

victory shall not be lost in bickerings around the peace table, and afterwards.

As to the conscientious objectors to war, our government has wisely decided that they, too, may fill positions of usefulness in the post-war world. If experience during the last war is any criterion, we shall find conscientious objectors passing through a spiritual experience that will make them forever dissatisfied with a merely selfish existence. They became missionaries, ministers, social workers, and teachers, devoting themselves to the problems of inter-group and inter-racial conflict, out of which war is apt to arise.

Again, thanks for Mr. Wheeler's article. If it sets some of us to thinking, and working, and praying, it will have accomplished a good purpose.

Yours fraternally,
Paul S. Burdick.

FREE TITHING BULLETIN SAMPLES

The Tithing Bulletin, as prepared by Layman Tithing Foundation, offers every church the most effective of tithing education plus relief from half the expense and worries of the ordinary church bulletin. It combines simplicity, effectiveness, and economy.

The bulletin consists of four pages. They are furnished either with pages 2 and 3 blank or with 1 and 4 blank. They may be printed, multigraphed, or mimeoed at one impression. The printed pages carry any one of thirty-two of the famous Layman tithing messages. This affords a quiet but effective course in stewardship education which may lead up to pulpit presentation.

A complete set of samples and full particulars will be sent to any address free of charge, postage paid.

When you write please mention the Sabbath Recorder, also give your denomination.

Layman Tithing Foundation.
740 Rush Street,
Chicago, Ill.

Evanston, Ill.—Enough money to pay the war bills for 158½ days—more than twenty-five billion dollars—was the price of liquor, crime, gambling, and vice in the United States last year. This was revealed recently by National Woman's Christian Temperance Union.

Totals as revealed by W.C.T.U. research were:

Liquor	\$ 3,653,884,225
Vice	500,000,000
Cost of crime	15,000,000,000
Gambling	6,000,000,000
	<hr/>
	\$25,153,884,225

Mrs. Ida B. Wise Smith, president of National W.C.T.U., said:

"Dissipation and self-indulgence are forerunners of defeat. Only a democracy strengthened by Christian self-discipline can prove a match for the hardened, ruthlessly disciplined forces of aggression. The pursuit of 'indulgence as usual' by many millions of citizens can be our most deadly internal enemy."

The money wasted on liquor, vice, crime, and gambling last year would buy ten \$25 war bonds for every man, woman, and child in the United States, Mrs. Smith pointed out.

—From National W.C.T.U.

MARRIAGES

Babcock - Rigdon. — At the Presbyterian church in Chester, Ill., Mr. LeRoy Babcock of Farina, Ill., and Miss Melba Rigdon of Chester, the pastor of the church, Dr. F. B. Roberts, officiating, the complete Presbyterian ceremony being used.

OBITUARY

Pearce. — Everett R., son of John and Elizabeth Cramer Pearce, was born April 14, 1872, near Williamstown, Ky., and died near Martinsville, Ind., July 21, 1941, at the home of Mrs. Dora Egbert with whom he made his home for some years.

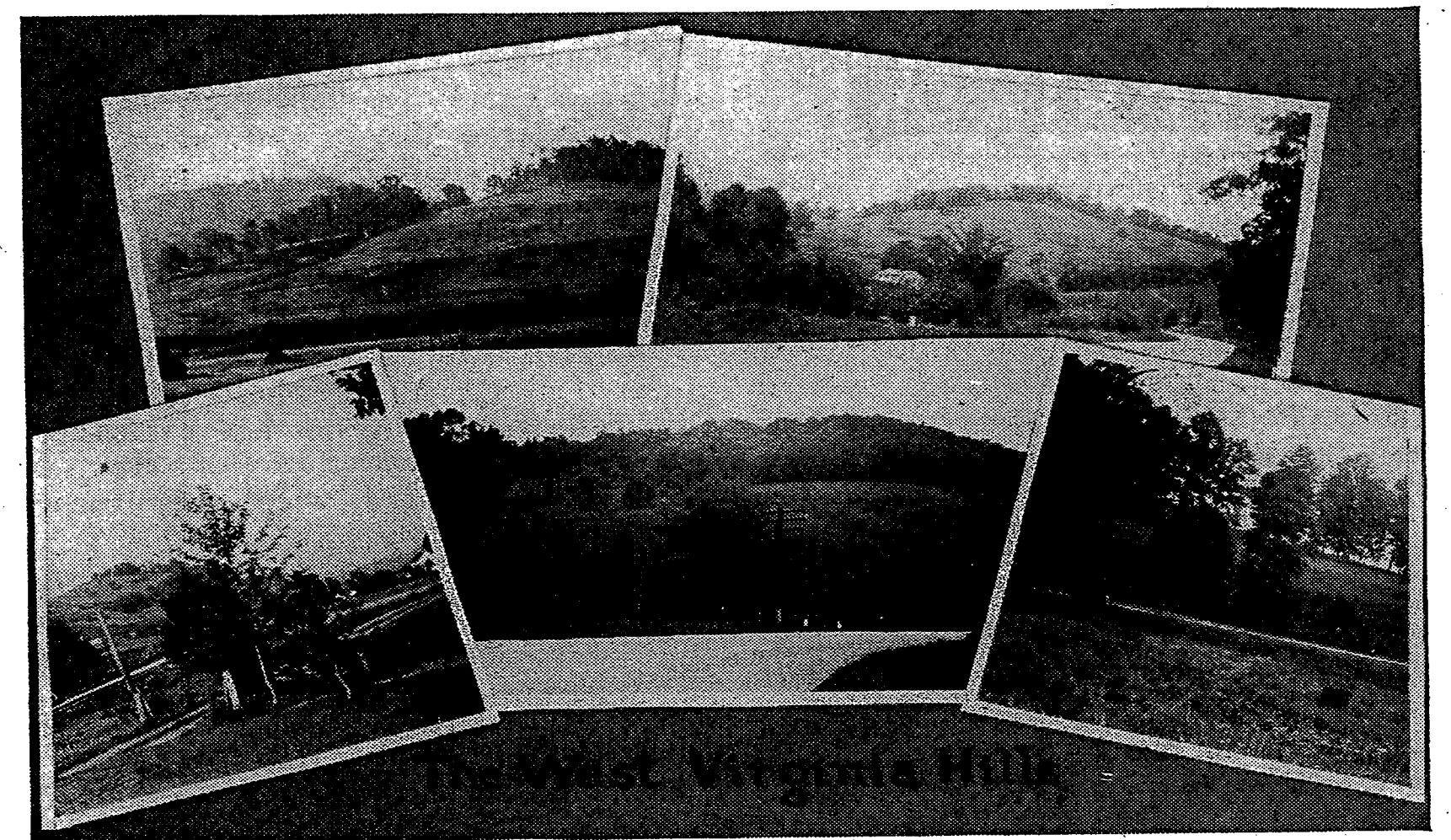
He was married July 13, 1904, to Miss Jessie M. Brown, who died three years ago. They spent eleven years in California, during which time Mr. Pearce became a member of the Christian Church. After returning to Indiana he accepted the Sabbath, being baptized July 28, 1928. Ever since, he has been a staunch and true believer in the seventh day Sabbath. He was faithful in his witnessing among his neighbors. For many years he sent tithes and offerings to the American Sabbath Tract Society for the promotion of the Sabbath truth. At the very last of his final illness he reminded his friend that the residue of certain property returns should be sent to the Tract Society. "He was a good friend and neighbor, especially to the poor and needy, and was a liberal giver to any worthy cause." —H.C.V.H.

The Sabbath Recorder

Vol. 133

PLAINFIELD, N. J., OCTOBER 5, 1942

No. 14



(Secured too late for Conference Issue)

Contents

Editorials. —All Out for Christ.—Excerpts From a Thoughtful Letter.—Don't Forget Our Colleges.—Items of Interest	234-236
Daily Meditations	236
Missions. —Work Goes Forward in Jamaica	238-240
Seventh Day Baptists in Industry	240
Woman's Work. —A Letter to the Societies	242
Experiments in the Study of Peace	243
Young People's Work. —High Points in Seventh Day Baptist History	244-246
Love	246
Children's Page. —Our Letter Exchange	247
Our Pulpit. —"Sharing Our Heritage"	248-251
Denominational "Hook-up"	251
Marriages	252
Obituary	252

The Sabbath Recorder

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

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Per Year.....\$2.50
Six Months.....\$1.25

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

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Entered as second-class matter at Plainfield, N. J.

Vol. 133, No. 14

Established in 1844

Whole No. 5,001

EDITORIALS

ALL OUT FOR CHRIST

When the United States was attacked at Pearl Harbor, last December 7, our whole national type of living was rudely changed. A country of people used to the principles of freedom found itself facing a condition wherein people could no longer do as they pleased.

Today we cannot buy the sugar we want or the gas we need, nor travel the roads at a speed we would choose. Our incomes are taxed, we are not allowed to build, or buy a typewriter. As loyal citizens we recognize the needs imposing these limitations upon us, and loyally co-operate with the government in an all out effort to win a war in which Christianity and all we love are so much at stake. We have come in these days to be world-minded; to realize that what affects China, India, the Indies, Europe, Africa, and all other globe points, affects us. There is no longer East or West, North or South. At long last we know there is neither peace nor safety in isolationism.

