

Comes the concert day. At 6.30 old-timers and new assembled at the gym, where much time and many a white shirt were consumed in setting up chairs and getting everything in shape, not to mention a last minute rehearsal.

Eight-fifteen! What was left of the College Glee Club marched on the stage and did their stuff under the direction of "Bernie" Westlund. Yes, really did it. There were not so many of them as once, but they can sing. Five numbers, good ear-filling, and soul-filling numbers. Then Bernie called for help.

Up came Ken Babcock, Elwyn Coon, Ed Rood, Russ Bauer, Bob Randolph, and with solos and quartet gave us a delightful half hour.

Another call for help and up came half a hundred old-timers and new and carried on for three quarters of an hour. "Show me the Scotchman," "Ole King Cole," and after brief explanation of that famous trip into Platteville by hand-car in 1920, "The Railroad Song." Stringer marched and counter-marched with "Sizzlin' Sam Magee." By camp-fire we sang "The Winter Song," "Ain't Goin' Study War No More," "Go Down Moses," "Home on the Range," "Nigger Medley," "Water Boy," "Carry Me Back to Old Virginny," and "Song of the Bell."

Perhaps it was because some of the fellows would go to camp next day. . . . Perhaps it was because some of the old gang were even then in Iceland, India, North Africa, South Pacific. . . . Perhaps it was just because of the Milton College Glee Club and Quartet Association. . . . Perhaps it was because of all these, but there never was such a get-together.

The audience was greater than our fondest hopes. They all said that it was the best concert ever. One man said, "If you were to give it over tomorrow night, I'd be there."

Whatever one may say about it, much will have to remain unsaid, for words just don't carry that kind of freight. We missed a lot of you who are usually here for reunions, but there will be another reunion one of these times. You'll be coming back again, and we'll be seeing you.

And here's a hand, my trusty friend,
And gie's a hand o' thine. . . .

Cal Hill.

The official documents of American history . . . affirm and reaffirm that this is a religious nation.—U. S. Supreme Court Decision.

COMBINATION OFFER

Sabbath Recorder, 1 Year\$2.50

Protestant Voice, 1 Year 2.00

Total\$4.50

Both papers for one year for only \$3.50

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

MARRIAGES

Cornelius - Langworthy. — At the home of Rev. Edgar D. Van Horn in Alfred, N. Y., March 4, 1943, Pfc. Wayland Cornelius and Frances Langworthy, both of Alfred Station, N. Y., Rev. Edgar D. Van Horn officiating.

OBITUARY

Burdick. — At the home of her daughter in Preble, N. Y., April 6, 1943, Gertrude Witter Burdick.

Mrs. Burdick was born in Alfred, N. Y., March 7, 1877, the daughter of William S. and Martha T. Hood Witter. She was united in marriage with Louis K. Burdick on June 14, 1897. Mr. Burdick died in December, 1940. Their daughter Martha, Mrs. Arnold W. Ames of Preble, N. Y., and son, Lt. Stanton A. Burdick of Camp Forest, Tenn., survive. Mrs. Burdick was a loyal and active member of the Pawcatuck Seventh Day Baptist Church and auxiliary organizations.

Funeral services were held at her late home 33 William Street, Westerly, Friday afternoon, her pastor, Rev. Harold R. Crandall, officiating. Interment was in River Bend Cemetery. H. R. C.

Canfield. — Ella Knight Canfield, daughter of Mary Brown and Bradley Knight, was born at Scio, N. Y., October 24, 1862, and died at the home of her daughter in Richburg, N. Y., April 1, 1943.

She was married to John J. Canfield October 18, 1892. To this union were born five children: Paul Bradley, killed in action in World War I; Ruth Ella, instructor in New York University; Elizabeth, wife of Howard B. Thomson of Richburg; Gertrude of Olean, N. Y.; and Mary, deceased in infancy. She is survived by three daughters and two grandsons. Mr. Canfield died December 26, 1941.

Farewell services were held in the home at Richburg, conducted by a former pastor, Dean Ahva J. C. Bond, assisted by Pastor Alton Wheeler of the Friendship and Richburg Seventh Day Baptist churches. Burial was in Mt. Hope Cemetery, Friendship, N. Y. A. J. C. B.

Saunders. — In Westerly, R. I., April 7, 1943, Hobart C. Saunders.

He was born in Westerly, March 12, 1866, the son of Elisha C. and Mary Stillman Saunders. On November 26, 1891, he was united in marriage with Alice I. Stannard, who died in 1930. Their daughter Ruth died in 1914. October 20, 1932, he and Mrs. Bertha Hunter were united in marriage. She died on March 12, 1941.

Mr. Saunders was a member of the Pawcatuck Seventh Day Baptist Church and of the Masonic Fraternity. He is survived by his step-daughter, Ruth Hunter; his sister, Miss Mabel A. Saunders; and his brother, Frank E. Saunders.

Funeral services were conducted by his pastor, Rev. Harold R. Crandall. H. R. C.

