

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.

The Sabbath Recorder

Vol. 133

PLAINFIELD, N. J., NOVEMBER 9, 1942

No. 19

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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The Sabbath Recorder

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

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EDITORIALS

BOYS FOR WAR

Hearts of fathers and mothers must have been heavy on listening to the words of the President in his fireside chat, that the boys of eighteen and nineteen must be subject to draft for the nation's armed forces. It is believed that the draft of youth of this age will soon be put into effect.

Said the President, "A division that has an average age of twenty-three or twenty-four is a better fighting unit than a division that has an average age of thirty-three or thirty-four. The more of such units we have in the field the sooner the war will be won, and the smaller will be the cost in casualties."

We cannot say but that the various reasons alleged or back of the lower age bill are valid and good. But we feel that this is one of the greatest prices we are to pay—gas and sugar rationing fading into insignificance. We can sympathize with parents whose young are torn from home too early and who shrink with horror at the proposal to send them into battle.

It cannot be helped, but we should join with these fathers and mothers in protesting against the government's offering them beer within the camp and refusing to safeguard their immature footsteps from licensed immoral places—liquor and prostitution without the camps.

Our President and others in authority do a dastardly wrong in their genial attitude toward the dealers of that which destroys within as surely as the enemy without.

SOURCES OF POWER NEGLECTED

We face a time of bewilderment and frustration. The preacher agonizes in soul—"Oh, if I only knew the right word to speak; if I only knew how to influence men to integrate the teaching of Jesus, to love God supremely and mankind as himself." If men could only know God's love for them. There is John 3: 16, but so few appreciate it. So many are like Philip—"Show us the Father and it sufficeth us."

There are many things one might say—good, helpful things that are said; but there is one that needs repeated emphasis and increasing application—on the part of the preacher and on the part of us as laymen. That is prayer.

Prayer for many, even well meaning Christians, is a lost art. They know they ought to pray—but don't. Apparently it is only when driven to extreme danger and personal need that people pray. There are books on prayer, so many that they might drive a Solomon to exclaim, "Of making many books there is no end." But do they teach men to pray? There are many books and magazines containing helpful prayers and meditations; have they taught men to pray? Too often, not. Yet they are not to be condemned nor their influence minimized.

The fact remains, we do not pray—at least we do not pray as we ought. The disciples doubtless knew the prayers of the Scriptures—of the Psalter. They knew John's disciples prayed, so they came to Jesus seeking—Master, "teach us to pray."

From the Master we can learn. One of the things is simplicity; another, sincerity;

still another, that we take time to be alert to pray. Again, back of prayer must be an abiding—"abide in me and I in him."

It is not so much going into "retreat," a much abused word. But "enter into thy closet," is an injunction we should heed. "Why do you go into your room alone?" a little girl asked, and the mother replied, "To pray." Even the little one recognized in the mother's withdrawal that some change had been wrought. It could be seen in the mother's face, and felt in her demeanor.

The inner life must be fed if we are to be fortified for the facts, and against the forces arrayed against us.

Let us not neglect drawing upon the great spiritual resources found in God. He invites us—by his Word, by his Son, and by his Holy Spirit. Let us pray.

WORLD GOVERNMENT DAY

This year, as last, the National Peace Conference is sponsoring the observance of November 11 as World Government Day. Believing that the idea of working for "an ordered world governed by law" is an appropriate way of remembering those who gave their lives in the last war, the National Peace Conference is attempting to get the question of world organization for peace before this country as widely as possible at this particular time. While in no wise minimizing the desperate need of prosecuting the present war—and to its bitter end to victory—it is still felt that means must not be neglected for winning a continuing peace. "The free governments of peace-loving nations," says Mr. Sumner Welles, Undersecretary of State, "should even now be considering the way in which they can best prepare for the better day which is to come . . . the vision of an ordered world governed by law."

Christian people must participate in helping secure world order if the war system is ever ended. With our papers and radio news so full of reports of casualties—till we become calloused—it is not easy to give our thoughts for any planning for peace. Not to do so, however, is calamitous.

World Government Day offers an effective opportunity to consider these things and what some people are doing about it. It will spread knowledge of the task, and help secure sufficient public demand for the establishment of a governed world.

Churches, schools, youth groups, pastors, and other leaders can secure information and help in planning for the day by addressing a request to National Peace Conference, 8 West 40th St., New York City.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

A very live and spiritual-minded group of Christian Sabbath keepers is located at Middletown, Conn. Mention has been made of them occasionally during the past six or seven years. The names of the pastor and his wife are becoming familiar to us as they have appeared over articles, meditations, and otherwise in the Sabbath Recorder. Rev. Wm. J. Kimshel recently preached on a Friday night and Sabbath morning at Plainfield, to the inspirational uplift of all who attended the services.

En route to Westerly for the Missionary Board meeting, the corresponding secretary, accompanied by Conference President Hurley S. Warren, spent a night in the comfortable home of Pastor Kimshel and joined in the Sabbath morning service at Pine Street Chapel. The usual congregation here has been about forty during recent months. On this Sabbath fifty-seven were present—by special invitation and publicity. A Sabbath group from Bridgeport—eight in number—was present; also people from Madison and Meriden. Among these people were Bohemians, Czechoslovakians, Lithuanians, Russians—all earnest Christians, and interested in the message of Seventh Day Baptists. A two-hour program had a full share of animated singing of gospel songs.

After the presentation of our denominational policy and purpose, emphasizing the work of the Tract Society by the secretary, Mr. Warren preached a strong sermon on The Prevailing Church, and reasons why the gates of hell shall not prevail against it. This message was listened to with careful attention and interest. Thus was a mutual feeling of friendly fellowship strengthened. It is felt by some spiritual-minded outsiders that Sabbath keepers do not manifest a real joy of fellowship with Christ, an overflowing joyousness in assurance of forgiveness. If we have any tendency toward legalism we ought to get away from it. We are not saved by our Sabbath keeping, or by any good works we may be able to do. No splen-

did past or assurances of our forefathers are sufficient. "Faith of our fathers" will not avail for us except as we take such faith over into our lives—"by grace are ye saved," as Paul so clearly taught. Let us seek the lost joy of salvation—if it has been lost or drowned out—we well may pray as the Psalmist, "Restore unto me the joy of thy salvation and uphold me with thy free spirit; then shall I teach transgressors thy ways, and sinners shall be converted unto thee."

