

by special request, sang a duet, and Kenneth Babcock sang two solos.

Rev. and Mrs. Van Horn were guests of honor at a reception given them in the church parlors on the evening of July 18, it being their forty-fourth wedding anniversary, and Mr. Van Horn's birthday. The program was sponsored by the "Pearl Seekers Class," of which Mrs. Van Horn was teacher during their pastorate here. After an interesting program Mrs. James Woodcock in a few appropriate words presented them a gift of money. Mr. Van Horn responded, expressing Mrs. Van Horn's and his sincere appreciation of the gift and their pleasure in meeting with their many Verona friends. Pastor Polan then pronounced the benediction. Ice cream and cookies were served, and a special cake decorated for the occasion was cut by Mrs. Van Horn and passed.

The Adult Council of Religious Education met Tuesday evening, July 21, in the Durhamville Baptist church. The president, Mrs. Howard Davis, presided. Rev. Mr. Morley, pastor of the Presbyterian Church of Oneida, was the speaker. He gave an interesting address on the subject, "What We Young People, as Christians, Can Do During These Days of War."

Correspondent.

Boulder, Colo.

The Rocky Mountain Teen-Age Camp has just closed. We had a fine camp this year, although a rather small enrollment. The staff was made up from the Denver and Boulder churches, with supervisor, Rev. Earl Cruzan; house mother, Mrs. Hooker; cook, Mrs. Roy Davis; instructor, Mrs. Manley Wright. Camp opened on Thursday, July 9, and closed Sunday, July 19. Those in camp were Duane Davis, Mary Brackett, Norma Hard, and Glen Dale Hemminger from Boulder; Sally Jeffries, Geraldine Thorngate, Shirley Hooker, Malcolm Patterson, George Benner, Bernice Williams, and Keith Kendall from Denver.

Mrs. Hooker had charge of the morning quiet hour and the evening vespers. Mabel Wright taught a course in the Harmony of the Gospels. Mabel Cruzan had charge of the evening camp fire services. Chapel was in charge of Pastor Cruzan, who based these services around the theme of Service. The other two classes were also in charge of the supervisor—one on Seventh Day Baptist His-

tory, the other on The Message and Program of the Christian Religion.

In the afternoons the time was spent in playing games or hiking. All were reluctant to leave as it came time for camp to break up. And who wouldn't be reluctant to leave the camp site on Lee Hill, for as we look to the east one can see far out over the plains, it being said that on a clear day one can see clear to the Kansas and Nebraska border. Then from Vesper Rocks to the west the snow-capped ranges appear in all their beauty. Surrounded by pines, secluded from too close a contact with civilization, with two ice-cold springs to supply the water, Lee Hill makes a perfect camp site. We hope that in the future more boys and girls, not just from Denver and Boulder, but from all this section may have the privilege of enjoying camp on Lee Hill.
Pastor Cruzan.

MARRIAGES

Daland - Shaw. — Mr. Robert Daland of Milton, Wis., and Miss Dorothy Shaw of Milton were united in marriage at the Milton Seventh Day Baptist church on June 6, 1942, Rev. Carroll L. Hill officiating. Since their marriage the groom has been called into the service of his country and is at Barracks C—Area 434, Fort Sheridan, Ill., and the bride is at work in Chicago, 618 Waveland Ave.

Johnson - Nelson. — Miss Virgie Nelson of Sharon, Wis., and Mr. Milton Johnson of Milltown, Wis., were united in marriage at the home of the bride on June 6, 1942, Rev. Carroll L. Hill officiating. The new home is in Milltown, Wis.

Langworthy - Welch. — At the First Brookfield church, Leonardsville, N. Y., on July 4, 1942, Miss Wilma A. Welch and Robert S. Langworthy were united in marriage at the close of the Sabbath morning service. Rev. E. H. Bottoms, pastor, officiated.

Loomer - Polan. — Miss Maurine Polan of Milton and Mr. Allison Loomer of Chatham, New Brunswick, Canada, were united in marriage at the Milton Seventh Day Baptist church on June 2, 1942, Rev. Carroll L. Hill officiating. The new home is in Chatham, New Brunswick, Canada.

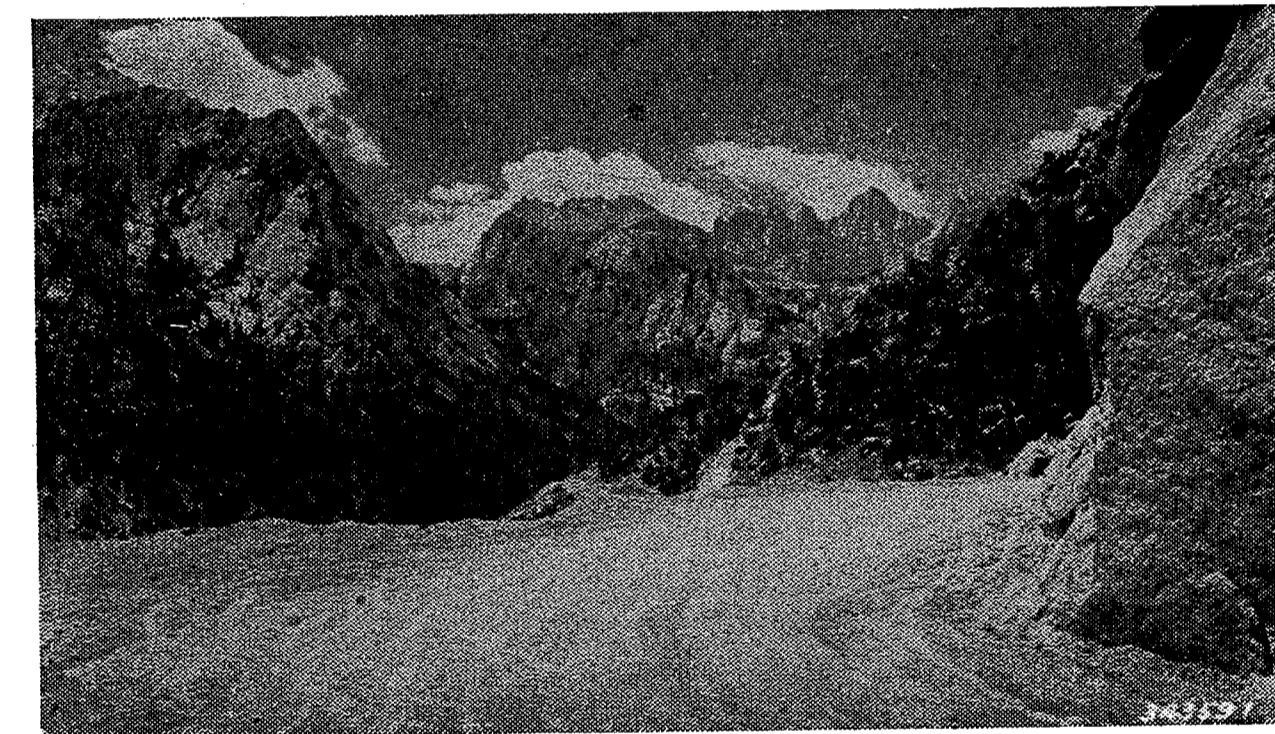
Payne - Rood. — Donald Payne of Claremont, Minn., and Deane Rood of Boulder, Colo., were united in marriage at the Boulder Seventh Day Baptist church on June 14, 1942, at four o'clock by Rev. Earl Cruzan, pastor of the bride. They will make their home at Claremont, Minn.

The Sabbath Recorder

Vol. 133

PLAINFIELD, N. J., AUGUST 10, 1942

No. 6



Mount Whitney's Skyline
Inyo National Forest, Calif.

"Lift up your eyes."

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The Sabbath Recorder

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EDITORIALS

WE MUST NOT FORGET

There are important ideals and objectives we must not forget. In the maelstrom of warfare and war production there are some matters of vital importance in danger of being overlooked and neglected. We know we must win this war. More and more America is awakening to the fact of war, and of what we must do—or . . .

