

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.

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The Sabbath Recorder

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

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

CONTRIBUTING EDITORS
William L. Burdick, D.D. Mrs. Okey W. Davis Victor Skaggs
Mrs. Walter L. Greene Rev. Erlo E. Sutton

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EDITORIALS

THE FAMILY IN WARTIME

"Wartime marriages can succeed," said Dr. Harold Case, Methodist minister of Scranton, Pa., in addressing a dinner session at Hull House, of a national conference on "Conserving Christian Family Life in Wartime," in Chicago on September 24, according to a "release" by International Council of Religious Education. "But," warned the widely experienced speaker, "wartime marriages face unfavorable conditions of disruption and separation. In order to have a normal chance for success, love must be twice as strong, and the purpose to succeed doubly sure."

We confess a deep concern in the quick wartime marriages, and believe such a conference from which the above sentences are quoted is worth while, and that the warnings should be heeded. With millions of young men hastily inducted into the army, the urge for marriage has developed into a hasty step for many. Romantic feelings and effervescent emotion have given, in many cases, an unwarranted sanction to matrimony. No one should deny the possibility of a successful marriage in wartime, but all the more lay emphasis upon the responsibilities involved, at the same time pointing to the need of a strong faith in underlying principles and confidence in God who said in the beginning, "It is not good that the man should be alone." The enemies of the Christian home are numerous, more so

doubtless than ever before, but the resources for the family were never greater.

Do our young friends realize this, and are they committing themselves to the love of God in days like these? We trust so, and that our ministers are urging them to look to God for guidance.

A printed volume on "Conserving Christian Family Life in Wartime" is promised.

CHAPLAINS NEED YOUR PRAYERS

The chaplains need your prayers. They live and must do their work under abnormal conditions. They bear some of the gravest responsibilities of today. Their contacts are with men away from normal safeguards of home and social life. The chaplain's "cloth" does not mean much where he is. He must be a man among men, men who see quickly through any possible veneer. He must be truly a man of God. Among the difficulties is that of getting adjusted to new routine and new duties. The chaplain will need more and more the grace of God, an appreciative heart, and a courage of moral conviction, as well as a physical courage to face danger as he accompanies his men in action. Already two naval chaplains, we understand, were killed at Pearl Harbor, while in the Philippines one received a decoration and another honorable mention for courage in rescuing the wounded. Others will be called upon to make the supreme sacrifice.

They are ministering to our boys and rendering them a service of love. They are doing some of the things we would ourselves love to do. They need our prayers. Pray, then, for these men of God who now have

the spiritual care of our sons, brothers, husbands, that God may be with them in the ministry of the grace and goodness of our Lord and Savior, Jesus Christ.

A MODERN WORLD WONDER

Fortunate indeed is one who has the opportunity to visit the institution in New York City known as the Hayden Planetarium. In its conception and execution thoughts of the Empire State building and Rockefeller Center fade away.

This is not the only planetarium in the world. We read that there are twenty-three in Europe and four in America. The first one to be opened in this country was the Felix Adler Planetarium, Chicago, 1930; the second, the Fels Planetarium, Philadelphia, 1933; the Griffeth Planetarium in Los Angeles, May, 1935; and Hayden Planetarium in New York City, October, 1935.

One visit to such an institution is totally inadequate to attempt a description. One must visit it himself to have any conception of it and its working. But perhaps a few remarks may awaken a desire to seize an opportunity to see for one's self if it ever comes.

On the first floor of a modest looking rectangular building, as one enters, is a Copernican Planetarium of the solar system which includes the sun and the six inner planets with their satellites, all making their revolutions in their proper relative speeds, the earth traveling around the sun in twelve minutes. Phases of the moon, sun and moon-eclipses are all shown. As one watches through an hour the earth has completed five trips around the sun, going through its daily revolutions, while Saturn with its glorious rings has moved but a foot or two of its arc of more than one hundred twenty feet. The diameter of the plane is forty feet.

Above this floor is the auditorium, a circular chamber with a diameter of seventy-five feet. Suspended over the chamber is a white "dome of perforated stainless steel serving as a screen on which images of the heavenly bodies are cast by the planetarium projector," which shows in a realistic manner every object that is visible to the unaided eye in the heavens, "and their motions are represented with accuracy." Everything is shown on the inside of the dome by pro-

jection of bright light from the projective apparatus. The ceiling seems to roll away and to reveal the sky itself. The illusion is further heightened by the skyline of New York which circles the planetarium walls on the "horizon line."

It is not only possible to project the stars as they appear now, but as they did the night Babylon fell, or as they will twelve thousand years from now, when it is reckoned that Vega will "mark the north pole of the heavens, and the Southern Cross will be visible from the latitude of New York."

We were introduced to the heavens as the stars appeared to Columbus on the night he first discovered land of the American continent. Of our own time we saw the night come and the stars appear. With his electric torch the lecturer pointed out the constellations that have puzzled many of us to distinguish for ourselves. We saw the coming dawn, and the sun finally chasing the shadows away.

How can one be let a little way only into the secrets of the heavens with the movements of the heavenly bodies and not be impressed with the greatness of God? The Psalmist as he viewed the glittering stars at first was deeply moved with the insignificance of man—and then that man was so highly exalted. What would have been his reaction in this modern miracle had he witnessed what man's mind has envisioned and his hand wrought and perfected! Perhaps his exclamation would be about as he first expressed it: "What is man . . . For thou hast made him but a little lower than God."

ITEMS OF INTEREST

Dr. Walter W. Van Kirk, who for seven years has summarized weekly religious news, is again to be heard on the air on NBC Saturday night, 6.30 E.W.T., beginning October 3. His program of fifteen minutes gives a digest of the important religious news of the week. It is listed on radio announcements as "Religion in the News," and is presented in co-operation with the Federal Council of the Churches of Christ in America.

The Board of Managers of the American Bible Society has announced the addition on October 1 of Mr. Frank H. Mann to its staff as general secretary. Mr. Mann has

been intimately acquainted with the society's work since the first World War.

The announcement also carries the information that Mr. Rome A. Betts, associate secretary since 1937, is now general secretary, and that Dr. James Oscar Boyd becomes secretary for versions. General Secretary Frederick W. Cropp, Jr., has been on leave since February 15, as chaplain (now with the rank of Captain) in the Army of the United States of America.

Gypsy Smith and E. Stanley Jones addressed a large group of ministers in Chicago in a meeting sponsored by the Commission on Evangelism of the city's federated churches. For a great number of that group this was their first glimpse of the celebrated evangelist. His quiet, earnest way of speaking, it is reported, swept the group with tremendous spiritual power. Doctor Jones told the group that the Church in the time of war had as never before the commission to build a faith in men that could withstand tragedy and to reconcile men to God, to themselves, and to one another in the world.

