

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."

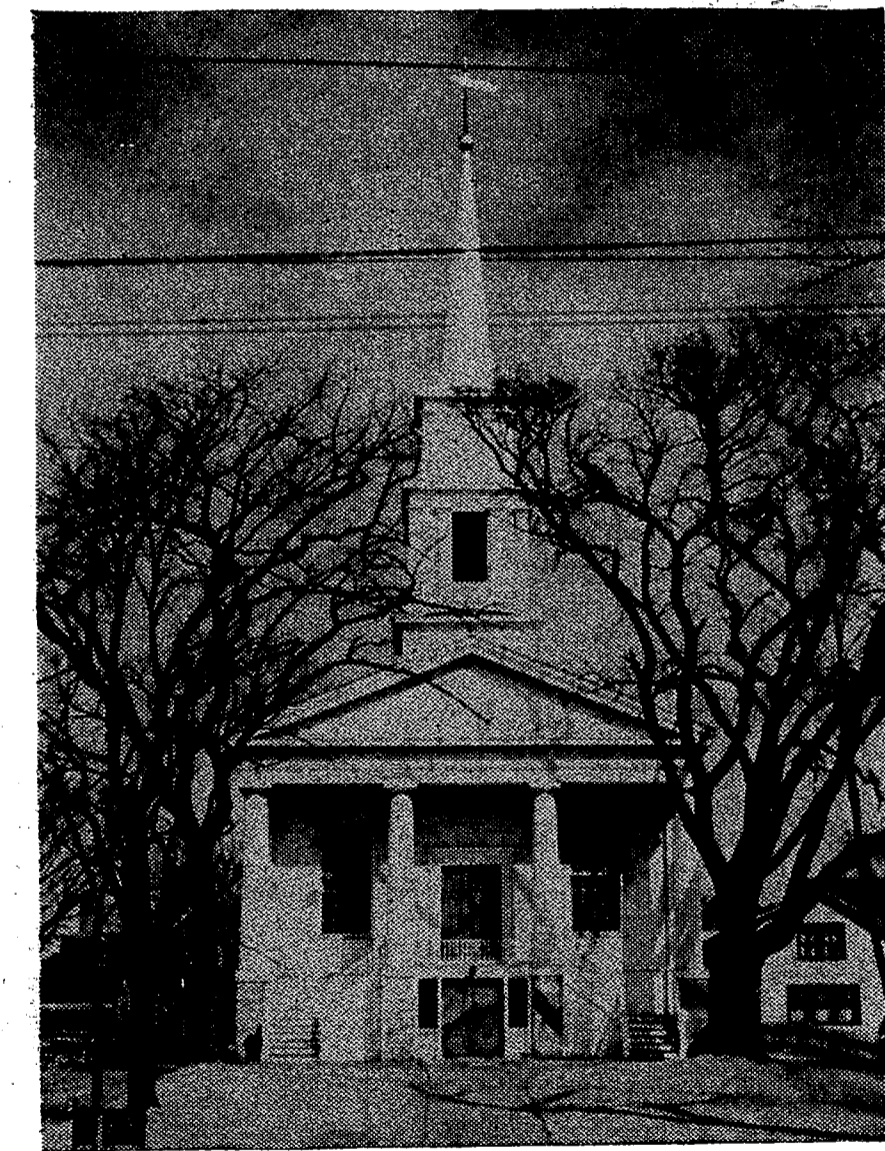
One may achieve the reputation of being a small game hunter by always finding fault over trivial matters.

The Sabbath Recorder

Vol. 133

PLAINFIELD, N. J., NOVEMBER 16, 1942

No. 20



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.

The Sabbath Recorder

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

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CONTRIBUTING EDITORS

William L. Burdick, D.D.

Mrs. Okey W. Davis

Victor Skaggs

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

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EDITORIALS

"TEACH US TO PRAY"

With these words, "Teach us to pray," his disciples approached the Master in voicing one of the deepest aspirations of the human heart. From the earliest records on through the Scriptures to their close we find men turning to God in their great needs. Some of the sublimest passages of the Word are the prayers of souls given expression in their extremity.

Jesus prayed. If any man ever were in no need of such effort of communion with the heavenly Father, it would seem to be his "only begotten Son," who declared himself "one with the Father." But Jesus' felt need of prayer, which drove him to mountainside, lonely garden, or elsewhere "apart," to spend hours and nights alone before God, indicates not only how he prized this high calling, but directs us to the great Source of comfort and power.

The disciples sensed this and Jesus taught them saying, "When ye pray, say, Our Father . . ." Succeeding followers through the generations were men strong in prayer. "Pray without ceasing," in season and out of season.

In our time we seem too far away or out of tune for prayer. We would not discredit written and read prayers. Some of the great masterpieces of communication with God are found in the prayer books. We have heard beautiful prayers in well chosen words and measured rhythm from our pulpits. But, some way, by them we are not so lifted as we have been by the simpler, forthright

prayers spontaneously coming from hearts and lips of men who lead us in worship and service. I remember the prayers of Boothe Davis and Dean Main; of many of our pastors and leaders past and present. I remember prayers of common people—Deacons Levi and Luther Bond, Deacons Davis and Van Horn—grand, humble pastors' assistants in West Virginia; of Deacon Noble of Marquette, Wis.; "Uncle Harvey" of Ashaway, R. I. One can't associate those prayers with previous commitment to writing. "Lord, teach us to pray." Prayer presupposes time spent with God's Word on our laps, time spent in meditation in the "closet."

We are glad for "The Upper Room" and its ministry, for "The Secret Place," and the Recorder or other such "Meditations." They are helpful and meet many needs in family life. They hardly go far enough. There must be more.

This editorial was prompted by a brief set of "Laws of Prayer," suggested in a recent number of the Christian Leader. They may be helpful to others.

The Laws of Prayer

1. The Law of Regularity. "Practice makes perfect."
2. The Law of Seclusion. We must not let our train of thought be interrupted and we must respect the solitude of others.
3. The Law of Relaxation. Someone has said, "I find it wise to fall back restfully on the universe before I begin to pray." Take a mental and physical holiday.
4. The Law of Concentration. Gird up the laws of your mind and change the things of the hour to the things of the spirit.

5. The Law of Saturation. To meet inescapable tragedy fortify yourself with the deep truth that comes to you from great religious leaders.

6. The Law of Variation. Vary the form of your reading.

7. The Law of Spontaneity. Let your thoughts come freely—do not force them.

8. The Law of Surrender. We must lose details in a sense of the whole—our thoughts must be lost in feeling.

9. The Law of Patience. We must not become discouraged because we do not obtain immediate results.

10. The Law of Resolution. No prayer is a true prayer until we resolve to be to God what man's hand is to man.

—Dilworth Lupton, in
Christian Leader.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

A trip to south Jersey is always a delight, and when taken with one's wife, the pastor of the Plainfield Church, and one of its deacons, Frank Champlin, it is doubly delightful. When such a trip is in the time of flaming foliage on maple, oak, sweetgum, and lesser trees and shrubs, it is "tops." The pleasure is enhanced, too, if it happens that some one of the party has not visited this region before, and expresses delight with the wide expanse of fields, the acres of apple and peach orchards, the truck and poultry farms. To the experienced traveler to south Jersey the meeting and greeting of friends when he arrives with the fellowship that follows leave little to be desired.