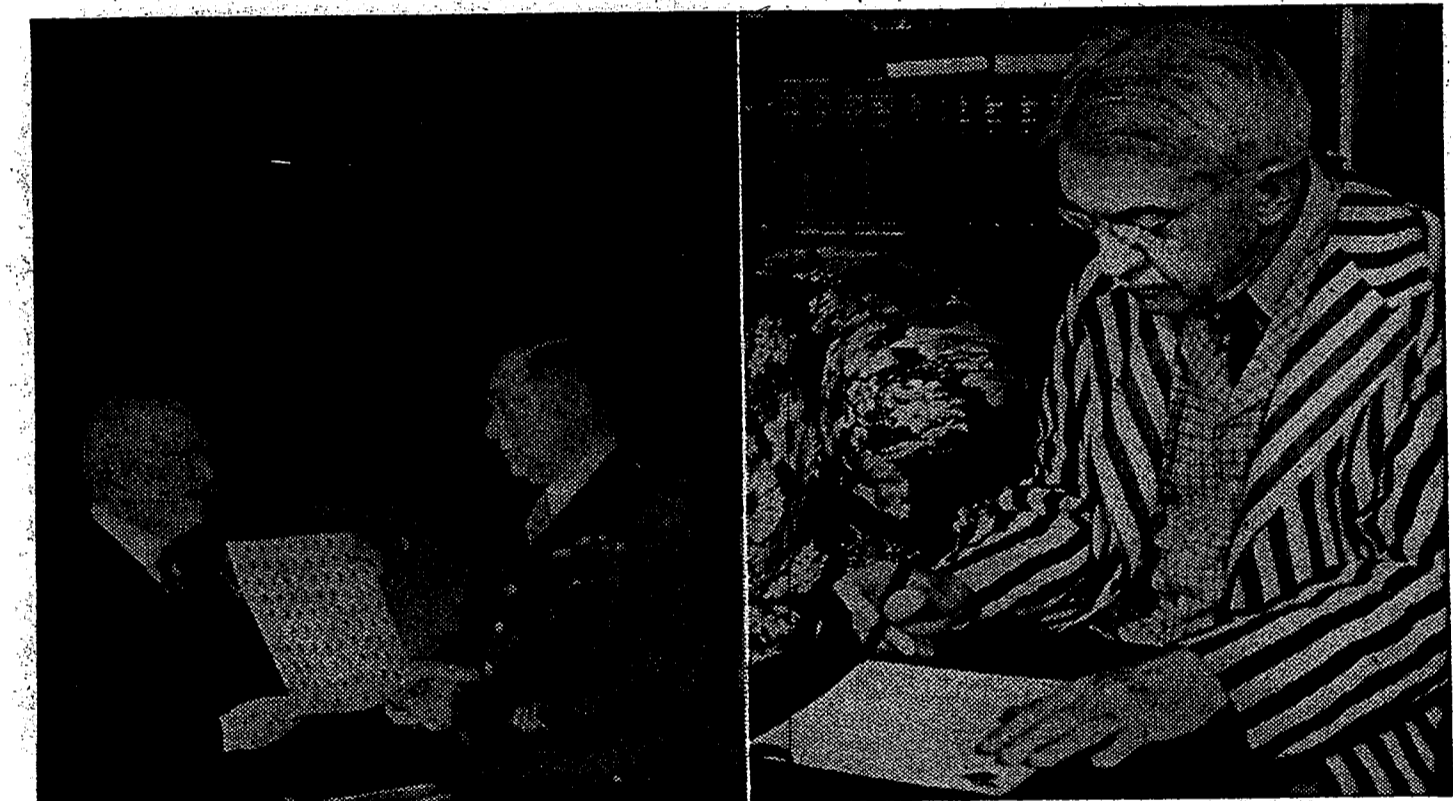
The Sabbath Recorder

Vol. 134

PLAINFIELD, N. J., MAY 10, 1943

No. 19

"STAND BY THE BIBLE"



Dr. W. L. Darby, Washington secretary of the American Bible Society, presents Maj. Gen. Edwin Watson, President Roosevelt's military aide, with a sheet of "Stand by the Bible" seals.

Dr. Wm. Lyon Phelps, a vice-president of the American Bible Society, endorses the "Stand by the Bible" seal campaign.

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The Sabbath Recorder

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

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

L. H. NORTH, Manager of the Publishing House

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Rev. Erlo E. Sutton

Mrs. Okey W. Davis

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EDITORIALS

ACCOMPLISHMENT

It is a great thing to have faith in a difficult project, lay plans, work—achieve some success and then finally see full consummation.

Twenty-seven years ago the project of a denominational building was envisioned—a vision which took shape, particularly in the mind of the late editor, Dr. Theodore L. Gardiner. By him and other earnest leaders the work was planned, slowly but persistently, until the present Seventh Day Baptist Building was ready and dedicated December 29, 1929.

To the Board of Trustees of the American Sabbath Tract Society, known as the Tract Board, was delegated by Conference the responsibility of the work of raising funds and erecting the building. The struggle with its problems and difficulties is all a matter of history now.

A reprint of a Sabbath Recorder editorial, dated February 15, 1926, is before the present editor. In that article Editor Gardiner outlined with care the plans of the committee to solicit the funds: so many \$1,000 pledges, so many \$500, on down to \$25, and less. "Come on, friends!" he said, "We will rejoice together when this good work is well done. It will speak not only for our loyalty to the faith of our fathers, but for our faith in the future of our good cause." (Emphasis ours.)

In the process of erection, cash was needed—more than had already been received on

pledges—pledges which more than covered the contract of building. In the emergency the Tract Board borrowed from its own permanent funds the amount of \$8,485, and from the Plainfield Trust Company \$6,500; in all \$14,985 needed, in faith believing every cent would be made good.

That confidence has not been misplaced. Those interested who have been following the reports of the Tract Board have noted year by year that this loan has been decreased as payments on original deferred pledges have been received.

