

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.

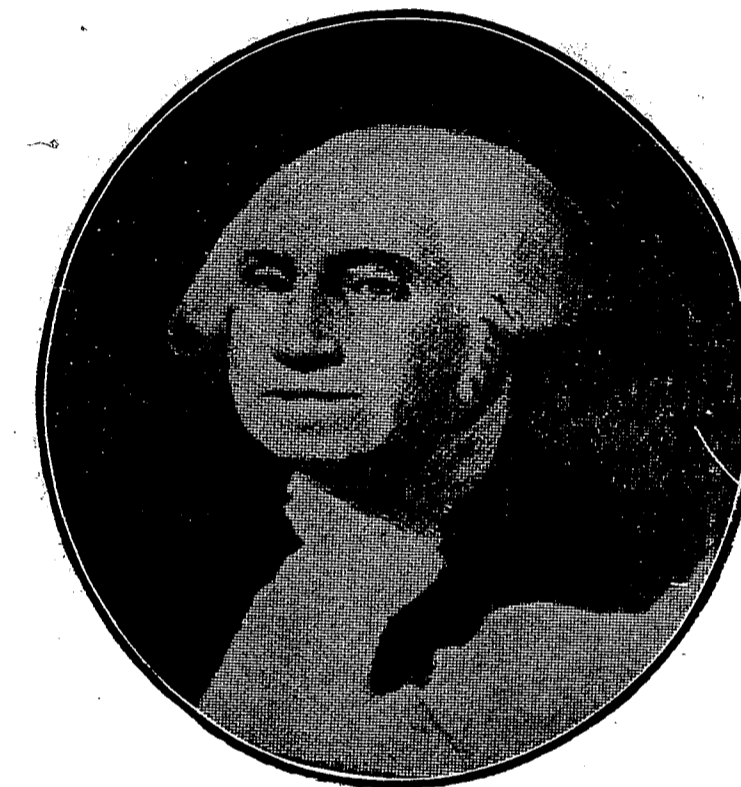
—Whittier.

The Sabbath Recorder

Vol. 132

PLAINFIELD, N. J., FEBRUARY 16, 1942

No. 7



“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.

The Sabbath Recorder

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EDITORIALS

OUR CONFESSION

(Written at request of editor by Rev. Trevah R. Sutton)

"When Jesus came to the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." (Matthew 16: 13, 14.) Should Jesus ask any of us this question what answer can we give? In reality he does ask us, for the words of Jesus which are recorded in the Bible are for all peoples of all times. Like the disciples we must make much of the same answer. Men will say, for the most part, Jesus was a great teacher, and indeed he was; and some will even say he was a prophet. But some will say he was a myth. Only a few acclaim him as Lord.

Jesus "saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." (Matthew 16: 15, 16.) In the same manner Jesus asks us the question, "Whom say ye that I am?" What is your answer—my answer? Is the answer from a worldly basis, or is it from salvation's experience? Do we see in him only Jesus the great teacher, or only a prophet, or do we recognize him because of experience as Jesus Christ, the Son of the living God—our Lord and Savior? The person who is a lost sinner cannot make such a confession, but he who has been saved can make it—and gladly so.

We Christians too frequently, because of carelessness and neglect, hide our confession

both in word and deed. The wisest person in the world is unable to explain Jesus unless he or she has found him as Savior and Lord. But to the one who has been redeemed he is "the Christ, the Son of the living God." Let us not hide our confession—the multitudes need to hear our words and see our deeds as words and deeds which would truly represent Christ. May we let the light shine.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

The members of the Oakdale Seventh Day Baptist Church are widely scattered: some live near Athens, Ala., some at Scottsboro, others at Woodville and near Gurley, on Keel's Mountain. Doctor Walter E. Hancock is acting as pastor while working in the vicinity of Huntsville on the industrial school project. Sabbath services including Bible study are held at the Butler home or Cedar Grove community church, and at the Bottoms' home on Keel's Mountain, and once in awhile the Athens home of Brother T. J. Bottoms and of his son Burrel. The services on the mountain are attended by some of the mountain people; at the other places, mostly by the members only of the church.

It was a pleasure on Sabbath afternoon of January 17, to speak to the group gathered in the home of Brother Robert L. Butler when his wife, but recently home from the hospital, was present. Fourteen were assembled. The service was conducted by Rev. A. T. Bottoms in the absence of Doctor Hancock. A letter was read from Professor Harley D. Bond, president of Conference, concerning the financial conditions as repre-

sented by the Denominational Budget. This afforded the secretary an excellent opening to speak of denominational interests and work as represented by the Budget. He urged that every church, however small, is responsible for some support of the Budget. Interest was manifested in this to the extent that some of the leaders expressed a feeling that this church must do something about it. The secretary then presented a message on the theme, "The Church: God's Outreach." Both parts of the service were given close attention, and we believe a better understanding of our work was had, and a more definite feeling of responsibility experienced.

Along the Way

With a feeling almost of reluctance we bade the good friends of northern Alabama good-by and headed into the west on Sunday morning of the eighteenth. So warm had been our welcome everywhere among these people and so deep had seemed their appreciation that it was not easy to bid the last farewells at Athens.

A cordial welcome greeted us at Memphis, Tenn., at the home of Mrs. Ruth Threlkeld, and of Dr. Lloyd D. Seager. With the former we met her daughters: Mrs. Reba Vorder Breugge and daughter Ruth; Miss Edna Threlkeld; and Olive, wife of Dr. G. W. Dahnkee, a lecturer at the medical school of the University of Tennessee. For many years these good friends have been loyal Sabbath keepers, while active soul winners in other churches in the city. Two nights were spent in the hospitable home of Doctor Seager, assistant professor of pharmacology in the University of Tennessee. This good brother is the youngest son of our late, much beloved Elder Lely D. Seager. His wife is a daughter of dear friends, Mr. and Mrs. Newton Pierce of Fouke, parishioners of the secretary in missionary pioneer work at Farnam, Neb. The hours spent in this home were pleasant and long to be remembered. These friends attend an Adventist church and Sabbath school in the city, and are loyal Seventh Day Baptists.

Arrival in Memphis was acclaimed by a brief but severe electrical storm and by screaming fire engines hastening to a house presumably struck by lightning—this within a block of the Threlkeld-Dahnkee home.

En route from Alabama we passed through the Muscle Shoals area, but visitors are for-

bidden and so we did not see the locks. Passing on through Tusculumbia we visited the birthplace of Helen Keller and for a few minutes relived the marvelous story of Helen Keller and Ann Sullivan. The change wrought here was truly a modern miracle.