AT MISSIONARY BOARD MEETING

One need not comment on the October meeting of the Missionary Board, as the minutes thereof appeared last week. The number of members present was most encouraging—within five of being one hundred per cent, according to the report of the secretary.

We were glad to see the board showing a sympathetic attitude toward the work in northern Florida—carried on by the Daytona Beach Church. The hope is that the support of the Budget will justify, by the January meeting, an appropriation for helping in this work, similar to that made by the Tract Board.

Mr. Warren as president of Conference was called upon, and responded in a most helpful way—expressing his interest in the work and his pleasure in being able to attend this meeting. He was impressed by three things, he said, which he wished to state briefly. First, with the earnestness and consecration of men and women who gave so freely and fully of their time for the work of the denomination as represented by this and other boards. Second, he felt deeply that the members of our boards and other officials have the confidence of the people of the denomination. And third, that we must place Christ central in our lives as individuals, and of the denomination. This would be the emphasis placed this year upon the work of our people.

Your observer was much encouraged by the fellowship of our Conference president on this visitation at Middletown and Westerly, as well as by the experience in the meetings.

Our pleasure was increased en route home by a call at Mystic, Conn., upon an aged member of the Plainfield Church, Mrs. Harriett Greenman Stillman. At New London,

Pastor Albert N. Rogers of New York City was picked up. Church and denominational matters to talk about helped to shorten the extra hours on the road made necessary by the "War speed limit, 35 miles per hour."

DAILY MEDITATIONS

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

Sunday, November 15

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." Romans 8: 1.

November is designated in many schools to the study of Indians. Maybe it is because the red men, the Pilgrims, and our own festival of Thanksgiving are so tied together. Long years ago, when I was in the third grade at school our teacher taught us of the Indians and their connection to our lives. I was privileged to spend three months among the Indians this year. I learned much of them, their lives, their thwarted dreams. I saw their homes and their mode of living. I learned to appreciate their hardships. I learned to love their loyalty. In our brothers, the red men, I saw God who loves all his children, whatever color or creed.

Red or yellow, black or white
They are precious in his sight.

Dear Father, we thank thee that thou art God of all.

Monday, November 16

"Suffer little children to come unto me, and forbid them not." Matthew 19: 14.

The Indians in the Family

Once at a war dance I saw a tall Indian man, dressed in the traditional costume, lean almost double to speak to a little child. At the same dance I saw ever so many grandmothers caring for the tiny babes while the mothers took part in age old ceremonies. We had been accustomed to believe that Indians were cruel. I learned that they loved their little ones, and each other.

How true it is that Jesus came to seek and save such as these. May we remember our red brothers in our prayers.

Dear Father, we thank thee that thou wilt hear the prayer of little children. Amen.

Tuesday, November 17

"I am the Resurrection and the Life." John 11: 25.

The Indians at Church

"I Am the Life"

Within the dimly lighted church,
Worn by my strife
I made my search for peace,
And there, amid my sisters, alien race,
I heard the organ playing
Of green palms, saw the face
Of one who found sweet comfort
In her praying.
Then came release,
For Christ cares not if we be white or red;
"I am the Life," he said.

Wednesday, November 18

"And I, if I be lifted up from the earth, will draw all men unto me." John 12: 32.

The Indians and Christ

"For Jesus there were no race prejudices, no party lines, no sectarian limits, no favored nation. There was nothing between his love and the world. His heart beat for the world, and on Calvary, broke for the world. His knowledge of himself in world relations was the essence of simplicity, 'I am the light of the world.' The Lord Jesus Christ in his incarnate ministry was the divine man without a country. In his knowledge of himself as Son of God and Son of man, he rose above kindred and country to embrace the world." (Charles Cuthbert Hall.)

Dear Father, we thank thee that in thee there is no color or race. Amen.

Thursday, November 19

"For as the body is one, and hath many members, and all the members of the body being many, are one body; so also is Christ." 1 Corinthians 12: 12.

The Indians at Work

Paul in one of his most pointed letters, a portion of which is our daily reading today, referred to the bad habit of forgetting that men and women with various abilities were all necessary in the building up of the Christian community. He spoke somewhat sharply against the minimizing of the importance of any part of the general task.

Our red brothers do not seem to care about actual labor. They have been designated as a lazy nation. People who work with them every day, who see them in their life, feel that in their artistry and their painting, in their intricate war dances, they have given of their talents to the world. Remember the parable of the talents.

Dear Father, we thank thee that all work together for the betterment of the world, and the advancement of thy kingdom. Amen.

Friday, November 20

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

The Indians and God's Love

Jesus told his disciples at the end of his stay on earth to go unto all people. Sometimes I feel that in too many ways we have neglected our red brothers. We have not told them sufficiently of God's great love. The great commission unquestionably expresses completely the whole spirit of Jesus' life and thought. The early disciples acted upon it with all their energies, and ever since men and women have most fully understood the spirit of Jesus and have made it the guiding principle of their lives.

Maybe we have been amiss to tell everyone about us of God's love. And yet what other could be our task?

Dear Father, we thank thee for thy great love. Amen.

Sabbath, November 21

Jesus said, "Follow me," And he followed him. Mark 2: 14.

The Indians as Followers of Jesus

In a lonely schoolhouse, on a hot day, I overheard a group of Indians singing. This group of grown men had a heritage of cruelty and hate which had been handed to them by their forefathers. Yet they sang, and I was deeply moved when I heard "Sweet Galilee" from their lips.

To all mankind Jesus addressed one single command, "Follow me." Jesus is the standard by which we all are tested. Our red brothers, by the help of missionaries, are learning of the Divine Yardstick.

So we help those about us who are longing for the love of Jesus and who would follow his command if they could know where to find him.

Dear Jesus, we thank thee for thy great command. Amen.

SABBATH SCHOOL LESSON FOR NOVEMBER 21, 1942

Motives That Strengthen Family Life. Scripture—Exodus 2: 1-4; Joshua 24: 14, 15; Ephesians 5: 28-31; 6: 1-4.

Golden Text—1 Corinthians 13: 8.

BOTH ARE NECESSARY

FAITH

"By grace are ye saved through faith . . . not of works, lest any man should boast."
Eph. 2: 8, 9.

"Not by works of righteousness which we have done, but according to his mercy he saved us."
Titus 3: 5.

"God imputeth righteousness without works."
Rom. 4: 6.