This fact should impress a great truth on the Christian Church, namely, that its mission is world-wide. Another fact that should impress itself upon us is that the Church—we its members—must be all out for Christ.

Occasionally we have heard from pulpit or religious press the challenge to "give all to Christ." But it has been a call little heeded. It must be confessed that the rank and file in the Christian Church have taken their Christian responsibilities somewhat casually. People have resented the proposition that they are

under obligation to tithe their income. They have declared it to be unreasonable. But the United States Government is not content with bond sales on any such basis. An "all out" government limits income, and takes even up to ninety per cent of it, in the higher brackets. This must be done to win the war. The Old Testament dispensation not only demanded a tithe of everything for the building and maintenance of religion, but another tithe for the poor, besides many forms of offerings. The Levites must tithe what they received—every one was responsible. But, it is objected, we are under a different order, and should give as we choose or love to do. Shall we not heed Jesus' warning, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall not enter the kingdom of God," and "These things ought ye to have done, and not left the other undone." Nor does our government allow us to say, "I'll buy all the tires I want," nor permit us to neglect paying our income tax.

The Church of Christ must catch a new vision of its eternal destiny. To hold Sabbath service, a Sabbath school, and prayer meeting—valuable as they are—is not enough. The performance of complacent, comfortable "chores" is not sufficient. "The Church must become desperate or it will die," says Dr. Roy L. Smith of the Christian Advocate. He continues, "We do not need greater buildings or more elaborate equipment. We need men and women who will put the cause of Christ above everything else in their lives"—Christians who will be willing to surrender their economic advantages, if by so doing they can help save the world. "We need Chris-

tians who will part company with their political party, their social group, and their color classification, if necessary, that the world may be saved from the awful death that is yawning for civilization. We need Christians who will lay their economic aspirations, their social prejudices, and their ecclesiastical positions on the altar of Christ, if need be, that a new and better day may dawn . . . Christians who are willing to see the economic system revised, even at their own expense, if that is the only way the world can enter into a more generous and abundant life. . . . The day is passed when an American Christian can extend his political and economic interests to the end of the earth, and limit his religious interests to his church pews on Sunday morning."

These are strong sentiments and burning words, unacceptable to many. But they have the spirit of truth and are in harmony with the teaching of a world-minded Christ. His commission to go into all the world was more than geographic; it embraced all of life and extended to all of life's horizons.

EXCERPTS FROM A THOUGHTFUL LETTER

A friend who identifies himself with us in many ways writes in a helpful and challenging way. A part of the letter is reproduced here and is worthy our thoughtful consideration.

Sorry we were not at Conference with you, but thought it inadvisable at the present time. The fact is, my allotment of gas will just about suffice me for the period. Of course it is possible to get more, but it is embarrassing to ask for it. But I have been reading with keen interest the proceedings of the Conference. Especially was I impressed by President Bond's address. It was direct, forceful, and keenly penetrating. What he has said regarding Seventh Day Baptists is true in a general way of all denominations. The Methodists are satisfied that they can trace their spiritual ancestry to the Wesleys; but how few of them are emulating the life and principles of these famous brethren? Seventh Day Baptists have a glorious past; their forebears were a wonderful people, people to be proud of. Yet this does not excuse us from the duties which lie before us. They have lived well, worked well, and died well; and it behooves us, their children, to go and do likewise.

Who can tell but that it is in the province of God's will that this global war is allowed for the purpose of stirring us up unto repentance? It was only when the prodigal son began to be in want, and no man gave to him, that he came to himself and said, "I will arise and go to my Father and say, Father, I have sinned in heaven and in

thy sight and am no more worthy to be called thy son; make me as one of thy hired servants." It will be a blessed and glorious day for the churches of Christ when we shall be constrained to cry out mightily to God; and in our desperation to retain our blessings, will separate ourselves from those things which have brought upon us this ruin. . . .

Yes, President Bond is correct in saying: "Repossession of our religious heritage connotes to me an individual reconsecration." "Unless we are convinced of the sincerity of our Master, unless there is personal consecration and self denial to a common task—that of making our lives after his plan—our religious Pearl Harbor may be in the not too far distant future." Would that every Seventh Day Baptist and all who profess the name of Christ allowed these solid words to sink into their consciousness; and I am sure it would galvanize them into action.

DON'T FORGET OUR COLLEGES

Our youth are our second line defense. Many of them are already in the front lines. Upon the culture and training of young men and women depend our hope and assurance of sane, right-minded government for the next quarter of a century. To our secondary schools and colleges goes much of the responsibility.

Our colleges are having rather heavy going these days. Endowments and investments are not yielding what they once did. Current expenses are rising in spite of cuts and economies. The draft is taking away prospective students, while demands for labor in war products induce many more to serve their country's need in this way.

A bulletin setting forth the needs of Alfred University, by the president, has been sent out to all the alumni of the institution by Doctor Norwood. What he says of Alfred's needs is equally true of Salem and Milton. Loss in numbers enrolling means loss of income from tuition, fees, rent, and the like, and this at a time when costs of operation are rising. These are critical times, as he says, and alumni and friends must contribute to meet the need, "and make sure that our Alma Mater shall weather the storm."

Whatever plans our schools may be making to weather the storm must be consistently pushed. Everyone should be given opportunity to help and should not fail to do so. President Norwood urges that the habit be formed of "setting aside yearly a generous cash gift." He speaks of patriotism which is loyal in support of the Red Cross, buying Defense Bonds, "but please do not let this patriotic service

hide Alfred's needs"—to which we would add Salem's and Milton's, with that of the generous support of the Denominational Budget.

ITEMS OF INTEREST

In a recent syndicated Bible lesson on Jacob in a local newspaper, Dr. William J. Ellis strikes a significant note which many other religious leaders have overlooked. It seems it was at Dr. Ellis' suggestion that Theodore Roosevelt invited Chinese students to America and had the government allocate part of the Indemnity Fund for their support. Doctor Ellis writes: "... only God-mastered men can master the new world that awaits us. With all our shrewd comments upon the war and upon post-war problems there seems to be a singular lack of discernment of the profound basic truth that only the help of the living God can give victory and a permanent peace. We need desperately to reinforce the prayer front."

Bishop R. N. Spencer in the Churchman writes: "The Kingdom of the Truth is at death grapples with the Kingdom of the Lie. There are cynical voices—I think I hear them sometimes from the church—saying we must not call this war 'holy.' Who wants to call it 'holy'? Who wants to call any war 'holy'? But to oppose by force an unprovoked war against the peace of the world; to fight against the enslavement of half the world, and the enslavement of all of it if that can be accomplished; to fight for truth against a killing lie, if that is not holy, then . . . what is holy?"

Also from the Churchman is gleaned this about the preacher. "The preacher has a good time. If his hair is grey, he is old. If he is a young man, he hasn't had experience. If he has ten children, he has too many; if he has none, he isn't setting a good example. If his wife sings in the choir, she is presuming; if she doesn't, she isn't interested in her husband's work. If a preacher reads from notes, he is a bore; if he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he doesn't mix enough with the people; if he is seen around the streets, he ought to be at home getting up a good sermon. If he calls on some poor family, he is playing to the grandstand; if he calls at the home of the wealthy, he is an aristocrat. Whatever he does, someone could

have told him how to do better." Poor man. If he tells us where we are heading for, we tell him where to go.

Word has just reached us that the navy will accept as chaplain applicants ministers who have not as yet reached their fiftieth birthday. This makes the navy age limit similar to that of the army in the upper age bracket.

Many denominations are seriously considering the use of laymen to take the place of ministers serving with the armed forces. These laymen would conduct services and care for the various church organizations. Special short courses in colleges and seminaries are being considered for such leaders. One of the recommendations from our recent General Conference encourages the use of laymen in the absence of pastors.

DAILY MEDITATIONS

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

Sunday, October 11

Philippians 4: 19. "But my God shall supply all your need according to his riches in glory by Christ Jesus."

Someone has said, "It is a pitiable thing that God cannot trust more Christians with success." How true it is, especially when we have a God who will supply all our needs. The promises of God are behind us, but they must first be accepted. We undertake few ventures of faith. No wonder we are not winning souls for Christ and the Sabbath as we should. If Seventh Day Baptists are to grow, we must venture out and trust God to supply our needs.

Prayer—Grant us, O God, the vision to launch out into strange waters with the assuring confidence that thou wilt supply all our needs.

Monday, October 12

Matthew 26: 41. "Watch and pray, that ye enter not into temptation."

We must be watchful in everything we do. On the highway we must keep our eyes on other cars and traffic signals. In business we must watch for the best markets. In the professions one must be alert as to what is new in his field. The Christian must be especially careful of the things he does. How easy it is to acquiesce to wrong without taking a stand against it. Watchfulness and prayer—they are the Christian's sword and shield.

Prayer—Keep us ever alert to the evil that is around us. May we pray more definitely that we enter not into temptation.

Tuesday, October 13

Mark 11: 24. "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

"We must pray believing," said Jesus. Too often we do not realize the power behind prayer. Think how much is just a matter of routine. Prayer requires faith — positive faith. Prayer is answered according to faith. When we feel that our prayers are empty, is it not because our faith is also empty?

