

DENOMINATIONAL "HOOK-UP"

New Market, N. J.

Baptism was administered by Pastor Sutton to two intermediate girls, Jeannette Randolph and Barbara Spicer, at sunset on Friday evening, June 5. The service was held in the Plainfield church at a union service. Both girls were received into the membership of the Piscataway Church at the Sabbath service the next morning.

Our Sabbath school joined with the Baptist Sunday School in sponsoring a community Vacation Bible School in July. The beginners' department held classes in our church and the other three departments met at the Baptist church. Pastor Sutton was the supervisor of the school.

Pastor and Mrs. T. R. Sutton were in attendance at both the Eastern Association held at Rockville, R. I., in June, and the General Conference held at Salem, W. Va., in August. They spent a week's vacation visiting grandparents and other relatives at Berea, W. Va.

The intermediate Sabbath school class, known as "Trailmakers," have had two picnics this summer—one at the parsonage and one at the Randolph farm. At the latter the class presented a book to Pastor Sutton, their teacher.

A farewell party for Pastor and Mrs. Sutton as they leave for the Rockville and Second Hopkinton churches in Rhode Island was held Sabbath night, August 29. A gift of money was presented to them at that time.

Our church auditorium is being used by the Baptist congregation during alterations at that church.

Correspondent.

Ashaway, R. I.

A meeting of the Ladies' Aid society of the First Hopkinton Seventh Day Baptist Church was held in the parish house Tuesday evening, with the president, Mrs. Elliott Wells, presiding.

Reports were presented including that of the Parish House Fund for which more than \$900 has been pledged. The campaign for funds to repair the parish house opened three weeks ago. The shingling of the roof has been completed and the building is to receive a coat of paint. The building fund committee includes Albert B. Crandall, Mrs. Elliott Wells, and Mrs. Julian T. Crandall.

—Westerly Sun.

OBITUARY

Brooks. — Mabel, daughter of Ezekiel and Malvina Davis Brooks, was born December 22, 1868, at Waterford, Conn., and passed away June 17, 1942.

In early girlhood she confessed Christ and became a member of the Waterford Church. She was loved and respected in the community where she spent her entire life.

Farewell services were conducted by Pastor E. F. Loofboro. She was laid away in West Neck Cemetery.

E. F. L.

(By some slip in reporting, a mistake was made in the obituary as it appeared in the Recorder of August 10. Mabel instead of Lena is the sister deceased.—Editor.)

Coon. — Nettie A. Coon was the second daughter of George and Cordelia Burdick Coon, and was born in Leonardsville, N. Y., April 23, 1866. She died June 13, 1942, following a seven month illness.

Nettie Coon was baptized in the Seventh Day Baptist church of Leonardsville, N. Y., as a girl, and maintained her membership there until the family moved to Wisconsin in 1891, joining the Milton Seventh Day Baptist Church in 1893. She was a faithful worker in the church.

In 1924, Nettie came to Riverside, Calif., to live, united with the Riverside Seventh Day Baptist Church, and enjoyed her work among its people. Nettie's love of life and people have made friends for her wherever she went.

She is survived by her younger brother, Floyd T. Coon, of Riverside.

L. F. H.

Dangerfield. — Gilbert Eugene Dangerfield was born at Edgerton, Wis., on June 21, 1861, and passed from this life at his home near New Auburn, Wis., June 26, 1942.

On February 25, 1888, at Delavan, Wis., he was married to Miss Edna Clarke of Walworth, Wis. He is survived by his wife, three sons, and five daughters.

Farewell services were held from the Werner funeral parlor in Bloomer, Wis., conducted by Rev. C. B. Loofbourrow. Interment was made in the Cornell cemetery.

C. B. L.

Forsythe. — Delia Alma Pierce, daughter of Franklin and Caroline Pierce, was born August 25, 1860, in Minnesota, and died July 20, 1942, in Jane Lamb Hospital, Clinton, Iowa.

February 12, 1877, she was married at Welton, Iowa, to Austin E. Forsythe, who preceded her in death April 3, 1935.

Surviving are one daughter, Eathel, of DeWitt, Iowa, and three brothers, Jay, Harry, and Otto Van Horn, all of Garwin, Iowa. Preceding her in death were one daughter, Lena, who died May 21, 1903, and two sisters, Mrs. Amelia Hurley and Mrs. Loyal Hurley.

Funeral services were conducted at the McGinnis Funeral Home in DeWitt, July 22, by Dr. E. A. Ramige, pastor of the Congregational Church.

E. F.

The Sabbath Recorder

Vol. 133

PLAINFIELD, N. J., SEPTEMBER 21, 1942

No. 12

NOTES OF ENCOURAGEMENT

Rev. Leslie O. Greene, Promoter of Evangelism, has been at work since Conference at Adrian, Mich.

Now is the time to make ready for the tomorrow of China.

(From Conference Address by Rev. J. W. Crofoot.)

New Tract Board members present at board meeting last Sunday—Rev. Herbert L. Cottrell and Luther S. Davis of the Marlboro Church; Charles Harris of Shiloh; Miss Lucy Whitford and Mrs. Elizabeth D. Lobaugh of Plainfield.

Tract Board has voted further financial aid to Daytona Beach Church for its outpost missionary work in north Florida.

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The Sabbath Recorder

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

HERBERT C. VAN HORN, D.D., Editor L. H. NORTH, Manager of the Publishing House

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Mrs. Walter L. Greene Rev. Erlo E. Sutton

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EDITORIALS

YOUNG AMERICANS RETURN TO SCHOOL

Vacation days are over. Thousands upon thousands of boys and girls from American homes are returning to the schoolrooms, rested, browned, eager to be back. Labor Day marked the period, and now chattering groups of youth—bright eyed and forward looking—are met or observed on their happy way to places of study and recitation. This is one of the great freedoms and blessings of our democracy, made possible to every child in this country by a government of the people.

The schools face many problems. One is scarcity of teachers because of war with all its implications. Another problem, perhaps not realized, is that of establishing in the character of the school's materials and product a basic religious principle. Schools are not established to teach religion, but in some way they must impart religion or they will fail in establishing abiding character of a type so much needed in all of our relationships to each other and to life.

We believe such a problem can be solved by the right attitude and spirit of our teachers more effectually than by any cut and dried curriculum. We are a Christian nation and Christianity is "caught" rather than taught. We should have in our education through the public schools and colleges a Christian objective as well as cultural, scholastic, and vocational objectives. As true as a state cannot "remain half slave and half free," it cannot be what it ought to be half Christian and half pagan. The president of

Saint Olaf College, Northfield, Minn., recently said, "No amount of piety will make up for poor scholarship, and no amount of scholarship and culture will make up for lack of real Christian life and faith."

We believe in our colleges and professors, in our public schools and teachers. Their problems are rooted back in the homes. Parents have the first responsibility. As our young people, children, and youth go up to school, let us see to it that our part is well done in holding up ideals, and that our brand of religion, our Christianity, established in the love of God, shall not be twisted by prejudices and unfairness as passed on to our children. May we send them forth, not only with pride but with a prayer for them, their teachers, and the schools.