In Memphis some interesting spots were briefly visited, the most outstanding of which were in the Memorial Park—replicas of the Oak of Mamre, and the Cave of Machpelah where Abraham buried his wife Sarah; and a Crystal Grotto in which are depicted scenes in the life of Christ. These replicas and the grotto are all wrought in concrete, work by the celebrated Mexican, Rodriguez. The concrete stimulates the natural woods of the originals. In De Soto Park we saw the spot where the discoverer of the Mississippi is supposed to have stood when he first looked upon its waters.

WHAT ABOUT TITHING?

By John Schepel

"Bring ye all the tithes into the storehouse, that there be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3: 10.

The above Scripture is very often quoted by certain people who seem to see in it an obligation for their church members to pay a tenth of their income to the church, and they even want to make it a test of fellowship.

Now, to my knowledge, we as a people have never done so. And this is, I think, owing to the fact that we do not have a direct command concerning it in the New Testament. We have, however, evidence that Christ approved of it, when he said to the Pharisees, in reproving them for having omitted the weightier matters of the law—judgment, mercy, and faith: These ought ye to have done, and not to leave the other (tithing) undone. Matthew 23: 23; Luke 11: 42.

Paul in his epistle to the Hebrews, in a lengthy discussion explaining about the priesthood of Christ being of the order of Melchisedec, makes it plain that Abraham gave tithes long before they were incorporated in the laws of Moses.

As I said before, we have no direct command concerning it in the New Testament. But for that matter, neither have we a direct

command in the New Testament concerning the Sabbath, although we have the example of Christ and the apostles in the keeping of it.

Nevertheless it is my firm conviction that it is entirely according to the will of God for his children to give tithes and free will offerings of their income to the work of the Lord. And that the Lord will bless us in doing it I can witness by my own experience.

In my work as landscape gardener, I used to have several customers for whom I kept their places—lawn and flower gardens, etc.—during the summer months. We, my wife and I, decided at a certain time that it would be a good plan to lay aside a tenth of our income for the Lord's work. And we have realized the blessing of God ever since by having more work and, as we often said, it seemed that the money would go so much farther.

But one case I want to mention here especially, since it is really remarkable. I had one customer for whom I had been working for a number of years, during six months in the summer season, at \$15 per month. I usually collected the entire amount at the end of the season, which was \$90. Now the remarkable thing about it was, after we had decided and promised the Lord to tithe our income, when I came to this man to collect my check for \$90, he just wrote me out a check for \$100, and this he did every year after that as long as I worked for him.

Now, what I am getting at is this. Since the Lord has done so much for us, in giving the best he had, his only begotten Son, to redeem us from sin and eternal damnation, and we are daily dependent on him for all our needs, is it too much for us to put aside a tenth of the things he is giving us so freely, to be used for his work in the spreading of the good news of salvation through Christ for a dying world? In this wonderful land where we can have so many luxuries, beautiful homes, fine automobiles, and many other things, are we too stingy to give back to him a small part of what he has given us?

It has been my observation that those who are in the habit of tithing and are enjoying the blessings therefrom are among the first to contribute, by their free-will offerings, to any other worthy cause which may come their way. And I am certain if all our people would voluntarily begin tithing now, we would have plenty of means to carry forward the work of God in our churches, and

would have no need of devising all kinds of schemes to get the money to pay our expenses.

With all the earnestness of which I am able I wish to impress upon the minds of all who read this, the importance of this subject, and to urge everyone to make it a subject of earnest prayer; and I am sure that the Lord, who never changes and who is the same yesterday, today, and forever, will soon settle this matter for you and show you what you ought to do.

In closing, may I ask anyone who is with me in this to let me know by writing or otherwise, so we can make this matter an issue of sincere thought and consideration among our people. And if, by writing these lines, I have in a measure succeeded in accomplishing this, I shall feel well rewarded.

May the Lord add his blessing, is my prayer.

109 Roseneath Ave.,
Battle Creek, Mich.

CONSCIENTIOUS OBJECTORS, ATTENTION!

As representative of the Commission of the General Conference before the Federal Council of the Churches in the case of the conscientious objector, I have been asked to call to the attention of conscientious objectors that there have been amendments to the Selective Service Act. New regulations are being issued. In case any conscientious objector wishes up-to-date information in this matter, he is urged to write to the National Council for Conscientious Objectors, 2929 Broadway, New York, N. Y., enclosing a self-addressed stamped envelope.

Likewise, if the claim of any conscientious objector has been denied, and his next move is not clear, he may write the National Council, enclosing a self-addressed, stamped envelope for reply, and ask for bulletin on "Appeal Procedure in Cases Where a C. O. Claim Is Denied."

Hurley S. Warren.

Someone has said that the man who has vision and no task is a dreamer; and the man with a task and no vision is a drudge; but the man with a task and a vision is a hero. Perhaps this might be amended to read that "the man with a task and a vision is a hero only if he keeps plugging at the task." What do you think?—Selected.

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.

QUARTERLY MEETING OF THE BOARD OF MANAGERS

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held Sunday afternoon, January 18, 1942, at the Pawcatuck Seventh Day Baptist church.

The members present were: Karl G. Stillman, John H. Austin, Rev. Wm. L. Burdick, Robert L. Coon, James A. Saunders, George B. Utter, Dr. Edwin Whitford, Rev. Harold R. Crandall, Mrs. Elisabeth K. Austin, Walter D. Kenyon, Dr. Anne L. Waite, Morton R. Swinney, Hiram W. Barber, Jr., Elston Van Horn, Rev. Albert N. Rogers, Rev. Wayne R. Rood, Rev. Earl Cruzan, Mrs. James G. Waite, Mrs. Harold R. Crandall, Rev. Ralph H. Coon.

Guests present were Albert Brooks and Mrs. Elston Van Horn.

The meeting was opened with prayer by Deacon Robert L. Coon.

The quarterly report of the treasurer and statement of condition was approved and ordered recorded.

The quarterly report of the corresponding secretary was approved and ordered recorded as follows:

Quarterly Report of Corresponding Secretary

As corresponding secretary I would report that the quarter just past has presented many serious problems to our mission work, and the most of these have not been solved.

The field work during the quarter has consisted of an extended trip to our churches in the Southwest. While on this trip thirty-six calls were made and nine sermons delivered. In addition to encouraging the churches and the workers, helpful information was gathered.

In addition to the field work the usual duties of the office, such as correspondence, the Sabbath Recorder work, and the matters connected with the Ministerial Relations Committee, have been cared for.

Respectfully submitted,

William L. Burdick,

Corresponding Secretary.

Ashaway, R. I.,
January 18, 1942.

George B. Utter, chairman of the China Committee, made its report. It was approved and ordered recorded as follows:

No news from Shanghai mission field may be good news. The church, schools, and doctors are "carrying on" the work of the church and our denomination.

