

each in his own way. At the close of the season a dual party was held at the Arthur Payne farm for the "ingathering." At each of the two houses on the farm a section of the party was held, one of adult people, the other of young folks. Later, the two groups assembled at one house and the reports were made, showing between thirty and forty dollars realized from the various projects. Each told the story of how his money was earned.

On November 6, Pastor Thorngate accompanied by Mrs. Thorngate, Miss Ruth Bird, and Charles Socwell drove to Welton, Iowa, where he preached Sabbath morning and afternoon. There are but few of our people at Welton now, but it will be a sad day for many if the church has to be closed. One recalls the following lines:

"So many little churches stand
Down southern lanes, deserted quite,
Small weathered buildings that have been
A neighborhood's one beacon light.

"Here youth was taught the word of God,
And here were altars where men stayed
Upon their knees until they knew
A blinding white peace as they prayed.

"Stark life and death have crossed these sills,
And lovers here were joined as one;
And God's right hand has blessed this house
Now open to the wind and sun.

"I cannot pass these quiet shrines,
Down any leafy, country way,
Without a mist before my eyes,
Without a quick desire to pray."

Sabbath day, November 21, we received into membership by letter, Mrs. Clyde Clapper, daughter of Pastor Thorngate, and Mrs. Donald Payne, formerly Miss Dean Rood, both former members of the Boulder (Colo.) Church.

Correspondent.

"LET NOT YOUR HEART BE TROUBLED." JOHN 14: 1

By Mrs. E. C. Bird

Nineteen centuries ago the command was given to those whom Jesus had been training during the three years of his ministry, that they were to carry the story of man's redemption, through the blood of the Son of God, to all people.

As I read the story of the forty days before Christ's ascension, I am impressed with the affectionate desire of the Master to

clear up all doubt in the minds of the perplexed disciples, and quiet all their fears.

The work of atonement was finished. Jesus had suffered and died. He had conquered death and hell, and reconciled us with the Father. He said to them, "Let not your heart be troubled, neither let it be afraid. I will send you the comforter"—which is the Holy Spirit. "I am going away and leave you, but I will come again and take you home." Jesus loved his companions of the roads, the mountains, the wilderness, and of Galilee. The disciples knew him as a man, and as a loving companion. With words of love and interest Jesus encouraged them, as he was about to leave them, his mission for the time being ended.

How lovingly he led the disciples over Bethany way with its delightful memories of Mary and Martha and Lazarus, his dear friends, at whose home he was always welcome, where he actually wept when Lazarus was dead. From the hills there, the little company could look over Jerusalem, the people of which Jesus had wanted so much to save. There also was the Mount of Olives, the Garden, and the recall of its agony; and over there the hill of Calvary. Alone Jesus went through Gethsemane, to the cross, the grave, and was resurrected, then ascended to his Father; his earthly mission was now complete.

Boulder, Colo.

MARRIAGES

Bond - Greene. — At the Albion Seventh Day Baptist church, following the services of the centennial celebration, October 10, 1942, Miss Marjorie Greene was united in marriage to Private Gerald Clark Bond, formerly of Nortonville, Kan., now in the Medical Department Det. of the Army Air Corps Technical School in Madison, Wis. The ceremony was performed by the bride's father, Rev. Leslie O. Greene. Mrs. Bond is teaching at Westmont, Ill.

Sheppard - Lawrence. — Lieut. David T. Sheppard of Cedarville, N. J., and Miss Margaret I. Lawrence of Marlboro were united in marriage at the Marlboro Seventh Day Baptist church on the evening of November 10, 1942, by Pastor Herbert L. Cottrell. Lieut. Sheppard is stationed at Fort Lewis in the State of Washington. Mrs. Sheppard will continue to live in Marlboro and teach in the Salem High School, Salem, N. J.

The Sabbath Recorder

Vol. 133

PLAINFIELD, N. J., DECEMBER 14, 1942

No. 24

FOR SOLDIERS AND SAILORS

O God, who seest that in this warfare we are seeking to serve thee and yet in the waging of it must needs do many things that are an offense against thy love—accept, we pray thee, our imperfect offering. Arm us with thy Spirit, that our warfare may further the victory of thy justice and truth; through Jesus Christ our Lord. Amen. — *Prayer Book for Soldiers and Sailors, Protestant Episcopal Church.*

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The Sabbath Recorder

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EDITORIALS

IMPORTANCE OF THE RURAL CHURCH

Much has been said in recent years about the return to the soil. Back to the land. Especially was this so in the depression days. Just now, with the country at war, the trend again is toward big cities and big industrial plants. As a result, farm help is almost impossible to get, the housing problem a headache, and the rural church situation a heart-ache.

Our people have for the most part been rural people, farmers, small town folks. It has been a sad thing to note the abandonment of the farms and the decline of the country churches. Of the latter we think of Utica and Berlin, Wis.; West Hallack, Ill.; Otselic, Scott, and others in New York State. Surrounding these churches were farms of the first order—once owned by Seventh Day Baptists, now in the hands of others.

When Theodore Roosevelt set up the Country Life Commission, thirty-four years ago, he truly observed:

If there is one lesson taught by history, it is that the permanent greatness of any state must ultimately depend more upon the character of its country population than upon anything else. No growth of cities, no growth of wealth, can make up for loss in either the number or the character of the farming population. . . . No nation has ever achieved permanent greatness unless this greatness was based on the well-being of the great farmer class, the men who live on the soil; for it is upon their welfare, material and moral, that the welfare of the rest of the nation ultimately rests.

Some have laid our losses in church membership in the past third of a century to our affiliation with the Federal Council. More properly may the losses be laid to the abandonment of farm life for white collar jobs and city advantages.

Where are our strongest churches today? Not in the cities, whither came large numbers from rural places—to be swallowed up, for the most part, in interests other than churchly and religious—lost to us in membership and purpose.

Excepting the churches of our colleges, the most active, aggressive churches are of the country—Shiloh, Lost Creek, Verona, North Loup, to name a few. There must be reason for this other than the fact that on the farm people can more easily observe the Sabbath.

John Reisner in an article on Agricultural Missions and Christian Fellowship says, "Land is the foundation of the family, and the family is the foundation of the state." In the same sense is it true that the family is the foundation of the church. Of our three great institutions — the home, the school, and the church — the family is fundamental and focal.

The Christian rural home during the decades has furnished the church, the school, and the country with their real leadership. With roots in the soil there is possibility and probability of fruitage. To quote again, "Rural families find this rootage in the land and in the community. As population is concentrated in cities, families lose their rootage, fail to reproduce, and in a few generations die out. Church families are no exception to the rule."