A WORD, PLEASE

The Sabbath Recorder management wants to be perfectly fair in opening its columns to its constituency in all matters of vital interest to our people. Sometimes it has been felt that it has leaned over backward in seeking to avoid any charge of partiality.

A good deal has recently been published favoring a withdrawal from membership in the Federal Council. Two articles appear in this issue, a thoughtful one from Lt. Col. Conyers in favor of withdrawing, and one of real insight in the matter by Rev. John F. Randolph on "Cause and Effect."

By Conference at Salem, last month, a special committee to investigate charges made against the Federal Council was appointed. This committee, we understand, is to impart its findings to the churches for their study and action.

It seems to your editor that information, views, and suggestions pro and con in this matter should be referred to this committee, leaving Recorder space free for material more vital and progressive than controversial.

The co-chairmen of the committee appointed are Rev. Lester G. Osborn, Shiloh, N. J.; and Rev. J. W. Crofoot, Brookfield, N. Y.

CLERGY RAILROAD RATES

Word is at hand from Passenger Associations relative to clergy rates west and south from Chicago and St. Louis, as follows:

"Effective September 1, 1942, the railroads in the territory west of and including Chicago, St. Louis, Memphis, Vicksburg, and New Orleans will adopt the same practice as has been in effect for a number of years in the territory east of Chicago and St. Louis, and have but one class of clergy fares, regardless of the class of equipment in which the passenger travels.

"The basis for clergy fares will be one half of the first-class fare (approximately 1.65 cents per mile) and that fare will apply for tickets good in sleeping and parlor cars or in coaches."

The quotation is over the names of W. J. Rodgers, chairman, SWPA and H. W. Siddall, chairman, T-CPA-WPA.

"A CHARGE TO CHRISTIAN LEADERS"

The charge to the graduating class of the Lutheran Theological Seminary, Philadelphia, May 30, 1942, by its president, Luther D. Reed, is so pertinent for our own ministers, old and young, and other church leaders anywhere and everywhere, that it seems desirable to publish it here. We are glad to help extend its circulation. It follows in part:

You have been exempted from military service in order that you may render a special service to your country as well as to your Church. No earthly sword will be placed in your hand. But you must render service and you must wield a sword. Your service will be primarily to the souls of men and your armor must be stronger than metal. No sword but the sword of the Spirit, which is the Word of God, can defend and deliver the human spirit from the power of sin and evil.

You may understand all mysteries and all knowledge, you may read your Bible in Greek and Hebrew, you may have theorems of theology by heart, and you may have mastered the techniques of homiletics, liturgics, and church administration, but unless you have the sword of the Spirit and wield it, you will lose your battle. Take the sword of the Spirit, wield it in God's name, and help

your generation to learn the lesson that in the knowledge of God and in the doing of his will is its peace.

Give all possible aid to our country and to those who defend it, not only for our country's sake, but also for the Church's and the gospel's sake, for those who would destroy our nation would destroy the Church and the gospel too if they could. But do more than help to preserve "the American way of life." Help to establish a better way than any nation has ever known—Christ's way of life.

Keep fit for your service by self-discipline and prayer, by unswerving faith in God and love to all mankind. Let no soldier or sailor or airman in the armed forces surpass you in courage, in loyalty, in resolute action, in resourcefulness, in endurance, and in sacrifice. Thus you will prove yourselves worthy of your Savior's call, your country's trust, and your Church's commission.

May God bless each one of you richly and build your life and labors into the very walls of his eternal kingdom.

ACT NOW!

By Rev. Wm. C. Kernan

It is worth while to call attention to the persecution of Christians by the Nazis. It is a reminder that Nazism is the enemy of Christianity. It is likewise worth while to point continually to the heroic resistance of Christians to the Nazi attack upon the Church. It is a reminder of the strength of Christians.

But we do our cause no service by disregarding the plain fact that Christians did not, as a body, resist Nazism until they themselves became directly the objects of its unrighteous wrath. In a recent letter written by the Most Reverend Conrad Groeber, Archbishop of Freiburg, protesting against the persecution of the clergy, we find this significant passage: "In truth, I have never attacked, either 'in public' or 'secretly' National Socialism or the National Socialist State as a political authority, but, out of a Christian and dogmatic sense of duty and honor, I have protested against attacks, the targets of which, actually even in school books, are Christianity and the Catholic Church."

This is indeed dismal reading because the crime of the Nazis is not only the persecution of the Church but also the establishment of the National Socialist State which makes this and all other persecution in Germany possible.

Had the Christian resistance to Nazism been centered against its source—the National Socialist Party, its ideology, its program, and its conception of the National Socialist State—the persecution of Christians, so justly la-

mented everywhere, would never have taken place. For, in the early days of Nazism there were enough Christians in Germany to have withstood successfully the rise to power of National Socialism had they chosen to do so. That was the time for Christians to have opposed it and denounced it, not even because it was a threat to Christianity—which it did *not seem to be then*—but because of what it was in itself, a mean and hate-drenched thing committed to the destruction of the Jews.

To profit at all by the experience of Christians in Germany, the Christians of America must vividly state again their unchanging belief in the fatherhood of God, the brotherhood of man, and relate this belief to practice by cultivating friendship with their neighbors, by defending their rights, by resisting now with *all of their strength* the growth of fascism in America. Here as in Germany during the early years of their existence, the Fascists have not yet attacked Christians. But the warning has gone out. They have already attacked Jews.

New York City.

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.

"WITNESSING MISSIONS"

The Name.—For six successive years many of our churches have held meetings which we have called "Preaching Missions." This name was given them because when they started the preaching of the gospel was particularly emphasized, as is seen by the fact that every pastor was urged to do his own preaching during the series of meetings. Since the first year, though preaching has formed an important item, other things have been stressed. Many of us have felt that the term "Preaching Missions" does not express the laymen's part in the meetings and that the name should be changed. It has been suggested that they be called simply "Missions" or "Witnessing Missions." The latter is an expressive term and corresponds with what Christ said to his disciples, "Ye shall be witnesses unto me."

The Object.—The chief object of these missions is to encourage and revitalize the

church members. By thus doing new decisions are secured, marginal members are revived, and Christ's kingdom is advanced.

Conference Recommends.—There is a consensus of opinion that special efforts similar to the missions should be made again this year. The matter was discussed at the recent Conference and the following action was taken:

"We recommend that Conference request the Missionary Society, through the corresponding secretary, to foster and stimulate evangelism, through Preaching Missions and continuing personal work."

The Work Commenced.—In accordance with the foregoing recommendation, the Missionary Board, through its secretary, is organizing the work throughout the denomination. Regional directors are being secured and letters and literature are being sent to the pastors. Some churches have their plans made already, and one church, the one in Ashaway, begins its "Witnessing Mission" this week, September 22. W. L. B.

MISSIONS AND MISSIONARIES IN CHINA

(Taken from the one hundredth Annual Report of the Board of Managers)

As already indicated, our mission work in China has faced serious problems during the year; but the schools in Shanghai have increased in attendance, medical work has been carried on, evangelistic work has been promoted, and refugees have been cared for.