There is no doubt but that Japan dominates the situation in the French Settlement where the Seventh Day Baptist missionaries are operating. Japan rules in all other concessions of Shanghai, by the right of conquest. The status of the French control is probably as it was before the United States declared war against Japan. An occasional news item in the press in December would make us believe that there had been no interference. Advice to other mission boards as late as December 18, 1941, says there has been no interference there with missionary effort.

The last word out of China came in a letter from Dr. George Thorngate under date of November 7, 1941. Mrs. Thorngate, who is at Alfred, N. Y., has a letter written November 10. From Dr. Grace I. Crandall came a letter written from Changtsun, in unconquered and Free China, November 14, 1941.

Money was cabled for the last time December 1, 1941, direct to Shanghai, and it is certain that every employee of the board has had his salary up to that time. But this has been done at the expense of the workers in the home field and elsewhere. It is to be hoped the denomination will be aroused to give to the Budget, so that there may be a fair distribution of the income of the board in the immediate future.

With American funds now frozen in China, it seems to have been good judgment not to send emergency funds to the field for evacuation.

There is no reason to believe that Dr. George Thorngate is not in Shanghai. It has been rumored that he has gone into Free China to be with Doctor Crandall and her daughter, Dr. Esther Pan. But with Eugene Davis not in the best of health, and Anna West ill, and the increased burdens and demand for medical aid in the Seventh Day Baptist compound, it is believed he is in Shanghai.

With the Red Cross functioning in all nations, there is apparently no danger of Americans suffering for the want of food. We should not expect much help from Chinese members of our community who are suffering from the increased costs of food. The schools should have some money in China banks which can be used to pay Chinese salaries as long as possible. The problems of our board in China are the same as other missions, and they are bound to work together.

There is no question but that our workers in China will stand by and render any service there, as long as it is possible to do so.

At last reports Mrs. Nettie M. West, Miss Mabel West, and Mrs. Eugene Davis are well and active, not only in the church and school, but in the community.

Dr. Grace Crandall and her daughter, Dr. Esther Pan, went into Free China, to do medical work

in a much needed area. Doctor Crandall, on November 14, wrote that she had been sick, but was on the road to recovery. She said that they are far from the fighting areas, and are not endangered by Japanese planes which fly over this city, carrying devastation to the regions beyond.

Apparently any attempt to do work at Liuhu has been abandoned since early in the summer. The property is used by Japanese soldiers.

The thing that the American government feared has happened. On several occasions our government has warned Americans to leave for home while the going was possible. But hundreds of missionaries who were told, like our workers there, to use their own judgment, chose to remain with their life work.

We have only words of praise and love for those who represent us there in that field of danger. We pray that they may be permitted to "carry on," and that God gives them the strength and the means to arise to the emergency—and that in time they may be able to continue their work of bringing Christ to China, unhindered, and not cut off from the dear ones in the homeland.

May the Lord sustain them.

An outgrowth of the Foreign Missions Conference is the plan to set up an Emergency Church Mission in Free China to act as a clearing house for all missionary effort. It was voted to contribute \$70 for the purpose.

Information from Jamaica was brought before the board by the corresponding secretary.

Voted that the treasurer be authorized to arrange to send money to a Jamaica bank for the payment of repairs to four churches—Bath, Bowensville, Waterford, Wakefield—amounting to \$847, the bank to send receipt to the board as the work is paid for.

Voted that the American Tropics Committee be instructed to secure more definite prices for the repairs to the Kingston Church property, and that they be authorized to approve not more than \$250 for the repairs.

The Missionary-Evangelistic Committee, John H. Austin, chairman, reported some churches without pastors are now cared for. Other churches need pastors.

The report of the Ministerial Relief Committee was received and ordered recorded. It follows:

Ministerial Relief Committee Report

During the quarter ended December 31, 1941, monthly payments of \$10 each have been made to Rev. R. R. Thorngate and Mrs. George P. Kenyon. At the present time, we have paid out

\$50.74 more than has been produced as income, and this sum has been advanced out of Permanent Fund income. We do not recommend any change in these payments at this time.

Respectfully submitted,

Karl G. Stillman, Chairman.

The Investment Committee report made by Karl G. Stillman was adopted, approved, and ordered recorded.

Voted that the suggestion of the treasurer that \$2,500 be invested in U. S. Defense Bonds, Series G, be approved.

The Committee on the Celebration of the Centennial of the Society, reported progress in arranging its program at Conference.

Voted that the sum of \$25 be paid as our share of the Christian World Mission Convocation to be held in Cleveland in December, 1942.

Voted that the board co-operate with the Women's Board in regard to the selection of delegations to the Christian World Mission Convocation.

Voted that the sale by the president and treasurer of this society of the real estate located at 11 Chase Street, Pawcatuck, in the Town of Stonington, Conn., to Louis Thavenet and Esther P. Thavenet, by deed dated November 21, 1941, for the sum of \$2,500 plus \$17.10 for 1941 Pawcatuck Fire District taxes paid by the society, and plus \$8.61 for the unearned premium on a fire insurance policy on said real estate transferred to said purchasers, is hereby ratified and affirmed.

The secretary brought to the attention of the board the information that Dr. Boothe C. Davis had died in Florida and his funeral was to be held Tuesday in Alfred, N. Y.

The president spoke of the discussion in the Commission last December, that had to do with the retirement fund for employees of the board. The treasurer said that he had made a casual examination of the cost to the board if it should accept the plan, and it would cost about \$440 each year.

Before adjournment, prayer was offered by Rev. Earl Cruzan.

The meeting closed at 4.40 p.m.

George B. Utter,
Recording Secretary.

WOMAN'S WORK

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

WORLD DAY OF PRAYER 1942

The date is—February 20, 1942.

The theme is—"I am the Way." This theme is beautifully developed under seven titles:

I am the Way: the Way men have lost
the Way back to God
the Way of self-surrender
the Way of peace
the Way of love
the Way of light
the Way of power

Without doubt, we all agree that an outpouring of prayer is needed as never before, and perhaps we all need heart-searching as never before! This program, if used in a truly humble spirit, may lead many of us to find "The Way" more surely for ourselves, and thereby show to us as Christians the way of power that together we may find the way of peace and love and light for our troubled world. To this end may there be more observances than in any previous year!

It is heartening to watch the development of the Day of Prayer from year to year. As encouragement to all those who work hard for their local observances and to give to isolated groups a sense of being part of a "great throng of believers," we quote a few figures from our records:

	1922	1930	1939	1941
Programs printed	75,000	261,500	376,000	444,500
Observances reported in U. S.	25	1,484	3,500	5,380

In this momentous period of history, we need to be far more conscious than many of us have been in the past, of the world-wide nature of our Day of Prayer. How easy for us who can meet without any real hindrances being put in our way, to forget that for many thousands of our fellow-Christians, observing the Day of Prayer requires courage and fortitude. Even the physical difficulties in some countries are formidable, but there are other and more serious problems to face in some places.

