

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.

The Sabbath Recorder

Vol. 133

PLAINFIELD, N. J., NOVEMBER 23, 1942

No. 21



The First Thanksgiving, 1621

Contents

Editorials.—Give Thanks—Now.—A Christian Service League.—About a "Righteous Faith."—Brief Observations.—Items of Interest	354-356
The Sabbath	356
The Growing Edge of Religion	356
Missions.—Giving Thanks. — Are You Thankful? — Treasurer's Monthly Statement.—Committees of the Missionary Board.—Report of Corresponding Secretary	357
Woman's Work.—Save the Children Federation	359
Daily Meditations	359
Young People's Work.—Thanks Be Unto God	360
Denominational "Hook-up"	361
Children's Page	362
"Purpose, Consecration, Unity, Action"	363
The Religious Radio Crisis	363
Albion Celebrates One Hundred Years of Service	365
In Memoriam	366
Obituary	368

The Sabbath Recorder

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

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

L. H. NORTH, Manager of the Publishing House

CONTRIBUTING EDITORS

William L. Burdick, D.D.

Mrs. Okey W. Davis

Victor Skaggs

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

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EDITORIALS

GIVE THANKS—NOW

There may be many, at this time, who will say: How can I be expected to give thanks with conditions as they are—a whole world at war; nations at each other's throats, trying for the vital thrust; business turned to war production; homes, recruiting stations; schools, training grounds—camps, everywhere. Not an experience of daily life but what reminds us of the holocaust of war! "How can we sing the Lord's song?" cried the Hebrew captive far from home, his harp hung to the willow. Too few may be found who will think this is a good time to give thanks unto God who has made us.

However, dark as the picture is, we should be impressed with the opportunity to give thanks at this Thanksgiving season. Often when there is the least obvious reason for thanksgiving we should be the more alert to observe the things in which we should rejoice.

It is easy enough to be grateful when we have everything in the world to be grateful for. Little character or courage is needed for thanksgiving when one's every wish is satisfied. The smile, as someone puts it, worth while is the smile when everything goes dead wrong.

Paul and Silas sang praises with feet and necks in the stocks of the Philippian jail, while backs were bleeding and sore. Paul thanked God and took courage, though a prisoner on his way to Rome and to a two years' imprisonment.

The first American Thanksgiving Day was celebrated by people whose loved ones had failed to survive the hardships of the months before, and who faced equally trying times ahead.

In desperate days the Psalmist cried out, "Unto thee, O Lord, do I lift up my soul." How could he? The answer—"O my God, I trust in thee." Again we read his words, the outburst of his devotion—"O come, let us sing unto the Lord, let us make a joyful noise to the rock of our salvation. Let us come before his presence with singing." Here is faith, believing that above the clouds the sun still shines.

Today, clouds may be thicker than ever—but there is sun and light above. God lives beyond the shadows—as a poet has sung, keeping watch above his own. For such a faith we can give thanks.

One needs to remind himself—in his thoughtful moments—of the things which should make him profoundly grateful. He can find them if he will. Let him give thanks now.

A CHRISTIAN SERVICE LEAGUE

An interdenominational program and organization for use by chaplains with the Protestant men in the army and navy was recently announced by Bishop Leonard of the Methodist Church and Dr. Dan Poling of International Christian Endeavor. For six months, noted and experienced leaders have been busy in effecting this organization, to be known as the "Service Men's Christian League." It will provide Bible study material, discussion outlines, and other helps for chaplains to use at their discretion. It

is meeting high approval everywhere by chaplains and other officials, as "the most useful instrument which Protestantism can provide for ninety per cent of the Protestant chaplains in the service."

The Christian League is sponsored by the International Council of Religious Education, the World's Christian Endeavor Union, the Federal Council, and the General Commission on Army and Navy Chaplains. It is composed of twenty-five people from the co-operating denominations, and five high ranking chaplains of the army and navy as advisory members. The Christian League will be comparable in the army and navy to the Bible school, the Men's Bible Class, Christian Endeavor, or other youth or adult organizations of the local church.

The chaplain will have a relationship similar to that of the pastor in the church. The League will not only offer the chaplains a program for the men off from active duty, but will provide the men a means of Christian fellowship, devotion, evangelism, and education for the purpose of fortifying their Christian life. Among the stated objectives is "to assist the man in service in maintaining his church affiliation and to prepare him for Christian citizenship in his community, nation, and world when he returns to civil life."

Local churches may assist the work of the Christian League by calling this program to the attention of the men from the church who are now in service or who will be called soon. The Sabbath Recorder recommends this organization, and is glad to help promote the program in every way possible.

ABOUT A "RIGHTEOUS FAITH"

Under the title "Righteous Faith for a Just and Durable Peace," a new symposium dealing with problems of the war and the post-war period has just been published by the Federal Council's Commission to Study the Bases of a Just and Durable Peace.

Among the contributors are many eminent clergymen, and educators chosen because of their special knowledge in areas covered in the discussion.

The articles, for the most part, follow the frame-work of the "Statement of Guiding Principles" adopted at the Delaware Conference last March. Underlying the discussion is the conviction shared by all the contributors that not only does the Church have

something to say about problems of world order, but that what it has to say is basic to the solution of the problems.

We believe every pastor and other church leader should study this booklet, consisting of more than one hundred pages, which is intended as supplementary material for study and discussion groups. It may be obtained from the Commission to Study the Bases of a Just and Durable Peace, 297 Fourth Avenue, New York, N. Y., at the following rates: single copies, 25 cents postpaid; in lots of ten, the unit cost is 20 cents each; and in lots of twenty-five to fifty, the cost is 15 cents each.

BRIEF OBSERVATIONS

It is refreshing to find one interested in spreading Sabbath truth and the message of Christ's saving power. When one finds such a person and that he has definite, helpful ideas, a vision of the need, and with no axe of his own to grind, it is not only refreshing; it is exhilarating.

Such a person has been found in Maryland, a man with a purpose, a printing press, and perseverance. We believe he possesses the last characteristic because he has consistently carried on for the last three years—to the writer's personal knowledge. The printing press is evidenced by the neat printed material sent out, and the purpose by the definite, independent way in which he goes about his task.

Our friend, Walter J. Revell, Funkstown, Md., a suburb of Hagerstown, makes his own living for his family consisting of his wife and two fine young children. He can furnish much food with a multitude of vitamins from a back yard, that many would leave to the weeds. He is a hybridizer of no mean merit. But he is a good printer and has a mind fertile in ideas and plans.

But above all, we commend his earnestness, zeal, and independent determination to do something himself. The secretary of the Tract Society visited Mr. Revell, in a recent trip into West Virginia. We will hear more of him in the days ahead.

ITEMS OF INTEREST

What if your church women's organization were suddenly called upon to prepare a million meals? While you think of an appropriate answer, consider the plight of relief workers in China who serve a million

free meals from three rice kitchens organized by missionaries at Changsha in Central China. After the January battle, when the Japanese retreated, leaving ruin in their wake, this gigantic task was accomplished. Perhaps if you contributed to China Relief, part of your contribution went to the church committee which financed the meals. Cost per meal, about two cents.

—The Protestant Voice.

