

ing Friday evening. The Sabbath morning service, October 17, was conducted by Courtland V. Davis, and Mrs. H. C. Van Horn brought a fine message on "Some Aspects of Faith." Correspondent.

Alfred, N. Y.

Charles H. Bond, who graduated from the School of Theology with the class of 1942, was installed as pastor of the First Seventh Day Baptist Church at Little Genesee, at an installation service last Sabbath morning. Dean and Mrs. A. J. C. Bond, Dr. Rosa W. Palmberg, and Mr. and Mrs. Victor Skaggs were in attendance, and Dean Bond assisted with the service.—Alfred Sun.

BIBLE STUDY ON PERSONAL EVANGELISM

By Rev. Leon M. Maltby

I. Personal evangelism begins with a personal God. The triune God is personally interested in man. Genesis 1: 26.

1. The Father is as a father. Ps. 103: 13; John 6: 44.

2. The Son came because of a personal interest. John 10: 10. Most of his earthly work was with and for individuals rather than crowds—e.g. the disciples.

3. The Holy Spirit performs a very personal work—convicting, John 16: 7-11; teaching, John 14: 26; leading and converting, Rom. 8: 14-16; indwelling, Rom. 8: 9.

II. God's plan of salvation is one at a time. Unwilling that any should perish. 2 Peter 3: 9. Universal provision, individual application. Heb. 9: 28; Luke 19: 10.

III. Man's need is personal. Sin and guilt are personal. Isa. 53: 6; 1 John 1: 10.

Forgiveness and justification are personal. Eph. 4: 32; Rom. 5: 1.

IV. Personal evangelism has Biblical sanction.

1. The disciples were won personally. John 1: 33-51; Luke 6: 12-19.

2. The disciples worked personally. John 1: 41; Luke 10: 1-24.

3. The example of Philip. Acts 8: 26-39.

4. Paul used every opportunity. Acts 16: 14, 28-34.

V. Personal evangelism is often more effective than public preaching.

1. Preaching would not have reached the Samaritan woman. John 4.

2. It arouses interest. John 4: 6-9.

3. It leads directly to spiritual truth. John 4: 10-15.

4. It discovers the besetting sin. John 4: 16-19.

5. It answers evasive questions. John 4: 20-24.

6. It brings people to faith in Christ. John 4: 25, 26.

7. It sets the convert to work. John 4: 39.

MARRIAGES

Lippincott - Thompson. — At the home of the officiating clergyman, Rev. Edwin Ben Shaw, 623 College Street, Milton, Wis., September 23, 1942, at 8 p.m., Ensign Leslie Clifton Lippincott of Janesville, Wis., and Miss Margery Anne Thompson of West Allis, Wis., attended by Russell W. Polan of Milton and Betty Ann Clemetson of Janesville.

Williams - Stillman. — On August 15, 1942, at Adams Center, occurred the marriage of Mary Emma Stillman of Adams Center to Orville Williams of Verona, Rev. Paul Burdick officiating.

OBITUARY

Babcock. — Ralph Winslow Babcock, D.D.S., died suddenly October 5, 1942, en route to his office in New York City.

Born April 10, 1875, in Adams Center, N. Y., the son of Malone Samuel and Amy Green Babcock, he moved with the family, while still a small boy, to Nortonville, Kan. Upon completing high school there he went to Alfred University and furthered his course at the University of Buffalo and the University of Pennsylvania, earning his way. He opened his practice in New York City in 1902, and for the greater part of the years since has resided at Great Neck, Long Island.

On March 31, 1903, he was married to Muriel Rogers of Brookfield, N. Y., and to them were born three sons: Alfred P., Roger S., and Ralph W., Jr. They and his widow survive him, together with three grandchildren and three brothers: Orestes M. Babcock of Atchison, Kan., and Sheldon G. Babcock and Harry M. Babcock of Battle Creek, Mich.

Doctor Babcock pioneered in the field of popular health education. He gave interested support to boys' work agencies, was a member of the Masonic Order and of the Community Church of Great Neck, where his funeral was held. The modesty of his ways never obscured his wisdom or generosity. His body was cremated and the ashes will be deposited in the Brookfield Cemetery.

A. N. R.

Babcock. — Walter W. Babcock was born in Ashaway, R. I., in 1890, and died September 14, 1942. He was the son of Herbert C. and Ella J. Babcock.

He was a member of the First Seventh Day Baptist Church of Hopkinton at Ashaway. He was a carpenter by trade. Twenty-five years ago he moved to Brighton, Mass., where he died. He left no children and his wife passed away several years ago. His brother, Lawrence M. Babcock, lives in Philadelphia.

Farewell services were conducted September 18, by Pastor Ralph H. Coon, at the First Seventh Day Baptist Church of Hopkinton. R. H. C.

The Sabbath Recorder

Vol. 133

PLAINFIELD, N. J., NOVEMBER 2, 1942

No. 18

A PRAYER

O God of peace, who hast taught us that in returning and rest we shall be saved, in quietness and confidence shall be our strength; by the might of thy Spirit lift us, we pray thee, to thy Presence, where we may be still and know that thou art God; through Jesus Christ our Lord. Amen.

—Book of Common Prayer.

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The Sabbath Recorder

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

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EDITORIALS

KEEP CHURCH AND STATE SEPARATE

America is dedicated to the principle of separation of church and state. We are seeing the baleful influence of the state when it is permitted to interfere with the people's religious faith and practice. The National Socialistic State of Germany claims jurisdiction over the total life of its people, private as well as social life. This has had its predetermined effect on the religious life of the individual in that country.

On September 11, according to a release to the papers, Vatican City in a broadcast to Poland read two letters — one from Hans Rundt, a member of Hitler's Storm Troops; the other, Henri Grevy, a French engineer. Both men are churchmen—but with a difference.

The Nazi Storm Trooper wrote: "I want my son brought up in the society of good Germans and to be taught the only true faith, faith in a great and powerful Germany. Whether he believes in God or not does not matter to me." This man grew up in a country which demanded recognition of the supremacy of the state—supremacy even above God.

In a letter to his children the French engineer wrote: "The only things worth while in life are the love of God and affection between members of a family. Practice also morality; other things are less important. The most important thing for each family is its religious faith and the mutual faith of its members. Listen to your mother and try to make her life easy. Love each other, for you will find no