It was a matter of no little satisfaction to some, therefore, when at the last Tract Board meeting Assistant Treasurer Ethel T. Stillman reported that recent payment of such pledges had been received and the last of the loan had been repaid to the permanent fund. The Plainfield Trust loan was long since liquidated.

This is worthy of special mention particularly at such times as the present. First, when people easily excuse deferment of moral responsibility, an old pledge has been faithfully redeemed. Yes, the old foundations are stable; they stand.

Again, because we need such encouragement to justify what might be flagging faith. Not only is faith of our fathers vindicated, but also our faith in their descendants—our own generation.

And finally, there is encouragement in the final achievement of the goal of a Seventh Day Baptist Building, built without a shadow of indebtedness.

It is now for the present generation to carry on with vision and courage "the future

of our good cause" and vindicate the confidence in us held by our predecessors in the faith.

The building is here with all it stands for. Clearance of indebtedness is a fact. The great work, from here, is yet to be done. The task of saving men, building manhood through the love and teaching of Jesus Christ, including the observance and promotion of the Sabbath—this is our task, not yet an accomplishment. Will you, dear reader, be one to say, "Lord, I am thine, send me."

WHAT! HISTORY?

The results of a recent survey concerning the knowledge of American history among seven thousand students in thirty-six colleges seem to show an ignorance of events that are of vital importance to our country's welfare. It is reported that of those questioned 1,705 did not know that Lincoln was President of the United States during the Civil War. Twenty-five per cent of them thought Washington was President during that period, others thought Woodrow Wilson, Theodore Roosevelt, Herbert Hoover, or Warren G. Harding. In so far as these students are concerned, it is impossible that they should understand or appreciate Mr. Lincoln, the issues at stake in the Civil War, or the meaning for America of the contribution that Lincoln made to this country during that crucial period. Such lack of elemental knowledge of our history doesn't encourage one to believe that these students are thinking straight or that they have disciplined minds. Is not such historical illiteracy inexcusable?

For, after all, though one can seem to muddle through without knowledge of certain dates, periods, or persons, and their interrelationship, the best interests of life and country are not so served. History has also to do with purposes, ideals, achievements, movements, problems, crises. Humanity is concerned—man's progress, usefulness, and happiness. Hence it is essential that youth shall respect and know something of history.

This holds good of the Christian Church. The Christian should know something quite definite about the history, background, and make-up of the Bible as well as concerning its contents. He should know something of the background of ecclesiastical movements and development of doctrines and politics.

Equally important to us as Seventh Day Baptists is a knowledge of our own history, its background, people, and movements. A better knowledge of these things would save us from some mistakes and help us to avoid heretical vagaries. The knowledge of our background and experiences of early leaders should direct us helpfully as to how and where do we go from here.

Beginning with this issue of the Recorder we will carry weekly messages, articles, and items of interest from our Historical Society. No long discussions, but pointed, terse contributions that will inform and inspire. Doctor Randolph, the society's president, has many things to write about that will make valuable contribution to our work in missions, evangelism, and Sabbath promotion.

SEVENTH DAY BAPTIST BUSINESS

A business transaction was completed the first of this month whereby the modern two-story building at 27 Main Street, Canisteo, was purchased by jeweler Edward W. Crandall. It was bought from the estate of the late Clair W. Case.

The building formerly housed the Olde Reel Inn, and for the past two years has been the site of the E. W. Crandall jewelry store. The second-floor apartment is occupied by Archie Foote and family.—Canisteo Times.

We take this clipping reproduced in the Alfred Sun to call attention to the fact that young people in this generation can map out a course in business profession for themselves and keep the Sabbath.

A few years ago this young man, who felt he did not wish to continue on the farm at Independence and who had a bent and liking for intricate mechanisms, took up the work as a watchmaker and started a modest jewelry establishment in nearby Canisteo, and has made a success of it. It is a Sabbath-keeping establishment. Its success is evidenced in this business deal reported above.

What Edward Crandall has done by industry, integrity, and loyalty in this one line is possible in various vocations by young men of vision and ambition who will build upon the foundations of Christian character and in loyalty to conviction.

Since writing this comment we learn that Wayne Crandall, a brother of Edward, a school teacher, has purchased a farm near his father's at Independence. We appreciate this, too. For, after all, the foundations of life are in the soil. Honor and commendation to these young men and their like.

HISTORICAL SOCIETY

By Corliss F. Randolph

We Make Our Bow

From his meager space, but out of the abundance of his heart, the editor of the Sabbath Recorder is graciously allotting to the Historical Society a department of its own, in which the society may tell something of its resources, its activities, its needs—both immediate and future—and its hopes for growth in both resources and service.

Under existing conditions, we cannot make this department what a similar department was several decades ago when the columns of the Sabbath Recorder afforded far more space than now, and when there were not so many individual interests to be served as now. But we do hope, by a hint here and a hint there, week in and week out, to make our readers better acquainted with their precious historical heritage.

