

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 |

The Sabbath Recorder

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

HERBERT C. VAN HORN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

CONTRIBUTING EDITORS

William L. Burdick, D.D.

Mrs. Okey W. Davis

Victor Skaggs

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

Terms of Subscription
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. 15

Established in 1844

Whole No. 5,002

EDITORIALS

COURAGE, BRETHREN!

Dr. James D. Morrison, in addressing the 1942 graduating class of Colgate-Rochester Divinity School, said, "The lights are going out." He was speaking of the serious situation in the world which the new ministers were going out to face. It was not as pessimistic an address as the sentence quoted would seem to indicate, for he pointed out that darkness reveals the stars unseen in the light, and the immensity of the far-reaches of God's universe unrevealed in the glare of sunlight.

The darkness not only constitutes a challenge, but presents an opportunity. A disillusioned world, that realizes its nakedness, want, and foundations of sand—that is not sufficient unto itself—is on the way to confess its sins and cry, "What must we do to be saved?"

The lights are not out—though terribly dimmed and fogged. In such condition the "Light of the world" is undimmed. The rock foundations are unshaken. In another time when the whole world seemed sinking, the writer to the Hebrews pointed out, the things which can be shaken are being removed, that the things which cannot be shaken may remain.

God lives. Christ still reigns in the hearts of millions. The gospel leaven still works. There are men in every nation still loyal to Christianity.

We are builders of tomorrow—though much of inestimable value is being destroyed today. We must build honestly and with

honest materials. Let us be of good courage and falter not. Let our lives be burning testimonies of our faith and confidence in achieving the ultimate purpose of God's kingdom.

Words! you say. No. Begin where you are and do the task next to you, faithfully and well. Your effort will not be lost. Many lights may be out, but **The Light** still shines.

OUR LATIN AMERICAN NEIGHBORS Did You Know That—

1. The Amazon pours four times as much water into the sea as does the Mississippi?
2. That the third largest city in the Americas is Buenos Aires, with a population of 2,476,887? New York has 7,644,000; Chicago, 3,677,700.
3. That the two oldest universities in the Americas are Mexico and San Marcos, Lima, Peru? They were founded in 1551, eighty-five years earlier than Harvard.
4. That Panama hats come from Ecuador?
5. That orchids, which bring high prices in the United States, are fed to rabbits in Venezuela?
6. That Brazil is larger in area than the United States?
7. That the highest mountain in the Americas is Aconcagua in Argentina, with an altitude of 23,080?
8. That there are 250,000 Japanese in Brazil?
9. That the popular magazine, Reader's Digest, has a circulation of 700,000 in Latin America—200,000 in the Portuguese language in Brazil, and 500,000 in the Spanish language in other countries?
10. That there are twenty Latin American republics?
11. That seventeen Protestant denominations are carrying on work in Latin America?

Facts as the above can be gleaned from two mission study books, we understand, "On This Foundation," by Rycroft, and "That Other America," by John A. Mackay.

"KEEP HOLY THE SABBATH DAY"

From Atlanta comes the announcement that the permanent committee on the Sabbath of the Presbyterian Church in the U.S. has drawn up the following recommendations:

1. That ministers and officers of our church set a good example of reverence for an observance of the Lord's Day.
2. That all our people be urged to be regular in their attendance upon the worship services of the church.
3. That Sunday school teachers use their influence to have their pupils attend the morning service in the church.
4. That parents be urged to attend the church service together with their children, that they occupy the same pew in order that the family pew might be restored.
5. That the use of the Lord's Day merely for business or pleasure be not only disapproved, but also condemned.
6. That our people refrain from making purchases on the Lord's Day, except in cases of necessity or emergency.
7. That employers, as far as possible in this present emergency, do not require employees to work on the Lord's Day, and
8. That the pastors of all our churches be requested to read to their congregations the action of this Assembly in regard to Sabbath observance.

If one could reach the ears and hearts of that committee it would be to commend the concern manifested for a Sabbath and for better Sabbath observance; but also to call attention to the unbiblical practice of keeping Sunday, the first day of the week, the so-called "Lord's Day" as the Sabbath.

There is not a shred of evidence in the Bible for Sunday being a Sabbath with any sanction of Christ, the apostles, or the New Testament church. It's little wonder that Christians, even as earnest, conscientious Christians as the Southern Presbyterians—who stick pretty close to the Bible—have small regard for a Sabbath with no Biblical background, or "thus saith the Lord."

If the leaders would influence their people to do what their recommendations urge, let them restudy the Book and follow the example and teachings of Jesus Christ, who said he was Lord of the Sabbath.

ITEMS OF INTEREST

The regular biennial meeting of the Federal Council, according to action of the Executive Committee, will be held in Cleveland, Ohio, December 10-12, 1942, instead of at Columbus, Ohio, October 27-30. The

meeting in December will be concurrent with the World Mission Convocation.

Some of the problems for discussion will be the chaplaincy church ministration in defense and military areas, and the religious bases of democracy.

From the Gospel Gleaner we learn of the death of Brother Frank Jeffers which occurred June 28, 1942, at Racine, Wis. Sabbath Recorder readers will regret his passing. For more than a dozen years he has distributed thousands of used Sabbath Recorders for which he has asked subscribers, and other religious literature throughout his city. Surely he sowed beside many waters. We have no data upon which a suitable obituary can be based. Our sympathies are with his bereft, aged companion.

Re Narcotics:

Some years ago Bishop Frank Bristol of the Methodist Church said, "Man is the one great universal puzzle to himself." Industrial engineers tell us that only about ten per cent of us have a definite aim in life or a genuine motive in living. We are lopsided, unbalanced, poorly proportioned, full of idiosyncrasies, eccentricities, susceptibilities, peculiarities of our physical and mental constitution and temperament, the great majority unfit for any business, profession, or calling. In no way is this demonstrated more clearly than in our violation of the simple laws of health.

Heart trouble is now first in the cause of death, most of it caused by narcotics and wrong eating. This is the undisputed testimony of medical science.

For the ever increasing addiction to narcotics, fast living, violation of the laws of health, ignorance and indifference we are paying a heavy toll. The findings of the conference on Child Health and Protection told us what our American parents are passing along to their children. Of 45,000,000 children: 10,000,000 are handicapped, 6,000,000 are improperly nourished, 1,000,000 have defective teeth, 675,000 offer behavior problems, 450,000 are mentally retarded, 382,000 are tubercular, 342,000 have impaired hearing, 18,000 are totally deaf, 300,000 are crippled, 50,000 are blind, 200,000 are partially blind, 200,000 are delinquent, 500,000

are dependent. This was the survey made by Director Harry Everett Barnard, Indianapolis chemist and sanitarian, and a dozen dignitaries and clerics and their investigators working under Dr. Ray Lyman Wilbur.