But in the midst of it all we must remember the needs of a post-war world. Winning—there will be needed wisdom to guide and uphold principles of justice and the qualities of understanding that will make for an abiding peace; losing—there would be felt an even greater need of an upholding faith and enduring loyalty.

In view of all this, there is need of preparing future leaders for responsible, trained leadership. We fear that the need of such preparation is being forgotten in our homes and schools. Opportunities for "big money" blind the eyes of many to other responsibilities.

Information of trends in colleges comes to us from recent surveys made by the Bureau of Industrial Service, Inc. The report reveals that many colleges of the country are loyally supporting the war. "Twenty-two Baptist institutions lost an average of one tenth of the male members of their 1942 graduating classes to the colors prior to graduation day." Others lost as many as one fourth of their prospective graduates before commencement. Thirty-two per cent of 1942 male graduates

from twenty-two Baptist Universities expected to enter military service soon after graduation.

War industries are taking 18.7 per cent of the male graduates of twenty of these colleges. Women graduates from twenty-one institutions are entering war industries. Eleven colleges announce that 27.6 per cent of non-war job offers have been filled. The report shows that half of the opportunities were accepted by the male graduates from Oklahoma Baptist College, and Salem College.

Many other matters of interest are contained in the survey, including various stresses on curricula and extra-curricular courses. One can find no fault in the matter of loyalty and co-operation with the government as manifested in the report.

But the disturbing thing is the paucity of plans for strengthening the great foundations of our country. Of some twenty-four schools writing definitely of their contribution to streamlined defense needs, and of full co-operation with the government, only three or four mentioned any kind of training for leadership for times to follow. Alarming to this writer is the omission in every report of any reference to preparation for the ministry. One school reports studies for "winning the peace." Alderson-Broadus College (W. Va.) declares, "If democracy is to survive, the college must now prepare adequate leadership for the post-war period, and that leadership must be animated by genuine ideals of democracy." He goes on to say, "Students today lack the sense of mission so prevalent in colleges and universities in the World War I; today they seem to feel that we have a hard

job to do and it must be done, but there seems to be no highly idealistic challenge."

The depressing thing today is the spirit of materialism expressed in big wages and the rush to get in.

However, there is encouragement as we see here and there thoughtful minded youth with mind and heart set upon the goal of the Christian ministry who are not easily turned back from their course. Encouraged are we, also, in the fact that some recognition is being given by the government to mid-college men looking toward the seminary training. These young men need the encouragement of home, church, and school. We must not forget the need of tomorrow, nor neglect preparation for it today.

PRESIDENT FAVORS RELIGIOUS CONVENTIONS

The Protestant Voice quotes from a letter, by President Roosevelt saying, "wherever possible," religious conventions should be held as usual. "Nothing but the prior demands of the war on our resources should intervene to curtail or interrupt this marshaling of the spiritual resources of our country," wrote the President.

Pointing out that "perhaps not since the fathers of the Constitution established freedom of religion have our people had greater need for a return to the teaching of the Master," the President declared: "Often in the years past I have emphasized the need for a revival of religion. Many times have I emphasized that the one solution of the problems which confront a distraught world will be found in a return to the practical application to everyday life—among nations as among men—of the eternal principles of the Christian religion as summed up in the Sermon on the Mount.

"We have received a splendid religious inheritance from the founders of the nation, who, not being indifferent to religious principles, guaranteed freedom of conscience to all citizens and thereby made possible the free and unhampered development of the Christian life."

FELLOWSHIP SUPPER

It is good to break bread together. It affords, among many things, an opportunity for developing friendship; it helps to bind hearts together; it is a means of understanding each other and common problems better.

There is to be a Fellowship Supper at the General Conference, for Sabbath school superintendents, teachers, workers, and teachers of the vacation church schools. It is being sponsored by the Seventh Day Baptist Board of Christian Education.

This is a fine plan and should be a happy occasion as well as a profitable one. "Fellowship" is the keynote for the meeting of Sabbath school people. This will be a wonderful group of workers from Texas to Wisconsin and from California to Rhode Island. In such a wide territory there will be many who are not able to attend. For that we are all truly sorry. Interested ones however will be afforded an opportunity, we understand, to contribute by mail or through proxy, an experience, a report, a toast, or a bit of humor. Pastor Sutton of Little Genesee, who is steering this "Fellowship Supper," writes, urging every school to have something "from your school ready."

Those who cannot be present should send their reports or letters to Mr. Clarence Rogers, Salem, W. Va., who will act as toastmaster.

The "Fellowship Supper" is meant as one move in step with the "Christian Education Advance" being promoted by the International Council of Religious Education. Mr. Sutton is right in urging that "we all need spiritual enthusiasm as well as new materials and plans." May the Fellowship Supper be only one of the inspirations of our General Conference whereby we may experience a spiritual enthusiasm that will continue to stir us, continuing on through the year in promoting the work of the Lord among our people.

FEDERAL COUNCIL ON RACE DISCRIMINATION

The Executive Committee of the Federal Council of the Churches of Christ in America in a "Message to Our Fellow Christians," at its meeting June 21, urged churches to set their own houses in order in the matter of race discrimination, and pointed out that: "Out of the churches of America must come leaders who . . . vigorously oppose all policies and practices of racial discrimination in the armed forces; (who) work constructively for the relieving of the white-negro tensions growing up in camp and war industrial communities; (and who) as employers or workers give strong support to President Roose-

velt's executive order against discrimination in industry. . . ."

The message, which is directed to the members of the twenty-four national denominations which compose the Federal Council, declared that "Racial discrimination against negroes and other minority groups has persisted in our communities partly because it has not been eliminated from our churches. . . . The achievement of the Christian ideal of democracy in our nation falls short because of the lack of clearer demonstration in our churches. Men and women of all races should be warmly welcomed among their members.

"The experiences of our missionaries . . . have shown conclusively that we need to achieve justice and fellowship among racial groups in our own land in order to show the sincerity of our belief in the gospel we carry to the peoples of other lands."

The message further calls upon church leaders to assert the infinite value and dignity of every person in the sight of God, regardless of race or color; to foster a keener appreciation of the contributions of the diverse races to our common culture; to oppose all policies and practices of racial discrimination in the armed forces; to participate in educational programs that bring white and negro leaders together for co-operation in problems of mutual concern.

The message states that if the great struggle against the forces that oppose democracy, freedom, and human brotherhood is to be successful, the Church must give fuller embodiment of those ideals in its own life. Interracial fellowship must become a deeper reality in the Church itself. The Church as the Body of Christ, cannot accept any barrier to fellowship, either locally or nationally, based upon consideration of race.

HOW SHALL WE PREACH?

"The comment came in a letter which a friend of mine let me read. The author was commenting on her own minister. 'He gets so vehement over words which to me make only a sentence.' She went on to comment that she cannot listen to him for watching the way he wags his head from side to side like a dog's tail all the time he is preaching.

"The comment of this worshiper reminded me of the time I was preaching a doctrinal sermon in a presbytery in another state. An

ex-Governor of the State of Michigan, who had a summer home near by, came in and took his seat. After the service, he made himself known and thanked me for my sermon. Then came the bombshell: 'You make the ugliest faces I ever saw while you are preaching!' That took the wind out of my sails almost as quickly as when my wife, whose criticisms are so hard to combat because she knows so much about me, tells me that she always knows when I am poorly prepared because then I am loud and beat on the pulpit! When we have nothing to say, we say it more loudly and more vehemently, half in fear that nobody will hear and half afraid they will. One of my professors used to comment on some of the students' sermons by saying, 'You had nothing to say and you said it poorly.'