Prayer—When we pray, give us greater faith. May the prayer life play a greater part in our Christian living.

Wednesday, October 14

Psalm 59: 1. "Deliver me from mine enemies, O my God: defend me from them that rise up against me."

A fine privilege it is to be able to find refuge in God at all times. "Deliver me from my enemies," pleads the psalmist. He can see God, who can make him powerful enough to hold under his feet those who rise against him. An enemy must be watched; his move we do not know. The enemy delights in catching his foe off guard. Spies in civilian dress are sent out by the enemy to get the line-up—so to speak. We, like the psalmist, must make our petitions to God for deliverance. The enemy cannot always be detected, so we must continually be protected against the spiritual fifth columnist.

Prayer—Lord, we thank thee that thy children in Christ can be assured that no matter what comes, thou art ever present to protect.

Thursday, October 15

Psalm 63: 1. "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and a thirsty land, where no water is."

Why is there so much cynicism, skepticism, and indifference in the world today? Man is searching for something which he has not found. From very ancient times man has tried to find the ultimate reality of life. Unable to find God—the solution to his problem—he builds upon a foundation of sand. A great leader arises with a dream of Utopia, literally drawing thousands, yes, even millions to his side. Have they found the answer? No. Whether they admit it or not, they are searching for God.

Prayer—Thou who art Alpha and Omega, the beginning and the ending; help us to present our lives as living sacrifices to thee to be used for thy great purpose.

Friday, October 16

2 Corinthians 4: 3. "But if our gospel be hid, it is hid to them that are lost."

The gospel is God's good news of salvation for the people of the world. This gospel shines in the lives of consecrated men and women who know the Christ. Others seeing this light are drawn toward it, accepting it to illuminate their path. If we as Christians fail to let the gospel shine from us by keeping it covered, how can others see it? People can stumble around in the dark but their chances of heading straight are scant.

Prayer—God, may our lives shine as beacon lights for those who are tossing on an angry sea. May we continually seek to save those who are searching to know and should know Jesus.

Sabbath, October 17

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

"Another six days' work is done; another Sabbath has begun." Do we feel relieved at the close of a tiring week, or do we still feel the grind of our business activities and obligations? Is the Sabbath a day of refreshment or is it a day of restlessness? Can we feel that the Sabbath is a holy day with God, a little closer than on other days? The Sabbath is truly a gift of God—given for our delight and our benefit. Not only should it give us rest but also a spiritual feast. Conscientious Sabbath observance gives an opportunity to delve into the spiritual depths of God and his Son, Jesus Christ. An old English rhyme goes like this:

A Sabbath well spent brings a week of content,
And strength for the toils of the morrow;
But a Sabbath profaned, whatever be gained,
Is a certain forerunner of sorrow.

Prayer—Almighty and omnipotent God, may we sense the holiness of the Sabbath. Help us in our efforts to make it a day of rest and spiritual refreshment.

SABBATH SCHOOL LESSON FOR OCTOBER 17, 1942

Growth in Christ. Scripture—Luke 2: 40, 52; Hebrews 5: 11-14; 2 Peter 1: 1-8.

Golden Text—2 Peter 3: 18.

MISSIONS

Rev. William L. Burdick, D.D., Ashaway, R. I.

WORK GOES FORWARD IN JAMAICA

Dear Brother Burdick:

I just returned this afternoon from spending a week-end with the Post Roads Church. I went and returned by train, the first time since I've been in the island that I've used this form of transportation; but traffic is so restricted that we are glad to be able to travel by any method. The people of the church are well and asked about you.

Sabbath afternoon we had an ordination service at which we ordained Mrs. Mabel Palmer to be a deaconess in the Post Roads Church. Deacon C. M. Gordon, the leader of the church, assisted me in this service. And those who were present said they were pleased with the service. Early Sunday morning we went two miles to Rock River, I on mule-back and one or two others on donkeyback, and the majority on foot, where we had an early morning baptism. You will remember how beautiful rural Jamaica can be in the early morning. I baptized four persons, three older women and one young miss. Later on in the day I fellowshipped these four persons and administered the ordinance of communion. Late in the afternoon we had a program by women who spoke on the men of the Bible, as Abraham, Joseph, Daniel's Three Friends, etc., and last but best of all, Jesus Christ. The men present sat and listened, and two or three of them were called upon to sing a solo now and then. As you might guess, this program was thought of and carried through by our own Sister Emily Smikle. Her aim was to let us see how well women could carry on such a program and to raise funds for our Education Fund.

Your two air-mail letters came to hand while I was visiting with the Bath Church, the week-end of July 31 to August 4. I spent a good time with that church, preaching for them on Sabbath morning and in the afternoon. Early Sunday morning we repaired to the riverside, where I had opportunity to preach the gospel to a goodly throng, after which I administered baptism to twelve young persons. Brother Emmanuel Anderson and Brother Joseph Campbell of that church were responsible for doing the hard work that brought this fruit. Early in the afternoon I

was privileged to marry two young persons (one of whom I baptized in the morning), to administer communion to the church, and to extend the right hand of fellowship to the young people, including the two whom I had just married. The kerosene situation is very serious here; it is very hard to obtain and only in very small quantities when it can be had. We did not know whether we could have an evening preaching service or not, but due to the foresight and sacrifice on the part of Brother Campbell, we were able to have our service. Brother Campbell informed me we had enough kerosene for the pressure lantern to last three quarters of an hour, more or less. We did not light the lantern when we began to assemble but we sat in the darkness and sang choruses. When the lantern was lighted I began to gallop. Most of our churches like longish sermons, but this time I cut a two-hour service to less than an hour. I was pleased next day to hear favorable comments on the service, the chief complaint being that it was too short. But kerosene, or rather lack of kerosene, dictated that we be brief. Monday evening, August 3, I spent with the Brooksland Church. The brethren there are of good courage and determined to fight the good fight. I returned to Kingston on Tuesday, tired but satisfied at having done a good job.

Your letters were waiting for me when I returned to Kingston from Bath, your letter of July 28 and 29 and your letter to the Transport (Defense) Board. I wrote to the board myself, and I was called down to talk more in detail over the matter. The result, due in a great measure to your letter, was that my car is classified as an "Essential Vehicle" and I was given a ration of five gallons of gasoline per month, which will enable me to make one swing around to our rural churches once in every two months, a big help to my work indeed.

I heard from Mr. Stillman early in August and I was glad to hear from him. Enclosed please find reports of payments to native workers for months ending June 30 and July 31, 1942. Find enclosed also my traveling expense account for August. A word of explanation would not be out of order. In traveling by bus or train I cannot take food or water with me, as I did when I took the car; I therefore feel it a proper thing to do to contribute something to the families who

care for me. Thus the item for food in the accounts.

The week-end, August 21-24, I spent at a new place, Derry, where Brothers Octavius Thompson and Samuel Stewart from the Waterford Church, under the guidance of Pastor N. H. Grant and the Waterford Church, have succeeded in starting what we hope will be a fine new work. The brethren have been laboring in Derry for some months now and they called me because they wanted my help in the way of performing a baptismal service and marrying a couple. The whole week-end was a rainy one, but we are thankful that the rain did not seriously hamper any of our services. We had a sermonette by myself and a prayer and conference meeting afterwards. Sabbath morning I married the couple, youngish people, and it is worth while to note here that I married them at 9, and at 9.30 both of them were at Sabbath school and attended the services throughout the day. I preached at 11 a.m. on the subject, "Feelings and Christian Work." The Sabbath afternoon was fair and I decided to visit the Bowensville Church, which is about three or four miles from Derry. Don't ask me why the Bowensville Church did not carry on the work at Derry; the Waterford Church is some nine or ten miles from Derry. It is just, I suppose, that the brethren went out to do missionary work and were able to make contacts and arouse interest in Derry. Be it noted here that I am having to learn to ride, horse or mule; and I am learning the hard and "sorish" way. This was the first I was able to visit Bowensville in over a year, though Pastor Smellie visited there once or twice in the interim. They were glad to see me and I was able to give them the same sermon I gave at Derry in the morning. Brother Thompson rode with me to and from Bowensville. Early Sunday morning I rode horseback a mile and a quarter to the baptismal spot, where I preached a gospel message to the largest outdoor gathering it has been my privilege to address in Jamaica. Then I baptized eight young and old persons. At noon I was invited to one of the homes in Derry, where the couple whom I married on Sabbath were to have their wedding cake cutting. I left early, but I understand that they enjoyed themselves nicely in a Christian manner. The rain held up for the baptism and it held up for a while as it drew near the time for a

program that had been prepared for the afternoon. As soon as we assembled, down came the rain. After an enjoyable program (I acted as chairman), we had an evangelistic meeting in the evening, and Pastor Grant did the preaching. It rained hard all Monday morning, so I could not do the visiting I had planned. I left in the afternoon by the only bus for the day and expected to reach home that night; but our bus was stopped at Bog Walk and we were told that the road, which runs through a river valley, was flooded, and we learned in a little while that all roads to Kingston were blocked. I did not reach home until early Tuesday morning, and we were glad to be able to get through so soon. To show how heavy the rains were on this week-end, I saw in the paper where they had another, but smaller, flood at Bath, as in June. Not so much damage was done this time, however.

