

Clarke - Lohden. — At Virginia Lea Farm, High Bridge, N. J., the country home of the groom's parents, on the evening following the Sabbath, January 3, 1942, Private First Class Gordon R. Clarke, High Bridge, N. J., and Miss Margaret M. Lohden, New York, N. Y., Pastor Hurley S. Warren, officiating.

Coy - Markham. — On December 12, 1941, Mrs. Barbara Maxson Markham was married to Charles Eugene Coy of Yonkers, N. Y. They are residing at 97 Gramatan Dr., Yonkers.

Maxson - Stobbe. — Miss Rita Stobbe of North Loup, Neb., and Carl R. Maxson of Gentry, Ark., were united in marriage by Rev. Paul L. Maxson, brother of the groom, at Washington, D. C., on December 24, 1941.

Mr. and Mrs. Maxson are employed in Washington, D. C., and will be at home to their friends at 640 C Street, N.E.

Mitchell - Webb. — On New Year's day, 1942, Mr. M. A. Mitchell and Miss Evelyn Webb, both of Fouke, were united in marriage at the Seventh Day Baptist parsonage at Fouke, Ark., by Pastor C. A. Beebe.

Pierson - Crandall. — Samuel Pierson of Connecticut and Mary Esther Crandall of Ashaway, R. I., were joined in marriage on the twenty-second of December, 1941, First Seventh Day Baptist Church of Hopkinton at Ashaway, R. I., by Rev. Ralph H. Coon.

Rood - Coon. — Edward Judson Rood of Milton, Wis., and Doris Leone Coon of Boulder, Colo., were joined in marriage on December 29, 1941, at the Seventh Day Baptist parsonage at Ashaway, R. I. Rev. Ralph H. Coon, the father of the bride, officiated. Mr. and Mrs. Rood will make their home in Milton, and later in Edgerton, Wis.

OBITUARY

Crabtree. — James William, son of James and Ora (Parrish) Crabtree, was born March 22, 1911, near Fouke, Ark., and died at Texarkana January 11, 1942.

He was united in marriage to Miss Fay Wagner, who survives him, as well as one child, his parents, and nine brothers and sisters. He was a member of the Spring Hill Missionary Baptist Church. Funeral services were held at the Independence Baptist church, in charge of Pastor C. A. Beebe.
C. A. B.

Davis. — Boothe Colwell, son of Samuel and Elizabeth (Fitz Randolph) Davis, was born July 12, 1863, in Jane Lew, W. Va., and died January 16, 1942, at his home in Holly Hill, Fla. (A more extended obituary will be found elsewhere in this issue.)

Davis. — M. Berkley, son of Moses H. and Julia A. Davis, was born in Doddridge County, W. Va., May 15, 1859, and died December 11, 1941, at his home in Salem, W. Va.

Mr. Davis had been engaged in mercantile business at Lost Creek and at Salem for many years, and for thirty years was associated with his brother, O. T. Davis, in an undertaking company. He was a good citizen and held various offices of public trust.

He was married to Mollie B. Sheets, of Lost Creek, W. Va. To them was born one daughter, Mrs. George Kenneally, New York City. There is one grandson, William Kenneally, who is in the U. S. Army; one brother, Owen T. Davis, Clarksburg; one sister, Mrs. Arden Bond, Lost Creek. Mrs. Davis preceded her husband in death by several years. He was a loyal member of the Seventh Day Baptist Church.

The farewell service was conducted at the Seventh Day Baptist church, Salem, by Pastor James L. Skaggs, assisted by President S. O. Bond, and the body was laid to rest at Lost Creek.

J. L. S.

Fitz Randolph. — Lucy Davidson (Mrs. Esle) Fitz Randolph died suddenly on January 5, 1942. She had been in variable health for some time, but was well enough to be traveling South when death came near Wilmington, Del.

Mrs. Randolph was born November 30, 1865, at Bridgeport, W. Va., the daughter of John and Cornelia Davidson. As a young woman she attended Broadus College for a time. Her marriage to Esle Fitz Randolph occurred June 18, 1895, and a year later the home on Staten Island was established. Four children were born: Franklin Fitz Randolph, Jr., who died in 1918; Ruth (Mrs. F. Walcott Williamson); Sarah, who died in 1924; and Virginia.

On January 16, 1897, Mrs. Randolph united with the First Seventh Day Baptist Church of New York City, through which she gave energetic and gracious expression to her Christian faith. She took an active place in her community as the wife of a public school teacher.

The funeral was conducted by Rev. Albert N. Rogers from her late home in Great Kills, S. I., N. Y., and interment made in the family plot in the Moravian Cemetery, New Dorp, N. Y.

A. N. R.

Irish. — George Babcock Irish, son of G. Carlton and Lyra B. Irish, passed away at the Westery (R. I.) Hospital, January 20, 1942, as the result of an accident suffered while at work, January 14.

George was born in Rockville, R. I., on February 1, 1920, and was baptized and united with the Rockville Church on June 8, 1935. He was married at the Church on July 12, 1941, to Blanche Hall, also of Rockville. He was a regular attendant of the prayer meeting, church, and Sabbath school, and for some time had been superintendent of the Sabbath school. Besides his father, mother, and his wife, he leaves behind his grandfather, A. S. Babcock, and two sisters, Julia Kenney and Lucie Armstrong and their families.

The farewell services were conducted by Rev. H. R. Crandall and his pastor. Burial was made in the Rockville cemetery.
W. R. R.

The Sabbath Recorder

Vol. 132

PLAINFIELD, N. J., FEBRUARY 9, 1942

No. 6



HE LEADS US STILL

By Arthur Guiterman

Dare we despair? Through all the nights and days
Of lagging war he kept his courage true.
Shall doubt befog our eyes? A darker haze
But proved the faith of him who ever knew
That right must conquer. May we cherish hate
For our poor griefs, when never word nor deed
Of rancor, malice, spite of low or great,
In his large soul one poison-drop could breed?

He leads us still! O'er chasms yet unspanned
Our pathway lies; the work is but begun;
But we shall do our part and leave our land
The mightier for noble battles won.
Here truth must triumph, honor must prevail:
The nation Lincoln died for cannot fail!

—From Quotable Poems.

The Sabbath Recorder

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EDITORIALS

"AUTHORITIES OF THE CENTER TABLE"

(Written at request of the editor, by
Rev. Albert N. Rogers)

Dean John N. Daland of Milton pointed out, some years ago in a Conference address, that the family Bible traditionally found on the center table has been largely supplanted by "Life" magazine. The relative merits of the center table and the coffee table are beyond the scope of this journal, but it is a fair question to raise whether Henry R. Luce, editor of "Life," "Time," et al., is not one of the four or five most powerful men in America. In these days of four-color (Cottrell) printing presses and feature-length newsreels, the adage about song writers being more influential than law makers needs to be recast.

Our thinking is molded more than we like to admit by our favorite periodicals. Some of us acquired our first personal ideals from the "Youth's Companion" or the "Christian Herald." Many of us depend upon the Wisconsin "Agriculturalist," the New York "Times," "Nation," "Fortune," the "Christian Century," or some other paper, to help us make up our minds on this and that. Indeed, the Sabbath Recorder hopes to be counted among the indispensable furnishings of the homes of its readers. We like the American way because it provides us with what we call a free press.

Reflect, if you will, upon the meaning of freedom of the press. Can a journal be more free than its editor? Do not his blind spots and prejudices, much less his interests and

tastes, fairly dominate the pages of his organ? Freedom lies in a variety of editorial policies, but when one magazine monopolizes its field the reader must take care. Commendable judgment was shown by one of my senior friends when he declared he subscribed to a certain paper in order to know what the opposition was doing.