The Growing Edge of Religion

by ALBERT N. ROGERS

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

Religious education under the law permitting one hour a week to be released from public school time for that purpose got off to a start again last week in New York State. I happen to be teaching a class under the plan and it is a rewarding work. The children respond readily to the subject with that native reverence of the race. Surely Christianity is as important to a child as geography, and we feel that religious liberty is fully protected under the procedure which has been worked out.

A memorable afternoon with one who has just returned to America on the Gripsholm from five years' service in China. It was either come back or go to a concentration camp, she said, and yet no word of bitterness even toward those who were her captors passed her lips. She did take delight in showing us snapshots of Chinese Christians.

Tuesday last I went to a luncheon at the Jewish Theological Seminary and heard a speaker discuss group relations and antagonisms. To be there was in itself the first step toward fuller appreciation of the individuals composing the distorted group images we conjure up. Among those present were Negroes, Roman Catholics, Episcopalians, and a Seventh Day Baptist.

What time I can I am spending on Buttrick's recent book on Prayer. It is one of the really sound things written since the modern scientific mood was generated and will help many of us to straighten out some confused thinking. I like it besides because it really helps one to pray as well as telling him how and why.

Note: I have undertaken this column at the request of the editor and with some trepidation lest it become just one more thing in a busy life. I shall welcome communications from readers. They may be forwarded through the Recorder office.

A. N. R.

DAILY MEDITATIONS

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

Sunday, October 25

Lamentations 3: 36. "To subvert a man in his cause, the Lord approveth not."

Many times noble causes begin and soon die because they are supported inadequately. Not only enemies buck the effort; quite often supposed friends retard action by coldness, indifference, and lukewarmness, all of which rob the cause of needed enthusiasm. If a cause is worthy, let us give it our support.

Let us pray for our denomination in its effort to spread the gospel and the Sabbath. Remember also our colleges, that they may be more instrumental in pointing youth to Christ.

Monday, October 26

Judges 16: 20. "He (Samson) wist not that the Lord had departed from him."

Samson's ultimate strength lay not in his hair but in God. When his hair was cut the Lord departed from him. The power of God, however, returned as Samson's hair began to grow back. Often we fool around with sin until the power of God departs from us. If Christians are to be filled with

Thursday, October 29

Ephesians 5: 18. "And be not drunk with wine, wherein is excess; but be filled with the Spirit."

The greatest men become fools when they are drunk. Temperance is a virtue toward which all Christians should strive. Not only is drunkenness destructive to the Christian, but all forms of vice and evil. A bottle containing milk cannot be filled with water without first pouring out the milk. A life filled with sin cannot be filled with the Spirit without the removal of the sin. A Spirit-filled life is one dominated by power from Jesus, the Son of God. If Christians are weak, it is because they allow secular things to crowd out the power of the Spirit. On the day of Pentecost, that great group before which Peter spoke was filled with the Spirit (Acts 2: 4) and "about three thousand souls" were added unto the church (Acts 2: 41).

Prayer—Omnipotent God, help us to rule out those things which prevent us from being filled with the Spirit. Endow us with power from on high, that we may speak as did Peter on that great day of Pentecost.

Friday, October 30

John 4: 35. "Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

Last night there was frost. Had I not gathered the remains of my garden yesterday, the vegetables might have been ruined. The crop must be harvested when the time is right. Say not, There is plenty of time. One cannot always tell when the storm and the winds will come to destroy the harvest. At Conference in Salem this year much was said about the fields being ripe to harvest. Seventh Day Baptists, are we ready to harvest? Must we wait longer? Is there not danger that others will beat us to the field? Are there not false winds and strange cults ready to devour what we leave untouched? The soil has been prepared and it is too costly to leave the harvest when it has ripened. We must make ready for the harvesting.

Let us pray for those who are ready to acknowledge our Savior, Jesus Christ, and the Sabbath. Let us not forget our mission fields, our struggling churches, and lone Sabbath keepers.

the Holy Spirit, they must be surrendered to the will of Christ.

Prayer—Dear God, help us to keep in contact with power from on high that it may not be said that thou hast departed from us. Amen.

Tuesday, October 27

Exodus 32: 26. "Then Moses stood in the gate of the camp, and said, Who is on the Lord's side?"

These words are incorporated in that challenging hymn we often sing:

"Who is on the Lord's side?
Who will serve the King?
Who will be his helpers,
Other lives to bring?
Who will leave the world's side?
Who will face the foe?
Who is on the Lord's side?
Who for him will go?"

Then the answer:

"By thy call of mercy,
By thy grace divine,
We are on the Lord's side,
Savior, we are thine."

At a basketball game we are proud of the school and team we represent. Yes, we have a reason to be even more proud that we are on the Lord's side.

Prayer—We are indeed happy that we are on thy side, O God. It is challenging to be on the side of truth and righteousness. Help us to be loyal defenders of the faith. This we ask through Christ. Amen.

Wednesday, October 28

Joshua 1: 8. "This book of the law shall not depart out of thy mouth; but thou shalt meditate upon it day and night."

Today, as in the days of Joshua, we need the spiritual defense found in the Bible. The Bible must be distributed among the peoples of the world. Refugees and prisoners of war, as well as others, struggle for even one leaf of the Holy Scriptures. According to the American Bible Society, \$25,000 spent for a single torpedo will supply 85,000 Bibles. It is too bad more can't be spent for spiritual defense by spreading the Bible and less for the implements of war. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." (Isaiah 55: 11.)

Prayer—Father, help us to use the Bible more in these days for our defense and inspiration, even as our Lord and Savior made use of the Scriptures. Amen.

Sabbath, October 31

Matthew 11: 28. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

What a thought for the Sabbath. "All ye that labor . . . I will give you rest." Christ will give us rest, Christian rest on the Sabbath. Through rest in Jesus Christ the soul is enabled to become active. Experiencing the peace of Christ stimulates us to do greater things. More than physical rest is necessary if the Sabbath is truly going to be a delight. The Sabbath means not only abstinence from hard labor; it includes rest in the Lord.

Pray that the Sabbath will mean more to us as Christians. Seek to make it truly a day of rest.

SABBATH SCHOOL LESSON FOR OCTOBER 31, 1942

The Christian View of Marriage. Scripture—
Genesis 1: 27, 28; 2: 18-24; Jeremiah 29: 4-6;
Matthew 19: 3-6; John 2: 1-5.