"All of which reminds me that one of the things of paramount importance in the kingdom of God is the way we preachers say our 'piece.' Unless people hear the gospel they cannot believe, and further, unless we present it so that they will listen, then they are lost to the kingdom and the church. Unless people 'like' us, unless they will come to the church service where we conduct the worship, unless they will listen and are changed in their attitudes and actions, we can do very little as Christian ministers.

"I know a preacher who has a great message for people but he looks at the ceiling all the time he preaches. I know another whose enunciation is so poor that people beyond the eighth or tenth row cannot understand him. I know another who has strained his voice so long from ignorance of where to pitch it, that his rasping drives many people half mad when they hear him. I know another whose funereal tone kills his effectiveness. There is another whose pompousness in the pulpit, due to a childhood complex, keeps him from being a great preacher. There is still another whose belligerent attitude in the pulpit, perhaps due to an inferiority complex, keeps his sermons from appealing to many. There is still another who is so inhibited by timidity that he has no freedom whatever. The common people must hear gladly if the gospel is to be preached and the world saved for Christ."

—From a chaplain's letter, quoting from the "Presbyterian of the South."

"Cheerfulness may sometimes be difficult, but it always pays dividends."

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.

TWO INTERESTING ITEMS FROM CHINA

I. Radiogram From Dr. Crandall

Many of us are searching every possible source for news of our missionaries in China. Generally these days a letter or a radiogram is weeks or even months in reaching America. But recently a message from Dr. Grace I. Crandall to her sister, Mrs. Myra Hutchins, North Loup, Neb., came through in about a week. Mrs. Hutchins kindly sent a copy of the radiogram to the treasurer of the Missionary Board. It reads as follows:

"FIGHTING WAS NEAR US BUT WE SHALL NOT BE IN DANGER I AM SURE. I AM MUCH BETTER AND THINK I AM REALLY GOING TO GET WELL. YOUR DECEMBER 7TH LETTER CAME, SO GLAD TO HEAR. ESTHER IS WELL. MUCH LOVE, GRACE CRANDALL."

II. Funds for Missionaries in China

The Missions Department has stated from time to time that it had not been able to find an avenue by which to send funds to our missionaries in China, and that it had been arranged by the State Department that the Swiss government, a neutral power, would furnish American missionaries with necessary funds. Till recently there has been no positive proof that this plan was being carried out. James D. White, who was located in Shanghai and who participated in carrying out the plan, states in an article in the New York Herald Tribune, July 26, what was done. After relating that boards, the Red Cross and other agencies were unable to send funds to Americans, Mr. White describes the method being used, as follows:

But in March funds arrived through Bern, Switzerland, to lend to Americans for living expenses, and the association established a new committee to administer this fund. I [Mr. White] worked on this committee, taking loan applications. In the first two months of business it was estimated that 90 per cent of the money loaned would be recoverable after the war. Later, after qualifying conditions were relaxed to broaden the relief, it was estimated that at least 75 per cent would be repaid. The equivalent of \$65 in American money could be borrowed monthly by adult Americans, depending upon needs and security

offered. This was considered adequate at the time, but not for long if prices continued to rise. By the time we left, this committee was placed directly under the Swiss Consulate General. It was lending money to two thousand persons.

Though no word has come directly to the board that our missionaries are being provided for in this way, what Mr. White says assures us that their wants are being met by the Swiss government, and that in time the State Department will collect from the Missionary Board.

W. L. B.

BEGIN NOW

Neither Jesus nor John ever saw a college or a printed page; with all our helps, are we any more like the Master than was John?

Did you say you never have succeeded in helping anybody? Why not become a Christian; then you can, and you will. If you want to do something, begin. Every Christian has some talent and finds some way to help somebody; and who shall say which is the greater one when two men do right? You can do your job—not mine.

John the Baptist, the first Seventh Day Baptist we have account of, accomplished more in a few months than is recorded of Methuselah in almost a thousand years. Methuselah breathed a long time, but what of it? Begin something.

A. S. B.

NEWS FROM OUR MISSION IN JAMAICA

Dear Brother Burdick:

Your air mail letter of June 25 came to hand safely just in time for our Advisory Board meeting, held in Kingston on July 1. I did not know whether we would be able to have a meeting because of the lack of public transportation due to lack of gasoline for the buses. But we went ahead and quite a respectable number of representatives attended the meeting.

One of the things we considered was whether to try to have our conference. It was decided that, in view of the high cost of food and lodging and the uncertainty of transportation, we should not try to have conference this year. But we are going to try to have a two or three days' meeting of the Advisory Board, perhaps in October, if conditions at that time permit.

Enclosed you will find monthly reports of payments to native workers for April and

May. I may say that the money for me personally came just at the opportune time, for things were beginning to be desperate. The workers felt likewise. You will note that there is no traveling expense account for June. I made no trips during the month. I planned to go to Bath, as I wrote you; but very heavy rains, all over the island at the beginning of June, caused such heavy damage in Bath that they had to write me that the appointed time would not be suitable due to flood damage. Three of our families in Bath were forced to leave their homes by the high waters from two rivers; one in front of them and one in back of them overflowed their banks. There seems to be some doubt as to whether the folks will return to the flats to live.

Enclosed also you will find an estimate for labor and materials by which to make the necessary repairs to the Kingston church building and grounds. . . . I think the estimate speaks for itself. The cost of labor is a little high, but I hope to be able to get a competent person to help me supervise the carpenters and we can perhaps make the labor cost a little less. Lumber has risen considerably in price since the war and may skyrocket any day. I would strongly urge that, if everything is in order, the money be sent to us at early date, with any methods of safeguarding it you think fit, so that we can purchase materials before they go much higher.

This estimate does not include the cost of painting. I have been trying to get a brother of the church who is a master painter to give me an estimate as to the cost of painting, labor, and materials; but he has thus far disappointed me. I think it best not to wait longer, so I am writing you. I guess that it will take about £50 to completely repaint the building.

If you decide to send the money, please let me know the amount, the purposes for which it is sent, and the terms upon which the money is lent; so that I can get permission from the Finance Board in advance to send money out of the island to repay the loans. This permission in advance is very necessary, for otherwise they might refuse to let us repay it. But if we get permission in advance, then all will be well.

Under separate cover I am sending you a copy of a circular letter I have sent to the field as a result of a letter I have received.

The Church of God seems to be making determined efforts to make inroads on our membership. But they are not meeting with any success.

Personal contact is needed by me with the churches in the field. I would like for you to write to the competent authority for transportation, asking them to allow me gasoline by which I can travel. I am needed in our churches throughout the island. An order has been issued by the government making it unlawful for cars to be on the road except as they are in essential services. Ministers in general are not considered to be essential; but I think that I, in connection with our work, am essential. I will make representations on this end. I trust you and yours are well.

Yours very sincerely,
L. W. Crichlow.

22 Sackville Road,
Kingston,
Jamaica, B.W.I.,
July 23, 1942.

SAVE FOR WAR BONDS

(Written by Leo Stein, author of "I Was in Hell with Niemoeller")

The Europe I left lately is a land of dreadful night. Civilization has been blacked out, religion mocked at its very altars, justice made the matter of one man's whim. The scourge of Satan has turned even his own land into one vast concentration camp, and the soil of which he boasts has soaked up the blood of countless thousands of the victims of his hate and lust for power. Whole communities have been blotted out of existence. Whole populations are starving, while Hitler and his evil crew satiate themselves with luxuries.

Behind the barbed wire of the concentration camps unmentionable cruelties are practiced. Outside, firing squads and the headsman's ax make quicker work of those who still dream of freedom and hunger for righteousness.

The last great hope for all these stricken peoples is America, land of the crusaders. American forces are now scattered over the seven seas and the five continents, offering up life itself that liberty everywhere may be regained and democracy be preserved. They look to you to do your part; to buy with

money what you cannot pay for in blood. As you hope to share in the fruits of peace, so you must share in the cost of victory.

