it will not be long before the church becomes interested in the salvation of the lost. When there is concern, when there is evangelistic passion, when there is a will on the part of pastor and people, it will not be difficult to find a program of evangelism, or workable methods.

Andrew W. Blackwood, chairman of the Practical Department of the Theological Seminary, Princeton, N. J., in *Evangelism in the Home Church* (1942), says, "Evangelism and revivals are not so much matters of method as channels through which the Spirit of God operates with power from on high." (p. 153.) He then shows how well this is illustrated in the Apostolic Church. The followers of Christ fed minds and hearts daily from the Book, enjoyed meeting together for social worship, and "kept their spiritual muscles strong by engaging in personal evangelism." This, not for the sake of keeping well and hearty, but to show their love and gratitude for God's gift of his Son. "They longed to share with friends and neighbors the joys of redeeming grace. Apostolic evangelism was no spring tonic." Later, recognizing this *elan vital*, Paul urged, "Neglect not the assembling of yourselves together." Centuries later the heart of John Wesley was "strangely warmed." Prior to the World War I, a prominent Scottish divine exclaimed, "The worst thing about this generation is that it has never witnessed a revival." One reason for this—again quoting Doctor Blackwood, is "that many of us have almost ceased trying to win souls." Because some of us have seen real revivals of religion, and souls experiencing the new birth, we continue to be deeply impressed with the church's great need—the need of soul winning. But often the church is complacent and indifferent, like the church at Laodicea, neither cold nor hot, satisfied with goods, yet "poor" and "naked." In their own eyes "in need of nothing," many churches today are unpalatable to God. "As many as I love I rebuke and chasten," saith the Lord; "be zealous therefore and repent."

Personal Evangelism

Any procedure toward or in evangelism cannot escape the invitation of Jesus in his call to the early disciples, "Follow me and I will make you fishers of men." Their business henceforth was not concerned with fish or boats or nets—but with men. And the "you" means his followers of all ages, you and me. This personal commission demands that the worker be a first-class Christian who loves people and is loved; who has winning ways of approach, and who is a Christian optimist. Who, alas! can measure up to all the requirements? We may be encouraged, however, by what someone has said, "The Lord can use a crooked stick to deal some powerful blows." The Scriptures advise, "If any lack wisdom let him ask of God," and he will give the lacking quality. Let us not forget that personality, the personal work is at the heart of the Church's program.

First of all, the personal evangelism program should be taken seriously by the pastor himself. If he blazes not the way by his own zealous example, how can he inspire others to take it? Along with his many distractions, telephone rings, back-door interruptions, front-door solicitors, sick calls, committee meetings, dinner addresses, and department supervision—and the rest of a long list—let him not forget that his first great business is to win men to Christ, and then to build them up in the brotherhood, as aptly put twenty or more years ago by the challenging Charles E. Jefferson in his "Building the Church." Somewhere I have read of a busy, noted pastor who never lets a day go by wherein he does not speak to someone about his personal salvation. It is not always easy. But a general experience is that when one has overcome his hesitancy he has found the one approached with his door open. But it is easy to excuse oneself with feeling that his approach may not be appreciated. However, I have known men who constantly are making it their business—"in season and out of season"—to talk to people personally about their salvation, who never seemed to have offended any one; it was so natural for them (or was it?) to let their joy in the Lord be known to all whom they met. "Why didn't you tell him to mind his own business, when he asked if you were a Christian?" and irate husband

demanded of his wife who had been asked this serious question. "If you had heard him," was the reply, "you would have thought it was his business." Perhaps more people are "hurt" because "no one cares for my soul," than they are because someone has invited them to accept Christ.

Personal evangelism has a distinct advantage in being perennial. It depends not upon some season or occasion of special revival, though the special occasions make personal approach and acceptance easier. "Why are they so concerned about me now?" is a complaint sometimes heard. "They never speak to me on the street at any other than special meeting time." The personal, alert, year-around approach helps the Christian to be known for what he really is. I have not a little sympathy with a former Irish friend's reaction that when he accepted religion he wanted one that would last longer than from hog killing to fly time. Such reaction puts not only a premium on religion, but a necessity upon consistent everyday, year-around living up to our profession, and interest in the salvation of others.

Personal evangelism — one by one — is Christ's own method. He called his disciples one by one. He declared to Nicodemus the necessity of a new birth. His conversation with the woman at the well; his winning of Zaccheus, and healing not en masse but individually, and Saul at the gates of Damascus are outstanding examples of such a method. "Some man or woman," said Bishop Quayle, "stands on everybody's road to God." There is our opportunity. Personal evangelism is in evidence everywhere in the New Testament. Andrew and John, each, after a day with Jesus, "findeth his own brother" and bringeth him to Jesus; Philip finds Nathanael and invites him to Christ with, Come see, "we have found him of whom Moses and the law and the prophets did write, Jesus of Nazareth." Later, Philip leaves a successful mass campaign in Samaria to win a soul traveling the desert road.

In times of great spiritual awakening, often, it is not so much the soul-stirring sermons that bring men to the Lord, as it is the personal invitation given by individuals to people in whom interest has been awakened. In my own meager and limited evan-

gelistic experience I have found, while the public proclamation message may have prepared the way, that it was the earnest, persistent, personal effort of minister and laymen which accounted for results.

(To be continued)

DAILY MEDITATIONS

(Prepared by K. Duane Hurley, Marysville, Calif.)

The Upward Trail (A Self-Quiz)

Sunday, June 21

Trail Guides and Information.

Do you spend some time each day studying the Guide Book?

(I must have a rule for my life; therefore, I will take the Bible for my daily guide.)