"DRY" MEASURE ISSUE

Renewal of an aggressive campaign to dry up American armed forces has recently been announced in the Senate lobby by a prominent and aggressive leader. Approach has been made on bringing forward on January 16, as the dry anniversary, Sheppard Bill S-860, for suppressing drink in zones about the United States armed forces. There is a growing belief that this bill should be kept alive and passed as a means of winning the war. "Many congressional leaders agree that the new Seventy-eighth Congress presents an unrivaled opportunity for pushing this measure, which remains on the Senate calendar for legislative action."

The recent election has greatly strengthened the temperance cause in Congress, an election that left many wets and fence-sitting candidates at home. Many aggressive dry fighters are back, ready to campaign more strongly than ever against liquor in their new term in office.

Frantic efforts to smother the swelling dry movement are being made by the corrupt liquor lobby. It is understood that additional millions of money are now available from distillers, brewers, and wine producers for influencing public policy.

The liquor and cigarette trusts are making a concerted drive to cancel out the anti-narcotic legislation, effective in the public schools for fifty years or more in most states. It is charged that the drink and tobacco interests have paid propagandists at work as school board members. It is time for all interested in promoting the welfare of our country to be alert against subversive interests, and these "cradle snatchers."

Thinking people throughout the country are resenting the hostile attitude of the government to these questions. Public anger on the part of parents and other connections of service men and women is steadily rising and the time is now ripe for aggressive action. A fresh public barrage of letters, telegrams, and petitions demanding dry legislation should be sent promptly to the White House and to senators and representatives in addition to the one hundred thousand or so already received by congressmen from their home districts.

"It's going to take a lot of moral dynamite to blast congressmen and other officials

Recent reading in the Seventh Day Baptist Memorial volume, on some of our early missionary work of a hundred years ago, impressed me with the growth of our churches as the rural communities were visited and worked by earnest, Godly men.

We must give more heed to the fields once worked and prosperous, and to others where doors to the rural life with its opportunities and problems are swinging open to us.

"The rural church, the rural home, the rural community, the land on which they are established, and the agriculture by which they are nourished are the foundation stones of an enduring life." It will be well for us if we think on these things.

"MATURED CHAPLAINS NEEDED"

The millions of young men in the war service have been calling for chaplains in numbers exceeding the supply of ministers properly qualified.

Many fine men have responded to the call and are doing a notable service. But some troubled souls are apparently not finding the kind of help they need in their problems. As a case in point, a soldier after an interview with his chaplain writes: "He is a splendid man, and very earnest, but he is about my age, and seems almost as badly confused as I am. What I need is the advice of some man who has lived long enough to know the answers." This soldier has something there—though of course it is a mistake to expect any one person to have answers to every problem.

On the other hand, while one can appreciate the enthusiasm and pep of youth, so much in demand by the army, it must be admitted that the matured chaplain has much to offer the soldier that he specially needs, which the younger chaplain has not yet experienced.

Commenting on this matter, Dr. Roy L. Smith in the Christian Advocate urges this need of men of more mature judgment and experience as follows:

The millions of young men in the armed forces of the government are asking questions which only men of experience can answer. There is a definite need of chaplains who have thought their way through on the great problems of faith, men who have fixed convictions which they can defend on the subject of immortality, divine guidance, and the trustworthiness of Jesus as the world's Redeemer. Youth that is going out to die, if necessary, needs guidance from men who have thought their way through on life's deepest problems.

into action, but it can be done." Your telegram, letter, or petition will help. Now is the time to act.

ITEMS OF INTEREST

Church attendance in the army during August totaled 3,638,060, the War Department announces.

There were 62,911 services held, a large proportion of which were outdoors. On many occasions soldiers of units which man gun positions in outlying areas are unable to come to church. When that happens a chaplain brings the church service to the soldiers.

Sacraments were given on 42,219 occasions to 431,069 participants. Chaplains officiated at 3,851 marriages and baptized 758 infants.

Hospital and guardhouse visits numbered 48,646. There were 222,032 Testaments and Bibles distributed. Chaplains heard 1,356 professions of religion, including adult baptism.

Emphasizing the control of drunkenness in wartime as being of primary importance, the Executive Committee of the Federal Council of the Churches of Christ in America, in a resolution approved at its meeting on November 27, called for "federal legislation enabling the President, and the Secretaries of War and of the Navy, to use the Federal law enforcement agencies to deal with the problem of drunkenness and to control the distribution of beverage alcohol, whenever the local law enforcement agencies have failed in effectiveness in any community, area, or premises, near military establishments or establishments engaged in war production."

"The Catalyst"

For those who like a story that leaves a good taste in the mouth, "The Catalyst," by Trumbell Reed, will be found a real delight.

"Through a test tube she had found her way to God." It is appealing in interest throughout; a strange title, but a bold experiment. Embarrassing situations result from a human attempt to answer a prayer to God.

An unconscious search for a closer understanding of religious experience is made by the central character of the story whose life interest is centered in scientific research.

Pathos, humor, mystery, and action are understandingly combined. The girl chemist and the young minister help to work out an answer to doubts that constantly trouble many thinking people.

"The Catalyst" is published by the Westminster Press, Philadelphia, and is to be found on all up-to-date newsstands.

For twenty years the vast area of the Soviet Republic of Russia has been practically closed against ministers and missionaries, but in the urban population one person in every three is still a religious believer, and in rural districts two in every three. The vitality of the Christian faith has never been more in evidence than in Russia and Rumania. Three hundred million people in Europe are now deprived of religious privileges, but religion still lives.—Selected.

DIGHTON LEWIS POLAN

Word at hand from Samuel T. Ogden, Lt., U.S.N.R., commanding V.P. 91, has announced the death of Lieutenant Dighton Lewis Polan, "recently lost at sea while engaging the enemy in air combat."

Dighton, only son of Rev. Herbert L. and Ina Shaw Polan of Verona, N. Y., was born at Nortonville, Kan., December 10, 1917. He spent his freshman year in Salem College, graduating from Alfred University, Alfred, N. Y., with the class of 1939.