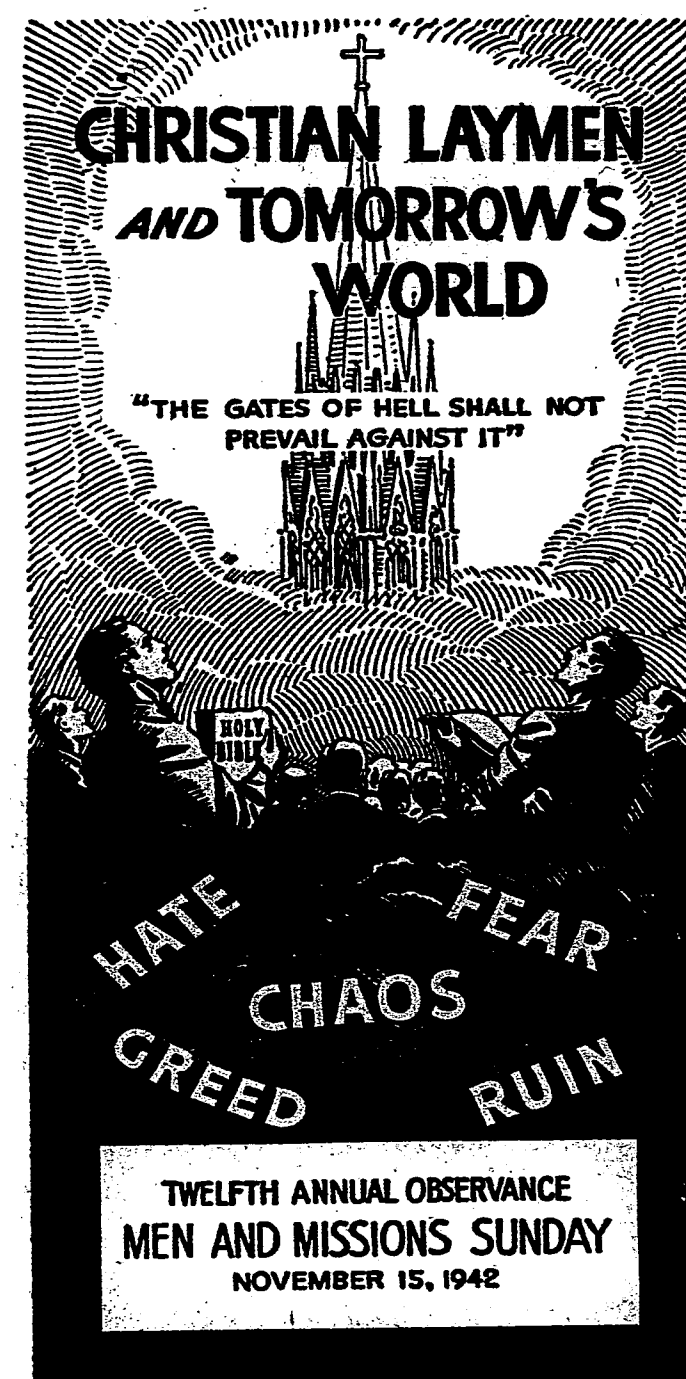
better friends outside your family circle. To love your family is to love your country also and to maintain the best in the civilization it represents. Do not consider my death in vain. May God keep you!" This man lived in a country where the state did not undertake to dictate the religious faith of its people.

These letters speak not only for themselves, they speak to us in our beloved America. They are saying to us that freedom is safe only when men are free to love and obey God as the supreme authority in the affairs of men. They are saying to us that where the state is permitted to deny the authority of God, the religion of man is perverted. They are emphasizing again to us age-old experience—that you cannot mix the church and the state. "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's" is based upon a great and fundamental principle. The state exists to protect people in the exercise of their God-given rights, whether they be Christians or Jews, Roman Catholics or Protestants; whatever their creed or color. So long as we regard this principle, so long is our freedom secure.

It is for this we are now engaged in a withering war. We must not falter or weaken. For this America will fight to the bitter end.

"MEN AND MISSIONS SUNDAY"

With a sense of its evident value, we bring the observance of Men and Missions Sunday to the attention of Sabbath Recorder readers. The date is November 15. For us who may give significance to the occasion by special programs or otherwise, the date will be Sabbath, November 14.



There is common agreement among Christian men today that "The world's only hope is in Jesus Christ." More men are sensitive to that now that we are in the war; and it is therefore wise strategy for the churches to sound this note.

"Men and Missions Sunday" offers a most favorable opportunity to bring that message to men. There are other such opportunities, but this simultaneous observance supplements them most effectively. Women are confronted often with their missionary responsibility. But laymen are in desperate need of more missionary cultivation than is made available to them.

We must win this war, but at the same time men of the Christian churches must be encouraged to maintain the missionary work in those fields at home and abroad wherever doors are open. Some people feel that foreign missions have received too much emphasis, whereas the work at home is enough to engage the church's whole attention. But this is

to lose sight of Christ's specific command to go with the gospel to all the world. It's a case of "This ought ye to have done and not left the other undone." Certainly no thinking person can view China and what Christianity has wrought there and hold any feeling that missionary money, zeal, and effort have been wasted there. Read Doctor Latour-ette's article elsewhere in this issue. Truly, the church must enlist an increasing number of men in Christian missions now. Now is the time for Seventh Day Baptists to strengthen the hands of the Missionary Board, and look to preparing workers for foreign work, that the board may promptly seize the many opportunities which shall present themselves after the war.

SORRY

Do people get "sore" at the editor? He gets "sore" at himself, and now is, as he discovers, too late, that the picture of the Pawcatuck Seventh Day Baptist Church, Westerly, R. I., appearing on the Recorder cover of October 26, is from one taken just after the 1938 hurricane, showing the building minus its beautiful heavenward pointing spire. It is too bad, and the editor would tear his hair if he had enough to get hold of. It was a case of not checking up on the "cut" in the files by securing a "proof."

Since the picture printed was taken, full repairs have been made, and one of the most beautiful colonial churches to be found in New England is marked from many places in the city by its gleaming, white finger spearing the blue.

At any rate, the meetings of the Missionary Board are held in this building, and have been for decades, possibly ever since its erection.

Our apology to our readers, interested people, and especially the friends of Westerly.

ITEMS OF INTEREST

Most gratifying, indeed, to missionaries and multitudes of others must be the recent announcement from the State Department that the United States and Great Britain are now ready to negotiate treaties with China which will abolish the system of extraterritoriality—too long delayed. For many years these special privileges have been no more than on paper. And since the Japanese occupation of those parts of China in which most foreign-

ers live, there has been no reality to such privileges.

Better feelings toward Great Britain and the United States doubtless would have been engendered had the special privileges been relinquished ten or even five years ago.

It will be well for all concerned if this is but a step toward the solution of such problems as colonial interests and other special concessions.

On October 30, the Protestant Voice, published at Fort Wayne, Ind., completes its first year—and most successfully. It meets a real need in the Protestant world as a religious weekly newspaper. It seeks to present news of religious interest, irrespective of creed or color. On several occasions good reports from Seventh Day Baptist gatherings have been published in prominent places in the paper.

Its editor is a young man of vision and ability—Mr. Homer W. King, who has been able to enlist interest of means and men in the project. He is sane, virile, and well trained; he inspires confidence in all whom he meets. We say this from personal knowledge. Dean Ahva J. C. Bond has a place on the Voice's Board of Directors.

The Sabbath Recorder has sent congratulations and best wishes.

Shipments to Geneva from New York in August and September included 3,000 Russian Testaments and 180,000 Russian Gospels, and 500 English Bibles. Ninety-five Bibles and 225 Testaments were supplied to chaplains in charge of prisoners of war or internees in the United States, speaking German, Italian, English, and Japanese. Twenty-five Dutch Bibles were supplied to "Free Holland on the Seas," a center for Dutch seamen in New York.

Through the courtesy of the War Prisoners' Aid of the Y.M.C.A. two shipments of English Scriptures, totaling 400 Bibles, 700 Testaments, 1,500 Psalms, and 3,500 Gospels and Acts have been assembled and started for their long voyage around Africa to American prisoners of war and internees in Japan.

Among many others this French letter came to the Geneva office from Germany: "Let me write you this little card to ask you please to send me a Bible which will sustain my faith and fortify us in God our Savior. We are two Protestant miners, exiled from our family.