Worship services were conducted each Sunday on the boat recently landed in New York City from the Far East by missionaries and others of the more than one thousand passengers. About \$185 taken at these services has been equally divided between the American Bible Society to provide Bibles for men in the service, and the Red Cross.

Freedom of religion means that freedom to worship God is one of the rights of man which, like every other one of his rights, is derived from God. It means that every man who enters this world brings his rights with him in precisely the same sense that he brings his body with him, that the State has nothing to do with the creation of either, and that governments exist only for the purpose of making it possible for men to live in security with respect to both their bodies and their rights.

There is nothing more fundamental to democracy than the doctrine of the rights of man. There is nothing on the face of the earth that can destroy democracy so effectively as the neglect of religion, which is the only valid sanction for that doctrine that there is.

The Spingarn Medal for the year's greatest achievement by a Negro was awarded to A. Philip Randolph at the same convention of the N.A.A.C.P. as more than 3,000 packed the Second Baptist church, overflowed into the street, watched closely until the medal hung in its allotted place, then broke into thundering cheers. Both colored and white hung on his words as he said, "Our problem, now on the operating table, cannot be dealt with as an ordinary operation; a major operation is necessary. . . . It is not undemocratic for the Negro to demand his rights because of the war. Granting the Negro his rights will be exemplifying democracy and speed up war work."—Kansas City Call, July 24.

DAILY MEDITATIONS

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

Introduction

There are different ways in which God calls his people into Christian service. The meditations for this week show how God called a few of the great prophets of the Bible and the various ways in which they reacted to the call. Though we may not receive as dynamic a call as Paul, God still calls men to labor in his vineyard. Studying the calls of great characters gives us insight as to how we should respond to God's challenges.

Sunday, October 18

Exodus 4: 12. "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Read Exodus 4: 1-17.

Throughout most of the third and fourth chapters of Exodus, God is pleading with Moses to lead the children of Israel out of Egypt. Moses, like many today, tries to back out. He offers numerous excuses as to why he is not qualified to go. All his persuading, however, cannot change the purpose of God. After several attempts he approaches God with the plea that he is not eloquent, but slow of speech and tongue. Regardless of the physical defects a person has, they are not too great to thwart the purpose God has for that individual.

Prayer—Dear God, may we not be guilty of shirking a duty because we feel we are not qualified for the work. Give us strength, rather, to overcome our weaknesses while we are working for thee.

Monday, October 19

Isaiah 6: 8. "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Read Isaiah 6.

Isaiah's response was different from that of Moses. When the call came in a vision to Isaiah, he was ready to go. "Here am I, send me." No hesitance, no beating around the bush—he was alive with a decision to face his ministry. Men are needed throughout the world to preach and witness for Jesus Christ. Who is willing to say with Isaiah, "Here am I; send me"?

Prayer—Lord, help us to be ready when the call comes to say as did Isaiah, "Here am I; send me."

Tuesday, October 20

Jeremiah 1: 19. "And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." Read Jeremiah 1: 17-19.

God does not call anyone into a hard task without first giving him the assurance of divine guidance and protection. This does not necessarily mean that God will prevent physical suffering, but that he will always be close by when we call upon him. Men will fight us in our efforts, but they cannot prevail against the spirit of the living God. "For if God be for us, who can be against us?" (Romans 8: 31.)

Prayer—Whatever we do for thee, Father, help us to realize that thou art with us, ready to give us assistance.

Wednesday, October 21

Ezekiel 3: 14. "So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me." Read Ezekiel 2: 8-10; 3: 1-3, and 12-15.

Lifted by the spirit, Ezekiel was able to perform a difficult mission, work which would have been too hard to bear under ordinary circumstances. His weaknesses are reinforced. Instead of remaining on the common level, he is elevated to a higher plane—a plane of service and consecration. It is the uplifted life that teaches us the needs of the people, about their suffering and limitations.

Prayer—Lift us to a higher level of life, Lord, that we may better perform the mission we have to do.

Thursday, October 22

Jonah 1: 2, 3. "Arise, go to Nineveh . . . and cry against it. . . . But Jonah rose up to flee unto Tarshish from the presence of the Lord . . ." Read Jonah 1.

Nineveh was a great city of antiquity, not only great in size but great in wickedness. This Assyrian capital was laid waste centuries before Christ, and never rose again. Destroyed? Yes, but the guilt of her sin and the blot of her iniquities stain the streets of our cities today. God is calling us as he did Jonah to cry out against modern Nineveh—to stand against her wickedness. We must cry out before thousands and not try to flee from God as did Jonah.

Prayer—Help us not to be blind to sin and wickedness. Give us the courage to cry out against the forces of evil; and may we not be ashamed that we are witnesses of our Savior Jesus Christ.

Friday, October 23

Matthew 4: 17. "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."

Preceding his active ministry, Jesus spent forty days in the wilderness "to be tempted of the devil." Surviving victoriously, he began the work for which he was sent. He began calling men to repentance. Is it not the duty of every follower of Christ to bring men to repentance?

Prayer—Almighty God, we thank thee for the ministry of Jesus Christ. We thank thee that he was able to endure temptations, making him qualified to live a perfect witness in the work he had come to fulfill. May we follow Christ's example as we work for his kingdom. In his name we pray. Amen.

Sabbath, October 24

Ephesians 4: 11, 12. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Not all receive the same type of call Moses did. Few are called to go where they will not be heard as was Ezekiel. Some are called to be evangelists as the Apostle Paul. More are called to be teachers, not only in the Sabbath school, but even in our public schools. Regardless of where we are called to serve, or how, let us resolve to exalt the name of Jesus Christ as Lord of lords.

Pray for the guidance of the Holy Spirit in the field God has led you to serve.

SABBATH SCHOOL LESSON FOR OCTOBER, 24, 1942

Steps Toward Solution of the Alcohol Problem. Scripture—Ecclesiastes 10: 17; Amos 5: 21-24; Romans 14: 19-21; 2 Corinthians 6: 17; 1 Peter 4: 1-5.

Golden Text—Amos 5: 24.

NEW ENGLAND YEARLY MEETING

The yearly meeting of the New England Seventh Day Baptist churches will be held with the church at Rockville, R. I., Sabbath morning and afternoon, October 17, 1942, beginning at 10.30.

Trevah R. Sutton.

"All our troubles in the world arise because we feel foot-free to violate the Golden Rule, while we demand others to live up to it."

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.

THE EVANGELISTIC IMPULSE

The perpetuity of the church depends upon the evangelistic urge. This is true whether we refer to a local church or to the Church militant. Evangelism is leading sinful people to accept Christ's way of life, helping professed Christians to grow in grace and develop Christlike characters, and glorifying Christ as the revelation of God the Father.

Sometimes people lose interest in the church because things do not go as they want them to, or some one slights them and they turn away from the church. All such things indicate self-seeking and that there is not a passion to help others.