Did you know that last February, in Korea, seventeen Christians (missionaries and

others) were imprisoned because of the World Day of Prayer? The immediate cause was the Bible verse in our Day of Prayer Program: "Fear not, little flock, it is the Father's good pleasure to give you the kingdom." It seems almost like the Acts of the Apostles relived today, when Paul was put in jail for similar statements displeasing to the government. Your earnest prayers should rise daily for the safety of these valiant followers of our Lord. Among many others whom we should uphold in prayer, are the women of Great Britain. For many years they have wanted a headquarters for their growing World Day of Prayer work; at long last they had secured such a central location, only to have it completely destroyed by bombs; their printing plant in another part of London was also lost. Yet in spite of such widespread destruction of property and dangerous situations, more Day of Prayer services were held than ever before, the Salvation Army alone being responsible for 262 new meetings.

With an increasing sense of one-ness with women the world around, may we all unite in prayer, not only on this special day we plan for, but on all the days between, that the people of every land may find the way, the truth and the life, in Christ Jesus.—The Former National Committee of Church Women.

297 Fourth Avenue,
New York, N. Y.

DAILY MEDITATIONS

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

Sunday, February 22

Receiving Gratefully

"I will sing unto the Lord for he hath dealt bountifully with me."

Read Psalm 103.

Zacharias had prayed long for a son. One day in the temple, an angel appeared and told him that he would have a son. His name was to be John, and he would prepare the way for the Messiah. But Zacharias doubted the angel and skeptically asked, "Whereby shall I know this?"

Six months later, the angel appeared to Mary and told her that she would have a son, the Messiah. Gratefully she replied, "Behold the handmaiden of the Lord. Be it unto me according to thy word."

Humbly, gladly, prayerfully, let us show our gratitude for all things.

"O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth."

Monday, February 23

Receiving Humbly

"By the grace of God I am what I am."

Read Luke 18: 9-17.

Often it requires a deep experience for us to realize the magnitude and perfection of God.

A first view of the vast ocean can bring one to his senses, or his knees. A mighty splash against a gigantic rock, the thunderous roar of the surf, the peaceful sinking of the red sun into the expanse of water—all are experiences never to be forgotten. Unconsciously we say, "God is great."

Stories out of China testifying to the miraculous changes in the lives of people when they hear of Christianity prove to us again that "God is great."

Introspective meditation, analysis of our own achievements convince us that only his limitless mercy and love can explain the abundance of the gifts we receive.

"Lord, thou hast heard the desire of the humble; thou wilt prepare their heart; thou wilt cause thine ear to hear."

Tuesday, February 24

Receiving Purposefully

"Thou, Lord, hast made me glad through thy work; I will triumph in the work of thy hands."

Read Matthew 25: 14-30.

The parable of the talents was not meant for three servants alone. It was Christ's way of telling us today that gifts are to be used in producing further gifts. A serviceful life indicates a proper receiving attitude.

The "good and faithful servant" had only five talents, but through his efforts he gained five more. We are given innumerable gifts—spiritual, intellectual, and material. If we were to use their potentialities, what heights of fruitfulness could be achieved! Let's glance over just the few gifts we have listed: Christ, nature, love, hope, life, heritage, church, prayer, Sabbath. Let us resolve to increase our talents.

"I will extol thee, O God, O King; and I will bless thy name forever and ever; . . . my mouth shall speak the praise of the Lord."

Wednesday, February 25

Receiving Gladly

"Our heart shall rejoice in his salvation, because we have trusted in him."

Read Psalm 100.

How simple to receive joyfully! We always welcome gifts. But how about the gifts we're quite sure we don't want? Our requests are so often answered with "no" or with substitutes. A real test of our grace in receiving enters here. Can we reconcile our own desires to the wisdom of the Giver?

"God often digs wells of joy with the spade of sorrow." Our most precious gifts are results of supreme hardship and sacrifice. Sometimes we cannot see far enough into the future to be thankful for today's gifts, but we can trust God's choices, and hope soon to know from experience that all things work together for good.

"Behold, God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation."

Thursday, February 26

Receiving to Give

"Every man shall give . . . according to the blessing of the Lord thy God which he hath given thee."

Read Romans 12: 6-21.

We have been considering only "receiving" this month. Though this thought may seem to be a reverse idea, we cannot omit it. "It is more blessed to give than to receive." How would we feel if we were continually taking in, and never giving out? Our indebtedness would weigh heavily on our hearts. Giving mellows a stern, strong character. Unselfish generosity gives purpose to our endeavors and zest to our receiving.

A candle is a common stick of wax, but when it is lighted and gives—of itself—its whole world is cheered by its light and warmth. It is blessed to "receive to give."

"Thy kingdom come; thy will be done on earth as it is in heaven."

Friday, February 27

Receiving Prayerfully

"I will take the cup of salvation and call upon the name of the Lord."

Read Psalm 67.

Receiving calls forth a particular attitude. It may be an attitude of greed or of lib-

erality, of disinterest or of appreciation, of vanity or of humility. But all who give credit to the true Source will receive prayerfully.

Such precious possessions as life, the world, hope, are not to be taken lightly. We admit that payment is impossible. Then every minute, every talent, every thought, must be set aside for compensation to the Giver. A humble prayer to use our gifts wisely, generously for others, and worshipfully will be continually in our minds if we feel genuine appreciation for what we receive.

"I will praise thee, O Lord, with my whole heart; I will show forth all thy marvelous works."

Sabbath, February 28

Receiving Worshipfully

"O send out thy light and thy truth; let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy; yea, upon the harp will I praise thee, O God, my God."

Read Isaiah 58: 13, 14.

If, in the rush of everyday, we neglect to appreciate the many things we receive; if, in our minds crammed full of a thousand and one daily interferences, we forget to be thankful, then a weekly rest is welcome to us all. As regular as the sun is Sabbath day, a chance to devote twenty-four hours to God in gratefulness for all things. It must not become a "catch-up day" for forgotten thanksgivings. Rather, it should be a resolution day when we will to keep ourselves on such a high plane that our attitude at the acceptance of every gift will always be appreciative and worshipful.

"I meditate on all thy works; I muse on the work of thy hands. Thou art my God; thy Spirit is good."

SABBATH SCHOOL LESSON
FOR FEBRUARY 28, 1942

The Parables by the Sea (The Galilean Ministry).
Scripture—Matthew, Chapter 13; Mark 4: 1-34;
Luke 8: 1-18.