... Dear friends, I hope you will think of us."

Sent through the Ecumenical Commission for Chaplaincy Aid to War Prisoners in Geneva to war prisoners and refugees in Germany, Italy, and France, and through other channels to prisoners in India, South Africa, Egypt, the West Indies, Canada, and the United States.

The War Emergency Fund was overexpended on September 30 by approximately \$22,000.

During August and September the shipments of Scriptures to army and navy chaplains totaled 3,482 Bibles, 106,724 Testaments, and 71,048 Gospels. (The cumulative total is given below.) Many requests come from chaplains on overseas duty. A recent one from the chief chaplain of the Service of Supply in the Southwest Pacific asked for 25,000 copies, and chaplains at reception centers are asking for large quantities as the new enrollees come in.

—American Bible Society,
(October report.)

Question: In what way does U.S.O. serve in a religious capacity?

Answer: U.S.O. does not intend or pretend to take the place of the church. It does attempt, however, to give the men it serves every opportunity to continue customary church attendance, and association with community churchmen and church members. It also provides ministerial contacts and religious programs within its own clubhouses. Many activities are planned through collaboration between local clergy and clubhouse directors. To perfect this collaboration, desk space in clubhouses is frequently given clergy-men upon request.

TIMES OF CRISIS ARE TIMES OF OPPORTUNITY

By Dr. K. S. Latourette

Yale University, New Haven, Connecticut

We are living in perplexing times. The missionary movement is facing the most serious dislocation of our lifetime. Large areas to which we have sent missionaries are in enemy hands. Communications with many other fields are slow and uncertain. Taxes and prices in this country are rising. Giving is more difficult and more sacrificial.

We need to remember, however, that the modern Protestant missionary movement had

MISSIONS

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

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I. Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

QUARTERLY MEETING OF THE BOARD OF MANAGERS

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held Sunday afternoon, October 18, 1942, in the Pawcatuck Seventh Day Baptist church, Westerly. Rev. Eli F. Loofboro of Waterford, Conn., opened the meeting with prayer.

Those present were Rev. Harold R. Crandall, LaVerne D. Langworthy, John H. Austin, George B. Utter, Karl G. Stillman, James A. Saunders, Robert L. Coon, Mrs. Alexander P. Austin, Elston H. Van Horn, Mrs. Harold R. Crandall, Morton R. Swinney, Dr. Anne L. Waite, John S. C. Kenyon, Mrs. James G. Waite, Rev. W. L. Burdick, Rev. Ralph H. Coon, Rev. Trevah R. Sutton, Mrs. G. Carlton Irish, Rev. Albert N. Rogers, Asa F. Randolph, and Rev. Herbert C. Van Horn.

The guests present were Mrs. Trevah R. Sutton of Rockville, and Rev. Hurley S. Warren of Plainfield, N. J.

The monthly and quarterly reports and statement of condition and comparative statements of the treasurer, Karl G. Stillman, were read and approved, and the quarterly report and statement of condition were ordered recorded.

The corresponding secretary, Rev. W. L. Burdick, presented his quarterly report, and it was approved and ordered recorded.

For the Missionary Evangelistic Committee, John H. Austin, the chairman, reported that considerable attention had been given the Preaching Missions.

Rev. Albert N. Rogers, pastor of the New York Church, reported on his services at Jackson Center, Ohio, during July.

Voted that we express to the New York Church and its pastor our sincere appreciation of the service rendered during the summer.

For the American Tropics Committee, the corresponding secretary said that on the whole the situation in Jamaica is good and the work is progressing. The gas rationing

its birth in an even more difficult age. William Carey sailed for India in 1793 when just across the English Channel the Reign of Terror in France was shaking Europe to its foundations. In 1795, when the world war that followed the French Revolution was getting well under way, the London Missionary Society was organized. In 1799, when Napoleon was returning from his expedition to the Near East where he tried to sever British communications with India, the Evangelicals of the Church of England founded the Church Missionary Society for Africa and the East.

In 1804, the year that Napoleon was planning the invasion of England—the greatest threat which Great Britain faced between the Spanish Armada and Hitler—the British and Foreign Bible Society was constituted. In 1812, on the eve of the outbreak of our second war with Great Britain and when the British were blockading the New England coast, Adoniram Judson sailed for India. In the midst of the Napoleonic Wars, William Carey proposed decennial interdenominational world missionary conferences to plan for the evangelization of the world. His dream was not immediately fulfilled, but has been amply justified by the formation of the International Missionary Council soon after the World War of 1914-18.

The faith of these pioneers led to results far beyond their imaginings. They were true to their trust as Christians. They esteemed a time of world upheaval an opportunity.

We must follow in their trail. Ours is not only an age of peril; like theirs it is also an age of opportunity. Largely through the efforts of these pioneers a world-wide Christian fellowship is coming into being. That fellowship needs strengthening. Its members, which we call the younger churches, are strong in spirit but weak in numbers. They depend upon us in the missionary movement for reinforcement. This growing world fellowship can bind the world together. In that world-wide fellowship is the hope of mankind.

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.

is bothering the visits of our missionary there.

The report of the China Committee was presented by George B. Utter, chairman. The report was received and ordered recorded as follows:

The news that has come out of China since the last quarterly meeting within the last month is most encouraging. Dr. Grace Crandall in free China is improving in health and able to be out of doors. The missionaries in Shanghai are carrying on their work and are able to draw money cleared through Switzerland.

The most recent news came from Dr. Grace Crandall who is still in Changtsun, Lichwan, Kiangsi, China. By radiogram apparently sent not longer than two weeks ago to her sister, Mrs. G. L. Hutchins, North Loup, Neb., she says, "I am safe and much better. I am up most of the day, take walks, work about the house, and eat more things. I was glad to receive yours and other letters. Air mail gets through, but slow."

With the ship Gripsholm which arrived in New York late in August, friends who were being repatriated brought letters from Dr. George Thorngate and Mrs. H. Eugene Davis, written late in June. They were short, and written with censor knowledge and contained the news that the work at the mission in Shanghai is being carried on. Doctor Thorngate says, "We are all quite well and happy." He reported they were drawing money each month for living expenses through the Swiss consulate. He said the question of food and money was always acute. Mrs. Davis says that in the future, if other ships give the opportunity to return, the Davises and Doctor Thorngate will accept the invitation.

The treasurer of the board, Karl G. Stillman, has kept in touch with the State Department, and has been informed that money might be drawn as it is being drawn. He is prepared to meet demands as they come through the Department of State.

It is apparent that up to the present time things have been going on at the mission in Shanghai in all but a normal way. People on the field must be depended upon to meet the situations as they arise. If the Americans leave China, we must somehow find a way to see that the Chinese left there will be able to meet the taxes so that there will be no excuse for the Japanese to take over property.

In correspondence with the chairman of the China Committee, Mrs. George Thorngate, who is in Alfred, N. Y., said, "In thinking of the mission work, we have to deal mostly in futures. Some glorious day this mad war is going to be over, and I expect that the board realizes as well as I, that our opportunity in China will then be ours to grasp suddenly or be left behind. There will be a tremendous impetus and I can imagine with the loss of the white man's prestige in the East there will be a lot of confusion and a spread of communistic influence. I do not think that the time has come yet to leave the Chinese churches and schools without American advisers in the heady

business of pioneering, so I am anxious that we shall not 'lose the bus' and lose the peace."

