

the university's investment problem. In these times that is an undertaking of great difficulty. The work of the committee under his direction has in recent years increased the income from endowment. In other ways he has shown his interest in university affairs. His advice and counsel at board and committee meetings and otherwise are always attentively listened to and appreciated by his associates.

Mr. Rogers is the son of the late Lester Courtland Rogers, for many years a beloved minister of the Seventh Day Baptist denomination, and in his later years the holder of the Charles Potter Professorship of History and Political Science in the university. Indeed, Mr. Rogers is a grandson and namesake of the founder of the professorship. He is connected with Alfred's best traditions and will make a fine executive of the board.

J. N. N.  
—Alfred Sun.

#### Ashaway, R. I.

At the eighty-eighth commencement exercises of the Rhode Island College of Education, in Providence, Frank Hill of Ashaway was honored when President Lucius Whipple conferred upon him the honorary degree of Doctor of Education, Mr. Hill having been a member of the old Rhode Island Board of Education for more than thirty years.

In awarding the degree, Doctor Whipple cited the unusual interest Doctor Hill had shown in teacher preparation, while a member of the board.

Doctor Hill, a resident of Ashaway for more than fifty years, is a native of Ithaca, N. Y. He was graduated from Alfred University, Alfred, N. Y., from which university he has a Master of Arts degree. On coming to Ashaway, he taught in the local school and was later appointed cashier of the Ashaway National Bank, a position he now holds. He was recognized by Rhode Island State College with the honorary degree of Doctor of Education, and as a member of State Board of Education, acted as a Board of Trustees for Rhode Island College of Education. He was chairman of the State Board of Education for several years, and was a member of the Rhode Island State Legislature from 1893 to 1898.

—Westerly Sun.

"Good intentions will not help a man on his way if he takes the wrong road."

## MARRIAGES

Clarke - Polan. — David S. Clarke and Frances C. Polan were united in marriage at the First Alfred Seventh Day Baptist church on May 31, 1942 at three o'clock, by Pastor Herbert L. Polan, of Verona, N. Y., father of the bride, assisted by Pastor Everett T. Harris of Alfred, N. Y.

## OBITUARY

Rice. — Miles Rice, son of Charles and Esther Pickens Rice, was born April 8, 1854, at Parma, Mich., and died at his home in Milton, Wis., May 7, 1942.

He was the third of five children, all of whom have now passed on. He was married October 4, 1877, to Miss Mary Caroline Greenman, a granddaughter of Elijah and Polly Goodrich, who survives him together with three children: Polly, Mrs. P. B. Hurley, of Riverside, Calif.; Anna, Mrs. Cash Stone, of Juda, Wis.; and Edward Americus Rice, of Milton Junction. There are five grandchildren and ten great-grandchildren living. He served as county treasurer for four years, Milton village treasurer for twenty-two years, and had been a member of the Grange since 1872 and of the Odd Fellow Lodge since 1884. He was a loyal supporter and attendant of the Seventh Day Baptist churches at Milton Junction and at Milton. Farewell services were held at his late home in charge of Rev. Carroll L. Hill and Rev. Edwin Ben Shaw, and burial was in the Milton cemetery. E. B. S.

Williams. — Leander Williams was born May 6, 1841, in Richburg, N. Y., and died January 3, 1942. He was one hundred years and seven months old. On May 6, 1941, he celebrated his one hundredth anniversary.

He was the youngest of nine children born to Daniel and Mary Williams. At an early age he learned to care for himself. At sixteen he went to Wisconsin, but a little later returned to New York, for a short stay, again going West, in 1862. The next time he saw his old home in New York was 1913. He lived in Wisconsin, Minnesota, Arkansas, and Nebraska. The greater part of his life was spent in Nebraska.

He was united in marriage to Eunice Abigail Fuller who died April 25, 1922. At an early age he was baptized and united with a Seventh Day Baptist Church. His membership was at Gentry, Ark., at the time of his death.

He is survived by a son Henry of Ord, a daughter, Mrs. Matie Stillman of Scotia, and a son Bert of North Loup, twenty grandchildren, and sixteen great-grandchildren. Six grandsons bore Mr. Williams to his last resting place.

Funeral services were held in the Seventh Day Baptist church in North Loup, conducted by his pastor; burial was in the North Loup cemetery.

A. C. E.

# The Sabbath Recorder

Vol. 132

PLAINFIELD, N. J., JUNE 29, 1942

No. 26

## PRAYER

Father of all mankind, throughout this day, and every day, help me to remember that a very real portion of thy kingdom has been placed in my keeping. Therefore teach me to love thee: with all my mind—that I may think thy thoughts after thee, from dawn to dark, making beautiful and significant each decision of my daily living; with all my heart—that I may love those whom thou lovest, feeling for the most unlovable and difficult of thy children thine own everlasting mercy. Amen. (Selected)—By Pastor Albert N. Rogers, New York City Church Bulletin.

## Contents

Editorials.—Eastern Association. — Interesting Religious Paper Survey. — Card of Commendation . . . . .	414-417
Daily Meditations . . . . .	417
Missions.—World Wide Communion.—Reminiscences Regarding the Board of Managers.—A Letter From the Treasurer of the United Budget. . . . .	418-420
Woman's Work.—Worship Program.—"You'll Want to Know" . . . . .	420
A Navy Chaplain Reports . . . . .	421
Young People's Work.—Eddie Cantor's Sermon.—The Church's One Foundation. . . . .	422
Children's Page.—The Bird That Sold Its Wings . . . . .	423
"Handwriting on the Wall" . . . . .	424
Our Pulpit.—Mother's Day . . . . .	425-427
Denominational "Hook-up" . . . . .	427
Marriages. . . . .	428
Obituary. . . . .	428

# 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  
Terms of Subscription  
Six Months.....\$1.25

Postage to Canada and foreign countries 50 cents per year additional.

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. 26

Established in 1844

Whole No. 4,987

## EDITORIALS

### EASTERN ASSOCIATION

(Continued)

The sermon preached on Friday morning by Rev. Eli F. Loofboro, recently settling as pastor at Waterford, Conn., was in keeping with the theme, "Christ for the Sabbath." It was a strong, thoughtful message, emphasizing the place and part the Sabbath should have in human life, furnishing as it does opportunity for physical rest together with moral and spiritual development. The Sabbath was made for man's good, the speaker said, good which was always in the background of God's wish for man in providing opportunities and blessings for man's needs. Submerge, destroy the Sabbath, Mr. Loofboro declared, and you jeopardize liberty and all that is worth while in civilization. There is, he believed, a growing awareness of Sabbath need on the part of the Christian world.

#### Woman's Hour

"Christ for the Home" was presented in the program by the women of the association. The well-planned worship program, prepared by Mrs. Harriet C. Van Horn of Daytona Beach, was carried out under the leadership of Mrs. Harold R. Crandall of Westerly. It stressed the Christian home "given to hospitality."

An excellent paper written by Mrs. Robert Gibe of Marlboro, N. J., was read by Mrs. John H. Austin of Westerly. Mrs. Gibe urged that most of our difficult problems can be solved in the home. The friendly

attitude, friendly smile, the need of family worship and use of the Bible were stressed. The call is urgent, she said, to cultivate a taste for the better things.