Without the evangelistic urge, one may give much time to the work of the church for the sake of being in the swing of things, or for social contacts; but it is all a mere selfish and perfunctory matter, and is so recognized by outsiders. A church made up of such people drifts along, selfish interests clash, some drop out, and it gradually dies. It dies because it lacks the impulse which sent Christ to earth and to the cross, the evangelistic passion. When the members of a church are longing to lead others to Christ and to help one another in the conflicts of life, the church flourishes, righteousness increases on the earth, and Christ is glorified.

The life of the church depends upon the evangelistic urge. W. L. B.

WELCOME NEWS FROM MISSIONARIES

Recently two letters from China have come to the Missionary Board. Though they were written the last of June, they brought good news.

The first was from Mrs. H. Eugene Davis and was received September 27. This letter bore no date and was mailed by Mrs. R. I. Shields on the S.S. Gripsholm, which arrived in New York the last week in August. A letter of inquiry sent Mrs. Shields revealed the fact that she and her husband for six

weeks had made their home with Rev. and Mrs. H. Eugene Davis and sailed for home, June 29.

The second letter was from Dr. George Thorngate. It was dated June 28, and was received October 4. This letter evidently was entrusted to some passenger on the S.S. Gripsholm and mailed in New York. Both these letters were delayed by the censor in New York, and will be found in this department. W. L. B.

LETTER FROM GEORGE THORNGATE, M.D.

Mr. W. L. Burdick,
Ashaway, R. I.

Dear Mr. Burdick:

It may be that Helen will send you some of a letter I sent to her in which I told how we all are. If not, this will report that we are all quite well and busy. I have had about all I can do, medically, and it makes me very happy. School is out, so Mrs. Davis and Mabel are taking things easier. Mr. Davis is doing very well, but is not a strong, well man, of course. Mrs. West is now about as usual. She was quite worn out by Anna's sickness and death.

We are drawing money each month for living expenses through the Swiss Consulate. You perhaps have heard of this. The questions of money and food are ever acute ones.

Greetings to all of our friends,

Sincerely,
George Thorngate.

LETTER FROM MRS. H. EUGENE DAVIS

Dr. W. L. Burdick, Secretary,
Ashaway, R. I.

Friends from outposts being repatriated this week. A few ill ones from Shanghai.

Dr. T. and we two Davises will accept invitation to go if offered later, probably.

No change in sufficient provision; good cool spring; health quite good. E. much improved since May. Glad to hear from Davis cousins in Philippines. Well, with exception of younger daughter—long, low fever. Grace Crandall improving early May. Ruth all right on last news. The new boards in control here doing good work. Fine conclusion of the year.

M. R. Davis.

OUTLINE OF WORK IN THE SOUTHWEST

(Gleaned from report of Rev. Clifford A. Beebe, missionary pastor at Fouke and Little Prairie, Ark.)

A larger share of the work than usual has been done at Little Prairie, where we conducted Bible school and helped entertain the association, which was a real spiritual uplift to the church.

It has not yet been possible to hold evangelistic meetings at Fouke, but we hope to do so later in the fall.

Sabbath eve prayer meetings have been held regularly through the quarter at Texarkana, the pastor present there part of the time; part of the time at Fouke. Nathan Monroe and Doctor Davis at Fouke and Wardner Fitz Randolph at Texarkana carry on in the pastor's absence. The Texarkana prayer meeting was started since the tire situation made it impossible for the Texarkana members to attend services at Fouke often. As it is held on the same night as the prayer meeting at Fouke, I have to alternate between them.

The greatest need just now is perhaps for a real revival. The next greatest need, which cannot be met at present, is for more workers. Regular outpost work is needed at the Jones Schoolhouse, near Fouke; at Kellyville, Tex.; near Lonsdale, Ark., which is close to our route between here and Little Prairie. It is hoped that some of this work can be done. We need Brother Lewis to help in a meeting at Fouke this fall, but am afraid home conditions will prevent him from coming.

We have made two trips to visit a family of Sabbath keepers (converts) at Kellyville, Tex. (near Jefferson), where they have recently moved from Shreveport. At the last visit I baptized the mother (a former Presbyterian) and two daughters, and we have received them into the Fouke Church. Others there are interested in us.

At Bonnerdale, Ark., where I visited a minister of the Church of God, he took me to visit a former Missionary Baptist Sabbath keeper who calls himself a Seventh Day Baptist. Hope to hear more of him.

Near Lonsdale, Ark., we visited nonresident members of the Edinburg Church, Tex. Mrs. Allen has written urging that we help them to organize a Sabbath school there. That may be more feasible next spring when another Edinburg family expects to

settle there. There is a church building available for meetings. Mrs. Allen wants me to visit Edinburg, but I can't see how I could get either the time or the money.

Two of our Little Prairie families are living at Harrell in south central Arkansas, and one at Gillett, and we visited all of these on our September trip, with very little extra travel. Hoped to visit Seventh Day Baptists in Memphis, but sickness there made it impossible.

Members of the Fouke Church living in the Jones district near Sulphur River hope to arrange for us to hold meetings once a month in the schoolhouse there.

If gas rationing makes it impossible to use the car on further trips to Little Prairie, we will endeavor still to keep up the regular trips there, by bus or train, although it will necessarily curtail much visitation, both in the church communities, and especially among scattered members and new fields, such as Kellyville and Lonsdale.

Weeks of work during the quarter ending September thirtieth, 13; prayer meetings, 14; Sabbath converts, 5; average congregation at Fouke, 29; average congregation at Little Prairie, 20; sermons, addresses, etc., 23; calls, 78; baptisms, 3; added to churches, 4.

ANNUAL MEETING OF THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

The annual meeting of the Seventh Day Baptist Missionary Society was held September 20, 1942, at the Pawcatuck Seventh Day Baptist church.

The president, Rev. Harold R. Crandall, was in the chair. In opening the meeting, Deacon James A. Saunders offered the prayer.

Voted that the annual report of the Board of Managers of the Seventh Day Baptist Missionary Society, adopted by the board on July 26, 1942, be approved and ordered recorded.

Voted that the officers and members of the Board of Managers as recommended by the Nominating Committee be elected. They are as follows:

Officers

President, Rev. Harold R. Crandall, Westerly; corresponding secretary, Rev. William L. Burdick, Ashaway; recording secretary, George B. Utter, Westerly; treasurer, Karl G. Stillman, Westerly.