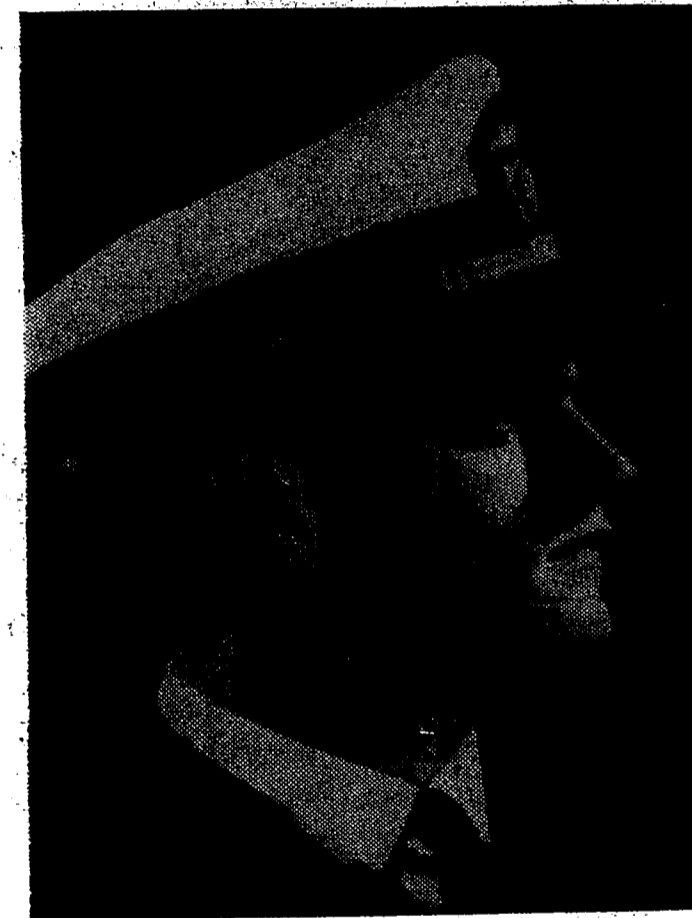
He was teacher of social studies, and coach at Galway, N. Y.; at his country's call he volunteered for service and received his commission as ensign in the Naval Air Reserve September 9, 1941. The following December he was assigned to duty in San Diego, Calif. Particulars of his activities in the South Pacific are meager. For some time he had been serving as patrol plane commander. A message from the Navy Personnel reports "missing, following action in the performance of duty."

Dighton was baptized by his father at the age of eleven, and joined the Second Brookfield Seventh Day Baptist Church. Subsequently he was a member of the Alfred Church, while at the time of his death he belonged to the Verona Church — the church's first war casualty, and so far as known to the writer, the first among Sev-

enth Day Baptists to give up his life in this war.

Two years he represented Alfred University and the Young People's Board of which he was a member at the Student Christian Movement Conference at Silver Bay, N. Y. He was respected and loved by his fellows—students and teachers, parents and pupils—where he taught. He was a real Christian of high ideals, a manly young man who lived his life clean and did his duty in whatever field engaged. Now has he given his life in love and loyalty to his country.

Besides his parents, three sisters, and many relatives, he leaves his wife, formerly Miss



Edith Jane Wolf of Woodhaven, N. Y., whom he married February 20, 1942, at San Diego, Calif. They had first met and become acquainted at the Silver Bay Conference where they were representing Alfred University and Adelphi College, respectively. Since her graduation from Adelphi she has been employed by the Bankers Trust Company, New York City. Her present address is 9116 97th St., Woodhaven, N. Y.

Memorial services, arranged by the ministers of the township, in which many took part, were held in the Verona high school auditorium, the night after the Sabbath, November 28. Dighton's uncle, Rev. George B. Shaw of Alfred, offered the prayer. Many

words of comfort were spoken and tributes offered. Dighton's favorite hymn, "God Will Take Care of You," was one of the pieces of music feelingly rendered.

The family wishes to acknowledge with deep appreciation the many words of comfort and expressions of sympathy coming from near and far.

Editor.

DAILY MEDITATIONS

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

Sunday, December 20

"For we must all appear before the judgment seat of Christ." 2 Corinthians 5: 10.

The time is so short, so much to do, that we must choose the things that are right. What report will we make to our Maker? Have we lived for self or for others? Life is sweet, but we soon live out our little span and all eternity is ours. This is only our preparation.

Prayer—Blessed Lord, open our eyes to understanding, save us from false doctrines, pardon our sins for Christ's sake. Amen.

Monday, December 21

"A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother." Proverbs 18: 24.

One of our rich blessings is our dear friends who love us in spite of our faults. What a comfort they are in our joys and our sorrows, as we converse with one another. They understand us, excuse us, and also sympathize with us in our hour of need.

Prayer—God, we thank thee for our earthly friends and for the greatest of all friends, Christ Jesus. Amen.

Tuesday, December 22

"If we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." 1 John 1: 9.

We are apt to feel too proud really to confess how dependent we are. We like to feel self-sufficient.

This prayer of one of Sitting Bull's warriors is a prayer of need and confession of that need.

Prayer—"Savior, be kind to me and bear with me. I am an old, ignorant man. I grew up without the Bible, and knew nothing of thee in my youth. Though I try now to follow thee, I often lose the way, not because I do not want to go in the right road, but because I do not see clearly. Bless my people and be merciful to us. When we sin, wipe out the sin, because we love thee, and thou didst die for us." Amen.

Wednesday, December 23

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ, our Lord." Romans 6: 23.

Most of our problems result from sin. Sin is subtle, courageous, daring, and often enticing and lovely, like a beautiful mountain covered with beauty but a volcano within.

We often do not recognize sin until we are engulfed and God has become obscured.

"To him that knoweth to do good and doeth it not, to him it is sin," so says James 4: 17.

Prayer—God keep us from sin. Amen.

Thursday, December 24

"Be thou faithful unto death, and I will give thee a crown of life." Revelation 2: 10.

Have you heard people complain they were not appreciated? Even in the church we hear these complaints. Are we teaching, preaching, and working for the applause of men? We do receive much reward in this life; however, it is true often when we are trying our utmost, it is like casting pearls before swine, so if we are working for worldly applause it is best to stop now. The glory of heaven will be ours if we press on and are faithful.

Prayer—Dear God, give us the courage to do our duty lovingly and faithfully here below, and at last save us for Christ's sake. Amen.

Friday, December 25

"For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2: 11-14.

Prayer—Our heavenly Father, may we continue to praise thee for the gift of thy Son, and give us a clearer understanding of the mysteries of his birth and the purpose of his mission. Amen.

Sabbath, December 26

"And they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him." Luke 2: 44, 45.

Are we supposing we have Christ, but have left him behind in the mad rush of life? If we find we have lost him, let us

go back and search like Mary and Joseph, until we find him.

Prayer—Our Father, help us not to lose Jesus, but to keep close so we will not lose him. Amen.

SABBATH SCHOOL LESSON

FOR DECEMBER 26, 1942

Dynamic Christian Living. Scripture—Acts 6: 8-15; Romans 12: 1-3, 9-21.

Golden Text—Romans 12: 21.

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.

ORDERLY PROCEDURE

Orderly procedure is very valuable in missions and all Christian work, and this is why the apostle Paul exhorts the Corinthian church, "Let all things be done decently (decorously) and in order." 1 Corinthians 14: 40. This injunction applies to two classes of activities, namely, to public worship and to the transaction of the business of the church, its auxiliaries, and to denominational agencies.