Mrs. Loofboro, president of the Women's Society, brought helpful, encouraging words concerning the board's work and program. The women are still hopeful of securing and placing on the field a leader in Evangelism.

A solo by Mrs. G. Carlton Irish added to the impressiveness of this hour.

#### Association Sabbath

As the sun went down the Sabbath at the association opened on the theme, "Christ for the Church," the sermon being helpfully presented by Pastor Orville W. Babcock of Salemville, Pa., delegate from the South-eastern Association. The Church, the speaker said, was the outgrowth of a need. Standing as Christ in the world, the task of the Church is to win men, reconciling them to God. The day in which we live, confusing and bewildering, is a time in which the Church must go ahead. The task is one for which we as Christians are one and all responsible.

Foundation was laid in the sermon for the conference and testimony meeting which followed, sympathetically conducted by Pastor Trevah R. Sutton of New Market, N. J., pastor-elect of the Rockville Church. On our part as Christians, members of the Church, we are to let our lights shine, he urged. Many took part in one way and another by testifying to what Christ meant and had done for them.

#### Sabbath Morning

After an inspiring worship period in which Scripture, prayer, hymns, anthems, and offerings had place, Pastor Jay W. Crofoot of Brookfield, N. Y., delegate from the Central Association, preached a scholarly and stirring sermon from John 3: 16. We wonder, he said, why God does not destroy the wicked as we would sometimes like to do. But God loved the world, as we learn from John 3: 16, the mountain peak text of the New Testament, and one fitted to the theme, "Christ for the World."

It is natural, the speaker said, that this year we should think of the one hundredth anniversary of the Missionary Society and of its purpose to give Christ to the world, and of the good work of the Missionary Board and especially its officers. But our task is great and only begun. Opportunities, too, are great. We are in danger of the hypocrisy that thanks God for its own virtues when we should think of our own sins.

It is hard for us to love our enemies, the unlovely, the vicious; but God loved them all. There is none too vile or too evil to share in his love. In this message we were led more clearly to see God in his sacrifice for man, and to see our mission as his children to go out with his loving concern to all the world.

#### Other Sabbath Programs

A beautiful service of music and inspirational readings conducted by Mrs. Wilna B. Wilson and Mrs. Dorcas A. Van Horn, both of Westerly, preceded a sermon, after dinner, by Pastor Hurley S. Warren of Plainfield. His theme was "Christ for the Future." His urge was in emphasis upon giving "Christ pre-eminence" in all our life's activities.

This excellent sermon, with a brief intermission, was followed by a program by the Missionary Board, on the theme, "Christ for the Nations," conducted by the president of the board, Rev. Harold R. Crandall, who made brief introductory remarks. All regretted that Albert S. Babcock, oldest living and longest in service, member of the Missionary Board, could not be present. For fifty-five years he has been an active and valuable member, and for many years the faithful recording secretary. A paper prepared by him was read by his daughter, Mrs. G. Carlton Irish, a paper in which he

spoke appreciatively of members of the board, especially paying tribute to the various executive secretaries.

An address on The Work of the Board as seen by a young man was given by Trevah R. Sutton. A paper by Morton R. Swinney From the Point of View of the Treasurer of the Denominational Budget, was read in his absence by Mrs. A. P. Austin. The helpful paper by Karl G. Stillman, treasurer of the board, has already appeared in the Recorder, and speaks for itself. The message of Secretary William L. Burdick, informative and inspiring, brought the afternoon's program to a close.

#### Evening Service

The day closed with another worshipful vesper service conducted by Pastor Albert N. Rogers, followed by a "sermonette" on "The Forgotten Man," and this was followed by a candle-lighting service of consecration.

"The Forgotten Man" was a dramatized message that made a tremendous impression. Pastor Rood and his young people were assisted here by Rev. J. Kenneth Huyck of Hope Valley. The message was presented by Pastor Huyck, beginning with an experience of his, with the story coming to life in the play which followed, in which a homeless child was presented in an appeal for a home. So real was this, as the sweet little "Jewish" girl was stood up beside the minister, that many in the audience were ready to say, "I'll give her a home." We were brought back to actual fact, as the play developed, by certain characters coming out of the audience and taking part. The roles of the preacher, of the "Forgotten Man," and of the orphan were excellently played. The child greatly made appeal by her naturalness and her ability to remember her many lines without a single hesitation.

#### Sunday Morning

Pastor Harold R. Crandall of Westerly opened the Sunday morning session with a brief devotional service based on the story and experience of the Apostle Paul's shipwreck. The acts of the apostles were not finished with the Book of Acts, he said. One must read history to find those acts being continued. Difficult as our problems are, they are far from as hard as those which the early church leaders had to solve. Paul, as he continued toward Rome, was encouraged by those who came to meet him.

The Tract Society's program consisted of several addresses which were preceded by an inspirational service by Rev. William J. Kimshel of Middletown, Conn. The message of this devoted brother, who was once a Catholic, was a finished product showing the working of a rich mind and the earnest spirit of one who is living in close fellowship with the Master. Too bad, said some, that his message could not have been heard on Sabbath day when we had a full house. In keeping with the theme, "Christ for the People," the interests of the Tract Board were presented by four of its members: Trevah R. Sutton, speaking of our contacts through correspondence with lone Sabbath keepers and men in government service; Hurley S. Warren, speaking of our contacts in carrying the truth of Christ and the Sabbath through our literature, its publication and distribution; Albert N. Rogers, speaking on a New Adventure in Faith; and Secretary Van Horn, presenting a United States map showing the coverage of our American activities, laying special stress on the work and opportunity opening in Florida and calling to us for help, a work that had been explained by Brother Rogers.

#### And So Forth

The music of the association was worthy of special mention. At the evening services and on Sabbath day a union choir from the local churches, Ashaway and Westerly, rendered in quartet, anthems, and hymns with descant, some beautiful and well executed music.

The Sabbath morning offering for the Denominational Budget amounted to fifty dollars. At the Sunday morning business session, twenty-five dollars was voted from the treasury for use in the Lewis Camp program.

Good meals were served noon and night at the parish house, at nominal cost. More than a hundred dinners were served Sabbath noon, while many others ate their family lunches under the shade of the magnificent maple trees bordering the church yard and drive. The home entertainment—lodgings and breakfasts—was up to the usual fine hospitality of Rockville, homes being open for all delegates and visitors. Nothing was left undone for the comfort of guests.

The association was closed in a very impressive way by the president who called upon every minister present by name for brief prayers. Thus was closed an outstanding, spiritual association.

#### INTERESTING RELIGIOUS PAPER SURVEY

At the recent meeting of the Associated Religious Press the result of an interesting church paper survey was given by Kenneth W. Underwood, Yale Divinity School student. A study of the financial phases of thirty-three representative national church magazines had been completed. It indicates a "regeneration of the church press" and calls for "continued revision of present methods of religious journalism in order to increase the appeal to laymen."

We give a few paragraphs as summarized by Religious News Service.