Do you keep Christ before you as an ideal?

(I must have a perfect example; therefore, I will take Christ as my ideal.)

Are you well informed as to the needs of your community, church, nation, and world?

(I must be informed; therefore, I will be studious.)

2 Timothy 2: 15.

Call to Prayer—Take time to be holy.

Monday, June 22

Comrades on the Upper Trail.

Do you love your friends?

(Love is patient and kind. Love is not envious or boastful. It does not put on airs. It is not rude. It does not insist on its rights. It does not become angry. It is not resentful. It is not happy over injustice; it is happy only with the truth. It will bear anything, believe anything, hope for anything, endure anything. I will love.)

Do you love your enemies?

(God's love makes it possible to love my enemies, to do good to them that hate me, to bless them that curse me, to pray for them that spitefully use me. I want God's love.)

John 15: 12-14.

Call to Prayer—Speak oft with thy Lord.

Tuesday, June 23

Qualities of a Good Hiker.

Do you get weary easily?

(The Lord is my strength and my shield, my heart hath trusted in him and I am helped; therefore, my heart greatly rejoiceth and with song will I praise him. Why should I falter?)

Do you ever get off the right path?

(The Lord will help me; therefore, have I not been confounded; therefore, have I set my face like a flint and I know that I shall not be put to shame.)

Romans 12: 9-12.

Call to Prayer—Abide in him always.

Wednesday, June 24

Sharing Along the Way.

With whom, and how, can you share?

(I seek a vision from God to see with mind and heart the great need about me and the way to supply it.)

What can you share?

(Joys, temptations, beauties, successes, troubles—all are found along the upward road. As I fare along, I will try to lighten another's load by sharing with him my pleasures and accepting part of his woes. I will laugh and love and be strong.)

Luke 4: 18.

Call to Prayer—Feed on his Word.

Thursday, June 25

Respect for Others in the Party.

What is your guide in your relationships with others?

(Open-mindedness is the essence of his Spirit. Jesus kept his sharpest barbs, not for sinners, but for bigoted men. Help me to throw open the windows of my vision and look out upon the world with a mind unclouded by prejudice or narrowness.)

How do you accept the responsibility of citizenship?

(Above the words "wealth" and "fame" stands the word "honest." To him that is honest the world pays tribute. Honesty is the badge which rich or poor alike must wear to gain the world's respect. Make me honest.)

Matthew 5: 13-16.

Call to Prayer—Make friends of God's children; help those who are weak.

Friday, June 26

Facing the Cost.

Are you willing to make the necessary sacrifices? Do you avoid hypocrisy? Are you loyal?

(He that is slow to anger is better than the mighty, and he that ruleth his spirit, than he that taketh a city. Set a watch, O Lord, before my mouth; keep the door of my lips. Teach me the way of thy statutes and I shall keep it unto the end.)

Matthew 6: 2-6.

Call to Prayer—Forgetting in nothing, his blessing to seek.

Sabbath, June 27

Finding God on the Upward Trail.

Have you discovered the real meaning, secret, and power in prayer?

(Create in me a clean heart, O God, and renew a right spirit within me. What am I, that thou art mindful of me, O God? Thou hast made me a little lower than the angels and hast crowned me with honor and glory. Create in me an understanding of the power which thou hast placed on each one of us, and make me conscious of it, so that I may do and become that which, in my meditation, I so oft yearn for.)

Mark 1: 35.

Call to Prayer—Spend much time in secret, with Jesus alone.

SABBATH SCHOOL LESSON FOR JUNE 27, 1942

Alcohol Facts Versus Drinking Propaganda.
Scripture—Proverbs 21: 17, 23; 23: 32; Isaiah 5: 20-23; Hosea 4: 11; Joel 3: 2, 3; Ephesians 5: 18.

Golden Text—Proverbs 1: 10.

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.

YOUNG PEOPLE AND MISSIONS

Rightly understood, missions constitute the colossal task of the ages. It is one which challenges the best that is in men, as well as their most heroic endeavors. To engage in missions may lead to untold hardships, but it thrills the soul and fills life with the highest joy known on earth.

All young people should make up their minds that whatever their occupation they will join with Christ in promoting missions. They do not need to wait till they have entered upon their chosen occupation. They may and ought to begin at once. But what can young people do for missions? There are many things.

The first thing they can do is to become sincere followers of Christ themselves. Christ said to his disciples, "Ye shall be witnesses unto me," and this applies to us. We can witness in various ways, but the most effective way to lead others to Christ is by living Christlike lives ourselves. Countless multi-

tudes in all ages since Christ have been won in this way.

Having adopted Christ's way of life and looking to the future, the next thing young people can do to advance the cause of missions is to make every effort possible to prepare themselves for the activities of Christian men and women. This includes a thorough general preparation for church and mission work. Many have failed because they did not improve the opportunities offered by the Christian Endeavor, Bible school, church, public schools, private study, and other things to fit themselves for noble, useful living. The mission studies which have been promoted by the Christian Endeavor societies have made it possible for young people to know more about missions and mission lands than many ministers.

Remembering that mission work should begin with those nearest us—at home—in addition to leading lives which will attract others to Christ, young people can promote missions at home by getting those about them, especially their companions, to become Christians. Often young Christians can do more than anyone else to help other young people make the all important decision. Here is a great opportunity. If a young person has not been active in leading others to Christ and more or less successful, it is a question whether he is justified in taking up the ministry or becoming a missionary.

Young people can help support missions with their money. To be sure, they usually do not earn much during the years of youth; but every young person has some money, and it is his privilege to give a little at least, and the young people who have large resources can give much. No young person should allow himself to consume on himself all he receives. Such a course is fatal to spiritual growth and power.