Mr. Joseph Goodrich as a Hotel Keeper

In the Sabbath Memorial, October, 1879, published in London, England, and edited by Rev. Wm. M. Jones, then pastor of the Mill Yard Church, of London, may be found the following editorial note:

The late Mr. Joseph Goodrich, a Seventh-day Baptist, and for many years proprietor of the Milton House, Milton, Wisconsin, was in the habit of refusing to take pay for "refreshment furnished to man and beast" on the Sabbath Day. The dinner was good, and so were the oats and hay, and many a traveller at his departure has been surprised to learn that he had nothing to pay. In an unostentatious way Mr. Goodrich would remark, "It is the Sabbath; the law of God forbids me to make money to-day. You are entirely welcome." We were a witness to one such instance at Milton House, and we venture the opinion that no stranger guest ever left Mr. Goodrich, feeling that the Seventh-day Sabbath was a "legal yoke, a destroyer of spirituality, and adverse to the liberty that is in Christ."

Photographs Received

Valuable photographs belonging to the late Rev. O. S. Mills have recently been received from his son, Rev. Neal D. Mills, now of New Auburn, Wis., and from Mrs. O. S. Mills, Attalla.

The receipt of other contributions will be acknowledged in the near future.

Our civilization cannot survive materially unless it be redeemed spiritually.—Former President Woodrow Wilson.

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.

QUARTERLY MEETING OF THE BOARD OF MANAGERS

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held Sunday afternoon, April 18, 1943, in the Pawcatuck church, Westerly, R. I. The president, Rev. Harold R. Crandall, was in the chair. The meeting was opened with prayer by Rev. Eli F. Loofboro.

Those present were: Rev. Harold R. Crandall, LaVerne D. Langworthy, John H. Austin, Dr. Edwin Whitford, George B. Utter, Karl G. Stillman, Dr. Anne L. Waite, Rev. William L. Burdick, John S. C. Kenyon, Elston H. Van Horn, Lloyd B. Langworthy, Rev. Trevah R. Sutton, Rev. Eli F. Loofboro, Mrs. Harold R. Crandall, Rev. Albert N. Rogers, Rev. Herbert C. Van Horn.

The guests present were Mrs. Trevah R. Sutton of Rockville, and Mrs. Clarence M. Rogers of Salem, W. Va.

The monthly and quarterly reports, and statement of condition and comparative statements were read by the treasurer, Karl G. Stillman, and approved, and the quarterly report and statement of condition were ordered recorded.

The quarterly report of the corresponding secretary, Rev. W. L. Burdick, was presented, approved, and ordered recorded as follows:

Quarterly Report of Corresponding Secretary

As corresponding secretary I would report that during the quarter I have continued the promotion of the Preaching Missions. According to reports a goodly number have been held. Others are planned for Easter time and later. To encourage our churches to join in the Fellowship of Prayer during the pre-Easter season, copies of the booklet provided for this purpose by the Commission on Evangelism have been sent to all our pastors, and church leaders where there are no pastors.

The last of January I attended a meeting of the Executive Committee of the Foreign Missions Conference held in New York. For the most part during the quarter effort has been made to accomplish by correspondence that which usually requires a trip. Some attention has been given to the work of the Committee on Denominational Literature; material for the Missions Department of the Sabbath Recorder has been provided regu-

larly; and some time has been given to the Ministerial Relations Committee of the General Conference.

Respectfully submitted,
William L. Burdick,
Corresponding Secretary.

Ashaway, R. I.,
April 18, 1943.

John H. Austin, chairman of the Missionary-Evangelistic Committee, said a report from the work in Florida had been received through letters from Pastor Elizabeth F. Randolph and Leslie O. Greene. It is understood that a church has been organized in Putnam County, with four members.

Lloyd B. Langworthy, of the American Tropics Committee, referred to the resignation of Rev. Luther W. Crichlow in Jamaica, to be in effect November 30, 1943, which will terminate five years of service.

Voted that the resignation of Rev. Luther W. Crichlow be accepted, to become effective November 30, 1943.

In accepting the resignation of Pastor Crichlow, the board wishes to express its deep regret that he feels that, after five years of faithful service in Jamaica, he should resign, and the board desires to record its appreciation of the good work that he and Mrs. Crichlow have done. Furthermore, the board wishes them success in their future work, wherever it may be.

George B. Utter, of the China Committee, said all the committee knew about the situation in China was contained in letters received by the corresponding secretary. Letters were read from Dr. Grace I. Crandall from Free China, January 12, 1943. In a letter from Miss Miriam Shaw dated Alfred, N. Y., April 1, 1943, she said the family had a letter from Shanghai, China, dated December, 1942.

Voted that we pay \$77 for membership in the Foreign Missions Conference.

Voted that the officers of the society be empowered to act in the question of indemnities that may be sought in China.

The report of the Ministerial Relief Committee was given by Karl G. Stillman. It was received and ordered recorded as follows:

During the quarter ended March 31, 1943, monthly payments of \$10 each have been continued to Rev. R. R. Thorngate and Mrs. George P. Kenyon of Permanent Fund income. At the present time there is an over draft of \$215.15, since current income on investment funds for

ministerial relief are inadequate to cover the payments being made. However, no recommendation as to a change is being offered at this time.

Respectfully submitted,
Karl G. Stillman,
Chairman.

The Investment Committee's report as made by Karl G. Stillman was approved and ordered recorded as follows:

Investment Committee Report

During the quarter ended March 31, 1943, the Permanent Funds of the society have been increased by the sum of \$1,736.76. Of this total, \$1,136.42 represents realized profits from the sale of investments of specific funds as follows:

Permanent Fund	\$ 912.41
Debt Reduction Fund	148.19
Alice Fisher Ministerial Relief Fund	42.38
H. C. Woodmansee Ministerial Relief Fund	4.85
A. J. Potter Ministerial Relief Fund	12.21
Amanda Burdick Scholarship Fund	13.12
Ministerial Education Fund	2.73
Ministerial Retirement Fund53
	<hr/>
	\$1,136.42

In addition, a total amount of 34 cents was added to the principal of the Franklin F. Randolph Fund, an accumulating fund, consisting of portions of dividends received from General Electric Co. and National Dairy Products Co., allocable to that fund. There was also added to the Debt Reduction Fund a further distribution from the estate of Lucy M. Knapp amounting to \$600 and consisting of the proceeds received from the sale of the Una Spence et al. mortgage.