Pastor Leon M. Maltby is offering a short course in Visitation Evangelism in the White Cloud (Mich.) church, "to all who want to know how to lead people to Christ"—November 15 to December 12. The aim, according to the church bulletin, is to serve and help others to serve the Lord in the local community. Pastor Maltby is untiring and has a large experience in this type of Christian service.

THE SABBATH

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

Facts about the Sabbath

God made the Sabbath at creation for all men, and not for Jews only. Gen. 2: 2, 3; Ex. 20: 11; Mark 2: 28.

It was observed before the law was given on Sinai. Ex. 16: 23-30.

The command to observe it is associated with nine moral precepts, placed in the bosom of the unchangeable law. Ex. 20: 8-11.

It is a sign between God and his people. Ex. 31: 17; Ezek. 20: 20.

Wrath came upon ancient Israel for breaking the Sabbath. Neh. 13: 15-18.

If the Sabbath had been kept, Jerusalem would not have been destroyed. Jer. 17: 24, 25.

Christ observed the Sabbath. Mark 1: 21.

He called himself its Lord. Mark 2: 28.

It was his "custom" to preach on that day. Luke 4: 16.

The disciples "rested" on the Sabbath while Christ was lying in the grave. Luke 23: 56.

Matthew, Mark, and Luke, who wrote after the crucifixion and resurrection of Christ, spoke familiarly of the Sabbath as an existing institution. Matt. 24: 20; 28: 1; Mark 16: 1; Luke 23: 56.

It was Paul's "manner" to make the Sabbath a preaching day. Acts 17: 2.

The "Gentile" believers also observed the Sabbath. Acts 13: 42, 44.

Paul preached by a "river side," where there was no synagogue, on the Sabbath. Acts 16: 13.

He reasoned in the synagogue at Corinth "every sabbath." Acts 18: 4.

He continued there a year and six months (seventy-eight Sabbaths) "teaching the word of God." Acts 18: 11.

If Revelation 1: 10 refers to any day of the week, it must be that day of which the Savior spake in Mark 2: 28.

—From Pro and Con.

(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.

THE GROWING EDGE OF RELIGION

By Albert N. Rogers

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

Our Shiloh Church is offering its facilities to the community in which it stands. It is the only church in the community. Many churches do this in the religious education of their neighbor's children, but the Shiloh Church has gone on to offer the privileges of worship and Christian fellowship. This strikes us as worthy of mention under our column heading.

The Sabbath before Thanksgiving day is a good time to make an offering through the Church Committee on Foreign Relief Appeals to sufferers and those whose church life has been disrupted in the war areas. Bombed churches, interned bishops and pastors, Bible classes behind barbed wire, these cause us to eat our bread in profound humility.

I confess a liking for the medieval furniture of the Christian Year, at least if it is not piled up too high. It would have been helpful, for example, on All Saints' Day just past to remember in prayer the radiant goodness of Anna West.

Professor Alain L. Locke of Howard University points out that Russia, for all her militant atheism, treats the Negro without discrimination, and that she and the colored peoples of China and the colonial territories are an embarrassment to us as our allies in

the fight for the four freedoms. Our dealings with the American Negro are transformed, he declares, "from a back yard to a front porch situation."

Wendell Willkie made a good speech when he reported to us on his round-the-world tour. To keep the record straight, however, the Christian Century magazine said the same thing with regard to the Indian problem a week earlier.

One profitable way to listen to political speeches is with a Bible and concordance to check the references to Holy Writ.

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.

GIVING THANKS

"Bless the Lord, O my soul, and forget not all his benefits. (Psalm 103: 2.)

Thursday of this week is Thanksgiving Day, a festival observed by the Pilgrims after their first harvest in the new world, occasionally during the years that followed, and every November since 1863 — eighty years.

In pausing for a special day of Thanksgiving, we are following the great and good in all ages. This sentiment is voiced over and over in the Scriptures, especially in the Psalms and the New Testament.

Thanksgiving is expressing gratitude for the favors received. Among the things it includes is right appreciation of favors received, retention in memory and reflection upon our benefits, due evaluation of blessings bestowed, and esteem and love of our benefactors.

To whom should our thanks be given? While it becomes us to express our gratitude to all who do us good, we should be thankful to the Triune God, Father, Son, and Holy Spirit incomparably above all others. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

For what should we be thankful? We should be thankful for our existence and our marvelous endowments, created in the like-

ness of God; for our free government; for our environments, comfortable homes, food, and all temporal blessings; for friends, true and tried; for churches; and for the promise of eternal life through Christ.

We need to give expression to our gratitude. By so doing the glow increases, and the failure to give voice to it causes the flame to grow dim. The one who is truly thankful will find ways of expressing his gratitude. This should be done in words and in deeds. When one is really grateful to God for the blessings which crown his life, he longs to render service to him. Here is where missions come in. Missions are the colossal task laid upon the followers of Christ; and gratitude to the Redeemer, the one upon whom all our hopes depend, should lead us in their promotion. There is no better test of our gratitude than our devotion to and support of Christian missions. The 1942 Thanksgiving season should bring about increased love and support for the Church and Christian missions. "What shall I render unto the Lord for all his benefits toward me?"

W. L. B.

ARE YOU THANKFUL?

Not so very long ago we have met persons who continually berated this world, and longed for a heaven. That was not religion; it was a state of mind.

We are not yet prepared for exchange of worlds if we have not yet become fit for life right here where we now are.

It is not too early for any of us to begin training for Thanksgiving Day, a little ahead. We may then so rightly appreciate present good things that are ours for the taking and using that we shall hesitate asking for other things, and somewhere else.

Who can think and not thank?

A. S. B.

TREASURER'S MONTHLY STATEMENT October 1, 1942, to October 31, 1942

Karl G. Stillman, Treasurer,	
In account with the	
Seventh Day Baptist Missionary Society	
Dr.	
Cash on hand October 1, 1942	\$3,474.28
Second Brookfield, N. J.	25.00
Los Angeles, Calif.	14.00
S.D.B. Memorial Fund income for quarter ended August 31, 1942	205.13
Reta I. Crouch, Albuquerque, N. M.	3.00
Reta I. Crouch, for Rev. H. E. Davis	
China Relief Fund	2.00

Dodge Center, Minn.	12.95
Permanent Fund income	351.67
Boulder, Colo., for foreign missions	2.00
Riverside, Calif.	25.00
Riverside, Calif., for native Jamaica worker	5.00
Little Genesee, N. Y.	5.00
White Cloud, Mich., for foreign missions	10.00
North Loup, Neb., for foreign missions	1.50
Marlboro, N. J., Sabbath school	25.00
Farina, Ill.	10.00
Plainfield, N. J., for ministers' salaries	10.00
Battle Creek, Mich., for foreign missions	2.00
Denominational Budget	693.94
	<u>\$4,877.47</u>

Cr.