Board of Managers

Albert S. Babcock, Rockville; Rev. Harold R. Crandall, Westerly; LaVerne D. Langworthy, Westerly; John H. Austin, Westerly; Morton R. Swinney, Niantic, Conn.; Edwin Whitford, Westerly; George B. Utter, Westerly; Karl G. Stillman, Westerly; Mrs. Anne L. Waite, Bradford; Rev. William L. Burdick, Ashaway; James A. Saunders, Westerly; Charles E. Gardner, Waterford, Conn.; Robert L. Coon, R.F.D., Westerly; Mrs. Alexander P. Austin, Westerly; Walter D. Kenyon, Ashaway; John S. C. Kenyon, Bradford; Hiram W. Barber, Jr., Westerly; Elston H. Van Horn, Westerly; Lloyd B. Langworthy, Ashaway; Rev. Trevah R. Sutton, Rockville; Rev. Eli F. Loofboro, Waterford, Conn.; Rev. Ralph H. Coon, Ashaway; Mrs. James G. Waite, Bradford; Mrs. Carleton Irish, Rockville; Mrs. Harold R. Crandall, Westerly; Rev. Albert N. Rogers, Yonkers, N. Y.; Wayne R. Rood, Hartford, Conn.; Rev. Herbert C. Van Horn, Plainfield, N. J.; Asa F. Randolph, Plainfield, N. J.

Voted that the president name a nominating committee for the next year. He named LaVerne D. Langworthy, Mrs. Alexander P. Austin, and Robert L. Coon.

Voted that we adjourn to meet at the same place on the third Sunday in September, 1943, at 2 o'clock p.m.

The meeting closed with prayer by Rev. W. L. Burdick.

George B. Utter,
Recording Secretary.

The Growing Edge of Religion

by ALBERT N. ROGERS

"... first the blade, then the ear"

Religious Education Week. Heard a solid sermon on the purpose of Christian nurture: to create loyalties, to create the ability to discriminate, and to interpret religion as life situations. Come to think of it, Jesus did just that.

We whose consciences have been troubled by the migrant situation in New York State find encouragement in the attention drawn to the problem by the recent Madison County Grand Jury report. They severely condemn the unsanitary shacks in which workers are housed, and recommend that schools be provided and that the State Department of Public Health take steps to prevent the spread of disease and crime.

Another recommendation of the report is that efforts be made to obtain a federal migratory labor camp for Madison County. This calls to mind the splendid work being done by the Home Missions Council under Miss Edith E. Lowry in these federal camps. Seventh Day Baptists have had a part, if small, in this through their Women's Board. Migratory labor is not, of course, used only in New York State.

World Wide Communion Day promises to become second only to Christmas and Easter in significance on the church calendar.

Dr. Adolph Keller returns to Geneva, Switzerland, after nearly two years in America during which he has interpreted continental Christian thought as well as the bitter needs of our sister churches there in such a way as to make us deeply his debtors. "If the Gentiles have shared their spiritual blessings they owe them a debt of aid in material blessings." (Romans 10: 27—Moffatt.)

A high school boy was asked to lead recreation for a group of Negro children collected from an area two blocks from the church. A few weeks later he commented on the project, "This makes sense. I'll join the church!"

WOMAN'S WORK

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

REPORT OF PACIFIC COAST ASSOCIATION

There is only one organized Ladies' Society in the association. Letters and literature from the Women's Board have been forwarded to women of the other churches in the association. No reports of definite interest were received, although some women have expressed an interest in the work of the board.

The Dorcas Society of the Riverside Church reports as follows, for the past year: Members forty-six, of whom twenty-two were active in attendance at meetings and in activities of the society.

Membership is divided into two groups, younger and older women. Each group contributed \$85 from sewing, and individual donations.

British War Relief and Red Cross claimed much attention; ninety-two small comforters, and many garments, pajamas, dresses, underwear, etc., were made.

Finances were acquired from dues, group contributions, personal gifts, and teas. Sixty dollars was paid on church debt; \$60 on pastor's salary; \$36 for Women's Board project; \$25 to Missionary Board.

The directors of the goals under the supervision of the key worker have accomplished as much as seemed possible.

1. No special contributions to United Budget.

2. No new subscriptions to Sabbath Recorder; thirty of our women read the Sabbath Recorder.

3. Many are tithers; we had thank-offerings at every meeting.

4. Three dollars is sent every month to the Special Project fund.

5. Several of our women are members of the W.C.T.U.; one is president of the city organization.

6. Letters and literature are sent regularly to isolated Sabbath keepers on the coast.

7. Had no study course, but several of the late books on missions were read by members.

8. Worship programs were used each month.

9. Our church has a Bible reading course followed through the year and directed by the pastor.

10. Psalm 46 was learned and repeated as part of the devotions. The "Prayer" was read frequently.

11. Not much was done in the teenage group, but the young married women had a good part in the society.

12. Members attended the World Day of Prayer services.

13. Our prayers and efforts have been made with the hope for a desired peace.

The Dorcas Society had for its monthly programs a Temperance Talk, a Religious Article, a Study of Our Associations, News About Our Missionaries, and Our Denominational Interests.

Because of the increased feeling of personal patriotism we have given the salute to the Christian flag and to the American flag at each meeting.

Respectfully submitted,
Polly Hurley, Secretary.

From a pamphlet, "The Church Woman," sponsored by United Council of Church Women:

What Can the Church Woman Do?**Be on the alert:**

To choose wisely the use of time and energy.
To perform tasks of friendship which knit those far away with home and church. Write letters; send news. (Our chaplains say the boys in camp write 2½ times as many letters as they receive.)

To welcome strangers working in war industries in your community.

To know about and improve the health and housing facilities for these workers and their families.

To help care for their children by inaugurating day nurseries for those whose mothers work; by providing milk and hot lunches.

To protect your community from growing bitterness and intolerance.

To provide recreation for soldiers and sailors and all young people. Plan entertainment so inviting that "honky-tonks" will lose glamor.

To human need and the church's ministry everywhere; give generously, sacrificially.

To bring the comfort and courage of religion to all in days of special peril.

To turn often to the church for renewed faith and vision.

To use your own denominational resources.

Thus can we serve the kingdom of God, our country, and the world.

DENOMINATIONAL BUDGET

Statement of Treasurer, September, 30, 1942

| | Receipts | |
|-----------------------------------|-----------------|--------------------|
| | September, 1942 | Total for 3 months |
| Adams Center | \$ 82.80 | \$ 82.80 |
| Albion | 10.00 | 10.00 |
| Alfred, First | 109.95 | 337.75 |
| Alfred, Second | 90.10 | 90.10 |
| Associations and Conference | | 162.24 |
| Battle Creek | 121.50 | 248.85 |
| Berlin | 24.00 | 24.00 |
| Brookfield, First | 13.75 | 27.50 |
| Brookfield, Second | 7.10 | 14.70 |
| Chicago | 14.00 | 25.00 |
| Daytona Beach | 15.15 | 15.15 |
| Denver | 13.75 | 39.85 |
| De Ruyter | 32.00 | 82.10 |
| Dinuba | | 16.33 |
| Dodge Center | | 10.00 |
| Edinburg | 7.00 | 18.00 |
| Farina | 15.00 | 61.00 |
| Fouke | 1.36 | 14.13 |