You want victory. Tell your men and boys fighting in the air and on land and sea that you will provide them with the means to win it. Tell them that you are giving up luxuries and amusements and buying War Bonds and War Stamps with every cent you can save as your small share towards the price of victory.

Self-interest demands and humanity exhorts you to buy War Bonds and War Stamps now, this very minute. For if Hitler wins, you will have lost all, even hope.

Martin Niemoeller, with whom I spent nearly three years in prison and concentration camp, saw through Hitler's evil mind, and when I left the concentration camp at Sachsenhausen, he said to me, "Tell the world everything you have seen. Warn the people of the world that Hitler is the enemy of mankind." Niemoeller's voice is a voice from the living dead, of one who had been deceived in the beginning into believing that the Nazi program clothed a great ideal. Subsequent events convinced him of his error. But still it was difficult for him to doubt Hitler's personal honesty, and in a final interview he appealed to the Fuehrer's honor and reminded him of his assurances before he took over the chancellorship in 1933, that the Church would have the "unconditional backing" of the Nazi regime. Baited in his own trap, Hitler dropped his mask.

"Why are you making matters difficult for me?" he screamed. "What prevents you from recognizing that I have supreme power over the Church and its doctrines? Jesus Christ also was only a man, and a Jew to boot. Why shouldn't I, who am more powerful than Christ, and who am able to be much more helpful than he—why shouldn't I have the right to establish a new dogma for the Church?"

Because he believed in God rather than in Hitler, Martin Niemoeller was condemned to a living death. Hundreds of thousands who refused to accept Hitler as the Messiah have joined Niemoeller in the Nazis' open grave.

If this can happen in Germany, if in Germany Hitler can desecrate altars lifted to the God of Jew and Christian alike, if in his own land and among his own people Hitler can proclaim himself the revealer of a new faith

and the master of life and death, how can you in America hope or expect to escape if he should win? And if you should lose, could you excuse yourselves to your fathers or find forgiveness among your children?

You must win, or see the swastika over America and concentration camps in every state.

Save for War Bonds.

OTIS B. WHITFORD

(An Appreciation, by Edwin B. Shaw)

I knew him first as "Ben." It was at Leonardsville, 1888-90. He was a student in the high school where I knew him first; but there was the Whitford home also where I was a frequent guest and always welcome; and there was the church on the hillside. I think of him as he was then, a modest, mischievous, manly lad, a real man in the making.

When we went to Plainfield in 1908, we found him, "Doctor Ben," a dentist. In the church he was among the best, truest, loyal supporters of the pastor and family, and of the interests of the church and entire community.

In the Y.M.C.A. gymnasium he was a jolly, happy fellow-comrade as we scrambled and fought for the ball, or together rushed it towards our own basket.

In the dentist's office—calm and assuring, and no matter how much it hurt, or how well the upper plate fitted, no charge for the pastor.

I saw him last at Conference at Alfred, just a bit gray, and just a bit portly, but the same Ben, modest, mischievous, and manly.

When the sad tidings came to us of his seemingly untimely death, though far away we felt we had met a distinct loss; but we were glad for the personal associations and the pleasant recollections of those sixteen years we had lived where he was living.

Milton, Wis.

SABBATH SCHOOL LESSON FOR AUGUST 22, 1942

Jacob's Vision of God. Scripture—Genesis, Chapters 27, 28.

Golden Text—Genesis 28: 15.

The name of Jesus is not so much written as plowed into the history of the world.

—Emerson.

WOMAN'S WORK

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

WOMEN'S HOUR OF THE EASTERN ASSOCIATION

Mrs. E. F. Loofboro presided.

Mrs. Harold Crandall conducted the worship program.

Mrs. John Austin read "Christ for the Home."

(The worship program and paper follow.)

WORSHIP PROGRAM

By Mrs. T. J. Van Horn

"Given to Hospitality"

Hymn—"There's a Stranger at the Door."

Scripture—Matthew 25: 34-40; Romans 12: 10-16; Hebrews 13: 1, 2.

Prayer.

The Open Door

In Arthur Guiterman's "House Blessing" he prays:

Bless the four corners of this house,
And be the lintel blest;
And bless the hearth and bless the board,
And bless each place of rest.

And bless the door that opens wide
To stranger and to kin;
And bless each crystal window-pane
That lets the starlight in.

And bless the roof-tree overhead,
And every sturdy wall;
The peace of man, the peace of God,
The peace of love on all. Amen.

I often think of a certain northern house door that once stood "open wide to stranger, as to kin": valued friends, governors, congressmen, evangelists, visiting ministers, poor widows with a flock of children and no shelter; the rich, the poor, the distinguished, the disheartened—that door swung wide to all who might be served by those within. Its hospitality asked few questions except, "How may we help you?"

The fly-leaf of a certain "Guest Book" bears a snapshot of the lovely southern home, and, above the picture in quaint hand-lettering, is this legend, "Whoso enters this door, comes to bring good cheer, or to seek for it." (A suggestive thought for both host and guest.)

On a sunny window sill stands a glass jar holding many pennies. "My blessing box"

explains the owner, who lives alone. "Each penny represents my thanks for a caller. Each caller brings a blessing across my threshold," she smiles. At Thanksgiving time, the pennies will go on, to carry blessing in the Master's name.

(Perhaps each caller also carried home a blessing from this sunny soul.)

It was the Master himself who "had not where to lay his head," as he walked his lonely way in Palestine, far from the "mansions" of his Father's house; did he sometimes long for a home and love and tender care as do other men? It was not for him, but perhaps it was out of that very loneliness that his great heart spoke on behalf of others.

Prayer—Dear Lord, our love for thee swells up in eagerness to open our heart's door to thy blessed presence. Help us to find joy in thy tender words that open that door: "Inasmuch as ye have done it unto one of these least, ye have done it unto me."

CHRIST FOR THE HOME

By Mrs. Robert Gibe

Home life in childhood is an influencing factor in the later life of our boys and girls. I once heard a speaker say that home could solve all our problems. The Bible says, "Train up a child in the way he should go and when he is old he will not depart from it." What a responsibility for parents! How much they need to realize that without Christ in the home and in their lives, they will fail in the great task of parenthood.

The atmosphere of a home is most important. It is apparent to an observer, and it is felt by each member of the family. If there is tension or irritation, it reacts on each one and destroys the sense of peace and calm and well being that is essential to a Christian home. When each one learns to co-operate with the others, harmony will exist.

Christ practiced and preached the joy of work and service and the dignity of labor. Each member of the family should have his or her task and should do the job promptly and willingly. Thus a sense of accomplishment can be cultivated in the home.

The everyday conversation reflects the character of the members of the home. The dining room and living room conversation makes a lasting impression on the younger members. Parents in their talk should stress

friendliness, honesty, courage, high ideals, patriotism, patience, and perseverance.

A real Christian is not a long-faced person but rather a cheerful person with a ready smile.

"The thing that goes the farthest towards making life worth while,
That costs the least and does the most, is just a pleasant smile."

Wholesome recreation and a sporting spirit in the home help release each one from the anxieties of these trying times. Clean fun, a sense of humor, and the ability to laugh make for contentment.

"I met a man the other day
Whose sunny manner seemed to say
That he had found the Happy Way.

"I asked the secret of his smile;
He gave a thoughtful look the while
And answered somewhat in this style.

"Six things have I that spell content,
Six things that mean a life well spent,
That make for real accomplishment:

"A peaceful mind,
A grateful heart,
A love for all that's true;
A helping hand,
Real tolerance,
And lots of things to do."

The members of a Christian home are church conscious. They discuss the activities and interests of the church and they know what is going on. Religion is not a one-day-a-week affair and the Bible is not kept behind cupboard doors between Sabbaths. Grace is said at meal time and each one has a few moments for quiet meditation and reflective thinking. All need a sense of the presence of God and more faith in him.

