

to him we stand or fall, and so no man has the right to judge us in respect of the Sabbath day.

—The Sabbath Observer.

## OBITUARY

**Anderson.** — Gustaf Emil Anderson, son of August and Hedwig Lindberg Anderson, was born October 23, 1869, in Grenna, Sweden, and died in Mercy Hospital, Janesville, Wis., February 10, 1943.

He emigrated to America as a young man and found work in and near Chicago until 1914, when he came to Milton, Wis., where his home has been since then. He was married June 17, 1928, to Miss Martha Brown, daughter of Robert W. Brown. He is survived by his wife, one brother in Chicago, and one in Sweden.

Farewell services were held in the Milton Seventh Day Baptist church, in charge of Edwin Ben Shaw and Carroll L. Hill, and burial was in the Milton cemetery. He was a skilled mechanic in the Burdick Corporation shops, a loyal member of Odd Fellows lodge, a good friend and neighbor, with a quaint, charming personality, a Christian gentleman. E. B. S.

**Barber.** — Ellen Budlong, wife of Charles H. Barber, deceased, died February 21, 1943, at the home of her son, Charles H. Barber, in Whitman, Mass.

She lived in Ashaway and was a member of the First Seventh Day Baptist Church of Hopkinton until about two years ago when she moved to Mystic, Conn., and transferred her membership to the Seventh Day Baptist Church of Waterford. She is survived by her son and by a niece, Mrs. Benjamin C. Gavitt, of Charlestown, R. I.

Farewell services were held February 23 at the Ashaway parish house. Rev. Ralph H. Coon, pastor of the First Hopkinton Church, officiated. Burial was in the Oak Grove Cemetery. R. H. C.

**Welch.** — Newell Talbot Welch died December 5, 1942, in Leonardsville, N. Y. He was born in the town of Edmeston, N. Y., on November 13, 1893, son of Lewis and the late Belinda Talbot Welch.

He was a loyal member of the West Edmeston Seventh Day Baptist Church. On June 30, 1920, he was married to Maud Dresser, of West Edmeston.

He is survived by his wife, father, two sisters, Miss Vaxine Welch at home and Mrs. Clark Adams of Unadilla, and one brother, Murray of Albany.

Funeral services were conducted by his pastor, Rev. E. H. Bottoms, assisted by Rev. Loran Hawver of West Edmeston. Interment was in the West Edmeston cemetery. E. H. B.

**Williams.** — Arlouine L. Williams was born in the town of Watson, Lewis County, N. Y., June 4, 1878, and died in Adams Center, January 15, 1943.

She was the daughter of Joseph and Nancy (King) Williams, and a member of the Adams

Center Seventh Day Baptist Church since 1894. A graduate of the Oswego Normal School, she taught in local schools for some years.

She is survived by a sister, Miss Bertha Williams of Adams Center, and by several nephews and a niece.

Funeral services were conducted in the home and burial was in the local cemetery. Pastor Paul Burdick officiated. P. S. B.

### WANTED — LEADERS!

The problem of adequate leadership in the local church has never been more acute than today. With many young men already in the armed forces and others being steadily called into their country's service, with men and women serving the national cause in industries essential to the war effort, and still others engaged in civilian defense activities which require large amounts of time, the situation becomes complicated for the church, which now more than ever requires wise and constructive leadership for the various phases of its ministry. Some leaders are trying loyally to carry a double load, but others have found it necessary to relinquish their church responsibilities.

The church must carry on with sacrificial devotion through those who are still in position to give time and talent to the leadership of its official bodies and organized activities. It is a glorious thing to see a consecrated company of Christians giving their best in terms of dedicated life, willing service and stewardship of substance. Here is a challenge to service on the part of those who have thus far been on the sidelines and those who have got tired and have said, "Count me out." The Church of Jesus Christ can in this critical time fulfill its exalted mission only if there is a more general willingness on the part of its members to say, "Count on me."

We welcome these days of testing, because through them God will raise up new leaders and reveal the stuff of which we are made. Let no one permit indifference, discouragement, and fear to prevent him from counting himself in. No one is out of the race until the goal is reached. God does business with every soul daily, on the basis of time, talents, and material possessions.

The present urgent need of the church is a challenge to faith and to a complete dedication of life, as expressed in the words of the prophet, "Here am I, send me!"

—Selected.

# The Sabbath Recorder

Vol. 134

PLAINFIELD, N. J., MARCH 15, 1943

No. 11

## "FOR FAITH IN GOD'S TRIUMPH"

Our Father, day by day we look to thee for the help thou dost bestow. In times of temptation uphold us by thy strength. In times of loneliness and fear give us thy power and the sense of thy companionship. In times of doubt and uncertainty give us thy light and thy guidance. Grant that nothing may shake our confidence in thy love, or cause us to doubt the final triumph of thy great purposes for all men; through Jesus Christ, our Lord. Amen.

—Selected.

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# The Sabbath Recorder

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

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## EDITORIALS

### "MORALE THROUGH FAITH"

William Penn is credited with saying, "Men must be governed by God or they will be ruled by tyrants."

We must learn voluntary self-discipline if we are to remain a democracy. In other words, democracy to succeed in insuring freedom must be based upon faith in God with the loyalties of its people focused in him as the source of our strength. Thus will men achieve voluntarily what totalitarians seek to achieve by force.

A booklet, "In God We Trust," written by four fine Christians in whom the spirit of Christ richly dwells, has recently been received here at the office from a neighboring pastor. He is so much enriched by it that he is sending a few copies to friends, believing it should be widely read. He writes that when he read a sentence to his congregation one morning, "one of those deep silences fell upon the people as they were given a moment to meditate upon the haunting question. The effect was powerful, and produced an unmistakable spiritual experience." That question is one to challenge every one of us. It runs: "Do you think a soldier or sailor would feel justified in dying to preserve the kind of life you are personally living?"

The twenty-page booklet seeks to aid this country in building morale and preserving the things most worth while. It is truly a living and vital spiritual tool, and useful in personal or group study, for book tables, young people's organizations, and for prayer meeting consideration.

"In God We Trust" is forthrightly Christian and democratic as its title—lifted from our common penny. It asks another question that challenges: "Are you out for yourself, or the kind of America God wants?"

The booklet can be had at 5 cents per copy of its publishers, Jacobs Press, Clinton, S. C., or from the Association Press, 347 Madison Ave., New York City. It makes a good birthday or other reminder.

### COMING MEETINGS

Some questions arise as to advisability of holding our annual meetings—Conference, associations, etc. We are glad that the plans for the Conference at Alfred next August are going forward. We can hardly afford to omit this important meeting, though perhaps fewer will attend than usual. The attendance and interest at Salem last year were far more encouraging than many thought possible. Doubtless it will be found so again, at Alfred. Good plans are being made, and a fine program is being arranged by President Warren. Though the university facilities may be pre-empted by war training activities, the local church has magnificently risen to the occasion and determines to handle the situation adequately.

A letter from one of our eastern associations raises the question of cancelling the association date. We believe this would be unfortunate. The sentiment from various sources seems decidedly to be in favor of meeting this year. A thoughtful business man, one held in high esteem and confidence by the denomination, writes: "I am definitely opposed to omitting these meetings, although I shall be unable to attend. This is no time

to reduce our program as a denomination. The world needs Jesus and the Sabbath as never before, and far too many Seventh Day Baptists are deserting the ranks for reasons of employment, etc. And I feel that, even if attendance is small, we must continue the association and General Conference gatherings. These are trying days and we need Christian fellowship. **We must carry on. This is no time to reduce our efforts.**"

The emphasis on the last two sentences is placed by the editor, an expression of his own judgment and feeling in the sentiments expressed. There are difficulties and limitations, it is true. They may be the means of a larger Christian experience and service—the stepping stones to much higher achievement and victory. Have our meetings. Attend—all who can.