Rev. Clifford A. Beebe:	
Salary	\$ 25.00
Travel expense	27.25
	<u>52.25</u>
C. A. Morgan, Inc., surety bond, treasurer	50.00
Loomis, Suffern & Fernald, audit fees	258.47
Rev. Luther W. Crichlow:	
Salary	\$ 83.33
House rent	20.83
Travel expense	14.47
Native workers	39.59
Native workers paid by Riverside, Calif.	5.00
	<u>163.22</u>
Rev. Earl Cruzan:	
Salary	\$ 25.00
Travel expense	8.80
	<u>33.80</u>
Rev. Herbert L. Polan, work in Syracuse	10.00
Rev. Orville W. Babcock	25.00
Rev. Verney A. Wilson	16.67
Rev. Marion C. Van Horn	25.00
Rev. Ellis R. Lewis	25.00
Rev. Wm. L. Burdick:	
Salary	\$ 112.50
House and office rent	25.00
Office supplies	5.24
Clerk	33.33
	<u>176.07</u>
Treasurer's expense	20.00
China payments:	
Rev. H. E. Davis, account salary	\$ 39.00
Dr. George Thorngate, account salary and allowances	165.85
Dr. Rosa W. Palmberg	30.00
Dr. Grace I. Crandall	31.25
	<u>266.10</u>
Debt Fund share October Denominational Budget receipts	96.53
Cash on hand October 31, 1942	3,658.36
	<u>\$4,877.47</u>
Accounts payable as at October 31, 1942, as follows:	
China	\$1,353.55
Germany	1,166.67
Holland	1,275.00
	<u>\$3,795.22</u>

STANDING COMMITTEES OF THE MISSIONARY BOARD, APPOINTED OCTOBER 18, 1942

Missionary-Evangelistic — John H. Austin, chairman, Dr. Edwin Whitford, Charles E. Gardner, Morton R. Swinney, Rev. Herbert C. Van Horn, Mrs. Alexander P. Austin, Hiram W. Barber, Jr., Rev. Eli F. Looffboro, Rev. William L. Burdick, President, ex officio.

American Tropics — Lloyd B. Langworthy, chairman, Albert S. Babcock, James A. Saunders, Rev. Albert N. Rogers, Walter D. Kenyon, Robert L. Coon, Rev. Wayne R. Rood, Rev. William L.

Burdick, Rev. Ralph H. Coon, Rev. Thevah R. Sutton, Mrs. G. Carlton Irish, John S. C. Kenyon, President, ex officio.

Work in China — George B. Utter, chairman, LaVerne D. Langworthy, Dr. Anne L. Waite, Karl G. Stillman, Asa F. Randolph, Elston H. Van Horn, Rev. William L. Burdick, Mrs. Harold R. Crandall, Mrs. James G. Waite, President, ex officio.

Ministerial Relief — Karl G. Stillman, chairman, Rev. William L. Burdick.

Investment — Karl G. Stillman, chairman, George B. Utter, John H. Austin.

Auditing — LaVerne D. Langworthy, chairman, Hiram W. Barber, Jr., Lloyd B. Langworthy.

REPORT OF CORRESPONDING SECRETARY FOR QUARTER ENDING SEPTEMBER 30, 1942

As corresponding secretary I would report that, following the last board meeting, I supervised the printing of the annual report of the Board of Managers and sent copies to members of the board. Copies of this report were distributed at Conference and have been mailed to a number of libraries and other agencies which have standing requests for them.

A considerable time was spent in preparing a history of our work in Jamaica, B.W.I., and in helping arrange a program for the celebration, during the General Conference, of the centennial of this society.

The third week in August I attended the General Conference in Salem, W. Va., and the last week in September the fall meeting of the Administrative Committee on Evangelism of the Federal Council, held in New York City. The day following Conference was spent with the Committee on Denominational Literature of the Tract Society.

Three times during the quarter literature has been sent to pastors and church leaders; the World Wide Communion has been sponsored; much time has been spent in launching the Preaching Missions; and attention has been given to the work of the Ministerial Relations Committee. Material has been furnished for the Missions Department of the Sabbath Recorder, and the correspondence has been conducted as usual.

Respectfully submitted,
William L. Burdick,
Corresponding Secretary.

"An intelligent citizenship is absolutely necessary if the people are to remain the rightful sovereigns of their government."

WOMAN'S WORK

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

SAVE THE CHILDREN FEDERATION

A Christmas party in which fifty thousand children in six states will participate is now being prepared by Mrs. Browning Smith, who is the national chairman of the Save the Children Federation's annual Santa Claus Party, the headquarters of which are at 20 East 45th Street, New York City.

Last Christmas, the name of Mrs. Browning Smith was synonymous with Santa Claus to twenty-five thousand needy children in the isolated mountain areas of Kentucky, Tennessee, North Carolina, Virginia, and West Virginia. Now fifteen hundred small rural schools of West Virginia have made a special appeal to join the party. Therefore, the big jump in the number of Christmas boxes the New York committee will have to prepare.

Articles of every kind, from candy and dolls to jackknives, baseball bats, and warm clothing suitable for Christmas presents are included among the gifts, which are being received from virtually every state in the Union. As Mrs. Smith points out in her appeal, the price of admission to a movie will buy a doll, and the price of a package of cigarettes diverted to the purchase of even candy, will bring joy to the heart of some child who has never known the real meaning of Christmas. It is hard to believe, she says, that there are sections of the country where poverty is so great that this is possible. But it is true in the heart of this Southern Mountain country.

Mrs. Smith, who is a member of the board of the Save the Children Federation, owes her connection with this child welfare organization through a coincidence, which was responsible for her inauguration of the Santa Claus Party. One evening about five years ago she read an account of a meeting of the Federation, and she was shocked by the revelation of conditions among the children of her native state, Tennessee. The next morning she happened to see the smiling face of a doll that had been thrown into an ash can. The doll was still there when she returned. Courageously, she pulled it out of the can, took it home, and in a few weeks it started, now a doll that would gladden any little girl's heart, down to the

Southern Mountains with 149 other presents to launch the first Santa Claus Party. From that small beginning this feature of the Federation's work has grown, under Mrs. Smith's devoted leadership, to the sizable proportion it assumes this year. She credits the urge to carry on this work to a note left on her bureau by her little five-year-old grandson. It read, "Dear Santa: You needn't visit the children in the Tennessee Mountains this Christmas. Mama and I will take care of them for you."

As Mrs. Smith explains, anyone in any part of the country is invited to join her in playing Santa Claus to these children. One inexpensive present sent to the workshop early so that it can be packed and shipped makes that person a bona fide Santa Claus. What should be sent? Mrs. Smith's reply is "Remember you were once a child." —A release.

ENCOURAGE SERVICE MEN TO CONTACT CHAPLAINS

In accordance with requests from chaplains in the field, Dr. A. W. Gottschall, national director of programs in army camps, naval and air bases, for the National Conference of Christians and Jews, urges families with men in the armed services to write to the men and encourage them to contact their chaplains. Service men should be assured by their families, says Doctor Gottschall, that "the chaplains are their best friends."

Chaplains will welcome this advice on the part of parents and wives, and will be able to render greater service, Doctor Gottschall declares.

DAILY MEDITATIONS

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

Sunday, November 29

"I will lift up mine eyes unto the hills from whence cometh my help." Psalm 121: 1.

My Hills in Rain

As through a veil of silver lace
I see my hills.
The beauty yet instills
Within the place
That is my heart
Awe and wonder of a God
Who does impart
Wisdom of his love and power
Unto his children every hour.

Dear Father, we thank thee for thy gift.

Monday, November 30

"Be patient therefore, brethren, unto the coming of the Lord." James 5: 7.

This is the month of waiting. Throughout November we have been looking forward to the Advent season. We have been planning and saving for the days ahead. How wonderful it is that we are allowed to worship our King and to prepare for his birthday.