Golden Text—Hebrews 13: 4.

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.

UNDERESTIMATING THE GOOD ACCOMPLISHED

Those who carry on Christian work often evaluate the good they are accomplishing. It is possible for people to overestimate the value of what they are doing, and it is possible for them to underrate it.

The good accomplished by the church is underestimated by many people. Preaching that dwells on the imperfections of the church and church members tends to minimize the value of the church in the minds of the workers and the public. The church militant is not perfect and never will be while made up of imperfect members; but it has been truly said that the church is better at its poorest than any other organization at its best. If the members of the church are showing forth the spirit of Christ in business and social relations, the church cannot help being a transforming power in the community. Multitudes of little and discouraged churches in our coun-

try today are training and nurturing the young people who are to be the future leaders in the kingdom of Christ. These churches should trust God and take heart, remembering that God hath promised, "So shall my word be that goeth out of my mouth; it shall not return to me void."

Individual Christians sometimes overvalue their work; but more often they underestimate it. Those giving religious addresses sometimes ask, "How many souls have you won the last year?" This question is put in a way to imply that all those who cannot point to some definite case have been unfaithful. But this is not a fair conclusion. Who knows whom he has helped and whom he has hindered? The writer recalls baptizing and receiving into the church over one hundred people in one year; but so far as he knew, not one of them was the result of his work alone. Back of the decision of every one was the influence of many people and organizations—parents, neighbors, associates, Sabbath schools, church services, and Christian Endeavor. People sometimes say it does not matter whether they support the services of the church by regular attendance and other ways; but it is very vital that every follower of Christ should be faithful in all things. Furthermore, one should not be discouraged if he cannot point to something which he alone accomplished. Neither should he be disheartened if the work does not advance at all times. Isaiah says, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." The hardest task of all is to "walk and not faint"; but "they that wait upon the Lord" can do it.

There is not only the possibility that Christians underestimate the work being accomplished by the church and themselves as individual Christians, but sometimes they do not give the Holy Spirit credit for what he is accomplishing. There is much said and written that would indicate that the Holy Spirit is present only in some striking demonstrations, but this is not so. He is always present. Paul says, "The Spirit itself beareth witness with our spirit, that we are the children of God." Christ spoke of the Holy Spirit as a Comforter and that when he is come he will guide into all truth. He

convicts of sin, creates in the soul spiritual life (the new birth), gives us the Father's approval when we accept Christ, instructs us, energizes our activities, and comforts in the struggles of life.

Let us not underestimate what the churches are accomplishing, the fact that faithful workers are always needed, and that the presence of the Holy Spirit is in unobserved affairs, as well as in the great transactions.

W. L. B.

CHRISTIAN CIVILIZATION

We are not fighting so much to preserve a Christian civilization, as for the opportunity to make one. What then do we mean by a Christian civilization? The words could be used to describe a perfect system worked by perfect citizens. Obviously we do not mean that, for it is unattainable. We mean a civilization in which the Christian standards of value are accepted as those by which both persons and policies are to be judged, and in which there is a steady effort to guide policy by Christian principles. It is not required, in order that our civilization may be called Christian, that we should never fail to live and to order life by those principles; it is required that we should steadily try, and seek to recover ground recognized as lost when we consciously or unconsciously depart from them.—Rev. William Temple, Archbishop of York.

TREASURER'S MONTHLY STATEMENT

September 1, 1942, to September 30, 1942

Karl G. Stillman, Treasurer,	
In account with the	
Seventh Day Baptist Missionary Society	
Dr.	
Cash on hand September 1, 1942	\$3,492.23
Mrs. M. C. Rockwell, Westerly, R. I.	20.00
Return draft sent Mrs. S. M. Graafstal-vander-Steur, Java, because of inability to deliver it	50.00
Debt Fund investment	250.00
Anonymous loan	2,250.00
Reta I. Crouch, Albuquerque, N. M., for Rev. H. E. Davis China Relief Fund	2.00
Reta I. Crouch, Albuquerque, N. M.	1.00
A Friend	2.00
Clifford Lamson, Raynham Center Mass., for missionary evangelistic work	11.50
Permanent Fund income	166.89
Dr. Rosa W. Palmborg, Los Angeles, Calif.	6.00
Milton Junction, Wis.	2.50
First Hopkinton, R. I.	10.00
Riverside, Calif.	10.00
Riverside, Calif., for native Jamaica workers	5.00
Adams Center, N. Y.	5.00
Battle Creek, Mich., for foreign missions	7.00
Plainfield, N. J., for China Relief	10.00

Rockville, R. I.	2.22
Denominational Budget	565.76
	<u>\$6,869.10</u>

Cr.

Rev. Luther W. Crichlow:	
Salary	\$83.34
House rent	20.84
Travel expense	14.37
Native workers	39.57
Native workers paid by Riverside, Calif.	5.00
Gift First Hopkinton Vacation Bible School	4.07
	<u>\$ 167.19</u>
The Recorder Press, printing Conference reports	74.65
Interest saved on notes transferred to Debt Fund	11.26
Note repaid	2,500.00
Interest paid	19.69
Rev. Earl Cruzan, salary	25.00
Rev. Clifford A. Beebe, salary	25.00
Rev. Orville W. Babcock, salary	25.00
Rev. Verney A. Wilson, salary	16.66
Rev. Marion C. Van Horn, salary	25.00
Rev. Ellis R. Lewis, salary	25.00
Rev. Herbert L. Polan, work in Syracuse	10.00
Treasurer's expense	20.00
Rev. Wm. L. Burdick:	
Salary	\$112.50
House and office rent	25.00
Travel expense	10.27
Office supplies	15.52
Clerk hire	33.34
	<u>186.63</u>
China payments:	
Rev. H. E. Davis, account salary	\$64.64
Dr. George Thorngate, account salary and allowance	59.15
Dr. Rosa W. Palmborg	30.00
Dr. Grace I. Crandall	31.25
	<u>185.04</u>
Debt Fund share September Denominational Budget receipts	78.70
Cash balance September 30, 1942	3,474.28
	<u>\$6,869.10</u>
Accounts payable as at September 30, 1942, as follows:	
China	\$1,261.30
Germany	1,125.00
Holland	1,275.00
	<u>\$3,661.30</u>