### HOME MISSIONS COUNCIL

(Adapted from mimeographed reports)

Two compelling problems confronted the meeting of the Home Missions Council of North America at Cleveland, Ohio, last December 7, namely, race and labor. Reports that were presented by the executive secretaries revealed the growing concern of church leaders regarding these and related problems. In order to meet new and insistent demands it is evident that emphases must be shifted from old geographic to social frontiers.

Home Missions Council has been among the foremost of interdenominational agencies to recognize and plan to meet the need of closer relationship operations. Pleasing progress was evidenced by the Committee to Restudy Comity, whose report revealed a planned determination to remove denominational competition and to inaugurate an era of stronger co-operation among the denominations.

Anti-Jewish prejudice, named as a threat to democracy, is a still more deadly menace to the spiritual life of the Church, declared the report of the Committee on Christian Approach to the Jews. "It not only corrupts the soul of a people, but violates the fundamental principles upon which Christianity is founded. It denies the essential ethic of love. It sets at defiance the divine law of human brotherhood. Above all, it bears false witness against Christ and hides his face from his people." A true principle was voiced here. We cannot be Christian and be anti-Semitic.

The migrant situation and farm problems came in for a large share of attention and some encouraging elements entered into the various reports, for instance the co-operation of certain coming companies in furnishing nurseries for little children of bean pickers. Such nurseries are being found of economic advantage as well as humanitarian and Christian.

Space does not here permit reporting as much of this inspiring meeting as it deserves. Mrs. Norman Vincent Peale of New York City succeeds Rev. George Pitt Beers as president for the ensuing year.

It has been a difficult year for the Missions Council, but the workers plan and work hopefully. The executive secretaries' report called attention to an engraving on a cornerstone of a church in Leicester, England: "In the year 1653, when all things sacred were throughout the nation, either demolished or profaned, Sir Robert Shirley, Baronet, builded this church, whose singular praise it was to have done the best things in the worst times and to have hoped them in the most calamitous."

We feel sure in times to come, when people look back upon these difficult days and appraise what these workers have done amid so many discouragements, that they will say, "they did the best things in the worst times and hoped them in the most calamitous."

### "THE FELLOWSHIP OF PRAYER"

There is always time and place for prayer. "Pray without ceasing," in the apostle's mind, probably did not mean continuous praying. Rather, that prayer should constantly be the practice and method of fellowship with God.

There is the secret place of prayer that demands a time as well as place, and there are public places of prayer. One can pray as he does many acts in the daily grind of life. But it is well to have seasons and times appointed for private and corporate prayer, for example, the "World Day of Prayer." To many the Lenten season has not meant much — prejudices having arisen against church years, liturgies, and forms. Yet much is sometimes lost through prejudice.

There is on the desk a booklet of thirty-six pages on "The Fellowship of Prayer," prepared by Dr. Gaius Glen Atkins for the Lenten season of 1943, beginning Wednesday, March 10, and extending to Easter, April 25.

The meditations are based on the Scriptures of Mark, presenting the redemptive love of God as manifested in the Way, the Truth, and the Life of Jesus Christ, our Savior.

Doctor Atkins urges that we need to stress "repentance, forgiveness, love, service, sacrifice, and victory over sin and sorrow, loss and death—the gospel message." Thoughtful Christian people well understand this. It is the hope that the booklet will stimulate a deeper interest and loyalty and contribute to a larger fellowship that shall not be exhausted by the Lenten season.

Ask your pastor where a copy of the booklet can be secured.

### GENERAL CONFERENCE 1943

By Rev. Hurley S. Warren, President

#### Day of Opening and Closing

In keeping with President Roosevelt's request that civilians refrain from week-end travel as much as possible, the Commission of the General Conference at its midyear meeting approved the tentative plan of opening Conference on Thursday and closing on Tuesday evening. There was a feeling, however, on the part of the Commission that if at all possible we ought to hold to the customary time for Conference, that is, opening on Tuesday and closing on Sunday evening. Nevertheless, since the midyear Commission meeting, reports from different parts of the country indicate that the heaviest travel is on weekends (Friday through Monday).

Therefore, it would seem that it not only is our patriotic privilege to comply with President Roosevelt's request, but also it would mean less crowded traveling.

The Commission did vote after careful consideration that Conference begin on Thursday, August 19, 1943, or on any other date in August which may be chosen by the president of Conference in consultation with the entertaining Church and Alfred University.

#### Alfred's Amiable Attitude

When this matter of day and date for General Conference was presented to the First Alfred Church a special meeting was called to consider it. The following part of a paragraph of a letter from Clerk A. Burdet Crofoot of the First Alfred Church reveals the fine spirit of the Alfred folks, as well as the status of the dates for holding

Conference: "It was also voted that we approve in principle your suggested change in the dates for Conference to begin and end in the middle of the week: i.e., that it be held August 19 to 24." At this same special church meeting the necessary committees for the entertainment of General Conference were appointed. The First Alfred Church has given every assurance of co-operation in the entertainment of the annual gathering of Seventh Day Baptists.

Although it may be quite generally known that Alfred University has been awarded a government contract for the training of a detachment of service men, it is in place to point out that the presence of these men on the campus of Alfred University will likely eliminate the use of certain of the university facilities. Also, it should be said that President J. Nelson Norwood, on behalf of the university, is eager to place at the use of General Conference any available facilities. This aspect of the Alfred situation, however, has not deterred the First Alfred Church from moving forward with plans since the church voted to entertain Conference "regardless of the availability of the university facilities."

President J. Nelson Norwood also has approved the dates of August 19-24, 1943, for the convening of General Conference.

Therefore, in harmony with the action of General Conference at Salem last August, and pursuant to the action of the Commission at its midyear meeting, General Conference will meet at Alfred, N. Y., August 19-24, 1943, the Lord willing.

### COMMITTEE ON DENOMINATIONAL LITERATURE (NO. 1)

By Corliss F. Randolph

The Tract Board's Committee on Denominational Literature is a permanent committee, charged with a constant survey of the board's needs in respect to its literature, including the merits of existing literature for current and future use; judging the availability of manuscripts submitted for publication; encouraging writers of such literature as may be needed; and, in short, providing the board with suitable literature for its current and its future use.

The committee's first procedure was to make a careful examination of all available

literature previously issued by the board; namely, tracts, books, leaflets, etc., such as were found in print and out of print, reaching back almost a full hundred years. Practically all of this, including some of the books, lacked the needed attractive appearance given by the craftsmanship of the modern printer. This lack was most marked in the tracts. However, some of these were adjudged worthy of reprinting, and some recommendations to that effect have been made. Doubtless others will be made.

Manuscripts submitted for publication have been carefully examined, and recommendations made accordingly. Manuscripts for new tracts have been solicited from those believed especially well qualified to write on a given subject. All this has been done with the one central thought of placing before the reading public, in appealing content and in attractive, dignified dress, such as becomes the subject treated, the certain Biblical truths with whose dissemination Seventh Day Baptists devoutly believe they are charged.