There is a saying, "Cleanliness is next to Godliness," and this is true in the home. Religion is more effective and more joyous if our surroundings and our persons are clean and attractive.

Each member of the family should be tolerant and understanding. Parents need perspective and when a problem arises they should look at it from all angles. Children resent a sense of unfairness. When choices have to be made, they are made prayerfully after careful discussion and deliberation. Edgar Guest said, "Things we lose, the things we gain, on choice alone depend."

A mother who wants Christ to be felt in the home does her best to cultivate a taste

for the better things and an appreciation of the beautiful. The pictures, books, and music of the home ought to be the kind to uplift; and as to behavior, courtesy and good manners become automatic if each person is thoughtful and considerate and has the Christian spirit of helpfulness.

The following is a noble resolve for each member of the family:

"I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while duty's call is clear;
I will waste no moment whining, and my heart shall know no fear.
I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.
I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to probe my own;
I will try to see the beauty spread before me, rain or shine—
I will cease to preach your duty and be more concerned with mine."

If each one in the home made this his or her motto, Christ would indeed be a part of the home.

Marlboro, N. J.

DENOMINATIONAL BUDGET

Statement of Treasurer, July, 1942

Receipts	
	July, 1942
Alfred, First	\$ 114.40
Battle Creek	33.25
Brookfield, First	13.75
Brookfield, Second	7.60
Denver	13.50
De Ruyter	16.60
Dinuba	16.33
Dodge Center	10.00
Edinburg	6.00
Farina	31.00
Fouke	12.77
Friendship	2.00
Gentry	4.25
Hopkinton, First	53.00
Individuals	1,022.36
Little Genesee	54.64
Lost Creek	15.00
Marlboro	55.00
Middle Island	5.14
Milton Junction	38.85

New York City	15.00
Nortonville	18.00
Piscataway	15.00
Plainfield	91.47
Ritchie	6.00
Riverside	85.75
Rockville	18.50
Stonefort	13.00
Verona	64.65
Waterford	26.00
White Cloud	29.83

Comparative Figures

	This year	Last year
Budget receipts—July	\$ 689.53	\$ 926.70
Special receipts—July	1,219.11	85.13

Disbursements

	Budget	Specials
Missionary Society	\$ 261.12	\$522.61
Tract Society	62.04	
S. D. B. Building	32.64	
Women's Board	5.22	3.00
Ministerial Retirement	39.18	93.50
Historical Society	4.26	600.00
General Conference	82.98	
Board of Christian Education ..	112.56	

Morton R. Swinney,
Treasurer.

Niantic, Conn.

THE FEDERAL COUNCIL AND THE RADIO

An editorial in the July sixth Sabbath Recorder is entitled "Radio Opportunity." From what we know of the radio ministry of the Federal Council of the Churches of Christ in America, we wonder just how much of an "opportunity" this is. "Undemocratic" is the word which describes this ministry, in spite of its broadness in extending to all races and creeds, to Jew and Christian, to Catholic and Protestant. We say this because it has been the policy of the Federal Council to fill all available free time with avowedly liberal speakers to the exclusion of the gospel; to preach world betterment, brotherhood of man, pacifism, racial equality, social justice, the reconstruction of society and other Utopian ideas instead of the gospel of the grace of God; to present the social gospel of salvation through character and culture, rather than salvation through the death of Christ Jesus, which offers the only solution for the problems of society as well as of individuals. This makes it necessary for any person or group wishing to get on the air with a pure gospel program to pay for the time at regular rates to the radio stations or networks. The largest single release on the air, the Old-fashioned Revival Hour, is on time bought and paid for

by free-will offerings of interested listeners who wish to hear the gospel preached. The Lutheran hour and many other similar gospel programs pay regular rates for their time, because the Federal Council assigns all free time to the other type of program.

We understand that right now the radio department of the Federal Council, in collaboration with representatives of the Conference of Christians and Jews, the National Council of Catholic Men, the Union of American Hebrew Congregations, and two or three other organizations, are proposing a plan and formulating resolutions to present to the Federal Communications Commission, which would, if carried out, virtually monopolize and dictate religious programs on the air. These recommendations specify that "religious" broadcasts are to be addressed to "a cross-section of the public . . . and not to members of any one faith"; forbid any radio speaker to criticize the beliefs of any other faith; prevent any religious speaker or group from purchasing time for broadcasting; and bring every religious program under the censorship of network or local management in co-operation with an advisory committee from the various bodies represented.

The Federal Council purports to represent and speak for Protestant Christianity in America. True, it does have the official backing of many of the large Protestant denominations, but there are large groups of individuals and churches within these denominations, and many other denominational groups which do not acknowledge the Council as their official representative. One of the most pernicious practices of the Council is its acting in the name of the several denominational bodies without consulting those bodies—and this action done by forty to sixty men.

Another thought which came to mind upon reading the above-mentioned editorial was with reference to our being linked with the Jews, who are unbelievers, and with the Catholics, who by the principles behind the Reformation cannot be considered "Christian" in the Protestant sense (see 1 Corinthians 6: 14-17)—to say nothing of our letting a Modernistic organization represent and speak for us. Seventh Day Baptists, of all people, cannot sanction Modernism, which not only questions but actually denies the authority of the Bible. If there is any sanction for the Sab-

bath whatever, it is in the Bible. If the authority of the Bible, goes, so does the authority for the Sabbath. A "Seventh Day Baptist modernist" is a contradiction, for the Bible and the Sabbath stand or fall together.

Seventh Day Baptists are to have a period on "Mutual's Radio Chapel"—but not until April, 1943. That will get our name before a certain group of listeners. But just how much of an "opportunity" will it be if we cannot present our own beliefs in contrast to other denominations and to the unbelief of the Jews and the "Churchianity" of the Catholics. We are to have a period on the air, but at what a cost in compromise! We have a committee appointed at the last Conference to consider the prospect of a radio ministry, of Sabbath promotion over the air. If the Federal Council has its way, we can discharge that committee and take whatever time the Council sees fit to assign to us.

Lester G. Osborn.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am sorry I haven't written to you for such a long time.

A few weeks ago Mr. Hummel was going up to Young People's Camp and so I went along. When we got up in the mountains and looked way, way down, it looked as if we were going to have a wreck. But I am still alive. My brother, Glendale, and my cousin, Mary Brackett, attended the Young People's Camp.

On Mama's day off, some friends took us up to Estes Park, and we went up on the Ridge Trail. We looked down and it was gorgeous.

With love,

Alice Hemminger.

1946 Walnut St.,
Boulder, Colo.,
July 27, 1942.

Dear Alice:

Your good letter was very welcome, but I hope you will not have to wait so long next time before you write.

Allegheny County Seventh Day Baptist Young People were going to camp at Egges-

ton Park, about thirty miles from here, week before last, but it had to be postponed on account of flood conditions. Now they will have to wait until the Boy Scouts and some other groups are through using the camp.

Nearly every town in this county has put up a cabin for the convenience of campers at this park, each cabin accommodating from eight to ten campers. Last week, from Tuesday to Thursday, our Home Bureau camp was held there. Because of the rainy weather only sixteen of us attended. It rained most of the time day and night, but we had a good time for all that, though most of it was spent indoors, and such a sloppy, slippery time we had making the trip from our cabin down hill to our dining room over the bath house. While we were there the caretaker's boat floated off down the creek and the last I heard he hadn't located it yet.

Andover cellars and gardens were damaged some from the flood, but a number of nearby towns suffered more serious damage; some homes were destroyed and lives lost.

I hope some day to see Colorado. From what I hear it must be a beautiful state. Our son, Dr. Claire Greene, has just gone to Camp Carson, Colo.; he is in the Medical Corps, with the 99th Field Artillery, so you see I am especially interested in Colorado now.

Sincerely your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I have nothing to do but write this letter, so it will be quite long. I am in the hospital. I have been sick but I am beginning to feel all right now. Mother and Georgia come to see me every afternoon, so I'm not too lonely.