1. Editors are working under severe financial handicaps. Only a third of the magazines are self-supporting, the remainder are operating at losses of \$.12 to \$3 per subscription. Eleven per cent of the cost of publication is met by advertising; 64 per cent by subscriptions; 13 per cent by church subsidies; 11.5 per cent by other agencies such as university subsidies and endowments; 0.5 per cent by publishing house subsidies.

According to advertising representatives, church journals cannot hope for larger incomes from advertising unless they attain circulations and reader appeal equivalent to secular magazines now used by national advertisers. The financial situation appears somewhat less ominous with the existence today of several self-supporting magazines deriving an income from subscriptions alone. The Pilgrim Highroad with a circulation of about 16,000 is a case in point.

2. Magazines are under-staffed, editors under-paid and usually of excellent academic background but with inadequate journalistic training. The average staff consists of two or three men. Thirty per cent of the editors receive no pay for their work, eight per cent are paid \$500 or less; 13 per cent, between \$1,000 and \$1,500; four per cent, between \$1,500 and \$2,500; and 45 per cent are paid \$2,500 or over.

Sixty-two per cent of the editors hold other positions besides the editorship as teachers, ministers, or executives of church organizations. Eighty per cent of the editors have had no journalistic training or experience outside of church journals; most of them have worked only on the magazine they now edit. Six per cent have had journalism training in college. Editors are taken almost entirely from the preaching, teaching, or church executive fields.

3. The average circulation of national religious magazines is about 25,000; the average circulation for both regional and national magazines is about 11,000. Seventy per cent of the subscribers are laymen, 30 per cent clergymen. Percentages vary

#### DAILY MEDITATIONS

(Prepared by Rex Zwiebel, Salem, W. Va.)

##### Sunday, July 5

Blessed are the peacemakers; for they shall be called the children of God. Matthew 5: 9.

Righteous peacemakers have been few. All of us want peace, yet only a small percentage are peacemakers. Let all Christians resolve today to make peace by solving and obliterating any personal grudges, by working harmoniously in our churches, by exercising tolerantly our rights as citizens, and by sending prayer after prayer to God for wisdom and strength.

Pray for all the sincere peacemakers and for all who would serve in this capacity.

##### Monday, July 6

Grace be unto you, and peace, from him which is, and which was, and which is to come . . . Revelation 1: 4.

A foundation for peace is assured us, as Christians, when we think of this Scripture. We believe that, even as Christ is immortal, so shall Christians enjoy peace.

##### It Has Never Failed Yet

Peace will come back again to bless the land;  
New grass will grow to hide each war-torn mark,  
And heartbreaks will be mended by the Hand  
That starts the living sap up through the dark.  
I cannot see sweet peace nor feel her glow;  
She to the troubled world is deeply veiled.  
But God still lives, immutable, I know,  
And right will win; it never yet has failed.

—Ruby Dell Baugher.

Pray for refugees from war-torn districts.

##### Tuesday, July 7

And ye shall know the truth, and the truth shall make you free. John 8: 32.

On the last day of Independence week let us take an inventory of lives. Are we free? Are we slaves of habits that keep us from attaining the supreme blessings? Do we allow alcohol or tobacco to direct our footsteps? Are we guilty of gossiping or pronouncing judgment? If we are allowing these demons to influence our living, then we are not free. Christ said, "The truth shall make you free."

Pray for those who would be free from any form of enslavement.

##### Wednesday, July 8

I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

from Christian Herald with 88 per cent laymen and 12 per cent clergymen to the Christian Century with 67 per cent clergymen, and 33 per cent laymen.

4. Religious magazines rely little upon professional writers for material. Sixty per cent of the magazines pay nothing for articles, 25 per cent pay less than a cent a word, 15 per cent pay a cent a word and up. About 73 per cent of the material used is written by or at the suggestion of the editor; the remainder is unassigned freelance material.

Unless churches are willing to provide money first of all for the hiring of well-trained, full-time editors, and then, if possible, a fund for the purchase of manuscripts from competent writers and for physical improvements in make-up, the church cannot hope to see a self-supporting or effective religious press, the study concludes.

The study recommends that seminaries specifically train young men and women for careers in religious journalism, and that churches in seeking future staff members draw from this source. The study further suggests that seminaries aid the magazines in making reader interest studies and in developing new techniques of appeal to laymen.

"Neither the religious press nor the church people have become sufficiently aware of the importance of the future development of the church press, and of its tremendous force for good in America. Nothing but greater awareness, fuller information, and a larger sense of responsibility can give the church a press adequate for modern needs," Mr. Underwood concludes.

#### CARD OF COMMENDATION

With so many of our men entering the war service and more constantly being added to the list, it behooves our churches and leaders to do all within their province and power to encourage and manifest interest.

A helpful method is to give each man inducted a card of commendation. This card, which can be obtained from the Recorder Press, Plainfield, N. J., carries the man's name, showing his church affiliation, and commending him to the care and interest of his Army or Navy Chaplain. It is a card of introduction and expresses the interest church and pastor hold. Demand for these cards by churches and pastors has not been up to expectation. A sample will be sent on request.

DR. OTIS B. WHITFORD

1874 — 1942

June 20

Member, the Tract Board Since 1911

Power to live, fight, and labor through these trying times comes from listening to the Voice and from being in accord with God's will. We want inner peace as well as outer peace. As Christians, we want the power to live victoriously now. To have inner peace, we must seek to do our part in the solution of the world's ills.

That is where we feel most helpless, perhaps, and rightly so. Of ourselves we can do nothing. **It is only what God does in and through us that counts.** Peace, poise, and power come from trusting his will and letting him reign in our hearts.

Pray for those who find it difficult to decide what to do to help solve the fateful problems of today.

Thursday, July 9

Bless them which persecute you: bless, and curse not. Romans 12: 14.

The greatest punishment you can inflict upon a person is to return a good deed for an evil one. That, of course, is out of line with the war policy. However, there is only one way to destroy the war policy and that is to practice the rule in our Scripture verse at home now. When we have it working satisfactorily on our home front, then it will naturally move into our international relations. It is hard to do, yes, but it is worth a try.

Pray for our missionaries in China. They abide by our rule for today.

Friday, July 10

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. James 5: 16.

The weary ones had rest, the sad had joy  
That day, and wondered "how."  
A ploughman singing at his work had prayed,  
"Lord, help them now."

Away in foreign lands they wondered how  
Their simple word had power.  
At home, the Christians two and three had met  
To pray an hour.

Yes, we are always wond'ring, wond'ring "how":  
Because we do not see  
Someone, unknown perhaps, and far away,  
On bended knee!

F. M. N.

Pray for our missionary in Jamaica.

Sabbath, July 11

Be not overcome of evil, but overcome evil with good. Romans 12: 21.

Be not discouraged when your religion is questioned. Sometimes, when I am frus-

trated by the questions of a professed atheist, I look for reasons to back up my beliefs. I find that practical men of today have proved the merits of attempting to live by Christ's example.

John Wanamaker says, "Write your name each day in gentleness, kindness, patience, courtesy. Good deeds are life's brightest stars: they shine in the daytime as well as in the night."