| | | |
|-------------------------|--------|----------|
| Friendship | 2.00 | 9.75 |
| Gentry | 1.50 | 9.75 |
| Hopkinton, First | 113.50 | 166.50 |
| Hopkinton, Second | 4.00 | 4.00 |
| Independence | 10.00 | 20.00 |
| Individuals | 9.00 | 1,049.36 |
| Jackson Center | 10.00 | 10.00 |
| Little Genesee | | 54.64 |
| Little Prairie | 5.00 | 5.00 |
| Los Angeles | 20.42 | 20.42 |
| Lost Creek | | 15.00 |
| Marlboro | 55.00 | 165.00 |
| Middle Island | 11.41 | 19.73 |
| Milton | 150.65 | 278.85 |
| Milton Junction | 109.20 | 148.05 |
| New York City | 28.25 | 51.50 |
| North Loup | | 24.00 |
| Nortonville | | 18.00 |
| Pawcatuck | 3.67 | 261.00 |
| Piscataway | | 15.00 |
| Plainfield | 176.75 | 268.22 |
| Ritchie | 6.00 | 18.00 |
| Riverside | 40.35 | 126.10 |
| Rockville | 7.42 | 25.92 |
| Salem | 8.00 | 20.50 |
| Shiloh | 124.00 | 124.00 |
| Stonefort | | 13.00 |
| Verona | | 64.65 |
| Waterford | 10.00 | 46.00 |
| White Cloud | | 38.60 |
| Yonah Mountain | | 46.57 |

Comparative Figures

| | This year | Last year |
|----------------------------------|------------|------------|
| Budget receipts—September | \$1,254.79 | \$1,013.33 |
| Special receipts—September | 206.79 | 92.00 |
| Budget receipts—3 mos. | 2,920.63 | 2,652.42 |
| Special receipts—3 mos. | 1,488.23 | 253.88 |

Disbursements

| | Budget | Specials |
|---------------------------------|-----------|----------|
| Missionary Society | \$ 565.76 | \$ 51.72 |
| Tract Society | 134.42 | 9.00 |
| S.D.B. Building | 70.72 | |
| Women's Board | 11.31 | 8.00 |
| Ministerial Retirement | 84.89 | 113.87 |
| Historical Society | 9.23 | 5.00 |
| General Conference | 179.79 | |
| Board of Christian Education .. | 243.88 | 10.20 |
| Nondenominational | | 9.00 |

Morton R. Swinney,
Treasurer.

Niantic, Conn.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

GREAT PERSONS IN CHURCH HISTORY

By Rev. Walter L. Greene

When your editor suggested that I write a short paper on the above subject, I drew a long breath and said, "Who is sufficient for these things," to select from the multitude the really significant ones who could not have been significant without the mul-

titude to carry on the vision of thought and life which the so-called great persons perhaps imperfectly saw and proclaimed. I would like to mention Justin Martyr, Tertullian, Athanasius, Augustine, Patrick, Benedict, Hildebrand, Godfrey, Francis, John Wycliffe, Thomas Aquinas, Martin Luther, John Calvin, George Fox, Zinzendorf, John Wesley, Jonathan Edwards, and Horace Bushnell, but where can one stop?

Justin Martyr

Justin was born in Samaria about A.D. 100 and became a Christian at Ephesus about 133, and some fifteen years later addressed to the emperor an Apology for Christianity, and a little later produced his Dialogue With Trypho. Arrested and brought before Rusticus, he was commanded to obey the gods at once and submit to the kings. Justin said, "To obey the commandments of our Saviour, Jesus Christ, is worthy neither of blame nor of condemnation." Rusticus: "Are you not then a Christian?" Justin: "Yes, I am a Christian. Do what you will, Christians do not sacrifice to idols." Rusticus the judge pronounced sentence: "Let those who have refused to sacrifice to the gods and to yield to the command of the emperor be scourged, and led away to suffer the punishment of decapitation, according to the laws." So died, a martyr to his faith, one of the great Christian leaders of the second century, A.D. 165.

Augustine

Augustine, one of the most influential men in Christian history and probably the greatest theologian in the early church, found himself in conflict between his philosophic ideals and his sinful physical nature which gave him a strong sense of the sinfulness of human nature and the exceeding greatness of the grace of God. Salvation is not by human merit but by the grace of a loving and forgiving God. He gave inspiration to Luther for justification by faith, but in identifying the channels of grace with the sacraments of the church and the ministrations of the church he gave reinforcement to Catholicism. The doctrine of original sin, the grace of a sovereign God, and the church as the channel of God's grace and divine election owe much to Augustine, the vigorous and energetic thinker. Many schools of thought have found in him the

AN ENEMY HATH DONE THIS!

By Roy L. Smith

(Editor of The Christian Advocate)

He was an American boy, a youngster about twenty-two years of age. No insignia of rank decorated his plain uniform; he was a private in the ranks.

Something terrible had happened to him! There he lay, slumped down in the Pullman seat, breathing heavily, unconscious, drooling at the mouth, his face almost blood-red, his swollen tongue protruding slightly from between hot, parched lips. It was very evident he was poisoned!

It was not long ago that he had stood, along with several hundred other young men, taking the oath of loyalty and swearing undying devotion to the flag of his country and his nation's cause. He had pledged himself to give his life, if need be, in defense of his country.

But as we looked down on him there in that Pullman seat, he was a tragic figure, infinitely pathetic. Had an enemy struck at his flag or his home in that hour he would have been absolutely helpless to raise a finger.

On the window ledge beside him stood a bottle about half empty. Very evidently it was from that bottle that he had drunk the poison which had rendered him helpless.

On that bottle was a United States Government Internal Revenue stamp!

His own government, in the face of spending a very considerable sum on his military education, had sold someone the right to sell the poison, and they had sold it to the boy in uniform!

Had an Italian, German, or Japanese administered some potent drug to that boy, leaving him in that condition, it would probably have started a riot on that train, and the "enemy alien" would have been fortunate to escape with his life.

Had some "fifth columnist" been responsible for his unmaning, the police force, the F.B.I., and all the mighty power of the government would have fallen upon the offender and dealt with him summarily.

But it is probable that some civilian, with a flag hanging in his window, licensed by the state and municipality in which he did business, sold the boy the stuff. That same civilian, in all probability, took a part of the profit from the sale and invested in defense bonds, and called himself a good citizen.

foundation of their thought. Living as he did from 354 to 430, when the church was troubled by many doctrinal controversies and heresies, he helped to bring some measure of uniformity to the thinking and practices of the Christian world. His confessions and other writing reveal the inner experience of his life which colored his thinking and practice, and so permanently influenced Catholic and Protestant thought through the centuries.