"Life," by way of illustration, started out to be a pictorial cross-section of "We, the people." It has succeeded magnificently at times, giving a glimpse into the daily round of a Philadelphia theological student and a Montana one-room school teacher, or views of incomparable South Dakota and many other places. But throughout its recent history the magazine has also consistently reflected the outlook of a certain segment of our American people, and no segment can always be right. We will not attempt to define the direction "Life" would have us take. Enough to recognize it as one man's opinion. One of the saving virtues in reading the Bible is the necessity of deciding between conflicting records and varying emphases; and no other collection of writings has satisfied so many readers.

"Thou shalt talk of them when thou sittest in thy house" was not written casually concerning the central teachings of the Old Testament. Conversation as well as literature is much the better liberated from the rigid standards of piety and modesty which prevailed a half century ago, but we do well to cultivate the practice of asking ourselves, as we read or speak, to what high priest of speech we are paying tithes.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

Two projects have greatly interested us in northern Alabama. Both are located on Keel Mountain in Jackson and Madison counties. The mountain rises abruptly above the Paint Rock River, six or seven hundred feet, and is about twenty-two miles around its base.

The oldest of these interests is that of the work carried on by Rev. A. T. Bottoms, and is one in which several of our churches have interested themselves. Moving on to a farm on this mountain, owned by Robert L. Butler, a brother-in-law, the Bottoms family has been constantly at work for the past two years improving conditions of farm and people. A real missionary work is being done among under-nourished, underprivileged folks.

A large commodious farmhouse furnishes comfortable quarters for the family and is the center of the work. There are eighteen families on the mountain, housed in quarters almost unspeakable, eking out a bare existence. The children were utterly without school privileges until Mr. Bottoms arranged with the county superintendent to open a school for them in one of the rooms of his home. For this work he receives a small salary from the state, but furnishes fuel and most of the equipment, except chairs and a few supplies. Twenty-four are enrolled this year with an average attendance around ninety per cent, which is far above the average for the state as a whole. Some "surplus commodities" are prorated to the families on the mountain. A part of these comes to the school for a noontime lunch. Heavily supplemented by the family, a good nourishing meal is afforded the children in this way. Few of our readers can realize what this means to these undernourished children. Along with book learning, habits of cleanliness and thrift are being taught, which should mean much to the rising generation. But it is hard, discouraging work, with so many problems to be met, and with results so slowly revealed. One's heart goes out in sympathy and appreciation of these folk in the burdens they bear—and the self-sacrifice—in doing this kingdom task. There is some question in mind how far welfare work of such a nature—clothing and the like—should be carried on; that is, without helping to pauperize the people helped. That they are needy, in want, and suffering, however, is without

doubt, and just as much so as people in China and other war-stricken areas. So these friends carry on in lines in harmony with the Lord's teaching. No reader of the Recorder, or church, need hesitate in sending usable clothing, preferably denim overalls and jackets, sweaters and work clothes, shoes and overshoes. Money contributed is judiciously used for otherwise unprovided garments, proper-sized shoes, or for sugar or other needed provision for lunches, unprovided by farm and garden. The people have been encouraged to raise gardens and to can surplus fruit and vegetables. One of the needs is garden seeds, or money to purchase seeds. A keen appreciation of all help rendered is felt and expressed by our good friends.

A Mountain College

The other project impressing us is that of establishing an industrial college on the mountain. Prominent and progressive people of the two counties in which Keel Mountain is located have a vision of the need and are interested in establishing a training school which will enable young people to obtain an education through their own efforts, paying their way as they go, and when through will be trained for definite and needed work. The institution will be established, buildings erected, grounds developed from the very beginning by student labor under skilled supervision. The grounds selected will furnish much of the building material and of the food, both of teachers and students. The aim will be self-support throughout. As rapidly as possible, consistent with opportunities afforded, various industries will be introduced and developed.

The location of the school is ideal, a plateau overlooking the Paint Rock River valley and affording a magnificent view of farms and forests, with the Cumberland Mountains stretching away in the distance. The soil is of the best. Many kinds of fruit do well along with cotton, corn, soy beans, peanuts, sorghum, melons, etc.

The writer attended a meeting at Huntsville when an organization was begun by electing a Holdings Board which will receive and hold properties being donated for the school purpose. Eleven hundred sixty acres have been promised with possibility of more if necessary. Steps were taken to prepare a constitution and by-laws, and a list of prominent men suggested from which at the proper time a board of directors can be elected. Some

of the wealthiest and most successful men of the two counties are willing to serve.

We were impressed at the meeting by experiences and advice of President Southland of Madison College, near Nashville, Tenn., who came down to lend encouragement. Forty or more years ago, on precisely similar lines, a college there was established and has been carried forward on self-help basis. It has prospered and has grown with activities embracing farming, industrial works, sanitarium, and a widely diversified program. Of the thousands of graduates, it was reported, one can count on the fingers of one hand all who have ever received aid of any kind from federal, state, or local sources during the past eleven years of depression. That project started with having to purchase a farm, whereas the Keel Mountain project starts with adequate farm lands donated. He urged that starting on a very small scale was an asset rather than a liability.

Dr. Walter E. Hancock of Salem, W. Va., is working earnestly and has the confidence and co-operation of many prominent men and women of the two counties. He was unfortunate in having his car wrecked in a storm, wrecked beyond repair. Fortunately he escaped with very slight injury. He will secure another car, if possible, to continue without handicap the work of promoting the school.

Some may feel that it is an unpropitious time for such an undertaking—a time demanding so much for the war. Was there ever a time, however, when there was greater need to work at those tasks which will help to assure the right kind of peace and to assure the training of a generation of self-reliant, self-supporting men and women? All honor to those who have the faith, the vision, and courage, with a self-sacrificing spirit to undertake the "mountain."

DAILY MEDITATIONS

(Prepared by Mrs. Wayne R. Rood, Rockville, R. I.)

Sunday, February 15 Promised Gifts

"The Lord shall preserve thy going out and thy coming in from this time forth and even for evermore."

Read Psalm 37: 1-11.

We've been thinking about the abundance of gifts we have received. There is a difference between man's giving and that of God. Earthly giving depends upon possibly

changing conditions of both the giver and the receiver. God never changes. Today's gifts are those of a thousand years ago; tomorrow's gifts are already promised. It remains only for us to claim those promises.

"O give thanks unto the God of heaven, for his mercy endureth forever."

Monday, February 16

Promises and Conditions

"Ye shall make you no idols to bow down unto them, for I am the Lord your God."

Read Daniel 3: 8-25.

Gifts are free. They are given with no payment in mind, no thought of receiving. So are heavenly gifts. "Free as the air we breathe" is a figurative expression with a literal significance. Yet, is loyalty to the Giver too much to ask? Pride would restrain us from accepting gifts from one whom we call enemy. Therefore, would not acceptance of gifts from friends entail loyalty to them? We are asked to be loyal to our Giver, to make no idols to any others.

"O give thanks to the Lord, for he is good."

Tuesday, February 17

Loyalty to the Giver

"Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord."

Read Leviticus 26: 1-13.

Of the two conditions of blessing given to us in Leviticus 26, one is the keeping of his Sabbaths. We often minimize the importance of Sabbath-keeping, saying that it's unreasonable and inconsistent that a day should make so much difference among eternal values. But it is not just "a day." The Sabbath is a tangible monument to our Giver's greatness. It is the one ritual that we are given to show our loyalty to God. How often we have wished for a chance to do something for a friend in payment for gifts and kindness! And how simple to meet this request—one day a week in loyalty to the source of everything we have.

"Thy name, O Lord, endureth forever, and thy memorial throughout all generations."

Wednesday, February 18

The Promise of Favor

"A good man obtaineth favor of the Lord."
Read Psalm 1.

When things don't go as we'd like, we sometimes reflect on the injustice of the universe. "The rain falls on the just and the

unjust," and we can't understand why. It is difficult for human nature to comprehend a universal generosity. So many general gifts are sent to all. Yet, not in material gifts does the discrimination enter. Our promise is "favor of the Lord." And isn't that all we could wish for?