Golden Text—John 7: 46.

We are made for co-operation, like feet, like hands, like eyelids, like the rows of upper and lower teeth. To act against one another, then, is contrary to nature, and it is acting against one another to be vexed and turn away.—Marcus Aurelius.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

YOUNG PEOPLE AT WORK

On Sabbath, February 7, 1942, the First Alfred Seventh Day Baptist Church met at the usual place at the usual time, but the usual people were not on the platform. Instead, the young people of Alfred had entire charge of the service. The worship took its usual form. The sermon, however, was delivered in three parts: the first, by a junior Christian endeavorer; the second, by a high school member of the senior society; and the third by a senior in the university. We hope to present all of these papers on this page at some time.

Since this has been a time of general recognition of the work of young people in the church, we expect that many of our churches have had programs in celebration of Christian Endeavor Week. If pastors have given sermons specially aimed at youth, if programs similar to that of the Alfred Church have taken place anywhere, your editor would like to know about it and have these interesting and inspiring messages to print and send out, that many more may be reached by them.

CONFESSION OF CHRIST

(Paper given by Russell Langworthy, a high school student of Alfred)

An old author represents Christ as coming to us with a gift in each hand. In the one hand he holds out forgiveness—free forgiveness; in the other hand he holds out repentance and confession. If we begin to say that we are very willing to take the first one of these, we know that we have sinned and are most anxious to have the forgiveness. But as to the second hand, the one holding repentance and its proper fruit, a humble confession, we often wish to avoid it. However, if we avoid either one, Christ will give us neither. But if in simple faith we will only take both, we shall receive both without money and without price.

I am sure that Doctor Clark had these thoughts in mind when he formulated the fundamental principles of Christian Endeavor. In his Christian Endeavor Manual he writes, "Confession of Christ is absolutely necessary in the Christian Endeavor society. To en-

sure this, the methods of the society are adapted in particular. Every week comes the prayer meeting in which every member who fulfills his vow must take some part. This participation is the confession of Christ. The true Christian endeavorer does not take part to exhibit his rhetoric, or to gain practice in public speaking, or to show what a logical prayer he can offer to God; but he does take part to show that he is a Christian, and this confession is as acceptable when made by the unlearned, lisping Christian as when made by the glib and ready phrase-maker, if the few and halting words of the former have the true ring of sincerity about them."

Doctor Clark continues by telling some effective ways in which confession may be brought about in the meeting. Two of these that he mentions are the covenant and the consecration meeting. Of the former he says, "The covenant pledge is a tried and proven device to secure frequent and regular confession by the young Christian. It also secures familiarity with the Word of God by promoting Bible reading and study in preparation for every meeting."

There is sometimes an outcry against the pledge as if a mere instrument were exalted to the place of a universal principle. This is not the case. The pledge is exalted as a builder exalts his plumbline and level. They are not his house, but he cannot build his house without them. The pledge is exalted as a painter exalts his brush; as a musician, his violin; as a writer, his pen. The brush is not the picture, the violin is not the music, the pen is not the poem; but the brush is necessary to the picture; the violin, to the music; the pen, to the poem; the pledge, to the best Christian Endeavor society, because it insures the confession of Christ.

It is difficult for a great many people to publicly confess Christ. What is the reason for this reluctance? Rev. Joseph Exell writes in the Biblical Illustrator, "There is reason to fear that some do not openly confess Christ because they see no importance of making such a confession. Some do not confess Christ owing to the feebleness of their personal conviction. Others are kept from avowing their beliefs through fear of what their fellow man will think or say. Still others are kept back by a cause which is far less objectionable because it is more

reasonable; that is, a fear of themselves. Confession of Christ seems to them to involve so much that they fear they can never come up to the high standard which is before their eyes. They see, too, that there are some who, having confessed Christ, settle down at their ease and they fear lest it should be so with them."

The story is told of the Roman emperor who said to a Greek architect, "Build me a coliseum, and when it is done I will crown you, and make you world famous." The work was done and a day was set aside for the crowning of the architect as the emperor had promised. The coliseum was packed with a great crowd. The emperor arose amid the shouting assemblage, ordered some Christians to be thrown to the half-hungry lions and said, "The coliseum is done, and we have come to celebrate it today by putting to death of Christians at the mouths of these lions. Also, we have come here to honor the architect who has constructed this wonderful building." Whereupon the Greek architect sprang to his feet and shouted, "I, also, am a Christian." He was immediately seized and thrown to the lions—in honor of his greatest triumph.

Certainly we will not be thrown to the lions for confession of Christ. But we will be able to make our own life and the lives of those about us better by so doing.

A MESSAGE FOR MINISTERS

The Department of Research and Education of the Federal Council of Churches is gathering information concerning preaching in wartime in the United States. This is part of an ecumenical study initiated by the Study Department of the World Council of Churches. At present we are trying to collect as many sermons as possible preached immediately following the attack on Pearl Harbor. From ministers who have on hand the texts of their sermons we should be glad to have abstracts of sermons preached on December 14—or subsequently—in which America's entrance into the war was discussed.

F. Ernest Johnson,
Executive Secretary,
Federal Council of Churches.

297 Fourth Ave.,
New York City.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I guess it is my turn to write to you. I am nine years old. My brother Paul is thirteen. He will go to high school in Bridgeton next year. Then I have two big brothers, Kent and Loren. Loren goes to Salem College and we had a good time when he was home for Christmas.

The newest member of the family is a little brown kitten. He plays just like a puppy. We have lots of fun with him.

I like New Jersey very much. I get to go over to Atlantic City and see the ocean sometimes. I like to cross the Delaware on the ferry when we go to Wilmington. It takes about twenty minutes to go across.

I wish some of the Nortonville girls would write letters so I could read them.

Sincerely,
Marilyn L. Osborn.

Shiloh, N. J.

Dear Marilyn:

I am so glad you have written to me again, and this time your letter was not lost on its way to me as your first one was, to my sorrow. Now I am sure I'll receive many more nice letters from you.

A nice little kitten can surely be a lot of fun. Our kittie is getting pretty old to do much playing and nowadays does much more sleeping, but however sound he seems to be asleep, the minute I sit down to read or rest, he wakes up, stretches himself, and jumps into my lap, purring his loudest. He still likes to play through the back of a chair, especially with Pastor Greene.

I am glad you have given the Nortonville girls such a plain hint to write for the Children's Page, and hope they will take your hint soon.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I am enjoying my Christmas presents. I got a pen and pencil set, snow pants, four handkerchiefs, hair clasps, purse, box of candy. I am eleven years old and in sixth grade. I have three sisters; one is in college,

one in high school, and one hasn't started to school yet for she is only four years of age.