I appeal strongly through you to the Missionary Board to do something definite to hold up my hands in this field. Certain churches have looked for a loan to help them with their buildings since the time of your visit to this field. And until the present time, more than two years later, they have not received the loans. Since I am the representative of the board in this field, they naturally look to me to bring the matter to a head. I strongly advise that all correspondence whatsoever with Jamaica be by airmail. Boat mail just doesn't come through these days. I saw in the daily paper recently that some two or three thousand bags of mail from the United Kingdom and the United States are being held up in America through lack of shipping space. With regard to the loans, take whatever precautions are thought fit, and let me know so I can present the matter to the Finance Board here, but take definite action in the near future, if possible.

I might add concerning the work at Derry that we hope to be able to establish a new church there in the not remote future. The persons whom I baptized there were, upon vote of the Waterford Church, fellowshipped by Pastor Grant and myself on behalf of the Waterford Church.

I have not yet sent you my annual report. I hope to do so in the near future. My efforts to get accurate statistics are trying at times. I had hoped to have some good statistics for this year, but I am going to have to try again.

IMPERFECT IN ORIGINAL

Mrs. Crichlow and I manage to keep fairly well. I hope you had a good Conference this year. I suppose you will let me know something of what took place later on, but I hope you will do it by air mail. I have not received a Recorder since the June eighth number, no mail of that class having come through by boat since mid June.

Very sincerely yours,
L. W. Crichlow,
Corresponding Secretary.

22 Sackville Road,
Kingston, Jamaica,
September 7, 1942.

SEVENTH DAY BAPTISTS IN INDUSTRY

(A Conference Seminar Address by George B. Utter)

Where industries have been prosperous, there Seventh Day Baptist churches have been prosperous. Conversely, where industries under Seventh Day Baptist management have slowed down, the church has lost membership and influence in the community.

Where management has passed out of the membership of Seventh Day Baptist churches, where the Seventh Day Baptist and his job were not protected, the Seventh Day Baptist has passed out of existence.

Men have found that compromise of the church and job not only means compromise with the principles for which our church stands, but means the ultimate loss of another congregation.

This statement may be a bit of a shock to some of you. But is it not a fact that too many times conversion to the Sabbath of Jesus and the disciples has been a matter of convenience? A conviction that it is necessary to obey all the laws of God as given to us at Mount Sinai is lacking. And without belief in the Sabbath, strong men are lost to the work of our church.

My conclusions are that industries managed or owned by Seventh Day Baptists are needed. Perhaps because I have been asked to speak from the angle of the employer, you will forgive me if I say that the inventive genius among our people is not as evident as it was years ago.

The men of years ago, these inventors, business men, industrialists, employers of labor, dreamed of more efficient steam engines and safer high pressure boilers, new ways to twist and braid line and twine, build speedier shapes

into hulls of ships that raced around the Horn to California or the China Sea. There were watch and clock makers, silversmiths, manufacturers of printing presses, paper cutters, smaller and more efficient water wheels, steamboat propellers, looms that wove more cloth and faster, and cloth shearing machines. There were weavers of sail cloth that carried the whalers to the Tropics and Antarctic.

Where are the inventors of years ago, who later with the support of other influential members of the churches became industrialists, employing hundreds of men, giving a living to hundreds of families, and an impetus to educational and missionary efforts of the denomination?

We have too few of them today. The printing press field and the "Physio-Therapy" industry are still seeking new fields for their products.

We need inventors, but we need more employers and more Seventh Day Baptists. We need men with vision. Do not forget that in Proverbs it is written, "Where there is no vision the people perish." No business, no industry has been created, has grown to worthwhile size unless someone dreamed of wheels and gadgets, of levers and quadratics, of the forces of nature yet to be put to work. Then they were able to bring their dreams into something real and worth while for their fellow men.

Because these men who became employers of labor had convictions as to the Sabbath, their industries gave employment to men who later became members of our church, or gave work to men who because of their beliefs were making sacrifices and were glad of the opportunity to connect with a Sabbath-keeping concern.

A bell in a tower of Salem College calls us to these Conference meetings. Years ago I heard that bell back in a New England valley, before it had ceased to call people to worship in a Seventh Day Baptist church at Mystic, Conn. Rugged men who went into the forests to haul out great oak timbers for ships, carpenters skilled in ship building, riggers who knew how to ship the masts and set the sail for merchantman or frigate, and men who went to sea made that church flourish.

When the demand for wooden ships ceased after the war between the states, the demand for the Mystic Church also lessened. When the yard closed, men went away, some into

the machine shops and carpenter shops of Westerly or Waterford, Conn. Inventors moved into northern New Jersey. They flourished there and gave of their abundance to the denominational works.

There, too, in later years management changed, employees were driven to seek new fields of labor. Membership in the churches fell off. New blood, new activities were not forthcoming, and the work of the church suffered.

Newport, which rivaled every seaport on the Atlantic, was an important port for the shipping industry. Seventh Day Baptists skippered ships that carried cargoes to the Caribbean, Spain, or Old England. They returned from the other side of the Atlantic with cotton goods, rum, and slaves. Men aboard ship had time to think about things religious. Some of them did. They were men who were concerned with the salvation of their souls. They thought things through. At night on the watch they were near God under the stars of heaven. They needed him when the ship was on beam ends or the sails had gone.

I can see Uncle and Elder William B. Maxson on his early voyages out of Newport bound for the West Indies as a cabin boy with his uncle, William Bliss. Then he sailed to France and, later, on a fishing voyage out of Stonington. The call of the sea never left that rugged man. The ship's company were all Sabbath keepers. In Westerly he was a boat builder at times. Then called to sea again, he shipped to Spain and other foreign ports until he got religion. He taught school. That was the business background of a man whose voice was heard in Conferences, who later held pastorates and went where he was called because the call was a real command from heaven.

Others in the Newport Church were landmen, but their fortunes were tied up with ships in the harbor. After the Revolution, the War of 1812, and after the coming of the railroad, big business left Newport and the church suffered. Then the church closed its doors, but the people left one of the gems of colonial architecture as a monument to their craftsmanship.

In my corner of Rhode Island, where the Old Hopkinton Church had nearly a thousand members a century or more ago, there are the small mill villages along the streams wherever dams were built and water power

produced. The builders of the dams were industrialists of their day, shrewd men who brought prosperity to the village clustered there in the valley. Most of the people were Seventh Day Baptists in Burdickville, Woodville, Barberville, Canonchet, Clarks Falls, Niantic, the Bethel and Lewis City. There were the mill, the homes of the workers, and most times the church. Prosperity reigned for a generation or two. Now they are in ruins. At Rockville, Hope Valley, Stillmanville, Ashaway, Potter Hill, and Bradford, new people who have no regard for the Sabbath have control.

What of it? The church and community prospered as long as there were people who believed the Word of God and at the same time were good business men and leaders in industry. Let us then do next to the impossible, and do as the early generations did, produce inventors and leaders, men who will again create business and make it possible for the church again to become prosperous. Our church needs employers of labor, industrialists, and dreamers the same as we had before so many went West, out through New York State and across the prairies, even to the foothills of the Rockies.

All should not enter the profession where one can be his own boss. Many are not fitted for medicine, law, or teaching. If we are inclined to go into business, we will have an opportunity to give work to others. Perhaps many will prefer to observe the seventh day of the week as the Sabbath and will make sacrifices to do so.

Young people should get the idea out of their heads that the world owes them a living. They get the living only if they earn it and deserve it. Let them start at the bottom, learn a trade, and stick to their last. Competition with others should inspire to greater works. There never were more opportunities than there are today for the youngster who wants to pull away from the crowd and hang his own star in the heavens.

There has been a decade in history when thousands have learned how not to work and still live. More men have learned to lean on a shovel with the least effort. It has been an age when government has paid us for not producing. Because so many men have learned how not to do things, there will be more room for the ambitious, the fast worker, the accu-

rate artisan, if he or she only has the will to work. The young man who has convictions, and is willing to work loyally for his employer, will find himself helped up the ladder to positions of responsibility.

Under war time conditions Battle Creek, Detroit, Chicago, and yes, New York, offer splendid opportunities for the Sabbath keeper who wants work and opportunity to go places. There, too, are Seventh Day Baptist churches which need members. If people want the Sabbath they can have it.

Sabbath keeping employers have had the experience of employing Sabbath keepers who have not measured up to their jobs, and then wondered about letting the unsuccessful employee out. . . . The Sabbath-keeping employer is under no obligation to hold on the payroll the man who does not fit in the machine.

If Seventh Day Baptists are to regain their leadership in industry, if the churches are again to grow because of their industries in their midst, if Seventh Day Baptists are to deserve their jobs in Seventh Day Baptist industries, then we might with Henry van Dyke say in his "Life's Compass":

Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.

Given these characteristics, Seventh Day Baptists will be welcome, even in Seventh Day Baptist concerns. What is more, they are likely to deserve their jobs.

WOMAN'S WORK

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

A LETTER TO THE SOCIETIES

September, 1942

Dear Friends:

Conference is over, and to those of us who were privileged to attend it was a blessed occasion. The spiritual "lift" we experienced will help to carry us safely through what ever the future may hold for us. Those who could not attend may catch much of the spirit of Conference by reading most of the addresses in the Recorder. We marveled that so many people from far distant places were able to

be present. We rejoiced to see so many young people taking an active part in the work of the denomination.