The power of prayer in church and mission work is beyond measure. They are bound to fail without it, and with it to succeed in the face of tremendous odds. Young people may not have large sums to give and they may not be prepared for life's work, but they can aid missions by prayer.

Prayer is communion, aspiration, and submission. It may not even be expressed in words. It is an attitude of the soul. It gives poise, security, and power, and links the life with the divine forces of the uni-

verse. Young people should cultivate the prayer-life and they can use it in advancing missions.

W. L. B.

GOOD NEWS

The "Good News" is not that all of us have gone wrong, however true that may be; it is that to all of us who want it, our Father proclaims forgiveness, full salvation through his Son. This is the gospel.

Jesus does not say how far he traveled to bring to us the Father's message; he does assure us that, when in sincerity we have taken a step toward God, he has already met us.

Into all this world is not a long distance today, and our orders are for no less than that.

We are not required to send harvesters and automobiles and all kinds of baggage; civilization with its products will follow acceptance of the gospel of Christ. "Salvation" is the watchword of the Christian missionary, not moral or social reform.

It is saved souls who build up communities and advance this world. The one command of Jesus is not revoked because of wars and other evils that hinder.

A. S. B.

HOLD THAT LINE!

By Dr. E. Stanley Jones,
Missionary and Author

There is one thin, red line being held throughout the world. It is the line of Christian Missions. Into that line has gone the manhood and the womanhood of our nation and other nations. That line is the hope of the world. For it says that God cares about the world. At the moment of resurgence of national and sectional interests, that line says that God thinks in terms of the world. It also says that some people still think in terms of the world. It says that they are not being swept off their feet by the sectional and local slogans of the day. That line still has its marching orders and those orders come out of eternity, not out of the changing scenes of time. It is therefore holding while other lines are crumbling. We were not commissioned by man and our commissions cannot be revoked by man. Therefore the orders are: Hold that line!

If that line gives way amid the confusion of things, then what is left to remind us of our world solidarity and that we are of one blood? And what is to remind us that we have no national or sectional faith, but a faith that is world-encompassing in its view and in its affection? What is there left to redeem men from ignorance and superstition and the pathetic meaninglessness of life? Moreover, if the Church allows this line to be wiped out, then what of its own life? Where have the lighthouses of the world gone? She has let those lights die and she is left with a tiny, sectional faith that isn't big enough to fit the facts of life. For the future will demand not a smaller faith but a bigger one, and if we meet the future with a shrunken faith, then we will be unable to meet it with adequacy. The very life of the Church depends upon our holding that line.

That line is the one line of good will holding amid a world of hate. It says that the answer to life is not hate but love. Some day men will return to sanity. And when they do, it will mean everything if they can see one line holding through the night, firm and unshaken.

Hold that line, for that insignificant looking line will one day hold you!—Taken from Laymen's Missionary Movement.

THE LIFEBOAT PRAYER MEETING

The bravery and heroism of the three naval airmen, Dixon, Aldrich, and Pastula, who were adrift on the Pacific for thirty-four days in a rubber lifeboat have thrilled the nation. Of their experience Dixon says in part:

All that morning (of the fifth day afloat) we sat and waited for rain. We knew that if we didn't get rain we wouldn't last long. It was then that Aldrich suggested we should pray for help. I had been thinking about that, too, but had been almost ashamed to make the suggestion. I now know that such a hesitation was wrong. We had all been brought up in good Christian families, but Aldrich and I had drifted away from God. Now in the midst of our great trial and tribulation, we all felt the need for God. So in the blazing sun, surrounded by sharks and the rolling waves, we held the first of what soon became a daily prayer service. In his almighty goodness, God was gracious to us. Hardly had we stopped praying when overhead there appeared a tremendous black cloud, and down from the heavens poured the rain. The deluge lasted five minutes and we had our first drink in days.

WOMAN'S WORK

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

PLANNING CHRISTIAN HOMES IN CHINA

By Kuan Tsui-Chen

Jesus said, "I came to cast fire upon the earth; and what will I, if it is already kindled?" The fire of love and enthusiasm for building the Christian home life was cast first by the World Conference in Jerusalem in 1928. It was kindled again in China when the National Christian Council of China organized a Standing Committee on Christianizing the Home, and engaged a secretary that same year.

Christianizing the Home Week is observed throughout China the last week in October. It is a national campaign, inaugurated in 1930 by the Christianizing the Home Movement. Programs and study materials for the observance of the week, such as booklets, pamphlets, projects, outlines for discussion groups, questions for Parents' Clubs, Mothers' Clubs, pictures, posters, slogans, handbills, and special home songs have been prepared by the Standing Committee yearly since 1929. About six thousand copies of each of the various kinds of literature are published each year. Some of the material is reproduced by local churches for larger distribution.

The Christianizing the Home Week campaign is planned for church members of all ages and for both men and women. It is a co-operative enterprise of the churches, the schools, hospitals, and other Christian institutions such as the Y.W.C.A. and the Y.M.C.A. During the week special lectures, group discussions, demonstrations, short plays, and exhibits on Christian home ideals are arranged and conducted for church members and non-Christians alike. From our experience we know that the Christianizing the Home Week campaign is a very successful technique for arousing public attention and interest in the study of home problems and the awareness of the needs of the home.