Mrs. Thorngate then lays emphasis upon the need of having someone in training for the schools and missions to take the place of those no longer there.

The report of the Ministerial Relief Committee was presented by Treasurer Karl G. Stillman. It was received and ordered recorded as follows:

During the quarter ended September 30, 1942, monthly payments of \$10 each have been made to Rev. R. R. Thorngate and Mrs. George P. Kenyon, bringing the overdraft in Ministerial Relief Fund income items to \$159.53. With income to be credited during the current quarter this overdraft will be reduced somewhat, so no change in payments for the next quarter is recommended.

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

The president appointed the standing committees for the ensuing year.

Asa F. Randolph presented the correspondence about the sale of property at Welton, Iowa, and it was voted that the Board of Trustees of the Seventh Day Baptist Memorial Fund be requested and authorized to hold in trust and administer this society's share of the net proceeds of sale of the five acre tract of land devised to the trustees of the Seventh Day Baptist Church of Welton, Iowa, under the will of the late Deacon John W. Loofboro, as a permanent endowment fund, the net income therefrom to be paid to this board for its work.

Rev. Hurley S. Warren of Plainfield, N. J., president of the General Conference, was present and addressed the board.

Under the item of the special committees the president reported on the Missionary Society's centennial program at Salem, W. Va.

Voted that the Centennial Committee ascertain the cost of publishing the addresses made at Conference, and report a way of financing the cost.

Voted that the thanks of the board be extended Dr. Corliss F. Randolph and Miss Evalois St. John of the Historical Society for producing the charts which were shown at Salem in connection with the centennial.

Rev. Albert N. Rogers, chairman of the joint committee with the Tract Society on the Florida field reported that a meeting of the committee was held today after considerable correspondence among the members. The committee feels most sympathetic

Monday, November 9

"Who hath gathered the wind in his fists?"
Proverb 30: 4.

God is in the wind. As I write this, the branches of the trees about my home are being tossed by a mighty wind. Sounds about the house indicate that wondrous music is being played as on a mighty harp. We are used to wind in our country. We have it in the form of drouth-dealing winds, wherein we can see beautiful green corn fields turn brown and burnt in a single day. We have sharp, snow-filled winds, which can bring death to humans and destruction to animals. Truly God is in the wind. We have, too, light cooling breezes, deeply refreshing at the close of a hot, breathless day. God holds the winds in his fist, and deals them as he will. The wind comes and goes, and we see it not. Truly God is in the whirlwind, in the blizzard, and in the gentle breezes.

I cannot see the wind that blows
Nor touch or hold it there,
But this I know, it comes to me
To show my Father's care.

Dear Father, we thank thee for the wind.

Tuesday, November 10

"And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass." Revelation 21: 18.

God is in beauty. The entire twenty-first chapter of Revelations speaks—no, chants to us of a glorious beauty that to human eyes is impossible. How wonderful it is to know that the God who is our Father cares for us in such a way that he makes our heavenly home one of beauty. We see touches of it, God's beauty everywhere—the golden leaves of my cottonwood, the heavenly blue sheet of a morning glory shade, a stretch of blue green water, the slanting lines of rain, the Madonna look of a mother when she looks at her baby. All these and many, many more sights help us to realize that our Father not only makes beauty, but is Beauty.

I see him in the rolling clouds
And in the glistening snow;
I see him in the mist that shrouds
The mystic river's flow.
God gave us beauty, this the gift
Is free to everyone;
Oh, may we pause our eyes to lift,
And see him on his throne.

Our Father, we thank thee for beauty.

toward the invitation of the Board of Trustees of the American Sabbath Tract Society to join it in the support of the work of the Daytona Beach Church in Putnam County and other parts of northern Florida. The committee will be glad to recommend an appropriation in 1943 if the receipts from the Denominational Budget warrant this.

The report was approved and ordered recorded.

Karl G. Stillman, treasurer, presented the proposed budget. Voted that the budget as presented be approved as the tentative budget for 1943, to be acted upon in January.

Correspondence was read from churches in California, Texas, and Ohio.

Voted that the contributions to the Christian World Mission Convocation be retained by the Convocation.

The minutes were read and approved, and the meeting was closed with prayer by Rev. Trevah R. Sutton.

George B. Utter,
Recording Secretary.

DAILY MEDITATIONS

(Prepared by Myra Thorngate Barber, North Loup, Neb.)

Sunday, November 8

"Hast thou commanded the morning since thy days; and caused the dayspring to know his place?"
Job 38: 12.

God is in the dawn. In the early morning when the sky is beginning to pale, when the stars disappear, and when the east is aflame with rose, and amethyst, we can surely know that now only an allwise Father could be giving such gifts to his unworthy children. Even in a gray morning, when oft times the sun is a big fiery red ball, we can see his presence. The bare trees dark before the glow of the skies, the thin spirals of smoke rising from the chimneys of our homes tell us of a heavenly Father who has cared for us throughout the night. The nights may have been fearsome and lonely, but with the coming of the dawn—God's dawn—there is light, and confidence again. Ah, truly, God does command the morning.

Hasten the coming of
The glorious morning,
The precious jewel
Of the dark night adorning.

We thank thee, dear heavenly Father, for the day.

Wednesday, November 11

"And on earth peace, good will to men," Luke 2: 14.

Was it a century ago, or was it still in the memory of many of us, that the Armistice was signed, declaring that World War No. 1 was over? Some of us firmly believed that there would be no more war. How mistaken we were! It was only a futile dream, for well we know that peace and good will go hand in hand, and when one is not looking both are gone. If we could but remember that peace cannot come to any nation until he who came to save the world is in every heart.

But now we know thee, God of all,
We learn it in our blood and tears;
The clouds hang heavy as a pall,
In our anxiety and our fears;
Have mercy, Lord, upon our lot—
For we forgot, for we forgot.

Dear Father, forgive us for our shortcomings.
For Jesus' sake. Amen.

Thursday, November 12

"For one star differeth from another star in glory." 1 Corinthians 15: 41.

God is in the stars. There are nights when it seems that the stars are so low that they can be reached, simply by lifting one's arm. There are nights when the stars so thickly stud the heavens that it seems that another could not be crowded in anywhere. There are nights of storm and heavy clouds, when through a sudden rift a lone bright star can be seen. Stars are mysterious and long have been studied for hidden meaning. To me they but show more of our heavenly Father's wondrous power. David found peace from the stars and was inspired to write his matchless poems. Who knows how many baffled ones have learned that the God who holds the stars to their changeless courses can surely guide a lone soul to light? Surely from the stars we can learn that "God is in his heavens and all's right with the world."

Dear Father, we thank thee for thy stars. Amen.

Friday, November 13

"Break up your fallow ground, and sow not among thorns." Jeremiah 4: 3.

God is the fallow ground. November can be termed a period of waiting. The fields are bare and waiting. Covered with snow, the rich soil is asleep, storing up energy for the planting and harvest months. Often our lives are fallow ground. It is hard to see

loved activity about us, and realize that for one reason or another we must wait. It is hard to bring back wasted strength by quiet living. Somehow, many a lesson can be learned from the fallow fields, especially when we realize that God is there. Bountiful fields of corn and wheat are raised on fields allowed to rest. Surely the God of the fields will recompense his children for the period of waiting that sometimes is his will.