After reviewing the policies of successful men, I know I'm on the right path.

Pray for the revival of interest in the Jackson Center Church.

#### SABBATH SCHOOL LESSON FOR JULY 11, 1942

Adam and Eve: Temptation and Sin. Scripture—Genesis, Chapter 3.

Golden Text—Ezekiel 18: 4.

### 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.

#### WORLD WIDE COMMUNION

Arrangements are being made for a World Wide Communion this coming autumn. The time set is the first week-end in October. With Seventh Day Baptists this will be October 3. This is an evangelistic movement among Protestant denominations and is promoted again by the Commission on Evangelism of the Federal Council of Churches in America.

In the past a goodly number of Seventh Day Baptist churches have found this service especially helpful. "This observance does not contemplate union communion services, but rather that each local congregation shall seek to have all of its members present at its own communion service, and at the same time conscious of their spiritual oneness in Christ with all fellow Christians around the world." There is the same reason for the World Wide Communion that there is for a general Thanksgiving Day. The chief purpose is to honor and glorify Christ and make him supreme in the hearts of men. By doing this we build up the church, strengthen individual members, lead men to eternal life, and transform the world.

Attention is called to the World Wide Communion this early, that pastors and church leaders in arranging for the autumn may include it in their programs. The Missionary Board through its secretary has sent literature regarding the World Wide Communion to all the pastors and church leaders.

W. L. B.

#### REMINISCENCES REGARDING THE BOARD OF MANAGERS

(This address was prepared by Hon. Albert S. Babcock for Missionary Hour of the Eastern Association, June 13, 1942, and was read by his daughter, Mrs. G. Carlton Irish. Mr. Babcock has been a member of the Missionary Board fifty-five years, twenty of which he served as recording secretary.)

As a member of the Board of Managers of the Seventh Day Baptist Missionary Society during fifty-five years gone by, and, until recently, being privileged to attend nearly every meeting of the board for more than a half century, it is a pleasure to me to commend the almost total absence of any but good natured discussions of the vexing problems constantly being brought to our earnest attention. I have been especially impressed by the loyalty to our board as an instrument for world evangelization, of each of our corresponding secretaries; with no word of criticism of the work of their predecessors.

Dr. Arthur E. Main was our first whole-time secretary. Scholarly, optimistic, convincing, Doctor Main's interest grew with his frequent visits with our churches.

Dr. O. U. Whitford came to us with much experience in missionary and pastoral work. His quiet, friendly, methodical ways helped very greatly to the success of the endeavors of the board.

Rev. Edward B. Saunders, thoroughly alive as an able evangelist, often, at request from churches visited by him, held revival meetings, some continuing weeks, adding greatly to our church membership.

Upon the sudden death of our Secretary Saunders, Dr. Edwin Shaw conscientiously gave up the pastorate of one of our strongest churches, unanimous in its wish to retain him, and took up this work at quite a personal financial cost. Brother Shaw's labors, which were constant, influenced our people to larger views and sense of responsibility because of opportunity, as representatives of our Lord; that influence remains with us yet.

Dr. William L. Burdick, our present secretary, who for many years has carried forward this work for us with ability and much en-

thusiasm, probably is more intimately acquainted with the churches of the Seventh Day Baptist denomination than any other person of our membership. Always ready with needed information; ever quick to carry out the expressed wishes of the Board of Managers, he has consistently refrained from presenting any resolutions determining its action, trusting such decisions to the conscientious judgment of the entire board. His inclinations are predominantly evangelistic; very much of his individual work is not yet in print.

After these many years of inspiring association with so many servants of God, I have come to think of each member of our board as my personal friend. Even in this critical hour, it is expected that every disciple of Christ shall, in some way, carry forward his message of saving "Good Will," to others. Obedience to this positive obligation becomes a blessed privilege.

#### A LETTER FROM THE TREASURER OF THE UNITED BUDGET

(Read during Missionary Hour of the Eastern Association by Mrs. Elisabeth K. Austin.)

To the Members of the Eastern Association, Assembled at Rockville, R. I.

Dear Friends:

It is with regret that I find it necessary to rely on this letter to convey to you the things I should like to say to you this afternoon.

Secretary Burdick has invited me to address you on the topic, "Missions From the Standpoint of the Treasurer of the Denominational Budget." It might be natural to expect, in response to such an invitation, that a "pep" talk on "giving" would be forthcoming; or, considering that budget receipts are \$700 less than last year as of May 31, a plea for more dollars might be in order. But I am not so concerned about the amount of the cash receipts for missions and the Budget. After all, missions do not depend, primarily, on money for their existence.

Let us briefly review the situation: God, our heavenly Father, has entrusted to men and women, you and me, the task of introducing to the world, Jesus Christ, his Son and our Savior, and his plan of eternal salvation. Let us not lose sight of the importance of this task. Can you name anything as important as showing your neighbor how he can live the most satisfying, happiest kind of life on this earth and beyond that, life

everlasting in a realm beautiful beyond description?

So often we hear of someone in physical difficulty of some kind, and immediately we respond with our dollars and our time and talents to help to restore him to a better material condition; and yet, every day we come in contact with folks who know nothing, or almost nothing, about Jesus and salvation, who are in danger of facing a spiritual calamity far more serious than any material disaster that might befall them—the calamity of eternal death. It is your task and mine to do all we can to prevent this tragedy whenever possible.

This is the task of missions, and when we support missions, and the Denominational Budget, we are helping to carry on this God-given task just as truly as though we were doing the actual work, and when we fail to give to the best of our ability for the missionary program and the Denominational Budget, we need to check on ourselves and determine whether or not we are getting our values a little mixed.

We are told by some that the most important job right now is to win the war. This is not true. Important though it seems to be, the eternal salvation of a soul is of vastly more importance.

So, my word for you today is, as the apostle so many years ago said, "Prove all things, cleave to that which is good." Support as many good causes as possible, war relief, refugees, etc.; but let's keep first things first, giving those things which are spiritual a priority rating over those things which are material. Cast off indifference, that chain which holds down so many men and women who would otherwise be good, effective Christian workers.

Remember that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life," and the only way he has provided for the spread of this good news is in our hands. Let us not be guilty of failure to do our best.

May God richly bless you for having attended the sessions of this association.

Sincerely, in his service,

Morton R. Swinney,

Treasurer of Denominational Budget.

Niantic, Conn.,

June 13, 1942.

## WOMAN'S WORK

Mrs. Okay W. Davis, Salem, W. Va.

### WORSHIP PROGRAM

(Prepared by Mrs. John Geisinger, Marlboro, N. J.)

Topic: Our God Is Able

Hymn: "Faith Is the Victory"

Scripture: Psalm 46

Hymn: "We Have an Anchor"

With all that transpires today, one's confidence in truth is being tested. Some apparently have lost confidence.

No man ever faced more difficulties than the Apostle Paul—yet he could say, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair." We Christians have the same God who delivered Paul.

Long ago in a great crisis, Moses said to God's people, "Fear ye not, stand still, and see the salvation of the Lord"; before many hours their enemies were drowned in the Red Sea.