"Who hath saved us . . . not according to our works, but according to . . . his grace."
2 Tim. 1: 9.

"By the works of the law shall no flesh be justified."
Gal. 2: 16.

"He that is entered into his rest . . . hath ceased from his own works."
Heb. 4: 10.

"By the deeds of the law shall no flesh be justified in his sight."
Rom. 3: 20.

"As many as are of the works of the law are under the curse."
Gal. 3: 10.

"Thou hast faith . . . Show me thy faith without thy works . . ."
James 2: 18.

WORKS

"We are his workmanship, created in Christ Jesus unto good works."
Eph. 2: 10.

"They profess that they know God; but in works they deny him, being . . . unto every good work reprobate."
Titus 1: 16.

"Zealous of good works."
Titus 2: 14.

"Repent, turn to God, and do works meet for repentance."
Acts 26: 20.

"Ye see then that by works a man is justified, and not by faith only."
Jas. 2: 24.

"They which believe in God . . . be careful to maintain good works."
Titus 3: 8.

"That the righteousness of the law might be fulfilled in us."
Rom. 8: 4.

"What doth it profit though a man say he hath faith, and hath not works? Can faith save him?"
James 2: 14.

"I have works . . . I will show thee my faith by my works."
James 2: 18.

Faith justifies us before God — Works justify us before men.

Matt. 5: 16; 2 Cor. 9: 8; Col. 1: 10; Phil. 2: 12

We are SAVED by GRACE through FAITH for GOOD WORKS.

—From a Shiloh Bulletin.

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.

PRAYER A MIGHTY FORCE

Prayer is a mighty force in missions and all Christian work. It is not the only thing necessary, and it is possible that some things called prayer are not.

Prayer and Works.—Prayer will not take the place of hard, persistent, well directed work if one is able to work. There are times when one can do nothing except to pray and then prayer has limitless powers. But it is useless for man to ask the Lord to feed him, and then refuse to work. It is folly to pray for knowledge and then neglect to study. It is without avail to pray for a religious service and not do all we can to make it a success. We are taught that faith and works go together. (James 2: 14-18.) "Faith without works is dead." In like manner, prayer without works is dead unless the supplicant does all he can.

Praying to God or to the People, Which? One sometimes wonders whether those who are praying in public are praying to God or to the people. Some years past a minister was offering prayer in the Sabbath morning service at association. The prayer consisted mostly of a dissertation on theology. It was supposed to be addressed to God, but it was addressed to the people. Who is there who has not heard the one professing to offer the prayer lecturing the people instead, and giving them and the Lord information? We are told that there is a time for everything. There is a time to instruct the people in moral and religious subjects, but we should not call it praying, for then it is pretense.

Public Prayer and Private Prayer.—There is a time for public prayer, and it often becomes the Christian's duty to lead publicly in prayer. When doing this, the one offering the prayer should endeavor to voice the thought and needs of the praying people who are joining with him, and at the same time he should not forget that he is praying to God and not the people. Furthermore, we should not use vain repetitions. Repeating the name of Diety over and over in any of its forms becomes sacrilege. "But when ye pray,

use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking."

The most of our prayers are or should be private. Christ gave some very definite instructions regarding this. In the Lord's Prayer he gives us the substance of a prayer, and in the Gospels he warns us against parading our secret praying. "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Man's Efforts as Well as His Words May Become Prayer.—Christ taught us that "men ought always to pray and not to faint," and Paul exhorts us to "pray without ceasing." When we submit ourselves completely, desire the good intensely, and work earnestly for its accomplishment, every act becomes a prayer. This is "praying without ceasing" and "continuing steadfast in prayer." We ought to have regular and special seasons for prayer, but we ought and may make the endeavors of the entire day one continuous prayer.

"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

"Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near."

W. L. B.

REPORT OF INVESTMENT COMMITTEE

During the quarter ended September 30, 1942, the permanent funds of the society have increased a total of \$496.84. Of this total \$496.50 is the profit realized on the sale of \$2,000 Boston and Albany R. R. Co. 4½'s of 1943 which was apportioned between the Permanent Fund and the Debt Reduction Fund in the same ratio as the original cost of the bonds was divided. On this basis, the Permanent Fund increased by \$434.39 and the Debt Reduction Fund \$62.11. The balance of the increase was in the Franklin F. Randolph Memorial Fund,

where 31 cents was added as a share of the General Electric Co. dividend and 3 cents out of the National Dairy Products Co. dividend. This fund is an accumulating fund, so income is added to principal.

Investment changes during the period under review in addition to the sale of Boston and Albany R. R. Co. bonds referred to above, include an amortization payment of \$12.50 on the N. S. Light mortgage, reducing the principal of this loan to \$2,437.50. New securities purchased were \$4,000 Southern Pacific Co. 3 3/4's of 1946, \$2,000 Delaware and Hudson Co. 4's of 1943, \$2,500 U. S. War Savings Bonds Series G, and two shares Detroit Edison Co. common stock. The prices paid for these investments are believed to be reasonable, offering good prospects of enhancement in value.

Interest items more than six months in arrears include the 26 John St. property for an amount of \$464.72 which, barring some unforeseen heavy expense, will gradually liquidate itself with the assignment of rents under which we are operating. Also, the two Eccleston mortgages of \$7,000, covering hurricane destroyed Quonochontaug property on which \$1,831.85 interest and taxes are due, offer a difficult collection problem. It is hoped that in time some recovery can be made on this account. The mortgagor is caring regularly for all taxes as they fall due. The remaining item amounts to \$125 on the H. C. Buck mortgage, a check in full for which has come in since the first of October.

The permanent funds of the society are invested as follows:

Stocks	\$43,134.10	46.0%
Mortgages	32,905.05	35.0%
Bonds	12,291.38	13.1%
Real estate	4,088.94	4.4%
Cash	1,375.71	1.5%
	<hr/>	
	\$93,795.18	100.0%

Respectfully submitted,
Karl G. Stillman, Chairman.

LETTER FROM JAMAICA

Rev. William L. Burdick,
Ashaway, R. I., U.S.A.

Dear Brother Burdick:

Your letter of September 15 came to hand safely. I was, as usual, glad to hear from you. Enclosed with this letter you will

find a monthly report of payment to natives for the month ending August 31, and my traveling expense account for month ending September 30.