"I will praise thee with my whole heart."

Thursday, February 19

The Promise of Blessing

"He that hath clean hands and a pure heart, he shall receive the blessing of the Lord."

Read Matthew 5: 1-12.

When we think of the human aspect of Jesus, purity impresses us as an outstanding quality. It is the virtue we strive most to obtain. We lightly say that clean hands are easy to acquire, but a pure heart is a different matter. Yet unspotted hands, hands that have avoided mud-slinging and dirty deeds, hands that have lifted others into the clean light and pure air, are not likely to spread infection to the heart.

"Search me, O God, and know my heart; try me, and know my thoughts."

Friday, February 20

The Promise of Peace

"When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

Read Psalm 72: 1-11.

Great diplomats throughout history have sought continually for a solution to the war problem. They have devised plan after plan. Dozens of wars have been fought to bring peace. All kinds of peace terms have been agreed upon. And all plans have been destroyed time after time. "But how," we say, "can we arrive at peace when the enemy is so ruthless?" One of the promises we have a right to claim involves only our relationship to God—leaving out our "ruthless enemy." We have only to "please the Lord," and all will be peace. No Atlantic Charter is necessary. One simple attitude solves all.

"Lead me in the way everlasting."

Sabbath, February 21

The Promise Unlimited

"If ye abide in me and my words abide in you, ye may ask whatsoever ye will and it shall be done unto you."

Read John 14: 13-26.

A simple loyalty to God is asked. An all-bestowing generosity is given. "Whatsoever

ye will" surpasses our greatest expectations. Ask is a simple thing that we all can do. Then, too, as we learn to know him better, the nature of our wants changes. They come into line with his desires for us, and then comes a greater satisfaction that we are capable of asking.

"Thou art my God, and I will praise thee."

SABBATH SCHOOL LESSON FOR FEBRUARY 21, 1942

Jesus Appoints and Teaches the Twelve (The Galilean Ministry). Scripture—Mark 3: 13-19; Matthew, Chapters 5-7; Luke 6: 12-49.
Golden Text—Matthew 5: 16.

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.

A GOOD RECOMMENDATION

The committee which considered the missionary work at the last Conference recommended that more pictures be used in the Missions Department of the Sabbath Recorder. This is a good recommendation, and it is well that the committee called attention to this point. There is no doubt but pictures would interest in missionary work people who do not care for missions and increase the interest of some who are already devoted to the cause.

No pictures have appeared in the Missions Department and some may be wondering why the recommendation is not carried out. It is a problem of finance. With the salaries of the workers overdue, it is a question whether the Missionary Board is justified in using money for pictures and thus make the missionary pastors and their families wait just so much longer for the necessities of life.

In this connection we may note that the employees of the board are patient, but these are particularly trying times and with so many calls, people are liable to forget the needs of the workers. There are better days ahead if all are faithful, and with confidence we must rise to the needs of the hour.

W. L. B.

REPORT OF INVESTMENT COMMITTEE

To the Seventh Day Baptist Missionary Society:

During the quarter ended December 31, 1941, there have been no additions to the Permanent Funds of the society by bequest or gift.

Changes in investments during the period under review include the purchase of two shares of Detroit Edison Co. common stock received as a dividend on our holdings of No. American Co. common stock. Also we received a repayment of \$500 from the Pawcatuck Seventh Day Baptist Church on account of its steeple loan. In addition we sold the Annie V. Benson property as expected for \$2,508.61, thus recovering the full amount of our mortgage and \$8.61 in addition, which was an unearned fire insurance premium. We also sold two shares of Detroit Edison Co. common stock on which a loss of \$3.45 was sustained. By vote of the board at its October meeting, the sum of \$25 was taken from Permanent Funds and sent to the Farina Cemetery Association for perpetual care of the Mark Andrews family lot. These transactions resulted in a reduction in Permanent Funds amounting to \$20.74.

We have three accumulating funds, viz., The Franklin F. Randolph Memorial Fund, which increased in value 76 cents to a total of \$66.11; the Ministerial Education Fund, which increased in value \$4.77 to a total of \$207.64; and the Ministerial Retirement Fund, which increased in value 92 cents to a total of \$40.14.

The R. J. and E. C. Smith property, which we hold as mortgagee in possession is maintaining itself under the assignment of rents. Interest is paid up to June 30, 1937, with \$23.42 received towards the amount due December 30, 1937. Barring some unforeseen major repair expense, we are now in a position to reduce this unpaid balance fairly rapidly.

The Permanent Funds of the society are now invested as follows:

Investments (including Debt Fund)		
Stocks	\$43,628.83	46.6%
Mortgages	34,600.15	37.0%
Bonds	7,037.74	7.5%
Real estate	4,088.94	4.4%
Cash	4,173.83	4.5%
	\$93,529.49	100.0%

Respectfully submitted,
Karl G. Stillman,
Chairman.

SOME EMERGENCY ACTIVITIES

(This article was received last month with others from Shanghai written in November. No name was signed, but it was evidently intended for the Missions Department of the Sabbath Recorder.)

Mrs. Davis has fulfilled the three months' contract at the French Broadcasting Station, which work began August 1, 1941. Whether the letter containing mention of this activity has been received by the board is, of course, unknown here. So many letters to Secretary Burdick or Mr. Stillman seem to have failed

to arrive, and conversely theirs have not arrived here.

The broadcasting position has served to provide income for Mr. and Mrs. Davis in the absence of salary from home. On the part of the broadcast station, it was an interim job, until a man's voice could be obtained for English Language News Broadcast and Musical Program Comments, which are given from nine o'clock until eleven each evening. The entire program was prepared by the station, and the job was merely a matter of reading it.

No man has been found for this work, so that Mrs. Davis is still continuing into the fourth month, ready to withdraw at a moment's notice. Two evenings have been granted off each week, and these have been Friday and Tuesday, for which Mrs. Davis has paid a substitute \$100 Chinese currency per month, leaving the remaining \$500 Chinese dollars, as Mrs. Davis' compensation. This is equivalent to U.S.A. dollars, \$11.17. Exchange varies.

Since the fifteenth of October, Mrs. Davis has also had an opportunity to teach English to a private pupil for one hour per day five days in the week, for which she receives \$100, Chinese, for tuition, plus \$20 in the same currency for car-fare, as the pupil's home is about two miles from the mission. This salary is equivalent to \$2.35 in U. S. money.

These two sources of income taken with the sum total of money shared by many friends, both Chinese and foreign, with Mr. Davis in his illness, have enabled them to meet all expenses of food and their share (with Doctor Thorngate) in household upkeep.

Fifty dollars, U. S., were borrowed for each of the months of May and June, 1941, from the Mission Travel Fund Account. However, it became clear that that method should not continue, nor has it been possible to replace the loan, which would require \$4,000, Chinese currency.

There is appended a list of the gifts of money which were received by Mr. Davis during his illness. They represent the kind thought of many more people than those whose names are mentioned. This amount met the expenses of nurses for Mr. Davis, and as mentioned above, the current living requirements.

The final courtesy which was offered came through the National Christian Council

Emergency Relief Committee for Missionaries in War-time. It was expressed in a check for \$2,500, Chinese, to be considered either as a gift or a loan as we later should be directed. This has been made available for Anna West whose extreme need for X-ray expenses can be largely met thereby. Thus has God given supply in two especial crises through these indicated channels, for which we thank him and them.