Unbelief says, "God is nowhere."

Faith answers, "God is now here."

God has blessed Christians in the past. God's promises for the future must be trusted.

#### The Weaver

My life is but a weaving  
Between my Lord and me.  
I cannot choose the colors  
He worketh steadily.  
Ofttimes he weaveth sorrow,  
And I, in foolish pride  
Forget he sees the upper,  
And I, the under side.

Not till the loom is silent  
And the shuttles cease to fly,  
Shall God unroll the canvas  
And explain the reason why.  
The dark threads are as needful  
In the weaver's skillful hand  
As the threads of gold and silver  
In the pattern he has planned.

—Selected.

### "YOU'LL WANT TO KNOW"

"As timely as the Rio de Janeiro Conference is the interdenominational theme for missions study for 1942-43, Latin America." As usual, the Missionary Education Movement is preparing a variety of materials for all ages. The basic text will be "On This Foundation: The Evangelical Witness in Latin America," by Dr. W. Stanley Ry-

croft, secretary of the Committee on Cooperation in Latin America. With both home and foreign mission constituencies studying this common theme, a durable base should be laid for the "hemisphere solidarity" of which we hear so much.

Accounts are now seeping in of how the World Day of Prayer was observed in the eight thousand communities in the United States which participated. An interesting one has come from Hoboken, N. J. There the observance was sponsored by the Clergy Club. The rector of the Episcopal Church in which it was held presided, and each section of the program was led by clergymen of a different denomination.

The newest interdenominational child—the United Council of Church Women, born in Atlantic City in December, 1941—is a lusty infant. Sixty-eight of the possible eighty-five board members attended the meeting in Chicago, February 6-8. The Council will continue the work of the National Council of Church Women and certain promotional activities of the Home Missions Council and Foreign Missions Conference. . . .—Woman's Consultative Committee, Foreign Missions Conference.

### A NAVY CHAPLAIN REPORTS

A thrilling report of loyalty and unselfish heroism in the Pearl Harbor attack was recently made by Chaplain Maguire to a National Broadcasting Company audience:

"It was Sunday, December 7, a little before eight o'clock . . . and my yeoman, Joseph Workman, who helps rig for church, stood near me on the Officers' Club Landing at Pearl Harbor. As we prepared to enter a motor boat to get out to a ship, I spied a squadron of carrier planes diving vertically from the clouds, and pulling out close to the masts of the ships that were moored to one of the navy yard piers. A plane zoomed out of the sun over my right shoulder. It was painted an ugly mustard color and it carried a steel torpedo that glistened in the morning sun. The plane leveled off about twenty feet above Pearl Harbor and headed for the battleship, Oklahoma, dropped the torpedo, and pulled away. Little did I dream that the ship the torpedo hit would become the tomb of my good friend and fellow priest, Chaplain Aloysius Schmitt. Nor did it seem possible that another friend, Chaplain Thomas

Kirkpatrick, would give his life that morning in the attack on the battleship, Arizona."

Chaplain Maguire continued, outlining how he and his motorboat crew made their way midst falling shrapnel and bomb splinters to the ship:

"The roar of our guns, added to the explosion of the Jap bombs, torpedoes, and machine guns, rent the air. Fires had now started, and high overhead, through the dense black smoke, I could see more high altitude Jap bombers, in groups of five. The second wave of torpedo planes zoomed close to us. They were now meeting effective competition. My yeoman pointed out a diving plane that had dropped its torpedo prematurely. The pilot tried to get away from the inferno of our gunfire. He was about thirty feet above the water of the harbor when our destroyer men scored a direct hit. The Jap plane exploded in a great flash; wreckage of the wings and fuselage covered the water nearby."

In his broadcast, Chaplain Maguire paid tribute again and again to the navy crews in action.

"Each man was more interested in the other fellow than his own wounds," he reported. "I admired their gallantry. In their suffering they were heroically charitable."

In wards and passageways on the stricken ship, the chaplain revealed, he saw hundreds of wounded. On several occasions he heard wounded sailors beg doctors to "take care of the other fellow first." Others pleaded to "get back to their guns."

"It is not a pleasant story," the priest reported. "My best reason for telling it is to tell you of the supreme heroism your boys showed on that day. Your sons and your daughters, whether they were soldiers, sailors, marines, nurses, or wives of officers and men, gave proof for all time that they are made of stern stuff, that they are equal to the painful challenge of this survival war."

"This war has brought your boy and his shipmates closer to God. Their attendance at holy mass and at divine services conducted by our zealous Protestant chaplains attests that our men sense the spiritual aims for which they are fighting. When they put to sea on their all-important and perilous missions they have the priest and the minister with them, to strengthen their courage—a courage born of faith in Jesus Christ."

"When your boy comes back, after days or months at sea, to this little island in the Pacific, he discovers the people of the town are glad to see him. When he visits the large USO centers, conducted by Army and Navy Y.M.C.A., the Jewish Welfare Board, the Salvation Army, and the National Catholic Community Service, he discovers at once that the people are for him and with him, heart and soul."

"Your boy is a splendid, brave fellow. In all my twenty-five years of service in navy ships, I have admired the American man-o-war's man. Now, after what I have lately seen of your boy under fire, I am convinced that he is a clean fighter, endowed with love of God and country, healthy, strong, and determined to do his noble best in order that you and all his loved ones may share with him the glory of victory and peace, with the blessing of Almighty God."

Reporting on religious activity in the army, Chaplain Christopher O'Hara asserted that the provisions made by the government for the spiritual welfare of the American soldier son is a chapter "unique in all records of military history."

The chaplain revealed that there is one chaplain for every twelve hundred men, "so assigned as to render most effective service." Over six hundred chapels, he reported, have been constructed at a cost of over thirteen million dollars. Funds for other equipment, hymnals, and three types of Testaments available to all men in service, add to the work the Chaplain Corps is doing.

"In brief," he announced, "the government is seeing to it that the spiritual welfare of the men receives the same detailed attention given to matters of a strictly military nature."

Quoting General Douglas MacArthur, Chaplain O'Hara said, "The soldier, above all other men, is required to perform the highest act of religious teaching: sacrifice. In battle and in face of danger and death, he discloses those divine attributes which his Maker gave when he created man in his own image."

### PEGGOTY'S SEARCH FOR LITTLE EM'LY

Multitudes of readers of many generations have had their hearts stirred with profound and mingled emotions by the moving passage in which Dickens described Daniel

Peggoty's search of his lost little Em'ly: "It was a warm dusty evening. In the great thoroughfare out of which the by-path to the home turned, there was a temporary lull of the eternal tread of feet upon the pavement. Peggoty turned alone, at the corner of our shady street, into the glow of light where we lost him. Rarely did the evening hour come; rarely did I wake at night; rarely did I look up at the moon and stars, or watch the falling rain, or hear the wind, but that the thought of his solitary figure toddling on, poor pilgrim, and recalled his words, 'I am going to seek her fur and wide. If any hurt should come to me, remember that the last words I left for her was, 'My unchanged love is with my darling child, and I never forgot her.' I'd go ten thousand mile,' he said, 'I'd go till I dropped dead. If I do that, and find my Em'ly, I'm content. If I doesn't find her, maybe she'll come to hear some time, as her loving uncle only ended his search for her when he ended his life; and if I know her, even that will turn her home at last.' " In some part this is of a piece with the story of God's love-search for the lost souls of men through Christ, who "loved us and gave himself for us." But Satan has wrought great havoc in human hearts to blind them so that they do not see God's great love for the world in giving his Son to die for its sin.