This is introductory to saying that we had a splendid time at Shiloh, October 23 and 24 in the yearly meeting of the New Jersey and eastern New York churches.

There are members enough at Shiloh and Marlboro alone to insure large attendance—always. Because of rubber and gas rationing, but two cars—one from Berlin, N. Y., and one from Plainfield—came, four people to a car. The pastor of the New York City Church traveled thither by train and bus.

The theme of the meeting was "Sharing the Sabbath." Four sessions were held—each largely attended, and the interest deep. On Sabbath eve a most inspiring worship service was conducted by Rev. Albert N. Rogers of New York, assisted by a group of local young people, with helpful remarks, Scripture, litany, and prayer.

Pastor Hurley S. Warren brought a brief, inspiring message on "The Blessings of Sabbath keeping," emphasizing the joys of it,

and led a testimony meeting in which some thirty or more witnessed to its blessing in their lives, and their desire to share more largely these blessings with others. The music of the evening, and indeed throughout the sessions, was cheering and inspiring.

Sabbath Day

A beautiful day added to the pleasures of the Sabbath. The house was full in the morning, including the two choirs and much of the gallery. Some one reported 267 present. Such a congregation afforded a challenge and a prized opportunity to the writer of these observations, who delivered the message on the general theme of the meeting, "Sharing the Sabbath."

The two large choirs, children's and adults', under the leadership of Mrs. Martie Harris Kitchner and Mrs. Ella K. Sheppard, helped to make possible an extremely impressive worship service conducted by Pastor Lester G. Osborn.

Pastor Osborn gave a helpful talk to the children—a large group of whom came forward to receive it. The sermonette on "Let your light so shine . . ." was illustrated by candles of different sizes and colors, but all giving light.

Dinner was served by the Shiloh ladies. In spite of the large attendance there was enough and to spare.

The afternoon session's main feature was a symposium on "Methods of Sharing the Sabbath," conducted by Deacon Charles F. Harris. Gathered about the table with him for discussion were Rev. Paul L. Maxson, Rev. Albert N. Rogers, Miss Margaret Lawrence, and Miss May Dixon, who spoke helpfully and constructively on the subject. We hope at least one of these addresses may be secured for the Recorder.

At the evening session, in charge of Rev. Herbert L. Cottrell, besides his message a pageant, "The Gift of Life," by Ruth Phillips, was presented by young people of Shiloh and Marlboro. The part the Sabbath had to play in this presentation was a fitting climax of the sessions, laying emphasis upon "Sharing the Sabbath."

The uplift of the meetings was felt by all, we are sure, and added to that the cordial fellowship and hospitality of the entertaining church will linger long in the memory of the visitors.

ITEMS OF INTEREST

One of the greatest disgraces America has ever suffered is the greed of capitalists who are making enormous profits at the government's expense, labor leaders who are endangering the existence of the republic in their own battle for precedence, and the demand of unions for a share of the money that is being made out of the government's awful need.—United Presbyterian.

The dog population of this country is 15,341,336, according to a recent census. Two and one-half times as many people have dogs as have infants under four. A tremendous fact lies under these figures for the thoughtful person. No civilization can endure which majors in dogs and minors in children.

—United Presbyterian.

Attention is called by a good friend to the fact that Sabbath-keeping missions are operating on all continents and many islands. "The Bible Sabbath," it is stated, "is taught in 824 languages."

The Devil's Best Tool

It was once announced that the devil was going out of business and would offer all his tools for sale to whoever would pay the price. On the night of the sale they were all attractively displayed, and a bad looking lot they were. Malice, hatred, envy, jealousy, sensuality, deceit, and all the other implements of evil were spread out, each marked with its price. Apart from the rest lay a harmless looking, wedge shaped tool, much worn, and priced higher than any of the rest.

Someone asked the devil what it was. "That's discouragement," was the reply.

"Well, why do you price it so high?"

"Because," replied the devil, "it is more useful to me than any of the others. I can pry open and get inside a man's consciousness with that when I could not get near him with any of the others, and when once inside, I can use him in whatever way suits me best. It is so much worn because I use it with nearly everybody, as very few people yet know it belongs to me."

It need hardly be added that the devil's price for discouragement was so high that it was never sold. He still owns it, and is still using it.—The Threefold Cord, from The Moravian.

DAILY MEDITATIONS

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

Sunday, November 22

"Oh worship the Lord in the beauty of holiness." Psalm 96: 9.

I am thankful for color. I think one of the greatest material gifts given by God to his children is the gift of color. To see a tree full of green leaves, a sky of vivid blue, a bush of red four o'clocks, an orange oriole, any number of the beautiful colorful things about us can only bring anew to our minds the love of a heavenly Father. Even on gray days, we see the presence of God who, in this gift, shows us a surcease from the too bright sun or the too blue sky. Color is a lovely gift, and one that we should thank God for every day.

I love color—purple skies and yellow flowers, Glowing sun through shining hours. But just today from a wee drab throat A tiny wren gave out a liquid note.

Dear Father, I thank thee for color. Amen.

Monday, November 23

"And I heard the voice of harpers harping upon their harps." Revelation 14: 2.

I am thankful for music. The gray days of November help us to remember more vividly the sound of bird song we were apt to take for granted in the summer. In remembrance then we turn to our radios and listen again to music, old and new, sacred and secular, patriotic and gay. Music helps us to be more calm, to lift ourselves above the cares that have upset us. So today I am thankful for the music I can hear all about us. I love to sit in church and hear the music roll over me. I believe that our Father loves music, too, else why would he have his angels play their golden harps?

She touched the keys, and then
The glorious chords rolled out
To fill the universe. I thought
Of heaven, and the golden harps—
Surely the angels were all about.

Dear Father, I thank thee for music.

Tuesday, November 24

"With a great sum obtained I this freedom." Acts 22: 28.

I am thankful for freedom. We are hearing much these days of our freedoms. Doubtless there is not one of us who can but rejoice with me and every American that these freedoms are ours. We are blessed

with the freedom of speech, the freedom of religion, the freedom of the press, the freedom from fear, the freedom from want, and the freedom of the secret ballot. As Seventh Day Baptists we can but give thanks to God on our knees every night, and silent prayer every minute that these freedoms are ours. Let us not grow complacent or selfish, but remember those who are not so blessed.

Dear Father, we thank thee for thy redeeming power. Amen.