The other day a pretty butterfly lighted on the window sill, outside the window. It was black and red. Today I am going to draw a picture of a butterfly and color it like the one I saw.

Paul went to Alfred last week. Our second cousin, Philip Thorngate, has been visiting us, so he invited Paul to go home with him and stay a week. He just got back yesterday. He went to Bible school there and to Christian Endeavor. He likes it very much. We don't have one here. I want to go to Alfred soon and see my cousins, Judy and Carol Burdick. I saw them two years ago.

There is a boy from Trumansburg in a room near mine. Georgia knows him and

visits him. Mrs. Deán, our neighbor, sent me some flowers and a note yesterday.

Mother's birthday was the sixteenth. I would have made her a cake and a birthday card if I weren't sick. So now that I feel better I am going to make her a card. I gave Georgia a list of things to bring me so I can start this afternoon. It's pretty late to make it but Mother won't mind.

Here is a poem I made up about a flower I drew:

The Wonder Flower

This is a pretty wonder flower,
It's almost as tall as a great big tower.
It's very, very fat,
And it doesn't need a hat,
And it's sweet and never sour,
That's why I like this wonder flower.

It isn't anything much except words. I will write to you again soon.

Sincerely,
Helen Ruth Green.

Memorial Hospital,
Ithaca, N. Y.,
July 22, 1942.

Dear Helen Ruth:

I have reached the end of my page so I must wait until next week to answer your good and welcome letter. I am sorry you are sick and hope you will soon be well.

Sincerely your friend,
Mizpah S. Greene.

BEARING FRUIT

A Letter From Franklin City, Va.

Dear Brother Van Horn:

We must write you a line to thank you for the missionary letter, namely, the May lone Sabbath keeper's letter, and other material you sent us. About the only way I can tell you how much the material was appreciated is to write telling you how we made use of it.

Making special effort on May 16 (Sabbath Rally Day), we were able to visit three homes for Sabbath school lesson study, besides conducting a Sabbath school in our home, Sabbath morning. In each instance we made some use of the fine Sabbath Rally program which you included with the letter and seals. I think I shall soon need more of the seals. . . .

Brother Van Horn, this Sabbath Rally program will be put to work each Sabbath, for I can use the music each week as voluntary

and closing music, for where is there a nicer piece than "Sabbath Eve" for closing, and one of the other numbers for the opening of our home Sabbath school?

Yes, . . . we had a big day on May 16, and were rewarded by going into a new home and finding that we had a new believer to add to our number. He was won to the Sabbath by a study of the Passion Week lesson in one of the extras you sent me. This man never had any Helping Hand or other of our literature, as far as I know, until I mailed him one of these extras. I knew he would read it for he was just home from the hospital . . . and I knew he had nothing to do but read. On Thursday before Sabbath Rally Day I called to see him and found he was deeply interested in the Sabbath truth. So on Sabbath I called on him to close our little service. . . . I can say of a truth it was wonderful to hear this man entreating God to help him to be true to his word regardless of what it cost. So I told my daughter, on returning home, that Brother Van Horn had won one soul already to the Sabbath by sending those Helping Hands to me. We cannot tell just what this will mean for the future, for this man is well educated and has been a leader in his church for many years.

Faithfully "His and Yours,"

Ella Mae Davis.

FOR CIVILIAN PUBLIC SERVICE

In a letter dated June 10, 1942, Bruce D. Smith, associate administrator of the Treasury Department War Savings Staff, in the office of the State Administrator for New York State, has stated that contributions may be made to Civilian Public Service of the American Friends Service Committee "in lieu of" the purchase of War Savings Bonds and Stamps.

Those who wish may revise the pledge forms as follows: Cross out the words "invest" . . . "Defense Savings Bonds," and insert instead, "contribute" . . . "Civilian Public Service Certificates." Write in, "Civilian Public Service, American Friends Service Committee," as the name of the purchase plan organization.

Certificates and stamps for any amount are available from Norman J. Whitney, Treasurer N. Y. State C. P. S. Fund, 302 Dillaye Bldg., Syracuse, N. Y.

OUR PULPIT

PERSONAL SOWING AND REAPING

By Rev. James McGeachy

Pastor, Mill Yard Church, London, Eng.

The same laws which govern seedtime and harvest in the natural world obtain also in the spiritual realm, the inescapable law of cause and effect, that whatever we sow we shall also reap, and reap it in increased measure. The Apostle Paul lays down the principle in Galatians 6: 7-10.

He bids us not to be deceived about this matter. Men are always trying to blind their minds to the fact that a cause will always produce its certain effect. Men try to evade the consequences of their actions, and often seem to do so for a time, but their sin will surely find them out, and they will have to suffer the consequences in the end. Sinners struggle and scheme in vain to avoid the harvest of what they have sown. They may laugh at the thought of God, and his laws and principles, and seem to enjoy a certain immunity, but God is not mocked, and in the end they will feel the divine vengeance when the consequences of their iniquities come home to them.

"Whatsoever a man soweth, that shall he also reap." This is a principle which it would be well to have engraven on our minds and hearts very early in life, because the realization of its truth would make us consider very carefully before we committed ourselves to any particular course of action.

In youth we find ourselves at the beginning of two paths, two ways, the broad way that leads to destruction, and the narrow way that leads to eternal life. We have the choice of one or the other, and upon our choice will depend our whole career in time, and our destiny in eternity. While in time it is always possible to alter our course, and leave one path to go over to the other, the longer we travel on the way the harder it becomes to change over.

Before a field is sown the farmer has the choice of what kind of crop he is going to reap from it, but once he has sown a certain kind of grain, that determines the kind of harvest he will have.

Youth is the spring time, the sowing time of life, and the seeds we sow then are going

to determine what our old age, the autumn of our lives, will be.

If we sow to the flesh, we shall of the flesh reap corruption. If we think only of our material comfort and pleasure, enjoying the pleasures of the moment, we shall give free rein to all the wild impulses of our physical nature, and waste our strength in all manner of dissipation. The consequences of such a course will mean even physical deterioration, as those who have indulged in drunkenness and licentiousness realize to their sorrow in later life. In quite a literal sense such of the flesh reap corruption. Proverbs 23: 19-21, 29-32; 2: 11-22.

Even the body rebels at last, and either fails to resist the ravages of ordinary disease, or breaks out in those special diseases associated with immorality. So it is physically true that if we sow wild oats we are going to reap a harvest of wild oats. Whatever we sow we shall reap, and if we sow to the flesh we shall reap corruption, "the corruption that is in the world through lust." 2 Peter 1: 4.

Such not only prepare a harvest of trouble for themselves, but sow discord and strife and wickedness among others, leading them to follow the evil example they have set. The Scriptures contain many admonitions regarding the results of sowing evil seed, or seeds of evil. Eliphaz said to Job, "As I have seen, they that plow iniquity, and sow wickedness, reap the same," and eventually "by the blast of God they perish." Job 4: 8, 9.

"A wicked man . . . soweth discord, therefore shall his calamity come suddenly." Proverbs 6: 12-15. Proverbs 6: 16-19 tells us of seven things which the Lord hates and holds in abomination. The seventh is "he that soweth discord among brethren." Great harm can be caused to family and church relationships by the sowing of discord. A root of bitterness may easily be planted which will blast the whole spiritual career and experience of those who allow it to be planted in their hearts. No wonder God hates those who sow discord, because it bears such a baneful harvest. Proverbs 16: 27-30; 22: 8; Hosea 10: 13.

Hosea said of apostate Israel, "They have sown the wind, and they shall reap the whirlwind" Hosea 8: 7. A harvest always produces many fold the amount sown, so that sowing a wind produces a tempest or whirlwind. The Ten Tribes found this to be so

in the calamity which whirled them off into captivity and destroyed their kingdom. So men in their individual experience often find that they lose everything they prize in the end through sowing tares. The sweetness and pleasure of sin endure only for a season, and finally yield no satisfaction whatever, but disappointment, chagrin, and disgust. They turn to gravel in the mouth. Proverbs 20: 17.