Early in its deliberations, the committee was impressed that, as a denomination, we have failed "to put over," if you please, to the general public the fact that, among Sabbath-keeping Christians, we have an identity as distinguished from others, with the result that we are all too often confounded with other Sabbath keepers whose beliefs and practices, in certain respects, are wholly different from ours. In other words, far too many people fail to comprehend that, primarily, we are **Baptists**, and then Seventh Day **Baptists**.

Believing this question to be of prime importance, the committee set about evolving a plan for educating the public in this respect, not forgetting that, perhaps, a goodly number of Seventh Day Baptists, themselves, might profit thereby. As a result, a series of leaflets (twelve in number) which should tell, briefly but clearly, who we are and what we are, was decided upon.

This plan, in full detail, was set forth in a report of the committee presented to the board at its regular meeting, January 12, 1941. Special notice of this meeting was sent to each member of the board, urging a full attendance. The appeal met with a generous response. The committee attended this meeting in a body, in order that members of the board should be given every possible opportunity to understand the report, both as

to its content and as to its implications. All present, members of the board and members of the committee, all alike, participated in the discussion, after which the report was adopted without a dissenting vote, and the committee was instructed to carry its recommendations into effect.

This report, with extended editorial comment upon it, was published in the Sabbath Recorder of January 20, 1941.

In addition to its initial preparation, each of these twelve leaflets, of about 1,100 words each, underwent careful reading and searching criticism by the assembled members of the committee. All were re-written to some extent, and some wholly so, to meet the unanimous approval of the committee. No pains were spared to make the content adequate and the manner of expression as telling and as attractive as possible. This process required several meetings of the committee. As a result, already seven of these leaflets have been printed, and copy for the other five is now in the hands of the printer. The entire series will be more fully described in a subsequent article.

This task accomplished, the committee turned its attention to a series of evangelistic tracts. The need of such tracts, written in terms of telling appeal, and presented in attractive, modern dress, has long been recognized; and the committee hopes to make recommendations, thereto, to the board at an early date.

The committee also has under consideration some new distinctly Sabbath literature. This, again, is a task of no mean proportion, and will require careful and prayerful deliberation by the committee. Here, it must be borne in mind, is another of countless instances of an old tale retold, a task which will require all the consummate skill of the writer's pen and of the printer's art.

The report of the committee on January 12, 1941, noted above, also provides for the writing and the publication of what may fairly be called "A Biographical History of Seventh Day Baptists," embodying a series of biographies of outstanding Seventh Day Baptists, from the beginning of the first known Seventh Day Baptist Church in England, in 1617 (the Mill Yard Church, of London), down to the present day, but including no living subjects. This task, necessarily a long one, is well begun.

## 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.

### THE POWER OF THE CHURCH

Very few people realize the power of the Christian Church, and perhaps no one does. It is not an unknown thing for men to speak and write as though the Church is of no account. This is because they are either ignorant or vicious or both.

The writer grew up in a church community but some of the communities around it had no churches. There was a vast difference between those which had churches and those which did not. In the home community and others where there was a church, people were generally sober and upright. In the communities where there were no churches there was more or less drunkenness and unclean living and the young people were prone to take the downward road.

Roger Babson, the noted business man and statistician, has more than once borne testimony to the power of the Church in words similar to the following: "I have not been able to find a single useful institution which has not been founded by either an intensely religious man or by the son of a praying father or a praying mother. I have made this statement before the chambers of commerce of all the largest cities of the country and have asked them to bring forward a case that is an exception to this rule. Thus far, I have not heard of a single one."

There are several reasons why the Church is not appreciated more than it is and its power recognized. One of them is that its great work is in the hearts of men and more or less invisible. It trains the young in the ways of righteousness and transforms the vilest of men. Its work, being in the souls of men, is unseen.

There is another thing that men are liable to overlook and that is that the Church is a divine institution and God is in it and working through it. It is more than human, and Christ is declared to be its head. In speaking of the Church Christ says, "I will build my Church and the gates of hell shall not prevail against it." By virtue of the fact that Christ is in the Church, it has divine

power, has marched forward, and increased through the centuries in spite of the fact that all the powers of evil have worked against it.

The Master works through his disciples and is calling upon us to support his Church and its work throughout all the world.

W. L. B.

### CHRISTIAN WORK IN CHINA

(Gleaned from a survey of missions during 1942 by the International Review of Missions.)

Everything suggests that the Chinese Christian leaders in Occupied China have had during the past year an exceedingly difficult path to tread. One of them writes: "I have decided to stay on with my work here for the sake of the churches. . . . I have chosen to do so only after long prayer and deliberation, for I know what it means. Please tell old friends that I need their prayers more than anything else these days." There is no doubt that the fundamental attitudes of the Chinese Christians remain unchanged, though the future may well show that the Chinese churches in rejecting certain aspects of the Japanese policy will not necessarily desire to return to the status quo, especially in regard to denominational division and foreign control in church affairs.

The opportunities before the Christian forces in Free China are immense, and in spite of difficulties of the most staggering character, the churches have shown great courage and initiative. The Church of Christ in China early in 1942 formed a provisional committee at Chengtu to carry on its work. A small monthly paper was issued to the churches and arrangements made to safeguard the finances of the Church, one-third being raised in China and two-thirds sought from abroad. During recent years the national government of China has entrusted several relief and emergency schemes to this Church.

In Free China the work of the colleges is growing at a tremendous rate. Hundreds of refugees have flocked to the Christian colleges. The University of Nanking states that twelve hundred candidates sought admittance at its entrance examination at the beginning of 1942, though only one hundred sixty could be accepted. Fukien University, in evacuation, has six hundred students, compared with a pre-war maximum of one hun-

dred sixty-nine. Yenching has opened work at Chengtu, where the campus of the West China Union University, sheltering five institutions, has become the Christian educational capital of China.

### STRENGTH FOR THE JOURNEY

By William Pierson Merrill, D.D.

He helps me keep my footing on the heights.  
Habakkuk 3: 17-19 (Moffatt).

Has religion any real and practical value? Many openly deny that it has. And many more bear silent testimony in their lives to their lack of faith by their indifference to religion.

Just now it is painfully easy to question the goodness of the reality of God. If there is a God who has all power and is all love, why doesn't he do something decisive to save the world from its misery and helplessness?

"What is the use of religion and faith?  
See how the gods have afflicted me."

Some 2,500 years ago a man with the uncouth name of Habakkuk wrote a little book. In his day the accepted belief was that it paid to be religious because God would prosper the one who believed in him and served him faithfully. "They that seek the Lord shall not want any good thing." To question that was to be a heretic, an unbeliever.

But this man looked about him and saw clear evidence that something was wrong in that theory. It just wasn't so. He knew his people were the chosen people, the Lord's own. No one-hundred-per-cent American was ever more sure of that. Yet they were terribly afflicted. Ruthless armies had swept over their little country, leaving devastation in their wake. Flocks and herds were driven off, the fields were stripped of grain and olives and all foods, and the people were left in hunger and despair. It reads like the present-day story of Norway, Belgium, Holland, Greece, and other small countries. Why was this? Was faith in God foolish? Was religion useless?

He set himself to think it through. He had a vision of the truth. In spite of all that had come, or that might come, religion could do this great thing for him: "The Lord the Eternal is our strength: he makes our feet

sure as the feet of hinds; helps us keep our footing on the heights."

This man lived in a hill country. He had watched the deer climbing, sure-footed, over steep heights where he would not dare to go. It flashed upon him: "That is what faith in God does for me. It gives me sure footing on the high places. Whatever comes, faith in God has that great value—the greatest there is—that is 'keeps me from sinking down,' from losing courage, helps me walk securely in hard and dangerous places."