It is very warm for the season here in Minnesota.

I am enclosing my first poem.

Yours truly,

Marjorie Stebbins.

Dodge Center, Minn.

It Is God

It is God
Who made the sod,
It was he
Who made
Sky, life, and sea.

It was he
Who made life for me,
And others
Just as the lives of mothers.

It is he
Who teaches thee,
But when we pray
He can hear,
Though far away.

M. S.

Dear Marjorie:

Your poem expresses a very beautiful thought and one which should always go with us wherever we are, for comfort and joy. Whatever God made is precious, is it not? How careful we should be of our bodies, spirits, and minds which God has blessed us with, and the wonderful things he has given us!

I see your family is all sisters. I wonder if your father doesn't wish he had a boy to keep him company sometimes. Our little grandchildren, our daughter's two little girls, are staying with us this week as their mama is sick. I'm glad they are both girls for they have wonderful times playing together, but perhaps their father wouldn't agree with me. As it is they surely keep me busy and I have to write under difficulties as little Miss Gretchen climbs suddenly into my lap quite frequently.

Sincerely your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I got many nice things for Christmas. What did you get? I hope you had a fine Christmas dinner. Christmas was my birthday. I never had a better dinner in my life. Would you like to know what I had? I had oysters, chicken pie, chicken and dressing. For dessert I had jello with oranges and

OUR PULPIT

A MAN OF VALOR

By Rev. Edgar D. Van Horn

"And if they had cherished the remembrance of the country they had left, they would have found opportunity to return; but as it is, we see them eager for a better land. . . ." Hebrews 11: 15, 16. (Weymouth's Translation.)

When all the world is engaged in the greatest battle of history, it may be well for us to take this occasion of Lincoln's and Washington's birthdays to remind ourselves of those ideals and national blessings for which we ourselves are making a supreme sacrifice.

Many decades have passed since Washington and Lincoln lived and gave their lives for their country. Every school boy and girl is familiar with the life and work of these great men. We rightly accord to them the place of honor which the service and sacrifice for their country have won for them. Truly they were valorous souls. And while the so-called "debunkers" have done their best to strip them of their just honors, which we have accorded them, they still stand and ever will among our country's heroes. Their fame is undimmed and we do well to see that it ever remains so.

While the character and deeds of Lincoln were the subject of the sermon last week, I shall confine myself today to the life and deeds of Washington. Unlike Lincoln who was born amid the humblest of circumstances and rose from the common ranks, Washington had to overcome the handicaps of luxury to achieve his place of national distinction. He inherited a rich estate, was therefore a landed proprietor with slaves and belonged to the privileged classes. He was what they called in those days a gentleman, of refinement, culture, and leisure. Yet, be it said to his lasting credit, he left the ranks of the favored few, surrendering all those advantages and luxuries which fortune had bestowed upon him, to champion the cause of the great American experiment. In this sacrifice he proved his greatness. Like the great leader of an ancient people, in this respect, he chose rather to renounce the luxury and ease that were naturally his, to

bananas on it and whipped cream. Also I had chocolate cake with caramel icing on it, doughnuts, cookies, and oranges. I made the jello. Would you like to know what I got for Christmas? I got a thin pencil, curlers, oranges, three pairs of pants, two shirts, a game of flinch, two books, two boxes of candy, a turkey pin to wear on my dress, and some stationery.

Last time I wrote I said I would send you a story, so here goes. I read it in the Red Cross magazine.

Mae Randolph.

Bristol, W. Va.

Dear Mae:

Since I have reached the end of my page I must leave your story for next week.

Your sincere friend,
Mizpah S. Greene.

IN MEMORIAM MABEL POTTER HUBBARD

On December 6, 1941, our much loved friend and co-worker, Mabel Potter Hubbard, entered into life eternal.

We call to your remembrance her love for and her devotion to her church and its activities. The church has benefited from her keen judgment and wise counsel as trustee. The Sabbath school has felt her influence as teacher. The Women's Society has gone forward under her capable leadership and devoted service.

We call to your remembrance her humor and common sense. Many a heart has been cheered, and many a difficult situation made smooth by this rare combination.

We cherish the memory of her rich personality. The many expressions of her love for her church, which was so vital a part of her experience, will ever be an inspiration to all who knew her.

Evalois St. John,
Maybelle S. Warren,
Nellie C. St. John.
Committee.

Plainfield, N. J.,
February 3, 1942.

But pleasures are like poppies spread;
You seize the flower, its bloom is shed.
Or like the snow falls in the river,
A moment white—then melts forever.

—Burns.

champion the cause of the common people and share with them the struggle and privation in achieving for themselves and their posterity a "better country." This was a good test of the stuff of which he was made.

As a young man he early learned the value of toil and self-discipline. As a surveyor and young soldier he accustomed himself to out-of-door life. He developed hard muscles by chopping his way through hard forests, climbing rugged mountains, sleeping in the open, enduring privations, and handling difficult situations. In all this he developed self-reliance, initiative, resourcefulness that later enabled him to become a great leader. He may have been "cradled" in luxury, but he early left that cradle for the hard knocks of life. One biographer says of him, "He was not shielded or spared. He knew what it was to make his bed out in the open under the cold stars on a bleak winter night. He slept in rude shacks and cabins that were not too clean," and then reminds us that he thus built into his life those qualities of self-discipline that laid the foundations of a great and useful life.

We think of his genteel and chivalrous ways as the result of that early environment out of which he came. They were, as a matter of fact, something he acquired and not just a matter of inheritance. Among the many rules he laid down for self-guidance we find this, "Labor to keep alive in your heart that little spark of celestial fire called conscience." Courtesy, chivalry, and a "grave and thoughtful consideration for others were traits of character he built into his life by long years of self-discipline. Personal deportment received careful attention by him, so much so that Mr. Clifford Raymond says of him, "Washington was an aristocrat, and when the United States runs out of his breed, it will be out of luck."

One of the first things the boys and girls learn of him in their American history is something of his life and leadership as a soldier. The soldier's life seems to have appealed to him. He lived in a day when to be a soldier was to live a life of high honor and glory. Yet I would not mislead you here. For in later years he looked upon war as a great calamity, and longed for the time to come when there would be "peace on earth and good will among men." In his maturer years he thought of it as a necessity in freeing a liberty loving people

from the tyranny of the old world. Military strategists may not rate him highly as a general; but there must have been in him something high and noble that led to his choice as the leader of the American forces and won the revolution and finally opened the way to the first Presidency of the United States. When a great statesman wrote of him, "First in war, first in peace, first in the hearts of his countrymen," we have the recognition of a great chivalrous soul, a leader, a compatriot who will live long in the hearts of his countrymen.