As I wrote you in my letter of September 7 I was going to do, I visited the Waterford Church September 18-21. I arrived in Waterford about noon on Friday and I spent the rest of the day mostly talking with Brother Grant about the Waterford Church and also about Derry. Just before sunset on Friday it began to rain, so that we were not able to have Friday night prayer meeting in the church, as is our usual custom. I visited with Sister Mignott, the widow of Pastor Mignott, and she was glad to see me. We had a little prayer meeting with Sister Mignott, Pastor Grant, and I, and then we returned to his home where we had a little prayer meeting with his family.

Sabbath morning we had our Sabbath school, a very interesting one, though we had no Helping Hand that was up to date, to use. I preached for them at the next service, using the subject, "Through Suffering to Glory," which was received nicely enough. Just about the time we finished the morning service the rain started to come down and it rained all Sabbath afternoon so that we could not have an afternoon service until practically sunset. I had the opportunity to talk with the candidates for baptism, four of them, who were to be baptized on Sunday morning. We are very proud that among these four persons baptized, all women, was the wife of Pastor Grant, Sister Annie Grant. For the time I have been in the field she has expressed the determination to be baptized, but for very good reasons she has not been able to be baptized until now.

Sunday morning we went two miles down to the riverside, I on horseback, for the baptism. The morning was quiet and peaceful, with only the water rippling over the temporary dam to disturb the peace. Amid these surroundings we sang our hymns and I spoke to a fair-sized crowd on a baptismal theme. Then I was privileged to immerse the four women beneath the water. I was very much interested in watching the expressions on the faces of three of the Grant children, as much as I could, as they watched their mother being immersed. They were deeply impressed, to say the least. I would

not be surprised if in a few years they followed in the steps of their mother and of their Lord and Master. Brethren and sisters came from Derry and Bowensville to attend the baptism. On our way back up to Waterford, I stopped in the home of one of the sisters who had just been baptized to ask God's blessing upon her infant son.

We wondered if we were going to be able to have the baptism for rain, but we were successful. Sunday afternoon there was a program given by the members of the Waterford Church with assistance from members of other churches. Brother S. M. R. Green, the leader of the Bowensville Church, was the capable chairman for this program. Everything was prepared nicely enough, all things considered, and I am sure that everyone present enjoyed the program. Sunday night we had an evangelistic service, with Brother Grant delivering the message. He preached an interesting sermon, very. The meeting came to a close, and we went to Brother Grant's home to rest after a hard day.

I had planned to visit the Wakefield Church October 9-12, for the first time since the 1941 conference there. On the basis of my plan I had made arrangements to, among other things, marry a couple while I was there. I told Brother Lyons that I was coming if I had the money. I did not receive the money until October 13, and I therefore had to disappoint all concerned.

Yours very sincerely,

Luther W. Crichlow.

22 Sackville Road,
Kingston, Jamaica, B.W.I.,
October 20, 1942.

DENOMINATIONAL BUDGET
Statement of Treasurer, October 31, 1942

	Receipts	October, 1942	Total for 4 months
Adams Center	\$	7.00	\$ 89.80
Albion		9.38	19.38
Alfred, First		101.80	439.55
Alfred, Second			90.10
Associations and Conference			162.24
Battle Creek		41.00	289.85
Berlin			24.00
Boulder		53.65	53.65
Brookfield, First		20.75	48.25
Brookfield, Second		26.00	40.70
Chicago		16.00	41.00

Daytona Beach		15.15
Denver	11.50	51.35
De Ruyter	10.50	92.60
Dinuba		16.33
Dodge Center	19.50	29.50
Edinburg	4.00	22.00
Farina	15.00	76.00
Fouke		14.13
Friendship		2.00
Gentry		9.75
Hammond	10.10	10.10
Hopkinton, First		166.50
Hopkinton, Second		4.00
Independence		20.00
Individuals	4.00	1,053.36
Jackson Center		10.00
Little Genesee	72.44	127.08
Little Prairie	10.00	15.00
Los Angeles		20.42
Lost Creek	35.00	50.00
Marlboro	80.00	245.00
Middle Island		19.73
Milton	113.00	391.85
Milton Junction		148.05
New York City		51.50
North Loup	38.50	62.50
Nortonville	10.00	28.00
Pawcatuck	628.67	889.67
Piscataway	20.00	35.00
Plainfield	153.06	421.28
Richburg	16.00	16.00
Ritchie	6.00	24.00
Riverside	67.80	193.90
Rockville		25.92
Salem	48.00	68.50
Shiloh	264.00	388.00
Stonefort		13.00
Verona		64.65
Waterford	10.00	56.00
White Cloud	34.01	72.61
Yonah Mountain		46.57

Comparative Figures

	This year	Last year
Budget receipts—October	\$1,760.39	\$1,183.64
Special receipts—October	196.27	155.04
Budget receipts—4 months	4,681.02	3,836.06
Special receipts—4 months	1,684.50	408.92

Disbursements

	Budget	Specials
Missionary Society	\$ 693.94	\$ 95.50
Tract Society	216.92	
S.D.B. Building	134.47	
Women's Board	13.94	11.00
Ministerial Retirement	182.07	88.77
Historical Society	11.22	
General Conference	148.24	
Board of Christian Education	299.20	
Non-denominational		1.00

Morton R. Swinney,
Treasurer.

Niantic, Conn.

"God never works miracles for those who will not work for themselves."

WOMAN'S WORK

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

NOONTIDE HOUR OF PRAYER

"It is always noontide somewhere,
And across the awakening continents
From shore to shore, somewhere,
Our prayers are rising evermore."

—Union Signal.

A SOLDIER'S PRAYER FOR COUNTRY AND FRIENDS

God of our fathers and our mothers, through all the years the same, keep us, we pray thee, close to thy heart in the midst of the storm and stress of life. We are thy children, and we need thy Fatherly blessing. Keep us ever brave and true in the service of our country and of thee, our God. Strengthen us for every duty, prepare us for every trial and temptation, deliver us from all evil, and help us in the day of battle as is the time of peace.

Bless and preserve us as a nation, as we seek to serve thee. Be with our homes and loved ones, wherever they may be; and as their hearts are turned towards us, so may our hearts turn in loving memory and prayer towards them in these trying days of separation. Thou art our Helper and our Guide.