Through Pastor Z. H. Tong of a neighboring church	Ch. \$ 150.00
Offering envelope in S.D.B. church	30.00
Dorothy Wang, for a chicken	10.00
Helen Boughton, Hwai Yuen, Anhwei	30.00
Helen Boughton, Hwai Yuen, Anhwei (later)	100.00
Anonymously deposited in Mission Acct.	281.62
Mrs. J. C. Hawk	100.00
Through Dr. E. S. Tyau	200.00
Miss Grace Darling	50.00
Miss Bess Hille	50.00
Through Pastor Tong	25.00
Mr. H. C. Wang	200.00
Mrs. Koeh, Nyung-iung	10.00
Miss Kwei, Li-fang	20.00
Miss Daung, Tshoen-iung	20.00
Dr. J. C. McCracken	100.00
Carol and Burton Crandall U. S. exchanged	100.00
Through E. S. Tyau, M.D.	250.00

TREASURER'S MONTHLY STATEMENT

December 1, 1941, to December 31, 1941

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

Dr.	
Cash on hand December 1, 1941	\$1,316.00
Reta I. Crouch, Albuquerque, N. M., H. E. Davis Relief Fund	5.00
Dodge Center, Minn., Church	2.80
Dodge Center, Minn., Sabbath school	4.65
1st Hebron, Pa., junior Bible school class—China Relief	1.37
Ladies Aid, Fouke, Ark., Women's Board, Missionary Evangelistic Work	2.00
Anonymous, H. E. Davis Relief Fund	1.00
Mrs. George Boss, Milton, Wis., H. E. Davis Relief Fund	1.00
Mr. and Mrs. S. F. Bates, Watertown, N. Y., H. E. Davis Relief Fund	1.00
Julie E. H. Flansburg, Atlantic City, N. J., Foreign missions	1.00
Mr. and Mrs. G. H. Fowler, Exeland, Wis., missions	5.00
Karl G. Stillman, Westerly, R. I.	52.66
Abbie E. Kenyon, Ashaway, R. I.	10.00
Alfred, N. Y., Church, Mabel West	1.00
Lucia H. McNany, Venango, Pa.	1.00
Milton, Wis., Church, gift to Ellis R. Lewis	10.00
2nd Brookfield, N. Y., Church	25.00
The Utter Company, Westerly, R. I.	14.72
Roy and Mable Byerrum, Montrose, Colo.	10.00
Selma Flaskerud, Chicago, Ill.	15.00
Battle Creek, Mich., foreign missions	1.00
Adams Center, N. Y.	6.00
Riverside, Calif., Church, Jamaica	5.00
Hebron, Pa., Church	10.00
DeRuyter, N. Y., Church, Dr. Grace Crandall medical relief	3.00
Shiloh, N. J., Mite Society	9.64

Gentry, Ark., Sabbath school	1.75
Plainfield, N. J., Church, missionaries in China	24.00
1st Hopkinton, R. I., Church	5.00
Rockville, R. I., Church	2.36
No. Loup, Neb., China relief	2.00
1st Alfred, N. Y., Church, China relief	1.00
Battle Creek, Mich., Church, foreign missions	2.00
Piscataway, N. J.	7.02
December share Denominational Budget receipts transferred from Permanent Fund income account	1,000.96
	586.73
	\$ 515.66

Cr.	
Interest	\$ 122.83
Treasurer's expenses, clerk, postage, etc.	72.66
Secretary of State of Rhode Island, filing fee corporate report	2.00
Rev. E. Adelbert Witter, work in Georgia	15.00
Rev. Luther W. Crichlow, salary \$83.34, rent \$20.84, workers \$39.57	143.75
Rev. R. J. Severance	33.34
Pastor Charles W. Thorngate	25.00
Rev. Ellis R. Lewis	25.00
Rev. W. L. Burdick, salary \$112.50, rent \$25.00, office supplies \$12.57, clerk \$33.34	183.41
Rev. Herbert L. Polan	10.00
Rev. Orville W. Babcock	25.00
Rev. Verney A. Wilson	16.66
Rev. Clifford A. Beebe	25.00
The Recorder Press, proportionate share cost of 1941 Year Book	50.50
Rev. Ellis R. Lewis, special gift of Milton, Wis., Church	10.00
Women's Executive Board, Fouke, Ark., Ladies Aid society gift	2.00
Rev. Luther W. Crichlow, Riverside, Calif., gift George Thorngate:	15.00

Gift of Mrs. George Boss for China relief	2.00
Gift of Plainfield, N. J., Women's Board, China relief	10.00
Gift anonymous, for China relief	1.00
Gift of Reta I. Crouch, Albuquerque, N. M., China relief	7.00
Gift of New York City Church, China relief	12.50
Gift of Rev. G. B. Shaw	5.00
Gift of Nile, N. Y., for Anna West	100.00
Gift of Mrs. James Stillman, for China relief	15.00
Gift of Dollie B. Maxson, for Anna West and Miss Woo	30.00
Gift of Mrs. Irene Hulett, for China relief	1.00
Gift of 1st Alfred, N. Y., for China relief	1.00
Gift of No. Loup, Neb., for China relief	2.00
Gift of 1st Hebron, Pa., junior Bible school, for China relief	1.37
Gift of Mr. and Mrs. S. F. Bates, China relief	1.00
Gift of 1st Alfred, N. Y., Church, for Mabel West	1.00
Gift of Plainfield, N. J., Sabbath school, for China relief	24.00
	213.87

China payments:	
Grace I. Crandall, salary \$31.25, gift of DeRuyter, N. Y., Church, \$3.00	34.25
Rosa W. Palmborg	30.00
Rev. H. E. Davis	139.00
Anna M. West	131.25
Principal Boys' School	25.00
Boys' School	12.50
Incidental Fund	18.75
George Thorngate	112.50
Cable charge paid Western Union	6.94
	510.19

Heinrich Chr. Bruhn, work in Germany	41.66
Rev. G. Zijlstra, work in Holland	75.00
Mrs. S. M. Graafstal-van der Steur, work in Java	50.00
Interest saved on notes transferred to Debt Fund	40.16
Debt Fund share Denominational Budget receipts	139.73
Net overdraft December 31, 1941 (Amounts due missionaries and others for salaries and allowances, but unpaid)	1,332.10
	\$ 515.66

WOMAN'S WORK

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

THE BURDEN

Take thou the burden, Lord;
I am exhausted with this heavy load.
My tired hands tremble,
And I stumble, stumble
Along the way.
Oh, lead with thine unfairing arm
Again today.

Unless thou lead me, Lord,
The road I journey on is all too hard.
Through trust in thee alone
Can I go on.

Yet not for self alone
Thus do I groan;
My people's sorrows are the load I bear.
Lord, hear my prayer—
May thy strong hand
Strike off all chains
That load my well-loved land.
God, draw her close to thee!

—Toyohiko Kagawa,
In "Christian World Facts."

UNITED COUNCIL OF CHURCH WOMEN

"For four years Protestant church women have been working toward the organization of a single national body which would take over the programs and projects of the three national interdenominational women's groups." Thus reads a statement in the Church Woman, the official organ of the group. It continues: "Today the long anticipated goal has been reached and the United Council of Church Women will be the organization through which ten million women may work, to make of their efforts what they will." The three uniting bodies referred to were formerly the Council of Women for Home Missions; the National Council of Church Women; and the Committee on Women's Work of the Foreign Missions Conference.

The records of the Woman's Board show that it has been a member of the Foreign Missions Conference for years; possibly, if all records were available for examination, it would be shown that as long as there has been a Seventh Day Baptist Woman's Board it has been a member of the Foreign Missions Conference. When the committee on Women's Work was organized our denomination was honored with a place on that committee, the committee member being

Mrs. Frank Hubbard. Through the years Mrs. Hubbard has attended the committee meetings and has relayed to her board information and untold inspiration. Yearly she examines and reviews the mission study material which is planned and selected by her committee. Probably these study courses touch more intimately the individual women of our denomination than any other material received from the committee.

The Council of Women for Home Missions have sponsored the "World Day of Prayer" with their encircling and widening devotional influence. Participation in this service is one of our goals for this year. Possibly some of our groups will inaugurate the program in their communities; although it is a woman's service, men are attending increasingly year by year. It may be recalled that Miss Ruth Phillips wrote last May that she and her group of Chinese Christians were then working on their World Day of Prayer program.