Wycliffe

John Wycliffe (1320-84)—English preacher and reformer—is sometimes called the morning star of the Reformation, but his desire was to reform the church of its errors of doctrine and life and not to break with the church. He held to the supremacy of the Scriptures, which he proclaimed through the secular priests and itinerant preachers. He translated the Vulgate into English. He rejected the doctrine of transubstantiation. He declared the individual to be directly responsible to God, and priestly mediation unnecessary, and also assailed the papal and sacerdotal power—all ideas which had increasing power in Reformation times. His appeal to Scriptural authority as above papal and church authority marks the dawn of new forces in religion and the church, and a revival of life of the early church which had long been obscure. We hail him as a popular preacher and a vigorous philosopher and theologian. In 1415, some years after his death, he was condemned as a heretic and his bones exhumed and burned and the ashes thrown into the river. His work was continued by the association of Poor Preachers that became merged in the Lollards.

This new spirit of reform gathered momentum in England and on the continent, differing because of local conditions and differing personalities, led by such men as John Huss in Bohemia, Martin Luther in Germany, John Calvin in Switzerland, John Knox in Scotland. It is a thrilling story of the religion of the spirit struggling for free expression and breaking the bonds of dead works and ecclesiastical corruption and privilege. **Truth crushed to earth will rise again.**

School of Theology,
Alfred, N. Y.

We found a newspaper with a flaming editorial against "enemy aliens," publishing a huge advertisement of the stuff the bottle contained—lending its good white space to the dubious business of persuading the boy to buy.

We know a churchman who voted to repeal a law which would have prohibited the sale!

We know a church woman who served the same poison, slightly diluted, upon her dinner table, and who invited a group of young people from the church to drink it and thus cultivate an appetite for it.

We know a preacher who, fully aware of the terrible devastation wrought among the youth of his community by the same stuff, never so much as raised his voice in protest.

We know an army officer—the commander of a great camp—who did everything in his power to protect his boys from the vendors of the poison, and was finally compelled to take drastic measures to guard them against the civilians they were supposed to defend.

A whole nation has sinned against that boy, administering the poison and leaving him helpless and debauched in that Pullman seat.

Surely, an enemy hath done this!

(Copies of this reprint can be obtained from the Board of Temperance of the Methodist Church, Methodist Building, Washington, D. C.; price 5 cents for 5 copies; \$1 for 200.)

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Arah:

I'm glad you had the privilege of seeing and hearing Doctor Palmborg at Shiloh. She gave a very helpful talk to the children at Conference, helpful to me as well as to the children and made me realize more fully the real worth and bravery of the Chinese people.

I am glad you enjoy your school work and I expect it is keeping you very busy these days, but I hope not too busy to write to me again.

A letter from Doctor Greene's wife at Colorado Springs states that he is fine and healthy and that baby Karen gains every day; she now weighs nine pounds.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

School starts tomorrow. I have had a nice vacation.

We have a dairy and I know how to milk, pretty well. My cow is going to have a calf soon. I help Mother in the milk house.

My two brothers and I go swimming in the canal near our place quite often. I am nine and my brothers are seven and six. Sometimes we cook meals out on the canal bank under a tree and have lots of fun.

We have lots of pets. Our white Persian cat has three kittens, one white and two orange ones.

I wrote you a letter in May and never sent it, so I'll try to do better this time.

Your new friend,
Mary Fisher.

Edinburg, Tex.

Dear Mary:

I am very glad you **did** send me your letter this time and am sorry I did not receive the one you wrote in May. I am pleased to welcome you as my new friend of the Children's Page.

I don't believe I have ever known any boys and girls who did not enjoy going swimming. I remember how the children of Independence used to have great fun swimming under the bridge near the church where they had dammed up the water of the creek. Claire learned to swim and dive there when he was quite a small boy.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I haven't written to you in a long time, but you know what summer vacations are. I have been working all summer for a family in New Market. The housework was mostly mine to do, and to help take care of two children.

Our family has been to the shore only once this summer, there seemed to be so much to do. Now that another school year is starting the work begins to pile up. I am in the seventh grade and am already looking forward to graduating from the eighth.

The farm animals are doing fine. We had only two little lambs this summer and they are half grown by now.

It was awful hot here a few days ago, but has cooled down now.

On June the fifth, Barbara Spicer and I were baptized. The next day we were received into the church. We as a class miss Mr. Sutton very much, as we were very fond of him. The class was down to our farm for a hot dog roast. At this, our last party, we presented a book to him that he very much wanted. We are fortunate in having another good teacher, Mrs. Priestly. Well so long for this time.

Your friend,
Jeannette Randolph.

New Market, N. J.

Dear Jeannette:

You certainly have been a very busy girl this summer and a very useful one as well. When I was about your age I kept house for my father and brother on the farm. That was my task for about four years, with school thrown in for good measure. I, too, was a busy but a happy girl, for there were many play times as well as work times.

I am glad to hear that you and Barbara have joined the church. You will, I am sure, find Christian service the best work of all. I lived in Dunellen some over thirty-six years ago and attended church at New Market. I have very pleasant memories of the church and the people, most of whom were direct ancestors of those who constitute the church membership now. I wonder if I would find any familiar faces if I were to visit the dear old church today.

Sincerely your friend,
Mizpah S. Greene.

OUR PULPIT

FUNDAMENTALS OF THE CHRISTIAN RELIGION

By Adelbert Branch

Text: Ecclesiastes 12: 13.

With every legitimate and successful enterprise there is a reason for existence, and without such reason it cannot long exist. There is a good reason for the existence of the Christian Church, and that reason is fundamental and is the basis of its existence. I wish to comment on the Fundamentals of the Christian Religion and shall use the words of the preacher, found in Ecclesiastes 12: 13, which are as follows: "Let us hear the conclusion of the whole matter: Fear God, and

keep his commandments, for this is the whole duty of man."

When we speak of the **fundamentals** of the Christian religion, one may ask, What is it, or what does it mean? I fear that sometimes the matter is passed carelessly or thoughtlessly by, for this word has reference to the basis or foundation for action, and in the dictionary is described as follows:

Fundamental: Pertaining to the foundation, or basis, serving as the foundation. **Essential,** important. A leading or primary or principal rule, law, or article, which serves as a groundwork of a system. **Essential part,** as the foundation of the Christian religion.

The policy in Government of the United States is based on the Constitution of the United States; the Constitution is therefore fundamental, and without this foundation the whole structure of civilization in the Government of the United States will fall. So God's law, which is the basis for every good law, is the foundation of God's Government, and is therefore fundamental.

Again I quote from the preacher, who said, "Fear God, and keep his commandments, for this is the whole duty of man." This statement is **all inclusive** and covers all our duties implied by the law of commandments, and is therefore fundamental.

The apostle tells us that **all** Scripture is given by inspiration, and is profitable for doctrine, for reproof, and for instruction in righteousness, that the man of God may be thoroughly furnished unto every good work. And as the windows and doors of a house are not the foundation, but are very useful for the comforts of those within, so there are many truths of the Bible that are very useful and good to know, that are not of the "fundamentals" of the Christian religion.