Wednesday, November 25

"He hath showed thee, O man, what is good and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah 6: 8.

I am thankful for service. I love the verse given above, but I think that the word service might be added. In giving service we give of ourselves. In giving service we show in a small part the love of our Master who gave of himself that we might learn true service.

Many brought a gift of myrrh
To him in the sepulchre.
O Living Christ, to thee I give
Myself and all,
That I might live
And serve thee more.

Dear Father, we thank thee that we are allowed to give service to thee.

Thursday, November 26

"For his mercy endureth forever." Psalm 106: 1.

I am thankful for my heritage. Today is Thanksgiving Day, a day properly set aside to give thanks to the Most High for the wondrous gifts that have been ours the past years. Topmost we should be thankful for our heritage as Seventh Day Baptists, as Americans. In the hymn, "Faith of Our Fathers," there is the line, "How sweet would be their children's fate if they like these could die for thee." In our American Legion we have a saying, "Live—Not Die—for Our Country." Let us live for our heritage, keep it ever before us as a shining glow to spur us on to greater, better living for our Father.

Dear Father, we thank thee for our heritage. Amen.

Friday, November 27

"Create in me a clean heart." Psalm 51: 10.

I am thankful for cleansing power. Many of us have spent this day in getting our homes ready for the Sabbath. We have

swept and dusted and polished and at last can sit in the peaceful quiet and be glad for the shining floors and furniture. Jesus said he would wash our sins away, and make us clean within. He has the power to do so. How wonderful it is to sing,

"Just as I am
And wanting not
To rid my soul
Of one dark blot."

Jesus will wash away our black sins and make us clean again. Is there any wonder, then, that in these days of uncertainties we can be thankful for his cleansing powers?

Dear Father, we thank thee that we can come to thee for forgiveness. Amen.

Sabbath, November 28

"Endeavoring to keep the unity of the Spirit in the bond of peace." Ephesians 4: 3.

I am thankful for harmony. This summer I learned much of the blessing of harmony. Harmony may be seen every day, the blowing leaves, the flying clouds, and felt in the quiet stillness of the night. Wakeful hours can but help to make better realization of the harmony or unity of God's universe. Harmony grows within ourselves. Only when we can overlook bickering and discord and become a part of the spirit of quietness and unity, can we have peace among and within ourselves.

God made all things to harmonize. Only we humans, with our mad desires and clashing with work, discord in the world. May we learn to keep in tune with his plans and make exquisite harmony and unity.

Dear Father, we are thankful for harmony. Amen.

SABBATH SCHOOL LESSON
FOR NOVEMBER 28, 1942

The Mission of the Church. Scripture—Matthew 18: 15-17; Acts 1: 8; 2: 42; 6: 1-4; 11: 27-30; 13: 1-3; 1 John 1: 3.

Golden Text—1 John 20 :21.

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.

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.

RESPONSIBILITY FOR THE SUCCESS OF THE CHURCH

The Church of our Redeemer has brought us our unprecedented blessings and upon it rests all one hopes for the future. The accomplishments and trophies of the ages have been showered upon us through the Church. These priceless privileges have come because of the labors, suffering, and even death of others for the sake of the Church and its work. If these privileges are to be maintained during our day and continued for the rising generation, there must be consecrated work and sacrifice.

All who have received the blessings are responsible. "Freely ye have received, freely give." Public worship must be maintained and no one is excused. "And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is." Things are constantly appearing which tend to produce contention, strife, and hard feelings. If the Church is to do its work, everyone should guard against offending others, and no one should allow anything to become a stumbling block. "Blessed are the peacemakers." If the Church is to carry forward the work in the future, the rising generation must have the advantage of Christian nurture—Christian education and training. If the blessings of the Church are to continue, the light of the gospel must be carried to all nations. "Go ye therefore and teach all nations."

Who are responsible for the continuation of the blessings of the Church? There can be only one answer: Every follower of Christ is responsible. But the responsibility does not end with professed followers. All who have heard the gospel message ought to be disciples, and the failure to be does not excuse them from bearing the responsibilities of Christ's Church. Failure to accept Christ's way of life excuses no one.

So far as history reveals, this generation has greater blessings and opportunities than

any other. "Unto whomsoever much is given, of him shall much be required." We must not fail Christ and his Church!

NO SALVATION WITHOUT SUFFERING

The law of the divine beneficence is the law of all human benevolence. It is universal and absolute. All love must, from its very nature, when flowing out toward the weak, the ignorant, the sinful, become a sacrifice. There is not, nor can there be, salvation without suffering, atonement without the shedding of blood, whether this salvation be spiritual salvation, or whether it be national, social, or physical salvation. Jesus became thus, in his life of love and sacrificial death, the great ensample and archetype of all human lives of love and labors of good will. All benefactors, all leaders, all elevators of humanity, must be patterned after the divine prototype. Humanity has never taken a step forward but that step has dripped with blood. No truth affecting human character or human destiny has ever been reduced from the abstract to the concrete without being baptized in blood. Every principle, coming as an evangel from God to man, has been received with mocks and scourges. The divinest lives have ever been crowned with thorns—their brows ever damp with their own blood. Socrates and the poisoned cup, Stephen and stones, Paul and bonds and imprisonments, James and the block, Peter and the cross, with the long and illustrious line of witnesses, confessors, martyrs, are not only all typed in Calvary, but are likewise themselves types of all consecrations of philanthropy, all the devotements of patriotism, all the fidelities of friendship.—Taken from a sermon by President Jonathan Allen.

NEWS FROM JAMAICA, CONTINUED

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

Dear Brother Burdick:

I returned late Monday night from Wakefield. I thoroughly enjoyed my visit to Wakefield (the first since the 1941 conference there), and I believe the members there enjoyed having me with them. I arrived there Friday midafternoon and I got a chance to visit with Brother Lyons before the Sabbath came on. Sabbath eve we had a fine conference meeting.

Sabbath morning we had Sabbath school at 9.30. I must say that Wakefield has one of the largest and best organized Sabbath schools among our churches here. I was privileged to teach one of the Sabbath school classes. Following Sabbath school we had the morning worship service. There was a fine attendance and I felt much encouraged and blessed as I delivered the message of the morning on the theme, "Through Suffering to Glory." Those present seemed to appreciate the message. After this service was over, I was privileged to meet the majority of the seventeen new members that Pastor Lyons and others with him have been blessed to add to the Wakefield Church since January of this year. I spoke a word of encouragement to them and gave them a hearty welcome into our fellowship. Brother Lyons is an evangelist of no mean order. He has always deeply impressed me with his power on the few occasions I have been privileged to listen to him. When I went to Wakefield this time, he was of course glad to have me take over the preaching duties from him and to have a brief respite from his pastoral duties. Sabbath afternoon we had a Bible study conducted by myself, then as the end of the Sabbath drew near, we had an old-fashioned testimony meeting. Practically everyone present (and the church was comfortably full) gave an encouraging testimony. The general feeling was one of regret that the Sabbath does not have more hours in which to praise God.