—From an Exchange.

## YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

### EDDIE CANTOR'S SERMON

(Reprinted from Sunshine Magazine)

Radio's favorite comedian, Eddie Cantor, while broadcasting in Los Angeles not long ago, stepped before his audience at the close of his program, and remarked:

"We've had a lot of fun here tonight, ladies and gentlemen, and now, if you'll permit me, I'd like to say something a bit more serious.

"Here in Los Angeles a few days ago we had a rather disturbing windstorm. I was walking along Sunset Boulevard at the time, and, like all the other pedestrians, I ran for cover as a gale swept down. There were a number of stores nearby, but something

guided me toward a building across the street. I stood there in the archway several minutes, I guess, before I realized where I was. I had taken refuge in the doorway of a church—and it set me thinking.

"The world today is going through something far more threatening than a wind-storm. Every single one of us needs refuge of one kind or another. And I know of no better place to go for it than to church. You know, the church must be a very strong and righteous thing—for it has survived every enemy it ever had. And the Book which embodies the principles of the church—the Bible—is still at the top of the best-selling list.

"We are extremely fortunate to live in a country where we can worship as we please, when we please. Let's make the most of this blessing. Go to church—whatever your race or creed. You'll meet old friends—and make new ones. The greatest calamity that can befall a people is the loss of religion. Don't let it happen here. Go to church."

The Alfred Christian Endeavor took its cue from this story and held one meeting dedicated to the study of the Church. It is a large subject. When we stop to think at length of what the Church has done for us, it amounts to a great deal. I am not going to try to tell you what the Church has done for you or me or anyone. Instead, I am going to ask you to do just what the Alfred Christian endeavorers were asked to do. I am asking you to write the answers to the questions below. Send me your answers within two weeks, and when I have had time to correlate them and assemble your thoughts into one statement, the results will appear on this page. Here are the questions:

#### The Church

- The Church—what is it?
- The Church—what does it do for me?
- The Church—how can it serve me better?
- The Church—how do I serve it?
- The Church—how can I serve it better?

Write to your editor at Alfred and give your answers. They are valuable, and combined with all other answers, will make a large contribution to the enlargement of our ideas.

### THE CHURCH'S ONE FOUNDATION

The Church's one foundation  
Is Jesus Christ her Lord;  
She is his new creation  
By water and the word:

Elect from ev'ry nation,  
Yet one o'er all the earth,  
Her charter of salvation  
One Lord, one faith, one birth;  
One holy name she blesses,  
Partakes one holy food;  
And to one hope she presses,  
With ev'ry grace endued.

—Samuel S. Wesley.

## CHILDREN'S PAGE

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

Dear Recorder Children:

Since there are no letters this week it is a good time to share with you a very helpful fairy story sent me from the Recorder office some time ago. I am hoping that by another week your letters may be coming to me again.

Tomorrow morning early Pastor Greene and I are starting for Bridgeton, N. J., to visit our son and his wife. We can stay only until Thursday, as we must get home to prepare for Vacation Bible School next week. I am sorry, Shiloh boys and girls, that we cannot stay over the Sabbath this time and so cannot have the pleasure of talking to you as I had expected. But other days are coming and this will not be our last trip to Bridgeton by any means.

Sincerely yours,  
Mizpah S. Greene.

### THE BIRD THAT SOLD ITS WINGS

A little boy named Robert once came home from Sabbath school looking very glum.

"I wish I had a fortune," he said. "I'd give anything for a fortune." Just then his mother came in and overheard what he said.

"Bobby, my boy," she said, "would you give anything for a fortune? Ah, Bobby, I don't think you could ever have heard the story of how the skylark sold his wings."

"Oh, mother, do tell me," said Bobby. And his mother began:

"Once there lived a skylark who was the finest of his race. One day as he flew over a wood he looked down, and there, traveling over the wide road that ran through it was the strangest little coach ever seen. It was

painted black with yellow stripes, and was drawn by six horses as black as pitch. But what interested him most was the fact that he saw sticking out of the windows of the coach the tails of some worms, and so he flew down to see what this thing might be, and as he drew nearer he heard the coachman calling out, "Three fine, fat, juicy worms for two feathers. Who'll buy?"

"That's cheap enough," the skylark thought. "I'd give anything for worms, especially big ones." So he nibbled first at one wing and then at the other, and pulled a feather out of each, bought the worms, and hurried away into a dark corner to eat them all by himself. Next day he saw the coach again and had another treat. And the next day, too, then the day after that, and the day after that. In fact he grew fonder and fonder of worms. But oh! his wings. Soon he lost a sunward race in which he had always been first. Then he was only able to fly just above the trees, then not even as high as that. At last he could not fly at all, but could only hop about in the undergrowth and he could sing no more because of the darkness and chilliness of the wood from which he could not escape.

"When things got as bad as this, he thought upon a good plan for making them better. He worked hard hunting worms and got a large heap of them by the roadside, and when the coach came along he called to the coachman, 'Please, sir, I have here a lot of worms; how many feathers will you give me for them?' and, would you believe it, that hard-hearted coachman simply answered, 'My business is worms for feathers, not feathers for worms,' and he whipped up his horses and drove away. The poor, foolish little skylark rolled over and died of broken wings and a broken heart.

"When he was found, and the other skylarks saw what had happened they buried him in the wood by the roadside, and over his grave they placed a warning to all other birds, never, never, never to sell one feather of their wings for worms, or for anything else.

"And, Bobby," his mother continued, "Jesus said, 'What shall it profit a man if he shall gain the whole world, and lose his own soul?'"

—Alabama Christian Advocate.

I think Bobby changed his mind about giving anything he had for a fortune, don't you Recorder boys and girls? Would he or any other little boy be willing to give up his health, his sight, his hearing, or any part of this wonderful body God has given him, in exchange for a fortune? Would he be willing to give up his family or his friends in exchange for great riches? Or would he give up God's greatest gift, his own soul? I'm sure not. He would be even more foolish than the man who gave up everything he had for the sake of a beautiful diamond and then lost the diamond, or Esau, of Bible times, who gave up his birthright for a mess of pottage.

#### "HANDWRITING ON THE WALL"

Evanston, Ill., June 22.—Resolutions recently adopted with spontaneous enthusiasm by five leading church groups, having more than 9,445,000 members, to request federal ban of alcoholic beverages for the duration of the war, were hailed today by Mrs. Ida B. Wise Smith, president of National Woman's Christian Temperance Union, as "a rising tide of righteous indignation against the waste of critical resources in the liquor industry."