Thou art the God of all nations, and we pray that thou wilt rule and overrule in all the councils of the world that the forces of evil and unrighteousness may be overcome and that thy kingdom of righteousness and peace may prevail throughout the earth. Be with all in places of authority in our country. Bless all our soldiers and sailors on land and sea and in the air. Help those who are sick or wounded, bless those who may fall in the battle, minister unto the poor and needy, and gather us all at last into thy heavenly home, through Jesus Christ, our Lord. Amen.
—Frank D. Scott, Chaplain, Camp Livingston, La., in Union Signal, October 3, 1942.

OF INTEREST TO OUR WOMEN

Rev. and Mrs. L. O. Greene, en route to Salem, W. Va., are stopping in Stonefort, Ill. Promoter Greene will work for some time with Pastor Oliver Lewis in the interest of the kingdom, in that community. Daily may our prayers remember the work there. Mr. Greene's household goods ar-

rived in Salem October 28 and were transferred to the residence at 247 West Main Street, which is to be the home of Promoter and Mrs. Greene.

Who has access to the Christian Science Monitor? A series of articles on "The World We Want" appears in this periodical from October 1 to November 4.

Both our young women and our older women must be interested in proposals for the new world order for tomorrow. Then you will be glad to note the following date with your radio. Town Hall's topic for November 12 will be world government arranged in co-operation with the National University Extension Association.

Perhaps not all of our women remember that the Women's Society of the Seventh Day Baptist General Conference is a member of the Foreign Missions Conference of North America. We would like to share with you some thoughts as reported by the secretary of that organization:

One hundred sixty members of the Committee of Reference and Counsel and other invited participants attended an all-day meeting on September 23, to consider war-time and post-war united planning and action.

Emory Ross, keynoter, called for three changes to be emphasized: The growing spirit of mutuality, the recognition of the importance of right race relationships, and the making of a great coordinated Christian impact in all our work around the world.

Said Luman Schafer: "Dr. Kraemer warned us against our naive faith that the kingdom of God was right around the corner. Our understanding of missions must go deeper. Our basic job is to proclaim Christ to a sinful world—all else is on the periphery."

Samuel Mills, of the Committee on Friendly Relations with Foreign Students, reported that last year there were eight thousand foreign students in our 1,600 colleges. This year there will be more, with students coming from Latin America, and others remaining here who would normally be returning to their homelands. The committee got the denominational affiliations of the students and sent the lists to the respective denominations. These students are a great neglected field. They offer a great opportunity for the development of missionary personnel and of the indigenous leadership which we so desire.

Regarding the neat balance between physical relief and spiritual aid, Bettie Brittingham felt that our drives for huge sums for relief have sometimes left obscure the fact that we do not aim at material assistance alone. "We have failed in our presentations, for example, to show that the

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

WHY BAPTISM IS IMPORTANT

(Contributed by Mary M. Hummel)

Most of us who consider this topic together have already submitted our wills into the hands of the one all sufficient being we call "Father." Even though we may have long been Christians, we may yet have failed to realize the full significance of this, one of our sacraments.

I have long been a Christian, and for at least the last ten years it has been my privilege to realize ever increasingly the depth of the riches of full surrender to him. As a Christian I have taken part in many communion services. I have always received a great spiritual satisfaction from the testimonies given at that time, but some way, although I've always been ashamed to admit it, the ceremony of the supper itself failed to reach me. My feeling has often caused me no small amount of concern and prayer. Today I partook of the communion which was world wide just as I have previously, but today all things had become new. Today was unlike any other day. Light dawned; a depth of meaning, significance, and reality burst for the first time within me and I sat silently communing within myself. It was so real that it seemed almost as if I might raise my eyes and look into the eyes of the Master. Perhaps to some of us the sacrament of baptism up to this time may have lacked the fullest significance. Perhaps today light will dawn suddenly and completely as it did this morning.

A sacrament has been defined by Webster as "an outward and visible sign of an inward and spiritual grace." Sacraments are, then, outward and visible signs of an inward and spiritual grace, derived not from men, but from God, not as a means of salvation, but as aids or reminders of his grace.

It is easy enough to forget a friend when the days grow busier and fraught with this business of living. Easy? Not when all life is filled with pleasant memories of that friend, when at every turn one finds reminders of that friend's thoughtfulness, when everything of beauty brings that friend to mind through some pleasant association. That to me is what this and the other sacra-

Christian Church in China is going on. We must find a way to do both." Jesse R. Wilson added, "We have put the emphasis in the wrong place. We won't be much further along even in the physical work till we recognize that the real thrust is a spiritual one." Dorothy Thompson says that the worst things are happening not to men's bodies but to their minds. The prodigal son was given food but a good deal more with it—he was restored to sonship. We must satisfy the hunger and the beyond-hunger needs in this warring world.

That same day on which we took these counsels together, there came into being in St. Paul's Cathedral in London the British Council of Churches.—Sue Weddell, Secretary, Foreign Missions Conference of North America, 156 Fifth Avenue, New York.

THE GARDENER

I watched a man making a garden
As he dug with his fork and spade,
And he toiled away in the sunshine
While I sat in the pleasant shade.

He turned the clods over and broke them
And raked the ground smooth and fine,
Then laid out his rows so neatly
With a sharp-pointed hoe and a line.

And then, when he had it all planted
He marked it with tags to show
Just what to expect from each furrow
When the seeds should all start to grow.

And some were marked red beets, some carrots,
Some string beans, or lettuce, or kale,
A promise of bountiful harvests,
And I couldn't see how it could fail.

I said to myself, "Here's a farmer
Who knows how to get what he needs;
For when he is planting he's careful
To put in the right kind of seeds."

Then I thought, so is life, like a garden,
To speak in a figurative way,
In which we must toil and be busy
And keep planting day after day.

And when the time comes for reaping,
If we're faithful we'll reap what we've sown,
For by planting and cultivation
Is the way that the best crops are grown.

If we sowed it with love we'll be happy,
If we sowed it with hate, then you bet,
That hatred is what we will gather,
For just what we sow, that we get.

And it's strange that men should be so foolish
As to put in inferior seeds,
And expect to reap something of value
When all that they've planted is weeds.

—Robert B. Hyde,
in the Messenger.

ments were given us for, to remind us of the greatest Friend man ever can have.

Baptism is an outward and visible sign of an inward and spiritual grace, a cleansing grace. How fitting that emersion in the most widely used cleansing agent, water, should symbolize that most wonderful of all transformations, complete cleansing of life by the Christ who shed his blood that righteousness should be fulfilled. To every one entering the baptismal waters, there should be an enormous feeling of deep satisfaction to be following in the footsteps and the example of the One whose great love they are accepting.