The Federal Government, in the autumn of 1940, advised Americans to leave occupied China, and the Board of Managers cabled our missionaries: "The situation gives concern. Board leaving decision with missionaries." Mrs. George Thorngate and the three boys (David, Stephen, and Philip), Marcia Davis, and Dr. Rosa W. Palmberg (retired) returned to America. In the winter of 1941, Dr. Grace I. Crandall, accompanied by her adopted daughter, who is a physician, went to Changtsun, Lichwan, Kiangsi Province, for the purpose of carrying on mission work in free China. These changes having taken place the previous year, our missionary force in Shanghai the past year has consisted of Dr. George Thorngate, Rev. and Mrs. H. Eugene Davis, Miss Anna M. West, and Miss Mabel L. West.

Dr. George Thorngate.—Dr. Thorngate has served as head of the mission and as

physician for the schools, and has been very busy in medical work in the city. In a letter in which he mentions some of his activities, he indicates that they were about the same as in the previous year: He was going every day to the hospital of the Shanghai Anti-Tuberculosis Association; twice a week he conducted a clinic in Lester Chinese Hospital; he was teaching classes in clinical tuberculosis to the students at St. John's Medical School; and he had an office in the business district which he hoped would serve as the Shanghai office of Grace Hospital when conditions improved.

Rev. and Mrs. H. Eugene Davis.—Rev. H. Eugene Davis, who has charge of the church and evangelistic work, had an apoplectic stroke early in the year (July 7); but as the months passed he improved rapidly, and at last report he was doing some work. Mrs. Davis has taught in the schools; for several months served as announcer in a local broadcasting station; tutored a private student; and has done what she could in the mission.

Miss Anna M. West.—Miss Anna M. West, as already stated, continued as the efficient head of the Girls' School until her death, which occurred in March. Details of the closing days of her life are lacking, but according to reports which have come through, everything which mortal man could do was done to restore her to health.

Miss Mabel L. West.—Miss Mabel L. West has continued to teach in the schools throughout the year; and though her salary is paid by other agencies, she is considered an employee of the board. Now that Miss Anna West, her sister, has passed on, a double burden of work and responsibility is placed upon her.

Dr. Grace I. Crandall.—Owing to the limitations regarding communication between America and China during the year, full information concerning Doctor Crandall's work is not at hand. From the few letters which have come through, we learned that she and her adopted daughter have continued to carry on missionary work in Changtsun, Lichwan, two hundred fifty or three hundred miles northwest of Foochow. They have been working where mission work is not well organized, and where missionaries are much needed. It is Doctor Crandall's hope that a permanent work may be established in that section. For the last seven

months, Doctor Crandall has been unable to work on account of sickness, but her daughter has carried forward the work, as well as caring for Doctor Crandall. A radiogram from Doctor Crandall one month past (June 24) stated that she is improving.

In this connection, it should be reported that Professor T. M. Chang, who has been principal of the Boys' School since 1931, has continued as head of that school. Upon the death of Miss Anna M. West, he became principal of the Girls' School, also. As will be remembered, Principal Chang is a Seventh Day Baptist and a Christian Chinese. He is employed by the China Mission, as are the other native teachers, and he has proven himself an excellent administrator.

There has been much difficulty in sending salaries and other funds to our missionaries in China. For some time before the Japanese attacked the United States last December, our missionaries reported they were not receiving salaries regularly, and it appeared that some of the drafts were destroyed by the Japanese postal authorities after the letters reached Shanghai. Since hostilities broke out, it has been useless to undertake to send drafts as had been the custom, for banking houses and express companies found it impossible to do business with an enemy nation. It was hoped for a time that through the Red Cross the missionary boards would be able to get money to their missionaries, but this avenue was found impossible and the help of the Department of State was enlisted. The Foreign Missions Conference, serving as a clearing house for its member boards, took the subject up with the Federal Government, and the Department of State arranged with Switzerland, a neutral power, to furnish funds to American missionaries in war zones. The plan agreed upon is that the representatives of Switzerland, in enemy territory will provide the missionaries with sufficient funds to meet their necessities, and look to the United States for compensation. The State Department, in turn, will collect from the various boards. By this plan it is hoped that our missionaries in China will not suffer for want of funds.

Though very few letters have come from our missionaries in China during the year, some information has been secured through the Foreign Missions Conference, which has been acting as a clearing house in this matter.

Boards belonging to the Foreign Missions Conference, through listening posts and other private means, occasionally have received news from their missionaries, and sometimes from missionaries in Shanghai. It is arranged that boards receiving information from their missionaries convey it to the Foreign Missions Conference; and the Foreign Missions Conference, in turn, passes it on to all member boards. From whatever source information regarding our missionaries in the war-stricken zone comes to hand, the board has endeavored to convey it to the relatives and friends as speedily as possible.

Seventh Day Baptists must keep in mind that our mission in Shanghai is doing a great work and that it should be strengthened after peace is restored. Early in the present conflict, the Japanese occupied our mission in Liuhø, and have held it since. The attendance in the Shanghai schools has largely increased, and other activities have been carried on. Five months before the death of Miss Anna M. West, Doctor Thorngate wrote the board indicating that her passing was inevitable, and added, "In any case, we feel it most urgent that someone else be called to fill her place very soon." Doctor Thorngate's letter was a long time reaching this country, and owing to failure of the mails, it has been impossible to carry on correspondence since. Furthermore, no missionaries can be sent to China till the war ceases; but it is evident that the need is great and it should be kept in mind that it may be met when peace is established.

RE FEDERAL COUNCIL

Should We Remain as Members of the Federal Council?

By J. B. Conyers

A copy of the Recorder of August 17 has just come to hand, and I have read with interest the article by Brother Lester G. Osborn on the matter. I do not know the action of the Conference on the subject, but I do want to put in this word for the serious thinking members of the denomination to consider.

The Federal Council does not, nor has it ever in its history, either officially or otherwise, recognized the seventh day Sabbath, as commanded by God, as being the true

Sabbath; nor does it urge its membership to observe God's holy day.

I believe that one who refuses to observe God's holy Sabbath as God commanded (the seventh day of the week), after having the matter brought to his attention, with opportunity to investigate the matter from the Bible and other sources, is disobeying God, and is doing it knowingly.

I will not knowingly assist in supporting any persons or body who I believe are wilfully refusing to obey God, or to put it in a better way in connection with our denomination, I do not think our denomination as an organization or otherwise should support any other organization who they believe are continuously and officially disobedient to God. That is stating it very plainly, but we must face facts and not fallacies.

There has been enough already written about the tainted connections of the Federal Council of Churches and its directorate to put us on our guard as to its politico-religious characteristics, and that alone would convince me that we were in the wrong crowd; but I want to put it on an entirely different plane.

Should we continue to support an organization that is made up of members who are disobedient to God, and who are wilfully so?

We have been in this organization long enough to bring the Sabbath to their attention. If they still refuse to obey God, should we continue to support them? Shall we play the hypocrite, by professing to obey God and keep the Sabbath of God as God commanded, and yet by our money, membership, and co-operation, continue to support any organization in their continued disobedience to God? Let's "avoid the very appearance of evil." I think we should obey, "Come ye out from among them and be ye separate."

ANNUAL MEETING

BOARD OF CHRISTIAN EDUCATION

The annual meeting of the Seventh Day Baptist Board of Christian Education will be held in Alfred, N. Y., in the Gothic Building, October 11, 1942, at 2 p.m.