It has been proved in China that Christians can put Christian home ideals into practice in their daily lives and that Christian principles are powerful in changing attitudes and habits and in making home life more meaningful. This is well brought out in the remarks of people. A father said, "I am greatly inspired by the book on Christian Home education in

The lesson that Dixon and his comrades learned is one the whole nation needs as well. In these dark days of war let us seek faithfully the God of heaven and earth. He will be heard of us. We have only to come unto him trusting in and pleading the merits of his Son, the Lord Jesus Christ, and he will incline unto us and hear our cry. Pray, and keep praying, America.—Taken from the Home Evangel, White Cloud, Mich., church paper.

THE BUDGET

Do you study Treasurer Swinney's monthly report on the Denominational Exchequer with care? It is certainly deserving of thoughtful consideration.

His report for May shows the following situation:

Budget receipts for May, 1942	\$ 1,859.19
Budget receipts for May, 1941	1,506.41
Increase over last May	\$ 352.88
Budget receipts for 11 months, 1942.....	\$13,897.05
Budget receipts for 11 months, 1941.....	14,576.14
Short of last year's giving for 11 mos.....	\$ 679.09
Necessary contributions for June to equal last year's giving	\$ 3,140.00
Budget receipts for June last year	2,461.00
Necessary contributions in June to meet the Budget adopted by Conference for 1941-42	4,487.00

Pastors, treasurers, finance chairmen, are we doing all we can to secure funds to carry on the work of our denomination? Is every lay member, both young and old, giving systematically and generously to carry on the service for which the Master gave his all?

The tithe was given as the Biblical minimum. What is your ratio?

May we each take our denominational responsibility seriously and in prayer and reconsecration meet our obligation generously and cheerfully.

Treasurer Swinney will close the records for his fiscal year July 4.

What will the annual report of your church show?

Ben R. Crandall, Chairman,
Finance Committee.

Alfred, N. Y.,
June 5, 1942.

Christian ways of training children. I have changed my whole attitude toward my children."

Another case is a mother. She said, "Since I studied the idea of Christian parenthood in the Mothercraft Club I get more joy out of playing with my children and telling stories to them than in playing cards with my neighbors. I believe that to cultivate the Christian character of a child is a more important and enjoyable task for a mother than anything else."

Another case is a husband who has an uneducated wife. He said, "After I heard a talk about the Christian ways of helping a wife I sent my wife to a Mothercraft School for her to learn the ideas of motherhood and the techniques of home making. I was convinced that it was a better way to solve the marriage problem than to divorce her."

The fourth example is a daughter-in-law who is a college graduate. She said, "I made up my mind before I was married that I would love my mother-in-law first." In fact, rather than just tolerating each other, she and her mother-in-law became good friends in all their relationships.

The last case which I would like to mention is that of a wife who suffered from the torture of her husband. She said to me personally, "I am converted by your lectures and discussions about the Christian attitudes toward home life. Now I will go back to my home again to live up to the Christian ideals there. I believe that I cannot preach the gospel to others unless I find that the Christian principles really work in my personal life in the home."

The Christianizing the Home Movement is still going on. It is a growing thing. Last spring the committee started the observance of Parents' Day in May to take the place of the former Mother's Day. Parents' Day was observed by a number of churches and even by non-Christian groups in Shanghai. Reports have come in to Standing Committee telling how successfully the day was observed in many parts of China.

The Standing Committee makes plans for the development of the Christian Home Movement about five years in advance. For instance, in 1936 the committee worked out the five-year plan on Parenthood Education and New China. The themes for study were suggested: 1936, God Given Parenthood;

1937, Essentials for Establishing a Christian Home; 1938, The Home in the Present Crisis; 1939, The Happiness of the Whole Family; 1940, How Can We Make Our Homes More Christian?

The follow up plans for the Christian Home Movement have been worked out by the local churches, such as family worship in the home, organization of discussion groups for parents, young people, and even grandparents. Baby welfare work has become a very important phase of the church program for the homes. A Mothercraft School has been established in North China by the Methodist Church. A special contribution was made by the North China Christian Rural Service Union in making film strips on the Christian Home Movement and its work. Special training is given to church leaders in conferences and institutes which are conducted by the joint effort of churches in a region or by individual churches. The fire of love and enthusiasm for building Christian homes is certainly kindled in China.

—Church Woman.

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. My parents are Mr. and Mrs. Ray Bonnell and my grandparents are Mr. and Mrs. Charles Bonnell. Dortha Lee Bonnell is my sister. She is to graduate this year. I have four sisters and one brother. I am the next to the youngest.

Rev. Marion C. Van Horn is our pastor. His wife is Junior leader and she wants us to write to you.

I had a little pet dog. His name was Tippy. He got in the road and was run over by a car. You ought to have seen us cry.

This will be all now.

Your Recorder friend,

Arleta May Bonnell.

Berea, W. Va.

Dear Arleta:

It has indeed been a long time since I last heard from you, but I am glad you didn't entirely forget to write to me. I

always enjoyed Dortha Lee's letters, too, and hope she isn't beginning to think she is too old to write to me.

I am sorry to hear that you lost your little pet dog and I don't wonder you grieved over his death. Our little Joyce Ann is very fond of her little dog, Blackie, and would shed a good many tears if anything happened to him. So far he has kept out of the road. Our little Gretchen and another little girl ran out into the road with their doll buggies the other day and might have been run over by a car if the driver had not stopped his car just in time. Her mother tied her to the clothes line for awhile. The next day she pointed to the line and said, shaking her little head, "Me! Tie!"

Your sincere friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I have been going to write to you for a long time and am just getting to it.

I am eleven years old and in the sixth grade. I go to the Shiloh school. I have a sister fifteen and a brother nine. We have a little dog named Tiny and we also have a cat.

I go to Junior Christian Endeavor about every week. Mrs. Osborn is our superintendent and Mr. Osborn teaches us a lesson with the flannel board.