TREASURER'S STATEMENT OF CONDITION

September 30, 1942

The Society Owns:	
Cash in checking accounts:	
The Washington Trust Company, Westerly, R. I.	\$ 3,474.28
Industrial Trust Company, Westerly, R. I.	101.00
	<u>\$ 3,575.28</u>
Cash in savings accounts:	
The Washington Trust Company, Westerly, R. I.	\$ 2,451.09
Equity Savings and Loan Company, Cleveland, Ohio	678.58
	<u>3,129.67</u>
Investments:	
Stocks, bonds and mortgages	93,796.07
Real estate:	
In China	\$ 55,829.86
In Kingston, Jamaica	6,000.00
In Bath, Jamaica	125.00
In Garwin, Iowa	2,000.00
In Polk County, Minn.	2,088.94
	<u>66,043.80</u>
Total assets	<u>\$166,544.82</u>

The Society Owes:		
Accounts payable	\$ 3,661.30	
Notes payable:		
The Washington Trust Company, Westerly, R. I.	2,250.00	
Anne L. Waite	500.00	
E. C. Burdick	500.00	
Jennie Crandall	500.00	
S.D.B. Memorial Fund	3,097.00	
Other	6,000.00	
		16,508.30
Excess of assets over amounts owed	\$150,036.52	
Funds: Principal amounts:		
Permanent Fund	\$ 84,810.37	
Debt Reduction Fund	8,984.81	
Alice Fisher Ministerial Relief Fund	3,275.85	
H. C. Woodmansee Ministerial Relief Fund	376.06	
A. J. Potter Ministerial Relief Fund	941.24	
F. F. Randolph Memorial Fund Amanda M. Burdick Scholarship Fund	67.26	
Ministerial Education Fund	1,015.97	
Ministerial Retirement Fund	210.85	
Rev. H. E. Davis China Fund	40.77	
	174.85	
		\$ 99,898.03
Funds: Unexpended income:		
Permanent Fund	\$ 280.01	
Amanda M. Burdick Scholarship Fund	62.45	
Associated Trusts Fund	17.78	
		360.24
Gifts for Special Purposes:		
Dr. Thorngate China Fund	\$ 86.41	
Sundry	97.68	
Return of Missionaries Travel Fund	779.80	
		963.89
Real estate equities not allocated to specific funds:		
In China	\$ 55,829.86	
In Jamaica	4,125.00	
		59,954.86
		\$161,177.02
Deficit in General Fund	\$ 11,310.71	
Less Debt Fund cash	170.21	
		11,140.50
		\$150,036.52

WHAT GOD EXPECTS OF US

(Summary of address given at Tract Board Hour at Conference, Salem, W. Va., August 19, 1942)

By Rev. Alva L. Davis

Says Dr. Charles E. Jefferson, "We want a higher civilization . . . but we cannot have a higher civilization until we have a higher type of men."

Here, then, is the task of the Christian Church; here is the battle we are to wage: Though we cannot change human nature, God can. Let us get this thought firmly fixed in our minds and hearts: The Church is the agent by which and through which God has planned to redeem the world. But the world will never be redeemed by unredeemed people. The Church has her own confession to make. She has been slow in

belief, lacking in eagerness, and laggard in faith. She has been willing to drift in the currents of her forms, ceremonies, and service while the world is dying. I believe the friends of the Church would rejoice to see her lifted off her feet in some powerful movement of the Spirit of God. The Church needs a revival. Her own life must be saved before she can save others.

Twenty-three years ago we launched our Forward Movement, the two major objectives being: (a) the spiritual nurture of our churches; (b) financial.

But no sooner had we got our machinery set up than we proceeded to make finances our major objective. And in the face of depressing spiritual needs and slumping church membership we have continued to "major" in finances.

Oh, yes, we have doctored our machinery: consolidated boards, appointed committees, multiplied our membership in outside organizations; we have built up fine worship programs, increased the use of symbolism in our church architecture and our worship services; but we have neglected our most vital need—a program of militant, aggressive evangelism.

Since the launching of our Onward Movement we have lost about one thousand in membership. Of the sixty-seven churches reporting last year (1941), forty-two churches had not won a single soul to faith in Christ and membership in the church through baptism. Does that mean we do not believe that the unchurched around us are lost, and need a Savior? Does it mean that we do not believe that Jesus Christ came into the world to seek and to save the lost? Does it mean that we ourselves no longer believe that the Sabbath is of divine appointment? That God wants my neighbor as well as me to keep the Sabbath?

What Have We Lost?

1. We have lost the glowing zeal and enthusiasm of our ancestors for the cause of Christ and lost men.

2. We have lost our sense of sin; or at least there is the fading sense of sin. And with this fading sense of sin, the need of regeneration, conversion, the new birth find little place in our thought and teaching.

3. We have lost our reverence for God's holy day; the beauty and the glory of God's Sabbath have faded.

4. We have lost our sense of wonder and expectancy.

With fifty to sixty per cent of our churches, year by year, having no accessions to the church by baptism, we are laboring under a sense of depression and defeatism. Many are gripped with the futility of their efforts. It is passing strange to have a cold Christian pulpit and an icy pew with the warmth and wonder of the Cross shining upon us.

What Does God Expect of Us?

1. He expects us to put Christ and his cause first.

Jesus stands before every follower and says: Put my cause first—first in your hearts, in your living, in your thinking, in your conversation; first in the busy marts and thoroughfares of life, first in your giving, and in your pleasures.

2. He expects us to launch a vigorous, militant, sustained program of evangelism. Where is the New Testament stir about salvation? Why are not God's people on tiptoe with expectation and hope of a revival? Are miracles of conversion, belief, regeneration no longer possible?

3. There should be a determined effort on our part to recover some of the heroic features that marked the early days of Seventh Day Baptists and gave them their greatest glory. The story of Seventh Day Baptists as they trekked south and west, through forests, over hills and mountains, fording streams, preaching in schoolhouses and cabins, is a story of restless evangelism. Long before they had costly church buildings and fine worship services, they were out along the highways and byways, calling men to accept Christ. We are in sore need of recovering that radiant passion for the redemption of people.

So again I say, the only hope of our denomination is, first of all, to get a Christ-centered program of evangelism. We need to take our eyes away from the mechanics of the denomination—to cease placing the major emphasis upon boards, commissions, and budgets, and put it where Christ put it:

"Ye are my witnesses"—"Go ye and make disciples." Primary and constant in all our religious activities our business is to catch men.

WOMAN'S WORK

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

MINUTES OF THE MEETING OF THE WOMEN'S BOARD

The Board of Directors of the Women's Society of the Seventh Day Baptist Denomination met in the regular monthly meeting in the Mrs. G. H. Trainer Sabbath school room with the following members present: Mrs. J. L. Skaggs, Mrs. Edward Davis, Mrs. Mary Swiger, Mrs. Okey W. Davis, Mrs. S. O. Bond, Miss Lotta Bond, Mrs. Oris Stutler, Mrs. Hallie May, and Miss Greta Randolph.