Signed,
John Reed Spicer.

WOMAN'S WORK

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

MINUTES OF THE ANNUAL MEETING OF THE WOMEN'S SOCIETY

The Board of Directors of the Women's Society of the Seventh Day Baptist Denomination met in the regular annual meeting in the Mrs. C. H. Trainer Sabbath School Room, with the following members present: Mrs. J. L. Skaggs, Miss Lotta Bond, Mrs. Oris Stutler, Mrs. Edward Davis, Mrs. Mary Swiger, Mrs. Okey W. Davis, Mrs. Ross Seager, Mrs. S. O. Bond, and Miss Greta Randolph.

Mrs. J. L. Skaggs presided and read Psalm 27. Prayers were offered around the circle.

Mrs. S. O. Bond read the treasurer's monthly report showing a balance of \$1,264.26. This report was accepted and placed on file.

Voted that \$3 be sent to Mrs. Hubbard for fifty copies of "Forward Together," purchased from the United Council of Church Women.

Voted that the bill of \$8 to the Fox Printing Company for the printing of the annual report be paid.

Mrs. Okey W. Davis gave a verbal report of the Christian Culture Committee on the Conference program.

Miss Lotta Bond gave the report of the Goals Committee.

Miss Lotta Bond read the board's annual letter to the societies. The letter was approved and the corresponding secretary instructed to send copies to the board's correspondents.

Voted that the bill for mimeographing the letter be paid upon presentation to the treasurer.

Mrs. Skaggs read the annual report of the Ways and Means Committee. This report was adopted and placed on record.

To the Board of Directors:

To summarize the work of the year, your Ways and Means Committee reports as follows:

In the early part of this year Rev. Marion C. Van Horn was unable to travel and carry on active work on the field. This committee recommended to the board the plan of building a list of those leaders who might be released to give some time to work with other groups. The board voted to complete the travel expense of such workers when for some reason the group served could not meet such expense. This was voted on October 12, and six or more leaders were approached to arrange to give such time. Several did work on the field under this plan.

The effort was very much in line with the recommendation number seven, made by the Commission and adopted by the General Conference this year. Thus it seems to this committee that the board, on the adoption of this report, may again express its most hearty co-operation in this plan as adopted by the Conference in so far as the plan may be incorporated into the project in evangelism which has been undertaken by the Women's Society.

In early November a letter of information was sent to sixty-eight societies and individuals.

The promoter of evangelism was unable to continue in the work. The committee, according to the instruction of the board, has for several months been seeking a leader who might be inclined to this kind of service.

At the July meeting the committee was able to announce that Rev. Leslie O. Greene, pastor of the Albion, Wis., Church, had accepted the call of this board to take up the work of promoter of evangelism.

A contract to guide both parties has been worked out with Mr. Greene, and it is to be filed with the secretary.

A house and garage have been rented as a home for Mr. and Mrs. Greene, who expect to arrive late in October. The house address is 247 West Main Street, Salem, W. Va. The rent of the house and garage is \$14 per month.

Our new promoter of evangelism has been working with the Adrian Mission since leaving Salem after Conference.

May we suggest that the items of the program of the Women's Society at the recent Conference, as given in the Special Conference Number of the Sabbath Recorder, September 7, 1942, become a part of the secretary's minutes for this board.

As this year closes we can note a deepening conscious sense among laymen and leaders of individual responsibility in proclaiming the message of Christ. May we continue to study to be efficient workers for our Master.

Our humble service for the board this year has been gladly given.

Respectfully submitted,

Mrs. J. L. Skaggs, Chairman.

The annual report of the Christian Culture Committee is as follows:

To the Board of Directors of the Women's Society:

Your Christian Culture Committee would report that the following Bible study leaflets have been sent out to the women's societies upon request: "My Reading Record," "How to Read the Bible," "Where to Look in the Bible," "How to Use the Bible."

The committee had printed over four thousand copies of the Prayer of St. Francis of Assisi. Copies of the prayer, accompanied by a letter from the committee, were sent to all key workers. The letter suggested that the prayer be given to all women of the denomination and to all Seventh Day Baptist men in service so that mothers and sons could study the same prayer. The letter closed with the wish that "this prayer

may help each mother and son to feel faith where there is doubt, hope where there is despair, and love where there is hatred."

The committee planned three sectional meetings of the Conference. Mrs. H. C. Van Horn presided at the meetings, and Mrs. Ben Crandall acted as secretary. The first meeting was taken up with the reading and discussion of the annual report. The second meeting was devoted to the peace program. Rev. Neal D. Mills and Mrs. J. L. Skaggs both spoke. In the third program Rev. Marion C. Van Horn presented a number of valuable books on evangelism. Mrs. Hurley S. Warren presented mission study books for the year, the topic being Latin America.

Respectfully submitted,
(Mrs. Ross) Ogaretta Seager,
(Mrs. Okey) Frances E. Davis.

Mrs. Skaggs read the annual report for the Committee to Study a Just and Durable Peace. This report was adopted and placed on file.

To the Board of Directors:

Your committee to suggest material for the Study of a Just and Durable Peace would report much of research for material which would not seem too expensive or too extensive, but up to date.

Most of this material has been rather digests of statements on Peace and Post-War Reconstruction.

Books and booklets were suggested in the Sabbath Recorders of March 16 and May 11, with brief reviews.

Peace packets were made up and sent to several societies upon request.

The Commission to Study the Organization of Peace has a bulletin thus set forth: This bulletin will summarize, or carry in full whenever possible, official or unofficial suggestions, from this country or abroad, for the future organization of peace. Your chairman subscribed for this bulletin at \$1 per year. From it we learned of a Study Kit made up of materials selected by the Commission on the subject, "How Shall Peace Be Organized?" This kit may be bought for twenty-five cents, and it includes several of the booklets earlier suggested by this committee. This Study Kit is now adopted by your committee and recommended for study groups of our women. Send twenty-five cents with your request to this committee and your Study Kit will arrive at an early date.

During the Conference, nine of these Study Kits were ordered and word has come that they are already forwarded.

The expense for materials and for postage for this committee and the Ways and Means Committee amounts to \$2.75. Amount to be received is \$.75, which leaves no working fund for these committees.

Respectfully,

Mrs. J. L. Skaggs, Chairman.

Voted that \$5 be sent to the emergency fund of the American Bible Society.

The following officers were elected:

President, Mrs. J. L. Skaggs
Vice-President, Mrs. Oris Stutler
Corresponding Secretary, Miss Lotta Bond
Recording Secretary, Miss Greta Randolph
Treasurer, Mrs. S. O. Bond
Editor of Recorder Page, Mrs. Okey W. Davis

The following committees were elected:

Histories of Societies: Mrs. Joseph Vincent, chairman, Mrs. Eldred Batson.

Christian Culture: Mrs. Ross Seager, chairman, Mrs. Homer May, Mrs. Okey Davis, Miss Greta Randolph.

Ways and Means: Mrs. Oris Stutler, chairman, Mrs. J. L. Skaggs, Mrs. Edward Davis, Mrs. S. O. Bond.

Study of Peace Literature: Mrs. O. B. Bond, chairman, Mrs. Harley Sutton, Miss Lotta Bond.