November teaches us patience. It is hard to wait, yet the seeds underground, all nature, will teach us the lesson if we will be taught. So let the grayness of November but teach us to humbly wait until the coming of our Lord.

'Tis hard to wait,
To stand without,
And looking up
See glimpses of a Beauty
Far beyond our ken.
And yet—as muscles do the
Stronger grow when they are used,
So waiting can but cause us all
To stronger grow.

Dear Father, we thank thee for November.

Meditations for December

(Prepared by Mrs. A. G. Churchward, Chetek, Wis.)

Tuesday, December 1

In Luke 11: 1-13, the disciples had asked Jesus to teach them to pray. Just as we do not realize what real prayer is, often, and cry, "I want," and "Give me," if we remember Christ's motto all things best for us will be given.

Prayer—Oh God, in these times as never before in our lives, teach us to pray. Amen.

Wednesday, December 2

"Our Father which art in heaven,"

He is our Father; we are adopted and can call upon him in our need, as we did our earthly fathers when we were children, and our heavenly Father knows our need much better. He is in heaven, a place apart, and our prayers should go beyond this earth and its carnal desires.

When we say, "Our Father which art in heaven," we have rung the bell to heaven.

Prayer—Oh God, give ear. Your servant calls for help needed. Amen.

Thursday, December 3

"Hallowed be thy name."

We come as children, with deep love and fear, with our hearts in holy awe of the great God of all. Men ought always to pray. Luke 18: 1.

Prayer—We pause and thank thee for all thy tender mercies. Amen.

Friday, December 4

"Thy kingdom come."

Do we want God's kingdom to come? Will we help? Will we have peace and joy in our hearts enough to radiate it to the outside world?

"I often say my prayers;
But do I ever pray?
And do the wishes of my heart
Go with the words I say?"

Sabbath, December 5

"Thy will be done on earth as it is in heaven."

Oh no, God, not thy will—but mine. I have it all planned so nicely. Surely I must be right—yet, you do know best; so bend me to thy will, that I may be a part of the great force that will bring thy kingdom on earth.

Prayer—If I must bear a cross for a time, fit my shoulders to the burden, for all things work together for good to those who love the Lord. Amen.

SABBATH SCHOOL LESSON FOR DECEMBER 5, 1942

The Meaning of Church Membership. Scripture—Acts 2: 37-47; 1 Corinthians 12: 12-31; Colossians 3: 1-17.

Golden Text—1 Corinthians 12 :27.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

THANKS BE UNTO GOD

By C. Harmon Dickinson

Thanksgiving Day this year will mean much to us. Its meaning will be strengthened rather than weakened by the fact that there may be a tear or two to brush away. Let us consider our blessings.

The family circle may not be complete. Our boys are scattered around the world and naturally cannot be with us, except in spirit. Many will be working in defense plants or pursuing accelerated programs in colleges, making it necessary for vacations to be sacrificed. The shortage of rubber will prevent others from homecoming. Yet how blessed will be the thought that the same heavenly Father who cares for us is watching over our loved ones, wherever they may be. The atmosphere will be more solemn, but certainly not one of despair, for God has not forsaken us! Let us be thankful that such things are bringing us closer to him, when in other years we let him go unnoticed.

As Moses said to the Children of Israel, so might he say to the American people, "Thou shalt eat and be full and thou shalt bless Jehovah thy God for the good land which he hath given thee." (Deuteronomy 8: 10 R. V.) God expects us to enjoy our Thanksgiving dinner, using the occasion to praise and honor him. Though our cakes and puddings may not be as sweet as in other years, the table will groan as usual with tasty things. While we are earning larger incomes, let us "Honor the Lord with (our) increase and with the first fruits of all our increase." (Proverbs 3: 9) Let us make it our chief duty to glorify him.

Most any minister will tell you that church attendance is increasing, now. "College students are thinking more about God and immortality," says a recently published pamphlet. People are, in a way, like some plants that grow best in poor, thin soil. Trying times have always brought men to their knees before their Maker. Was it not the hardships that led the Pilgrim Fathers to praise God that first Thanksgiving Day? If everything had gone smoothly for them, would they have thought to meet together for thanksgiving? The Church has looked more to God during days of persecution. In prison Paul and Silas prayed and sang praises unto God at midnight while the others slept. Paul's whole Christian life was like that—"I have learned," he said, "in whatsoever state I am, therewith to be content." (Philippians 4: 11.)

For all those who acknowledge the Lord Jesus Christ as their Savior, this year will be a joyous Thanksgiving. Above all the countless things we can list as our blessings, there is God's Son who is "the same yesterday, today, and forever." Jesus lightens our problems, cleanses us from sin, and fills us with an incomprehensible joy and love—an experience that drives us to share him with others. If Christ is really the living Savior of our hearts, we should not cease to praise God and say with Paul, "Thanks be unto God for his unspeakable Gift." (2 Corinthians 9: 15.)

DENOMINATIONAL "HOOK-UP"

Alfred, N. Y.

On Sabbath afternoon, September 26, 1942, a very impressive service was held in the First Alfred Church when Frank Crumb

and Lynn Langworthy were ordained to the diaconate. Miss Miriam Shaw and Mrs. Mabel Reynolds were set apart as deaconesses at this same service.

The consecration prayer for deaconesses was given by Pastor Everett Harris, and the ordination prayer with laying on of hands by Elder A. J. C. Bond. Deaconess Phoebe Polan welcomed the deaconesses into office, and Deacon A. E. Whitford extended the welcome to the deacons. Elder Edgar D. Van Horn gave the charge to the deacons, and Elder George B. Shaw charged the church. The benediction was pronounced by Elder S. S. Powell.

There were several friends and visitors present from our neighboring sister churches of Alfred Station, Andover, and Independence.

—Contributed.

Keel Mountain, Ala.

The Keel Mountain School has resumed work after five weeks—cotton picking vaca-



Keel Mountain School

tion. Twenty-two pupils have been enrolled with 96 per cent attendance for this year.

Some of the families have moved away to work in defense industries, but others will soon take their places. Most of our mountain people are too illiterate to get work in the war plants. All of them wish that we express our appreciation for all the nice things sent to them by our good friends.

Our group has enjoyed visits from our young people as follows: Mr. and Mrs. Bob Butler from Auburn, Ala., where Mr. Butler is flight instructor. Sergeant Thomas Bottoms from Camp Pickett, Va., and Miss Es-

telle Bottoms, who teaches home economics in the Rushville, Ohio, High School.

Mrs. Robert L. Butler and daughter Bettie have returned from a visit to her daughter, Mrs. Victor Burdick of New York State, where they visited the new grandson and nephew.

Before this is printed Rev. A. T. Bottoms will become a patient in St. Vincent's Hospital of Birmingham, Ala., for a major operation.

Reporter.

Riverside, Calif., Ordination Service

October 31, 1942, was a heart-warming day in the Riverside Seventh Day Baptist Church. On that date Brother Denton Lee was consecrated as a Seventh Day Baptist minister.