The president, Mrs. Skaggs, conducted the devotions, reading Proverbs 14: 26, Psalm 46: 1, Matthew 11: 28, 29, and from the Christian Herald excerpts from the message of Frank S. Mead, and she led the prayer.

Mrs. S. O. Bond read the treasurer's report, showing a balance of \$1,275.57. Her report was accepted and placed on file.

Correspondence was read from Miss Evelyn Ring, Miss Florence Emery, Mrs. Maryola Green, and Dr. G. E. Crosley.

Mrs. Oris Stutler read the report of Rev. L. O. Greene as promoter of evangelism. This report was accepted and placed on file.

Mrs. Oris Stutler read the report of the Ways and Means Committee. The report was accepted and placed on file. To the Board of Directors:

The promoter of evangelism worked in the Adrian Mission from August 28 to September 12. Much interest was shown concerning the Sabbath and baptism. Meetings were held on Friday nights and Sabbath days. The promoter of evangelism will keep in touch with this group through correspondence.

We recommend that we pay eight dollars of the expense of Mr. Greene's meals while at Adrian.

A letter of appreciation to the Board of Directors for making it possible for Mr. Greene to go to Adrian was received from Miss Florence Emery.

The house is now ready for the coming of Rev. and Mrs. L. O. Greene.

Respectfully submitted,
Ways and Means Committee,
Mrs. Oris O. Stutler.

Mrs. Mary Swiger gave a verbal report for the Committee to Strengthen the Spiritual Life of Those in the United States Service. This report was discussed and the work commended.

Voted that the usual expense money be paid to the editor of the Recorder page, to the president, the corresponding secretary, and the treasurer.

The chair appointed the following committee to select stationery for the use of the board: Mrs. S. O. Bond and Mrs. Edward Davis.

Voted that the corresponding secretary write Rev. Marion C. Van Horn regarding the use of his books on evangelism.

These minutes were read and approved.

The board adjourned to meet the second Sunday in December, at 2.30.

Mrs. James L. Skaggs,
President,
Greta F. Randolph,
Secretary.

Salem, W. Va.,
October 11, 1942.

L. S. K. CORRESPONDENCE

Dear Editor Van Horn:

As you know I have been away from a Seventh Day Baptist community for some time, and since I have not had the privilege of worshiping with our own people I have tried to take an active part in the work of whatever church I was able to attend. Three of these churches have asked me to transfer my membership to their rolls, which I have not wanted to do. The Seventh Day Baptist Church in which I was brought up is "home" to me. Grandfather Lewis gave his life to it. I feel that it is a church which has a certain spiritual quality which is definitely a power in the world and which results from its obedience to God's laws. I know that in my own life there is great loss of the ability to see life steadily and see it whole when I disobey—or don't completely follow—spiritual laws.

From this background then I want to strongly urge our continued participation in the Federal Council. Seventh Day Baptists have a contribution to make there which the world greatly needs at this time. It is my deep conviction that this is no time for denominationalism or for friction of any kind between churches. Christianity is fighting for its life against the forces of hate, greed, and materialism in the world. The Federal Council is composed of churches just as

earnest and devoted in following their own light in the Master's service as any of our churches. It is actively concerned with building a network of prayer and devoted Christian action about the world. It is making a concerted effort which is the last stand against the forces that would destroy all freedom of worship and all recognition of the rights of the individual. They respect our right to keep the Sabbath which we believe was ordained by God. Shall we refuse to co-operate with them when the forces of anti-Christ are working for this very thing—a split between the religious groups of the nation, that they may the more easily break down our defenses. There is a very definite effort on foot to bring disunity among Christian peoples as part of the attempt to conquer and divide the world at this critical time. Methodists or Quakers, Presbyterians, Episcopalians, Seventh Day Baptists—we are all followers of the living Lord and wanting to be led by his Spirit. Let us stick together and follow him.

It seems to me that now as never before our Christianity must be in **action** and must take the form of being a constant witness over self and selfishness in all its forms. It must result as never before in individual discipline in speech, act, use of time and money and energy—so that the kind of work we do and the quality of service given, will witness to the power of the spirit of love. It must result in prayer—constant, creative pouring out of one's life in thinking for others, for the Church, and the nation, and the world. Our very appearance and manner, our neatness and enthusiasm must be a witness that as Christians we consider these things important, not as ends in themselves, but for their influence in winning others to this way of life. We must be full of loving concern for others, that holds them to their best. And above all, we must have social vision that is content with nothing less than this same spirit of discipline and love passed on to all members of all nations and creeds, caring for others in a way that will not let them be exploited or cheated of the right to live comfortably, or to keep well, acquire education, and serve God. A social vision that stops with material prosperity is not vision at all. The country cannot have a healthy organic life with sores of injustice in it. The individual cannot have a healthy

life with sores of guilt or selfishness. The kingdom cannot come without healthy individuals in a healthy organism. "Ye are all members of that body of Christ."

This is the time to show that we can hold our own vision of our particular message and heritage of spirit high, and keep our lamp trimmed and clear, and in loving co-operation work with other members of that body, strengthening and helping to right whatever wrongs we find to tackle. We have little use for individuals in our churches who say, "I don't agree with that church on all points, so I will stay away and do nothing with them. I don't want to be connected with them in any way." We pray for such people and try to help them see that we know we can only become better by the conscientious help and support of every member, and that he who sees a wrong has thereby been given a commission to do something about it—not just to withdraw. So it is with the larger body. We have a Christian obligation to give ourselves unreservedly to the great body of Christians in the world—of whom the Federal Council is a devoted and vigorous part—and work with them and for them, if our Christian Church is to survive in this death struggle.

Jesus said, "Go ye into all the world." We hear it said, "Christianity begins at home." Very well, then—let us live our Christianity in our own lives, in our own homes, in our own churches, in our communities, in our national life, in our larger Christian fellowship. "For this cause were we sent."

Very sincerely yours,
Margaret Kimball Henrichsen.

Editor of Sabbath Recorder:

I find much that is inspiring and helpful each week—as I do not have close contacts with those of kindred beliefs. The letters from various isolated Sabbath keepers, published on several occasions the past summer, awaken some of us to the fact that there may be quite a number of sturdy commandment keepers who are letting their light shine in first-day communities—outposts of the faith.

The injunction to "strengthen the things which remain" came to mind in connection with the thought of these faithful individuals.

Will a little timely encouragement through the medium of the Recorder, now and then, help them to resist the ever-present temptation to let down the bars under pressure of Sunday-keeping environment? This tendency to let down the bars, by youth and older members as well, it seems to me is the greatest danger the denomination is facing today. May God give the power to accomplish great things for the advancement of his kingdom.