What is the worst that can happen to one? To be poor, to be sick, to be out of work, to be tyrant-ridden? These are terrible evils. But one thing is worse—to lose heart, to give way, to slip and fall when the going is hard.

There are Christian people in Norway, in Holland, in other devastated lands, who are showing the courage that comes from confidence in God.

We have our moments of vision when we mount with wings of eagles, feel strong, and dare attempt much. But we so easily slip back to the low places.

There is something in real religion, true fellowship with God, that can give us sure footing on the rough and hard places, so that we can "go on forever, and fail, and go on again." "When I said, my foot slipped, thy mercy, O God, held me up." "The Eternal is my strength; he helps me keep my footing on the heights."—Taken from A Lenten Journey.

### DENOMINATIONAL BUDGET

Statement of Treasurer, February 28, 1943

	Receipts	Month of February	Total for 8 Months
Adams Center .....			\$ 132.30
Albion .....			53.50
Alfred, First .....	139.15		1,155.95
Alfred, Second .....			136.50
Andover .....			10.00
Associations and Conference .....			162.24
Battle Creek .....	143.20		647.80
Berlin .....	25.00		120.05
Boulder .....			74.40
Brookfield, First .....	26.25		102.50
Brookfield, Second .....	21.50		117.90
Chicago .....	14.00		79.00
Daytona Beach .....	39.00		105.15
Denver .....	15.80		119.25
De Ruyter .....	38.00		233.81
Dinuba .....			31.28
Dodge Center .....			49.50
Edinburg .....	6.00		43.00
Farina .....	15.00		184.00

Fouke	1.00	23.02
Friendship		10.50
Gentry	2.00	20.85
Hammond		40.10
Hebron		31.24
Hopkinton, First	4.58	421.84
Hopkinton, Second	4.00	17.50
Independence	51.00	149.00
Individuals	47.50	1,822.25
Irvington		175.00
Jackson Center		20.00
Little Genesee	34.17	252.73
Little Prairie		20.00
Los Angeles	10.00	51.42
Los Angeles - Christ's		6.00
Lost Creek	15.00	106.20
Marlboro	55.00	475.00
Middle Island		38.62
Milton	158.70	1,036.64
Milton Junction		374.99
New Auburn		47.00
New York City		378.63
North Loup	1.00	185.50
Nortonville	50.00	124.00
Pawcatuck	750.00	2,018.33
Piscataway	25.00	135.00
Plainfield	158.49	1,087.01
Richburg	26.50	64.50
Ritchie	6.00	48.00
Riverside		600.97
Roanoke		24.00
Rockville	12.50	80.49
Salem	41.50	287.80
Salemville	17.70	36.80
Schenectady		85.00
Shiloh	180.00	723.00
Stonfort		13.00
Verona	61.87	224.72
Waterford	16.81	110.81
West Edmeston		10.00
White Cloud		118.28
Yonah Mountain		46.57

**Comparative Figures**

	This year	Last year
Budget receipts—February	\$ 1,998.56	\$ 989.69
Special receipts—February	214.66	320.00
Budget receipts—8 mos.	11,245.63	8,912.87
Special receipts—8 mos.	3,854.81	2,765.92

**Disbursements**

	Budget	Specials
Missionary Society	\$ 816.40	\$ 87.21
Tract Society	255.20	
S. D. B. Building	158.20	
Women's Board	16.40	34.00
Ministerial Retirement	214.20	19.56
Historical Society	13.20	25.00
General Conference	174.40	
Board of Christian Education	352.00	
United China Relief		11.50
Near East Relief		4.58
Committee on Foreign Relief		
Appeal in the Churches		32.81

Morton R. Swinney,  
Treasurer.

Niantic, Conn.

"A man is usually down on what he ain't up on."

**WOMAN'S WORK**

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

**A WITNESS UNTO ALL NATIONS**

Leader: Let all the nations be gathered together and let the people be assembled. Behold the Lord thy God hath called thee in righteousness. O come and worship the Lord for he is good, for his loving kindness endureth forever.

Buddhist (enters): I heard a call to worship. I am a Buddhist, but my soul is unsatisfied. Can such as I come to worship the Lord of whom you speak?

Leader: O sing a new song unto the Lord. Make a joyful noise unto the rock of our salvation.

Buddhist: How can I sing unto your God whom I know not?

Leader: The Lord is great and greatly to be praised. In his hands are the deep places of the earth; the strength of the hills are his also. The sea is his and he made it, and his hands formed the dry land.

Buddhist: Would that this were the Lord for whom I have long been searching.

Leader: O come, let us worship and bow down. Let us kneel before the Lord our Maker.

Mohammedan (enters): Who sounded a call to worship? Can a Mohammedan kneel before your Lord and find the answer to the unsatisfied longing of his heart?

Leader: For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life.

Confucianist (enters): A God who loved the world? How strange! In Confucianism I found many good teachings, but I know no God of love like that.

Leader: Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God. God is love and he that dwelleth in love dwelleth in God and God in him. Seek ye the Lord while he may be found; call ye upon him while he is near.

Hindu (enters): Oh, that I knew where I might find him, that I might come even unto his holy place.

Leader: My son, if thou receive my words and lay up my commandments with thee, so as to incline thine ear unto wisdom and

apply thy heart unto understanding, then shalt thou understand the fear of the Lord and find the knowledge of God. And the truth of the Lord endureth forever. He will not forsake thee, neither will he hide his face from thee.

Mohammedan: What pilgrimages must we take and what incantations are required of us?

Leader: And what doth the Lord require of thee but to do justly and to love kindness and to walk humbly with thy God?

Mohammedan: It is strange but wonderful teaching. I believe that I should want to know such a God.

Buddhist: And I would lift up my heart in prayer.

Confucianist: It seems to bring a new awakening to my heart.

Hindu: But we understand so little. Think you that this Lord would hear our prayers? We came from other faiths and other teachings.

Leader: Ye are all children of God by faith in Jesus Christ, his Son. There is neither Jew nor Greek, male nor female, for ye are all one in Christ Jesus.

American Youth (enters): I heard the call to worship and my heart has answered the call. (To others) Have you also come to pray?

Buddhist: We have been waiting for you to show us the way to pray unto your Lord.

American Youth: And I have been so long in coming. My friends, forgive me; I did not realize that you were waiting. I thought that I would have to go and bring you to this altar place.

Hindu: What matter? you have come and called us friends.

American Youth: Friends and brothers, let us learn to pray in Christ's way, for there is but one way under God, and that is through Christ Jesus.

Leader: Jesus said, Let not your heart be troubled. Ye believe in God, believe also in me. I am the Way, the Truth and the Life.

Hindu: Brother, can we pray this prayer of which you speak?

American Youth: When all nations and all peoples join together in Christ's way of prayer, then shall his kingdom come, his will be done throughout the world.

Leader: Let us all pray together. The Lord's Prayer.

—Committee on Woman's Work,  
Taken from the Missionary Tidings  
for February, 1943.

The above article is suggested for a worship program.

Some substantial part of the Bible is now being made available in 1,055 languages. It is the liveliest thing in all literature. It is being published in a language hitherto without it at the rate of one new tongue every month. It is the greatest book business in the world.

**A PAL PARTY**

(Excerpt from personal letter)

I have wondered if you would care to use in the Woman's Page a suggestion for raising money which our woman's society used one year. Perhaps it is too old to use, though it was new to me.