Strengthening the Spiritual Life of Those in the United States Service: Mrs. Mary Swiger, chairman, Mrs. Eldred Batson, Mrs. Okey Davis, Mrs. Joseph Vincent.

Goals: Miss Lotta Bond, chairman.

These minutes were read and approved.
Adjourned to meet the second Sunday in October, at 2.30.

Mrs. J. L. Skaggs,
President,

Greta Randolph,
Recording Secretary.

September 13, 1942,
Salem, W. Va.

DAILY MEDITATIONS

(Prepared by C. Harmon Dickinson, Alfred, N. Y.)

Thursday, October 1

Psalm 47: 1. O clap your hands, all ye people; shout unto God with the voice of triumph.

The Psalmist certainly experiences something for which to rejoice; above all, he wants others to rejoice. Perhaps he could see beyond the immediate present to a Messianic hope in the future. Is there not much for us in which to rejoice today? Can we see beyond the present peril and chaos? Is it not right that we should shout and clap our hands with joy when we look forward to the coming of our Savior in glory?

Prayer—Father, help us to lift our voices in praise to thee. May we rejoice for thy goodness and mercy toward us.

Friday, October 2

Job 19: 25. For I know that my redeemer liveth.

What a powerful declaration from a man who was suffering most unbearable afflic-

tions. His body was covered with boils; his friends were unsympathetic; even his family had left him. Yet he said, "I know that my redeemer liveth." Can we with our lesser problems and afflictions say with such assurance and determination that our Redeemer lives? We need more Jobs today with the conviction to say **I know**.

Prayer—Help us to know more fully our Redeemer. Grant that we may testify before others that we know he lives.

Sabbath, October 3

1 Peter 2: 9b. . . . a peculiar people.

The Jews have always been known as a peculiar people. There are others, who, because of some outstanding characteristic, are called "peculiar" in a sarcastic sense—those who do right in the face of opposition. Seventh Day Baptists are in a special sense "a peculiar people." Why? Because we cling to the true Christian Sabbath of the Bible while the rest of the world is losing its Sabbath conscience. Regardless of what the world says, let us live the truth and fight for the right, and we will be happier in the end.

Prayer—Keep us ever searching for the truth that we may live triumphantly in the face of opposition.

SABBATH SCHOOL LESSON FOR OCTOBER 3, 1942

Faith in Christ as Our Personal Savior. Scripture—Acts 16: 11-34; Romans 5: 1-11.

Golden Text—Romans 5: 1.

CAUSE AND EFFECT

By Rev. John F. Randolph

Since coming home from Conference I have thought a lot about the valuable time spent there in discussing our membership in the Federal Council of the Churches of Christ in America. Since our decline in numbers as a denomination began about the time we joined the Council, we were told that our membership in the Council was the cause of the decline. This is apparently a logical deduction of cause and effect.

I once had a valuable lesson in this kind of deduction. My first car was of Henry Ford's earlier manufacture. Not knowing very much about cars, or even the Model "T," I took in some friends to make a little trip. On the way I stopped at a filling station to replenish my gasoline. Immediately

after filling my tank the car lost all its former "pep" and a good share of its very ability to function. I had to ask the passengers to walk up a hill, for the car could not pull them up. On the level the radiator heated so badly I was often stopping and putting in cold water. I said some uncomplimentary things about the man who sold me that gas. I had no doubt of the **cause**, the **effect** was apparent, and **perfectly timed**.

I stopped at another filling station and ordered the gas changed. Because they did not fall in with my views I went on, disgusted. Finally I reached my destination, and was determined while there to have the gas changed. I drove to a station and stated my case. The attendant said, "Why, a car would do better than that on kerosene." He got in the car, started the engine, moved a lever or two, got out, raised the hood, and found the **true cause**: the control lever was loose from the timer—a coincidence that upset my theory of cause and effect. Was my face red?

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

AN INTERESTING SERIES OF STUDY

A new series, so long expected, begins with this issue. The idea of this series is to touch on most of the salient points of Christianity. The first division of this series is incorporated in one article, "The Bible." It has been written by Dr. George B. Shaw. The other divisions are: "The Church," "The Sacraments," "Christian Fellowship," and "Personal Religious Living." These articles will spread out over several months' time. All who have been asked to write have said they will, and more of you will be asked. I would appreciate any comments regarding the series.

THE BIBLE

By Dr. George B. Shaw

Mr. Victor Skaggs,
Editor for Young People of the
Sabbath Recorder.

Dear Brother:

You have asked me to write a short article for your page in our denominational paper. I cannot refuse and at the same time keep

the Golden Rule as I am trying to do. To be an editor of a religious paper is the most difficult task that I can imagine. This is especially so in a denomination that is democratic, which is the ideal. It might easily happen that those who should write do not, and those who should not, do. I rather question the wisdom of your asking me to contribute an article on an assigned subject. You have gone so far as to outline it for me.

For more than twenty years I have been part-time teacher of Bible to college and seminary students. I have honestly tried to teach the Bible and not about the Bible. But I have found that it is impossible to teach a lot of the Bible and not at least something about the Bible.

A few years ago one of our leaders got into trouble when he said that the Bible was not the Word of God, but that it contained the word of God. I suppose I am running the same risk when I express the opinion that the Bible is not so much a book as it is the survival of a very great inspired literature. The other day at the Conference at Salem I was interested to notice that the Bible on the pulpit contained quite a number of sections that are not found in any Bible that I own. I remembered that the same parts that are missing from my Bibles are contained in the pulpit Bible of the North Loup Church. This condition is not so common as it used to be. The question naturally arises whether the Roman Church had added something, or whether the Protestant Church has taken away something from the Book.

It is clear that the Church has given us the Bible. In speaking of such matters I ought to be very careful how I use words, and how I interpret the words of others.

Trouble starts when we begin to interpret the Bible, yet much of the Bible demands interpretation. The parables of our Lord with all the metaphors and other figures of speech that he used have little meaning until interpreted. Jesus gave a parable about four kinds of soil. Fortunately for us, he explained this one for his disciples. He said that the seed that fell by the wayside and was devoured by the fowls meant that when men did not understand the word of the kingdom "the wicked one catches away that which was sown." This interpretation of the parable I would want to interpret and

many of my brethren would need to interpret my interpretation. In Ecclesiastes 10: 2 I read, "A wise man's heart is at his right hand, but a fool's heart is at his left." I have to interpret this passage in order to keep out of the class of fools. I think I know what this text means, but would not quarrel with anyone who thought otherwise.

Jesus said in speaking of mustard seed that it was the smallest of all seeds, which is not true until we interpret it. We would naturally begin by saying, "What Jesus really meant was . . ." Jesus said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." I am calling attention to these things to show the necessity for interpretation, and pleading that we all show patience with those who do not see just as we do.

My father believed that the Bible was the Word of God, but he did not understand it just as his father did. I believe that the Bible is the Word of God, but I do not interpret it all just as my father did.

Our children believe that the Bible is the Word of God, but do not think of it just as their mother and I do. It will very likely be the same with our grandchildren, for each generation will interpret the Bible for itself. The important thing is that we hold fast to the fact that the Bible is in some real sense the Word of God, for without that all is lost.