Sincerely,
(Miss) Mary A. Fay.

Princeton, Mass.

Dear Brother in Christ Jesus:

Enclosed you will find post-office money order for ten dollars for the promotion of the Bible Sabbath day by the American Sabbath Tract Society.

The need of spreading this truth grows as the years go by and with the many efforts made against it. You should all become enthusiastic, for not withstanding the opposition made against it for these many years, it still remains true and a blessing to those who keep it. It changes not!

Your brother for the truth for and in Christ,

Theophilus A. Gill.

Los Angeles, Calif.

NOTICE

The semi-annual meeting of the northern Wisconsin and Minnesota Seventh Day Baptist churches will be held at Dodge Center, Minn., October 23-25, 1942.

Dortha C. Payne,
Corresponding Secretary.

Religion is not in the purview of human government. Religion is essentially distinct from civil government and exempt from its cognizance. A connection between them is harmful to both.—James Madison.

AUTOBIOGRAPHY OF REV. SAMUEL D. DAVIS

Unexpectedly, a few copies of the Autobiography of Rev. Samuel D. Davis have been made available to those who were not subscribers, originally. The price is \$1.25, postpaid. Address, The Recorder Press, 510 Watchung Avenue, Plainfield, N. J.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

These few weeks my mother and I are spending with my sister and her husband in Bolivar, N. Y. We came Sunday, September 20.

I have a new nephew now. He was born the twelfth of this month. He is very cute and tiny. He sleeps most of the time except at his feeding times and he hardly ever cries.

I have a brother in the army. He is in England. We have had three letters from him. We all love to have a letter from him. We write him on a Victory Sheet. That is a sheet of paper about 10 by 7 inches. It goes to New York City, where a picture is taken of it to about 2 by 1½ inches. That is sent to England and is then enlarged to about 6 by 4 inches. This is put in an envelope and sent to him. He writes us in that way, too.

Today it is quite cool here. Is it in Andover? When we left Alabama it was warm there. My father said he didn't believe we would need our coats, but now it is cold in Alabama, the ones at home say. Coats feel good here.

Andover is not very far from here, is it? I hope I will get to see you while I am up here. Mother's brother lives at Leonardsville and his son lives at Richburg. Mother says she hopes we will get to see them, too.

There isn't much more that I can think of now to write, so I guess I had just as well quit.

Your friend,
Betty Butler.

Bolivar, N. Y.

Dear Betty:

I didn't suppose when your very good letter came that I would have the pleasure of seeing you before I was able to get it into the Recorder. I can't begin to tell you how pleased we were to have this visit from you, your mother, and Nancilu; and little Victor, Jr., is certainly a darling.

I believed I showed you the snapshot of our little granddaughter, Karen Leslie Greene, in her father's arms, taken when she was just about the age of little Victor. She is now nearly two and a half months old.

I meant to ask for more news about your brother in the army in England, his name, how long he has been there, and his military rank. It is interesting to hear about the Victory Sheet, and the first time I had heard about it. Is it only for those in the army outside the United States?

Here's hoping I may see you again before you return to Alabama.

Your true friend,
Mizpah S. Greene.

Hello, Mrs. Greene:

This is the first time I have written to you. I have been reading the Children's Page in the Recorder. I thought it was very interesting so I decided to write to you.

One thing that I want to put in this letter is a poem which I made up myself. I want to get it in the first thing so that I'll know I will have room enough to put it in.

The clouds are beautiful today,
The sunshine makes it warm also;
The breezes blow so kind and gentle
Like Jesus was along this way.

It's so much fun to read the Bible,
To learn of Jesus and his disciples,
And of his wonderful miracles
Which helped to teach others.

That one week when there wasn't a Children's Page I was disappointed. The first week I started reading it I thought it would not be very interesting, but after I had read it a few weeks I found it was very interesting.

Sincerely yours,
Wilfred Barber.326 Summit St.,
Adrian, Mich.

Dear Wilfred:

Your verses express a very beautiful thought. The beauties of nature as well as the wonderful verses about Jesus in the Bible make him seem nearer and dearer to us.

I was sorry, too, that the Children's Page had to be left out one week. I sent it on in time, but because of important Conference material there was no room for it; you see, that was a special Conference number. My page is full so I must pause for this time.

Sincerely your friend,
Mizpah S. Greene.**OUR PULPIT****THE LAND WE INHERIT**

(Conference sermon preached by Rev. Everett T. Harris)

Text—Jeremiah 30: 3. "I will cause them to return to the land that I gave to their fathers, and they shall possess it."

It is written of the peasants of Russia that they will take a handful of the soil and kiss it reverently. It represents to them their very life. More than the means of sustenance, it symbolizes their fatherland and all they hold dear. They are willing to die for a parcel of land they can call their own, as they have proved so gallantly the last months.

Again we read of the Chinese land owner in Pearl Buck's "The Good Earth," who stretched himself full length upon his land over the grave of his old father. As he lay there he felt again the spirit of oneness with his father and he felt new strength flowing into his weary body. The land was constant, changeless, and willing to yield to his labors. He loved his land passionately.

And our own people love our land too. As ships come into New York harbor from abroad and pass by the Statue of Liberty, it is said to be a common sight to see the tears flowing from the eyes of strong men. This is the land of their fathers. This is home.

Only those who have been denied a home land and have been forced to wander over the face of the earth can know the feelings of desolation and hopelessness that attend such an experience. We who have homes and comparative security can realize its wonderful blessings only as we contrast our life with that of the exile.

To the Hebrew in the day of Jeremiah the land of Palestine meant a sense of security, of belonging. It meant a sense of continuity with their fathers, liberty and freedom instead of bondage and slavery. They cried, "By the rivers of Babylon we sat down, yea, we wept when we remembered Zion. We hanged our harps upon the willows."

Can you not imagine their feelings of desolation? They asked, "How shall we sing the Lord's song in a strange land?" With a lump in their throats, they could not sing.

And then they remembered Jeremiah's message of hope spoken and written in those terrible days of siege and famine, caused by Nebuchadrezzar's army. They had not heeded his message of impending doom in those days, to say nothing of his message of hope to follow. But the words written by Baruch, the scribe, came to be very precious as they sat in captivity. It was a promise of return to the land of their fathers after God had purged them. The prophet had said that the Lord God would deliver them from the oppressor, they would be his peculiar people, and he would be their God.

By this prophecy of a better day to come, they were upheld and united as a people. It was a message of hope, "I will cause them to return to the land that I gave to their fathers, and they shall possess it."