Hereafter the United Council of Church Women will sponsor these two kinds of work in which your board is so vitally interested. Doubtless, soon, the new organization will impart new enthusiasm and outline new duties. The new constitution is given in full in the January, 1942, issue, "The Church Woman."

CALL TO CHURCH WOMEN REGARDING THE NATIONAL CRISIS

We, the women members of the Constituting Convention called together at Atlantic City, December 11-13, 1941, to unite the three interdenominational bodies of church women into the United Council of Church Women, meeting at the hour of our country's involvement in war and at the time of the world's greatest tragedy, still believe individually and collectively that God reigns and that ultimately his will will prevail. In deep penitence for our share in the world's guilt and woe, we call upon the women of the churches to enter with us into the suffering and sacrifices of the human family—

To combat the rising tide of hatred caused by war;

To minister to those suffering from the ravages of war;

To maintain and strengthen the Christian fellowship;

To show friendship and understanding to the men and women in service for the defense of our country;

To maintain the integrity of the home;

To continue to its fullest degree the on-going ministry of the Church, even to the uttermost parts of the earth;

To consecrate ourselves to the task of building a democracy at home which recognizes individual worth and strives for justice to all the people;

Finally, to dedicate ourselves to the task of demanding of our country that it assume its full responsibility in the days to come in helping to build a world order based on love and justice without which there can be no durable peace.

SEVENTH DAY BAPTIST BOARD OF CHRISTIAN EDUCATION

Minutes of Meeting Held Sunday,
November 16, 1941

The meeting of the Board of Directors of the Seventh Day Baptist Board of Christian Education was called to order by the president, E. D. Van Horn, in the Gothic at 2 p.m.

Prayer was offered by G. B. Shaw.

A. E. Whitford was appointed secretary pro tempore

The president announced that this is a special meeting called for the purpose of considering the report of the special committee appointed at the last meeting.

Nineteen members of the board were present, as follows: A. J. C. Bond, C. H. Bond, H. O. Burdick, B. R. Crandall, B. B. Crandall, Dora K. Degen, Ruth N. Dennis, W. L. Greene, E. T. Harris, J. N. Norwood, L. R. Polan, E. F. Randolph, G. B. Shaw, V. W. Skaggs, H. H. Sutton, E. D. Van Horn, K. B. Van Horn, A. L. Wheeler, A. E. Whitford.

The minutes of the corporation meeting held October 12, 1941, were read.

The minutes of the meeting of the board held October 12, 1941, were read, corrected, and approved.

The special committee appointed at the last meeting to consider the question of the employment of an executive secretary presented a report which was read by the secretary of the committee, A. J. C. Bond, as follows:

Your committee appointed to consider the matter of the employment of an "executive secretary and/or an editor of the Helping Hand" submit the following report:

The committee has held two meetings at both of which all members of the committee were

present. We wish to present to the board the following recommendations:

1. We recommend the employment of Rev. Erlo E. Sutton as editor of the Helping Hand for the calendar year 1942 at a salary of \$500 per year.

2. Since the employment of a full-time executive secretary is impossible for lack of funds, and since it is expected that the entire matter under consideration will be brought before the next Conference for a thorough study, it is recommended that the board operate again this year under the former three committee plan.

3. In harmony with the above resolution, and with the approval of the chairmen of the three operating committees, we recommend that the budget funds received be distributed on the following basis:

School of Theology	\$1,400.00
Editor of Helping Hand	500.00
Administration	200.00
Three Operating Committees:	
Higher Education (School	
of Theology)	\$600.00
Church Schools	225.00
Young People	75.00
	900.00
Beacon, Leadership Training, Vacation	
Schools, Camps	300.00
Young People at Conference	98.00
International Council of Religious	
Education	50.00
	50.00
Total	\$3,448.00

Respectfully submitted,

Edgar D. Van Horn, Chairman,
Ben R. Crandall,
Everett T. Harris,
Elmo F. Randolph,
Ahva J. C. Bond, Secretary.

On motion of G. B. Shaw, it was voted to adopt the report as presented.

A letter from Rev. Erlo E. Sutton, stating that he is continuing the writing of the lessons for Helping Hand, was read by the corresponding secretary, Dora K. Degen.

E. F. Randolph called the attention of the board to a conference that is to be held near Columbus, Ohio, December 4 and 5, to consider problems connected with "summer church activities," and requested that the board decide whether it wishes to send a representative to the meeting.

On motion of A. J. C. Bond it was voted that representation of the board at this meeting be referred to the Committee on Young People's Work, with power.

The minutes of this meeting were read and approved. Adjournment.

A. E. Whitford,
Secretary pro tem.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

WHAT IS GOD?

(Sermon by William Cottrill at the church in New York City. It is based on Seventh Day Baptist Beliefs.)

"No man should speak lightly of God. To think about God demands a meditative mood. When one feels himself in the presence of God, he will, like Moses, wait for the voice, 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.'

"It is said that Sir Isaac Newton, the scientist, was in the habit of uncovering his head whenever he heard the name of God mentioned; and that the British philosopher, Robert Boyle, never pronounced the name of God without making a preceptible pause."

What has this God we worship done? "God is the Creator and Sustainer of the universe." In poetic beauty the first book of the Bible declares that God created the heavens and the earth; that he created man, the home, the Sabbath. It declares that God made man in his own image, and that man is superior to all other life upon the earth. In John's Gospel, we are given an interpretation of God as infinite and eternal, the Creator of all things, the 'I Am that I Am,' before whom there is no other God. God has revealed himself to men. It is said that Archdeacon Farrar once asked Robert Browning if there was anything in all his poetry which would express in a few words what he considered fundamental to his thought and life. 'Yes,' said he, and quoted these lines:

"He at least believed in soul,
Was very sure of God."

"It is a great thing to be able to say that one is sure of God. It means that we have faith in God and seek to obey his will; that we can walk through a disturbed world with a calm mind, believing that God has better things in mind for our world. It is our business to persuade men that God will welcome and pardon all who turn to him. It will take a real prophet, one who is certain of God, to stand up in the midst of prevailing wickedness and say to the sick and suffering, to those who sit in misery and desolation, 'Do not lose heart; hope in God; he will right things.'

"Truth forever on the scaffold,
Wrong forever on the throne—
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow,
Keeping watch above his own."

But what is this God? "How many of us can recall nights of our youth when with our brothers and sisters we sat on the front steps of our home gazing up into infinite space, wondering about God and his great world. We had been taught that God is a Spirit, but we did not understand those words: infinite, eternal, unchangeable. We had been taught that God is everywhere, but it all staggered our youthful minds, the how of it all. The what, where, how, when of our youthful theology never got us very far. It was a childish thought, but it was as much a theology as the deepest thought of the greatest thinkers. It was a reaching out in an effort to conceive God. Those were glorious experiences when we gazed up into the sunlit skies of a summer day or into the starlit softness of a summer night and wondered about God."

Then what is God, or who is God? Men have fruitlessly asked that question for ages. It has no concrete answer. We might just as well try to define love, light, greatness, life, or truth. For all of these are manifest in God. Yet, can we say, beyond a shadow of a doubt, that love is such and such, and that it can have no other meaning? No! "What is truth," said jesting Pilate, and would not stay for an answer. Truth stood before him in the person of Christ, but neither he nor anyone else can draw the line between Christ and truth. Christ was God's Son, therefore God is the source of truth.

God is life—1 John 5: 11, 12.

"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

God is light—1 John 1: 5.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all."

God is love—1 John 4: 8, 14-16.

"He that loveth not knoweth not God; for God is love. And we have seen and do testify that the Father sent the Son to be the Savior of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he

that dwelleth in love dwelleth in God, and God in him."