It is highly essential that all business regarding the church and its auxiliary organizations should be conducted in an orderly way, because otherwise occasion for ill-feeling is created and the work hindered. In the conducting of business it is helpful to observe the ordinary parliamentary rules. Though these are made to expedite business and protect the minority, they can be so administered as to confuse and irritate, and this should be avoided, even to the sacrifice of the ordinary rules, if necessary. Officers may overestimate the privileges of their position. A president may think that because of his election he is king of the organization and cause criticism by overstepping his bounds. Other officers and committees sometimes make the same mistake. Another thing that hinders the work of the church and auxiliary organizations is the fact that many times people accept committee positions and make little or no effort to do the work. They seem to think that the appointments are bouquets. They become like the dog in the manger who couldn't eat hay and wouldn't let the horses eat it. An endeavor to follow

orderly procedure promptly and wisely in business affairs will aid many churches, especially mission churches.

The conducting of religious services is another place where orderly procedure means much. The pastor and the choir have great influence in these matters. A disorderly choir is setting a bad example. The pastor should conduct the service without uncouthness and inane remarks. Notices are no part of worship and are tolerated only by sufferance. Not so very long ago one of our larger churches adopted the policy of having the notices and hymns on the weekly bulletin, and on this account neither the notices were given nor the hymns announced. The policy seemed delightful.

It is well to remember that orderly procedure is helpful in the work of the church and Christian missions.

W. L. B.

A CONTRIBUTION TO EVANGELISM

The writer of Ecclesiastes said, "Of making many books there is no end." If this statement could be made 2,500 years ago, how much more occasion there is for it today. One is reminded of this when one reads the books that are published yearly on missions and evangelism. For the most part they are good and helpful; but some of them are markedly superior to others.

One of the most helpful books in the field of missions and evangelism to appear in many years is, "Where Are the People," by Dr. Sidney W. Powell. This book came out this year and is published by Abingdon-Cokesbury Press. The writer of these paragraphs has read many books on missions and evangelism during the last forty years; but he has been stirred by "Where Are the People," as by no other book since he read Harold Bigby's, "Twice-Born Men," thirty years ago.

The central point in Doctor Powell's book is that the church and church workers must go where the people are, and is set forth in the first chapter which is entitled "Exposing Christ." He says:

The Master went where men were—the market place, fishing boats, the tax collector's office—in order to reach, enlist, and help them. He probably left not a single complete sermon, but how many are the accounts of his personal visits and conversations and labors of love among the poor, the sick, the sinning, and the suffering!

The Christian who would follow in his steps must be frequently seen against the background of doorways. Visitation brought spiritual results when employed by Jesus, and it will do the same for us. The practice fell into disrepute among ministers some years ago; and while the church of today is probably served by the best-trained and best-endowed ministers ever produced by any age—men who are measuring up to the most difficult problems ministers have ever faced—it is to be feared that few of them excel in the art of visitation. We are reaping the unfortunate results of this neglect.

There are thousands who can be reached by the churches if their representatives go where the people are and make known to them an "Appealing Christ," who does not dwell in the shadows of a dark cathedral, but is at home on the streets of the modern city as he once was on the streets and in the homes of the cities of Palestine.

W. L. B.

CIVILIZATION IN THE BALANCE

By Dr. J. Hutchison Cockburn

The day is long past when thinking men disapprove of missions. Opponents of missions are as out-of-date as any set of men in the world. It is open to individual Christians to prefer this or that type of missionary enterprise. It is even open for them to criticize some of the methods of certain mission work, because the Christian Church is still learning the business of missions and has to go through trial and error in order to find the best way. But it is not open to a Christian to object to the missionary enterprise of the church as if it were something that the church could prosecute or neglect as it likes and which is open to a Christian to support or not according to his whim.

The fundamental facts of the case are: (1) Christ laid mission work upon his followers and the matter therefore is not open to discussion. "Why call ye me, Lord, Lord, and do not the things which I say?" (2) By its very nature the Christian religion is a universal religion. Jesus Christ claimed to be the light of the world, and it is not, therefore, open to any man who claims his name to believe or act as if he believed that while the Christian religion was good for the United States, for Britain, and for some other chosen countries, it was too good for other races of mankind. The kind of tolerance which talks of all religions as good for those who practice them, to the exclusion of the claim of Christianity to be the best of all

religions, is just not to understand the nature of Christianity and its demands. (3) The turmoil in the world today reinforces the claims of Christ and Christianity. More and more men and governments are coming to see the true meaning of the crisis in which we are. Either the world must learn to practice the Christian values and verities and give to God the Father of our Lord Jesus Christ his due place in the world, or mankind will go down into a dark night of tyranny, driven by a godless state or equally godless totalitarian and aggressive power. No terms can be made between Christianity and the dictator powers which would dominate the world. Our whole civilization is in the balance and when we have won the war it will still be in the balance unless Christianity gives vision and impetus to the victors.

For these and for other reasons, even in time of war when there are so many other claims upon us, the members of the Christian Church must prosecute the missionary endeavor and recognize in it one of the great formative forces of the new world struggling to birth.—Taken from Laymen's Missionary Movement.

ON INVESTIGATION

(The chairman of the committee appointed by the Commission to investigate the charges made against the Federal Council, reports progress.)

Certainly it is time that something should be heard from the committee appointed by the Commission at the direction of the Conference in Salem, last August, to investigate the charges against the Federal Council of the Churches of Christ in America and the benefits to Seventh Day Baptists of membership in it.

A committee scattered as we are—New Jersey, New York, Michigan, Wisconsin, and Colorado—is working under a handicap, for all work must be done by correspondence, and the "give and take" of personal discussion is lacking. However, letters have been shuttling back and forth, people and organizations having information on the subject are being contacted, and different committee members are working on various phases of the matter.

This is a report of progress, just to let you know that we are not inactive. A letter has been sent to members of the committee and others asking them to list the "pros" and "cons" of the matter as they see them, or

of such as have come to their attention. The following is an attempt to condense and summarize the list, without comment or argument, so that all may know the line of our investigation.

In Favor of Continued Membership

1. A man should be larger than his own denomination or political party or even his country. Hence he needs connections that express his larger self. Membership keeps us from becoming narrowly sectarian.

2. Our connection with the Council enlarges our scope of endeavor. It gives us co-operation with other denominations in larger problems such as social justice, liquor, justice to Jews, Negroes, and other minority groups, movies, peace, religious radio programs, etc., which can be better promoted by the churches working together than by each working separately.

3. Membership affords us avenues of co-operation with Christian churches of our own land in the unique and common task of winning men to Christ.

4. Affiliation with the Council affords opportunities to present the Sabbath truth to other Christians. It keeps before the Christian world the name of Seventh Day Baptists.

5. Our membership in the Council has enabled us to influence matters which, lacking membership, we could not have influenced, e.g., Sunday legislation. Inside the Council we have a voice in shaping its policies; outside we can have nothing to say.

Opposed to Continued Membership

1. People intensely devoted to one ideal or objective are more effective if they stick pretty closely to that and let others provide other services.