Sunday morning, with Brother Lyons and two other friends, I attended services at one of the local churches. In the afternoon Brother Lyons and I visited several of the members of the church. Sunday evening at about sunset, we began to gather in the church for an evangelistic service. We enjoyed singing a few gospel songs as the people gathered. By the time I gave the evening message the church was packed and almost as many were outside the church. This time my theme was "The Worth of the Human Soul." Again my message was well received and though none came forward to give themselves to the Master, I am sure that many went away from that meeting thinking about their soul's salvation. Monday morning Brother Lyons and I again visited the homes of several of the members to speak words of encouragement and cheer.

Monday afternoon I took the bus to return to Kingston. The work at Wakefield is moving forward at a fine rate.

I think in my last letter to you I forgot to mention the fact that Mrs. Crichlow and I called by Tydixon on our return to Kingston to see how the brethren there are faring. We were made conscious of our lack of consecrated workers at Tydixon, but we pray that God will send us workers. Withal, the brethren are of good courage and determined to press on.

Enclosed you will find my traveling expense account for the month of October.

The work here is moving forward as nicely as can be expected just at this time.

Very sincerely yours,

Luther W. Crichlow.

22 Sackville Road,
Kingston, Jamaica, B.W.I.,
October 29, 1942.

THE SABBATH

The Sabbath was made for man (Mark 2: 27a)

The Sabbath marked the end of a definite, recurring period of time. Six days in which to labor; then the seventh—an opportunity for rest and recuperation, bodily and spiritually. God ordained it so. Completing his creative work after six days, "he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and hallowed it" (Genesis 2: 3).

Here in this early account of "the beginnings," along with the sacred establishment of the family relationship, we find the institution and time or day of the Sabbath definitely established and definitely linked together. "The Sabbath idea and the seventh or last day of the week are naturally and necessarily linked together in this Scripture. Our Maker is here represented as finishing his work and resting on the seventh day; and it was the seventh day that he blessed and hallowed. The reason given applies to no other day, and can make no other day the Sabbath; and this reason has no more passed away than the meaning of the rainbow." (Main.)

Jesus says **this** Sabbath was made for man, for his good. It received God's favoring will, and was set apart or dedicated for man's welfare to uncommon and sacred uses; "consecrated to religious and ethical ends, to the

good of society and of all the creatures of God." In such usages Jesus led the way in his earthly ministry, leaving a helpful and inspiring example for his disciples to follow. He is the Lord of the Sabbath.

The seventh day is still the day God blessed; it is the Sabbath set forth by the Scriptures as the Sabbath of God, of the prophets, of Christ, the disciples, and the early church. What God has blessed let no man destroy or ignore. Its apparent abrogation or disregard in favor of the first day of the week as a day for worship is not the fault of the Bible or of God. The foundations still remain. Fallible man, pagan customs, and a decadent early church are responsible for the swing away from the Sabbath of God.

Seventh Day Baptists for near three centuries have believed that a return to the seventh day Sabbath on the part of the Christian Church would mark a great step in winning the world to Christ, and contribute much to the establishment of a just and lasting peace and good will among men.

(For information concerning the Sabbath and Seventh Day Baptists write The American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J.)

H. C. V. H.

WOMAN'S WORK

Mrs. Okay W. Davis, Salem, W. Va.

NEWS ITEMS ALONG THE WAY

Mr. Greene and I left Albion, Wis., Friday noon, October 23, in our Plymouth, for our new home in Salem, W. Va. After dinner in the home of our good friends, Mr. and Mrs. C. S. Sayre, in Milton, we drove to Grangemead near St. Charles, Ill., the beautiful wild flower preserve belonging to the Babson estate. There live our old friends, the R. J. Comstocks, who had invited us to visit them on our way. Sabbath morning we drove to Westmont, a suburb of Chicago, where our daughter, Mrs. Gerald C. Bond, is teaching. Gerald, too, came down from Madison where he is stationed at the A.A.A.T.C. We all drove in to 64 East Lake Street where church is held regularly each Sabbath afternoon, on the seventh floor of the DePaul University Building, though this little group has had no pastor for fifteen years. Mr. Greene gave the message, then conducted a conference on the

needs and problems of the church. Any who find themselves in Chicago over the Sabbath would be very welcome and could greatly encourage those who meet there by their attendance. After church Mr. Greene and I had a pleasant visit with the Bond young people at the home of Mr. and Mrs. Ira Bond, on North LaSalle Street.

Sunday afternoon we continued on our way to Stonefort in southern Illinois. Here meetings were held four evenings and Sunday morning besides those on the Sabbath. Sabbath day a basket dinner was served in the basement at noon, as is their custom twice a month on the weeks when Mr. Oliver Lewis, the lay pastor, preaches. Those farther away try to come home at these times. Some of the elderly members in the village cannot attend often, as the church is two miles away in the country at the Old Town. The number in attendance varied, the highest being about twenty-five on Sunday night. Cordial hospitality was extended to us by Pastor Lewis, Mrs. Pierce Bracewell, and Mr. and Mrs. A. A. Appel, and others whose homes were too far away to visit at this time. Leaving Stonefort, we stopped at the home of Mr. and Mrs. Bramlett near Eldorado, where we were urged to stay for an early dinner. Mrs. Bramlett is the only surviving daughter of Doctor Johnson, an early pastor. We left this hospitable home about noon Monday and arrived in Salem Tuesday night, where we were heartily welcomed into the home of Pastor and Mrs. Skaggs. Plans are being worked out for an extended campaign in the South, where we will be going very soon.

Mrs. Leslie O. Greene,
Secretary.

247 West Main Street,
Salem, W. Va.

REPORT FROM DAYTONA BEACH

Name—Church Aid of the Daytona Beach Seventh Day Baptist Church.
President—Mrs. E. R. Gavitt, 120 Michigan Ave., Daytona Beach, Fla.
Secretary—Mrs. T. J. Van Horn, 436 N. Beach St., West, Daytona Beach, Fla.
Key Worker—Rev. E. A. Witter, at present in the North.
Membership—Twenty-five.

Activities:

The Aid took the responsibility and worked actively in the cleaning and renovation of the church.

Our key worker has kept ever before us in an interesting manner the goals of the society, but I have no definite report on individual results.

The Aid has met its pledge to the Women's Board and supported the Denominational Budget and Retired Minister's Fund.

The Aid has taken an active part in the local Council of Church Women, having been represented at all of its meetings and assisting in sponsoring the Florida Chain of Missions.

Through our welfare committee the Aid has been helping those less fortunate by loans of money and gifts of clothing and food.

Able led by our work and social committee, work has been done for the Red Cross, and several socials were held which were both enjoyable and remunerative, thus helping to increase our Aid finances. This has allowed the Aid to help in the Christian work of our church, the city, and denomination.