Changes in investments during the period under review, included repayments of \$25, \$126, and \$170.10 on account of Permanent Fund mortgages given by J. Howard Ferguson, Mary S. Damerel, and the Potter Langworthy Building respectively. Securities sold consisted of \$4,000 Southern Pacific Co. 3 $\frac{3}{4}$'s of 1946, \$3,000 New York, New Haven, and Hartford Railroad Co. 6's of 1948, and 35 shares of Deere and Co. common stock, which produced the profit of \$1,136.42 referred to above. To replace these items, there was purchased \$3,000 St. Louis and San Francisco Railway Co. 4 $\frac{1}{2}$'s of 1978, \$4,000 Southern Pacific Railroad Company 4's of 1955, 25 shares Chesapeake and Ohio Railway Co. common stock, 25 shares H. L. Green Co., Inc., common stock, and 2 shares Detroit Edison Co. common stock. These exchanges were all recommended by our investment counsel, and at the present time the new holdings have market values in excess of the purchase prices.

It is interesting to know that a recent audit of our entire list of securities indicates a market value of approximately \$5,000 less than cost, but such a paper loss is important only if complete and immediate liquidation of our investments into cash was contemplated, which is not the case. It is confidently expected that present values will be enhanced over the near future.

The interest more than six months in arrears on the R. J. and E. C. Smith mortgage has been reduced from \$479.72 to \$399.12 during the quarter through the operation of an assignment of rents. Further reductions are assured for the next quarter. The situation surrounding the two Eccleston mortgages on Quonochontaug property destroyed in the hurricane of 1938 is still unfavorable. The mortgagor is paying current taxes, but has paid nothing on the old indebtedness and is financially unable to do so at this time.

The Permanent Fund of the society is invested as follows:

Stocks	\$43,593.66	45.5%
Mortgages	32,083.95	33.5%
Bonds	12,693.47	13.2%
Real estate	4,088.94	4.3%
Cash	3,329.09	3.5%
	<hr/>	
	\$95,789.11	100.0%

Mrs. Ida M. Brown of Ord, Neb., had offered to donate \$14 in war stamps through the North Loup, Neb., Church, to help in the ministerial education of someone in Jamaica.

Voted that the letter be referred to the secretary with power to act.

Voted that the treasurer be authorized to invest \$3,000 now in the treasury in the U. S. Treasury 7/8 per cent certificates Series B, maturing April 1, 1944.

Voted that the treasurer be authorized to invest \$2,500 now in the savings account of the Washington Trust Co. in 2 1/2 per cent Series G U. S. Bonds.

Voted that the treasurer be authorized to deposit \$2,000 principal amount First and Refunding Mortgage 4 per cent bonds of the Delaware and Hudson Co. with the Old Colony Trust Company, Boston, Mass., for assent to the plan of debt adjustment dated September 15, 1942.

Voted that the treasurer be authorized to engage G. W. Hart, 98 Tower Street, Kingston, Jamaica, to supervise the repair work to a number of churches.

Voted that the treasurer be authorized to correspond with Cunningham and Buell of Janesville, Wis., and accept the settlement agreed upon with the Milton Seventh Day Baptist Church in the matter of the estates of Lewis J. Noey and Jessie R. Noey.

It was

Resolved, That the proper officers of this, the Seventh Day Baptist Missionary Society, in its name, and on its behalf, be and are hereby authorized and directed to execute and deliver agreement of sale to be made by the Welton Seventh Day Baptist Church, of Welton, Clinton County, Iowa, American Sabbath Tract Society,

the Seventh Day Baptist Missionary Society, embodying sale by the three corporations above named, of said Welton Church parsonage, and about one acre of land on which it is located, and also the adjoining tract of about five acres of land which was devised to said church under the will of the late Deacon John W. Loofboro, for \$1,250, to be paid in installments as set forth in said agreement to Orville F. Randolph, this society, so joining in such sale, and to convey such interest as it may have therein, under the above mentioned devise from the late John W. Loofboro, in the Loofboro Tract, and also to execute and deliver any such other papers and/or instruments as may be necessary to consummate said sale; and

Resolved, That the Board of Trustees of the Seventh Day Baptist Memorial Fund of Plainfield, N. J., be requested and hereby is authorized to receive, hold, invest, and administer this society's share of the net proceeds of sale of the "Loofboro Tract," as a permanent Endowment Fund, the net income therefrom to be paid to this society for its work, from and after the time the said church at Welton shall disband.

The minutes were read and approved.

The meeting was closed by prayer offered by Rev. Trevah Sutton of Rockville, R. I.

George B. Utter,
Recording Secretary.

THE SABBATH

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

It is not uncommon for people when approached about the Sabbath to say, "Oh, that is the old Jewish Sabbath; that was given to the Jews. Christ made everything new."