2. Membership in the Council distracts our minds, divides our efforts and energy.

3. Since becoming affiliated with the Council, our total denominational membership has steadily declined. (a) Some claim this the sole cause of our loss. (b) It seems not unlikely that some may be led to think that "all churches are alike," and so it doesn't matter if we leave the Seventh Day Baptist Church and join another. (c) It is a hindrance to prospective members who will not join us because of what they fear that our membership in the Council connotes.

4. The Federal Council violates the principle of separation of church and state. It dabbles too much in politics, e.g., endorsing the President's representative to the Vatican, and urging legislation along many lines.

5. The Council is undemocratic: (a) A small group of powerful leaders speaks for the constituent denominations without consulting them. Often our representatives are not consulted, and thus the Council misrepresents us. (b) The Federal Council is trying to monopolize free radio time on the big networks, and gives it all to liberal speakers, and is even now working on a plan of allotting time for religious programs which will require the approval of each broadcast by a committee of Jews, Catholics, and Protestants. (c) The Commission on Chaplains, which must approve applicants for the chaplaincy, is biased and partial in its appointments.

6. The Federal Council is extremely modernistic, thus cannot represent Seventh Day Baptists, whose distinguishing belief is based on the acceptance of the Bible as the inspired word of God, his revealed will for mankind.

7. The Council's preaching is a socialized message of "service" in place of a spiritualized message of salvation. It stands for the "social gospel" rather than for the gospel of the grace of God centering in the death of Christ on the cross.

8. The Council is definitely Communistic in its tendencies and sympathies. Much is said against Fascism and Naziism, but never a word against Russian Communism. In fact, many leaders of the Council have been affiliated with Communist "front" organizations.

9. The money spent on membership could well be used for our own specific work. Besides, the item for the membership fee is a "preferred claim" in our budget, and may be paid even before our missionaries' salaries.

10. Many of our people are aggrieved at our membership. Some are so greatly disturbed that it has impaired their co-operation in denominational activities. Some are wondering how they can withdraw their support from the Federal Council without withdrawing it from the General Conference Budget. Some churches are asking how they can

withdraw from the Council without withdrawing from the Conference.

This is just an attempt to set down in summary form the arguments which have been suggested to us. We would welcome any material which would prove or disprove any of these either pro or con. We do not want to know what this one or that one thinks about the Council. We want to know if the claims for and against are true or false, and we want definite proof. Our next article will be made up of comments on these various claims.

Meanwhile, study these carefully, and ask yourself, if these are all true, which outweighs the other?

Rev. Lester G. Osborn, Chairman.
Shiloh, N. J.,
November 30, 1942.

WOMAN'S WORK

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

FROM ALFRED WOMEN'S SOCIETY

We used Roswell Barnes' book, "The Christian Imperative," as a basis for our Evangelical programs this year, and found it helpful and inspiring. A feature new to us and especially enjoyed was having at each meeting a brief review of interesting items on "Religion in the News." This included sometimes bits from the Recorder about our own workers in China and elsewhere, and general items of world or nationwide interest. This may be made a very helpful device for keeping our membership informed and alive to what, the Women's Board and the denomination are doing.

Members of our Alfred societies made additional surpluses for our choir this year, as a service and not as money making, of course.

The calendar that the Ladies' Aid has published for several years may be a suggestion for other communities of many organizations, in case no one has thought to report it. Mrs. Harris thought others might like to know of it. Possibly we learned of it through some other Seventh Day Baptist Society—that I do not know. Anyway, this calendar is the work of a special committee which collects all the data. It gives the dates of all the regular meetings of the many societies and organizations in the village, and

leaves space for individual memoranda. These calendars are sold throughout the village at the beginning of the year at thirty cents each. This nets the society a profit of around \$25, out of a cost of perhaps \$55, and is a valuable service as well.

Agnes K. C. Bond.

PRESIDENT-ELECT

Federal Council of the Churches of Christ in America

Rt. Rev. Henry St. George Tucker, presiding bishop of the Episcopal Church, is the new president of the Federal Council of Churches of Christ in America. Bishop Tucker succeeds Dr. Luther A. Weigle of Yale University and will hold office for two years.

This is the first time a president of the Council has come from the Episcopal communion. By action of its General Convention in 1940, the Episcopal Church became a full-fledged member of the Council. It is of interest to note that in England, the British Council of Churches is also headed by the top-ranking official of the Episcopal Church, the Archbishop of Canterbury.

Bishop Tucker began his career in the Church as a missionary in Japan. In 1912, following six years as president of St. Paul's University, Tokyo, he was elected to the office of missionary bishop, and was consecrated in Kyoto. When the United States entered the first World War Bishop Tucker immediately volunteered for service and served with the rank of major in charge of civilian refugee work in Siberia under the American Red Cross. After the war he resumed his episcopal duties in Japan.

In 1923, Bishop Tucker resigned on account of ill health and returned to America. Shortly thereafter he became professor of pastoral theology in the Theological Seminary at Alexandria, Va. He was elected bishop coadjutor of the diocese of Virginia in May, 1926, and a year later became bishop of that diocese. He was named presiding bishop at the General Convention of the Episcopal Church in 1937, and will continue in that post until October, 1943.

The presiding bishop's father married Maria Washington, daughter of Lt. Colonel John Augustine Washington, an officer of General Robert E. Lee's staff, who was killed

at the battle of Cheat Mountain. Colonel Washington was a great nephew of the first President of the United States, and was the last private owner of Mount Vernon.

Bishop Tucker is in charge of all international relations of the Episcopal Church as well as of its domestic program. His broad experience and his wide travels peculiarly qualify him to serve the Federal Council as president during the next two years, during which time relations with the churches of other lands may become a major concern of the Council.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

CHOOSING TO GO FOR GOD

Preach and Teach

(Talk delivered at the Southwestern Association by Nellie Grace Neale of Gentry.)

Our general subject for this young people's hour is **Choosing Greater Things**. Of the many opportunities in our lives, the greatest of them is, of course, the opportunity of having Christ's abiding presence. Of the countless choices we are called upon to make, the most important is not, as the average person would suppose, choosing to improve our minds in the generally accepted sense; nor is the most important choice that of an occupation, or the particular means whereby we intend to make a living. It is choosing to do as God would have us do. We either accept Christ, or we reject him.

When we accept him, we cannot harbor hatred in our hearts for anyone. We should hate evil. We should have the love of Christ in our hearts that will make us want to see the lost brought to God. Christ loved sinners enough to die that they might be saved. Unless we have a burning desire to see sinners converted, can we profess to be followers? If we are not ready and willing to give up our own worldly pleasures so that we may devote a part of our time, energy, and money to the purpose of helping others come to Christ, can we say we are of his children? Christ, the only begotten Son of God, took upon himself the form of a man and came into the world to suffer and die on the cross for us. There can never be a greater service or sacrifice than that. Surely there is some service for us to render.