We are looking forward to your talking to us again.

Your friend,

Hannah Scule.

Shiloh, N. J.

Dear Hannah:

I am glad you did "get to" writing to me at last and hope now you have started you will keep up the good work.

I have just been out in the garden pulling weeds. Usually there are two or three dogs to keep me company, for our neighborhood is full of them, but today there was only a black and white cat. Most of the time he kept close to my heels, but every little while he would roll over on his back in front of me to be petted. He would do this so suddenly that I almost tripped over him several times. He is on our back porch now and we are wondering whose kitty he is. The little girl next door has a cute grey and white kitty who is bound

to take a nap in the porch boxes on our front porch nearly every day. As petunias are coming up in these boxes I promptly lift the little rascal out.

Your sincere friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I like spring. We have our oats all planted. We are planting corn now. Yesterday we planted some potatoes. I am going to have a garden. What will you have in your garden? I will have radishes, lettuce, carrots, beets, peas, beans, watermelons, and muskmelons.

I have a little puppy and her name is "Goldie," because she is gold color. I like to play with her. We have a lot of horses, cows, and calves. I would like a pony to ride when I get a little bigger. I will be five in September and plan to start to school.

Your little friend,

Robert Sholtz.

R. D. 3, Oneida, N. Y.

Dear Robert:

Our season is so short here that melons do not ripen very well, so we do not try to grow them, but we have all the other things you have in your garden, besides strawberries, onions, and tomatoes. Soon we will put in turnips, cabbage, etc. I must close now as I have reached the end of my page.

Your sincere friend,

Mizpah S. Greene.

CHRISTIAN CITIZENS IN WARTIME

(Resolution on the Responsibilities of Christian Citizens in Wartime, adopted by the Executive Committee of the Federal Council of the Churches of Christ in America, in session Friday, May 15, 1942.)

In this hour when our youth are being called to a life of hardship and sacrifice we appeal to all Christian people to practice the spirit of self-denial. Our young men are entering our armed forces to fight for an opportunity to build a better civilization. They are prepared to lay down their lives in order that our cherished ideals of freedom and democracy may not be crushed but afforded the chance for fuller realization. We can be worthy of their sacrifice only as we ourselves manifest a similar spirit.

When other men are offering their lives we must at least offer our substance. Every

Christian citizen should recognize a personal summons to give, on a truly sacrificial level, for the alleviation of the vast suffering arising from the war and for the maintenance of the great enterprises of mercy and relief which are now needed as never before.

We call upon Christian citizens to take their full part in the governmental plans for distributing the limited supply of consumers' goods in such a way as shall be just to all. We should count it a privilege to share in such self-denials as are required by the rationing of sugar, rubber, gasoline, and other commodities. We should repudiate hoarding as unfair to one's neighbors, breeding resentment and disunity. When a citizen pays more than the ceiling price for something that is scarce, because he wants it and has the money to pay for it, he connives in a "black market" and undermines the integrity of the community. The discipline involved in the rationing program will contribute to the moral and spiritual welfare of the nation if it is accepted generally and cheerfully.

We urge Christian citizens to accept ungrudgingly the greatly increased taxation which is necessary. We cannot desire that a needless financial burden shall be left to future generations. Moreover, the economic health of the nation requires us to avoid the disastrous inflation which would result from a blind postponement of the major cost of the war.

We appeal to Christian citizens to effect serious savings in personal expenditure in order to invest the savings in government bonds or to make sacrificial gifts for the alleviation of the vast suffering resulting from the war. We do not ask churches to engage in the selling of bonds; we do ask Christians as citizens to recognize that at a time when the supply of goods for private consumption is sharply curtailed, a curtailment of demand for the available supply is necessary in order to avoid inflation. Every dollar that is used for the purchase of bonds or for sacrificial gifts to wartime ministries instead of for consumers' goods is a contribution to the avoidance of such inflation.

We believe that a free people, acting in voluntary co-operation, can carry through a great national effort even more effectively than a totalitarian state can do through coercion. We now have the opportunity to justify this confidence in our democratic way of life.

OUR PULPIT

THE PARABLE OF PRODUCTIVENESS

By Rev. T. J. Van Horn

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." John 15: 8.

Fruitfulness is the normal function of life. At the appearance of animal life upon the earth, the Creator said twice, "Be fruitful and multiply." When Jesus came he placed a new and stronger emphasis upon this normal trend of life. "If a branch does not bear fruit, cut it off," was his incisive way of dealing with unfruitfulness. The grape vine in this fifteenth chapter of John's gospel is used by Jesus to emphasize the importance of fruitfulness in the lives of his followers.

Husbandmen in his day had learned the lesson that vinedressers since then have regarded as of great importance, namely, that best results can be realized only by careful pruning. Jesus recognized the importance of that practice when he said, "Every branch in me that beareth not fruit he taketh away." This portion of Scripture stresses a few essentials in successful fruit culture. We must not miss these essentials.

1. The vine cannot do its best in fruitage if there are dead branches hanging on to it. Dead wood must be removed, and some green branches must also be pruned away.

The cultured skill of the vinedresser must be employed for this delicate task. It is a surprise to those not familiar with the cultivation of vineyards how little foliage is left after useless branches have been removed. We once took a long drive on our way to Conference through the vineyards of western New York and Michigan. It surprised us to see how bare the vines were clinging to the trellises. Yet later these same vines hung heavy with clusters of famous grapes. It was an earlier season when we had witnessed the ruthless pruning of a grape vine at the parsonage in New Market, N. J. The skillful hands of our Deacon Alberne Burdick had thus treated that vine and in the autumn we revelled in its bountiful fruitage.