Brother Lee is thirty-seven years of age, with a winsome, consecrated wife and two lovely children. He was raised in the Christian Church, came to accept the Sabbath about a year ago, and has been in contact with the Riverside Church and its pastor since last spring. For several years he was a buyer for Sears, Rosebuck and Co., and now has a photograph gallery in San Bernardino. His wife is continuing that business while Brother Lee takes a very heavy course in the Los Angeles Baptist Seminary. He is working very hard in his preparation for the ministry. Under the circumstances in which he is placed it seemed wise to call him to ordination before he completes his course.

His Christian experience was given with clarity, earnestness, and sincerity. The answers given to the verbal examination came readily and with utmost frankness. His very evident consecration won all hearts present. The delegates from Los Angeles Seventh Day Baptist Church, Christ's Seventh Day Baptist Church of Los Angeles, and Dinuba Seventh Day Baptist Church, in addition to the Riverside Church, were unanimous in voting to ordain him.

The examination was conducted by Pastor Loyal F. Hurley; the sermon was by Dr. J. G. Oster, Professor of Hebrew and Greek and Archeology in the Los Angeles Baptist Seminary; the charge by Pastor Hurley; the consecrating prayer by Rev. E. S. Ballenger; and the welcome to the ministry by Rev. B. B. Friesen. It was a day full of blessing and great hope for us all.

Correspondent.

CHILDREN'S PAGE

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

Dear Recorder Children:

Since there are no letters this week I have a little fairy story for you which I told to my school boys and girls more than forty years ago. I came across it today when I was doing a bit of housecleaning in one of the drawers in an old bureau. The title is—

Fairies in the School Room

Once upon a time there was a school room where the fairies used to meet. Not a room where the fairies went to study, however; oh no—something quite different.

In the first place I must tell you that this room looked like many another school room. There were pictures that all children love; there was a table, too, where the story books were kept; and in the daytime there were little folks busy with reading, singing, and number work, but at night—ah! that was the fairies' time.

Just as the silver moon shone through the window, lighting up the room, there might be heard a rustle and flutter of fairy wings. Creeping from behind the pictures, sliding in on the moonbeams, slipping through the smallest cracks, with merry cries and shouts, the tiny beings came. They played tag around May's seat, they danced on Ned's desk, they ran races in the blackboard ledges. Some of the stronger ones climbed up on the table and joining hands, they circled around the neat pile of books, singing a song much like the one that the rabbits sing in one of our old readers:

"Heigh ho, heigh ho! Dance and sing!
Five little fairies, all in a ring!"

Every moonlight night the fairies came and had their good times, till at last an evening came when things did not go so well. Little Silver Wings tripped over an eraser that had been carelessly left in the ledge and fell to the floor. Rosebud became entangled in a string and could not get away.

Then Bright Face suddenly cried, "Oh, oh! Just look at our little white slippers!" They were white no longer, but soiled and torn. "See, the floor is covered with dirt left by those school children. What strange people they must be to like a dirty floor better than a clean one!"

Just then there was a cry of pain from the dancers on the table. The books had

been piled so carelessly by the table caretaker that the touch of a fairy foot had toppled them over on the tiny dancers. Slowly they struggled out from under the heavy books with torn wings and bruised feet.

"Listen to me," said the Fairy Queen, and the little folks all clustered around her.

"I think the children of this room do not love us little fairies. See how they leave the room for us, all dirt and disorder. It has been worse and worse every night this week. I am afraid that we must give up our fairy dances and our lovely moonlight revels."

Then a murmur of grief and sorrow came from the little ones around her. "Not have any more fun! Not have a place to play and sing! Dear Fairy Queen, can we not send a message to these children, telling them how unhappy they are making us?"

The little queen bowed her head and pondered thoughtfully for a minute, then she said with a smile, "Yes, I'll take the message for you, and I think we can come back here tomorrow night just as usual. Now home with you."

Then the fairies tripped away and the Fairy Queen stretched her bright wings and flew away to a nearby home where the teacher of that room lay sleeping. She whispered in her ear and the teacher dreamed all that I have told you.

Next morning she told the children all about the dream. What do you think the children did?

The next night found the fairies happier than ever, as they danced about, singing as before:

"Heigh ho, heigh ho! Dance and sing!
Five little fairies, all in a ring!"

"Heigh ho, heigh ho! Oh, what fun!
We'll dance and sing, till day's begun!"

"Heigh ho, heigh ho! Children sweet!
You've left your room, so clean and neat."

Please write soon, Recorder boys and girls.

Sincerely yours,

Mizpah S. Greene.

"PURPOSE, CONSECRATION, UNITY, ACTION"

When our Conference Past President Bond proposed those words as a slogan for the coming year he challenged our every Christian energy.

The Commission's recommendation (No. 7) needs no better slogan although at the time of its proposal in Commission no one thought a good slogan could be found.

"Purpose." What better purpose could we have than growth? Growth numerically, growth spiritually.

"Consecration." Individual consecration, consecration that makes one willing and anxious to go out and "sell" the salvation story to his brothers, neighbors, and friends—God's way of building the church.

"Unity." Probably no greater unity could be accomplished than for every church to send its pastor to a pastorless church or choose some community in which he could work to establish a new church, and all unite in doing this as near as possible to February 15, 1943. Then with our more than 6,700 members daily praying that these efforts be crowned with success, we surely could report an increase in number of churches and church members too at the end of the year, and every church and member would have grown spiritually also.

"Action." Act at once in favor of sending the pastor to this needy field, and the pastor act at once in preparing the membership for one big class in personal work, that the church may not only carry on but may actually build up while the pastor is away.

Promoter of Evangelism.

THE RELIGIOUS RADIO CRISIS

What Is Being Done About It

By Rev. Leon M. Maltby

At our General Conference at Salem in August several people spoke about the danger of new broadcasting rules being adopted which would make it impossible for small religious groups to buy radio time for broadcasting their message to the world. It was stated that there was a movement on foot to unify all religious programs and to strip them of all denominationalism. The discussion seemed to link this movement with the Federal Council of Churches. Most of us knew very little about the matter. This writer still does not know how active a part the Federal Council had in bringing on this crisis. We may be able to find out in the future. But since authentic information has been received about what is being done to avert a great catastrophe, we feel that Seventh Day Baptists will be eager to read it.

It would indeed be a major catastrophe if the liquor and tobacco interests could buy all the time they wanted, but gospel preachers with a soul-stirring message were denied the privilege of purchasing time at full commercial rates. It would mean, for instance, that none of our churches or ministers could preach a Sabbath message, if they chose. They would be limited to interdenominational broadcasts on free time.

What are the facts about the present system of broadcasting? Both the NBC and the Columbia Broadcasting System for years have had rulings that network religious broadcasts should be allotted equally to Jews, Catholics, and Protestants on a sustaining basis. These companies would not sell time for religious purposes. Since Protestants were united only through the Federal Council, the Protestant programs were turned over to the Federal Council to arrange. The natural result has been that the time had been monopolized by eminent but liberal men, and that the more evangelical men have been unable to get on the air except on small independent stations and the Mutual System, which has no such ruling prohibiting the sale of time for religious broadcasts. It is over this system that Dr. Charles E. Fuller's "Old-fashioned Revival Hour" has gone out to bless thousands of homes. The Mutual does also give free time to the three religions mentioned above, which is allocated for Protestants through the Federal Council. Most people are not content to listen just to the Sunday and daily devotional programs of the two major networks. They want to hear their favorite church or preacher, who usually has a more positive and evangelistic message.