"They also serve who only stand and wait."

God, we thank thee for the period of waiting.

Sabbath, November 14

"Remember the sabbath day to keep it holy." Exodus 20: 8.

God is everywhere. On this quiet Sabbath day we can realize more fully that God is everywhere. We see touches of his handiwork along the ways that we travel to his sanctuary. We see the presence of God in the faces of those we see in the pews of the church—some we have known for years and who we feel have felt the love of Jesus deeply in their lives. We feel that he is near in the music of the voluntary and the anthem of the choir and in the hymn of the congregation. God has given the pastor words of helpfulness or admonition to speak. Truly God is everywhere. May he be especially near to us this day, that we may feel throughout his closeness, the never ending love that is his gift to his erring children.

Father, we thank thee, that thou art everywhere.

SABBATH SCHOOL LESSON FOR NOVEMBER 14, 1942

Things That Mar Family Life. Scripture—Genesis 27: 30-35; Matthew 5: 31, 32; Luke 12: 13-15.
Golden Text—Galatians 6: 2.

CHANNELS FOR CHRISTIAN GIVING

By Rev. Albert N. Rogers

During the last ten days I have been giving considerable time to the Community War Chest in our town. Many of my readers have done the same or will do so shortly. Give we must and give we shall. The pages of the Recorder are an appropriate place, however, to set forth the distinctive qualities of gifts made in the name of Christ and through the channels of his Church.

The Committee on Foreign Relief Appeals in the Churches, representing the Federal Council of Churches and the Foreign Missions

Conference, has recently joined forces with the United Church Canvass. This means that publicity for the needs of war sufferers will be secured during the periods when upwards of twenty denominations have decided to make their annual financial campaigns.

The periods chosen for the United Church Canvass are November 15 to December 8 and February 21 to March 14. Local churches will, in most cases, select the period most favorable to their needs, but during either period they will be reinforced by national radio programs and wholesale printed publicity. Denominational and interdenominational officials are accepting the added responsibility for relief appeals as a part of their Christian duty, just as Paul did when the Christians in Jerusalem needed help.

I cannot overemphasize the uniqueness of the Church's position in the matter of war relief. The churches stand for God in the midst of devastation when people almost come to doubt his very existence. The Church "administers not money but mercy," in the words of one devoted leader. Dr. Leslie B. Moss of the Foreign Missions Conference declares "our first task is to actually keep Christians alive in these disaster areas, if they are going to be there to rebuild Christianity." And some will accept help only from fellow-Christians.

Let it be added that the administration of church relief funds is done more economically than by secular organizations in practically all cases, since existing personnel—missionaries, pastors, and church officials—carry a good deal of the arduous burden. This is one reason, doubtless, why churches are not required to register with the President's War Relief Control Board, as all other agencies must do. Gifts do relieve suffering; overhead is kept at a minimum.

Eight agencies, tested and proved, form the channels for our giving through the Committee on Foreign Relief Appeals. The American Bible Society provides Scriptures for both civilians and prisoners of war. The American Committee for Christian Refugees tries to meet the almost insurmountable refugee problem in Europe and China, and aids those who are able to reach America and other places of safety. The work of the Friends Service Committee is well known, as is also that of the Church Committee for China Relief, a distinct part of the United China Relief program though participating in it. The Y. M.

C. A. is the agency ministering to prisoners of war, and their reports are dramatic. The Y. W. C. A. has its distinctive function, the Central Bureau for the Relief of Evangelical Churches in Europe helps to keep church life intact, and the International Missionary Council cares for missions orphaned by the freezing of international currency exchanges.

When death came to your family, when you needed a friend who understood, your church stood by. Will you help the church to stand by others in their hour of need? (Offerings should, of course, be forwarded to the committee through the treasurer of the Denominational Budget.)

WOMAN'S WORK

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

ANNUAL REPORT OF PLAINFIELD WOMEN'S SOCIETY

Money given to—

Denominational Budget (United Budget)	\$52.50
Women's Board for evangelist	60.00
Help in bringing the missionaries home	25.00
United China Relief	10.00
Red Cross—Plainfield Chapter	10.00
Salem College Student Loan Fund	25.00
Milton College Student Loan Fund	25.00
Membership—60 (not all active members)	
Participation in Goals	

1. We increased our subscription to United Budget as suggested.

2. We subscribed for the Sabbath Recorder. The paper was sent to one who could not otherwise have it.

3. We made a direct gift to the Women's Board.

4. Our absent members of the church — many of them lone Sabbath-keepers — have been sent letters. Christmas cards have been sent. Cards and baskets to the shut-ins.

5. Two books—"A Christian Imperative" (Barnes) and "Author of Liberty" have been reviewed. The Pro-Con Group assisted the society in reviewing the first book. The review and discussion followed a basket supper at the church.

6. Worship programs on the Woman's Page of the Sabbath Recorder have been used each month.

7. Many of our church families use "The Upper Room" or "Secret Place." We feel there is a larger place given to personal and family devotions.

8. We observed the World Day of Prayer.

9. We have a thank offering or summer offering project. Forty-four dollars and seventy cents (\$44.70) was given in this way during the year.

10. Other activities—

We sponsor a Girl Scout Troop. Girls of different nationalities are members. Mary Burdick Sutton, the wife of the pastor of the Piscataway Church, has been the leader since its organization. Anna Crofoot North, a member of our society, was her assistant for many months. Others of our group have assisted in carrying out the Scout program.

We are active in the Red Cross. We not only made a money contribution to the Plainfield Chapter, but knitted articles have been handed in at our meetings, and wool has been given out. Sewing has also been done for the chapter. Several of our members have given generously of their time and strength in work at the headquarters.

We have kept up our work for other community agencies in spite of our war activities. Sewing has been done for the Day Nursery, for the Children's Home Association, and surgical dressings made for Muhlenberg Hospital.

Evalo St. John,
Key-worker and Corresponding
Secretary for 1941-42.

SEVENTH DAY BAPTIST CHAPLAINS

By Rev. Hurley S. Warren,
Conference President

There are "none such" at the present time. That is, no Seventh Day Baptist minister as such will be commissioned as an army or navy chaplain. This is due to what may appear to be on the surface a rather arbitrary ruling by the War Department.

This came as a "bolt out of the blue" to me, as it doubtless will come to some of those who take the time to read this. The editor of the Sabbath Recorder has urged me to state our case. I shall try to do so as clearly and accurately as possible with the information at hand. The situation may change before the type is set.

The War Department has ruled that no denomination with a membership of less than fifty thousand shall be "eligible to have a rep-

resentative in the chaplaincy." There are certain reasons for this ruling which the War Department cannot publicize and which I am not at liberty to state here. However, I feel free to state the reasons to anyone who wishes to know by letter.

In all of our correspondence with the General Commission on Army and Navy Chaplains, for nearly a year now, this condition had not been mentioned. And, obviously, it is not stated in its information folder. Yet, it must be said that the General Commission on Army and Navy Chaplains is doing all that it possibly can on our behalf.