Jesus made much use of the Scriptures. I would hardly like to say that he studied them, but he may very well have done just that. He used the Scriptures in three ways that may suggest three ways for us to study the Bible. Time will not allow more than the merest outline of what I have in mind. He used Scripture in his own defense. He met Satan with Scripture. He met his human critics with Scripture. He met death with Scripture.

He also seems to have used the Scriptures in laying out his life work. He saw himself in the Scripture and was guided by what he saw. "This day is the Scripture fulfilled in your ears." In the third place, he seems to me to have used the Scripture in connection with prayer for maintaining his own spiritual life. It would not be at all surprising if I were found to be wrong in the above, but it suggests to me three ways of using the Bible. First, it is to have in one's memory

a lot of choice passages of Scripture for instant use, and preferably to know the location of each. This is not easy to acquire but it is worth while.

The second method is a careful, prayerful, protracted study of some doctrine or problem, comparing Scripture with Scripture and using any other helps obtainable. It may be that the truth is the gold in the quartz in the ground.

The third use that we may make of the Bible is for the strengthening of our own spiritual life. This use is in connection with prayer. When we pray, we are talking to God and when we read the Bible, God is talking to us. Sometimes we may study the Bible so much that we miss the voice of God to us.

The Bible is in a real sense the Word of God. To understand it and teach it, one must be helped by the Spirit of God. At best, we do not all interpret it alike, and it behooves us to be very charitable with each other.

The Haymow, Alfred, N. Y.,
September 2, 1942.

CHILDREN'S PAGE

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

Dear Recorder Children:

Since there are no children's letters this week it is a good time to send you an interesting true story sent me by Editor Van Horn. Here's hoping I'll have at least two or three letters to answer next week.

Mizpah S. Greene.

WILL ROGERS' BEST LOVED HORSE

By Lois Snelling

In her biography of her husband, "Uncle Clem's Boy," Mrs. Will Rogers writes often of horses. No true biographer could do otherwise, since horses played such an important part in the life of the cowboy-humorist. From the days of his childhood on his father's Oklahoma ranch to the time of his tragic death in Alaska, one of his interests and deepest devotions was horses.

But of all the ponies that galloped and raced through his active life, the one that Will Rogers loved best was "Teddy." And Teddy well deserved his master's affection, for

it was he that co-acted with Will in his early vaudeville days and launched him on a successful stage career.

Teddy had a heroic namesake to live up to, for Will named him for President Theodore Roosevelt. He was reared on an Oklahoma ranch, and it was necessary for Will to economize for some time before he was able to save the one hundred dollars that was Teddy's purchase price. He was a beautiful little pony—dark bay, with black mane and tail—as bright as a new dollar. Will would call out to him, "Right!" and he would start instantly, and just as quickly would he stop.

Will bought him a beautiful dark blue blanket, banded with gold, and the name, "Will Rogers," in large gold letters across it. The cowboy who assisted Will in his act would ride the little horse, dressed in his fine blanket, from the stable to the main thoroughfare. Then he would dismount and Teddy, without a halter of any kind, would follow him down the crowded street and up to the stage door.

When Will and Teddy finally separated, the parting was a sad one. Teddy was shipped back to Oklahoma and placed on pasture with the other horses on the Rogers' ranch. There were instructions that he was to have the best of care, but one day the fence was broken down. The ranchman found that the horses had escaped. Eventually they were all rounded up except one. Nowhere could Teddy be found!

When Will Rogers, far away in the East, learned of the disappearance, he was heartbroken. He wired his nephew to make an immediate and thorough search for the pony. Neither time, trouble, nor expense was to be spared. Teddy must be found.

Months passed and at last Teddy was discovered. In a cornfield, pulling hard at a plow, with an old Indian driving him, they found the little pony that had been the idol of thousands of boys; that had worn the softest felt shoes on his dainty feet and a gold-banded blanket on his back; that had displayed human intelligence in his acting before American audiences, and had played for the King of England. Will was delighted when he learned that Teddy was safe and back on the ranch again. He ordered that the pony be given the very best of everything, and all possible care taken of him. These instructions were carried out, and Teddy lived in contentment to an old, old age.

—Selected.

OUR PULPIT

HAVE WE NEGLECTED OUR HERITAGE?

By Rev. Hurley S. Warren

(Sermon preached at General Conference)

Scripture Lesson: Matthew 5: 13-20.

Text: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matthew 5: 16.

In "Repossessing Our Religious Heritage," before true repossession can take place, it would seem that we need to be possessed by that which is greater than ourselves. It is with this in mind that we have chosen to discuss the subject, "Have We Neglected Our Heritage?" under seven headings, namely:

1. Have We Neglected Our God and His Word?
2. Have We Neglected Our Christ and His Gospel?
3. Have We Neglected the Holy Spirit and His Power?
4. Have We Neglected the Sabbath and Its Sanctions?
5. Have We Neglected Our Stewardship and Its Sacrifice?
6. Have We Neglected Our Prayer Life and Its Purpose?
7. Have We Neglected Our Church and Her Service?

Upon an answer to these seven questions hinges our positive or our negative reply to our main question this afternoon, "Have We Neglected Our Heritage?" We assume, of course, that our heritage in the sense intended is primarily spiritual.

Just as individuals and families we inherit certain characteristics from our physical ancestors, so we inherit certain characteristics from our spiritual ancestors.

We trust that our attempt to answer briefly these seven inquiries may serve as a link in this sermon series chain begun last evening and to close Sunday evening.

Our text is, Matthew 5: 16, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Jesus, at this point in the Sermon on the Mount, has just taught that in the world

of men the disciples are the element which keeps society wholesome. He then states that "the disciples are the lamp which must illuminate the world." By the effect of their good works the world of men (society) will be compelled to pay attention to them and their teaching. Men do not light a lamp, "and put it under the bushel, but on the stand; and it shineth unto all that are in the house." "The imagery is drawn from humble life—the one-roomed house." The lamp, when ready, was not placed under the bushel. The bushel was the wooden measure (modius) in which the day's bread was measured and was about a peck in capacity. When ready, the lamp was placed high upon the lamp-stand so that its rays would lighten the whole room.

"Even so," says Jesus, "Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven."

As disciples of Jesus we must let our lights transform into good works. When the world of men sees the good works of Jesus' disciples, they will give God the Father the glory.

As we transfer our thought to the theme, "Have We Neglected Our Heritage?" let us keep ever before us the great need of letting our lights shine.

1. Have We Neglected Our God and His Word?

"In the beginning God."

Some men try to go back of the beginning. Some try to do without God. Sincere scientists have discovered that there is a beginning and something has to be accepted on faith. Otherwise, they have no basis for their marvelous discoveries. They work with God and in harmony with his laws and he reveals his wonders to them.

Other consistent Christians likewise find God to be in the beginning and in every benign beginning. Hans Denck has said, "He who gets weary of God, has never found him." All through the centuries since the beginning of human history the ways of the world have wearied men, not the ways of God. It is so today. Men become weary when they wander from God. They are weary today because they have strayed from him. As soon as men stray from God they violate his plan for them, disgrace them-

selves, and hurt their fellow men. No man's actions affect himself only.