Our membership is composed mostly of winter visitors, and all have been most generous in giving of their time and money to the work of the Aid.

Mrs. E. R. Gavitt,
President.

A VISIT

With Mr. and Mrs. Thomas J. Moody,
Lone Sabbath Keepers
By Rev. Claude L. Hill

Some time ago I received a letter from the Moodys and in the letter was one written them by the secretary of the Sabbath Tract Society, in which the inquiring Moodys were referred to the pastor of the Farina Seventh Day Baptist Church. The Moodys had been searching for years for a group of Sabbath-keeping Baptists, feeling sure that somewhere such a group existed. They wrote a letter to Washington, D. C., and were referred to Plainfield, N. J., as the headquarters of such a people.

Mrs. Hill and I drove to Petersburg, Ill., and spent several hours in their home and found them staunch believers in the Sabbath

of the Bible and, more than that, able, amply able to defend the truth; in fact I know very few Seventh Day Baptists with the Biblical background they have or that are as well able to defend the truth.

I suppose this grows out of the fact that the truth of Bible sanction for the Sabbath came upon them in communities where they were forced to defend the belief, and the further fact that Brother Moody has been associated with various groups of believers and has thoroughly acquainted himself with their beliefs and practices.

They have read our Articles of Faith and Practice and are in accord with them and are very happy to have found a group of people who believe as they do concerning the Sabbath teaching of the Bible.

They are elderly people; Brother Moody is past eighty-three years of age, highly respected in the city where they live, and are members of the Baptist Church there, but with their Sabbath position well known; in fact, at one time Brother Moody succeeded in gathering quite a group of Sabbath Keepers, but says that because of lack of organization they separated and scattered.

They have written us regularly and contribute to the expense of the church here, although they continue to hold membership at Petersburg. They are tithers and believe that system would take care of all money matters so far as the work of the kingdom goes.

At the close of our visit I asked Brother Moody if he would not offer prayer for the new found denomination and for the church at Farina and its pastor. We knelt together and in a very feeling and helpful manner Brother Moody lifted us all to God in prayer. They are worth-while people and it was a worth-while experience. We shall call again.

Petersburg is but two miles north of Lincoln's New Salem, a point that we visited on our way home. No one should pass this historic village without paying it a visit and in doing so gain the patriotic inspiration that would permeate the soul of the most sordid American today.

"Your value to society is determined not by what you get out of the world, but what you put into it."

"Man is the crowning work of God; and character, not wealth or position, is the greatest thing about man."

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

THE CHALLENGE OF CHINA

(Reprinted from the Beacon by request)

Christianity has been making remarkable progress in China, and Seventh Day Baptists may well feel proud of the part we have had in this awakening.

Chinese Christians, along with an awakening nationalism, have become aware that they must work out for themselves the form that the Christian Church is to have in China. They are busy creating an indigenous church. They do not want to take over the blueprints of the western churches, for during the centuries so much of error has crept into the various branches of Christianity. Why, indeed, should the Chinese Church take over all the mistakes that have been made during the centuries since Christ?

We feel that one of the great losses to the large part of Christendom was the change from worshiping God on his Sabbath of eternal authority and meaningful beauty, to the convenient substitute observance of Sunday.

Western missionaries are standing by these earnest new Chinese Christians, hoping that they will be able to go back to the Bible and the leadership of the Holy Spirit for the foundations of the Christian Church in China.

It seems to me not only our opportunity, but a duty confronting Seventh Day Baptists, who have this special contribution to make in the principle of the Sabbath, to make a determined effort to see that the claims of the Sabbath are put before Chinese leaders in as compelling and attractive way as possible, that they they may not perpetuate the mistakes of history, but may enter into a splendid heritage.

Two things young people can do to bring this about: support and prod the missionaries on the field to see that this work is done more effectively than it has been; then we can keep the Sabbath in such a way that its beauty as a sacred bit of time is not tarnished and dissipated, that it will appear to others, here as well as in China, worth incorporating in their Christian foundation.—Contributed by Helen Thorngate, wife of Dr. George Thorngate, who is still serving in China.

CLOUD AND SUNSHINE

(Quoted selections appear in Sunshine Magazine)

There is sorrow in our hearts today. There are questionings in our minds. Turmoil and upheaval disrupt our life plans. Careers are cut short; home life is broken by men in the service and women in the factories; all life is hurry. Nothing man made is normal, and it is almost true that nothing has been normal in our lifetime. Days of peace and plenty are a long way off. Man's inhumanity to man has become a byword; it is now the expected order of things. It brings retaliation, and retaliation brings further inhumanities, and inhumanities bring blood, lust, and hatred.

God's world stands as it has for centuries, beautiful, calm, strong, productive, eternal.

"I stood on a hilltop overlooking the world about my feet. Quiet beauty surrounded me like the benediction of a friend. Afar were the homes of men, with snow upon their slanting roofs, and wisps of purple smoke writing their stories of warmth and comfort against the steel blue of the winter's sky.

"All this, thought I, is God's gift to man—the earth beneath my feet, the beauty of its hills, the gleam of its silver water, the trees, the sleeping seeds that wait in cold patience for the awakening spring. How generously and carefully, as though planning every step, has nature provided for man's needs! Has man himself, I asked, served his own kind with thoughtful generosity of the cold earth? My heart saddened as I remembered man's frequent inhumanity to man, his greed, his cruelty, his bloody wars."

But in memory we can see pictures of kindness and brotherhood. In the future we can see increased love and understanding. In the present, even in the midst of war and hate and inhumanity, we can find incidents, widespread evidences of man's love for man, but the clouds of dark emotion hide these evidences from us.

"But the sun broke through the dark clouds over me. I looked down from my height with new eyes. Everywhere I saw the shining evidence of man's loving heart and generous hand . . . the road winding down between the hills, the cheery echo of a woodman's axe, a glimpse of a distant train rushing its freight of warmth and comfort to the city beyond the sky's edge. Strange,

beautiful world! Where creatures with faces shining like the sun are toiling and playing, where calloused hands are not too hard for gentleness, nor weary hearts too tired for smiling kindness at the day's end."

SEVENTH DAY BAPTISTS AND "THE STUDY OF PEACE"

By Rev. Hurley S. Warren

Among many privileges which are coming rather rapidly in the direction of the Conference president was the attending of a meeting of the Commission to Study the Bases of a Just and Durable Peace of which Rev. Ahva J. C. Bond wrote under, "Experiments in the Study of Peace," in a recent Sabbath Recorder.

To attend such a conference in company with Dean Bond was in itself a privilege. He is serving on the Commission to Study the Bases of a Just and Durable Peace at the invitation of the Federal Council of the Churches of Christ in America.