These are the most trying times, perhaps, through which we have ever passed, but it is not a time to become discouraged. God is eternal, his love endureth forever, and right will at last prevail. Trusting in him for strength we can and will go forward.

We are happy that Rev. L. O. Greene has become our promoter of evangelism. We believe that you will agree with us that he is the man for that work. His sincerity and eagerness to spread the gospel message and his experience as a teacher and pastor render him well qualified for this new service. He spent some time with the little group of Seventh Day Baptists in Adrian, Mich., on his way home from Conference. He and Mrs. Greene expect to move to Salem and begin their work in October. It is hoped that those societies which have suspended support of the evangelistic project while there was no evangelist on the field will resume payments, and that others who have not contributed before will do so this year.

The goals for the coming year were presented to the women at Conference in one of their sectional meetings. They were discussed and revised. They were approved by that group, and adopted by the Board of Directors of the Women's Societies as follows:

1. Give as much or more to the United Budget as last year and otherwise encourage its support.
2. Promote interest in the Sabbath Recorder through increased subscriptions.
3. Emphasize tithing or some other form of proportionate giving. Encourage personal giving through thank offerings or other methods.
4. Make direct gifts to the special project of evangelism sponsored by the women of the denomination.
5. Urge Seventh Day Baptist women to ally themselves definitely with the Temperance Movement.
6. Organize or co-operate in work with isolated Sabbath keepers.
7. Make the best use possible of the Mission Study books.
8. Use the Worship Programs on the Woman's Page of the Recorder in society meetings.
9. Recognizing the Bible as our guide in the way of life, we urge that reading and study of the Bible be given a large place in our personal and family devotions.
10. Make the twenty-seventh Psalm our Psalm for this year. Memorize as much as you can. Continue the use of the prayer of St. Francis of Assisi.

11. Build for the future by enlisting teen-age girls and young married women in the work of your societies.

12. Promote the observation of the World Day of Prayer either in your church, or community.

13. Avail yourselves of every opportunity to study a just and durable peace.

14. Stimulate the spiritual life of our men and women in the service by furnishing them with religious literature.

In discussing the goals, someone suggested for Goal 2, if each family put away five cents a week, that would pay for their Recorder for a year.

It was agreed that Goal 3 should be presented to every one in the home. Even the tiny tots can be taught to enjoy giving "Thank you God" pennies and nickels.

For Goal 7, we urge that you make good use of the Mission Study book. Conditions in societies vary so widely that we are leaving the use of the books to your own judgment. But please use them as much as is possible in your society. They are about our South American neighbors again. There are several books that the children will love to read or hear read.

For Goal 10, memorize as much of the twenty-seventh Psalm as you care to. We thought it especially applicable to us as individuals in the present world chaos. The spirit of the Prayer of St. Francis of Assisi seems to become increasingly more appropriate for our use.

Some of the materials suggested for Goal 14 were Bibles, Recorders, copies of the Prayer of St. Francis of Assisi, Upper Rooms, Christian Heralds, etc. Army chaplains are very glad to receive such material too. Special rates are given on almost all religious magazines sent to men in service.

There is a world of material on peace for those who are working on Goal 13. Lists of this material may be found in the Recorders of March 16 and May 11, 1942. There is a Study Kit, "How Shall Peace Be Organized," which may be obtained by writing Mrs. James L. Skaggs, Salem, W. Va. Please include twenty-five cents with your request for this kit.

We are inclosing a copy of "The Church Woman on the Alert," which suggests some things that we can do to serve the kingdom of God, our own country, and the world. If you wish other copies, they may be had by writing me. They are free to you for the asking.

I cannot refrain from writing you a little more about Conference. Every day of Conference was an important day for woman's work, with the long sectional meeting Tuesday afternoon, and the short meetings Wednesday and Thursday mornings. Thursday afternoon came the tea for all the women, in the beautiful garden of Mr. and Mrs. G. H. Trainer. Friday was the big day for us. Rev. Oliver K. Black, from the department of Evangelism of the Federal Council of Churches, was the guest speaker at the Women's Hour in the morning. At the close of his address a very impressive dedicatory service was conducted for Mr. Greene.

In the afternoon at the seminar on Evangelism a number of our people gave ideas, and the Rev. Mr. Black outlined for us a personal evangelist visit. A large number who were interested in evangelism ate dinner together Friday night, at which time Mr. Black spoke again, continuing the description of his plan for evangelism which he had begun in his morning address and carried through the seminar. You will find an outline of his method of visitation in the Year Book when it is published.

We would be so glad to have letters from your societies to use on the Woman's Page of the Recorder. Will you please write Mrs. Okey W. Davis, Salem, W. Va., and tell her some interesting news of your group so she can share it with others through the Recorder.

We hope that this will be a very good year for your society and that together we accomplish a greater service in God's kingdom.

In behalf of the Directors of the Women's Society,

Sincerely,

Lotta M. Bond,

Corresponding Secretary.

Lost Creek, W. Va.

EXPERIMENTS IN THE STUDY OF PEACE

By Rev. Ahva J. C. Bond

The latest meeting of the Commission to Study the Bases of a Just and Durable Peace was held in Bronxville, N. Y., September 16-17. This commission, set up by the Federal Council of the Churches of Christ in America, is very active under the chairmanship of John Foster Dulles, and with a young Baptist minister, Bradford S. Abernethy, as its secretary. Walter W. Van Kirk, the secretary of another commission of the Federal Council,

is devoting much of his time to the work of this commission. He and Mr. Dulles had recently returned from England, and brought back interesting reports of conferences, both with the church people and with many members of the government in Britain.

These men are convinced that American Christians have a great responsibility to prepare for the kind of a peace that the world needs. England is tired, and is so close to the battle front as to make it difficult for the English people to get the perspective that will contribute most to the working out of the peace.

On the other hand, in America the administration is anxious to receive the suggestions from the representatives of the Church. Mr. Dulles, who is not of the same political faith as the present administration, is very much encouraged because of the attitude, especially of the State Department. He consults freely with the men in that department, and has great confidence in Hull and Welles, as he has also in the Vice-President, Henry Wallace. His opinion here is appreciated all the more when we learn that Dr. Dulles might himself have been the Secretary of State if his party had been successful at the last election.

Mr. Dulles believes that there will be no "Peace Table" following the present war. The peace will be made gradually, with the use of present governmental set-ups, modified as necessities demand and as progress warrants. The practical significance of this conception, for which he feels he has good support, is that we are already making the peace while fighting the war. The task of our commission, therefore, as he sees it, is not to form a blueprint of a peace that will be announced at a given time, but rather to build a dynamic faith and engender a spirit that will move us forward. We need a new sense of a mission and of a destiny such as we have not had since Woodrow Wilson's day. Day by day we should perform acts based upon the way Jesus acted. It was inspiring to hear this Christian layman announce his "philosophy of peace," and the practical turn which he gave to it.

The other very encouraging thing in connection with this meeting was the reports of the denominational representatives, who had been invited to meet with the commission. Many of the larger denominations have at least one man giving full time to this work,

with a working budget. Their reports were informing and stimulating. Pastor Hurley S. Warren, our Conference president, was there to report for Seventh Day Baptists. What could a Seventh Day Baptist report, with no paid secretary and no budget for this work? Well, Pastor Warren had something to say, and he said it. That is, the denomination had done something to report, and our Conference president reported it in a clear-cut and a forthright manner. As a member of the commission, appointed by the Federal Council, I was glad to hear our own representative as he stood before us and told what Seventh Day Baptists are doing, and himself gave a demonstration of their spirit.

I trust Pastor Warren will report to our people through the Sabbath Recorder some of the things he said there. He cannot transmit to you on paper the inspiration of his animated voice and countenance.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

HIGH POINTS IN SEVENTH DAY BAPTIST HISTORY

By Dean A. J. C. Bond

The editor of this department has asked me to write a brief article on the above theme. The space at our disposal is necessarily limited, and the one who undertakes to condense into a small compass the high points of our history must begin by setting strict limitations, on the number of "points" to be considered and upon the length of each subject treated.

Another, writing on the same theme, doubtless would make other selections, in part at least. Since there can be no logical selection of sub-topics, one is obliged to be somewhat arbitrary in his choice. I have selected certain points in our history not all of which are outstanding in themselves, but each one of which is important because of its relation to larger movements and its influence on subsequent events. I write not as a historian, but as one who highly values the historical perspective.

1668 — Wallingford

Edward Stennett of Wallingford, England, is an outstanding character in his own right, and is important, also, in Seventh Day Baptist history because of his descendants unto the

third and fourth generation. By no means the first Seventh Day Baptist in England, yet he is representative of that early group of Sabbath keepers which made itself felt very definitely in the history of England in the seventeenth century.

He was a minister in the Church of England when he began observing the Sabbath. He resided in Wallingford Castle, which gave him protection from those who would disturb him on account of his beliefs. Doubtless this freedom from such menace enjoyed by one living in a castle gave rise to the familiar expression, "A man's house is his castle." His persecutors devised ways of getting around this, however, and he was summoned before the courts. When, on one such occasion, the day arrived for the trial, not a witness showed up. Four witnesses had agreed to testify, but three met with personal calamities which prevented their presence, and the fourth declared that he had been bribed, and that he was so conscience smitten that he could not testify falsely.