The situation was brought to the attention of Mr. Courtland V. Davis and me by Editor Van Horn, who had been in correspondence with Rev. Elmo F. Randolph, Alfred Station, N. Y. Mr. Randolph received word from the Office of the Chief of Chaplains in Washington virtually declining his application for appointment to the chaplaincy from the Seventh Day Baptist denomination. This word was accompanied by the following:

"It is suggested that you attempt to obtain ecclesiastical sanction from the Northern Baptist Convention, a denomination which has quite a number of vacancies in the denominational apportionment allotted to the major churches."

Immediately Mr. Davis and I as officers of the General Conference got in touch with the General Commission on Army and Navy Chaplains, in the hope that even then the General Commission might intercede with the War Department on our behalf. The ruling of the War Department still stands at the present time as I stated earlier.

Rev. Elmo F. Randolph is "satisfied, under the circumstances, to receive appointment to the chaplaincy under the auspices of the Northern Baptist Convention as suggested by the War Department" and the General Commission on Army and Navy Chaplains.

Even now Mr. Randolph may have received his commission as a chaplain in the Army of the United States.

For those of our ministers who are considering offering themselves as chaplains the following, which I quote from a letter from Dr. G. Pitt Beers, Executive Secretary of the Committee on Chaplains of the Northern Baptist Convention, should be noted:

"Your request that our Committee on Chaplains represent the Seventh Day Baptist General Conference has been presented to

them. We are very happy to co-operate with you in this matter. Any of your men desiring appointment should present their application through the General Commission on Army and Navy Chaplains in the regular way. At the same time we should have a letter from you stating your approval of them. We will proceed only when we have your approval of the individual applicant."

In conclusion I should like to cite again that the Commission of our General Conference at its pre-Conference meeting last August, named Dr. Ben R. Crandall, Alfred, N. Y., "as Seventh Day Baptist representative on the General Commission on Army and Navy Chaplains." Doctor Crandall is in close touch with the General Commission and is well informed on these matters. I am sure that he will be glad to answer questions and render service in this field.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

COMMUNION

When Christians Partake of the Lord's Supper

By E. Wendell Stephan, Salem College, Salem, W. Va.

"This is my body which was broken for you" and then a moment of silent consecration. Suddenly the group around me breaks into song, "Break thou the bread of life, dear Lord, to me," and as I join the group I feel that I am truly a part of this great society of Christians. Then I hear the pastor repeat those well known words of Christ, "This is my blood which was shed for many for the remission of sins, drink ye all of it." I am spellbound—for my sins. Why should Christ shed his blood for me? I have done nothing. I, through faith in Christ, am receiving blessing and forgiveness by merely accepting it?

The Lord's Supper is treated in different ways by various denominations. There are three outstanding manners of taking the Lord's Supper: Catholic, Lutheran, and Protestant. The miracle of the Lord's Supper or transubstantiation is held by the Catholic faith. They believe that through a miracle the bread and wine actually become the body and blood of Christ. Those of Lutheran faith accept consubstantiation, which is not the belief in an actual miracle but belief that the spirit of Christ is hovering around, and in, the bread and wine.

In our denomination, it is hard to understand just what view is accepted by the majority, as the taking of the Lord's Supper is an individual act between man and his God. Each of us has a personal God and each has personal sins to be forgiven.

As we drink of the wine and eat the bread we renew our covenant of faith with God and also with our fellow men. The taking of the sacraments is an outward symbol to man, but "God looks in the heart." We know that the hush which falls over the congregation is unlike any other quietness. It is a hush of reverence. It has been noticed that even babies realize that and make little, if any, disturbance.

I cannot tell fully what the Lord's Supper means to me—a renewal of faith and a rededication of my life to God—a feeling of brotherhood which makes me realize that I am only one of many who are all brothers in Christ—but that isn't all. There is an intangible something that fills my heart and mind, and the very air with the spirit and power of God.

LETTER-A-MONTH CLUB

(The following are excerpts from a letter from the head of the Letter-a-Month Club.)

"A lone Sabbath keeper fifteen years old wants someone to write to."

"Also a young lady between twenty-six and thirty years of age wants a Seventh Day Baptist young man who is in the service to write back and forth."

"Anyone interested is to drop a card to Letter-a-Month Club, 1408 South Third Street, Janesville, Wis., c/o Luven Lippincott."

SWEET WILLIAMS

By Eva Millar

You sent me seeds of flowers
From England, far away;
They gave me glee as they grew for me,
Sweet Williams, brave and gay.
My flowers drooped and died
Ere summer reached its end;
But with grateful thought for the joy they'd
brought,
I gave their seeds to a friend.
Summer again—and flowers,
And Beulah has brought to me
From her garden gay, a sweet bouquet
Like yours across the sea.
And I think of the Master's words,
You reap whate'er you sow.
Kind words and deeds, like summer's seeds,
If we pass them along, will grow.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

It was a very nice letter that you wrote to me in the Sabbath Recorder. We gave a play on Columbus last Monday in our school. Our room wrote the play. My teacher is very nice. Her name is Miss Guam. I go to Whittier School. It is three blocks from my house.

We have been collecting scrap metal to take to school. We had a contest and the fifth and sixth grades won. I am in the fifth grade and our schoolroom won the rags and the sixth grade the keys. A man in New York wanted some keys, so we were collecting keys to send him. We got ninety-three keys and the sixth got one hundred eighteen keys.

It has been very rainy since Thursday. I enjoy the Children's Page very much.

Yours truly,

1946 Walnut St., Alice Hemminger.
Boulder, Colo.,
October 18, 1942.

Dear Alice:

I was very glad to receive another good letter from you.

I should like to have heard your play about Columbus. I wish you would write it out and send it to me for the Recorder. I am sure the other children, too, would like to read it. I'll look for it in your next letter.

The boys and girls in Andover have been busy collecting scrap metal, too, and we grown-ups are doing our share in collecting all sorts of things. Our grocery stores have containers in which to put our keys. I notice the A and P store has a barrel for that purpose painted red, white, and blue. Soon they are going to collect tin cans in this part of the state, and I have been saving them for months till my large box is full to overflowing.

We wouldn't know what to make of it here if it did not rain every third day. Today and yesterday have been pleasant but it is clouding up tonight, so no doubt it will rain tomorrow. But what would we do without plenty of good, clean rain storms? And we should always remember when the sun shines or when it rains that God sends both.

Sincerely your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I am in the sixth grade this year and I am having more fun than ever before in school. I never liked math. until this year, but I sure do now; in fact it is my favorite class.

There are not very many in Sabbath school; just my little brother, my little sister, two or three others' and I. We are having a nice time, though.

I am looking forward to graduating from the grade school at the end of this year.

Well I must be closing now.

Sincerely yours,

Mary Bracket.

2455 Broadway,
Boulder, Colo.,
October 19, 1942.

Dear Mary:

As you advance into junior high, then into senior high, and later I hope into college, I rather think you will find mathematics more and more interesting. I know I did. In fact I found arithmetic much less difficult after I had studied algebra, geometry, and trigonometry. That you enjoy your school work so much shows that you are a good student. School must be a very dull place for boys and girls who do not take a real interest in their studies; who do not strive for perfection. "Do your best your very best," is a good rule to go by not only in school but everywhere else.

Yes, school may be a happy place,
If children, whether big or small,
With earnestness and smiling face,
Just try to do their best; that's all.

And Sabbath school, too, may be a very happy place to go, the happiest place of all, since there we learn of Jesus and his love, the greatest love of all. Jesus also teaches us to do our very best in all things and at all times.