God is a Spirit—John 4: 24.

"God is a Spirit; and they that worship him must worship him in spirit and in truth."

In fact, we can say that God is everything that we know is great and good. "Man recognizes God by intuition; that is, God's existence is so self-evident that attempted proofs of his existence seem unnecessary. We do not ask for proof of our own existence or of the existence of material things that we recognize by our own senses. God is unseen as to his person, yet his existence is so evident that men, generally, require no proofs of that fact. There is the story of an Arab who was guiding a French skeptic across the desert. Now and then, the Arab would spread his mat on the sand and kneel down to pray. Once when the Arab got up from his prayer, the skeptic asked him, 'How do you know there is a God?' The Arab replied, 'How do I know that a man and a camel passed our tent last night?' Not waiting for an answer, the Arab continued, 'I know by their footprints in the sand. You ask how I know there is a God? Look at that sunset. Is that the footprint of a man?' That is good reasoning. We can find God's signature all about us if we have eyes to see.

"The Bible is our chief source book for our belief in God and for our Christian faith. It never argues for the existence of God, but assumes that God exists." It is therefore useless to carry our picturization of God any further. "These truths are too deep for us to comprehend fully, but beginning with our particular understanding of them, we may, through further individual study, come into an ever-increasing knowledge of him." Then we know God is, and being, he is everywhere. He manifests himself in the farthest star, yet that vastness does not measure the greatness of God.

"I know not where His islands lift
Their fringed palms in air;
I only know I cannot drift
Beyond His love and care."

"Still, this God of infinite greatness dwells, in all his beauty, in the human heart. We believe in God, 'our Father, who manifests a holy, redeeming love toward all men.' When Jesus taught his disciples to say, in prayer,

'Our Father,' it would appear that he based his doctrine of prayer on the Fatherhood of God. Not my Father, but our Father; not the Father of a single race, but the Father of all races. The Apostle Paul says, 'One God and Father of all who is over all, and through all, and in all.' " Thus we, as Seventh Day Baptists, "believe in God as the one personal, perfect, and eternal Spirit, Creator and Sustainer of the universe, our Father, who manifests a holy, redeeming love toward all men."

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Charles:

I am glad you enjoy reading the letters and stories on the Children's Page and especially glad that you decided to take your turn at writing and so have become one of my Recorder boys. I hope I will hear from you often.

Both cats and dogs make wonderful pets and I am sure you have great fun with your big yellow cat, Skipper, as we do with Skeezics, who is also a big yellow cat although he has some white on him. I hope some day your wish to have a dog may be granted.

I heard over the radio the other day about a big dog named Bingo whose master was called into the army. The first fifty miles of his journey he went by bus. Before taking the bus he shut Bingo in the house after bidding him good-by. What was his surprise when the bus trip was finished to find that Bingo had followed the bus all the way. So Bingo was allowed to go to the army camp with his master.

Sincerely your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

This is Sabbath day and as the roads are so icy we couldn't go to church. I am always sorry when we can't go, for I like both church and Sabbath school.

Last Sabbath was Grandma Davis' birthday and in the evening we had a party for her. Fourteen of my uncles, aunts, and cousins came; also our new pastor and wife, Rev. and Mrs. Polan. They sang and others

did. Five of my cousins spoke pieces. The youngest one was Willis Davis, three years old. Refreshments were served. There was a cake with "Happy Birthday" in the center, surrounded by white lighted candles. The lights were turned off and six of Grandma's grandchildren brought it into the room singing, "Happy birthday to you, Grandma."

Next week we will have examinations and I hope to pass into sixth grade. I am ten years old. This is a long letter so I must close.

Your friend,
Jean Stone.

Canastota, N. Y.

Dear Jean:

The roads here were so icy yesterday that we didn't have church at Independence. One of our neighbors started out on a hill road, lost control of his car, and tipped over in a ditch, so we were glad we didn't start out. Our neighbor was not hurt, but his car was pretty badly damaged.

I should like to have been present at your grandma's birthday party for she is one of my very good friends whom I like very much.

I wish you the best of success in your examinations.

Your true friend,
Mizpah S. Greene.

Dear Mrs. Greene:

Mother was writing letters, so I asked her to write a letter to you for me. I am six years old and go to a country school. I am in first grade. I like school. We have a pond right near the school and at noon our teacher lets us go and slide on the ice. The big boys take "belly-flops" on their sleds. We have lots of fun. Next year I am going to have my own aunt for a teacher.

We go to White Cloud church. Ronald Maltby and I have good times together. Christmas day my Grandma invited the Maltbys for Christmas dinner, so Ronald and I could have lots of fun, and then I got sick and could not even go to Grandma's house. I did not like that at all and do not think Ronald liked it very well either.

I have a nice collie dog who likes to go to school with me. Our teacher invites him into the school and when I go up to my reading class he goes, too. My Daddy just made him a nice collar for his license tag. Daddy also made me a nice little hip-roof

barn for Christmas. I also got a whole set of farm tools and a caterpillar tractor for Christmas, so I put them all in my barn.

I must close now or my letter will be too long. This is the first time I have written to the Recorder.

Your little friend,
Erle Siems.

Fremont, Mich., R.F.D. 4.

Dear Erle:

I think boys and girls have more fun in a country school than they do in town, and I had a chance to try both, for the first school I went to was in Chicago, where I went three years. Then we moved to the country where I attended school until I was ready for high school. There was a large pond not far from the country school and there the boys and girls had good fun with sleds and skates as well.

It was just too bad that you had to be sick and lose all the fun on Christmas day, but those nice presents helped you to bear it, didn't they? And of course you and Ronald made up for the lost play time as soon as you were well again. Well, here I am at the end of my page so I must close now, hoping to hear from you again and often.

Your sincere friend,
Mizpah S. Greene.

DENOMINATIONAL BUDGET

Statement of Treasurer January, 1942

	Receipts	
	January 1942	Total for 7 months
Adams Center	\$ 55.42	
Albion	30.53	70.86
Alfred, First	139.75	894.08
Alfred, Second		129.30
Andover		5.00
Associations, etc.		235.52
Battle Creek		252.45
Berlin	60.67	76.76
Boulder	23.15	35.05
Brookfield, First	7.50	107.25
Brookfield, Second		73.40
Carlton	5.00	5.00
Chicago	21.00	31.00
Daytona Beach	77.00	136.00
Denver	13.80	88.70
De Ruyter	29.12	174.86
Dodge Center		21.00
Edinburg	5.00	38.50
Farina	31.00	112.70
Fouke	2.04	11.01
Friendship		8.05

OUR PULPIT

THE CREED OF LINCOLN'S CHURCH

By Rev. Neal D. Mills

(Pastor of De Ruyter Seventh Day Baptist Church)

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . . Thou shalt love thy neighbor as thyself." Mark 12: 30, 31.

On February 12, 1809, in a one-room log cabin with a single window and a dirt floor Abraham Lincoln was born. From his start in the back woods of Kentucky he struggled against seemingly unsurmountable odds until he became not only President of the United States, but known and honored around the world, and still loved four score years after he lived as the greatest American. That life of struggle and achievement is worth studying, for it is an inspiration all the way along.

Lincoln began his preparation for a life of service very early. John Wanamaker says that he learned the ethical side of government from the Holy Scriptures. The Bible was one of the two or three books available to him as a small boy, and as a man he quoted from it as freely and effectively as any man in American public life has ever done. As a boy, too, he studied the Declaration of Independence and he pondered its great ideas until they became a part of himself. Reflected in his own life and speeches are its immortal words: "We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain inalienable rights: that among these are life, liberty, and the pursuit of happiness."