Last May, at the fourteenth annual Institute for Education by Radio, held in Columbus, five recommendations were made and discussed, looking forward to ultimately making drastic changes in the National Broadcasters code. The writer has before him the five original recommendations and those recommendations as adopted by the Institute. It should put our minds to rest somewhat to know that final action will be postponed probably until 1943, when there is reason to hope that something more can be done to further modify the recommendations to preserve the right to preach the gospel as we see it.

There is not room here to list and explain the alterations secured in these five recommendations. But that you may see the nature of them I will quote the first one. It follows:

"That religious radio programs, received in the homes of individuals of differing religious faiths, should be addressed to a cross-section of the public—to Protestants, Catholics, Jews, and non-believers—and not to the members of any one faith."

It would mean that the message would have to be so watered down that it would be acceptable to all faith, and no faith. There could be no appeal in it to accept Christ, for that would be contrary to Jewish faith and disturbing to those who were unbelievers. There may be a place for such messages, but certainly we would not want to limit the sick and shut-ins to that alone. That recommendation was strongly protested and was altered to read as follows:

"That religious programs intended for the listening of individuals of differing or no religious faith should be addressed without dilution of doctrinal teaching to the understanding of that public." We need not point out the difference between those statements.

The third recommendation provided that all religious broadcasts "should be presented on a sustaining basis, without payment for time." That sounds good, but it has teeth in it, for it would deny the right to buy time. As adopted it read, "Religious programs should be presented, whenever possible, on a sustaining basis." That guarantees the right to buy time.

Another proposal was that no religious program should in any way invite the listeners to share in the cost of the broadcast. The protest against this was overruled, but was recorded in the proceedings of the Conference. There may be religious racketeering, but to forbid giving an opportunity for people to contribute to a cause they love is like legislating against taking an offering at church.

Who was it that preserved our religious rights and kept evangelical preachers from being driven off the air? What group was powerful enough to represent the conservative half of Protestantism? Someone has been working for us without our knowledge or financial assistance. It was the newly

formed National Association of Evangelicals for United Action, with headquarters at Zeno Park Street, Boston. This association is still in its formative year, but it has already accomplished several outstanding things. We will hear more about it as time goes on. The major networks have long felt that an injustice was being done by having Protestant broadcasting on free time entirely in the hands of the liberal Federal Council. Two of these networks have promised that very soon there will be a redistribution of sustaining time in which the evangelicals, now that they are becoming cohesive through the National Association of Evangelicals for United Action, will be recognized as a fourth group entitled to a separate allotment of time. These are things that Seventh Day Baptists ought to know. Further information can be secured from the writer of this article.

White Cloud, Mich.

ALBION CELEBRATES ONE HUNDRED YEARS OF SERVICE

By Rev. Leslie O. Greene

"The Dane County Seventh Day Baptist Church" was organized at Albion, Wis., January 22, 1843. Four years later, the name "Albion" was substituted for "Dane County." There were twenty-nine constituent members, among whom were Duty Green, Jesse Saunders, Solomon Head, Horace Bliven, Adin Burdick, and Amos Coon. The descendants of these men are still active in the church. The farms on which Wayland Green, Mrs. John Bliven, and Mrs. D. L. Babcock, and perhaps others live have been owned all these years by these respective families.

The organization meeting was held in the home of Jesse Saunders. Elder Daniel Babcock and Joseph Goodrich of Milton assisted in this organization. The church held its meetings for nearly twenty years in the Academy Chapel. It was admitted as a member of the Seventh Day Baptist General Conference on August 6, 1843. Rev. O. P. Hull was the first regular pastor, with a salary of \$200 per year. James Weed was made the first deacon. In the early years families migrated from New York, Pennsylvania, Rhode Island, and other eastern states and settled here, that they might have a church home with people of like faith. The Milton Church also furnished many members.

No definite date can be found for the building of the present church edifice, but the building was evidently dedicated August 16, 1863. Prior to this time Albion Academy furnished the meeting place, which throughout the years of its history was largely supported by members of the church. The academy was chartered in 1853; its first principal was Rev. Thomas R. Williams. Dr. Charles Head was the first president of the board of trustees, and held that office for forty years. The academy was situated on a twelve-acre campus across from the church, which is now owned by the town of Albion. Three brick buildings were erected at a cost of \$30,000. One burned several years ago and another has been torn down the past year and rebuilt into a very attractive and useful garage to house machinery for the town. Through the generous support of such men as Deacon S. R. Potter, J. M. Wood, Horace Bliven, Daniel Coon, Adin Burdick, and Jesse Saunders, the cost of tuition was kept down not to exceed \$8 per term. Professor A. R. Cornwall followed Williams and served as principal for many years.

A number of very successful revivals helped to build up a large membership. In 1865, there were 288 members. It is not known when the membership was the largest. A total of 860 names has been on the roll during the century. At present the membership is 118. The oldest member of the church is Mrs. Harriet Palmiter, who has passed her ninety-sixth birthday.

On Friday evening and Sabbath afternoon, historical papers were read, giving a great deal of interesting material in regard to various organizations of the church. Besides a thriving Sabbath school, which has been in existence most of the time, and a Vacation Bible School, which began in 1925, in which many boys and girls of the community regardless of denominational affiliation have been trained in Bible and religion, there have been three active ladies' societies which have served to strengthen the work of the church. The Willing Workers Society is no longer active, but the Missionary and Benevolent Society and the Home Benefit Society are still doing their part to aid in raising money and lending a hand to many worthy causes. The Albion choir has always been active and very efficient. For many

years it was directed by George H. Lilly, father of Halbert Lilly and Mrs. Clara Morgan. Other very capable leaders have helped to hold up the high standard. Mrs. Willis Stillman has probably served the longest term as pianist. She with Mrs. Robert Gaines, the present pianist, and Mrs. Maurice Sayre of Whitewater presided at the piano during the sessions of the centennial.

On Sabbath afternoon, twenty-one people were honored for having been members fifty years or more. James Dates, who lives near Lake Koshkonong, leads the list with seventy years to his credit as a member. Mrs. Mattie Babcock, Mrs. Eliza Smith, Miss Phoebe Sheldon, Mrs. Hattie Stout are others who have been members for many years. Four Webster sisters are found in this group: Mrs. Mary Crandall, Mrs. Dora Burdick, Mrs. Hattie McCarthy, and Mrs. Ida Lilly. Others are Mr. and Mrs. M. J. Babcock, Mrs. Emma Whitford of Milton, Halbert Lilly, Mrs. Vinnie Palmiter, Mrs. Clara Green, Mrs. Mary Noble, Mrs. Clara Stillman, Lou Green, George Walters, Mrs. Harriet Palmiter, and Mrs. Louise Babcock of Oshkosh who was present for the occasion. Roses were donated by the Victoria Greenhouse of Edgerton and presented by the moderator, Mr. Willard Babcock.

The anniversary sermon was given by the present pastor, Rev. L. O. Greene, using as a subject, "The Victorious Church." There are only five living ministers who have served as pastors: Rev. E. A. Witter of New York, Rev. T. J. Van Horn of Florida, Rev. C. S. Sayre of Milton, all retired; Pastor Charles Thorngate of Dodge Center, Minn.; and Rev. L. O. Greene, who is leaving this field for West Virginia this month. Messages were read by the first two named, and the others appeared on the program in person. Rev. S. H. Babcock, father of Deacon M. J. Babcock, served for many years as a former pastor. Other ministers serving who are remembered by older members are, Rev. L. D. Seager, Rev. James Hurley, deceased. At present the church has two deacons, M. J. Babcock and Lester Kelley.