Are you doing that which you feel God wants you to do? Do you see a need for Christian service anywhere about you? "Whatsoever thy hand findeth to do, that do with all thy might."

DENOMINATIONAL BUDGET

Statement of Treasurer November 30, 1942

Receipts	November, 1942	
	November, 1942	Total for 5 months
Adams Center		\$ 89.80
Albion		19.38
Alfred, First	231.25	670.80
Alfred, Second		90.10
Andover	10.00	10.00
Associations and Conference		162.24
Battle Creek	61.50	351.35
Berlin	35.00	59.00
Boulder		53.65
Brookfield, First	19.00	67.25
Brookfield, Second	20.50	61.20
Chicago		41.00
Daytona Beach		15.15
Denver	17.80	69.15
De Ruyter	55.25	147.85
Dinuba		16.33
Dodge Center		29.50
Edinburg	4.50	26.50
Farina	15.00	91.00
Fouke		14.13
Friendship		2.00
Gentry	4.60	14.35
Hammond		10.10
Hopkinton, First	60.00	226.50
Hopkinton, Second	2.00	6.00
Independence	22.00	42.00
Individuals	455.49	1,508.85
Jackson Center		10.00
Little Genesee	31.15	158.23
Little Prairie		15.00
Los Angeles		20.42
Lost Creek		50.00
Marlboro	55.00	300.00
Middle Island	4.32	24.05
Milton	108.20	500.05
Milton Junction	48.58	196.63
New York City	26.30	77.80
North Loup	42.00	104.50
Nortonville		28.00
Pawcatuck	128.66	1,018.33
Piscataway	20.00	55.00
Plainfield	224.59	645.87
Richburg	8.50	24.50
Ritchie	6.00	30.00
Riverside	56.35	250.25
Roanoke	6.00	6.00
Rockville	9.00	34.92
Salem	71.00	139.50
Salemville	10.50	10.50
Shiloh	70.00	458.00
Stonefort		13.00
Verona	98.20	162.85
Waterford	18.00	74.00
West Edmeston	10.00	10.00
White Cloud	15.49	88.10
Yonah Mountain		46.57

There is a work for you and a work for me. It may not be a thing that will attract the attention of the world, or even of the community where we live, but if it is done in the right spirit, God sees it and will reward us.

If we keep in constant touch with God through meditation and prayer, we will be tuned to hear his slightest whisper, and we will be willing to go out into the hedges and byways seeking the lost. We must be willing to tread the path Christ trod. Unless God is with us when we go out to labor in his vineyard, all our efforts will be in vain. But if he calls us to do some special thing and we answer, "Here am I, Lord; send me," he will be with us and he will crown our efforts with ultimate success. He may prompt us to speak to a close friend or to a next-door neighbor. Often we feel that they know we haven't always stayed as close to God as we ought, and we will hesitate. Now if we felt that we'd lived perfect lives and were the proud and self-righteous type, God could not use us to do his work. Instead of that, we must go in a spirit of humility and love.

Never believe that your works will save you, no matter how great they may seem. But faith and works are both necessary. We are saved by grace through faith (Read Ephesians 3: 8, 9). If we have faith we must have works. Faith without works is dead (James 2: 26).

Whether our call is to go preach or teach, the important thing is that we obey the call and go. Now is the accepted time. Do not wait, because a thing that is once postponed may easily be put off longer. And if we let an opportunity pass to speak to someone or preach to a group of people, that opportunity may be forever lost, a soul or many souls may be lost, and you or I will be responsible and will have to suffer.

We must be up and doing, "for the harvest truly is plentiful but the laborers are few." If you feel that it is enough for you to live an outwardly blameless life and depend solely on negative virtues, you will not be setting a good example; because Christ, whose example we must all try to follow, became a servant and was always **doing something**. James says that when Abraham offered Isaac upon the altar, faith was made perfect by works.

Comparative Figures

	This year	Last year
Budget receipts—November	\$1,375.02	\$ 839.12
Special receipts—November	706.71	186.30
Budget receipts—5 mos.	6,056.04	4,675.18
Special receipts—5 mos.	2,391.21	595.22

Disbursements

	Budget	Specials
Missionary Society	\$ 571.48	\$ 69.00
Tract Society	178.64	
S.D.B. Building	110.74	
Women's Board	11.48	43.00
Ministerial Retirement	149.94	95.22
Historical Society	9.24	
General Conference	122.08	
Board of Christian Education	246.40	50.00
The Recorder Press		447.49
United China Relief		2.00

Morton R. Swinney,
Treasurer.

Niantic, Conn.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I read the Sabbath Recorder and saw there were no letters this week, so I decided to write.

Dortha Lee is married and has a baby girl. Her name is Doris Jean Hodge; she weighs seven and a half pounds and was born November 18, 1942.

I am getting along fine in school and I like my teacher fine. It has been raining for two or three days.

Grandma is not any better and Grandpa is about the same.

I go to Junior Christian Endeavor and Sabbath school almost every week. Mrs. Van Horn is our Junior leader.

Your Recorder friend,

Arleta Mae Bonnell.

Berea, W. Va.

Dear Arleta Mae:

I was quite surprised to hear that Dortha Lee was married and more so that she has a little daughter. I should begin to feel old, shouldn't I, since every little while I hear that one of my old Recorder children is married? But I certainly don't feel one bit older. Little Joyce said the other day, "You look older, Grandma, but you don't act old." Some day I hope to receive letters from Doris Jean.

That you are doing well in school, that you like your school and your teacher proves you are doing your very best. That is the kind of news I like to hear about my Recorder boys and girls. I hope I'll hear from you again soon.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

There is snow on the ground and little drifts. My cousin came and we went down on the ice and skated. We fell down a few times and after awhile they called us and we went to the house. Is it snowing out there?

My brother is eighteen months old and he acts so funny. While my aunt and uncle were here he acted so funny that we laughed and laughed.

I have three little kittens. We have so many cats come here. We had two come and a mother cat came and she had three little kittens.

My grandma came home from my Aunt Lucile's. My brother's name is Arden Lovell.

I will quit for now. Good-by,

Eulala Fay Davis.

Ericson, Neb.

Dear Eulala:

Since I do not have room to answer your letter this week, I'll answer it with a Christmas message next week.

Sincerely your friend,

Mizpah S. Greene.

The Birds in Arkansas

(Concluded)

By Mrs. Lois F. Powell, Alfred, N. Y.

A pair of sparrows came inside through the woodpecker's hole one day, perhaps looking for a nesting place. They had a fine time investigating there, till one of them pecked at a piece of bread on a mousetrap on the floor, and the trap sprung on its head. I heard the bird fluttering about trying to free itself and was surprised to find a bird instead of a mouse in the trap. By the time I freed it from the trap, it lay very still as if dead, but instead of carrying it away, I left it lying where its mate could understand what happened to it. After an hour or so I came back, and was surprised to see it had recovered from its injury and

had flown away with its mate. My guess was, I wouldn't see them in there again, and I never did.