Stennett was deprived of his living as a minister of the Church of England. He then turned to the study of medicine by the practice of which he supported his family and gave his sons and his daughter educational advantages far above the average. He continued to preach, however, now in Seventh Day Baptist churches. He was for some time pastor of both the Wallingford Church and the Pinner's Hall Church in London. The latter was founded by Francis Bampfield, who like Stennett was an influential minister in the established church, and who, perhaps because of his higher place in the church, suffered greater persecution.

Seventh Day Baptist history is infinitely the richer because of the place occupied by Edward Stennett and his illustrious descendants.

1671 — Newport

All Seventh Day Baptists who know anything about their history have heard of Stephen Mumford, who came from London to Newport, R. I., near the middle of the seventeenth century. He was a Sabbath keeper, and his enthusiasm and his clear and persuasive interpretation of the Scriptures soon won others to the faith. These new converts were members of the Baptist Church, and continued in that fellowship while observing the Sabbath.

By and by, some who had accepted the Sabbath returned to the observance of Sunday, which created a new problem. Those who returned to Sunday were recognized by one party as still continuing in good standing in the church. But the other party considered them to be backsliders from the faith. The upshot of this controversy was that the latter party, the Sabbath observers, withdrew and organized the first Seventh Day Baptist Church in America.

While other Seventh Day Baptist churches sprang up in other parts of the country independently of Newport, notably in New Jersey and Pennsylvania, still Seventh Day Baptists owe more to Newport than to any other of their beginning places in America.

1836 — De Ruyter

De Ruyter in Seventh Day Baptist history is closely associated with Alexander Campbell. While this close association of De Ruyter and Campbell in our minds is justified, there are two facts in this connection which ought not to be overlooked. The first is that in establishing De Ruyter Institute other men, important if not prominent, were associated with Campbell in starting this the first educational institution among Seventh Day Baptists. The second fact is that the same spirit that animated these men who founded De Ruyter Institute was at the same time moving others in the denomination to seek an education for themselves, and to establish elsewhere institutions of learning.

However, it remains true that Alexander Campbell was the prime mover in the establishing of our first school of "higher education." Campbell was brought up in the Presbyterian Church, and when he determined to cast in his lot with Seventh Day Baptists his pastor tried to dissuade him by telling him that he would lose an opportunity for great service by leaving the Presbyterians and joining a small denomination of ignorant people, having not a single educational institution. He went ahead and joined these people, with the determination to remove the cause of this indictment by his pastor.

While De Ruyter Institute has become extinct, it gave educational opportunities to many people during the years of its activity, who, in turn, rendered great service to the denomination. Doubtless more than anyone

can know, its influence still lives, both in our present schools, its successors, and in many other ways.

1847 — Shanghai

One of the important dates in Seventh Day Baptist history is 1846, the year when in Plainfield, N. J., Nathan Wardner was ordained to the gospel ministry, and Mr. and Mrs. Solomon Carpenter and Mr. and Mrs. Wardner were set apart as missionaries to China. This was in December, and in the following spring they sailed for Hong Kong, and from there went to Shanghai. In 1849 they dedicated a chapel, and six months later had four converts to Christianity. At about the same time Mrs. Wardner started a school. The Shanghai Seventh Day Baptist Church was organized in 1850.

Mr. Wardner returned home from Shanghai during the sessions of the General Conference, held in Plainfield in 1857; his wife had returned earlier on account of illness. Mr. and Mrs. Carpenter returned on furlough at the time of the session of the Eastern Association in 1859, also held in Plainfield.

For almost one hundred years Seventh Day Baptist missions have been carried on in China. Consecrated missionaries have gone out with the blessing of the people, who have given money for their support and have followed them with their prayers. No greater chapter (or shall I say, volume) has been written in our history.

1908 — Philadelphia

When in 1905 representatives of many Protestant churches met in New York City to consider some form of federation, Seventh Day Baptists were present. Again in 1908, when delegates from many denominations met in Philadelphia and organized the Federal Council of the Churches of Christ in America, Seventh Day Baptist delegates were present by appointment of the General Conference. At that time representatives of a certain denomination objected to receiving Seventh Day Baptists into membership, because they might interfere with the promotion of Sunday observance, especially through proposed Sunday legislation. Because of this opposition one of our delegates was on the point of withdrawing forthwith. Representatives of other denominations spoke against our withdrawal. Many were anxious for us

to remain with the Council just because, among other things, we would oppose Sunday legislation.

These counsels prevailed, Seventh Day Baptists stayed in, and for a third of a century they have had influence in the Federal Council far beyond what would be expected in view of their numbers.

Due largely to the spirit shown by our delegates at Philadelphia, and to our membership in the Federal Council during the years since, Seventh Day Baptists have been enabled to have some part in other Christian movements. These relationships have given us the opportunity to serve the cause of Christ in the wider fields, and have made us widely known as a people loyal to a Bible truth neglected by others, while interested in all good work engaged in by the Church of Christ the world around.

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.

LOVE

By Oswald G. Russell

Love is a gift most blessed, the overflowing of the heart of the Eternal upon the children of men. Linked with prayer, it constitutes the mightiest force in the universe. It's the basis of true worship and shows the world its duty, both toward God and toward its fellow men. Indeed, it's the foundation and very essence of true religion, and without it the whole fabric of Christianity would crumble to pieces.

It gives new life and energy to every fiber of the soul; every true and noble deed has been inspired by its divine influence, and life would be void without it. It gives strength and courage in times of adversity. It dispels the clouds of darkness and gloom and brings in the glorious light and liberty of the sons and daughters of God. Fear flees before it,

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I enjoy the Children's Page very much, and other parts in the Sabbath Recorder.

I go to Sabbath school every Sabbath I can. We use the Seventh Day Baptist Graded Lessons. My aunt, Mrs. Melva Babcock Fisher, is my teacher.

I am in the eighth grade at school. I have three sisters. Their names are Maxine, Opal and Shirley.

Your Christian friend,

Edinburg, Tex., Georgia Mae Smith.

September 1, 1942.

Dear Georgia:

It makes me happy to know that you enjoy the Children's Page and also because you read other parts in the Sabbath Recorder. The Recorder is also a welcome visitor in our home and we are pretty apt to read it from cover to cover.

I have told you about Connie, a great Dane dog belonging to Bobby Carpenter, the young son of one of our near neighbors. The other day I was coming up our street when I saw Connie walking slowly along the middle of a side street, and trotting by his side was a tiny black kitten. I stopped to watch them for a minute. Soon Connie stopped and looked up at me in a friendly way and the kitten rubbed against his leg and purred lustily, then the pair walked on again until they reached Bobby's doorstep, then Connie lay down and the kitten cuddled up between his paws and went to sleep. You would have laughed to see them for Connie is so very big and the kitten so very little.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I enjoy the children's letters in the Recorder.

I have three kittens—two fuzzy yellow ones called Day and Cream, and a black one called Night.

I will start to school Monday. There are six in my school. I have only one-fourth mile to go. I am seven years old. I like to help my mother.

Yours truly,

Ericson, Neb., Lucille Ann Swanson.

September 5, 1942.

for it is stronger than death. Many waters cannot quench it, neither can the floods drown it.

It is also a clear mark of Christ's followers. Says the beloved apostle, "We know that we have passed from death unto life, because we love the brethren."

Love suffereth long, and is kind, envieth not, vaunteth not itself, is not puffed up, seeketh not its own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Love never fails. It creates in the heart of man new desires and holier ambitions in the service of the Master. Barred gates and walled cities cannot withstand its mighty influence; with a power stronger than that of Niagara, it sweeps all sin and superstition before it.

Love, too, is the great magnet that attracts. It has accomplished more for the uplift of fallen man than any other agency. It is to be found in the most humble cottage as well as in the palaces of kings and queens. It is within our power to cultivate it, and by its sweet influence be unto the world a savor of life unto life. But we can so retard its presence in our lives that our hearts become as stone, shutting out all that is beautiful, tender, and ennobling, when our own influence will be as a scorching, blasting wind sweeping across a fertile garden, leaving behind it death and destruction.

A gospel teacher, lacking this most essential gift, is like a smith endeavoring to forge a shoe without first applying heat to the iron. So the warmth of divine love softens and melts the hard and stony heart in the ministry to mankind.

The whole planetary system with the inhabitants thereof were all created because of divine love, and this love God desires his creatures to partake of freely.

In this age of coldness, fear, and calamity, may we keep the fires of pure love burning brightly upon the altar of sacrifice and service. For "God is love; and he that dwelleth in love dwelleth in God, and God in him." 1 John 4: 16.

Auckland, New Zealand.

Dear Lucile:

You surely have a nice little kitten family. I should like to see them playing together. We miss our Skeezics kitty for we had had him almost fifteen years, ever since our daughter Eleanor was ten. He, too, was fuzzy yellow, but had some white on him as well.