Toward the close of the year before summer vacation, the names of members are written on slips and the slips are put into a hat; each member draws out one, not her own. The member whose name is on the slip becomes her "Pal," and at some time before the fall meeting she is to call on her "Pal" and be served tea or light refreshments by her from whatever she happens to have in the house. The caller pays the hostess twenty-five cents for the refreshments, and if she happened to take a friend with her, each pays a quarter.

During the summer each member calls on her "Pal" and pays her money to the hostess. Early in the fall a "Pal Party" is held, when the money is turned in, and each hostess is required to wear to the party whatever costume she happened to be wearing when her "Pal" called—if it be wash day or gardening costume or what not, so much the more fun. Guests may only attend the "Pal Party" by paying a quarter. All these quarters net a tidy sum for the society, and sociability continues during the summer when activity is not usually carried on.

I should have mentioned that no hostess knows who her Pal is to be until she appears at the door. This secrecy adds to the fun.

Maria Stillman Russell  
(Mrs. Arthur L. Russell).

18 Gage Street Methuen, Mass.

## YOUNG PEOPLE'S WORK

Editor, the Sabbath Recorder,  
510 Watchung Avenue,  
Plainfield, N. J.

Dear Mr. Van Horn:

It seems to me that wartime is very definitely a period when an especial effort should be made for unification of all Christian people. It is a time when differences should be subordinated and the essentials of Christian living brought to the fore. In the light of this belief the article, "To Lone Sabbath Keepers," is wholly out of place. The inference in this article is that lone Sabbath keepers should worship alone and not seek church companionship in other denominations for fear of "submerging one's faith and thus weakening the individual's power to witness for God's truth as it is expressed in the fourth commandment." Are we supposed to be small enough to think that keeping the Sabbath day is the only way to do God's will? Certainly our Lord commanded that every Christian carry his message; is there a better way of doing it than mingling with people who do not believe as we? A great amount of courage can be derived from Christian fellowship and a great deal more can be done by a group acting to forward Christ's way than by a lone individual. Could it be that our Sabbath truth is so weak and unimportant that we need fear "contamination" by people of other ideas on the subject? The most fertile ground for the planting of the seeds of Sabbath keeping I have found to be in the minds of persons who have just been stimulated to active thinking by a good sermon. While my experience probably is not as great as the author of the article in question it has been my observation that my most effective testimony to the Sabbath is over a dinner table following a Sunday morning service. I don't understand why an individual's power to witness for the Sabbath should be weakened by affiliation with Sunday-keeping denominations. If this is so and if the Sabbath truth has the power I think it has, the individual that is weakened certainly mustn't have been very strong in the first place. It has been of great joy to me to find myself immeasurably strengthened in the ideal of Sabbath keeping by long absence from Sabbath keep-

ers. In my former capacity of secretary to the Westminster Fellowship of Ohio University I have frequently been in company with a group of students who are vitally interested in religion. We all are seeking for the true way of life. As we are looking constantly we naturally have questions upon every phase of religion continually upon our lips. Also naturally, the fourth commandment raises numerous questions. As I am the only Protestant nearby that has had acquaintance with Sabbath keeping I am often beleaguered with numerous questions and challenges on the Sabbath question. It has kept me hopping, I assure you, to keep up with my testimony for and defense of the Sabbath. To these other students I have shown every week the Sabbath Recorder, but the issue dated January 11, 1943, I at first hesitated to display. My forebodings were correct. As soon as these friends read the article in question, considerable of my work towards convincing them of the Sabbath truth was undone. They reasoned, and justly, that if the Seventh Day Baptist house-organ, which supposedly represents the feelings of the whole denomination, prints an article which displays fear as to the steadfastness of Seventh Day Baptists the Sabbath truth must be weak indeed. Issues of the Sabbath Recorder are sent to people who have expressed a desire to learn more about us. But it seems to me that there is no greater and faster way of frightening people away from us than to look down our noses whenever one of our own people affiliates with a Sunday-keeping church in the absence of a Seventh Day Baptist church. Then too, might it not be this attitude is keeping our church from growing as it should? I think that this attitude could well be held responsible for the fact that until I came to Ohio University not a single individual of my present acquaintance there had ever heard of Seventh Day Baptists. There must be something seriously wrong if a denomination which owes its very existence to the Sabbath-keeping ideal has never been heard of by thousands of individuals in the state of Ohio alone. And why are we constantly losing young people instead of gaining them as other denominations are doing? Could it not be that our young people, as they grow older, feel the need of a religious organization that grows along with them? Why, then, doesn't our denomination provide such

## THE SABBATH

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

"Blessed is the man," Psalm 1: 1

By Angeline Prentice Allen

Blessed or happy is the one who does not go with, or seek counsel of, sinful persons. "Sin is the transgression of the law."

The Sabbath is one of God's unchangeable laws, placed in the heart of the decalogue. If it were first or last, it seems that it might be easy to leave it off or forget it.

Blessed are those who have a knowledge of God's laws, and doubly blessed are those who obey them.

As the Sabbath draws on, there is a peace and quiet and it seems easier to draw near to God. It is holy time.

Converts to the Sabbath have testified that they have a greater blessing on that day than they ever experienced on Sunday while trying to keep that day. It means much that God blessed and hallowed the Sabbath day.

Does it seem harder to keep the fourth than some of the other commandments? In this commercial age there is much to entice people away from the right path. Let us draw nigh to God and he will draw nigh to us.

Some people consider it a cross to keep the seventh day. One godly man who came to us from another denomination said, "It was no cross for me; when I saw it was the Father's will, there was nothing else to do."

Do we love the Lord with the whole heart? Then no temptation will turn us away.

Many who have never kept the Sabbath believe it is right. Others who have kept it and forsaken it, know it is right. None of those people are happy or greatly blessed of the Lord. If all were true to their convictions, thousands more would be keeping it, and it would be easier for the rest of us.

Young people, do not compromise with error. "There is a day coming when one whisper from an approving conscience and one look from an approving God will be accounted of more value than a thousand worlds like this!"

SABBATH SCHOOL LESSON  
FOR MARCH 27, 1943

The Appearances After the Resurrection. Scripture—John 20 to 21: 25.

Golden Text—Revelation 1: 18.

a growing? I feel I must say in all justice to some of our ministers and churches that I do believe an awakening movement has started. But—it certainly won't be helped along by the printing of petty appeals in our house-organ.

Sincerely yours,

Courtland V. Davis, Jr.

## MAJOR GENERAL HELD ON A DRUNK DRIVING CHARGE!

San Diego, Calif.—Major General Holland M. Smith, sixty-one years of age, commanding general of the fleet marine force of the San Diego area, was released on \$500 bail Friday, February 5, after detention on a hit-run drunk driving charge. General Smith, the highest ranking marine officer in this area, was booked by motorcycle officer Fred Kelly, on the hit-run drunk driving charge of having struck Alvin J. Wilder, a navy machinist, breaking his leg, and sideswiped Cass Rose of this city, whose car was damaged.

A young man, not from a temperance home, wrote to his mother recently, "If there is a chance of voting for prohibition, please see that all our family do so. When you have helped to put your commanding officer to bed on several occasions, because he was helplessly drunk, you realize that you do not want your unit to be under such guidance in an emergency, nor the conditions that make it possible." Here is another soldier's letter:

Dear Mother: I was very glad to get the Temperance "Signs of the Times," and I read every word of it. I can honestly say that conditions are much worse in and around army camps than this magazine states.