One thing he could promise the two sons of Zebedee, though it was not the promise they were seeking, "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with" (Matthew 20: 23a). To us today he can make the same promise. It is sufficient.

Some hold the belief that baptism in itself is the means of salvation. Is that the significance of baptism? One of the most beautiful ceremonies of life is to see two people united in marriage. Did you ever notice the face of the groom as he looks up the aisle or the look of the bride as she comes down the aisle to join her lover? Do you usually see a look of unconcern or displeasure? On the contrary, there is always an inexpressible joy and beauty upon their faces. Yet if they were not already in harmony with each other before they met at the altar, no marriage ceremony, no matter how pretentious, could ever make them one. Neither could baptism unite one with his Lord unless he were previously committed unto him. Baptism is only the outward manifestation of what has taken place inwardly. Baptism is really the result of a personal act of consecration to God which serves as a witness to others of that dedication.

No words of mine could better summarize the importance of baptism than the words of Paul to the Romans when he said:

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

For he that is dead is freed from sin.

Now if we be dead with Christ, we believe that we shall also live with him:

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. (Romans 6: 4-12).

Herein is an explanation of the significance of baptism, a promise for the future, and in the last verse a challenge for every day in our lives, "Let not sin therefore reign in your mortal bodies, that ye shall obey it in the lusts thereof." Someone has put it another way when he said, "If you are praying to be delivered from temptation, don't peek at it through your fingers while you are praying." That was what Paul was saying: Because you have taken this step and because of what it stands for, you should live differently afterwards as a witness of that inner change.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

This is the first time I have written to you. I go to school and have a grand time. The study I like best is United States history. My teacher's name is Mary W. Parker. I like my teacher very much. I am in the fourth grade. My brother is in the first grade.

I have been reading the Children's Page in the Sabbath Recorder and every Wednesday I am looking forward for the Recorder.

Sincerely yours,
Isabelle Marie Bee.

809 Ridgely Ave.,
Fairmont, W. Va.

Dear Marie:

I am ever so glad you have become one of my Recorder girls, and extend to you a hearty welcome and the sincere wish that you will write often.

I, too, liked United States history, but always had quite a time remembering dates; how about you? United States history fills a pretty good sized book, but I'm afraid no book would be large enough to contain all the world history when war is over and the world is at peace. Let us hope and pray that peace will come soon.

Last week Joyce and Gretchen came to spend the week-end with us and they as well as we, their grandpa and grandma, had a very happy time. They came because their mother and daddy were going to a Hallowe'en party and all the girls in town were Hallowe'ening, too, and of course could not stay with two little girls. Andover boys and girls, led by the band, had a parade but it didn't last long because it is not much fun to march in the rain. Prizes were given for the best costumes; the first prize went to the boy and girl dressed as bride and groom; the second prize to a boy dressed as a drum major. The rain also prevented the usual soaping of windows, I am glad to say, as well as the constant ringing of door bells.

I am glad you are enjoying reading the Children's Page and am sure you will try to do your part to make it interesting.

Sincerely your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I had my birthday in September and received a nice lot of presents. These are some of the things: a tricycle, clay, play tools, necktie, sewing cards, and many nice birthday cards.

This fall I started in school. I have lots of fun drawing pictures and things for Hallowe'en. We are learning how to count and how to write our names. As this is kindergarten, I just have to go in the morning. Next week we are going to have a Hallowe'en party and we are going to dress up funny. Maybe I will dress up as a clown. We are going to have sandwiches, cookies, and cider to eat.

At home I like to help. I feed the pigs and the calves. When we were filling silo I helped Uncle Claude put the pipes on the truck and he fixed them the way he wanted them.

I like to have someone read the letters in the Sabbath Recorder, and hope many other boys and girls will write.

Your Recorder friend,
Robert Sholtz.

Oneida, N. Y.

Dear Robert:

Was it a big sister or brother that helped you by writing this nice letter for you? I'm pretty sure, however, that you told your kind helper just what to write, and I was very glad to hear from you. It will not be long, I am sure, before you will be writing your very own letter.

I am glad you received so many nice presents on your birthday. Let me see, you must be five years old since you started to kindergarten this fall. Our little Joyce was five last January and entered kindergarten this fall. She just goes in the afternoon. She, too, likes school very much. Gretchen thinks she ought to go, too, but of course she can't for several years yet as she is only a little more than two and a half years old. Joyce also had a Hallowe'en party in her room but the children didn't dress up. She had a Red Riding Hood costume to dress up in at home and a funny face to make her grandma jump.

I am ever so proud of my Recorder boys and girls who like to help with the work at home. They are pretty sure to grow up into good workers. There are many helpful things for boys, especially, to do on the farm. Our boys wondered when we first moved to town what there was for them to do, when in the country they had found so many pleasant things to do.

Sincerely your friend,
Mizpah S. Greene.

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.

OUR PULPIT**THE WORLD'S GREAT NEED**

(Prepared for Conference devotions)

By Rev. E. Adelbert Witter

We are gathered for this one hundred thirtieth session of the General Conference under new and peculiar national, political, economical, educational, and religious conditions. As we wait in these few moments of devotion before God, I feel keenly the importance of getting into mind a sense of the great need of the world at this time. That there is a great need of the world that towers above all other needs, I am sure that no thoughtful child of God will deny.

It is my desire in this service to help you to think upon this need. James, in the fourth chapter of his epistle, pressed home upon the hearts of those whom he addressed, a thought of this need in these words, "Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw nigh to God, and he will draw nigh to you."

To help us to meet the conditions of today there is need that the first three verses of the twenty-third Psalm shall be so emblazoned upon the tablets of our very being that there shall be no means of erasing it. Listen: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake."

Can you realize how much of real vigor of life the holding of this thought, as a vitamin B of your religious life, could be in helping you to draw nigh to God?

May God help us to believe the word that is found in Psalm 27: 1: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

To let the life be actuated by such confession could not fail to compel a Godward growth.

We are troubled and worried today over world conditions; we are at unrest and filled with doubt and questioning. Listen to the Master's exhortation, "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many man-

sions; if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." How quieting to a questioning soul is that declaration. How great is our need of that spiritual quieting at this time, that we may not only see the dangers of the hour, but seeing them, may press forward, toward the mark for the prize of the high calling of God in Christ Jesus. This drawing nigh to God certainly ought to be the purpose of everyone professing faith in Christ the Lord.