On the other hand, how different is the experience of those who instead of sowing to the flesh, sow to the Spirit, "for he that soweth to the Spirit shall of the Spirit reap life everlasting." Those who are sowing to the Spirit have made God supreme in their hearts and minds. Such love the Lord with all their heart, and mind, and soul. Their thoughts delight in the things of Christ, and they are ever thinking how best they can honor and glorify him by their lives, no matter what inconvenience and discomfort it may mean to their flesh. The more they can mortify the flesh the better they are pleased, because it means they have control over the flesh and its appetites and passions, and are able to keep the body under. Their minds and spirits have complete control, and they can deny themselves any indulgence which would detract from their wholehearted service to God.

In serving God they serve their fellows, and cheer others by sowing seeds of kindness and love, instead of stirring up strife and hatred, as do those who sow to the flesh. Their object is to produce harmony and not discord. They are peacemakers, and in bringing about reconciliation between those who are estranged they prepare the soil of the hearts of such for the seeds of righteousness which are then easily planted when the soil has been softened by the rain of kindness and love.

The fruits of righteousness which grow in abundance in the souls of such saints can be transplanted into the souls of those with whom they come into contact in this manner.

Hosea 10: 12 bids us break up the fallow ground of our hearts by seeking the Lord, and assures us that if we sow in righteousness we shall reap in mercy. God will show mercy to all such by blotting out their past sins. Hosea's exhortation was to the Ten Tribes. Jeremiah 4: 3, 4 gives a similar exhortation to Judah. The principle is applicable to all sinners in all ages. We must break up the fallow ground, the ground which has remained unplowed and untilled

where weeds have been allowed to grow unhindered.

We must pluck up the thorns and thistles, and prepare the soil for the good seed. This can be done only by yielding to the Spirit of God as the Spirit points out our shortcomings and failures and faults.

Until the soil of our hearts and minds has been broken up by deep repentance we cannot expect the good seed to take root and produce a good harvest. Jesus in the parable of the Sower has shown the effect of unprepared soil on the seed which is sown in it. If it falls among thorns, it becomes choked; if on stony ground, it soon withers away; and if on the roadside, it is crushed underfoot or eaten by the birds, and never takes root at all. Only on the good soil, well prepared and plowed does the seed have any real chance of producing a good harvest. Hence Jeremiah's exhortation "Break up your fallow ground, and sow not among thorns."

Having begun the work of plowing up the fallow ground we must not stop half way, but go over the whole field covered by our interests in life. The work must be thoroughly done for "no man having put his hand to the plough, and looking back is fit for the kingdom of God." Luke 9: 62.

Righteousness is the seed we must sow, as Hosea 10: 12 has shown us. Proverbs 11: 18 assures us that "to him that soweth righteousness shall be a sure reward," because the great principle begins to operate to produce a harvest of righteousness with its blessing of peace and joy. James 3: 18.

Psalms 97: 11 tells us, "Light is sown for the righteous, and gladness for the upright in heart." Light, or increasing knowledge of God's ways and plans, and increasing gladness form part of the harvest they reap. We do not realize just how beautiful the harvest will be, and what pleasant, unexpected surprises of joy it will bring.

This is the result of sowing good seed in the field of our own hearts, but our work does not stop there. We have to sow the seeds of righteousness in the hearts of other people as well by our daily acts of kindness in deed and word, showing forth the fruits of righteousness, joy, love, kindness, meekness. This will reinforce our attempts to sow the seeds of truth in the minds of others, when we give them tracts or papers, or explain some Scripture to them showing the gospel way of salvation.

In Isaiah 32: 20 we read, "Blessed are ye that sow beside all waters." Everywhere we go, whether on business or on holiday, let us take the opportunity to sow the gospel seed. Ecclesiastes 11: 6 exhorts us not only to sow everywhere but at all times, morning and evening, because we never know which sowing is going to prosper. Some heart may just be ready to receive Christ, and everything depends on our readiness to speak the word, whether in season or out of season.

Often the work of witnessing may cost us tears. People may seem so very indifferent. It may seem hardly worth while, or we may even be subject to active persecution, but Psalm 126: 5, 6 has a cheering word for us in such circumstances, "They that sow in tears shall reap in joy," and will doubtless come again with rejoicing, bringing their sheaves with them.

Perhaps we shall not see the full harvest resulting from our seed sowing in this life, but in the glad day of the great harvest home we shall learn just what sheaves grew from the seed we sowed.

Meanwhile, we are often encouraged by being able to reap some of the results of the sowing of others who have preceded us, and who may have died without seeing any fruit for their labors. This was the kind of experience Jesus bade his disciples expect. John 4: 35-38.

So we may hope that others in the future may reap a harvest from the seed we are sowing. We can labor on with the hope these Scriptures inspire. We also have the clear promise of Isaiah 55: 10, 11, that his word "shall not return unto him void."

Meanwhile it is for all of us to labor diligently and not be slothful, for there will be no harvest for the sluggard. Let no circumstances which may arise daunt us. Ecclesiastes 11: 4; Proverbs 20: 4.

Let us be faithful in sowing even our material means for the support of those who are specially set apart for the Lord's work, such as our missionaries in other lands. This is the call of the Apostle Paul 1 Corinthians 9: 11-14. It is no great credit to us, therefore, that such as Pastor Berry of British Guiana should have to give much of his time to working as a common laborer in the rice fields, although it is greatly to his credit that he sticks faithfully by our mission work in these circumstances. If we sow liberally in this matter we may

expect more bountiful harvests of souls. 2 Corinthians 9: 6-12.

Let us be faithful, then, in cultivating the fields of our own hearts in bringing forth the fruits of righteousness in our lives. Then let us faithfully sow the seed in the hearts and minds of others by showing what Christ has done for us, and giving them some tract or pamphlet which contains the message of truth, and finally by our means let us support those who are sowing the seed in other lands to which we cannot go ourselves.

Then in the great day of Harvest Home we shall greet the Lord of the Harvest with joy as we see the precious sheaves of saved souls being safely garnered for eternity.

DENOMINATIONAL "HOOK-UP"

Adams Center, N. Y.

The young people of the church meet each Sabbath at 3 p.m., for a Christian Endeavor service. Pastor Paul Burdick is also organizing a class in church membership.

Mrs. Paul Burdick is convalescing at her home after a severe illness in a Watertown hospital; her many friends will be glad to hear of her recovery.

The entire membership of this church feels keenly the recent death of Mrs. L. F. Hurley, at Riverside, Calif., and wishes through these columns to extend sympathy to our former beloved pastor and his family.

The Adams Center Church also suffered another recent loss in the death of one of our older and most faithful members, Mr. William Scriven, who passed away, June 15.

One of our young men, Lyle Langworthy, recently enlisted, and is in the 133rd Engineering Corps, at Ft. Lewis, Wash.

A reception was held at the church, June 14, in honor of one of our members, Miss Nellie Parker, who became the bride of Mr. Elbertis Barber of South Rutland, N. Y., on June 12. A pleasant social time and many nice gifts testified to the esteem felt for these young people.

The Ladies' Aid recently gave a shower for Miss Mary Emma Stillman, who is to marry Mr. Orville Williams of Verona, in the near future. Miss Stillman received many beautiful and useful gifts; she has been loved and appreciated in Adams Center, where she has been a member of the choir and superintendent of the Sabbath school.

Our pastor, Rev. Paul Burdick, has broadcast several devotional programs over Watertown stations, WWNY and WATN. The Misses Emma and Esther Burdick sang for the last broadcast. Correspondent.

Little Genesee, N. Y.