I have seen many soldiers demoted and court-martialed and in all instances, to my knowledge, liquor was the cause. Three other sergeants and I were almost court-martialed last winter while on guard duty because the officer of the day got so drunk that he went into the colonel's office and tried to shoot the clock off the shelf.

I saw two commissioned officers in the street who were so intoxicated that they had to be supported by two girls who accompanied them.

Mother, I could write a book on the disappointments and trouble that liquor causes the soldier. I hope that the people will learn the truth about what is going on in the camps. I hope from the bottom of my heart that liquor will be stopped—Your loving son.

But the O.W.I. says "liquor is no problem in the army!"—The Civic Bulletin (Albany, N. Y.), Feb. 26, 1943.

**CHILDREN'S PAGE**

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

**THE CHINK**

By Vivian T. Pomeroy

Why they called him Tip I don't know. But Tip was a very little boy. He was not quite four years old. He had a great many toys; but he had three toys he loved most of all—a furry rabbit with back shoe-button eyes, a blue golliwogg with white linen button eyes, and a broken walking stick. Nobody understood about the walking stick; only Tip did. It was Tip's friend. It knew about the caves in Tip's little bed. It knew its name—which I cannot tell you. Once it got lost down the part of the sofa where you can poke your hand—a cold and even crumbly part. The broken walking stick told Tip all about it afterwards.

Tip always took to bed his rabbit, his golliwogg, and his stick. They lay in his little bed beside him. And even they did not quite drive away Tip's afraid feeling about the passage outside his bedroom door. The passage was long; at night it was dark. To Tip, because he was so little, the passage seemed miles and miles—and most frightening. Tip never told anybody about the passage; only he hated it. When Mother carried him out of the bathroom, he would peer over his shoulder. Funny little moonbeams danced after them. Sometimes Tip clutched Mother. Once he screamed. But he could not tell her anything. He kept saying, "Jeggy-wugg." Nobody understood about Jeggy-wugg, not anybody, not even Mother. Jeggy-wugg was the name of the **thing** which Tip was afraid of, and had never seen.

One night Tip woke suddenly. He lay in his little bed. It was dark. Tip sat up and called, "Mummy! Mummy!" There was no answer. Tim screamed, "Mummy! Mummy!" But there was no answer.

Tip got out of bed and went to the door. The passage was dark. Tip sobbed in great gulps. How dare he run down to Mother's door? He knew the door was there, although he could see no light. He could see nothing. His eyes were shut. He was afraid of the passage, and the Jeggy-wugg, who, Tip said, lived in dark passages. He pattered a few steps—sobbing, horribly frightened. The passage was like a long dark

tunnel. The cold darted up Tip's toes. "Jerry-wugg biting," he thought.

Then Tip did a wonderful thing. He stopped sobbing and opened his eyes—and stared. There in front of him was a chink of light. It was the light under Mother's door. He rushed to the door and banged on it with his little fists. In a moment there was Mother. "Why, Tip!" she cried; and she took him to the fire which was burning brightly in her room.

"Tip waked up," sobbed Tip, "and came and saw the light."

"Mother's door must have closed when she didn't notice," said Mother. "But how did Tip see the little chink of light, if he was crying?" and she wiped Tip's eyes, all blinky with sleep again.

"Tip stopped crying, and then he saw the chink," said Tip, beginning to laugh.

And then Mother carried him back to bed. "Nothing like stopping crying to see the chink at the other end," she said. And she tucked up Tip in his little bed with his bunny, his golly, and his broken stick.

And, queerly enough, nobody ever heard another word about the Jeggy-wugg after that night.

Perhaps the Jeggy-wugg lives in a sea of tears, and swims away and never comes back again when you dry your eyes and look for the chink.

(Story sent us from the Recorder office.)

Dear Ginger:

I didn't have room to answer your nice letter last week but have saved plenty of space for my answer this week. I was so glad to add another darling little girl to my Recorder family. I read Ripley's "Believe It or Not," in the Buffalo Evening News every week. I noticed the familiar name, C. J. Rood, and wondered about those nine great-grandchildren. Now he can be proud that little Maxine has come to make number ten. Thank you for telling me.

Our little granddaughter Gretchen is a little older than you for she was two in April. She and her sister Joyce have a little dog named Blacky, but no kitty. I don't think Blacky would be very good to a kitty for he likes to chase them; does Tippy? Gretchen likes to help her Mommy, too, but hasn't any chickens to feed, so she helps her Mommy with the dishes by wiping the

**OUR PULPIT****THE SABBATH A SUPREME TEST OF RELIGIOUS LOYALTY**

By Rev L. A. Wing

Text—Exodus 16: 4, 25.

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." (Verse 4.)

"And Moses said, Eat that to day; for to day is a sabbath unto the Lord: to day ye shall not find it in the field." (Verse 25.)

In view of the entire content of this chapter there is no room for doubt as to the Sabbath being the specific test of general obedience. "That I may prove them, whether they will walk in my law, or no." (Verse 4.)

Too many at the present time are oblivious to the question, "How long refuse ye to keep my law?"

Nothing could more perfectly express the fact that is expressed in the fourth commandment—the Sabbath binds the two relations of that to God and that to man—the keystone to the moral arch of the decalogue, as expressed in a discourse by Doctor Sockman: "We have on one side of the arch the commandments safeguarding the rights of God, and on the other, those safeguarding the rights of man. And the transition one at the top is the fourth, 'Remember the sabbath day to keep it holy.' My conviction is that it is the keystone which holds both sides of the arch." Hence its immutability voiced to Israel through Moses (Exodus 31: 16), "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations for a perpetual covenant."

Whatever may have been Israel's relation to the Sabbath in Egypt, after they were delivered their lives were to be conformed to God's rule of human conduct; hence the basic value of the test under consideration preparatory to the announcements from Sinai; and at the base of the mountain they pledged themselves to do all that the Lord had spoken. Exodus 19: 8, "And all the people answered together, and said, All that the Lord hath spoken we will do."

silver and small dishes. She helps her Mommy, too, by picking up her playthings herself. I'm sure you do that, too.

Did your Mommy write your letter for you? I hope if she did she will keep on writing till you are old enough to write to me yourself.

Your true friend,

Mizpah S. Greene.

**JAPANESE-AMERICANS TODAY**

Galen M. Fisher, now secretary of the Committee on National Security and Fair Play, describes the work of a colony of Japanese-Americans in Utah, in "Survey Graphic" for February. In March, 1942, one hundred thirty Japanese-Americans settled on a ranch at Kettley, Wasatch County, Utah. Within three months, "they had transformed the bare fields into a thriving truck garden. Their industry and friendliness, their cash payment for goods, their generous readiness to work overtime to meet the labor shortage on surrounding farms soon disarmed the suspicion of their neighbors." This accomplishment, says Mr. Fisher, was due to Fred L. Wada, an American-born Christian Japanese. He decided about a year ago that although Japanese-Americans were not allowed to make munitions they could raise food. Therefore, he would get together a group of Japanese, find unused farm land, and "try to break all records at raising crops."

He learned that farmers in certain sections of Utah needed farm labor, and was able to persuade both the authorities and the people of the community to permit such a group to settle there. In the original colony, there were forty-five strong mature men, thirty married women, twenty single women, and thirty-five children. Most of the men were farmers. "All agreed to pool machinery and stocks and to contribute a stated amount for general expenses."