I'll have to tell you a joke on little Joyce's dog, Blackie. When we started for church a week ago Sabbath day, Blackie ran after the car and got so far away from home that we were afraid he would get lost. So we stopped and took him into the car. When we got to church we shut him up in the car. Right in the midst of the sermon we heard him howling mournfully. Eleanor went out to see what was the matter, and found that Blackie had succeeded in getting out through the car ventilator. Now the county road runs right by the church and the road men had just tarred it and had not been over it with a coating of gravel, and there was Blackie stuck in the tar; as fast as he pulled one paw out another would go in deeper. Eleanor pulled him out and shut him up in the baggage carrier or I am afraid we would all have gone home with a coating of tar. Yesterday we left him shut up in the house for safe keeping.

I am pleased that you enjoy reading the children's letters and hope you will write often.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

This is my first letter to you. I am six years old and have a baby brother three and a half months old. His name is Wayde Allen.

I'm so glad that school starts this week. I've had a long vacation and I like school.

I belong to the Junior C. E. and I live next door to the Osborns.

Doctor Palmberg has been visiting in Shiloh and she gave us the children's sermon last week.

Sincerely,
Arah Mae Davis.

Shiloh, N. J.,
September 6, 1942.

Dear Arah:

I'm sorry I haven't room to answer your letter this week. I was so pleased to get it. Look for my answer next week.

Sincerely yours,
Mizpah S. Greene.

OUR PULPIT

"SHARING OUR HERITAGE"

(Conference sermon by Rev. Leon M. Maltby)

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith. . . ." Acts 26: 18.

Sharing our heritage may mean almost anything. God forbid that "Repossessing Our Heritage" be just a blind groping after the ghost of a departed faith! God forbid that "Sharing Our Heritage" be nothing more than co-operating in a weak-kneed social gospel! Let us not talk entirely in terms of our ancestors, but in terms of our contemporaries and descendants. Perhaps we do well to look with pride upon the faith and achievements of our ancestors and to admire the faith and fortitude of our fathers. However, that is a more or less human heritage. We must fix our eyes on our eternal heritage. Sharing comes . . . when we are sure we have something better than the past and better than our present contemporaries. In Hebrews 11:40, we read that God has "provided some better thing for us." In the very next verse we are called upon to look at the great cloud of witnesses just mentioned. That is fine, but the writer does not close that sentence until he has said, "Looking unto Jesus the author and finisher of our faith." In effect he urges us to observe that we have something better to look at than a human heritage of faith. Your ancestors cannot take away your sins nor give you faith.

Saul of Tarsus had a rich heritage as a Jew. In later years he wrote of his kinsmen according to the flesh, "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." (Romans 9: 4.) In the twenty-sixth chapter of Acts, from which our text is taken, Paul was telling his life story to King Agrippa. As a Jew he was not sharing his heritage, but was zealously guarding it when he set out for Damascus. He was narrow and bigoted. We hope that is not true of us. Paul tells the king in impassioned and humble words that something happened to him that day, changing his vision of the dead past and the tradition of the elders to a clear vision of a living Christ. There came

to him through faith a new and divine inheritance—eternal life. That day he received those things which may well form an outline for our further thoughts this morning. First, there was something to share and someone who needed it. Second, there was something to share and a willingness to share it. Third, there was something to share and a way to share it.

I.

Before you can talk about sharing your heritage you must have a heritage to share. So we must ask ourselves searchingly, Do we have something worth sharing? To understand our terms let us draw a contrast. Not many years ago the religious world was stirred by the report of the Laymen's Missionary Inquiry. This extremely liberal investigation recommended a complete revision of missionary policy. We were not to send men to the Orient to convert the heathen, but to share with them our culture, and on a mutual basis to take in return the good points of their religion. In other words, sharing our heritage was to mean swapping heritages with the heathen. Was that the inheritance God told Saul to tell the heathen about when he spoke of opening blind eyes, turning from darkness to light, from the power of Satan unto God, that they might receive forgiveness of sin? To be sure, Paul found something to commend even in Athens—but he used it only as an approach. Too many today, urged to share their heritage, are forced to say, "I have nothing to share. I have no message."

What is the inheritance? It has to do with conversion as in the experience of Paul and as in the preaching of Paul. He was not disobedient to the heavenly vision, but preached at Damascus, Jerusalem, and throughout the coasts of Judea, and then to the Gentiles, that they should repent and turn to God. (Acts 26: 20.) So his message about heritages had to do with turning and receiving eternal life. Searching through the Scriptures we find that our heritage is eternal life. In Matthew 19: 29, "And every one that hath forsaken houses, or brethren or sisters . . . shall inherit everlasting life." Passing over several similar passages we read in Matthew 25, "And these shall go away into everlasting punishment: but the righteous into life eternal." Paul in Romans 8 develops the thought of our inheritance, "If children, then heirs; heirs of God and joint-heirs with

Christ." In Ephesians 1: 11 we read, "In whom also we have obtained an inheritance." One of the most precious passages is 1 Peter 1: 3 and 4, "Who hath begotten us again to a lively hope . . . to an inheritance incorruptible." Our inheritance is both the promise of a future glory and a present possession. "He that hath the Son, hath life."

Every inheritance implies a death. You can have no religious heritage to share except through the death of Christ. If you have eternal life, you got it through death. It is a legacy—of cancelled sin.

An aunt passed away nearly two years ago, leaving a small estate to her nephews and niece. The eldest brother had borrowed considerable money from her for his education and had given her notes for it. Before the reading of the will he told me that it would be impossible for him to pay the estate the full amount of those notes all at once. He was much disturbed about it. I was happy to inform him that those notes were cancelled. His inheritance was the cancelling of his indebtedness. Our denominational boards have endowments, the heritage left by dying men. What a message we have for the world! "Accept it and you may have from Christ not the cancelling of a few notes, but the cancelling of all your sins."

We heard the other day of a white Testament given to a navy boy at Pearl Harbor just before December 7. After the attack, that Testament was found in his hand all spotted with blood. It was sent home to his father who showed it to his friends and told them, "The blood on that Testament is the blood of my son who gave his life for his country." We might well quote from Hebrews 9: 16, "Where a testament is, there must also of necessity be the death of the testator." Our inheritance, eternal life, is written with the blood of the Son of God.

Have you now something to share? There is somebody that needs what you have received. As in the days of Paul, men are blind. They are in the dark. They are in the power of Satan. They are without forgiveness. They are poverty stricken—without inheritance.

II. Something to Share and Willing to Share It

The same transforming experience which gave Paul a new heritage made him willing to share it. Are we really willing to share

ours? Selfishness is the basic sin. Nowhere does it show its head more than in matters of inheritance. Remember the man who came to Jesus saying, "Speak to my brother that he divide the inheritance with me." (Luke 12: 13.) It seems to be easier to share one's earnings than to share one's heritage. But with conversion comes a burning desire to tell someone else. How many have lost that early zeal and have ceased to be willing to share! Has our love grown cold? Have advancing years slowed us down? Thank God for some of our men of years present at this Conference who are full of zeal to share! Why aren't all of us more willing? How reluctant we are to share the Sabbath with our closest friends! Can it be that we are too old as a denomination? Have we somehow got to thinking that there is not enough eternal life for everyone? We are not sole-heirs, but *joint-heirs*.

Let us learn a lesson of willingness from the war. Here is a watch such as we used to call a dollar watch. The price tag said \$1.75. But when I paid for it, the clerk said I must also pay a three per cent sales tax and a ten per cent luxury tax. I needed the watch, so I paid the tax. There is a lesson in it. People who never thought of giving more than a pittance to charity or religious work are now willing to have a tithe deducted from their pay check for War Bonds.

Are you willing to share your heritage with the heathen across the sea, but unwilling to share with the heathen at home? We are willing enough for someone else to do something. Are we willing to agonize in prayer for lost souls? Are we ready to face discouragements and opposition? One of the hardest lessons a new convert has to learn is patience. Are you willing to be patient with the people whom you wish to help? God is calling us today as he called Paul of old to swallow pride and be willing to be called fools for Christ. God is not willing that any should perish; are you?

III. Something to Share and How to Share It

Granting that we have a heritage and a willingness to share it, there remains only the problem of how we can best do it. Various things have been emphasized on the Conference program. We will emphasize only a few.

One of the best ways is by testimony. Paul was told that he was to be "a witness both of

these things which thou hast seen, and of those things in the which I will appear unto thee." Many a timid Christian should take courage from the fact that people will listen to a genuine experience. When you tell what you have seen and experienced, no one can deny or question it. But if we fail to speak, we may soon lose our voice. God wants to give us new experiences. He will not if we put our Christian experience in a drawer where the rats may get it.

In the second place, we may share by giving *ourselves*. Our task is to give life. We share our inheritance of eternal life by imparting life. A mother shares her life. She goes down to the valley of death to bring life into this world. Having given life to the child, she still has life and life more abundant. It is just as natural for Christians to have spiritual children. Paul was unmarried, but he called Timothy his son. Have you passed on the torch of life? It will take something out of you. Jesus perceived that virtue had gone out of him when the woman was made whole by touching the hem of his garment. When I was a lad, I could not understand why my pastor said he was tired on Sabbath afternoon. Since then I have learned the strain of preaching—the strain of yearning to lead friends into the way of life. Do you know what it is to give yourself?