I have been impressed on a number of occasions by the ready recognition and acceptance, on the part of officers of and delegates to interchurch gatherings, of Seventh Day Baptist representatives. Dean Bond, as well as many other Seventh Day Baptists, has been cultivating these beyond-the-borders contacts for more than a quarter of a century within my knowledge. Often these relationships have been maintained at considerable personal sacrifice as anyone knows who has been a party to them.

All of which would seem to play a big part in the share that Seventh Day Baptists may have in helping, under God, to fashion "the order of things to come."

As an evidence of our interest as a people in "the Study of Peace" we were represented by four delegates at the National Study Conference on the Churches and a Just and Durable Peace convened at Ohio Wesleyan University, Delaware, Ohio, March 3-5, 1942, by the same commission under whose auspices the Bronxville meeting was held. Of the Delaware Conference you have read and heard and no doubt studied. Pastors and church leaders received as soon as available a copy of "A Message From the National Study Conference on the Churches and a Just and Durable Peace" at the expense of General Conference.

In some of our churches and communities we have reason to believe that consideration is being given to post-war problems. The fifth annual Ministers' Conference held at Alfred, N. Y., June 8-10, this year, gave a morning and an afternoon to the matter of world peace. Much of the material discussed came out of the Delaware Conference. On Friday afternoon of General Conference at Salem, President J. Nelson Norwood of Alfred University presented an address, "Seventh Day Baptists and a Post War World."

The Women's Society of the General Conference has been promoting the study of peace. Early in the year the society announced lists of material on peace and has made available a Study Kit for twenty-five cents which may be procured from Mrs. James L. Skaggs, Salem, W. Va. It can be said without question that our other boards, societies, and agencies are deeply interested in this vital matter.

Many denominations, organizations, and periodicals have developed a body of literature in this field. The Christian Century Handbook which is being used in the study of the findings of the Delaware Conference has been very helpful. A handbook under preparation, by Rev. Bradford S. Abernethy, and which will bear the imprint of the Commission to Study the Bases of a Just and Durable Peace will appear soon. And there is a wealth of material besides all that has been mentioned here.

It is in place to refer to the resolutions concerning post-war problems which were adopted by General Conference at Salem, W. Va., this past August. On the surface it might appear that we have developed no literature on this subject. In my opinion the actions of our General Conference from year to year are significant and would form the bases, at least, of some very interesting tracts and pamphlets. One great difficulty is that some worth-while Conference actions are put to bed, left for practically dead, and seldom revived at the eventual appearing of the Year Book.

On June 18, 1941, during the Ministers' Conference at Alfred, N. Y., the Seventh Day Baptist Peace Council was organized. The council's "Statement of Purpose" is clear and comprehensive. In referring to recent actions of General Conference the council makes the following statement in its folder

of March, 1942: "To set before our people these convictions and principles and to aid in their study and promotion, the Seventh Day Baptist Peace Council was formed. It aims to co-operate with all our boards and agencies to the end that Seventh Day Baptists may make their full contribution to a just and durable peace." These folders are available to anyone upon request. Such request should be addressed to Rev. Neal D. Mills, Secretary-Treasurer, De Ruyter, N. Y.

The study of the bases of a just and durable peace does not preclude the prosecution of the present war. Few people now question the necessity of carrying this horrible conflict to some conclusion. But how can any Christian glory in and rejoice over the destruction of life, even of the Axis, let alone other spiritual and cultural values? When victory comes it will impose the most solemn obligations of all the world's history. He who disregards the solemnity of victory's hour is a traitor to its approach. Peace study and action will go far towards making the peace-to-be just and enduring.

In the field of peace study Dean Bond has suggested two possibilities: (1) The accrediting of church school workers and teachers upon the completion of acceptable courses; (2) The offering of courses in our young people's camps next summer.

I must confess that I went to Bronxville, N. Y., on the morning of September 16, 1942, wondering how effective would be a continued and continuous study of the bases of a sound peace in the midst of a savage war. By noon that day I had an answer. I had received a vision of "the shape of things to come" that has grown brighter to the present hour and has increased in meaning. The answer and vision came as Dr. John Foster Dulles, chairman of the Commission to Study the Bases of a Just and Durable Peace, revealed to us his Christian convictions concerning peace. To repeat what you read from Dean Bond's recent article:

Mr. Dulles believes that there will be no "Peace Table" following the present war. The peace will be made gradually, with the use of present governmental set-ups, modified as necessities demand and as progress warrants. The practical significance of this conception, for which he feels he has good support, is that we are already making the peace while fighting the war. The task of our commission, therefore, as he sees it, is not to form a blueprint of a peace that will be announced at a given time, but rather to build a

dynamic faith and engender a spirit that will move us forward. We need a new sense of a mission and of a destiny such as we have not had since Woodrow Wilson's day. Day by day we should perform acts based upon the way Jesus acted. It was inspiring to hear this Christian layman announce his "philosophy of peace," and the practical turn which he gave to it.

Otherwise, Seventh Day Baptists, where are we?

No, all that I have written was not related at Bronxville. Some of it was. Nor did Seventh Day Baptists have to ask for a hearing. In fact, we were invited to speak a few days in advance of the meeting, as were representatives from other denominations and groups.

Let us as Seventh Day Baptists consider well the vast possibilities of preparing for a righteous peace—*now*.

CHILDREN'S PAGE

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

Dear Recorder Children:

Again I must repeat myself by saying, "Oh dear, there is not one single children's letter for me this week!" Am I disappointed? Yes, yes! a hundred times yes! It is especially disappointing because for several weeks I have been receiving so many nice letters. But then, I have faith to believe that next week will be letter week for you and me.

For this week I have an inspiring poem for you, sent by Editor Van Horn.

The Roll Call

Young Abel brought to God in faith
A gift, and God we know
Accepted it, and still his faith
Speaks from that long ago.

Old Enoch walked with God in faith
Throughout his earthly way,
And died not, for God he served
Just took him home one day.

And Noah built an ark in faith
Throughout many a toilsome year;
But in the flood God kept him safe,
And he had naught to fear.

'Twas Abraham left home in faith,
To follow where God led;
And still his life a blessing proves
To us, though he is dead.

And back to Egypt Moses went
All Israel to lead,
And from sore bondage, he by faith
A mighty people freed.

OUR PULPIT

THE GIFT OF LIFE

(Worship service by Rev. Herbert L. Cottrell, evening after the Sabbath, yearly meeting, Shiloh, N. J.)

"The Gift of Life," a pageant in four episodes by Miss Ruth Phillips was given by the young people of Shiloh and Marlboro on the evening after the Sabbath at the yearly meeting at Shiloh, N. J., October 24, 1942. It portrays a family who were sincerely striving to find real life, peace, and happiness by pursuing the things of the world, but they were not succeeding in their quest. Like many other families, they were deceived and led on by false ideals of life and happiness; they considered that the attainment of certain worldly goals, because of their outward attractiveness as essential to real life. But with all of their worry and striving, they had come no nearer in the realization of their goal.