The above text plainly declares that Jesus said that the Sabbath was made for man. Now does man spell Jew? No, brother, I think you are in the man class, don't you think so? And furthermore if man did spell Jew in one place in the Bible it would have to spell it in another. Well, Jesus said in 1 Corinthians 11: 9, that woman was made for man. So if man does spell Jew, then what are you doing with that Jew's woman? Your calendar on your wall tells you that Sunday is the first day of the week and Saturday is the seventh, and God's Holy Bible tells you that the seventh day is the Sabbath. Also there is not one place in the Bible where it tells you that Jesus ever kept the first day or where he ever told any of his disciples to keep it. Truly, dear people, it is a man-made commandment and it is as counterfeit as a dollar bill that I would make. So when you are keeping it you are doing exactly what Elijah told Israel they were

doing. You are following after Baal. With all your increased knowledge, with all your hard-headed business judgment is it possible that you do not understand these very plain facts that God has caused to be put before you? Remember that God says in Hosea 4: 6, "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee." "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Proverbs 28: 9). It is God's law that I am upholding and trying so hard to get you to heed, and that pleading call to "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Revelation 18: 4).

—Bible Advocate.

SABBATH SCHOOL LESSON FOR MAY 22, 1943

Bible Teachings on Wine's Deceitfulness. Scripture—Proverbs 20: 1; 23: 29-35; Matthew 24: 45-51.

Golden Text—Proverbs 23: 32.

VISITS ARMED FORCES

Bishop A. W. Leonard, chairman of the General Commission on Army and Navy Chaplains, has left Washington on a trip which will take him overseas to visit United States armed forces on three continents. He is the first representative to go officially from the Protestant churches of this country to the men serving abroad.

Shortly before his departure the bishop described the purpose of his mission as twofold:

"To let the Protestant chaplains and service men with army and navy units overseas know that the churches at home are not forgetting them; and to obtain a first-hand picture of religious life among the men under fire, in order that the churches may better serve these men."

Conferences with chaplains will occupy a good portion of the schedule. Plans call for "retreats" where possible, to permit clergymen-in-uniform to discuss with Bishop Leonard details of their work, to suggest ways in which the home churches may supply more effective help, and to "recharge their own spiritual batteries so that they will return to their arduous duties with renewed confidence and vigor."

Bishop Leonard is the bishop of the Methodist Church resident in Washington, D. C. The General Commission on Army and Navy Chaplains, of which he is chairman, functions as a liaison body between thirty-one Protestant churches and their chaplains in the armed forces. In this relationship Bishop Leonard is delegated to act as a spokesman for the Federal Council of the Churches of Christ in America. He is also the chairman of the National Council of the Service Men's Christian League, organized last fall as a united fellowship of Protestant young people in the armed forces.

The schedule for the trip includes the North African theater of war, the United Kingdom, Iceland, Labrador, China, and India. Acting as aide throughout the journey will be Chaplain Frank Miller of the U. S. Army, a Presbyterian. — News release.

As the above article goes to press the following news reaches the office:

High Ranking Chaplain Lost

Bishop Adna W. Leonard, representing thirty-one Protestant denominations, was killed in a plane crash with Lt. Gen. Frank M. Andrews in some remote section of Iceland, Monday, May 3, according to report of Associated Press.

Bishop Leonard was on a flying trip at the request of President Roosevelt, visiting American overseas army posts.

His last dispatch, from Belfast, after a two-day tour, expressed appreciation of the fine way in which our men have been treated by the people of North Ireland.

AN APPRECIATION

Dear Mr. Van Horn:

The American Red Cross and its national officers greatly appreciate the splendid cooperation you have given us in our 1943 War Fund campaign. Being enabled, through the columns of your publication, to reach a wider circle of supporters has materially contributed to the success of this, our largest single appeal ever made to the American people.

Believe me, it is with a deep sense of personal appreciation that I express our gratitude.

Cordially yours,

G. Stewart Brown,

National Director
Public Information Service.

WOMAN'S WORK

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

RELIGION IN THE HOME

By Leland Foster Wood

Family life when it comes to its best is religious in its very nature. Good religion, that is relatedness to God as Father and to men as brothers, grows up from roots where parenthood is sacred and love is the atmosphere of living. It is no accident that Christianity itself has made such large use of family terms and concepts in setting forth the nature of God and of the highest life.

Both religious living and family living are rooted in the same constructive principle, love. With such a start family life ought to be happy and religion ought to be winsome. That is just what happens in many cases but not in all.

When it is harder than usual to live the life of love in the world, there should be special safeguarding of those choice experiences of love which homes furnish; love of other human beings who are close to us and love of God in himself and in his image in persons. These two kinds of love should reinforce each other and should create a store of potential resources for rebuilding the larger world.

Religion in the home means fundamentally walking in the way of love and making the principles of love characterize the atmosphere, the thinking, the plans, and the activities of the family. It means love in our looks, in our tones, and in the little thoughtful things we plan and do for one another. It means the cultivated heart giving a tone and purpose to life.

The help of religion is especially needed now because so many burdens must be borne and so many cares encountered. The home should be a place where we create joy together for one another. The home can profit by St. Paul's question to some of his friends, "If I make you sad, who shall make me glad?"

It was no easy world in the midst of which Paul said, "Rejoice in the Lord always." This comes from a quality of life rather than from a set of circumstances. It comes from a quality of family living more than from any other thing except the supreme relationship to God and his kingdom, but this higher

relationship itself is worked out largely in family living.

In practical terms which we hope will come close to many families let us think of four principles of religious living in the home.