God help us to open our ears and hearts to the teaching of his word, that has been given that we might be saved from the consequences of a divided life, between the world and God.

Listen to the Psalmist: "How love I thy law! It is my meditation all the day. . . . How sweet are thy words to my taste! yea, sweeter than honey to my mouth. . . . Thy word is a lamp to my feet, and a light to my path."

Listen again as Christ the great Light to you and me, says, "Seek ye first the kingdom of God and his righteousness. . . . Ye cannot serve God and mammon. . . . For where your treasure is, there will your heart be also."

Prayer

Dear God, enfold us in the arms of thy love; breathe into our hearts thy spirit, as we think upon thy word, that we may not only think, but live, according to that word in all things. Amen.

DENOMINATIONAL "HOOK-UP"

Rockville, R. I.

The yearly meeting of New England Seventh Day Baptist churches met with the Rockville Church on Sabbath, October 17.

Beautiful autumn weather favored us throughout the day. As the last guests were leaving the community late in the afternoon storm clouds rolled up and rain set in for the night.

About one hundred fifty people were in attendance at the Sabbath morning service. This service followed the usual order of the Rockville Church. The Rockville choir sang an anthem, "O for a Closer Walk With Thee," and the offertory, "In the Cross of

Christ I Glory." Mrs. Lucie B. Armstrong was pianist and chorister.

Rev. Eli F. Loofboro, pastor of the Waterford, Conn., Church, gave the sermon on the theme, "Areas of Christian Living." Scripture lesson was read and prayer was offered by Rev. Harold R. Crandall, pastor of the Pawcatuck Church in Westerly.

At the noon hour a large number enjoyed the fellowship at the parish house, as groups ate the lunches they brought. Hot scalloped potatoes and coffee were served by the ladies of the Loyal Workers class of Rockville. A friend from the Second Hopkinton Church furnished apples.

The afternoon service opened with an informal praise service. The young people and children were asked to sit together in the front seats and were called upon to sing the Seventh Day Baptist young people's rally song. Mrs. Dorcas Van Horn of Westerly read the Scripture and several young people from Ashaway offered prayers.

Rev. Ralph H. Coon, pastor of the First Hopkinton Church at Ashaway, gave the sermon from the theme, "Measuring Christian Growth." The closing moments were conducted by Pastor Sutton, assisted by Mrs. Lucie B. Armstrong at the organ in the balcony.—Church Echo.

Verona, N. Y.

There was a good attendance at the fall meeting of the Central Association held with our church October 10. Several were present from the six different churches and an interesting program was given.

The week day school of religious education of the town of Verona, which is sponsored by the four Protestant churches in this community, is being held Mondays at noon in the classroom of the Methodist church. Rev. T. G. Cannen is dean and Rev. H. L. Polan secretary. There are four instructors.

The quarterly convention of the Adult Verona Town Council of Religious Education was held in the New London M. E. Church Tuesday evening, October 20. The film, "Lost and Found," was shown under the direction of Rev. T. A. Schrader, pastor of the Lutheran Church. Mrs. Howard Davis is president of the council.

The Young People's Social Club held a Hallowe'en social in connection with their October club meeting. All the members were asked to come masked. Fortune telling,

a den of horrors, a grab bag, and the "grand march" were features of the evening's entertainment. Prizes for the most original costume were won by Mrs. H. L. Polan and for the best disguise by Kenneth Davis. The following officers were elected for the ensuing six months: president, Garth Warner; vice-president, Muriel Sholtz; secretary, Marilyn Sholtz; treasurer, Duane Davis; pianist, Mayola Williams; chorister, Mrs. Orville Williams; critic, Pastor Polan. Doughnuts and apples were served.

The Ladies' Benevolent Society met at the home of Mr. and Mrs. George Stone, Canastota, October 28. After the worship program conducted by Mrs. Alice Hyde, the work for the day consisted of piecing blocks and making aprons.

Correspondent.

Salem, W. Va.

Lieut. Col. J. B. Conyers, of the United States Army, an attorney in private life at Cleveland, Ga., visited here last week with his daughter, Miss Madge B. Conyers, a senior in Salem College.

Col. Conyers addressed the student body of the college at the chapel hour last Wednesday morning. Wednesday evening he and Madge made a hurried trip to Washington, D. C., returning Thursday night.

While here, Col. Conyers, with his daughter, was entertained at breakfast, luncheons, and dinners in several Salem homes. . . .

Col. Conyers left the night following the Sabbath for his army post in the West.

—Salem Herald.

FALL SESSION OF THE CENTRAL ASSOCIATION

The fall session of the Central Association was held at Verona, N. Y., October 10, 1942. Verona was chosen as the most accessible place, the tire and gas situation being considered, and the good people of Verona very graciously consented to entertain the association.

The Verona choir arranged the music, and rendered a beautiful anthem, "Great Is the Lord," at the morning session. Prayers were offered by Rev. H. L. Polan and Rev. E. A. Witter, with Scripture reading by Rev. Paul Burdick.

Rev. E. H. Bottoms, a newcomer in this association, gave the morning sermon. His

text was 2 Chronicles 7: 14, and he applied it splendidly to the present world conditions. If the world had been more God conscious the terrible things now happening might have been averted. The Church must now build up loyalty to Christ's teachings, and so help to solve the gigantic problems before men.

The afternoon session opened with a hymn, and a prayer by Rev. H. L. Polan. Miss Martha Bottoms of Leonardsville then sang "O Love Divine,"—a lovely rendering of a beautiful song.

Two excellent reports were brought from a recent convention in Syracuse under the direction of the International Federation of Churches. The topic was United Christian Education Advance, and was reported by Rev. Neal Mills and Mrs. Howard Davis. The main thought was a more extensive educational movement to advance Christianity, and an effort to bring every one in every community into some church.

Rev. Paul Burdick brought an excellent report of an address by Dr. E. Stanley Jones, recently given in Watertown under the auspices of the New York State Council of Churches. His plea was for liberty and justice for all, and was especially applied to the situation in India.

Rev. Jay W. Crofoot gave an interesting summary of a history of Seventh Day Baptist China missions, which was presented by him at Conference last August.