Much might be written of him as a family man. And that would not miss the mark either. Mount Vernon may stand as a monument to his national greatness; no less does it stand for that high type of domesticity and generous hospitality which lie at the heart of democracy. One does not get a true picture of Washington unless one sees in him a family man, a man who, though childless himself, gave much time and thought to the children of his friends and relatives, a man gracious and generous in his hospitality to others until his home at Mount Vernon was the scene and center of a domestic happiness that stands as the emblem and prophecy of a great and prosperous nation.

There has also been said not a little as to whether Washington was a religious man, some to the point and much not to the point. If we judge in this matter from the standard set up by some, namely, that to be a Christian one must conform to a certain doctrinal standard, habitually read his Bible, attend to daily devotions, go to church regularly, probably Washington would not rate as a Christian. If, on the other hand, he is judged by the fact that he believed in a directing Providence, the heavenly Father of which Jesus taught his disciples in the Lord's Prayer, the two fundamental commandments that Jesus laid down, namely, love to God and love to one's fellow men; if to be a Christian means loyalty to one's "high ideals of honor, justice, truthfulness, and to give one's self in sacrificial leadership in behalf of a mighty cause, if reverence for things religious, magnanimity of mind and generosity of soul"; if these have any bearing in our judgment, then I think we will have to be rather generous in our estimate of Washington as a religious man. We do know he was an Episcopalian, that he

was a vestryman in his church, and that he attended church with more or less regularity.

No estimate of Washington would be just or fair which ignores his high estimate of "religion and the beneficent blessings of a religious faith and the steady and conserving influence of the institution of the Church upon the people."

As a national leader he stood always for law and order. The following extract from one of his public addresses may serve to throw light upon his religious outlook:

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these pillars of human happiness, these firmest props of the duties of men and of citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with public and private felicity. Let it simply be asked, where is the security for prosperity, for reputation, for life, if a sense of religious obligation deserts the oaths which are the instrument of investigation in the courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the refinement of education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles.

And the famous orator, Daniel Webster, in an address in Faneuil Hall in August, 1826, said, "If we cherish the virtues and the principles of our fathers, heaven will assist us to carry on the work of human liberty and human happiness. Auspicious omens cheer us. Great examples are before us. Our own firmament now shines brightly upon our path. Washington is in the clear upper sky."

Alfred, N. Y.

DENOMINATIONAL "HOOK-UP"

Daytona Beach, Fla.

You will be glad to know that the Seventh Day Baptist group at Daytona Beach is active, even if you have not seen us in the "Hook-up" for some time.

The church had its annual meeting and dinner the first of the year; it is a satisfaction to know the books were opened for the new year with no deficit to hang over. We do not handle large sums of money,

because our group is small and has no more means than some other Seventh Day Baptist churches, but we do keep at least one jump ahead of our obligations.

One Sabbath morning in January, we were pleased to have Mr. Perley Hurley of Riverside, Calif., occupy the pulpit. Mr. Hurley had been on a trip to Plainfield and other points East to confer with the Commission; his return trip brought him to Jacksonville, Fla., and he dropped down from there to Daytona Beach, on his own expense, to inspire us with denominational news and ideals.

Our pastor, Miss Elizabeth Randolph, and Rev. E. A. Witter are at present conducting a series of missionary meetings in the central part of the state, among some people who are showing an interest in our Sabbath.

Mrs. Lena Crofoot is serving our Bible school very ably as superintendent. The Bible school has about twenty children in the primary department, and as many or more in the adult class. The adult class will miss deeply our teacher for so many winters, Dr. Boothe C. Davis.

The Church Aid, which meets once a month at different homes for business, dinner, and social contacts, is sponsoring two features, in addition to their regular activities. First, the favorite "Gallopings Teas" are creating fun and social life, and filling the Aid's coffers with jingling dimes. Second, like many other organizations all over the country, the Church Aid, as a group and as individuals, is doing its share of Red Cross knitting and sewing.

The loss of our dear Doctor Davis is being felt, keenly and deeply, by the church group, the Bible school, and the Church Aid, both collectively and individually. At the farewell service, Pastor Randolph spoke very tenderly. We appreciate her endeavor to express for us the loss of his wonderful personality, his spiritual inspiration, and his kindly advice; and, quoting a recent remark of his, she left with us the inspiration and obligation to "carry on."

Mr. Lyman Hulin, a member of this church, and a resident of Daytona Beach for twenty-four years, died January 23. He was a faithful attendant until illness kept him at home.

On the evening of January 24, the church group met at the home of Mrs. E. R. Gavitt for a personal shower for Miss Frances Rogers, who is soon to be married to Mr.

Arthur Spencer of Friendship, N. Y. The occasion was a very tender one, as Miss Frances is loved by everyone, and all are interested in her future happiness and welfare. Miss Rogers and her husband-to-be expect to sail for South America in February, and the good wishes of all follow them there, as they establish and dedicate a new home and hearth.

Ruth Marion Carpenter.

Verona, N. Y.

The quarterly convention of the Verona Town Council of Religious Education was held Tuesday evening, January 20, in the Lutheran church, Churchville. Alva Warner, president of the Youth Council, conducted the worship program. Rev. W. H. Kuhne, pastor of St. Paul's Evangelical Church, Oneida, gave the address. Music was furnished by the young people's chorus from the combined churches. Mrs. Howard Davis, president of the Adult Council, directed the business session. There was a large number present and our school was awarded the attendance banner.

The monthly meeting of the "Doers" Class was held at the home of Mr. and Mrs. Wm. Vierow. After the picnic dinner the president, Mrs. Orville Hyde, conducted the business session. There were over thirty present.

Mr. and Mrs. H. A. Franklin entertained the "Pearl Seekers" Class last Sunday at their home in Rome. After the dinner and business meeting, games were enjoyed. The class was glad to receive Rev. and Mrs. Polan as members.

The Ladies' Society held their January meeting at the home of Mr. and Mrs. James Woodcock, Rome. Mrs. H. L. Polan had charge of the worship program. After Scripture reading and prayer she asked each one present to tell of some blessing she had received or something for which she was thankful. All responded. A quilt was tied for a lady in Oneida, and other work done. Over eight dollars was taken in.

Pastor Polan delivered the sermon in the Baptist church at Durhamville last Sunday, in the absence of the pastor.

Correspondent.

Westerly, R. I.

An impressive service for the ordination of two deacons was held in the Pawcatuck

Seventh Day Baptist church on Sabbath afternoon, January 24, 1942. Hiram W. Barber, Jr., and John W. Gavitt were unanimously elected to that office by the church of which they have been attendants all their lives and which thus happily attests its confidence in them. Both were trained in the Christian Endeavor society and Sabbath school. Mr. Barber served as superintendent of the Sabbath school a number of years and Mr. Gavitt, present superintendent, has just been elected to serve his fifth year. Both were raised in Christian homes, and in their statements paid beautiful tribute to their parents and their early training. Mrs. Barber and Mrs. Gavitt have the qualities which will make them worthy deacons' wives.