If we would enter in to the enjoyment of the fullest and most abundant life, we must begin at the right Source. In the Scripture we find the true Source of life. "In him was life; and the life was the light of men." John 1: 4. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me." John 14: 6. Christ must be the Source of our inspiration, our thoughts, deeds, and ideals. He must permeate our life through and through. Christ must be the Foundation of our lives. We need to realize anew that "other foundation can no man lay than that is laid, which is Jesus Christ." 1 Corinthians 3: 11. I always look with feelings of interest and wonder at some of the tall and mighty buildings in our great cities, buildings that rise up story upon story into the heavens. What enables them to withstand the mighty storms and destructive elements of nature without falling? It is because they rest upon broad and strong foundations of solid rock that extend down deep in earth. So many lives are beginning to wobble, to lean and to fall because they are founded on nothing more than stubble or shifting sand. They have not yet learned that the monument of a worth-while and enduring life can rise up only upon Christ as the foundation. When the individual ushers Christ into the throne-room of the soul and allows his divine spirit and ideals to permeate and control all his

By faith, 'neath Joshua's lead, they marched
'Round Jericho's old town,
And at their shout of victory,
The walls came crashing down.

And Gideon by faith went out
'Gainst a great host to fight,
And with three hundred men, by faith
Put all the foe to flight.

Great deeds of old, God's faithful wrought,
For faith his power could prove;
And faith, even as a mustard seed,
Today can mountains move.

—Selected.

Now we will close with a short story, adapted from one I read long ago.

Sincerely yours,
Mizpah S. Greene.

The Stone in the Road

Once upon a time there was a very rich man who lived in a beautiful house near a wide highway along which many people passed each day, often on foot. To these he was very kind, asking the weary to rest in the shade of his trees and often offering them water to drink and food to eat. But it bothered him to see that some of the people who passed were lazy.

One day he placed a big stone in the middle of the road and watched to see what would happen. A man came by leading a cow. He scolded about the stone, but passed around it and went on his way. Next a farmer drove by on his way to mill. He, too, grumbled about the stone but drove around it and on to the mill.

The rich man saw many people pass by during the day and although all complained about the stone, no one took the trouble to roll it away.

Just before night the miller's boy came whistling along the road. He had worked hard all day and was tired and hungry, but when he saw the stone he stopped and said, "Some one may stumble over this stone and hurt himself. I must get it out of the road." The stone was hard to move, but by pushing and tugging as hard as he could he rolled it into the gutter. Under the place where the stone had been was a pot of gold on which was written, "For the one who takes away the stone." Happily the boy carried the pot of gold home; and the rich man rejoiced because he had found some one who was willing to work for the good of others.

actions, then a true beginning is made toward real living. The manner in which Christ should permeate the human life is beautifully expressed in the song, "Christ Liveth in Me."

As rays of light from yonder sun
The flowers of earth set free,
So life and light and love came forth,
From Christ living in me.

As lives the flower within the seed,
As in the cone the tree;
So praise the God of truth and grace,
His Spirit liveth in me.

With longing all my heart is filled,
That like him I might be,
As on the wondrous thought I dwell
That Christ liveth in me.

On what condition will Jesus enter into our hearts and make our lives his dwelling? We must accept him as our Lord and Master. That familiar hymn expresses the nature of our surrender:

All to Jesus I surrender,
All to him I freely give;
I will ever love and trust him,
In his Presence daily live.

I will ever love and trust him;
Humbly at his feet I bow;
Worldly pleasures all forsaken,
Take me, Jesus, take me now.

All to Jesus I surrender,
I will give myself to thee;
Fill me with thy love and power,
May thy blessing fall on me.

In the realization of this gift of life, there are valuable spiritual helps which we should appreciate. One of these helps, as was brought out in the pageant, is the Sabbath. If we faithfully "remember the sabbath day to keep it holy"; if we make it a day which we set apart for special communion and fellowship with him, when we reverently worship him in his temple with our brethren and study his Word, we will enter into a new experience of real life.

But we cannot experience the fullest life unless we are willing to share our blessings with others, willing to serve, to give, and sacrifice for their highest welfare.

"There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

"Give love, and love in your life will flow,
A strength in its utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

"Give truth, and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet is sure to find
A smile that is just as sweet.

"For life is the mirror of king and slave;
'Tis just what you are and do;
Then give to the world the best you have,
And the best will come back to you."

DENOMINATIONAL "HOOK-UP"

Milton, Wis.

Although the Milton Church had but one delegate at the General Conference at Salem, we continue greatly interested in all of our denominational work and prize the social advantages afforded at our annual meetings.

On September 23, Pastor Carroll Hill sent a letter to the resident and the absent members of the church, mentioning some of the services in the program of the church during the following five weeks. This letter is mainly about those services.

The church observed Religious Education Week in its services on Sabbath day, September 26. In the morning the departments of the Sabbath school met in the audience room of the church for Promotion Day services. After certificates had been presented to those promoted in the cradle roll, primary, and the junior-intermediate departments, Pastor Hill conducted a dedication service, using the service given in the September number of the Religious Education Journal. After the Sabbath school, Pastor Hill gave a sermon appropriate for Religious Education Week.

At the forum in the afternoon Doctor Salisbury, a member of the college faculty and a member of our church, spoke about her visit in South American countries last summer, showing many articles that she secured while away. The lecture was instructive and inspiring.

On the first Friday night in October the College Y.W.C.A. conducted a vesper service at the church. Vesper services will alternate with the Friday night prayer meetings during the year.

The World Wide Communion was observed on October 3. Letters were read from several absent members. Pastor Orville Babcock of the Salemville Church assisted in serving the communion, and at the forum in the afternoon he gave an interesting talk about his attendance at the Eastern Associa-

tion at Rockville, R. I., and the location and work of the Salemville Church.

A pleasant variation in the program of the quarterly meeting of the Wisconsin and Chicago churches was the program of the centennial services of the Albion Church that was given on Friday night and Sabbath day, October 9 and 10. No meetings were held in our church that week-end and many attended the services at Albion.

The services on October 17 were especially appropriate. In the morning Doctor Doudna of Madison, a prominent educator and temperance worker, spoke on "Problems of Temperance Education." At the forum, Dean Daland spoke on "Problems of a Lasting Peace." Both addresses were of great merit and encouraged thoughtful and progressive planning and action.

On the following Sabbath, Pastor Hill's sermon was on the theme, "Toward an Understanding of Suffering." As he neared the close of his sermon I said to myself, "This is the most helpful of the sermons and addresses that I have listened to lately." At the forum in the afternoon a series of talks was given. Professor Leland Hulett spoke concerning "Changes the War Is Bringing in Economic Life"; Dr. Milton Davis, "Changes the War Is Bringing in Health"; and Pastor Hill talked of the "Changes the War Is Bringing in Religious and Spiritual Life," closing with words of a recent guest editorial in the Janesville Gazette by Judge Harry S. Fox of the Rock County Court, the final words of which stuck in my memory—"It is patriotic to go to church."