During the past few weeks, the Methodist Woman's Division of Christian Service, with 1,250,000 pledged members; the Convention of the Presbyterian Church in the U.S.A., with 1,892,000 members; the Northern Baptist Convention, with 1,463,000 members; the Southern Baptist Convention, with 4,660,000 members; and the United Presbyterian Church, with a membership of 180,000, have taken action against the liquor trade in their annual conferences. In each case the resolution was greeted with cheering and loud applause.

These religious groups took their firm stands, she emphasized, although there is no organized movement for wartime prohibition anywhere in the country at present.

"It is significant of widespread wrath," she said, "that these prominent church groups have expressed their impatience with government laxness in failing to suppress this wastefulness at a time when every resource of the nation is essential to the survival of ourselves and our allies.

"Besides the waste of more than 174,000,000 pounds of sugar products and more than 6,000,000,000 pounds of corn, barley, and other grains, rice and fruits annually, there is

tremendous loss of machinery, manpower, transportation facilities, and rubber in the manufacture and distribution of alcoholic beverages. When you add to this the loss to the efficiency and morale of the armed forces and the civilian population by the ravages of the liquor narcotics, the harm to the national effectiveness is enormous."

Other indications of the rising opposition to the liquor traffic, Mrs. Smith pointed out, are the vote by the Bishops of the Methodist Church before Pearl Harbor in favor of permanent prohibition, and the recent Gallup poll which indicated that 36 per cent of the voting public were ready to support a national prohibition amendment. This was an increase of 10.1 points from the 25.9 per cent. which voted dry in 1933, the year of the repeal of the eighteenth amendment.

## OUR PULPIT

### MOTHER'S DAY

(A sermon preached May 9, 1942, by Rev. Earl Cruzan, Boulder, Colo., and requested for publication)

Text: 2 Timothy 1: 5.

This is the day which has come to be traditionally known as Mother's Day—the second Sunday in May, or to us the second Sabbath. It is the day on which we often wear flowers for our mothers, both living and dead. It is well that we offer a tribute to the mothers of our land—of all lands—but we must grasp the truth and pay tribute to them 365 days a year, and still we would not give to them all that we owe. But, this day is being designated more and more now, not just as Mother's Day, but as Family Day—and mother is the central figure of any family.

The text this morning is from Paul's second epistle to Timothy, 1: 5, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." I have chosen for a topic, "The Faith of Mothers."

Timothy was a great worker with Paul in the early Christian churches. From his name we would gather that he was Grecian, but from the names of his mother and grandmother, and from references Paul makes to them, we know they were Jewish. Probably Timothy's father was Grecian and his

mother Jewish, as so often happened in those days. His father was evidently not a follower of the Jewish religion, for we find that Timothy had not been circumcised and brought up as a strict Jew in the sense of being a member of the Jewish race, when Paul first came in contact with him.

Timothy was a young man filled with great zeal. He was a man with a great religious spirit and a great faith. Paul took him with him on some of his journeys, and later placed him in charge of some of the churches which he had established. Paul wrote two personal letters to him, instructing him in his personal conduct and in the regulation of the churches. In his second letter he touches a note which psychologists and sociologists of today may think is a rather recent discovery—the value of the home and home training in the future life of the individual.

There has been that age-long argument over heredity and environment: Which plays the greater part in the life of the child? And still it is not conclusively proven which has the greater effect. In most cases we have them so closely intertwined that we cannot distinguish them, one from the other, but it seems to me that the environment of the home has the greater part to play in the life of an individual. I refer to the environment of whatever home a child may be brought up in, whether it is the home of his natural parentage or the home into which he has been taken to be reared. In either case, when a child comes into the home, the father and the mother have assumed the responsibility of providing the environment and the training of the child. Heredity is no longer the important factor to be reckoned with. What is then, is; but the environment from then on molds the child's life.

So many fathers and mothers fail to comprehend the responsibility which is theirs in the training of the future generations. And so many times when something happens to disrupt the peace of the family life—either something in the home itself or some incident outside which brings a problem into the home—we are apt to look for factors outside of the home environment which cause this disruption, at the same time overlooking that very vital part of the child's training, the home environment, that

factor which has done more to influence the thoughts, the habits, and reactions of the child than any other factor, and probably more than all factors combined.

Paul recognized this when he recognized the source of Timothy's faith—first in his grandmother Lois and in his mother Eunice. This faith had been instilled into the mind and heart of Timothy through two generations of honest and sincere believers. Thus we see that motherhood is a great responsibility—not just in bringing a child into the world, but in the training it is to receive to make it a worthy member of society, a citizen of the nations worthy of the name, and a member of that great family—the Church of Christ.

Let us not confine that responsibility to mothers alone, but lay the responsibility jointly on both parents. However, we must recognize this one factor: the mother is the one who takes care of the child the most when it is young; as she has more time to spend with the child, she does more toward shaping the ideals, convictions, and faith of the child than does the father — this through her more constant association with the child.

Because of the great responsibility there are those who hesitate to bring children into the world today. There are those who say they do not want to bring a child into a world which is so filled with conflict, where there is a lowering of morals, a loss of religion, and financial insecurity. But one big trouble today is in the fact that those who are most responsible for these conditions continue to bring children into the world and to bring them up in that environment, while those who have the highest ideals, morals, and a best outlook on life bring so few children into the world that the proportion swings toward that lower level. What else can we expect?

God made us to have responsibilities—those of parenthood as well as those of trust in the business world. We wouldn't think of slackening our responsibilities in business; yet how many people slacken in their responsibilities in the matter of homes and families.

There are people in the world today who are too selfish to take upon themselves the responsibilities of families, and I fear their number is rapidly increasing. I refer to that group who are so interested in their own

personal pleasures that they are not willing to sacrifice a portion of them for the greater joy which children bring to a home.

In this group are those where both the husband and wife hold down good jobs—both of them being too much interested in the extra money which they bring in, to have the wife quit her job for a full-time position as a homemaker and a mother of a family. They are unwilling to make that extra sacrifice which it may require if they really establish a home. Too many times it would mean that certain things which have come to be a portion of their life would have to be cut out—as expensive trips at vacation time, a curtailment of the commercial entertainment which they now enjoy, fewer new clothes, perhaps they would even have to make the old car run a year or so longer. (Many of these things are now necessary, but for a totally different reason.) When faced with the decision—shall it mean a sacrifice of these luxuries and pleasures which we now enjoy for the yet unknown pleasures and joys of a home and family; or shall it be a sacrifice of the home and family with its unknown and added responsibility, so that we may continue with our known pleasures and luxuries—too many decide in favor of the latter. They are too selfish in a narrow selfishness.

Anne Campbell has seen the sacrifice and has paid a wonderful tribute in "To My Child."

You are the trip I did not take;  
You are the pearls I cannot buy;  
You are my blue Italian lake;  
You are a piece of foreign sky;  
You are my Honolulu moon;  
You are the book I did not write;  
You are my heart's unuttered tune;  
You are a candle in the night;  
You are a flower beneath the snow;  
In my dark skies a lot of blue;  
Answering disappointments blow  
With, "I am happy; I have you."