Have you ever known of churches and people who have drawn the line so close as to matters **not fundamental** as to divide their congregations; and have you known ministers who called themselves Fundamentalists, who opposed the law of God, the very foundation of God's Government?

Our Bible, the Old and the New Testaments, are written in various styles of language, such as, historical, prophetic, law, promises, parables, prayer, song, joyousness, sadness, and hope—and back of all there is the base or reason, the very foundation, and this is fundamental.

Like the house built upon the sands, as in Jesus' parable, organizations based on theory will not stand; their foundations are not of fundamental value.

I venture the thought, that if fundamentals only were made the basis for church organizations, with full liberty of thought and study on all other matters, many, very many church organizations could and would be disorganized.

Let us now come to the thought of our own church organization. What has it done; how long has it been in existence; and what has been its chief aim and mission?

It is well known that Seventh Day Baptists have had organized churches in America for well toward three hundred years, and that prior to their coming to America they were well organized in territory across the seas, and that from their earliest history they took their stand for God's Sabbath of the Fourth Commandment. This was fundamental, and was embodied in the very heart of the Ten Commandments; and if they have not progressed so fast in other Bible study, it was because they regarded the return of the world to the Sabbath as their mission and, like Martin Luther, who separated from the Roman Church rather than surrender or subscribe to Roman doctrine contrary to the Bible, so Seventh Day Baptists have during their entire history stood firmly for the Bible Sabbath and those truths that make the fundamentals of the Christian religion.

They have sown the seeds of truth on that subject, that have found root in about every Sabbath-keeping body in all the years since. The following is from the Grand Rapids Press of November 20, 1938, and speaks for itself. I read: "Joseph Bates in 1852, a First Day Adventist, came from Massachusetts, and had embraced the Sabbath there, and coming to Battle Creek, he told David Hewitt his story, and he became the first Seventh Day Adventist at Battle Creek." This, according to the statement, was less than one hundred years ago, while Seventh Day Baptists now are about three hundred years old in America.

A sermonette by Wayne Rood in the Sabbath Recorder, of June 26, 1939, from the text, Matthew 5: 11, 12, "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you

falsely," is given as the prelude to the story of some of the suffering of members of the Seventh Day Baptist Church in England, back in the year 1660—a story to compare with some of the terrible things that we are hearing today. It was martyrdom of Seventh Day Baptists that compared with that of the early Christians.

Perhaps not all have read the Statements of Belief as taught and expressed by our church; and that we might review or refresh our minds on these matters, I quote from the Year Book for the year 1937, beginning on page 71 in the Statement of Beliefs of Seventh Day Baptists, as follows:

1. We believe in God, the one personal, perfect, and eternal Spirit, Creator and Sustainer of the universe, our Father, who manifests a holy, redeeming love toward all men.

2. We believe in Jesus Christ, God manifest in the flesh, our Savior, Teacher, and Guide, who draws himself to all men who will come to him in love and trustful obedience.

3. We believe in the Holy Spirit, the indwelling God, the inspirer of Scripture, the Comforter, active in the hearts and minds and lives of men, who reproves of sin, instructs in righteousness, and empowers for witnessing and service.

4. We believe that the Bible is the inspired record of God's will for man, of which Jesus Christ is the supreme interpreter; and that it is our final authority in matters of faith and conduct.

5. We believe that man was made in the image of God in his spiritual nature and personality and is therefore the noblest work of creation; that he has moral responsibility, and was created for divine sonship and human fellowship, but because of disobedience he is in need of a Savior.

6. We believe that sin is any want of conformity to the character and will of God, and that salvation from sin and death through repentance and faith in Christ our Savior is the gift of God by redeeming love, centered in the death of Christ on the cross.

7. We believe that Jesus rose from the dead and lives eternally with the Father, and that he will come in heavenly glory; and that because he lives, eternal life, with spiritual and glorified bodies, shall be the reward of the redeemed.

8. We believe that the Church of God is the whole company of redeemed people gathered by the Holy Spirit into one body of which Christ is the head, and that the local church is a community of Christ's followers organized for fellowship and service, practicing and proclaiming common convictions.

9. We believe that baptism of believers by immersion is a witness to the acceptance of Jesus Christ as Savior and Lord, and that it is a symbol of death to sin, a pledge to a new life in Christ. We believe that the Lord's Supper commemorates the suffering and death of the world's Redeemer,

"till he come," and that it is a symbol of Christian fellowship and a pledge of renewed allegiance to our risen Lord.

10. We believe that the Sabbath of the Bible, the seventh day of the week, is sacred time, antedating Moses and having the sanction of Jesus, and that it should be faithfully kept by all Christians as a day of rest and worship, a symbol of God's presence in time, a pledge of eternal Sabbath rest.

11. We believe that Jesus Christ, by his life and ministry and his final command to his disciples, commissions us to promote evangelism, missions, and religious education, and that it is through these agencies that the Church must promote Christianity throughout the whole world, and in all human relationships.

I have read these eleven principles over and over, and I am satisfied that, if carried out and lived out, they will bring us into a closer relationship with God and with each other, and that these eleven principles do well and truly constitute the fundamentals of the Christian religion.

And while we will go on with our Bible studies, enriching our lives with the splendid truths of the Bible, we shall remember that the whole scheme of the Bible and of redemption is in God through Christ. May the prayer of our Lord become true with us, as in John 17: 21, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

White Cloud, Mich.

DENOMINATIONAL "HOOK-UP"

Arkansas

Rev. C. A. Beebe, pastor of the Fouke and Little Prairie churches, reports work at Nady with the latter group and of interests there.

He tells of baptizing a family of Sabbath keepers in Jefferson, Tex., in September, and of visiting another Sabbath believer at Bonnerdale, Ark.

He writes that the two or three Sabbath Recorders going to "newly-weds" in this vicinity are getting thorough and wide reading. Several members of the two churches are in war service. Editor.

Dodge Center, Minn.

The Dodge Center Church recently had the pleasure of receiving three new members into fellowship from Colfax, Wis.—a mother, Mrs. Kathryn, and two children, Corp. William and Olive Marguerite Baldrige. The mother is a daughter of Pastor and Mrs. Charles W. Thorngate.

The church now has four men in active war service. Correspondent.

Rockville, R. I.

The Rockville and Second Hopkinton churches were well represented at a reception held in the parish house in Rockville, the night after the Sabbath, September 19, for their new pastor, Rev. Trevah R. Sutton, and his wife. In the receiving line were Rev. and Mrs. Wayne R. Rood, the new pastor and wife, Rev. and Mrs. Kenneth Huyck of Hope Valley, Rev. and Mrs. Ralph H. Coon of Ashaway, Rev. and Mrs. William L. Burdick of Ashaway, and the deacons and their wives, of the local church.