Abraham Lincoln never stooped to deceit or unfairness in business or in campaigning for office. In early youth he was called "Honest Abe," and whether or not he won an election he always won a reputation for honesty, justice, and keen judgment. After his election to Congress in 1846, he returned \$199.75 to the friends who had given him \$200 as an expense fund. He explained that he had spent twenty-five cents for cider to treat some farm hands at work in a field. He cared little for money and defined wealth as "a superfluity of what we don't need."

The political philosophy of Lincoln was really a part of his religion. In one of his less

Gentry	1.75	11.25
Hammond	10.00	10.00
Hebron		25.44
Hopkinton, First		122.50
Hopkinton, Second		8.00
Independence	89.00	139.00
Individuals	36.00	1,516.32
Irvington	150.00	150.00
Jackson Center		18.00
Little Genesee		214.32
Little Prairie		26.40
Los Angeles	10.00	53.00
Los Angeles - Christ's	7.00	7.00
Lost Creek		59.85
Marlboro	50.00	241.92
Middle Island	4.75	35.94
Milton	202.29	712.89
Milton Junction		309.07
New Auburn		15.00
New York City	213.85	505.58
North Loup	8.00	42.60
Nortonville	10.00	30.00
Pawcatuck		750.00
Piscataway	16.00	111.96
Plainfield	108.85	919.18
Richburg		71.50
Ritchie	6.00	41.00
Riverside	35.00	269.60
Roanoke		6.00
Rockville		73.53
Salem	30.00	337.65
Shiloh		551.00
Verona	67.65	213.40
Walworth	10.00	10.00
Waterford	18.00	78.00
White Cloud	13.31	120.29

Comparative Figures

	This year	Last year
Budget receipts—January	\$1,007.80	\$1,981.96
Special receipts—January	535.21	353.23
Budget receipts—7 mos.	7,923.18	9,825.58
Special receipts—7 mos.	2,445.92	1,303.58

Disbursements

	Budget	Specials
Missionary Society	\$ 435.20	\$ 472.84
Tract Society	103.40	
S. D. B. Building	54.40	
Women's Board	8.70	15.00
Ministerial Retirement	65.30	40.37
Historical Society	7.10	
General Conference	138.30	1.00
Board of Christian Education	187.60	
American Bible Society		6.00

Morton R. Swinney,
Treasurer.

Niantic, Conn.

In 1828, Mr. Nicholas Wood, in his work on railways, said: "Nothing could do more harm toward the adoption of railways than the promulgation of such nonsense as that we shall see locomotives traveling at the rate of twelve, sixteen, eighteen, and twenty miles an hour."—Liberty.

known speeches delivered at the beginning of the war he defined the leading object of government as "to elevate the condition of men—to lift artificial weights from their shoulders, to clear the paths of laudable pursuits for all, to afford all an unfettered start and a fair chance in life." That mighty affirmation not only reflects the Declaration of Independence but also the words of the Master who said: "The Spirit of the Lord is upon me because he anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovery of sight to the blind, to set at liberty them that are bruised." What more fitting text could be found to apply to the life of Abraham Lincoln? On the last day of Lincoln's life he said, "We have cleared up a colossal job. Slavery is abolished. After reconstruction the next great question will be the overthrow and suppression of the legalized liquor traffic. . . ." Would that he had lived to lead in that colossal task!

Lincoln's political and religious creed included the belief in God as rewarder of those who seek him. In his earlier life he may have been somewhat skeptical. He certainly had some grounds to be. His faith was a matter of growth. It came to fruition during those terrible days of his presidency when he bore almost alone the burdens of state. He wrote and talked as a man of prayer. He often referred to the principles of Christianity, and more than that, he practiced them. Once he told a group of ministers that he conceived of prayer as bringing himself to God's side, not as winning God to his side.

But some like to contend that Lincoln cared nothing for religion or the church because he did not join a church. Yet there is plenty of evidence to the contrary. Lincoln was reared in a religious atmosphere. Both the Lincolns and the Hanks were church people, Baptists. Abraham undoubtedly attended camp meetings and regular church services frequently. He once said, "I'd like to go to church if I could hear a good sermon. About all one hears is one preacher get up and denounce another or run down the denomination he preaches for." If that condition had not been true he might have attended more often than he did.

That and much of the theology and practice of the churches of Lincoln's day help to explain why he did not join a church. There was proselyting then as well as now, and the

narrowness and competition sometimes led to tragedy. During a camp meeting the family of a minister of another denomination attended and "got religion." When the minister could not induce his wife and daughters to return to his faith, he appealed to the evangelist who sternly rebuked him and led him into the tent to see how happy his family were. When he saw them shouting and waving their arms he turned and fled, and in despair he shot himself. Capitalizing the situation, the evangelist warned all "that it is a hard thing to fight against God." How would such an incident strike Lincoln's sensitive, sympathetic soul?

In Lincoln's youth the church opposed temperance organizations and supported slavery. When a friend of Lincoln's joined a temperance society he was excommunicated from a Primitive Baptist Church south of New Salem. Following this action another member was expelled for getting drunk.

Such are the inconsistencies in the churches which Lincoln didn't join. Let him give his reason in his own words: "I have never united myself with any church because I have found difficulty in giving my assent, without mental reservations, to the long complicated statements of Christian doctrine which characterize their Articles of Belief and Confession of Faith. When any church will inscribe over its altar, as the sole qualification for membership, the Savior's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and soul."

No, Lincoln never joined such a church. He never found it. His standards were too high. Had he lived in our generation he probably would have belonged to a church, for with all its laxity the Christian Church has come a long way since the middle of the nineteenth century. For instance, the spirit of intolerance has been largely replaced by that of co-operation manifest in such organizations as the Federal Council of Churches, and the World Council of Churches. The changed spiritual emphasis is evident in the message of the Federal Council to the American Church in wartime, which includes such goals as "to manifest Christian good will toward those among us whose origin was in nations with which our country is now at war"; "to strive for national policies in conformity

with the will of God, rather than to seek the divine sanction for a human purpose"; and "to work actively and persistently for justice and good will among all racial groups, both in our own country and throughout the world."

Abraham Lincoln was a deeply religious man as shown throughout his speeches and writings. He prayed, thought, and lived religion in a practical way. He had clear and definite views. In 1833, he wrote an essay refuting the common beliefs in the anger and violence of God. It dealt also with immortality and universal salvation. His life is evidence that he believed in God as Creator and Ruler of the universe, and in the loving Father of all men and races. He chose the very heart of Jesus' gospel for his creed—love to God and love to man.

William E. Barton, in "The Soul of Abraham Lincoln," has compiled from direct statements of Lincoln what he terms "Lincoln's Creed":

I believe in God, the Almighty Ruler of the nations, our great and good and merciful Maker, our Father in heaven, who notes the fall of a sparrow, and numbers the hairs of our heads. I recognize the sublime truth announced in the Holy Scriptures, and proved by all history, that those nations only are blessed whose God is the Lord. I believe that the will of God prevails. Without him all human reliance is vain. Without the assistance of that Divine Being I cannot succeed. With that assistance I cannot fail. I have a solemn vow registered in heaven to finish the work I am in, in full view of my responsibility to my God, with malice toward none, with charity for all, with firmness in the right, as God gives me to see the right. Commending those who love me to his care, as I hope in their prayers they will commend me, I look, through the help of God, to a joyous meeting with my loved ones gone before.

"Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength, and thy neighbor as thyself." The creed of the church which Lincoln never found! Could it be found today? Perhaps not even yet. But we are approaching the time when the churches of the world will be united in their stand for the central message of Jesus Christ, at the same time recognizing in love their differences.

And if the great commandments of Jesus, which Lincoln took for a creed, are finding a central place in the mind of the Christian Church, so also the mission of the Master, which Lincoln so heroically made his own, is

claiming the attention of the Church. The needs of the poor, the captive, the blind, and the bruised rest heavy on the heart of the Church in these days when the four horsemen, War, Famine, Pestilence, and Death, are riding the earth.