Another kind of birds we enjoyed watching were the field larks, as some people called them. At first when the grass was tall we were not aware of them at all, but after the fireguard was burned off, there appeared flocks of birds about the size of a man's fist; they ran about like chickens, picking up food as if they found something very choice on the charred ground. They were hardy little creatures, not minding if white frost was all about them. Their feathers were mostly brown so that against a background of sedge grass and dead oak leaves they were almost invisible, but on the smooth black area they could be seen better. Their ornamental mark was what looked like a collar of black with a tiny tie of buff feathers which made them look very neat, as they fed so industriously around the yard.

There were also shy red birds darting in and out of the jungles which were a delight when we caught a glimpse of them. The call of the quail "Bob-white" was a very sweet sound to hear, but we could not see them, they were so shy, till the hunters came with their dogs. Then perhaps some would fly up into sight, only to perish at the crack of a gun. Will the hunters exterminate them there as they have in the North? I wonder.

The lakes and rivers around there are popular winter resorts of wild ducks and geese from the North. We watched many flocks of geese in the sky. The V-shaped formation they took in flight we liked to think meant Victory. One day we saw a very rare sight, an unusual flock, or two flocks, combined with a connecting line of geese, which made a great H in the sky as they flew along. This seemed to speak to us of Help from Heaven.

SACRIFICED EFFICIENCY

We are rationing sugar because it is needed for war purposes, notwithstanding that it is much more abundant and easily had than alcohol. We are rationing virtually every other raw material, whatever its visible supply, that is needed in munition-making. But alcohol, one of the most useful of them all, is practically unrestricted as to wasteful use, or worse.

What the worse uses are is an old story, but one with a moral newly and sharply pointed out by the war. The New York State Department of Health is authority for the statement that the economic loss to the country represented by the diminished or destroyed earning power of drinkers is about \$20,000,000,000 a year, which would mean a loss in production values of at least two and a half times as much.

In terms of sacrificed efficiency, that is, we are paying John Barleycorn just about as much as we are paying to prosecute the war and getting a good deal less than nothing in return.

More depends upon the ability of the United States to approximate one hundred per cent war efficiency than is the case with all the other Allies put together. Yet the United States is the only major belligerent which has taken no steps to increase that efficiency by restrictions on hard liquor consumption. — Los Angeles Times Editorial, September 3.

THE 1943 UNIVERSAL WEEK OF PRAYER JANUARY 3-10, 1943

Each year during the first full week of January there is a world-wide observance of the **Universal Week of Prayer**. Next year, the dates are January 3-10. This week will be one of a global fellowship in prayer. This is a time, if ever, when the ministers and churches everywhere will want to make special plans for united prayer.

The series of topics for next year has been prepared by Dr. Oscar Edward Maurer, one of the outstanding and best known preachers in New England, and pastor of the Center Church, New Haven, Conn. The theme about which the topics are written is "Faith Giveth the Victory." The seven daily topics under this theme are:

Sunday, January 3—"Appearance and Reality"
Monday, January 4—"Flight or Faith?"
Tuesday, January 5—"A Song in the Night"
Wednesday, January 6—"The Anchors of Faith"
Thursday, January 7—"The Faith That Impels"
Friday, January 8—"Faith Plus"
Sunday, January 10—"The Faithful God"

Helen Keller said recently, "A nameless dark is settling down over our world." How true. The darkness seems more impenetrable than ever before, because it is a projection, not only of war, but also of a rapid world upheaval. Yeasting forces are at work. Christians need to pray. They need

to pray unitedly in all communities right across America. How better could any group of ministers and churches start the new year? The question is often asked, "How can the Church adequately gird herself for these testing days?" Primarily through prayer, for prayer at its best is the effective identification of the individual or the group with a God of power. Only the power of God can steady us and give us strength in this crisis.

The **Universal Week of Prayer** booklets may be ordered from The Department of Evangelism, 297 Fourth Avenue, New York, N. Y., at the rate of 5 cents per single copy and 2 cents each in quantities, postpaid.

OUR PULPIT

THE LAYMAN'S PART IN MISSIONS

By Glen Osborn

(A layman of the Riverside, Calif., Seventh Day Baptist Church.)

If I were to choose texts for what I have to say on this subject they would be "Come and see" and "Go ye." In the first chapter of John's Gospel we read how John the Baptist came out of the wilderness to witness of the Light, which was the Son of God. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." This is the message which John gave to the people. The next day when John saw Jesus, he said, "Behold the Lamb of God, which taketh away the sin of the world." Again John stood with two of his disciples, and looking upon Jesus he said, "Behold the Lamb of God." The two then left John and followed Jesus. Then Jesus turned and said unto them, "What seek ye?" They answered and said, "Master, where dwellest thou?" Jesus said unto them, "Come and see." One of the two who followed Jesus was Andrew, Simon Peter's brother. Andrew went and found his brother, and told him he had found the Christ—"Come and see"—and he brought him to Jesus. That is our mission as laymen, to go and bring others to Christ. The next day, "Jesus . . . findeth Philip, and saith unto him, Follow me." Philip first went and found Nathanael

and told him they had found Jesus of Nazareth. Nathanael said, "Can any good thing come out of Nazareth? Philip saith unto unto him, Come and see," and he brought him to Jesus.

One day when Jesus was passing through Samaria he stopped at a well and asked a woman for a drink of water. He told her so many marvelous things that she went to the men in the city and told them of Jesus and said unto them, "Come and see," and many believed on him because of the woman. The woman carried the message to the people, and brought them to Jesus, and many believed. "If ye believe on the Lord Jesus Christ ye shall be saved."

At one time there were seventy appointed and sent out to witness for Jesus. They went carrying good tidings to the people, and returned with joy because of the success of their mission. We cannot all go out to other places, but there is plenty of work we can do here at home to win people to Christ.

In Luke 10: 25, we read about a certain lawyer asking Jesus, "What shall I do to inherit eternal life?" Jesus answered, "What is written in the law?" And he answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And he said unto Jesus, "Who is my neighbor?" Jesus told him about the man who went down to Jericho, and on the way was robbed and beaten and left half dead. A certain priest came that way and when he saw him, he passed by on the other side. A Levite came and looked on him and also passed by on the other side. But a Samaritan came by where he was, and when he saw him, he bound up his wounds and took him to an inn and took care of him. Jesus said, "Which of these three . . . was neighbor unto him?" And the lawyer answered and said, "He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise." That same message is for each and every one of us today, and may we all do our part in helping our neighbors and in bringing them to Christ. Go ye, and do.