I was pleased to get your happy little letter.

Your sincere friend,

Mizpah S. Greene.

"The years we have lived may be no indication of the usefulness with which we have lived."

"The man who has had an experience with God has something that is beyond the reach of argument."

WEEK DAY RELIGIOUS EDUCATION

By Rev. Harley Sutton

Three of the churches in the Western Association were represented at a Conference on the Week Day School, which was sponsored by the County Bible School Association, and held at Wellsville, N. Y., September 10. There is an increasing emphasis being given to this form of Christian education. The speaker for this conference was Dr. Oliver Gordon of Rochester. The following is a summary of his address.

The Christian Church faces the task and opportunity of preparing youth for life in a world of uncertainty and trouble. This cannot be done in the churches alone, for only a small per cent of these young people come into the churches. With the coming of gasoline rationing and tire shortage, there will be fewer children and young people in the church schools. This is another urgent reason for teaching religion to all those who are in the public schools. When the church school movement started it was looked upon as the solution to the problem of training children. Now it is evident that more must be done as a part of the regular day school program. There is something of great influence coming from this program of Christian education which is being carried on as a definite part of the public school program. The standard of the work done in the school by the churches should be as high or higher than that of the public schools. This means trained teachers, co-operation of parents with the program, and a well worked out plan which meets with the approval of the public school.

Materials for use in such a school can be secured from the International Council of Religious Education or state councils. As mentioned, those who teach should be especially trained and should be consecrated persons and have a good knowledge of the Bible. The parents should know just what is being done in the classes and have reports from the teacher as to progress of their children. There should be occasional meetings of parents and teachers of the week day classes. Especially through assigned projects for these classes, co-operation with the churches may be secured. For example it may be required in a class of the higher grades, that a worship service be planned and

used in a young people's meeting or a church school class.

Seventh Day Baptists have always been willing to co-operate in that which is worth while. A few of our churches are now co-operating with other denominations to provide week day instruction. If further information is desired about this work, write to Harley Sutton, who is secretary for the Committee on Church Schools of the S.D.B. Board of Christian Education:

Lost Creek, W. Va.

OUR PULPIT**STATEMENT AT ORDINATION**

(Given by Lynn Langworthy, Alfred, N. Y., September 26, 1942)

It is with humility and a deep sense of responsibility that I come to this occasion. When Pastor Harris and Dean Bond informed me, some weeks ago, that a committee of seven people had chosen me as a candidate for the diaconate I was nonplussed, for I felt very unworthy and was sure, in my own mind, that these seven people had made a mistake, being unaware of the many, many shortcomings of my personal life. Could I accept this responsibility, I asked? Could I represent this church as a deacon? Could I measure up to the standards of this office? No! I said.

For some days this was the major thought in my mind and the subject of many prayers in answer to which "the still small voice" of my conscience said to me, "You can change those shortcomings; you can amend those ways." By Friday night of that week I gave Pastor Harris my decision, and I hope and pray that I may never let this church down in the confidence it has reposed in me.

There are many qualities I lack, I fear, which one should have who fills this office. It is often hard for me to take part in public prayer and testimony, though I believe in it, and often long to express myself as beautifully as many do. My thoughts and inner desires and longings and sympathies are within me, but, because of a peculiar emotionalism, I seem to be unable to express them in words. My Master, however, understands me, I believe.

I feel for my fellow-man who is in trouble or needs bolstering, but often I can't seem to get it across to him!

I believe in Jesus Christ. I believe in prayer, in song and churchgoing. I believe in neighborly acts. I believe in an even disposition and a soft answer; in these things I could never reach my ideal. I believe in forgiveness. If it were possible, I would have no enemies.

Another reason for accepting this office is the influence of many good deacons who have had a bearing on my life. I would that I may measure up to their standards! A few of them I would like to mention. My father, whom many of you knew, was a deacon of the Andover Church for many, many years; quiet, unassuming, loyal, benevolent, true to his convictions—my ideal in my boyhood, and my ideal ever since! Along with him was Deacon Samuel Burdick of the same church. As one might say, I come from a family of deacons, having a brother in the Westerly Church, one in the Plainfield Church, and one in the Andover Church, all of whom are deacons, and have given me an uplift in life. Others who have touched my life were deacons Fred Palmiter, Wm. H. Langworthy, Fred Pierce, and Ernest Brague, of the Second Alfred Church.

You, deacons and deaconesses of this church, have all helped to make our family welcome and happy in our work here and we love you for it. Especially would I like to mention one of your aged members whose happy disposition, whose interest in the young and old alike, whose music, whose faithfulness in performing his duties of the office even in his declining years, and whose religion fairly beams in his countenance; this man has endeared himself to my whole family. I refer to you, Deacon Herman Pieters.

It is indeed an honor to be chosen among such men and women as Frank Crumb, Mabel Reynolds, and Miriam Shaw! As I remarked to Dean Bond and Pastor Harris, had your committee chosen Mrs. Langworthy as deaconess instead of me as deacon, it would have seemed to me more fitting. At this point I wish to honor her by mention of her loyalty, her high ideals, her uplift and devotion in helping me in my religious life.

A happy memory of my boyhood is the time when at fourteen years of age I, with many others, was brought to Christ in the Lanphear Valley schoolhouse by the singing and preaching and kindly influence of the members of a male quartet consisting of Edgar Van Horn, John Wolfe, Jesse Hutchins, and Theodore Davis. The influence of those

men has lingered through the years and especially that of Mr. Van Horn, and later, the members of his family. These contacts have been very dear to me.

In closing I wish to pledge my homage anew to my Master; to be faithful to you, brother and sister church members; to be loyal to my pastor; to be true to my friends. To use the words of Paul, "Holding the mystery of the faith in a pure conscience."

Perhaps this poem will express my feelings better than words of my own:

I Grow in Grace

The more I thank my Lord for gifts,
The more he gives to me;
The more I search my clouds for rifts,
The more his Sun I see;
So that, to God, my upturned face
Becomes the channel of his grace!

The more I love my fellow men
And show them friendship true,
The more God's love fills me again
With blessings ever new;
So that, for God, the human race
Becomes my channel to his grace!

The more I give myself to him,
The more I am and have;
The more his Presence self can dim,
The more I give and save:
So that, when God, may self efface,
I grow in love and joy and grace!

Note: The text of the ordination sermon as preached by Pastor Harris was, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Ephesians 4: 13.

WELCOME HOME

It's tough on boys who have to leave home for school or for army service, but sometimes their pets and playmates take it just as hard as the boys. When Bud is away, I'm pretty fair company for Chunie the pup, but when he's at home, I'm just part of the landscape.

One evening last fall I walked up toward the house so as to be sure to be close when the supper bell rang. Chunie had been with me all day as I worked about the farm, "helping" with a dozen different jobs. She has an odd habit of walking just in front of me and then suddenly sitting down to scratch a flea.

DENOMINATIONAL "HOOK-UP"

Battle Creek, Mich.

Seven young people of our church were graduated from high school in June. The graduates were honored by a special sermon in the Sabbath morning service. Three of them, Donald Hargis, Robert Lippincott, and Leon Lawton, are attending Western Michigan College at Kalamazoo.

Much of the church was redecorated this summer at a cost of \$600. The young people met the expense for their room and the Ladies' Aid paid for the work done in the social room and kitchen.