The lesson is obvious that no organization nor any individual engaged in a great enterprise or developing a character can af-

ford to be encumbered with useless material. He cannot afford to disregard the earnest exhortation of Hebrews 12: 1, "Wherefore . . . let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

2. God is not satisfied with less than the full productive capacity of the life with which he has endowed us. And so in the figure of the vine, the husbandmen prune the vine that it may bring forth more fruit. A tragic discovery has been made by psychologists, that the great majority of people use much less than fifty per cent of the productive capacity of their faculties. That is not according to the divine plan. "Herein," Jesus says, "is my Father glorified, that ye bear much fruit." We often regard this pruning process painful. As the author of the Hebrew letter says, "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby."

We must not overlook the desire which Jesus expresses that fruit bearing be a continuous, permanent process. Hear what he says here: "I have called you and ordained you, that ye should go and bring forth much fruit, and that your fruit should remain." It is not an ephemeral or spasmodic exercise. Should not this give us the greatest care in revival work? Should we not see that converts are carefully nurtured and every necessary effort expended for their development and training for service? We must make them reliable, fruitful members of the Church of Christ.

3. We must now think of the fundamental essential which appears so prominently in this chapter. It is suggested by the word "abide." We find it occurring no less than ten times in the first seven verses of the chapter, and it occurs three times in verse four.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me."

The importance of this word "abide" is realized as we study the attachment of the branch to the vine. It is a mysterious connection. The flow of the sap from the trunk of the vine into its branches is a study worthy

of attention. There are minute channels through which by capillary attraction the vital fluid flows through the remotest tip of the vine structure. What scientist would undertake to make us understand how the sap, ascending into the ramifications of the vine, is, by chemical processes in that laboratory, transformed into the ligaments of wood and bark and leaves and blossoms, and finally into the luscious juice inclosed by the sealed skin of the grape?

4. Then this contact with Jesus, illustrated by the connection of the branch to the vine, is perfected by a purifying process.

"Now ye are clean through the word that I have spoken to you," Jesus said. The divine alchemy of the word is illustrated many times in the Bible. You will find it here and there as you turn the pages:

"Wherewithal shall a young man cleanse his ways, by taking heed thereto according to thy word."

"Thy word have I hid in my heart, that I might not sin against thee."

See the nineteenth Psalm: "Thy commandment is pure, enlightening the eyes."

"The fear of the Lord is clean, enduring forever." The author of the epistle to the Hebrews regards the word of God as a powerful, corrective agency. "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of the soul and the spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Hebrews 4: 12.

But Jesus himself is witness to the power of the indwelling word. "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

The story is only of illustrative value. A great warrior, strong in his infidelity, went out under the open sky and, drawing his sword, looked up and cried, "God, if there be a God, I defy you." As he spoke, a leaf of paper fluttered down out of the air. The warrior picked it up and read, "God is love." It smote through the greaves of his intellectual armor and he surrendered to God.

Ought we hesitate to accept the evidence that we find in the Bible about the power of God's word to purify, because we cannot understand the process? It is not more

difficult than the story of a recent discovery that scientists have made. They have found a strange substance called colchicine in the root of the autumn crocus. Colchicine injected into plants or rubbed on the buds or used as a bath has an astounding effect on growth and, even more important, on heredity. It produces new varieties with "astonishing frequency," to quote from a recent writer on that substance. That is only one of the mysteries in the natural world which we accept without explanation. Shall we then doubt the efficiency of God's plan for the propagation of his gospel?

5. Finally, a philosophy of the deepest import is involved here. We are left in no doubt how this intimate contact expressed by the word "abide" is to be maintained.

"If ye keep my commandments, ye shall abide in my love, even as I keep my Father's commandments, and abide in his love." Every act of willing obedience is a ligament that binds us to God and life. Disobedience severs that contact. The rich young ruler came to Jesus asking how he might obtain eternal life. The answer of Jesus was, If you would enter into life, keep the commandments. There is, then, a very definite relationship between obedience and life. If a branch is dead that belongs to the vine, something has interfered with the connection between the stock and the branch. The channels for the conduct of the sap from the vine have been obstructed, and are not functioning. When one dies spiritually he has by disobedience severed his connection with God. It is only by vital contact with Jesus the vine, through obedience and faith, that we can live.

Since obedience brings life and happiness, and every other good, why should any one ever hesitate to render glad and spontaneous response to a loving God?

In the world war that is now raging with such fury, the lines of communication between the base of supplies and the fighting forces are being kept open. But it is at the expense of constant vigilance, with exposure to danger and the expenditure of wealth. The outcome of the war for our precious liberties depends upon how successfully this connection is maintained.

My friends, it is of much greater importance for the successful outcome of our work in the kingdom of heaven enterprise

to keep our line of communication open between us and the base of supplies. There are in God's storehouse abundant supplies that never fail for our equipment and sustenance. Jesus in this lesson before us is teaching how necessary it is for us to keep up unbroken connection of the life line between us and him. May I suggest a few ways by which the lines of communication may be kept open. There was an unbroken channel between Zaccheus that day when he told Jesus he restored to its owner everything that he had obtained unjustly as a tax collector. That man in Clarksburg, W. Va., was keeping open the line between him and God when he closed his department store every Friday night at sundown because God said, "Remember the sabbath day to keep it holy." That little girl I know who cheerfully washes the dishes for mother is keeping the lines open between her and God.

The story is told of a certain home where the water failed to come. The water company made investigation and found a dead toad in the end of the pipe leading from the water main to the house. Some deed of self indulgence sinful in nature is the dead toad that keeps back the refreshing waters from God's reservoir of the water of life.