The first harvest was so good that the entire rental for the year was paid out of earnings, and a net profit of \$6,000 was "divided equally among all the workers." Mr. Wada has asked army authorities to permit the colonists and trustworthy Japanese citizens from a relocation center to work on such jobs as "sorting scrap and reclaiming by-product metals from mine tailings."

—Information Service.

The testimony of their own history is decidedly against them and eventuated in their national overthrow and exile in Babylon, preceding which the Sabbath test was up for special consideration again, Jeremiah 17: 21-27. Conditions and consequences were balanced on the word "if." Another failure, and its consequences are summed up in 2 Chronicles 36: 20, 21, "for as long as she lay desolate she kept sabbath"—fulfilling Jeremiah's warning. "How long refuse ye to keep my law?"

Their perverseness still persisted in spite of rebuke and retribution as revealed in connection with the restoration to their own land under Nehemiah (Nehemiah 13: 15-22), and the test was applied again. Prosperity corroded their consciences, and the Sabbath again gave way to business mania. "How long refuse ye?"

Gradually following this new Sabbath emphasis, there arose an enemy from another quarter — over-emphasis. This phase led from transgression to perversion through Rabbinical restrictions, against which our Lord brought to bear his teaching and example summed up in, "The sabbath was made for man, and not man for the sabbath."

As thus perfectly interpreted, it stood in the practice of the early Christians until the symbol of apostasy, Sunday observance—dissimilar in time and purpose—had gained nearly complete ascendancy as a high day. It is almost completely submerged at present by secularism, having no inherent authority to safeguard itself against ruin, lacking divine authority.

We must remember that we are living in a testing time. God will have a tried people, and I am glad that it still falls to my lot to serve some who have put the assurances of God to the crucial test, for which they rejoice. There need be no exceptions. "How long refuse ye?"

#### COMBINATION OFFER

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Both papers for one year for only \$3.50

(The Protestant Voice is an interdenominational weekly, eight page, eight-column religious newspaper.)

### DENOMINATIONAL "HOOK-UP"

Albion, Wis.

Although perhaps Albion is not heard from very often, it is still quite active. Since Pastor Greene left us last autumn several ministers have occupied the pulpit and we have listened to some very good sermons. Rev. H. J. Barrett, pastor of Albion Prairie P. M. Church, was with us several Sabbaths, giving inspiring discourses. Later, Rev. E. M. Oliver, pastor of Edgerton Methodist Church, delivered some most helpful sermons in his earnest and sincere manner. Just at present we are holding services in the afternoon and having the pleasure of hearing Rev. Carroll L. Hill of Milton. It is expected that Kenneth Van Horn, now a student at Alfred, will serve as pastor during next summer.

In January our church and community were greatly shocked and sorely grieved over the death of Mrs. Edith Babcock, wife of Deacon M. J. Babcock. She was a most efficient and faithful member, always trying to bring comfort and cheer to someone, and is sadly missed.

At the annual roll call of the church, dinner was served in the basement and, although it was a stormy day, a nice little crowd attended.

This week, instead of the usual "church night" supper, dinner is to be served at noon at the church, after which preaching service and Sabbath school will be held.

Mrs. Clarence Lawton is now our Sabbath school superintendent.

Correspondent.

Farina, Ill.

The Seventh Day Baptist Church at Farina carries on much as in former years with attendance generally good though cut by removals and entrance by many of our young people into the armed service of our country. At our last communion service the celebration was preceded by the dedication of our service flag, with twelve stars upon it—one star has been added since and another will be given a place next Sabbath day, making a total of fourteen enlisted from this church. The flag was purchased by the C. E. Society and presented by them to the church.

The regular Christmas festivities were enjoyed which included a gift exchange at a C. E. social, the Philathea gift exchange which was held at the parsonage, the church

social with the gift exchange eliminated this year, and the "White Christmas Gift" church service at which those in attendance were asked to come forward and present their gifts. The offering of more than \$48 was sent to Greece for the underfed children of that country. In addition to this gift frequent calls have been made by the pastor and help has been asked for the sufferers of China and the European war theater. All these calls have been liberally responded to and at present we are working on the plan recently inaugurated by our denomination entitled, United Christian Relief, eight cards having been forwarded.

At our annual dinner with most of our people in attendance the pastor received for the seventh time a unanimous call to serve the church as pastor. Reports of the work for the year were read which showed the organization to be in good financial condition, a condition that speaks well for the spiritual.

Our Ladies' Aid have been active with their major financial project being the serving of dinners twice each month. At these pot-luck dinners, all members of the church who attend eat without cost, but a large number of visiting guests attend and pay for the meals they eat. I say, pay for; but if the usual restaurant prices were charged, many who attend would be surprised at the cost. However, the public has been generous and very appreciative and more than \$200 was received by the ladies for such services last year. Aside from these meals, a large number of quilts have been finished and other work accomplished.

The pastor was absent the last Sabbath in January because of an invitation from the committee of the quarterly meeting which was held this year at Milton, Wis.; he spoke at the Sabbath morning service to a group that filled the large auditorium in the Milton church. He is at present supply pastor at the Evangelical church in Farina.

Correspondent.

Jackson Center, Ohio

Mrs. Lova E. Davis, wife of our former pastor, Rev. William L. Davis, had the recent misfortune to fall and cause a serious fracture of the leg. She is confined in the hospital at Sidney. Mr. Davis writes that he has no idea how long she will have to remain. Brother Davis, himself, is in poor health. Their many friends will regret the

misfortunes of these good people who have spent many useful years in several of our rural pastorates. Any "get-well" remembrances will reach her at Wilson Memorial Hospital, Sidney, Ohio.  
Editor.

Brookfield, N. Y.

The bill permitting public schools to hold classes and sessions on the seventh day of the week was passed by both houses of the state legislature, but has not been signed by the governor. On the contrary it was returned to the committee of the senate. This apparently kills the bill.—Brookfield Courier.

Westerly, R. I.

The S. D. B. Society of the Pawcatuck Seventh Day Baptist Church met last evening with Mrs. Harold R. Crandall, at the parsonage on Main Street.

The president, Miss Ruth Burdick, presided at the business meeting. The society voted to continue its work of furnishing cookies for Burlingame Camp, Oaks Inn Camp, and the Coast Guard.

The president appointed the following nominating committee to choose officers for the annual meeting: Miss Rachel Barber, Mrs. Harold R. Crandall, and Mrs. John C. Loughhead.

While the society worked on making sponges for the Westerly Hospital, they were entertained with readings by Mrs. Elston Van Horn. Refreshments were served by the president.—Westerly Sun.

### THE FAITH THAT IMPELS

By Deacon Erlow Davis

(Given at a union prayer service held at Lost Creek, W. Va., January 7, 1943.)

Whenever we speak of faith, the names Abraham, Moses, Stephen, and Paul naturally come into our minds. Then we think for a moment and numerous instances of impelling faith which have helped to make up the world's history come before us. When Columbus received an impulse that there was a country perhaps more wonderful than his own, he proceeded to make preparations to start out on that great voyage to seek for and explore that land which we now call America. When that group of consecrated men and women of England were being oppressed and restricted in their worship, they were impressed that somewhere there was a land of freedom. Then with trust in



God they braved the perils of the deep in order that they might find a place where they could worship him according to the dictates of their own conscience. Faith, yes, the faith that impels.