These two rooms are used every other week for our church suppers. We feared we might have to discontinue them when sugar rationing went into effect, but we were allowed sufficient sugar to make a return to all who contributed pies.

The pastor was given a three weeks' vacation in August. Part of that time, with his wife and daughter, he spent at the Bible Conference at Winona Lake, where he heard many of the finest religious leaders of the country, and reported it a very worth while and inspirational meeting.

Pastor and Mrs. Hargis and four others from our church were in attendance at the General Conference at Salem.

During the pastor's absence, the young people had charge of a morning worship and Chaplain W. F. Shearin from Fort Custer gave the message. The young people have also sponsored several vespers at the U.S.O., assisted Pastor Hargis in a service at one of the Coast Guard Camps, and are helping with materials needed at the East End Mission for immigrants, and had charge of a service there.

Our church is always deeply interested in the progress of the Adrian work, and is glad that the Women's Board have a field evangelist who can help there.

Six have been baptized since our last news letter. Three of them were Mrs. Howard Bond and two daughters, who came here from Napoleon, Ohio, for the ordinance.

About thirty attended the semi-annual meeting of the Michigan-Ohio churches held at White Cloud on the week-end of October 10. There were six carloads from Battle Creek and one from Jackson Center. The theme of the meetings was "Victory Through Christ." Dr. Rosa Palmberg, who had been making a brief visit in Battle Creek,

On this particular evening, she had just sat down for a good scratch when something caused her to take a long whiff of air and then streak away at top speed. My dim wits and dull sense of smell couldn't discern any reason for the unusual excitement, so I walked around the corner to see the fire or the rabbit that caused this sudden burst of energy.

Chunie was streaking for the pasture gate. Down toward the Round House, the horses were running toward her. Surely it must be something important! At last I saw Bud standing in the gate, with his pets coming from all directions! He had been unable to stay away over the week-end and had come home to visit his friends.

It was fun to watch Chunie and the horses all trying to get his attention at once. He was nearly mobbed. Finally he jumped on the back of the colt, not yet three years old, and the whole outfit, boy, dog, and three horses left for the barn on the dead run to get a saddle and bridle. Who could decide which had the most pleasure from the reunion? Even the old man enjoyed it.

He's in the army now, like millions of other boys. They have a hard, disagreeable job to do and they're doing it, just the best they know how, but on countless farms, horses, dogs, and other pets are waiting along with parents and friends, for the boys to come home. Sometimes we think that parents are the only ones who miss the boys, but many times Chunie looks up at me and says in most aggressive dog language, "When is Bud coming home?" Then the horses put their heads over the gate and look down the road in the hope he will be coming to get them.

It's hard to take, but easy compared with what the people of Europe have endured. It makes us impatient with those who seem to place their selfish interest in the way of the war effort, or fail to do their share in helping to get the job done as quickly as possible. It also makes us interested in seeing that our leaders do their best to see that when peace comes again, settlements are made which are so fair to all that this catastrophe will never happen again.

—R. E. Hodgson, Supt.,
S. E. Experiment Station, Waseca.
—Dodge Center (Minn.) Star-Record.

spoke to us on Friday evening, after which there was a service in memory of the boys in service from the three churches. While quiet music was played and heads were bowed, we each prayed for their physical and spiritual well being as the names were read, one by one. Pastor Hargis preached the morning sermon and the Battle Creek young people had charge of the afternoon meeting. Rev. Wm. L. Davis brought the evening message after the Sabbath. After the fellowship breakfast Sunday morning, there was a group of interesting talks comparing the work of the Christian army to that of our national army.

David Babcock and Merrill Van Noty have recently gone into service. Mrs. Van Noty has gone to Miami to be with her husband. We understand that he is purchasing agent for three hospitals.

The United Service Organizations have been giving each soldier a "travel kit" as he was sent from Fort Custer. It was just a small gift to help pass away the time on the train, and consisted of a paper bag containing a card of greeting, stationery, pencil, candy bar, and fruit, together with a magazine. Fifty-five thousand of these have been given out since the plan was put into action.

Correspondent.

Albion, Wis.

The Albion people are very sorry to have Pastor Greene and family leave.

They have tried to show their appreciation of this family by giving a shower for their oldest son, Harold, and wife, after their marriage; a birthday party for Pastor Greene; a shower for Marjorie before her marriage to Private Gerald Bond of Nortonville, Kan.; and a farewell party for our pastor and family.

These all have been church night meetings where flowers and autumn leaves have made the church dining room attractive. These bounteous suppers have been enjoyed by friends outside of our congregation.

Four more young people were baptized and united with the church before Pastor Greene went to Conference. They were Jane and Joan Saunders, Lois and Janice Babcock.

May Pastor and Mrs. Greene and their family be blessed in this change of work which seems hard for all concerned.

Correspondent.

VALUE OF DEFINITION

By Rev. Edwin Ben Shaw

In my reading I often come upon a few words that attract my special attention, and I stop to study them and frequently go to the extent of making a copy for future thought. It seems to me that the following extract by A. W. Palmer is worthy of finding a place in our denominational magazine, as it deals with both religion and theology, and the relationship between them.

Religion is made up of ideas, emotions, and deeds. Theology is the orderly analysis and evaluation of the ideas. If this appraisal breaks down, if it is either neglected or found to be critical and destructive of the ideas, then religion may live on a little while as a pattern of emotions and deeds; but ultimately it will either die, or find a new theology which seems adequate to undergird the emotions and deeds. A childhood theology is not adequate, and hence the dire need for an adult theology for the layman, a theology capable not only of justifying, but of inspiring the emotions and deeds which make up a rich and well-rounded religious life.

This suggests for Seventh Day Baptists, as well as other people, the need of a theology (an orderly analysis and evaluation of ideas) that is satisfying to the thoughtful, enlightened layman.

Milton, Wis.

MARRIAGES

Reed - Greene. — On September 9, 1942, at Watertown, N. Y., occurred the wedding of Mary Ellen Greene of Adams Center to Chauncey Reed of Adams Center, Rev. George Mc. Clung officiating.

OBITUARY

Corey. — Horace S. Corey, son of John H. and Julia Brown Corey, was born in North Stonington, Conn., July 14, 1866, and died at Ashaway, R. I., October 20, 1942.

He was a machinist by trade. He was a member of the First Seventh Day Baptist Church of Hopkinton. He is survived by his wife, Mrs. Lucy Richmond Corey; three sons, Howard A., of Westwood, Mass., Joseph and Horace E. of Denville, N. J.; three daughters, Mrs. Norman Darling of Boston, Mrs. Herbert Hinckley of Hartsdale, N. Y., and Mrs. Leonard Hinckley of Greenwich, Conn.; fourteen grandchildren and five great-grandchildren.

Farewell services were conducted by his pastor, Rev. Ralph H. Coon. Interment was in the River Bend Cemetery, Westerly, R. I.

R. H. C.

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CHRISTIAN CHARACTER

Christian character is not developed in our sons and daughters by accident, or by exposure to decent society. Character is made by education, and in no other way. Christian character is made by Christian education, and in no other way. In this awful day of mixed tragedy and opportunity, the leadership in sound education that produces good men and women must be taken by Christian educators. — *Conway Boatman, in The Christian Advocate.*

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