What of "man's inhumanity to man"? Bishop Francis J. McConnell at the Seventy-fifth Anniversary Program of Drew University said that if we ever come to grips with the war question we will ask, "Ought men to do such things?" Then and only then will the problem be solved. "The human test has to come in. What is to become of men and women, boys and girls? Especially, their redemption."

Is it not rather strange that we are inclined to take God and his plan of redemption as revealed in his Word so much for granted?

The other Sabbath some of us were privileged to visit our German congregation in Irvington, N. J. We arrived for the latter part of Sabbath school. Although we could not understand their speech we could understand their spirit. We knew that they were at home with the Word of God. We caught some of the contagion of their Word-inspired conversation.

2. Have We Neglected Our Christ and His Gospel?

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God. In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not.

That was the true Light, which lighteth every man that cometh into the world.

He was in the world, and the world was made by him, and the world knew him not.

He came unto his own, and his own received him not.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.—John 1: 1, 2, 4, 5, 9-13.

The center of salvation's circle is Christ. The circumference of salvation's circle is the Great Commission. Go ye. Go ye. Go ye. Dr. Corliss F. Randolph writes that President Boothe C. Davis said of his father, "Whenever he heard a call, he put on his hat and went." The fruits of Uncle Sammy Davis' labors bear witness to his ready and willing spirit.

Several years ago I heard Dr. A. Maude Royden, of England, as she spoke in the Riverside Church, New York City, tell how

she had suggested to certain bishops in the English Church that as an aid to impress the churches of Europe with the necessity of striving ceaselessly for world peace, a lighted torch be started from some central church in England and be carried by runners from church to church throughout the continent until the churches of all faiths would have received the symbol and would have become united in a positive world peace program.

The reply of the bishops in substance was, "Oh, Miss Royden, we do not care for anything so dramatic."

Sometimes, Christ's people hesitate to become dramatic. Yet no nobler drama could engage the churches of our General Conference than to catch again the command from the lips of the resurrected and victorious Christ. Then, go!

3. Have We Neglected the Holy Spirit and His Power?

About three years ago I was supplying the pulpit of a near-by church. At the close of the service a lady came forward and spoke to me in a most gracious manner. As she commented on the sermon, which seemed to have made an appeal, she said, "You left out one thing. You did not mention the place and power of the Holy Spirit." It came over me like a flash. I had not. I had neglected the Holy Spirit and failed to accept his power.

The question arises, "How may we know that we have the Holy Spirit?" Well, just how do we feel toward folks in general and some folks in particular? Do we hate the Japanese, the Italians, the Germans? Do we hold any ill against our neighbors? Do we have a daily victory over temptation and sin? Do we feel the urge to share the Good News with others?

Now, the Apostle Paul was a very practical man. Let us hear what he has to say to the Galatians about the fruit of the Spirit. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. . . . If we live in the Spirit, let us also walk in the Spirit." Galatians 5: 22, 23, 25.

4. Have We Neglected the Sabbath and Its Sanctions?

Surely the Sabbath has eternal value else God would not have set it apart in the beginning.

"And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Genesis 2: 3.

What is good enough for God the Creator certainly is good enough for his children. Invariably when man has tried to alter or improve upon God's plan, the human race has retrogressed. When man has lived and worked in harmony with God's plan, peoples have progressed. In practically every move backward men have neglected the Sabbath of God and its sanctions. This was true in the life of the Hebrew people. When they forsook God and his commandments they suffered. When they obeyed God and honored him by means of a right use of his institutions they were blessed. The Sabbath was a sign and a tie between God and his people.

The Sabbath is still a sign and a tie between God and his children. We are fully persuaded that the present tangle in the world is due to a violation of God's commandments, and among his commandments is the Sabbath.

As we search for Sabbath sanctions we find them in their finest form in the teachings and practice of Jesus. He said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5: 17-19.

"And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath." Mark 2: 27, 28.

Can the riddle of man's relations possibly come out right until it comes out according to God's purpose? Is not the Sabbath a part of his purpose?

5. Have We Neglected Our Stewardship and Its Sacrifice?

As we dwell upon our rich heritage, one of our grave dangers lies in our admiring the achievements of the past and failing to

make our full contribution to the needs of the present and the demands of the future.

Speaking in material terms, so much depends upon what we do with what we have. The Lord does not hold us accountable for what we do not have. He does hold us accountable for what we have, however.

There is not a single material possession of Seventh Day Baptists that is not a means to an end. If there is, it is just too bad. We would be better off without it.

One has recently observed, "Beautiful architecture, dignified services, stately ritual, symbolism, artistic music, famous choirs—all these belong to the church and have a place in its services. But to achieve all these and lose the people is to fail our great mission."

If we are idling because of our glorious past, the glory of the future will fade. If we fail to interest and win folks, of what value will our properties be?

6. Have We Neglected Our Prayer Life and Its Purpose?

More folks are praying today than ever before. Suddenly we have found ourselves faced with situations far beyond our ability to handle. We are deeply conscious of our need of God. But sometimes we wonder for what we should pray. And does our praying do any good?

On June 16, 1942, Dr. Joseph R. Sizoo gave a very helpful address over WJZ on this subject. He said, "In the first place, always remember that religion and prayer cannot be separated. Religion has little chance with a man until he prays. As a matter of fact, the difference between religion and a philosophy or code of morals is that in the former you have prayed, but not in the latter. If you take prayer out of religion you may have a code of ethics left and a philosophy, but not a religion."

Another very simple, but fundamental fact is that God does not send some blessings until we ask him. Doctor Sizoo continues, "I remember a father telling me about a son of his. The father had provided for the boy—given him all the care and shelter he needed, made available for him a fine education, and had given him as fine a home as a boy could have. Then the father became conscious that the boy was carrying an anxiety. The father knew what it was and tried to intimate to the boy that he was

aware of it and could help him. But each time he approached the boy at once the door closed and the boy would not let his father talk about it. And yet this father knew the boy had a problem, but he could do nothing about it except sit back with a breaking heart. So it is with God." He does not give us pardon or peace or strength until we ask it. He stands at the door, but we must open it. "It is only after we have asked that we receive. It is only after we have knocked that the door can be opened."

In reality prayer is committing our lives to the will of God. We do not ask God to change his mind. We do ask him to reveal his mind to us and that our minds may conform to his purpose. Because of this, true prayer is not easy. Sometimes we find it hard to pray, "Not my will, but thine, be done."

In speaking of intercessory prayer, "We are never so near to other people as when we pray for them. There can be no prayer for others without a concern for them." The final test of our prayers is "the quality and character" of their concern for others.

7. Have We Neglected Our Church and Her Service?

A favorable answer to our seventh question is made possible as we have been able to answer the first six favorably. In the Church and her service these six are sharpened. They are brought out in bolder relief against the background of every individual and community cry and claim.

The Church of Jesus Christ is the one channel through which the complete claims and needs of the individual and the community can be sympathetically received and satisfactorily met.

The Church of Jesus Christ and her service provide the divinely planned expression of life's experience. Within her walls we worship and praise our God and learn more of his Word. Within her fellowship we come to know Christ and the joy of sharing his gospel. Within her sanctuary we receive the Holy Spirit and are energized by his power. Within her appointments we grow to appreciate and appropriate the Sabbath and its sanctions. Within her ministry to men we discover our stewardship and its sacrifice. Within her devotional dwellings we are prompted to purpose-filled prayer life. If we have neglected these, we have

neglected her. If we have not neglected these, we have not neglected our Church and her service.