There were many guests from Milton and Milton Junction, besides former members from other points. Nearly three hundred were present throughout the day. All enjoyed a picnic dinner together at noon. Among other floral decorations was a beau-

tiful bouquet furnished by the daughters of Mr. and Mrs. Harry Thomas of Milton, honoring the forty-seventh wedding anniversary of their parents, who were members of this church for many years. Mrs. Thomas was at one time chorister of the church.

IN MEMORIAM

The Woman's Missionary Society is again called to mourn for a sister who has gone before. For nearly sixty years Mary Rood Davis has been one of our staunchest supporters. Her cheerful smile, her nimble fingers with both needle and pen, her sublime faith and optimism have carried us over many a hard place.

Her life is not ended, but the good she did will live as long as time will last. We are thankful her sufferings were short.

We extend our sympathy to her family, especially to the daughter who cared for her so lovingly for years, and the sister who was so near to her.

The Woman's Missionary
Society of North Loup.
Mrs. E. J. Babcock,
Mrs. W. J. Hemphill,
Committee.

FREEDOM FROM FEAR

(Director Christian Institute for American Democracy,
415 Lexington Avenue, New York City)

By Rev. William C. Kernan

Some people are saying today that fear is essential to human welfare, and that men change their ways only under enough prodding from fear of not changing them. But to say that fear is necessary to human welfare is the same thing as saying that the more we have of fear the better. It is to say that we ought to go back to the days of nature worship, when every natural thing was thought of as containing its demon to be propitiated, and when to tamper with nature was to invite the wrath of the gods. This was fear indeed and every pagan knew plenty about it. But what it produced was not progress but stultification.

The casting out of demons by Christ was no isolated instance of his power. It was significant of the effect of the gospel upon man. It meant that man was not subject to demons but that he was a creature with free will who could love and serve God. It brought to man the inexpressibly good

news that the working of God's Spirit in his soul enabled him to overcome the sin that did so easily beset him. And one of the most formidable objects he came to believe that he could overcome was the fear of life and natural forces. He lived no longer in fear of them but in a new consciousness of the power of God in his soul. Nothing—not even death—could overcome him.

It was precisely at the moment that man became free enough to realize that nature was something not to be feared, but to be conquered, that he began exploring her secrets with a view to bringing natural forces under his own control. The success of this venture is witnessed to everywhere now by the general use to which electric power and water power and a host of other natural forces are put in everyday life.

Fear is not the urge to progress that some are trying to make it out to be. And this age, which has learned so well how to conquer nature, owes everything to the gospel which has demonstrated that the last word for man is not with demons, but with God who can cast them out and make men free. Our whole civilization has been motivated by this thought without sometimes admitting it or even knowing it. Nevertheless, a new confidence has come into the world and among its other results has been the appearance of free democratic society in which men can have faith enough to believe that they can govern themselves.

This is to say that free society cannot forever survive apart from enlightened religion which frees mankind from fear. It is also to say the obvious—that Christians, who know the power of Christ, should proclaim the new freedom in Christ and relate this freedom to the problems of this day—to the problem, for example, of casting out the demons of brutality, cruelty, and racial prejudice.

PLACES OF INTEREST, ASHAWAY, R. I.

Ashaway means nothing to the greater part of the world, but to those who have always lived here it means home. It is a small village situated in the southwestern part of Rhode Island, surrounded by hills—Diamond Hill, so called because of the different shaped quartz crystals found there; Maxson Hill; Bethel Hill; and "the mountain," or Potter Hill, named after the Potters.

Two hundred years or so ago this part of the country was dense forests full of beasts, with probably many Indian trails. They chose this spot because of the river which they called "Ashawaug" "Asha" meaning cold, and "waug" meaning spring.

The first white settlers here were the Wells, Lewis, and Babcock families who drove the Indians from this particular spot.

In 1787, the town of Hopkinton with seventy families was set off from Westerly. This place was first called "The Valley," and later it was known as "Temperance Valley," "Jacob's Huddle," "Squaw Hollow," and in 1850 took the name of Ashaway.

Ashaway has had a library since 1871. Here one has a good choice of books to read.

The Ashaway Line and Twine Company has one of the longest line walks in the country.

The first church was built in 1680 in what is now the First Hopkinton Cemetery. This was torn down and a new one built in 1835, which was moved in 1852 to this spot, and in 1881 turned half way round and the steeple and vestibule built on. The first pastor, John Maxson, Sr., was the first white child born on Rhode Island. Pastor Coon is the twenty-fifth pastor.

The first schoolhouse stood near where our house stands. In 1859, the academy was begun, which later became a graded school. This is now the parish house. Our present school was built in 1903, with Albert B. Crandall as principal; and a few years ago it was enlarged and remodeled.

Ashaway has several stores, a bank, post office, three mills, a fish market, a barber shop, a park, and other things to make a quiet little village. The history of Ashaway is one we can all be proud of.

—The Beacon.

YOU DID NOT TELL ME

The Lament of a Young Man Whose World
Is Falling Apart

By Lynn Harold Hough

You were my leaders—at least so I thought.
My impetuous and anxious eyes followed your every gesture.
My undisciplined and passionate ears captured your every tone.
You gave me a false world of unreal dreams.
You gave me a dishonest world of impossible hopes.
You robbed me of that bitter antiseptic truth
Which might have saved me when the bombs began to fall.

You were my masters as I tried my wings
In the first flights of my soft tender mind.
You taught me to be cynical about the great words
By which strong men in all the tragic years
Have become mightier than the ugly foes who
beat them down,

Believing in the good which lives in God
Above the treachery which disrupts the world.

You taught me to believe that golden days
Can be produced by men whose hearts I thought
were golden too.

You never told me how the glitter hides
The strange black shining of the serpent's eye.
You never told me that the knife of God
In cutting surgery must take away
The dark malignant growths which whisper coldly
of the death to come.

You never taught me how to look within
And find the Armageddon surging in my heart
of hearts.
And so the Armageddon of the world
Found me a soft and sentimental jellyfish and not
a man.

Now I must find the God whom you betrayed,
Now I must find the truth which you made false.
On the land and on the sea and in the furious air
With flaming death explosive day and night,
The moral love which breaks the evil to enthrone
the good
And is imperial as hate's whirlwind blows,
Must speak the word you did not know,
Must give me courage in a world you did not
understand.

—The Christian World (London).

THE OPTIMIST

By P. A. Stillman

The optimist's a cheerful man,
In spite of wars galore;
He knows that better times must come.
When battles rage no more.
Therefore, he wears a smiling face;
And greets the world with cheer,
As he has faith, and hopes and prays
That victory is near.

The optimist's a hopeful man,
He's full of hope and cheer.
Bright visions his horizon fill
Of glad days drawing near.
He sees the future stretch beyond—
Peace and freedom 'twill bring;
When these despots' wars shall be o'er—
So happy songs he sings.