Daytona Beach, Fla.

UNITED NATIONS DAY

New York. — Leaders of more than 4,000,000 Evangelists and Baptists in the Soviet Union have appealed to United States and British Christians to join them June 14 in international prayer for victory "of the great principles of liberty and Christianity," according to cabled information received by the Rt. Rev. Henry St. George Tucker, chairman of the Religious Committee of Russian War Relief, Inc.

June 14 has been designated by a proclamation by President Roosevelt as United Nations Day. Bishop Tucker's Russian War Relief Committee also is sponsoring June 20 and 21 as days of national observance in synagogues and churches of the end of the first year of Russia's gallant resistance to Nazism.

A United Press dispatch from Moscow on June 3 quoted the text of the appeal

from the Baptist and Evangelist leaders in Russia as saying:

"Believers in Christ's gospels cannot remain indifferent to President Roosevelt's warning against the well-known Nazi plan for worldwide violent introduction of a new heathenism—substitution of Mein Kampf for the Holy Bible and of the Swastika for the Cross of Golgotha."

—News from Russian War Relief, Inc.

DENOMINATIONAL "HOOK-UP"

Little Genesee, N. Y.

On "Mother's Day," May 10, about 125 people were present for "Family Night"—a program being given observing Mother's Day and Family Week. Families sat together for the tureen supper. Dean Burdick was master of ceremonies and conducted the program, consisting of music by the girls' quartet, poems by Mrs. Maxson and John Sanford written for the occasion, and a reading by Dean Burdick. Mrs. Madge Sutton read from "Beatitudes for the Family," and Rev. Harley Sutton spoke on the subject, "Home and Church Working Together." Many of those present were not members of the church, and one step of the Christian Education Advance was achieved, that of ministering to those not regularly influenced by regular church services.

H. S.

Lost Creek, W. Va.

More than one hundred attended the farewell reception on the evening following the Sabbath at the home of Mr. and Mrs. W. F. Randolph at Lost Creek, in honor of Rev. and Mrs. E. F. Loofboro and family.

A gift from the Lions' club was presented Mrs. Loofboro; Charles A. F. Randolph presented a fountain pen from the men of the Seventh Day Baptist Church. Mrs. Lucille Bond presented Mrs. Loofboro with a cameo necklace from the Ladies' Aid, and the couple also received many personal gifts. An expression of appreciation was read by S. Early Davis.

Mr. Loofboro, pastor of the Lost Creek Church for the past eleven years, will leave this week for Waterford, Conn., where he has accepted the pastorate of a church of the same denomination.—Salem Herald.

Fouke, Ark.

Our church observed Sabbath Rally Day. The programs this year were very helpful and will make useful Sabbath song books. In the absence of Pastor Beebe on his bi-monthly trip to Nady, Licentiate Nathan Monroe preached the Sabbath sermon. We hope to observe Children's Day on June 6, at which time the Junior C.E. will have charge.

Correspondent.

Boulder, Colo.

Pastor Earl Cruzan of the Boulder Church writes an interesting letter. Following are a few excerpts taken from it:

I thought it might be of interest to you to know how rapidly the stamps you enclosed with the Sabbath Rally programs went. I made the announcement during church, and before Christian Endeavor time in the afternoon all the stamps were taken. I hope they will be used so that they can help to create an interest in Seventh Day Baptists.

Another interesting incident took place last Sabbath morning. As have all the churches, we have been receiving letters from the Finance Committee in regard to the Budget. I made such announcement in church a week or so ago, and have printed statements regarding the Budget, on the bulletin each Sabbath morning. Paul Hummel was made lieutenant for this church, and at the time of announcements last Sabbath he made a statement concerning the Budget, and before Sabbath school time pledges came in from individuals, to be paid during this month toward the Budget, totaling \$100. I did not know he was going to make a statement regarding the finances, and I think no one else did.

As has been the custom here for many years, last Sabbath morning Bibles were presented to those pupils of the Sabbath school who graduated from high school this year. On behalf of the Sabbath school Mr. Brush presented Bibles to three young people. [Two other young people—former members of the Boulder group, but now residing in other states—also received the Bibles.]

Plans are under way for our Daily Vacation Bible School to open June 8 to continue until June 25. Miss Mary Margaret Hummel will be supervisor.

The Rocky Mountain Young People's Camp will be held from July 9 to 19, with Rev. Erlo Sutton of Denver in charge.

Nortonville, Kan.

A large crowd attended the church social, May 17, in the church basement, given by Pastor and Mrs. Wilson. It was to celebrate their first anniversary with us. A very nice program was planned and con-

ducted by Mrs. Wilson. It began by the group singing, "Old Black Joe," followed by a three minute talk on "Socials and Their Benefits," by Mr. Wilson. A two-act play, "Mrs. Jenkins' Brilliant Idea," was one of the best enjoyed features of the evening. The characters were dressed in old-fashioned costumes and played their parts well. The actors were: Mrs. Allie Stephan, Mrs. Jim Jensen, Mrs. Hatfield Stephan, Mrs. Elinor Stillman, Mrs. Earl Stephan, Mrs. Fred Bruns, Mrs. Laurence Niemann, and Reba Kenyon.

A girls' trio sang between acts. The "Kitchen Band," consisting of two combs, six kazoos, a bass drum, a snare drum, a violin, a washboard, and a toy piano, was directed by Elinor Stillman.

Reba Kenyon gave a reading. There was a duet, and two quartets were sung—one a male quartet and the other a "backward quartet." Four women dressed backwards, with false faces on the back of their heads, facing the audience sang two numbers. The program ended by the group singing "Deep in the Heart of Texas," saying "Kansas" instead of "Texas," at the pastor's request.