1. **Find God in the common experiences:** Such relationships as those of husband and wife, parents and children, brother and brother, family and friends, and all the other close and sacred relationships of life can be made more meaningful and precious because something of the love of God beautifies human relationships. We should find God also in other common experiences such as the doing of our work, the good times which the family has together, and the entering into all the joys and privileges of close family living.

2. **Give life an upward slant:** This means that we should all keep growing, parents and children alike, and that we should improve our skill in bringing the best out of even difficult situations. We should meet difficulties in such a way that they harden our muscles and should make our troubles bind us closer together. We should learn if possible to use even disciplinary situations as symptoms of the need of closer understanding and of a more satisfactory program of living together.

3. **Make religion winsome:** We must do this else there will be something wrong about our religion and many things wrong about our family life. Religion when it is at its best is a help-joy rather than a kill-joy influence in our family life. It is something which enables family life to soar and not an impediment which holds it back.

4. **Work out a plan and program** for the particular family which will enable them to recognize God as the very heart of their family experience. This will mean the shaping of plans and the budgeting of time for the recognition of the higher spiritual interests of life.

Helps toward this end are the growing custom of home dedication, the "graceful" not mere routine use of grace at table, and worship as a part of the experience of complete living. For family life as for individual life a balanced four-fold program of work, play, love, and worship is essential. Life becomes more wholesome and enriching when its balanced program recognizes all four of these

THE GROWING EDGE OF RELIGION

By Albert N. Rogers

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

I thought I was an intellectual—once.

—Albert Schweitzer.

Elmer Twitchell, the mythical mouthpiece of Mr. H. I. Phillips, recently came out with a post-war plan to end all post-war plans. "The revolt against planners," he declared, "will be so big that both major political parties will adopt a plank that reads, 'We promise to leave a few things to God, to nature, to the laws of gravitation, and to change.'" Humorous; and tragically apt to be the case.

President James S. Thomson, D.D., University of Saskatchewan, Saskatoon, Canada, who is temporarily in charge of the Canadian Broadcasting System, lectured last week to a convocation of ministers at Yale University. He ventured to suggest, he said in commenting on his visit to "the States," that Canada has something to offer us by virtue of her place in the British sphere of commonwealths. Canadians look to us for leadership in the post-war world which will center in North America, he said, and he felt the churches are already doing good work across our common boundary line.

A sermon, like Eve, should come from somewhere near the third rib of man.—Christopher Morley.

We salute the memory of Frederik F. Stoll, late pastor of our Irvington Church, through whose leadership largely that consecrated group came to find faith, freedom, and fellowship with Seventh Day Baptists. Let it not be quickly forgotten how his church contributed to the work in British Guiana when the war with Germany prevented our English brethren from continuing to do so—and the Irvington congregation still worships in German!

To the Synagogue Council of America and the New York State Council of Churches we are indebted for the visitations to Governor Dewey which influenced him to return to the legislature a Bill to open public schools of New York State on the seventh

vital aspects of experience. It is as natural to stop and give thanks to God for his gifts as it is to show this courtesy to other persons which we invariably do even when a person has given only a trifling gift or benefit. It is also as natural to take time for God in the program for family living as it is to take time for cherished human friends.

Procedures and forms of worship in the home are reminders that we should have family life organized around the constructive principles of love and trust rather than around the destructive ones of antagonism and fear. It means that we make much of the experience of entering into the depths of life together, creating a deeper fellowship between the members and strong ties of the family as a whole with God, the Giver of life. Worship helps us to bring life up to the level of another great word which was also spoken in no easy time: "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Special days for the family and the great days of the year should not go by without our developing their religious meaning and giving them a deep quality of spiritual appreciation. Birthdays help us to emphasize how much members of the family mean to one another. Good times enable us to recognize that life has a good taste when we season it rightly. The great religious festivals of the year bring the solemnity and glory of great things close to our common experience in happy fashion.

Many families are seeking those helps which are most effective in enriching the spiritual life of the home. We would suggest here that the Bible be kept in use not as an isolated bit of experience but as a normal part of a family habit of reading many things together and as the very heart of their contact with the greatest thoughts of all time. Hymns also if they are used in the home should be in a context of appreciation of music in its many forms and as a contribution with all that the fine arts bring into life. Prayer in the family circle should be a part of a pervasive life habit of dependence upon God and seeking to bring our lives into harmony with his purpose.—From the Church Woman, April, 1943.

day of the week. Remember that the next time you hear someone say, "He's a Jew."

Did you notice the number of students enrolled in Grace High School, Shanghai, according to the recent letter published in the Recorder? Twelve hundred boys and girls are there under the principalship of Theodore M. Chang of whom Dr. Grace Crandall said he was one of the three finest products of our mission.