In Mark 16: 15, 16, Jesus said unto his disciples, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but

he that believeth not shall be damned." Am I my brother's keeper? Have we done our part in carrying the gospel to others?

In Matthew 28: 19, 20, Jesus said unto them, "Go ye and teach all nations." Notice, he said **all nations**. "Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." Jesus told his disciples they should witness for him, even unto the uttermost parts of the earth, and then he was taken up, and a cloud received him out of their sight. Acts 1: 10, 11 says, "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Jesus had told his disciples he would come again. Listen to his words: "In my Father's house are many mansions. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." What must we do, that we may be received by him when he comes? We must believe and do. Believe on him and thou shalt be received. "Blessed are they that do his commandments." Let me repeat that—"do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

DENOMINATIONAL "HOOK-UP"

De Ruyter, N. Y.

Twelve people from the De Ruyter Church attended the fall meeting of the Central Association held at Verona, N. Y., October 10. It was a beautiful day and a wonderful ride through Chittenango Gorge. The rush and roar of the turbulent water lashed to snowy whiteness as it dashed over the high unyielding rocks; colorful foliage of such rare beauty as only the hand of the Infinite

could produce; the seething waters becoming a merry, laughing, gurgling creek, finally terminating in smooth placidness—all this combined to produce a bit of natural loveliness which brought us infinitely close to the Creator of all things. Surely, a perfect setting for the day of worship which followed.

The annual business meeting was held at the church Monday, October 12. Basket lunches were shared in the York room during the noon recess. At this meeting Rev. Neal D. Mills, pastor of this church for the past six years, tendered his resignation to take place April first.

A Hallowe'en social, sponsored by the Helpers and Primary classes, was held at the home of Mr. and Mrs. C. R. Burdick, on the evening of October 31. The sponsors furnished a short program and served refreshments. The feature of the evening was the march of the "Jitterbugs of Hallowe'en."

Rev. Everett T. Harris of Alfred conducted Witnessing Mission services in the De Ruyter church from November 4 until November 14, inclusive. His inspiring and vital messages aroused new hope and courage and promoted a determination to consecrate our lives more fully to the Master's service.

Beautiful and instructive lantern slides, exhibited by Pastor Mills each evening, were a fitting prelude to the service.

The union Thanksgiving service of the three churches of De Ruyter was held at the Seventh Day Baptist church Sunday evening, November 22. The sermon was delivered by Rev. A. L. Briddon of the Congregational Church.

Correspondent.

Verona, N. Y.

Pastor and Mrs. Polan and family have the sincere sympathy of the church and entire community in the loss of their son, Lieut. Dighton L. Polan, commander of a patrol plane, who lost his life in aerial combat in the Solomon Islands area October 15.

A memorial service was held for him in the auditorium of Verona high school on the evening of November 28. The memorial address was given by Rev. Theodore Schrader, pastor of the Lutheran Church. Four other ministers took part in the service, including his uncle, Dr. George B. Shaw of Alfred. Music was furnished by our choir.

and Mrs. Harold Carr sang, "O Love That Will Not Let Me Go," and Miss Florence Agne sang, "My Own United States." Several letters of sympathy were read by Mrs. Howard Davis and words of appreciation and consolation were read by Mrs. O. H. Perry, in the absence of Principal Alfred Perry of Galway High School, where Dighton was teaching when he enlisted. Several large baskets of beautiful flowers from the family and many friends were in evidence on the rostrum.

A father and son banquet was held in the church parlors on the evening of November 7. The tables were attractively decorated in red, white, and blue. The toastmaster, William Arthur, introduced Rev. F. E. Morey of Verona M. E. Church, who gave the address of the evening. A trumpet solo was played by David Williams, and Garth Warner was song leader.

The community Thanksgiving service was held in our church Thursday evening; Rev. Theo. Schrader delivered the sermon and the music was furnished by the combined choirs of the two churches. A collection was taken for the Red Cross.

Dr. Geo. B. Shaw gave us a fine sermon Sabbath morning, November 28.

Brookfield, N. Y.

Our community was much shocked on Sabbath morning, November 21, to receive the news of the death of Lieut. Dighton Polan, "killed in action." The changes in the hymns and other parts of the church service of the morning, and especially the pastor's prayer for comfort for the sorrowing widow and parents, touched the hearts of all; for Dighton grew from boyhood to manhood among us, was a member of our church for more than a dozen years, and was a general favorite.

Open house was held at the home of Deacon and Mrs. Leslie P. Curtis, Monday afternoon, November 23, in honor of the fiftieth anniversary of their marriage. About thirty-five of their relatives and friends called to extend congratulations and best wishes. A beautiful wedding cake was one of the main features of the occasion. The immediate family were all present except a son, Gleason and family of Riverside, Calif., who remembered the event by sending the unique and appropriate decorations, comprising

bronzed cones and twigs of California native trees and shrubs, including a beautiful basket centerpiece of the bronzed eucalyptus with wedding bells and yucca candlesticks. Those present added to the decorations with gorgeous chrysanthemums and other flowers. In the evening the family with Pastor and Mrs. Crofoot enjoyed a bountiful supper and pleasant social time together.

Our Women's Missionary Society held a picnic luncheon at the parsonage, Thursday, December 3. Five members who braved the gale of wind and storm of that day, together with their husbands enjoyed a pleasant social time, after which the business meeting was held. The public dinners have been discontinued for the present, but thanks to the faithful few, we are still continuing our pledge to the Women's Board, also our pledge of \$50 a year to the Denominational Budget, besides paying \$20 to the church treasurer for general expenses.

Correspondent.

MARRIAGES

Campbell - Davis. — Francis E. Campbell of Marlboro, and Marian E. Davis of Shiloh, N. J., were united in marriage at the Marlboro Seventh Day Baptist church on the evening of November 25, 1942, by Pastor Herbert L. Cottrell. They will make their home in Shiloh, N. J.

OBITUARY

Cummings. — Edna Cummings was born in Farmington, Minn., December, 1874, and passed away November 24, 1942, at Dodge Center, Minn.

She is survived by four sisters: Fannie Cummings of Virginia, Minn.; Ada Drake of New Richmond, Minn.; Clara Seibel of Janesville, Wis.; and Pearl Fredendall of Bemidji, Minn.; and one brother, Mell Cummings of Shevlin, Minn.; also a number of nieces and nephews.

The most of her life has been spent at New Richmond. She attended Milton College and was united with the Milton Seventh Day Baptist Church, of which she was a member at the time she passed away.

Farewell services were conducted by Pastor Chas. Thorngate. Burial was in the old Trenton, Minn., cemetery.
C. W. T.

Polan. — Dighton Lewis, of Verona, N. Y., December 10, 1917 — October 15, 1942. (See elsewhere in this issue.)

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Glory to God in the highest,
and on earth peace, good
will toward men.

St. Luke 2: 14