"Have We Neglected Our Heritage?"

We know better. Are we doing better? In the words of the poet:

Knowledge we ask not—knowledge Thou hast lent,
But, Lord, the will—there lies our bitter need,
Give us to build above the deep intent
The deed, the deed.

—John Drinkwater.

"Have We Neglected Our Heritage?"
God forgive and forbid.

DENOMINATIONAL "HOOK-UP"

Nortonville, Kan.

The Seventh Day Baptist Christian Endeavor people held a one-day conference Friday night and Sabbath day. The theme was Faith. Prayer meeting Sabbath eve was based on Hebrews 11, and was led by Alma Bond, assisted by Barbara Parks and Alice Louise Stephan.

Wendall Stephan spoke Sabbath morning, basing his address on Hebrews 12. He was assisted by Edgar Wheeler. Six-year old Darlene Crouch sang at both the evening and morning services. The afternoon meeting was led by Norma Wheeler, the Scripture lessons being taken from John 3: 16, 17; 12: 35-44.

The social, after sundown, was featured by lawn games and a generous watermelon feed.

The Seventh Day Baptist picnic on Sunday was held at Atchinson County Lake, about sixty enjoying the occasion. The trip was made in Edwin Wheeler's truck and several cars. A delicious feed was served cafeteria style, while rowing, hiking, and swings for the little ones afforded recreation. Paul Babcock got a good drenching when Milton McClure told him to go jump in the lake—Paul obeyed literally.—Adapted from the Nortonville News.

Schenectady, N. Y.

On the evening of August 8, 1942, the young people of the Schenectady Seventh Day Baptist Mission organized a club which was named "Christian Youth Club." Our officers are: Eugene Fatato, president; secretary-treasurer, Isabel Prati; social committee, Mr. and Mrs. Bill Saunders.

The club voted to do what we call "home missionary work"; that is, going into differ-

ent homes where there are shut-ins or sick people and sing or do whatever we can to make their lives happier. We do this on Sabbath mornings and Sunday afternoons.

We have a quintette that sings at the homes we visit. It is composed of the following persons: sopranos, Isabel Prati and Alice Fatato; alto, Dorothy Saunders; tenor, Bill Saunders; bass, Eugene Fatato. We have already sung in church, and have been asked to sing whenever we have a song ready.

Our meetings are on the night after the Sabbath, and are always opened and closed with prayer. We hold them in the different club members' homes. Our theme song is the "Young People's Rally Song."

We are small in number as yet, but we are trusting in the Lord to help us to grow spiritually and in numbers.

Isabel Prati,
Secretary.

SCRIPTURES FOR MEN IN SERVICE

Requests from chaplains for Testaments remain at a high level in spite of the distribution of the books issued by the government. The trend is reflected in the following figures of shipments dispatched to chaplains: May, 55,800; June, 52,600; July, 50,896. The present quantity in production, 500,000, is apparently not an overestimate.

The chaplains are very appreciative. One writes:

It is with a grateful heart that I acknowledge the receipt of 500 copies of the New Testament from your publishers. May the Lord continue to bless the distribution of Scriptures in the future as he has done in the past. When our present crisis is over, I am certain that your great work, although not mentioned in the histories of this conflict, will be recorded in the annals of his kingdom.

American Bible Society.

MARRIAGES

Bond - De Land. — On August 8, 1942, at the home of the bride's parents, Mr. and Mrs. Harry De Land of Nortonville, Kan., Miss Florine De Land was united in marriage to Mr. Ira Bond of Nortonville, by their pastor, Rev. Verney A. Wilson. Their new home will be 1252 North La Salle, Chicago, Ill.

Gilson - Cottrell. — At the Seventh Day Baptist church of Marlboro, N. J., Darrel E. Gilson of West Pembroke, Me., and Harriet M. Cottrell of Marlboro, N. J., were united in

marriage on Wednesday evening, September 2, 1942, by the bride's father, Rev. Herbert L. Cottrell.

Stephan - Wheeler. — At the Nortonville, Kan., Seventh Day Baptist church, at early candlelight, September 5, 1942, Miss Audrey Wheeler and Mr. Wendall Stephan, both of Nortonville, were united in marriage by their pastor, Rev. Verney A. Wilson. They will continue their college courses at Salem, W. Va.

Wheeler - Kenyon. — On June 20, 1942, at the home of the bride's parents, Mr. and Mrs. Orlie Kenyon of Nortonville, Kan., Miss Reba Kenyon was united in marriage to Mr. Charles Wheeler of Nortonville, by their pastor, Rev. Verney A. Wilson. They will make their home at Nortonville.

OBITUARY

Cordrey. — Charles Bright, son of Albert M. and Sarah Jane Davis Cordrey, was born March 2, 1867, at Shiloh, N. J., and died at Oakwood Beach, N. J., on September 3, 1942.

He was married to Nellie M. Vincent of Milton, Wis., March 2, 1888. His wife passed away January 10, 1921. He was converted and baptized during a series of revival services conducted by Rev. E. B. Saunders, a former pastor of the Shiloh Seventh Day Baptist Church. He is survived by three children: Mrs. Ethel Horner, Shiloh; Mrs. Florence Davis of Elmer; Mr. John Maxwell Cordrey, Oakwood Beach, also by eleven grandchildren and six great-grandchildren.

The funeral services were conducted by Rev. Herbert L. Cottrell and the burial was made in the Shiloh cemetery.
H. L. C.

Stone. — Herbert E., oldest son of Theron M. and Emma Frink Stone, was born near Milton, Wis., August 1, 1874, and died at Riverside, Calif., August 16, 1942.

Much of his life was spent in Nebraska, Wisconsin, and since 1926 at Riverside, Calif. He was united in marriage on March 18, 1903, with Miss Nettie M. Shackleton. In 1902, he was baptized by Elder Simeon H. Babcock and united with the Albion Seventh Day Baptist Church. On moving to Riverside he became a member there, continuing faithful, persevering, and devoted to every Christian task.

He is survived by his wife; two brothers: T. E. Stone of Yakima, Wash., and Arlan L. Stone of Riverside; and a nephew, Theron B. Stone.—Condensed from an obituary prepared by a friend.—Ed.

A lecturer recently declared at the outset of his lecture that he "received his moral training at the knee of a devout mother and across the knee of a determined father." One wonders how many of the oncoming generation will be enabled to make such a statement.—Sunday School Digest.

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No. 13

OUR SCHOOLS OPEN 1942-43

Alfred University (Alfred, N. Y.)
J. Nelson Norwood, M.A., Ph.D., President

School of Theology (Alfred, N. Y.)
Ahva J. C. Bond, A.M., B.D., D.D., Dean

Milton College (Milton, Wis.)
Jacob G. Meyer, Ph.D., D.D., President

Salem College (Salem, W. Va.)
S. Orestes Bond, A.M., Ph.D., President

Grace High School (Shanghai, China)
Theodore Chang, A.B., Principal

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