Then there are those who have one or more children and yet are too selfish to take the responsibility of making a home for them. They are unwilling to give up their social life, if necessary, for the welfare of their family; some are unwilling to give up jobs to care for their family. They prefer to hire someone to care for the child, that they may earn a larger income for themselves. There are cases where such work

is necessary, but many more cases where it is unnecessary.

The child is going to learn most from the one who associates with him most. A hired nurse or girl seldom will have the interest of the child at heart, and she cannot give him the training that his own mother would give or should give to him. One cannot be too careful in selecting the person to care for the child, for her moral and religious life will reflect in the life of the child itself.

There are those today who say that religion is losing the influence it once had—that people are not as religious as they once were, that there are fewer church members. These, many times, would blame the churches for this apparent lack of religious training. There is a lack in personal religious conviction; there is not a lack of numerical church membership more than there has been in the past. But those who would blame the church for this disregard of religion have the wrong answer to the problem.

The church guides people in a religious life. They come there for fellowship and worship together, but the church has the child only one day out of seven, and only a portion of that. The home has the child at least a portion of the time every day, and that is the place where the religious training has slackened.

The Catholic Church says that if you give them a child for seven years, it will always be a Catholic. That is because of the training which they give to the child. I would say this: Give the child the proper religious training in the home during the formative years, and you will see that child with strong religious convictions. But the proper religious training, first of all, requires the proper attitude toward religion on the part of the parents. Children pattern their lives after the thoughts and ideals of those they love the best. If they hear the church lightly spoken of, derided, its failures spoken of more than its good points, more than the work it is trying to do, it is only natural that the child will grow up wary and suspicious of the church. If a child is not brought up in the habit of going to church and of trying to get something of value from the services, can you expect him to continue in the church when he becomes a man?

The co-operation of both parents is much better in this respect, as then the child has the undivided support of the home in the religious faith. This is true as well in home devotions. But if one parent does not cooperate in such matters, the other need not give up and say that it can't be done. If there is vital opposition to the religious life, a different situation occurs; but if it is indifference more than opposition, much can be done in encouraging a church attendance and building a strong religious faith.

We have the example of Timothy, whose mother and grandmother had a great religious faith—whose father must have been indifferent to the true religion; but Timothy was one of the best workers under Paul that the early Christian Church had. Paul speaks of his unfeigned faith.

The family is a vital part of our social life, our national life, our religious life. The church is a large family united in interests and its primary purpose. We, the members of the church, are brothers and sisters in Christ. We form one fellowship of a great family circle. The church acts as a mother to its members, instructing them in the way of life.

### DENOMINATIONAL "HOOK-UP"

Milton, Wis.

The fiftieth wedding anniversary of Rev. and Mrs. Willard D. Burdick occurred on April 18, and was quietly spent by them in attending church in the morning, and in the evening in visiting with relatives and friends who called.

On April 18, 1892, Willard D. Burdick of Milton, and I. Genette West were married in the home of her parents, Mr. and Mrs. William B. West, at what is now 422 E. Madison Avenue, Milton Junction.

After the first year, which was spent mostly in Chicago where Mr. Burdick was completing his course in the theological department of Chicago University, they made their home in several different states. He had pastorates at Jackson Center, Ohio; Nile, N. Y.; Farina, Ill.; New Market, N. J.; Rockville and Hopkinton, R. I. For several years he was in denominational work and they lived in Milton, Wis., and in Plainfield, N. J.

After his retirement in April, 1938, they came to Milton and with their daughter

Marjorie, a teacher in Ohio, established a home where they would be near the families of their sons, Professor William D. and Russell W. Burdick.

While their daughter was home on her recent vacation they celebrated their golden anniversary by holding open house on the afternoon and evening of April 9. In rooms made festive with branches of pussy willow and brightened by yellow blossoms of potted plants and cut flowers, gifts from friends, they spent several happy hours greeting friends and relatives who called to offer congratulations and good wishes. Refreshments were served by their family, assisted by friends, from a table made attractive with cut flowers, candles, and a beautifully decorated cake.

Many were interested in a large cardboard on which were arranged photographs of Mr. and Mrs. Burdick taken through the years from early childhood to the present time.

More than one hundred fifty greeting cards, letters, and telegrams, as well as many gifts have been received by Mr. and Mrs. Burdick during the past two weeks, bringing them happy thoughts of many friends in the various places in which they have lived, and causing them to be deeply grateful to all their friends and relatives for the thoughtfulness shown to them on this golden anniversary.

—From Milton Junction Telephone.  
North Loup, Neb.

Mrs. G. L. Hutchins reports a letter received from her sister, Dr. Grace Crandall, who is now in Changtsun, Lichwan, Kiangsi, China. Doctor Grace has not been well for some time and writes that although she has had another bad spell she has improved somewhat and is able to take a light diet. The sufferings of the Chinese people under war conditions are heart breaking as described in her letter. She says the people (missionaries) in Shanghai are getting along as well as could be expected. They have been able to get some of their salary checks, but no reading matter gets through to them and they are hungry for literature from home.—The Loyalist.

Albion, Wis.

Messages appropriate for Mother's Day, Memorial Day, Sabbath Rally Day, and Flag Day were given by Pastor Greene.

June 13, the national flag given by Mrs. Hattie Saunders and the Christian flag given by the two ladies' societies were presented to the church.

There was a large attendance at the Albion "Church Night," May 30. Pastor Greene received a beautifully decorated, three-tiered birthday cake and a gift of money.

The Misses June and Joyce Green were baptized and joined the Albion Church before going to Pryor, Okla.

Correspondent.

Battle Creek, Mich.

The Battle Creek Seventh Day Baptist Church has invited the Northwestern Association to hold its sessions for this year with them, on August 13-16. This will give opportunity for delegates from the West to stop en route to Conference. We feel our spiritual interests should be upheld.

G. D. Hargis, Moderator.

## MARRIAGES

Larsen - Horton. — On Sabbath morning, April 4, 1942, at the Seventh Day Baptist church at Adams Center, were married, Miss Ruth A. Horton of Brockville, Ontario, Canada, to Mr. Roy Larsen of White Plains, N. Y., Rev. Paul S. Burdick officiating.

Melsh - Stillman. — Betty Stillman, daughter of Mr. and Mrs. E. Rae Stillman of Bridgeton, N. J., was united in marriage with Lowther Melsh of Salem, W. Va., at Elkton, Md., April 5, 1942.

## OBITUARY

Burdick. — Susan A., last of eight children of David and Cynthia Shattuck Davis, was born June 22, 1852, in Angelica, N. Y., and died at the home of her daughter, Mrs. William Sheldon, in Alfred, N. Y., on June 13, 1942.

On November 10, 1879, she was married to Oliver Daniel Burdick, and the home was made in East Valley, from whence they moved to Alfred in 1914. Since Mr. Burdick's death, in 1918, she has made her home with her daughter.

Mrs. Burdick and her husband were members of the Andover Seventh Day Baptist Church, of which she was the oldest member, retaining an active interest until her death.

She is survived by her daughter, nine nieces and nephews, and several step-grandchildren.

Farewell services were held June 15, at the home of her daughter, with Pastor Everett Harris officiating. Burial was in the Alfred Rural Cemetery.  
E. T. H.