Pastor Harold R. Crandall presided at the service, which was as follows:

Organ voluntary; invocation and the Lord's Prayer; anthem - Te Deum; Scripture lesson - Romans 8: 16-28; solo, Rev. Wayne R. Rood; statement, Deacons-elect Hiram W. Barber, Jr., John W. Gavitt; hymn - The Church's One Foundation; sermon, Rev. Earl Cruzan, Romans 8: 28; Charge to Candidates, Rev. Wayne R. Rood; Charge to Church, Rev. Ralph H. Coon; Prayer of Consecration, Rev. William L. Burdick; Welcome to the Diaconate, Deacons J. Perry Clarke, James A. Saunders, John H. Austin, Edwin Whitford, LaVerne D. Langworthy; hymn - I Love Thy Kingdom, Lord; Benediction; choral benediction; organ postlude.

The Pawcatuck Church had fourteen deacons in its first hundred years. Deacon Clarke was elected to the office in 1894; Deacon Saunders who had been ordained by the First Westerly (Dunn's Corners) Church was elected in 1929 by the Pawcatuck Church; Deacon Austin was elected in 1912; Deacons Whitford and Langworthy were elected in 1934. With Deacons Barber and Gavitt, the first to be elected in the second century of the church, there are now seven deacons, the largest number to have been in office at one time in the history of the church. Deacons Clarke and Saunders, because of infirmities of age, desiring to be relieved of active service, have urged the election of additional deacons. Correspondent.

Shiloh, N. J.

The Sabbath morning congregations have been an inspiration to the pastor. Attendance has grown steadily, the year's average being 145. The "low" was on March first, when only twenty-six waded the drifts to church after the heavy storm. The "high," aside from the joint communion service, was

December 20, when 250 were present to worship through the singing of the "Messiah."

During the year we have received nineteen new members into our fellowship. Nine joined by baptism. Death has taken eight of our members. . . .

Our women have been busy this year, as usual. Monthly meetings of the society are held. Nine new members have been added. Three members have been lost by death.

Besides the usual chicken pot-pie dinners and suppers on Memorial Day and on Labor Day, money has been raised by a bazaar, by a visit to the West Side Funeral Home, and by serving the County C. E. banquet. Money has been sent to the Missionary Board, to Gurley, Ala., with clothing, and used for floral sprays, fruit, and flowers. One hundred dollars has been sent to the Women's Board for the salary of the missionary evangelist, and \$217 sent to the treasurer of the Denominational Budget.

Material was purchased and baptismal robes made. A new sink, with water piped, has been placed in the church kitchen. Windows and blinds in the church have been cleaned. Floors at the parsonage have been refinished, the kitchen painted and papered, and an electric range installed there. . . .

Our young people have been active this year. In January, they re-organized with new officers. In February, the fiftieth birthday of the society was celebrated with a special meeting at which former members were honor guests. It was very fitting that the annual banquet of the Cumberland-Salem Counties Union was entertained in our church that month, with over one hundred sixty present. The society has taken part, too, in the county rallies, bringing home the attendance award from one of them. Several members attended sessions of the International Convention in Atlantic City in the summer.

The treasury has been replenished this summer by selling ice cream. Money has been sent to help in the work at Gurley, Ala., and to Doctor Palmborg to help in the work in China.

Meetings have been held weekly, and several socials have been enjoyed. The custom of carolling on Christmas eve was followed again this year, the group returning to the parsonage for cake and cocoa afterward. . . .

Some twenty boys and girls get together on Sabbath afternoons at 3.30 for the Junior C. E. meeting. One of them leads, directing the singing, Scripture, and other things. Then Mrs. Emma Davenport takes the younger group into the other room for handwork, and Pastor Osborn teaches the Gospel of John to the others with the flannel board.

Mrs. Osborn is the superintendent and is giving us a course in memory work. A pin is the award for learning five verses from the Gospel of John, which are picked out, and other awards are given for more passages learned.

Money has been sent to the Missionary Board, to Mr. Bottoms for his work in Alabama, and a Christmas basket was sent to a family near Shiloh. . . .

"The Shiloh Bible Gold-Miner" is on the air. We are now in our second ten-week period of broadcasts, on time bought and paid for by our church. The programs have been well received and there has been an increase in interest. We are reaching a number of shut-ins of our own members, and others, who appreciate our ministry greatly. Also, this gives us an opportunity of reaching many who would not hear the gospel, and who would never hear of the Sabbath and Seventh Day Baptists. This is our aim.

We have made a record of congregational singing, numbers by the choir, ladies' quartet, and men's chorus, which we use in the programs. — Excerpts from report of year's work, in Church Bulletin.

AWARENESS

God—let me be aware.
Let me not stumble blindly down the ways,
Just getting somehow safely through the days,
Not even groping for another hand,
Not even wondering why it all was planned,
Eyes to the ground unseeking for the light,
Soul never aching for a wild-winged flight;
Please, keep me eager just to do my share.
God—let me be aware.

God—let me be aware.
Stab my soul fiercely with other's pain,
Let me walk seeing horror and stain,
Let my hands, groping, find other hands,
Give me the heart that divines, understands,
Give me the courage, wounded, to fight,
Flood me with knowledge, drench me in light;
Please, keep me eager just to do my share.
God—let me be aware.

—Miriam Teichner.

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OUR CHANGING THOUGHT OF HEAVEN

Life changes all our thoughts of Heaven;
At first we think of streets of gold,
Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight.
But in the afterward of years
It is a more familiar place;
A home unhurt by sighs or tears,
Where waiteth many a well-known face.
With passing months it comes more near,
It grows more real day by day;
Not strange or cold, but very dear—
The glad homeland not far away,
Where none are sick, or poor, or lone,
The place where we shall find our own.

—Robert Browning.

Contents

Editorial.—Importance of Evangelism.—Observations by the Corresponding Secretary..	114
Missions.—Wistful Thinking.—The Latest News From Shanghai.—Holding Forth the Word of Life.—Treasurer's Statement of Condition.....	116
Meeting of Tract Board.....	117
Woman's Work.—Worship Program.—Minutes of the Meeting of the Directors.....	119
Daily Meditations.....	120
Amber.....	122
Children's Page.—Our Letter Exchange.....	123
Seventh Day Baptist Board of Christian Education Minutes.....	124
Money in the Bible.....	125
Our Pulpit.—A Communion Meditation.....	126
Obituary.....	127