But let us leave the many incidents of the past and consider those of today. I feel that the present need for impelled faith is greater than ever before. In this war-torn world the need for an All Wise God is unquestionable. When the oppressors have been conquered I believe that we shall have a bigger battle to fight than we have ever fought, that against hatred. How human it is to feel that no punishment is too great to be meted out to the enemy. But Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." This may be a hard thing to do, but unless the new world is based on faith in God rather than faith in man I fear that we shall fail. I believe that the solution of the whole problem will be "The Faith That Impels," and trust in the One who has said, "I will instruct thee and teach thee in the way in which thou shalt go." By so doing we shall have lasting peace, harmony, and justice for the whole world.

Evanston, Ill., March 8.—More than three hundred thousand experienced farm workers—one-third of the nation's estimated shortage—will be growing grapes for wine this summer unless public demand forces their transfer to essential farm work.

This was revealed today by the National Woman's Christian Temperance Union, in a report to its members.

"According to the Wine Advisory Board," said Mrs. Ida B. Wise Smith, national president, "in normal years 350,000 persons are employed during the growing season in vineyards. With disregard for the nation's welfare, the wine makers continue to drain workers away from farms producing basic foods for our own people and our allies. It is time that an indignant public demand a stop to this waste."

In addition to these farm workers, the Wine Advisory Board reports, there are 150,000 persons employed in wineries, distribution firms, and wine supply industries.

You may be as orthodox as the devil, and as wicked.—John Wesley.

### MOODY AND THE CATHOLICS

Moody was broadminded. In a "character sketch" in the Atlantic Monthly a writer said that Moody was on the best of terms with the Catholics of Northfield. He gave the largest subscription toward building their new church, and later gave them an organ. He said: "If they are Roman Catholics it is better that they should be good ones than bad. It is surely better to have a Catholic Church than none; and as for the organ, if they are to have music in the church, it is better to have good music. Besides, they are my own townspeople, if I am ever to be of the best use to them surely I must help them now." Later, when Moody planned to put up a building on the seminary grounds, he found that the Catholics had hauled enough stone for the foundation without so much as asking his permission.

—Church Management.

### OBITUARY

**Coleman.** — John Henry, son of Luther G. and Margaret Mosher Coleman, was born in Andover, N. Y., March 2, 1915, and died of pneumonia in Long Beach, Calif., February 20, 1943, where he had been engaged in installing steam turbines in navy boats.

He was a young man of fine, sterling character. He is survived by his father and mother, one brother and three sisters, and many friends and relatives who mourn his untimely passing.

Farewell services were held at the home of his parents in Andover, February 26, 1943, conducted by Rev. Walter L. Greene. Interment in Valley Brook Cemetery, Andover. W. L. G.

**Crandall.** — Sarah Ellen, daughter of Lewis and Harriet Byanthea Dillman, was born near Oskaloosa, Ill., April 18, 1862, and departed this life at St. Anthony's Hospital, Effingham, Ill., February 13, 1943.

She was united in marriage with Myron Burdick at Farina, Ill., in 1891, and four children were born to the union: Forrest, Russel, Cleo, and Rochelle. Her husband died October 2, 1904, and Cleo died during the flu epidemic in 1918.

February 12, 1930, she was joined in marriage with Lincoln Crandall of Farina, and since that date her home was in Farina. She was baptized September 18, 1897, and joined the Seventh Day Baptist Church at Farina, continuing her membership until her death.

She is survived by two daughters and one son; also one stepson, LeRoy Crandall, ten grandchildren, three sisters, and many close relatives and friends.

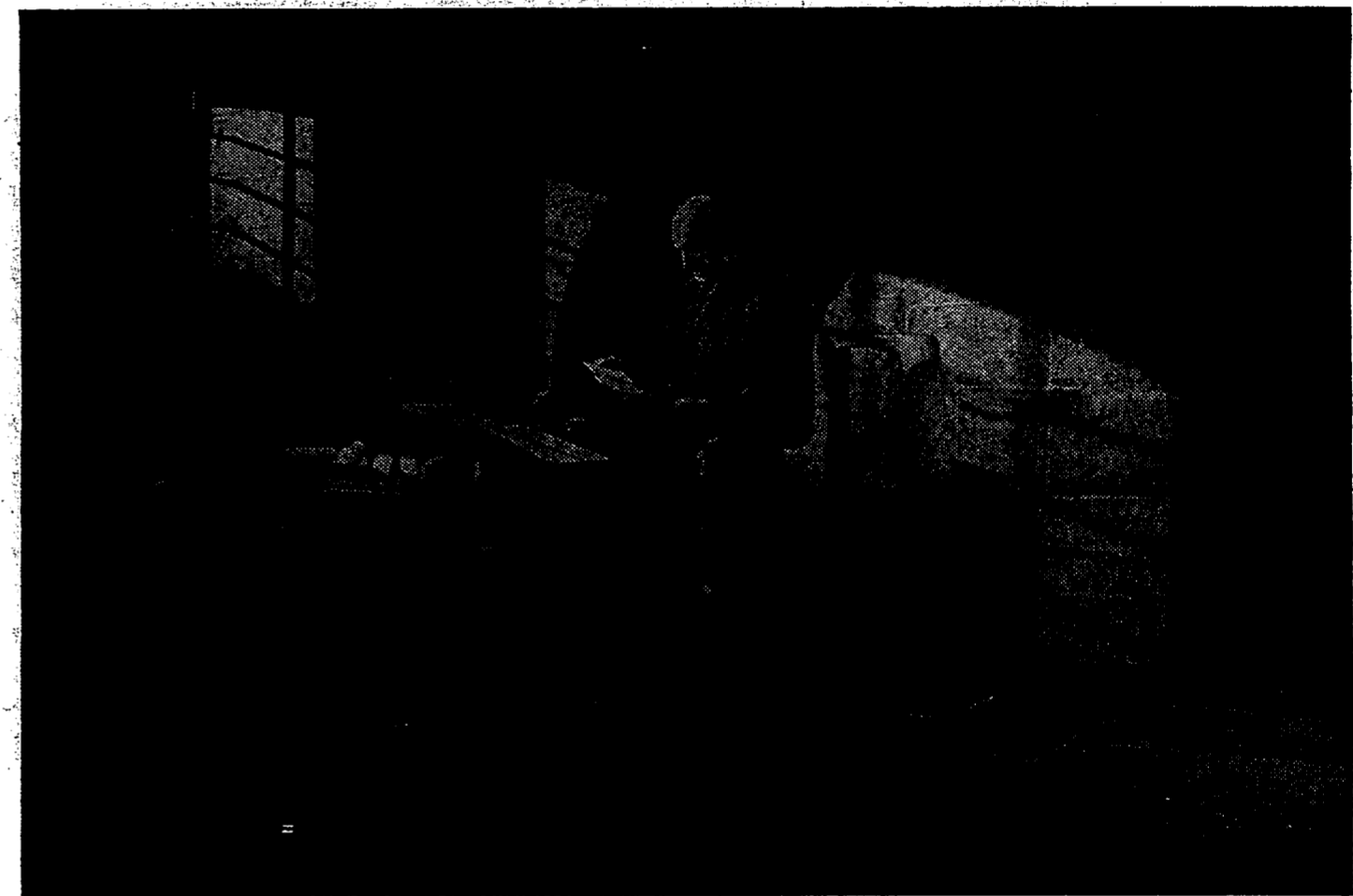
Funeral services were conducted by her pastor, Rev. C. L. Hill, and burial was made in the Farina cemetery. C. L. H.

# The Sabbath Recorder

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Jerome Spent Thirty-four Years on His Great Translation of the Bible  
(By Courtesy of the American Bible Society)

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