During the evening a sum of money was presented to the pastor by George V. Crandall of Rockville, and Lewis F. Randolph of Second Hopkinton. Piano solos were played by Mrs. Lucie Armstrong, group singing led by Mrs. Carlton Irish, an original poem read by Mrs. Walter D. Kenyon, song by the children led by Mrs. Wayne R. Rood, reading by Lewis F. Randolph, and the "Old Rugged Cross" sung by the retiring pastor, Mr. Rood, the group assisting in the chorus. Short prayers were offered by the six pastors present.

Among the out-of-town guests were Rev. and Mrs. Harold R. Crandall of Westerly. There were sixty guests present. Deacon George V. Crandall presided at the ceremonies. Refreshments were served by a committee consisting of Mrs. Edwin James of Hopkinton and Miss Elva Woodmansee of Rockville, assisted by the young people. The social hour was enjoyed by all.

Correspondent.

First Hebron Church, Pa.

At our Sabbath morning service, September 12, many hearts were filled with joy when five of our young people took their stand for Christ and asked to be baptized. Sabbath afternoon a good group of the parents and friends met at the church and formed a caravan of ten cars for the trip to the little stream, Hebron's "Jordan," where five young people, Robert Brock, Esther Carpenter, Albert F. Carey, David Stearns, and Marjorie Treat, were baptized by their pastor, Charles Bond, in the name of the Father, the Son, and the Holy Spirit.

On the following Sabbath morning there was a special service for these young people.

The right hand of fellowship was extended to each person baptized; thus they became members of the local church as well as the great Church of Christ. Certificates of baptism and of church membership were given to each. This very impressive service was followed by communion. Christ was certainly there, as all who partook of the emblems were strengthened—the young by the old, the old by the young, and all by the Father.

A farewell supper was given in honor of our pastor, Charles Bond, and wife on the night after the Sabbath, September 26. There were about fifty present; many were church members, but several have gained contact and interest through our Vacation Bible School and Sabbath school. The supper tables were decorated with horns of plenty, but not only with horns. There was plenty of food. After supper the toastmaster, Bill Thompson, took the floor, called for order, and short talks followed. Each organization was called upon for a short report of the work it had been doing during our pastor's short stay. Mrs. Mildred Carey told about the Vacation Bible School; Shirley Burdick, the work of the Christian Endeavor society; Art Metzger spoke about the Grange and its relation to the church; Stephen Snyder, who was unable to be present, wrote a report on the Lord's Acre, which was read; Don Stearns told about the need of a parsonage and means toward that end. Then Charles Bond was called on to leave a departing word. His message was inspiring, as he spoke of the value of the church in the community and urged those outside the church to take a positive stand for Christ. A gift of money was given to the pastor, and we sang a hymn and went out. Correspondent.

GIVE

Give, give, give, give!
Give of your substance, freely give.
Give to the sick, give to the poor,
Give to the stranger at your door.

Give from the fullness of your heart,
Give a kind thought, give a fresh start.
Give to the sorrowful, weary, and worn,
Give a new lift to someone forlorn.

Give a good gift of sweet surprise,
Give to bring luster to someone's eyes.
Give without stint, give of your best,
Give of your treasure, give with a zest.

Give to the lonely, give to the blind,
Give with a generous hand and mind.
Give to bring respite from daily strife,
Give to brighten some shut-in life.

Give of your counsel, give of your praise,
Give to make this the brightest of days.
Give of your peace and good will to men,
Give and still give, again and again.

Give of your faith in God supreme,
Give and make giving your daily theme,
Give to the utmost, though thanks be few,
Give since Christ gave all for you.

—Grenville Kleiser, in
The Messenger.

OBITUARY

Ballenger. — Emily Wideman Ballenger, the youngest of a family of four, was born at Ottawa, Ill., February 9, 1860, and died at Riverside, Calif., September 25, 1942. She was of French descent, her parents coming from that battleground of Europe, Alsace Lorraine.

Mrs. Ballenger was the wife of Rev. Edward S. Ballenger with whom she had lived most joyfully for over fifty-two years. For the past twenty-two years they have resided in Riverside, being members of the Seventh Day Baptist Church. For about eight years of that time Brother Ballenger was pastor of the church.

Mrs. Ballenger was active in church service, especially as kindergarten teacher in the Sabbath school. Until her health declined, about three years ago, she was a constant attendant at all the services of the church, adding much with her life and testimony and the earnest sincerity of her prayers. She was small in stature, but large in heart; fragile in body, but strong in faith. A devoted Christian is now at rest in the Lord.

L. F. H.

Stillman. — Alice M. Marble, daughter of William and Sarah Perry Marble, was born in Lincklaen, N. Y., April 24, 1888, and died at the Cortland Hospital, September 13, 1942.

Soon after her birth her mother died and she was taken at the age of nine days by her aunt, Mrs. Phoebe Marble, who brought her up as her own child. At an early age she was baptized and joined the De Ruyter, Seventh Day Baptist Church. She was married October 4, 1905, to Fred Stillman of De Ruyter.

She is survived by her husband; their daughter, Mrs. Ella Wood; her foster mother, Mrs. Phoebe Coon; two brothers, Elbert and Rupert Marble; and two grandchildren, Ward and Beverly Wood.

The funeral was held in the Seventh Day Baptist church conducted by Rev. Neal D. Mills and Rev. Albert L. Briddon, pastor of the Congregational Church. Burial was in Hillcrest Cemetery, De Ruyter. N. D. M.

The Sabbath Recorder

Vol. 133

PLAINFIELD, N. J., OCTOBER 19, 1942

No. 16

These autumn days when every wayside tree
Stands forth triumphant in its rose and gold,
When woods bear witness to the majesty
Of Him who moves among them as of old,
To us may vision come, to turn aside
While beauty burns and yet is not consumed:
To put from off our feet the shoes of pride,
Aware of holy ground, now hills go plumed
With flaming splendor flung against the sky,
To hear God speak and answer, "Here am I."

Molly Anderson Haley,
—From Shiloh Church Bulletin.

Contents

| | |
|--|---------|
| Editorials. —The Family in Wartime.—Chaplains Need Your Prayers.—A Modern World Wonder.—Items of Interest | 270-272 |
| The Growing Edge of Religion | 272 |
| Daily Meditations | 272 |
| Missions. —Underestimating the Good Accomplished.—Christian Civilization.—Treasurer's Monthly Statement.—Treasurer's Statement of Condition | 274-276 |
| What God Expects of Us | 276 |
| Woman's Work. —Minutes of the Meeting of the Women's Board | 277 |
| L. S. K. Correspondence | 278 |
| Children's Page. —Our Letter Exchange | 280 |
| Our Pulpit. —The Land We Inherit | 281-284 |