Is there a message for us today in the words of Jeremiah? May Seventh Day Baptists find in the text the message for our day and time? Our Conference president believes there is. So do many of us.

Seventh Day Baptists have lost their grip on the land of their fathers in both a physical and spiritual sense. Many of our young people have moved away from the old churches and have deserted the faith of their fathers. For the sake of the false god mammon, many have moved to the city in search of larger pay checks. There was a time when the greater part of the land in the locality of our churches was owned by our church members, but the children of our fathers have sold the land and moved away. What this has meant to little, struggling country churches can be seen in a list of abandoned churches all over our land—a list that grows larger as the years go by. In the Western Association there are now nine active churches, but the history of the Western Association as written by Rev. William L. Burdick, in 1910, tells of thirty-seven churches that have functioned in this area. What became of the other twenty-eight? How many among us today are acquainted with the Hayfield Church, or the Cussewago, Hickernell, Troupsburg, Ulysses, Shinglehouse, Oswayo, or Persia churches? Yet many of our forefathers attended these churches and came to know Christ through their ministrations.

Is there any more heart-rending sight than one of our abandoned church buildings,

standing as a lone sentinel guarding a lost cause—lost at least in that community? Recently as I was passing the old Hartsville church, I stopped the car and went through the high weeds to the doorway. The door creaked open and I walked in. As I looked at the empty seats and pulpit I thought of the many who had been led to Christ in this building and of the young men ordained to preach in this place of worship. What a shame that this church has been deserted or abandoned! Through the years Seventh Day Baptists have sold their land and moved away and the little handful that was left struggled valiantly through many years to keep the church going. But it was a losing struggle; no young people took the places of the old guard, and today the church stands vacant as far as Seventh Day Baptists are concerned.

This is only one of many such instances all over our land. How can it be changed? Is there a ministry to the rural churches that can stop this trend? If there is, we must find it, for the rural church is the hope of our denomination. Out of the rural churches, not out of the city churches, have come the leaders of our denomination. Surveys show this is true of every denomination, but especially is it true of Seventh Day Baptists. Nothing holds more promise for us as a people than a back-to-the-land movement.

Nothing can challenge a young minister more than a deliberate preparation for a rural ministry. Our School of Theology is recognizing this, our people are recognizing it, and in it lies our hope for the future. There was a time when it was considered a step up for a young minister to move to a city charge, but more and more we can see from our denomination's point of view that it is a step up for a young man to accept the charge of a rural, struggling church, and to lose his very life in the effort to establish and build back the work of the Lord among the hills and the farms of our land.

Enough and too many of our people have left the land and weakened our churches. Let us realize anew the important part which the rural church has taken and will continue to take in the life of our denomination and of our great nation. Let us exalt its ministry and enrich its service. Let us claim the promise of God through Jeremiah and return to the land—the mother and sustainer of

our physical bodies, and the symbol of the heritage of our fathers.

II.

Of far greater importance, however, than the physical desertion of the land, has been the spiritual desertion of the heritage of our fathers. Let us think for a few moments of the elements of our spiritual heritage as Seventh Day Baptists.

First, I would mention a **great faith**, one that could not be suppressed by persecution or death but, like the trees on a windswept hill, sank its roots the deeper because of opposition and persecution. They had the faith to be pioneers in the fields of missions, of education, and of social reform. They did daring things for their Lord, upheld by their sense of mission and their faith in God. The Sabbath, to them, was a sacred trust, and for its sake they suffered and died. "O God, to us may grace be given, to follow in their train."

They had an evangelistic zeal that drove them over forested hills and unsettled valleys, traveling on horseback, speaking to lone families here and there of the grace of God and salvation through his Son. Who of us, having read the autobiographical sketch of the life of Rev. Samuel D. Davis, who founded most of the churches in this section, has not thrilled by the virility of the faith of our forefathers?

What comparable deeds should we do to show that the same evangelistic zeal burns in our hearts today? Certainly we will adapt ourselves and our message to the present day, but the heart and soul of the message will be the same as then—the message of God's redemptive love as seen in Christ and the necessity for all men to repent and be born again. Let me illustrate this point with a story.

A lovely ring containing a sparkling jewel in its setting was lost for many years. It lay gathering dust, the setting becoming more and more tarnished. Then one day the ring was found. The setting was out of date as well as tarnished and had to be changed, but the jewel was as valuable as ever. When it had been polished, it reflected the colors of the rainbow. Once more it was used to carry the weight of symbolism of the marriage service as it had been used by the father and mother in the previous generation.

It was a new generation, a different setting, but the same jewel.

So too with the precious jewel of the gospel message. The setting may change, but the jewel remains the same. It needs only to be possessed by a new generation. A new day is before us. When this war ends there will be open doors confronting us on every side.

There is good reason to believe that China will be friendly—that missionaries will be welcomed as never before—yes, and needed as never before. Will Seventh Day Baptists be prepared to enter in as our fathers did before us? Although the setting will be changed, the jewel will be the same. It is the "pearl of great price" that a man might well sell all else to possess. Who will take it to them? Who of our generation will follow the Carpenters, Burdick, Palmborg, Crofoots, Davises, Wests?

Again, we are learning that in Russia there are tens of thousands of Baptists. It becomes more and more apparent that the religious revolt in Russia was against the state supported church, and not against those who believe in the separation of church and state. Herein lies a challenge to Baptists the world over. Where are the Seventh Day Baptists who will claim the heritage of our pioneer forefathers and prepare to enter this door?

From the Northern Baptist Convention held at Cleveland, a few weeks ago, came this word:

Baptists of Cleveland Appoint Many Missionaries

In the last eighteen months some thirty-one new missionaries have been appointed for foreign service, and a large number for work in the defense areas and in other work at home. For the first time in five years it is possible for some missionaries to be sent out who can hope to go beyond paths beaten by those who have gone before them and to break new trails. The consecration service in which many of these young missionaries appeared before the convention was notable for the deep sense of commitment which characterized both the missionaries under appointment and the convention. It is hoped to build up a reservoir of trained people for service after the war.

From the Presbyterian Conference held at Milwaukee came word that many young people offered themselves for training in service in missionary work (teaching, preaching, and medical), so that they will be ready to enter open doors of service when this war is over.

What are we as Seventh Day Baptists preparing to do? Who is going to carry on the work so recently laid down by Miss Susie Burdick and Miss Anna West? Who is preparing to relieve and enter into the work of others who are past the years of retirement and who no doubt would retire if there were some promise that the work of our fathers would be carried forward?