After the program the minister and his wife were ushered to seats in front of the crowd. Then Mrs. Ansel Crouch said a few words in appreciation of their work with us the past year. Mrs. Maude Burdick read one of her original poems. Refreshments of sandwiches, cup cakes, potato chips, and coffee were served.

Correspondent.

Battle Creek, Mich.

The sanitarium at Battle Creek, Mich., has been sold for \$2,500,000 to the government, and it will be used as a government hospital, such as the Walter Reed Hospital at Washington, D. C. This enables the sanitarium which was established in a small building over fifty years ago to pay off their bonded indebtedness. With over a million in cash, they will start up again in the annex (across the street), the library, and the college buildings, and some property which they retained.—Nortonville News.

A CONSIDERED OPINION

"On the seventeenth of May I shall have rounded out my first year in the service. It has been the happiest year of my life. Never have I had such glorious opportuni-

ties to help promote the welfare of the kingdom of our Christ as I have had this past year. Come what may in the future, there are no regrets on my part. To my way of thinking there is no greater opportunity for Christian service to be found anywhere than in being a chaplain in the armed forces of our country." (Chaplain Alfred B. Claus.)

MARRIAGES

Bouck - Branch. — At the home of the bride's parents, Mr. and Mrs. Clifford Branch, of Fremont, Mich., at the setting of the sun on the Sabbath of May 30, John D. Bouck, R.O.T.C. student of Michigan State College, and Miss Carole Branch of Fremont were united in marriage in the presence of a score of close relatives and friends, Rev. Leon M. Maltby, pastor of the bride, officiating. The future home will be at East Lansing until the groom is called into active service.

OBITUARY

Lane. — Wm. Hascal Lane was born at Vermont, Ill., April 11, 1875, and passed away at his home in Scottsbluff, Neb., May 22, 1942.

He married Hattie L. Pierce at North Loup, March 8, 1899. There are left to mourn their loss Mrs. Lane; six children: W. L., Everett H., and Erlo B. Lane, Mrs. Ruth Babcock, Mrs. Rua Wilson, and Fred C. Lane; nineteen grandchildren; and four great-grandchildren.

Services were conducted by Rev. H. A. McHenry, pastor of the First Baptist Church of Scottsbluff. Interment in the Fairview Cemetery.

H. P. L.

Mills. — Rolla John, last of nine children of Samuel T. and Sarah Greene Mills, was born in Washara County, Wis., October 23, 1860, and died at his late home, Hammond, La., May 16, 1942.

The family moved from Wisconsin to Minnesota in 1863, and when a young man Rolla was baptized and united with the Dodge Center Seventh Day Baptist Church. On moving to Louisiana, over fifty years ago, he transferred his membership to the Hammond Church, where he remained a faithful, devoted member.

He was married to Katie Green at Dodge Center, in 1880. To this union were born six children, four of whom survive. His wife died in 1910.

In 1915, he was married to Phoebe Stillman at Hammond. He is survived by his wife, one daughter, three sons, several grandchildren and great-grandchildren.

Funeral services were conducted by Dr. W. U. Hollev, pastor of the Federated Church.

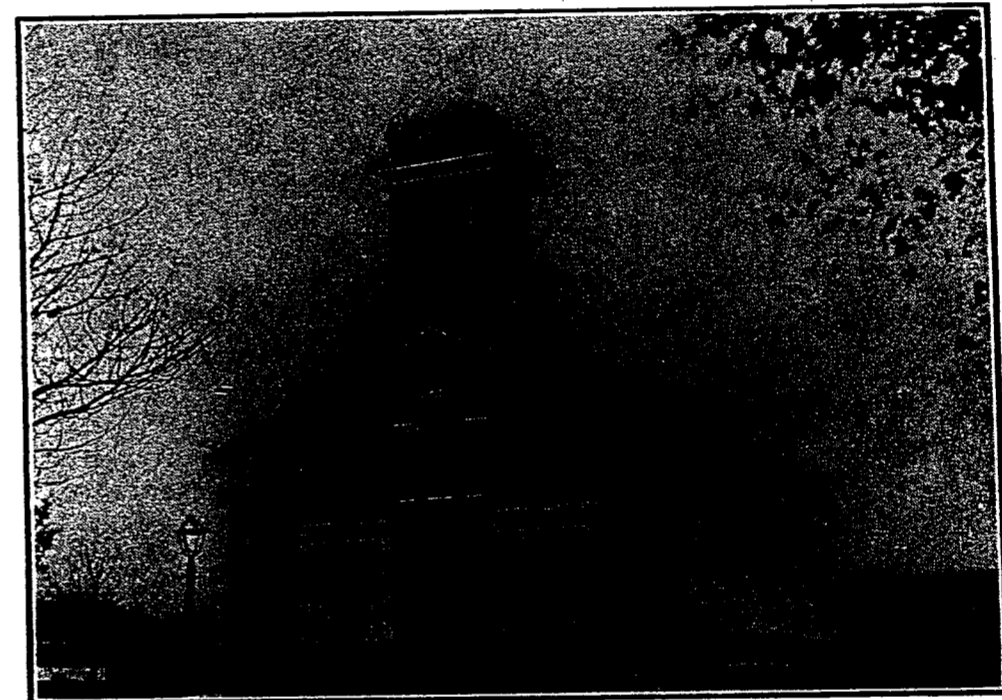
R. J. S.

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Rockville Seventh Day Baptist Church
1835 - 1942

Rev. Wayne R. Rood, Pastor

Eastern Association held here June 11-14, 1942

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