Now three quarters of a century after Lincoln we are again in a war for freedom (so we say); yet here in our "land of freedom" there are millions of people who are neither politically, economically, nor socially free. And very little is being done about it. Let us take from the hand of Lincoln the torch of freedom and carry on the task which he so nobly began, in the name of the Christ he served, and who declared, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . . And thy neighbor as thyself."

DENOMINATIONAL "HOOK-UP"

Milton, Wis.

For three weeks in December and early January our church was beautifully decorated and lighted at night by candles on tall candelabra.

The first of the Christmas holiday programs given at the church was the vesper service sponsored by the College Y.W.C.A., on the Thursday afternoon before Christmas. The solos, readings, and the selections given by the Glee Club and the Treble Clef maintained the high standard of these annual services.

The second was the Christmas program given by the Sabbath school on Sabbath afternoon, December 20. The first part of the program was given by the primary and the junior-intermediate departments of the school; the second part was a pageant—the Visit of the Wise Men to Bethlehem. This was followed by the presenting of gifts by the classes of the school, amounting to \$67.59, most of which was for our China Mission.

The third service was a New Year program, also sponsored by the Sabbath school, on Sabbath afternoon, December 27. This program was also in two parts—the first consisting of instrumental and vocal music and a "Meditation on the New Year," by Professor Edwin Shaw. The second part was "The Ceremony of Candlelighting."

Following the two programs refreshments were served in the basement and the large

company present joined in singing carols and visiting.

By request of the Sabbath School Committee of the Seventh Day Baptist Board of Christian Education a meeting of superintendents, teachers, and other people interested in Sabbath school work in our churches in southern Wisconsin was held in our church December 29, under the leadership of Miss Marjorie Burdick of Chagrin Falls, Ohio. Persons were present from Albion, Milton Junction, and Milton. The suggestions made by the conductor and those brought out in the discussions will doubtless help in our work the coming year.

The annual church meeting was held on January 4—forenoon and afternoon, with dinner at noon. The reports of pastor, clerk, treasurer, and the several auxiliary societies represented the church in good condition. The annual church bulletin will give reports, but these are a few of the items mentioned: The present membership of the church is 517—288 resident and 229 nonresident members. The Woman's Circle of the Benevolent Society has a resident membership of 132 and eleven absent members. The Sabbath school reported an enrollment of 230, twenty classes (four of which are organized classes), and collections amounting to \$369.20.

In the election of officers L. A. Babcock was chosen president; Mrs. Margaret Ochs, clerk; Truman Lippincott, treasurer; Willard D. Burdick, Sabbath school superintendent; Loyal Todd, trustee for four years; L. H. Stringer, chorister; Mrs. Gladys Randolph, organist; Kenneth A. Babcock, chorister of the intermediate choir. Pastor Carroll L. Hill was unanimously chosen to continue his pastorate.

On the afternoon of October 11, 1936, nearly forty people from Milton and Milton Junction, and about as many from Berlin and other places met at the old Berlin, Wis., church to dedicate a marker and a tablet to the memory of Dr. and Mrs. A. H. Lewis. The marker, provided by the quarterly meeting of the churches of southern Wisconsin, was placed in the cemetery, and the memorial tablet, provided by the son and daughters of Doctor and Mrs. Lewis, was placed in the church building. (A picture of the memorial tablet was in the Sabbath Recorder, October 12, 1936, and the report of the dedicatory service was published November 9, 1936.)

As no services are now held in the church, and as it is fast falling into decay, the quarterly meeting decided last fall to ask the Milton Church to care for the tablet, at least for the present. At our annual church meeting the church consented to do this, and the tablet will be given a place where it will be preserved and seen.

Correspondent.

MARRIAGES

Crandall - Baker. — At the parsonage on December 29, 1941, Gordon Crandall, son of Mr. and Mrs. Paul Crandall, and Miss Beatrice Baker, both of Battle Creek, Mich., were united in marriage by Pastor G. D. Hargis.

Stanley - Crandall. — In Westerly, R. I., January 10, 1942, Harlan Arthur Stanley of Hope Valley and Hope Joyce Crandall of Wyoming were united in marriage. Rev. Harold R. Crandall, cousin of the bride, officiated.

OBITUARY

Ford. — Laura Davis, daughter of Levi B. and Sarah Rhymer Davis, was born at Lost Creek, W. Va., November 28, 1862, and died at Salem, W. Va., November 24, 1941.

She was married to Samuel L. Ford in 1882. To them were born six children, of whom two died many years ago. Clella, Mrs. A. Clyde Ehret, died in 1938. Three are living: Glen L., Buckhannon, W. Va.; Mrs. Ross P. Seager, Salem; Miss Eva Ford, Alfred, N. Y. Mr. Ford died in 1921. Mrs. Ford is survived by five sisters and one brother: Mrs. W. F. Randolph, Miss Victoria Davis, Mrs. C. A. F. Randolph, all of Lost Creek; Mrs. Ray Randolph and Okey W. Davis, of Salem; and Miss Girthea Davis, Lost Creek. There are also ten living grandchildren.

Mrs. Ford became a Christian at an early age and united with the church at Lost Creek. She moved her membership to the West Union Church and later to the church at Salem. She was helpless for some years preceding her death, and was lovingly cared for at the home of her daughter, Mrs. Seager.

The farewell service, held at the home of Mr. and Mrs. Seager, was conducted by her pastor, James L. Skaggs. Burial was made at Salem.

J. L. S.

Thine to work as well as pray,
Clearing thorny wrongs away;
Plucking up the weeds of sin,
Letting heaven's warm sunshine in.

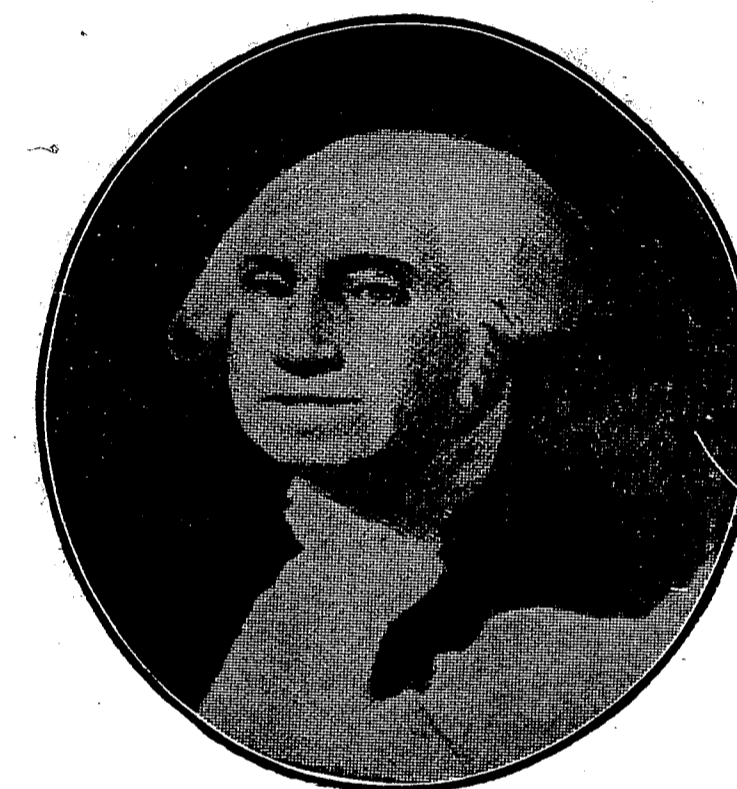
—Whittier.

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“The liberty enjoyed by the people of these States, of worshipping Almighty God agreeably to their consciences, is not only among the choicest of their blessings, but also of their rights. While men perform their social duties faithfully, they do all that society or the state can with propriety demand or expect, and remain responsible only to their Maker for the religion or mode of faith, which they may prefer or profess.”—From “Writings of Washington,” Vol. 12.