We can also share in the burden of prayer and personal work. Sometimes our prayer meetings are too impersonal, too general. In the quiet intimacy of a cottage prayer meeting it sometimes happens that good Christian people cannot think of a single definite thing or person for whom to pray. Before we can effectively pray we must really think. Many of our churches are not growing. None are growing in proportion to the importance of the message we have to give. It is the preacher's fault, perhaps. Truly he must take his share of the blame. However, show me the church where a goodly number of members are praying and working to spread the gospel, and I will show you a church that will grow regardless of the minister.

You have heard of the mission work at Adrian, Mich., which has grown up with only occasional visits from ministers. The secret of that work is the consecration of about four women. Last spring they wanted to finance an evangelistic campaign. Some of us demonstrated at the expensive advertising and

other elaborate preparations. One of them said, "If we have a hundred dollars to invest in such a work, who can say we shouldn't?" Those women had no more money than others. Adrian is no easier place to work than any other city of like size. There is work in your town if you are ready to pray and to plead with people to accept Christ. More and more we see the need of follow-up work. The lost must be saved, and the saved must be encouraged and strengthened.

In conclusion: Almost every town and even church in these strenuous war days has its first aid classes or home nursing courses. People are flocking to them, old and young, to get prepared—to be able to help someone else in case of an emergency. Most of us live in localities where the danger of an air raid is remote. Accidents may be less this next year than for many years. But the man who is prepared will find a use for his knowledge. This is a time of spiritual as well as national emergency. Every first aid class should be matched with a soul-winning class. Are you preparing yourself to administer spiritual first aid to the victims of the ravages of sin? How many Seventh Day Baptists are ready to step into the breach, contributing blood plasma for transfusions of shock-stricken wounded humanity? Let us indeed share our heritage!

SPRAY TO KILL POISON IVY: DO NOT BURN

Poison ivy, pest of woodlands and roadsides, is always with us.

Children—and adults too—who fail to recognize the vine, experience distress from it. No one has time this summer to be laid up with poison ivy infection or to care for those who have, so a fight against poison ivy vine can become a task of major importance.

A late July or early August sodium chlorate spraying is suggested by Alvin Schwendiman of the Wisconsin College of Agriculture and Henry Lunz, state supervisor of seed and weed control, as an effective poison ivy killer. For persistent vines another late fall spraying is needed. The chlorate solution, which has not been removed from use by war priorities, is also effective in destroying other perennial poisonous plants.

The spray should not be applied within ten feet of valuable shrubs or trees as it

will kill all plants with which it comes in contact.

The recommended solution is a pound of sodium chlorate to a gallon of water. Two or three gallons are usually sufficient for one square rod. A knapsack sprayer is used and both sides of the plant leaves should be sprayed.

Reasonable precautions should be taken to keep the chemical from falling on the clothing. Clothing that has become wet with the spray is easily inflammable.

In grubbing out single plants where spraying is discouraged because of small area or nearby desirable plants, care should be taken that the hands and face do not come in contact with the foliage. Plants that have been grubbed out should not be destroyed by burning. Ivy in burning gives off an organic acid which is poisonous to skin and throat.

—Selected.

DENOMINATIONAL "HOOK-UP"

Westerly, R. I.

The "Church Night" of the Seventh Day Baptist Church was an enjoyable and interesting occasion. A spirit of cordial fellowship was evident during the supper until the close of the program. Hymns were sung under the leadership of Mrs. Elston Van Horn, with Mrs. Dwight Wilson at the piano.

The program was "Impressions of Conference," addresses being given by four delegates, besides the pastor, who attended the Seventh Day Baptist General Conference held at Salem, W. Va., last month. Mrs. Van Horn told of the activities of the young people and programs given for and by them under the general leadership of Rev. Elmo F. Randolph of Alfred Station, N. Y.

Mrs. John H. Austin spoke in particular about the several sermons and devotional services and the work of the Women's Society. An impressive service was that of the dedication of Rev. Leslie O. Greene as promoter of evangelism, new employee of the society. Dr. Oliver K. Black, of the Department of Evangelism of the Federal Council of the Churches of Christ in America, was present and gave inspiring and helpful addresses on Friday and added to the interest and value of the seminar on Evangelism.

John H. Austin spoke of the business of Conference, the discussions of various groups,

and the strenuous duties of some of the committees.

George B. Utter spoke of the opportunity, not only of the programs of Conference, but of meeting leaders from different parts of the country. He was impressed by the young ministers and their wives and prospective ministers, and encouraged by their number and their spirit.

—Westerly Sun (Sept. 22).

Verona, N. Y.

Interesting reports of Conference were given by Pastor Polan and Alva and Garth Warner on the Sabbath following their return.

A variety shower was given Mr. and Mrs. Orville Williams in the church parlors on the evening of August 29, in honor of their recent marriage. The decorations were pink and white gladioli and garden flowers. After a short program the wrappings were removed from many beautiful and useful gifts, by the bride and groom. Light refreshments were served.

Mrs. George Thorngate, Mrs. H. O. Burdick, and Miss Miriam Shaw, of Alfred, who came here to attend the Turck-Polan wedding, were present at the Sabbath morning service, September 5. Miss Shaw spoke in the adult Sabbath school on the conditions under which the missionaries work in China, and Mrs. Thorngate spoke in the children's department.

The Y.P.S.C. was entertained in the church parlors for the September meeting by Pastor and Mrs. Polan. One feature of the program, beside music and readings, was a guessing contest. Mrs. Polan passed pictures of the pastors and churches in the denomination and each one was asked to write the name and location of all that he could.

A new furnace is being installed at the parsonage. Several men of the church volunteered to assist, and have built the foundation and done other necessary work.

Miss Dorothy Williams has gone to Canton, where she will attend the State Agricultural School and take up designing.

Miss Agnes Smith has returned to Adams Center, where she will continue in the junior high English position.

The fall session of the Central Association will be held in the Verona church, October 10.

Correspondent.

Milton, Wis.

Registration figures released by the registrar of Milton College, O. T. Babcock, at the completion of the first two days of registration, show that the freshman enrollment is up 10 per cent over the same period a year ago. Total enrollment at 6 p. m. on Tuesday was 145 students. Of this number 71 are upperclassmen who have attended Milton before, 7 are upperclassmen who have transferred from other institutions, and 67 are freshmen. Of particular interest is the fact that 92 students, or 63 per cent of the total are men. This corresponds with 57 per cent of a year ago, an increase of 6 per cent among the men. This is evidence of the seriousness which the young men are giving to getting as much training as possible before the time when they are called into service. The decrease among the women students is attributed to the defense industries. Classes in mathematics and the sciences have shown considerable increase over last year. Total registration is down 11 per cent over the same period a year ago.

—Milton Jct. Telephone (Sept. 24).

(Campus notes).

MARRIAGES

Turck - Polan. — William Benjamin Turck of Alfred, N. Y., and Lura Pearl Polan of Verona, N. Y., were married at the Verona Seventh Day Baptist church on September 5, 1942, by Rev. Herbert L. Polan, father of the bride. They will be at home at 59 Swan St., Aberdeen, Md.

OBITUARY

Ford. — William T., son of James and Talitha Davis Ford, was born near Salem, W. Va., July 25, 1863. He died in Pursley, W. Va., July 28, 1942.

He was married October 4, 1888, to Miss Mary Elizabeth Davis, by Rev. James B. Davis, grandfather of the bride. To them were born two daughters: Mrs. Mabel McIntire and Mrs. Vada Tracy. He is survived by his wife; his daughter Mabel; by an adopted son, William Davis Ford; also by one sister, Mrs. Lillie Lowther; one brother, Ernest O. Ford; by six grandchildren and one great-grandchild.

At the age of twelve he was baptized by his uncle, Rev. S. D. Davis, and became a member of the Salem Seventh Day Baptist Church.

Funeral services held at the Church of Christ, Pursley, July 30, 1942, were conducted by James L. Skaggs, pastor of the Salem Church. Interment was made in the Greenwood Cemetery.

J. L. S.

The Sabbath Recorder

Vol. 133

PLAINFIELD, N. J., OCTOBER 12, 1942

No. 15

A PRAYER FOR WORLD REVIVAL

Almighty God, grant an outpouring of thy Spirit upon thy people in these days, that everywhere there may come a rekindling of Christian faith, a passion for righteousness, and a new love for humanity. May there be a great turning of men to God in our time, and a more sincere following of Jesus Christ as Savior and Lord. Amen.

—Selected.

Contents

Editorials.—Courage, Brethren!—Our Latin American Neighbors.—"Keep Holy the Sabbath Day."—Items of Interest	254-256
Daily Meditations	256
New England Yearly Meeting	257
Missions.—The Evangelistic Impulse.—Welcome News From Missionaries.—Outline of Work in the Southwest.—Annual Meeting of the Seventh Day Baptist Missionary Society	258-260
The Growing Edge of Religion	260
Woman's Work.—Report of Pacific Coast Association	260
Denominational Budget	261
Young People's Work.—Great Persons in Church History	262
Children's Page.—Our Letter Exchange	264
Our Pulpit.—Fundamentals of the Christian Religion	265-267
Denominational "Hook-up"	267
Obituary	268