The optimist's a joyful man,
He finds his great delight
To help bring joy and peace on earth
When all's in such a plight.
He believes that the best must come,
It is in God's good plan;
So let us follow in his train,
This optimistic man.

Los Angeles, Calif.

OBITUARY

Davis. — Mary Matilda Rood Davis, daughter of Charles Persons and Mariana Rood, was born August 27, 1853, on a farm near Dakota, Wis., and died October 23, 1942, at her home in North Loup, Neb.

She spent her childhood and young womanhood at Dakota. On September 19, 1871, she was united in marriage with Mansell Davis. Early in April, 1872, the young couple started on an overland trip to Nebraska, arriving May 12, and at once established themselves upon a homestead in Greeley County, which Mr. Davis had filed upon the previous autumn, and which was their home continuously until his death in November, 1916, and is still in possession of the family. Here they experienced the joys and sorrows of pioneer life. To them were born three children: Horace Mansell of Lincoln, Neb.; Ainslie Loren of Wheatland, Wyo.; and Mary T. of North Loup.

In 1870 she united with the Seventh Day Baptist Church of Dakota. Later her membership was transferred to North Loup, of which she became a charter member, and where her membership has been since its organization.

She is survived by one sister, Genia Crandall, one brother, Charles Rood, both of North Loup; by her three children, seven grandchildren, eight great-grandchildren, many nieces and nephews, and a host of friends.

Funeral services were conducted by her pastor in the church she loved. Burial was in the rural cemetery.
A. C. E.

Coon. — Jessie Greene (Mrs. Clifford H.) Coon died at her home in Gainesville, Fla., on August 29, 1942. She never fully recovered from an automobile accident in which she and her husband were injured two years ago.

The daughter of DeForest and Josephine Maxson Greene, she was born in Adams Center, N. Y., on August 2, 1872. She attended Alfred University, specializing in music, and taught school several years before her marriage to Clifford H. Coon, on June 22, 1899.

Early in 1902, Mrs. Coon united with the First Seventh Day Baptist Church of New York City and gave generous support to it through the years. She was an active member of the Woman's Auxiliary society of the church.

Two daughters were born to Mr. and Mrs. Coon: Dorothea (Mrs. David A.) Musk, and Margaret Maxson Coon who died at the age of eleven. She also made a home for her grandson, William C. Musk, whose father was killed in an airplane crash, and who is now a junior at the University of Florida. She is survived by her husband, her eldest daughter, her grandson, and her sister, Miss Amy Greene, who makes her home with the family in Florida.

Mrs. Coon's funeral was held in the Adams Center Seventh Day Baptist church, where she became a Christian as a little girl. Rev. Paul S. Burdick officiated and the body was laid to rest in the family plot in Union Cemetery there.

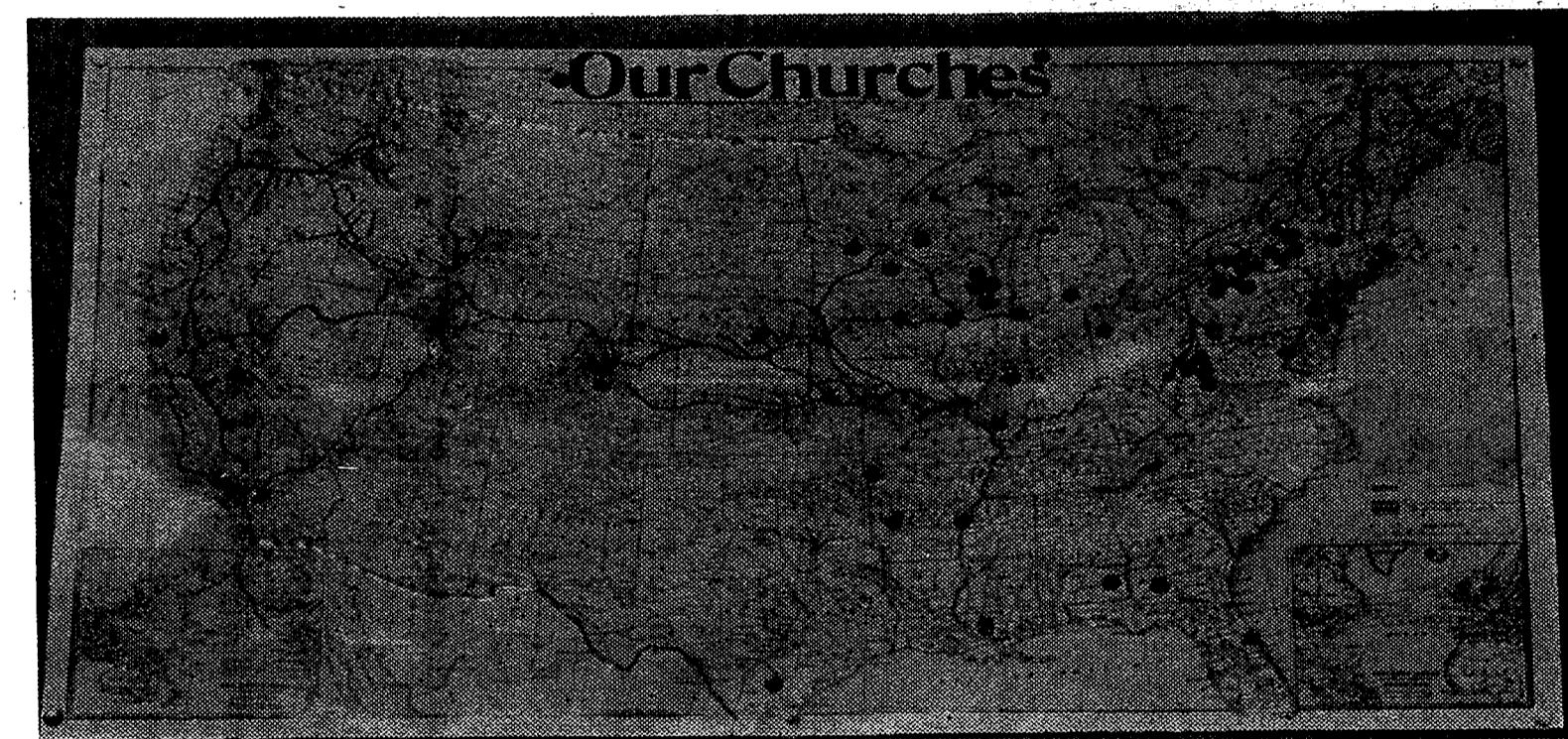
A. N. R.

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(See Woman's Work of this Recorder, page 377.)

Contents

Editorials. —Missionaries.—A "Second Front" Needed.—Religion in the Army.—	370-373
Observations	373
Daily Meditations	373
Missions. —Universal Week of Prayer for the Churches.—Second-rate Loyalties.	374-376
—A Plea for Missions.—The Solomon Islands	376
Peace and Our Task	377
Woman's Work. —"Purpose, Consecration, Unity, Action"	377
The Growing Edge of Religion	377
"A Million Acts of Kindness"	378
Young People's Work. —Christian Fellowship	379
Tract Board Meeting	380
Children's Page. —Our Letter Exchange	381
An Autumn Walk	381
Our Pulpit. —Call the Sabbath a Delight	382
Mobilization of Moral and Spiritual Forces	383
Denominational "Hook-up"	384
Marriages. — Obituary	384