At a business meeting of the Seventh Day Baptist Church held July 8, Rev. Harley Sutton, pastor of the church for the past ten years, handed in his resignation which was accepted. Mr. Sutton has accepted a call to the Seventh Day Baptist Church in Lost Creek, W. Va., and will begin service there October 1. He came to Little Genesee from the Nile Church in August, 1932, this being his second pastorate.

At this meeting it was voted to call Charles Bond of Hebron, Pa., to become the new pastor of the church in Little Genesee, October 1.

—Alfred Sun.

Nile, N. Y.

July 27. — A reception was held on the evening after the Sabbath, in the Seventh Day Baptist church parlors, for the new pastor, Alton Wheeler, and his wife. There were about fifty in attendance. —Alfred Sun.

MARRIAGES

Green - Dillman. — At the Masonic Chapel at Round Lake, near Woodgate, N. Y., Walter C. Green and Alta M. Dillman were united in marriage July 1, 1942, by Rev. Harold B. Walker.

Lippincott - Stebbins. — On the evening following the Sabbath, July 25, 1942, at the Seventh Day Baptist church at Dodge Center, Minn., were married Miss Dorothy Stebbins of Dodge Center, and Mr. Darwin Lippincott of Milton, Wis. Pastor Charles W. Thorngate officiated.

Meyer - Nelson. — President J. G. Meyer of Milton and Miss Marie Nelson of Waterville, Wash., were united in marriage at the Milton Seventh Day Baptist church on June 4, 1942, Rev. Carroll L. Hill officiating. The new home is in Milton.

Morgan - Dillman. — At the home of the bride's parents, Mr. and Mrs. Marion Dillman, at Stacey Basin, N. Y., Sewell S. Morgan and Ada M. Dillman were united in marriage, July 4, 1942, by the bride's pastor, Rev. H. L. Polan. They will reside at the Dillman home.

Smith - Fitz Randolph. — Private Elvin J. Smith of Camp Bowie, Tex., son of Mr. and Mrs. James P. Smith of Texarkana, Ark., and Miss

Ruth Joy Fitz Randolph, daughter of Deacon and Mrs. Wardner T. Fitz Randolph of Texarkana, were united in marriage March 7, 1942, at Brownsville, Tex., by Rev. Roy E. Curtis of the Christian Church.

OBITUARY

Brooks. — Lena, daughter of Ezekiel and Malvina Davis Brooks, was born December 22, 1868, at Waterford, Conn., and passed away June 17, 1942.

In early girlhood she confessed Christ and became a member of the Waterford Church. She was loved and respected in the community where she spent her entire life.

Farewell services were conducted by Pastor E. F. Looftboro. She was laid away in West Neck Cemetery. E. F. L.

Bonham. — Eva Saunders Bonham, daughter of Dr. and Mrs. Henry P. Saunders of Alfred, was born at Little Genesee, N. Y., on December 10, 1853, and died at her home in Shiloh, N. J., July 4, 1942.

On August 6, 1873, she was married to Winfield S. Bonham, moving with him to Shiloh. Mr. Bonham died May 24, 1924. Surviving are two sons, John H. and Clarkson S., both of Shiloh; four daughters, Julia, Mrs. Henry H. Ewing, of Shiloh; Ada, Mrs. Paul P. Lyon of Bradford, Pa.; Fannie, Mrs. Harold B. Milward, of Newfane, N. Y.; and Edna, Mrs. Charles A. Banks, Rochester, N. Y.; eight grandchildren and eleven great-grandchildren.

Mrs. Bonham was one of the oldest members of the Shiloh Seventh Day Baptist Church, having transferred her membership here from Alfred. Funeral services were held at the late home by her pastor, Rev. Lester G. Osborn, and interment was in the Shiloh cemetery. L. G. O.

Maxson. — Fannie Anna May Fuller, daughter of Mr. and Mrs. Charles Fuller, was born in Bells Run, Pa., May 28, 1865, and passed away at Milton, Wis., June 27, 1942.

While still a young girl she moved with her parents to Wisconsin. She was married to Horace Gordon Maxson on September 23, 1886, and they made their home in Milton for their whole married life, except for a year or two spent at Boulder. In March, 1887, she was baptized at Milton and joined the Seventh Day Baptist Church.

Mr. Maxson passed away on January 3, 1934. Mrs. Maxson is survived by a brother, Glen Fuller of Milton Junction, and several cousins, nephews, and nieces.

Funeral services were conducted by her pastor, Carroll L. Hill. Interment was in Milton cemetery. C. L. H.

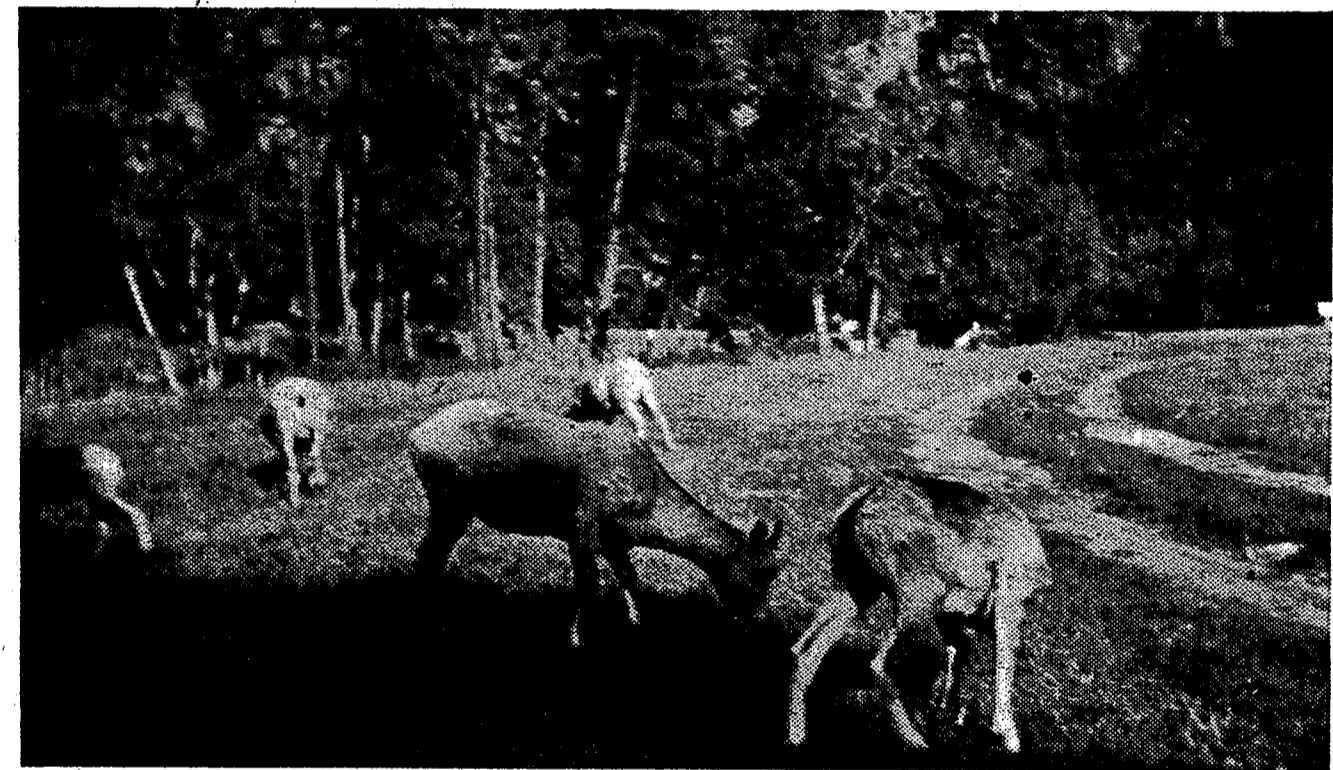
"Blessed is the man whose watch keeps church time as well as business time."

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