The young people's afternoon session was conducted by their president, Alva Warner. Mrs. Orville Williams led the singing. The address was given by Rev. Mr. Wood, a student pastor in Verona; his subject was "Dreaming," daring to dream, how to carry out our dreams, how to stay with our dreams.

The children's program was in charge of Miss Bernice Rogers. Mrs. Elmina Camenga and Mrs. Marion Scholtz led the music; Paul Scholtz read Mark 10: 13-16. Mrs. Neal Mills led in prayer, and Rev. E. H. Bottoms told several appropriate stories. Each child described some Bible character, and let others guess who they described.

A very pleasant and profitable session closed late in the afternoon.

Submitted by Sadie K. Whitford,
Secretary of Central Association.

MARRIAGES

Jones - Kaiser. — At the Seventh Day Baptist parsonage at Milton Junction, Wis., Mr. Clare Kenneth Jones and Mrs. Evelyn Christina Kaiser, both of Janesville, Wis., Rev. John Fitz Randolph officiating.

Van Horn - Ehret. — On October 24, 1942, at the First Alfred Seventh Day Baptist church, the marriage of Miss Aurabeth Ehret, daughter of Rev. Clyde Ehret, and Lieut. Eugene Van Horn was solemnized by the groom's father, Rev. E. D. Van Horn, assisted by Pastor Everett Harris.

OBITUARY

Babcock. — Neely C. Babcock, born June 2, 1875, in Jackson Center, Ohio, died October 15, 1942, at Battle Creek, Mich.

Mr. Babcock came to Battle Creek thirty-six years ago, to begin work in the Battle Creek Food Company plant. For eighteen years he had charge of the multigraphing department of the company—until he was taken ill two years ago. He was a member of the Seventh Day Baptist Church.

Surviving are his widow, Grace; four daughters, Mrs. Ethel Ruggles, Mrs. Lois Lewis, Mrs. Frances Sholtz, and Mrs. Alberta Hulett; three sons, Howard, Willis L., and Kenneth C.; seven grandchildren; two great-grandchildren; and a brother, Sylvester.

Farewell services were held at Hebble Funeral Home, in charge of Pastor G. D. Hargis. Interment at Memorial Park. G. D. H.

Green. — Ella Champlin Green, daughter of George S. and Annie E. Merritt Champlin, was born September 10, 1879, and died October 25, 1942.

She married Mr. Albert H. Green. She was a member of the First Seventh Day Baptist Church of Hopkinton. She is survived by a sister, Mrs. Ida Champlin Briggs of Clarks Falls, R. I.; by a brother, George A. Champlin of Ashaway, R. I.; and several nieces and nephews.

Farewell services were conducted by her pastor, Rev. Ralph H. Coon. Interment was in the Oak Grove Cemetery. R. H. C.

"The church service that does not make people different does not make any difference."

"The man who is busy at something worth while seldom has time to go about peddling gossip."

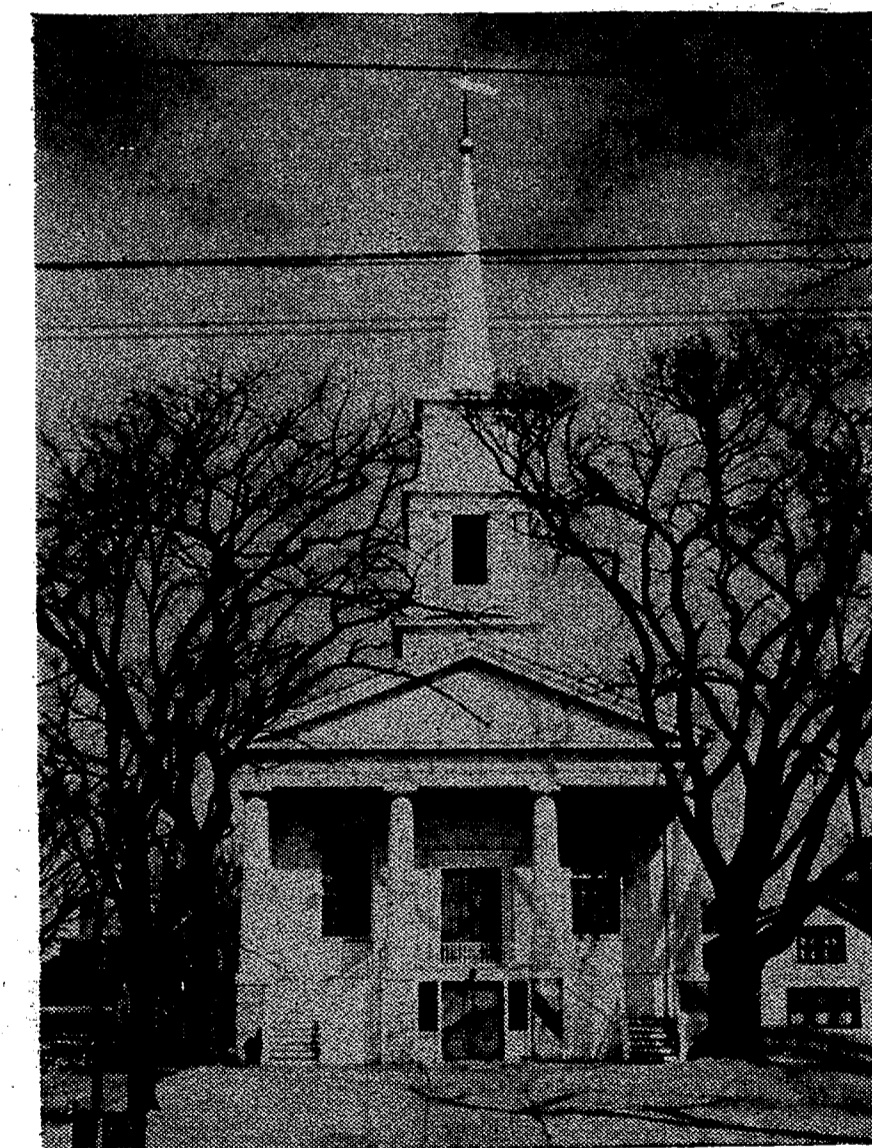
One may achieve the reputation of being a small game hunter by always finding fault over trivial matters.

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Pawcatuck Seventh Day Baptist Church
(Westerly, R. I.)

Rev. Harold R. Crandall, Pastor, since 1930.
In this beautiful church the Missionary Board holds its regular and special meetings.