Where there is no vision the people perish, and unless our people catch the vision of the open door that is coming, we will deserve to perish.

This year and at this Conference our Missionary Society will mark the one hundredth anniversary of the founding of our organized missionary efforts. This is a wonderful heritage we are receiving. We sometimes ask ourselves, Are we worthy of it? Can we rise to its challenge? The new day calls for a new setting, but it is the same jewel of great price that we offer to the world. It is the same evangelistic zeal that burns in our hearts.

Then some skeptic will say, "Set your own house in order before you send missionaries to other lands." Just here my garden taught me a lesson. For weeks the Canada thistle had been hoed and cut down in my garden, only to reappear in another place. Last year it was the same. As I sat in my back yard writing this sermon, I glanced up at my garden and noticed that I was having an air raid of tiny parachutes containing thistle seeds. They were floating over the fence from my neighbor's field. And there, upon investigation, I found thistles by the hundreds going to seed. I did not ask my neighbor's permission. I took my clippers and cut off three bushels of thistles in seed and took them to my fireplace and burned them. This is the lesson which my garden taught me: I can never have a good garden as long as my neighbor lets his thistles go to seed.

It is true that our nation is far from being truly Christian and we need our evangelists on the home field, but work of foreign missions is a wonderful heritage that must be preserved for our own sakes as well as for others. America will never be Christian until the world is Christian. "Who will go for us" is still the age old question ringing down from the days of Isaiah. For "how shall they believe in him of whom they have not heard? And how shall they hear

without a preacher? And how shall they preach except they be sent?"

And finally, it is our spiritual heritage to possess a zeal for education—an educated ministry and an educated lay membership. I recall the days when I was in college here at Salem and was preparing to go to the Middle Island church to preach. I was told, "Don't think that you are called upon to preach 'down' to those folks. About half of your congregation will have college degrees after their names." And so it is in most of our churches, though not perhaps in so great proportion. We are an educated and an educating people.

We believe that God gave us our minds to use and to improve. We believe that God reveals himself to his people not through some fanatical zealot, but rather through the rational working of a healthy mind when it is keenest and most alert and best trained.

If we should falter in our generation and day and let our heritage in the field of education be squandered and lost, we would receive and deserve the unmitigated scorn and blame of our children's children. Many of us have received our education through the sacrificial help of parents and through the investments of wise, generous, far-sighted friends of years 'gone by. They saw down through the years and made the way open for us. The least we can do to show our appreciation is to keep the way open for those who follow after, by supporting our schools and by encouraging our youth to make a thorough preparation for their life work. We are an educated people. This is our heritage. Let us keep it so.

In many respects the passing on of a rich spiritual heritage is a personal matter. One must appreciate the value of the jewel. One must realize the price with which it was bought and the value it will be to the future.

An effort has been made to show what is implied in a "return to the land of our fathers to possess it." In a spiritual sense it means recapturing the old evangelistic zeal of our fathers in promulgating the Sabbath truth, in promoting home and foreign missions, and in the field of education to carry forward the work of our fathers. What can you and I do as individuals? We can support these enterprises as never before. In the losing of our lives in whole-hearted service we can find a deep joy and satisfaction

in that we are walking in the steps of our fathers—a sense of continuity and of oneness with them will be ours. That which they built with sacrificial service shall be our foundation and our guide, as we build today.

This is no day for a hesitant, discouraged church. Rather, it is the day for a vigorous presentation of old truths made new—the jewel of great price in a new setting.

As we have looked to the past we have been thrilled by the marvelous heritage which is ours. But we may not dwell too long upon the past. Lot's wife looked back and turned to salt! Let any church or denomination beware that dwells too long upon the past and does not gird itself to meet the present and the future. "Spare not, lengthen thy cords and strengthen thy stakes," said Isaiah. "Speak to my people that they go forward," was the word of God to the Israelites facing the Red Sea. And the water did not open until they **started** forward. God required an initial act of faith on their part. And he still requires that initial act of faith from individuals, churches—yes, and from denominations.

Let us make our plans to go forward at this very Conference. Open doors often close unless they are entered at once. Let us expect great things of God and prepare to receive them. The world needs the Church and its message of the Christ and his sacrificial love as never before. The world needs and will welcome the Baptist principle of the separation of church and state as never before. The world needs a Sabbath built upon the enduring foundation of the Word of God as never before. Surely, like Queen Esther of old, we came to the kingdom for such a time as this. Fully mindful of our wonderful heritage, we will go forward to meet this new day.

Is this a time, O Church of Christ, to sound retreat?

To arm with weapons crude and blunt
The men and women who have born the brunt
Of sin's fierce strife, and nobly held their ground?
Is this a time to halt, when all around
Horizons lift, and destinies confront?

Nay, rather, strengthen stakes and lengthen cords,
Enlarge your plans and gifts, O thou elect,
And to the kingdom come for such an hour.
The earth and all its fullness is the Lord's;
Great things attempt for him, great things expect,
Whose love eternal is, whose power sublime.

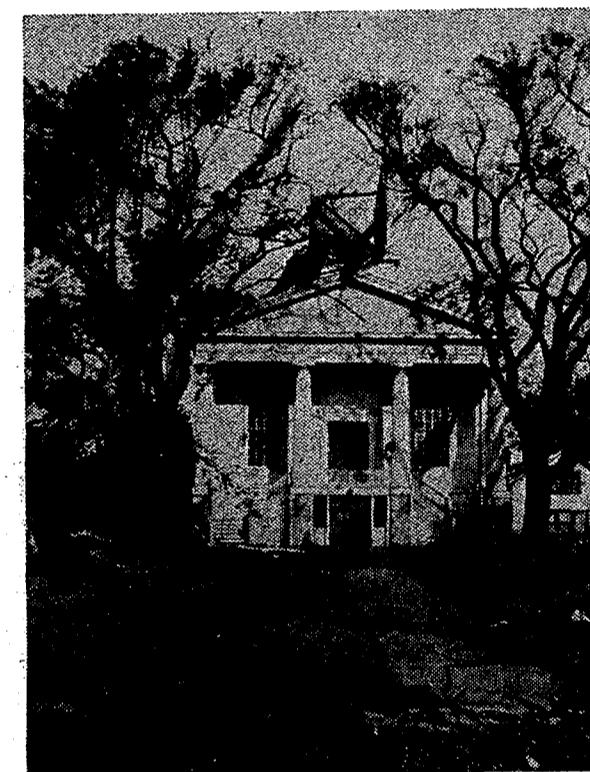
—Author unknown.

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Regular meeting place of the Board of Managers of the Seventh Day Baptist Missionary Society

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