At the forum yesterday, Pastor Hill reviewed seven of the new tracts issued by our Tract Society. We welcome this valuable addition to our denominational literature and trust that the tracts will be read by our people and be widely distributed.

I am glad to report that many in our homes are using the Upper Room in their daily devotions. One order for twenty copies of this devotional book is distributed each quarter.

Our Sabbath congregations are smaller than common because of the requirements of our government. Several of our young men are in army, navy, and air service; two of our college teachers have been called to teach in Madison; a doctor and a dentist have entered into the government's service;

and several families have moved to places where they will be near their work.

Recently I heard Pastor Hill say that there are about 125 offices in the Milton Church and its auxiliary organizations. That I might be certain that I understood him correctly, I later asked him to repeat his statement. Together we named the offices and permanent committees in the church and its auxiliary organizations and found that there are about 125 offices. I believe that these positions are now filled by seventy-five or more different people.

Willard D. Burdick.

New Auburn, Wis.

Rev. Neal D. Mills of De Ruyter, N. Y., has accepted the call of the New Auburn Seventh Day Baptist Church to become its pastor. We understand he will assume the pastorate there in April next. The church has long been without a pastor and will appreciate the new relationship.—Editor.

Pacific Coast Association

In order to co-operate with the tire-saving program it seemed wise to hold the fall meeting of the association in Los Angeles instead of near Dinuba, as we have the last few years. It was a one-day meeting on October 10.

The church was full to overflowing, people being present from a dozen or more places, with Brother B. B. Friesen and wife from Dinuba coming farthest. The theme chosen by President W. Ray Rood was "Peace in a Warring World," surely appropriate for these times. The music, arranged by Bernice Brewer, made a strong program of praise and inspiration from the solo and group numbers to the fine selection, "Peace I Leave With You," sung by the choirs of Los Angeles and Riverside without practice together.

The Sabbath school was in three groups: children, led by Mrs. Ernestine Henry; young people, taught by Alice Virginia Jeffrey; and adults, taught by Brother Robert Henry. Needless to say, this was a rich hour. Then came the sermon by Brother E. S. Ballenger, who referred to the whole world hungry for peace, pointed out that more were working for peace than in all time before, but that only God can give peace. Various illustrations of the "peace of God" were effectively given. A strong, spiritual message.

After lunch Mrs. Ernestine Wade had charge of the young people's hour. She brought a challenging appeal to all not to try to get by with a lowered moral and spiritual standard, bringing clearly to our minds that Christianity is not just pleasant conversation about spiritual things, but a life lived in deep truth and sincerity under the principles and spirit of Jesus.

Loyal F. Hurley then brought a sermon pointing out that since it takes the many to make peace, while the few can make war, there is no hope of peace until the majority of the nations and their leaders are led to love and apply the principles and spirit of Jesus, the only source of a righteous peace. World-wide missions must precede hopeful efforts toward peace. The day closed with a delightful hour of prayer and testimony and fellowship led by Willard Wells.

Loyal F. Hurley,
Corresponding Secretary.

Shiloh, N. J.

The yearly meeting of the Seventh Day Baptist churches of New Jersey and eastern New York convened in the Shiloh church with four services, closing on the night following the Sabbath.

The visiting ministers were Rev. H. C. Van Horn, of Plainfield, editor of the Sabbath Recorder and executive secretary of the Tract Board of the denomination, who was accompanied by Mrs. Van Horn; Rev. Hurley Warren, pastor of the Plainfield Seventh Day Baptist Church; Rev. Albert Rogers, pastor of the New York City Church; Rev. Paul Maxson, pastor of the church at Berlin, N. Y., accompanied by A. C. Bentley and Mr. and Mrs. Carlton Greene; and Rev. H. L. Cottrell, pastor of the Marlboro Church.

The theme of the meetings was "The Sabbath." Pastor Warren presented the theme from the viewpoint of "The Spiritual Benefits of the Sabbath"; Rev. H. C. Van Horn took for his subject, "Sharing the Sabbath," and there was a panel discussion on "Methods of Sharing the Sabbath," led by Charles F. Harris, and the members of the panel were Miss May Dixon, Miss Margaret Lawrence, Rev. Paul Maxson, and Rev. Albert Rogers.

At the evening meeting the young people of Marlboro gave a pageant, "The Gift of Life." This meeting was in charge of Pastor

Cottrell. Music was furnished by the Shiloh young people.

Special music was given at each service under the direction of Mrs. B. B. Sheppard, the church chorister, which featured three piano and organ duets by Mrs. William Fogg and Miss Jean Bonham, Miss Eleanor Schable and Mrs. Elden Hitchner, and Misses Anna Mary and Eleanor Dickinson.

A mixed quartet, comprising Mrs. B. B. Sheppard, Mrs. Judson Harris, Charles Harris, and Percy Davis sang "We Thank Thee," written by Betson and Main.

A children's meeting was held in the chapel led by Mrs. Everett Newkirk and Mrs. George Main.

The ladies served a luncheon at noon for those desiring to stay for the afternoon.—Bridgeton Evening News (Oct. 26).

The Mothers' Class of the Sabbath school held a Hallowe'en social in the church basement the evening after the Sabbath, of October 31. The people were requested to come masked or pay a fine. Many games were played and enjoyed by the people present. Refreshments were served.

Miss Jeanette Dickinson, who was graduated from Salem College last June, is now teaching in the Bridgeton High School. We are glad to have Jeanette at home again.

Donald Cruzan, of White Cloud, Mich., who is stationed at Camp Edwards, Mass., attended church here during October.

S. A. D.,
Correspondent.

MARRIAGES

Conrad - Risdon. — Corp. Larry Conrad of Pasadena, Calif., and Miss Mary Jane Risdon of Milton, Wis., were united in marriage at the Milton Seventh Day Baptist church at noon on October 25, 1942, by Pastor Carroll L. Hill. Corporal Conrad is stationed at Camp Grant, Ill., and Mrs. Conrad will continue to live in Milton for the present.

Gray - Wells. — Mr. Carl Gray of Milton Junction and Mrs. Zalia Wells of Milton were united in marriage at the parsonage in Milton on October 22, 1942, by Pastor Carroll L. Hill. The new home is in Milton Junction.

Thompson - Comstock. — Mr. Charles Thompson of Key West, Fla., and Miss Byrnina Comstock of Elgin, Ill., were united in marriage at St. Charles, Ill., on October 11, 1942, by Pastor Carroll L. Hill of Milton, Wis. The new home is at 324 Margaret Street, Key West, Fla.

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No. 21



The First Thanksgiving, 1621

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