DENOMINATIONAL BUDGET

Statement of Treasurer, April 30, 1943

Receipts		April	Total for 10 months
Adams Center	\$	90.00	\$222.30
Albion			68.50
Alfred, First		267.00	1,580.55
Alfred, Second			136.50
Andover		5.00	15.00
Associations and Conference			162.24
Battle Creek		60.00	819.30
Berlin		16.00	136.05
Boulder		26.50	100.90
Brookfield, First		13.00	143.00
Brookfield, Second		17.35	149.75
Chicago		19.00	98.00
Daytona Beach		17.50	122.65
Denver		29.00	164.25
De Ruyter		25.50	312.81
Dinuba			31.28
Dodge Center			49.50
Edinburg		6.00	55.00
Farina		15.00	223.00
Fouke		2.00	49.42
Friendship			10.50
Gentry		3.00	26.35
Hammond		3.00	46.10
Hebron			31.24
Hopkinton, First		128.50	616.34
Hopkinton, Second		2.00	21.50
Independence		13.00	197.00
Individuals		10.00	1,850.25
Irvington			175.00
Jackson Center			30.00
Little Genesee		74.01	362.23
Little Prairie			20.00
Los Angeles		10.00	71.42
Los Angeles - Christ's		6.00	12.00
Lost Creek		18.50	152.90
Marlboro		75.00	605.00
Middle Island		5.75	53.34
Milton		169.65	1,393.79
Milton Junction		43.43	513.06
New Auburn			49.50
New York		14.00	536.86
North Loup		54.00	244.50
Nortonville		42.50	166.50
Pawcatuck		336.33	2,459.00
Piscataway		30.00	175.00
Plainfield		119.71	1,343.76
Richburg		15.50	80.00
Ritchie		6.00	60.00
Riverside		58.85	790.02
Roanoke			24.00

Rockville	12.50	112.99
Salem	59.00	366.30
Salemville		36.80
Schenectady		85.00
Shiloh	145.00	868.00
Stonefort		13.00
Verona		224.72
Waterford	10.00	132.81
West Edmeston		10.00
White Cloud		148.25
Yonah Mountain		46.57

Comparative Figures

	This year	Last year
Budget receipts—April	\$ 1,735.11	\$ 1,075.65
Special receipts—April	338.97	162.03
Budget receipts—10 mos.	14,259.96	12,037.86
Special receipts—10 mos.	4,540.94	3,219.00

Disbursements

	Budget	Specials
Missionary Society	\$ 693.94	\$ 34.00
Tract Society	216.92	.50
S. D. B. Building	134.47	
Women's Board	13.94	14.00
Ministerial Retirement	182.07	175.37
Historical Society	11.22	
General Conference	148.24	
Board of Christian Education	299.20	
United China Relief		40.00
United Christian Relief		75.10

Morton R. Swinney,
Treasurer.

Niantic, Conn.

IN MEMORIAM

Whereas our beloved member, Mrs. Maud Crandall Humphrey, has been called to her heavenly home, we, the members of the Missionary and Benevolent Society of the Albion Seventh Day Baptist Church, do hereby express our loss and sorrow.

Our sister was for many years, as long as health permitted, a faithful worker in our midst, and her loss will be keenly felt.

We wish to extend our sympathy to her husband and relatives in their loss and to express an appreciation of her life among us.

We direct that these words of appreciation be placed upon the minutes of the society and that copies be sent to her husband, Mr. I. D. Humphrey, to her sister, Mrs. Irma Slagg, and to the Sabbath Recorder.

Mrs. Pearl Sheldon, President,
Mrs. Hattie McCarthy,
Mrs. Vinnie Palmiter.

Albion, Wis.,
May 2, 1943.

Show not yourself glad at the misfortune of another, though he were your enemy.

—George Washington.

YOUNG PEOPLE'S WORK

Jeanett B. Dickinson, Acting Editor
Route 3, Bridgeton, N. J.

WE NEED YOUR HELP TO SERVE YOU BEST

Let's all work together for an interesting, inspiring, and challenging Young People's Page for and by Seventh Day Baptist young people. Won't you help? You can if you will. Contributing material will be a work of love and service for the Lord and will furnish a real opportunity for constructive, Christian, young people's work and expression. We are all busy, but working together the job will not be too heavy for any of us. So, please, you write and mail the material to me. If you do not have access to a typewriter, I will see that it is typed. I'll edit and mail it to the Recorder. Our page will consist of the work you send. So, please send original short and continued stories and plays, poetry, articles, observations, news, letters, short sermons or talks, ideas for C.E., and other worship services, socials, articles on vocations where young folks can keep the Sabbath, articles on choice of life work, reviews of Christian literature and books, meditations, Bible studies, ideas for tracts, hobbies, etc.

May the assurance that Christ is alive today
Give us the strength, courage, and determination
To share with others his great love
As we meet the problems and duties along life's way.

Acting Young People's Editor.

CHURCH

(A look into the mind of an S. D. B. soldier while off duty on going to church.—C. P. H.)

It's funny how a fellow can put things into the wrong place in his outlook on life. I'm in the army, and church—oh, it was always good to go, but I just took it for granted, I guess.

After six months when church was the most neglected item, a guy sort of gets used to not going—and gets used to not having the lift that sitting quietly in the presence of God can give.

Now I'm sitting in church again. I went last week too, and it was such a relief for something inside me that I was drawn irresistibly to the same quiet place. Today it's Easter Sunday—just like the Sabbaths back home in the springtime. Looking back there's

a queer twinge of homesickness; but the choir is coming in; everyone stands as the opening hymn is announced.

Such singing—for a moment I was back there again, home, and Sabbath morning, and the wonderful songs that swelled from the congregation. It's over now—the Scripture is being read—“ . . . and they entered in and found not the body of Jesus . . . why seek the living among the dead.”

Then followed the sermon—the old, but ever new message of Christ arisen. The choir sings, we all sing the closing hymn:

“Low in the grave he lay, Jesus, my Savior . . .” But, “. . . up from the grave he arose.” We realize again in the special way the greatest Gift of God and what it means.

People stream from the church, not in a hurrying rush like from a show they were disappointed in; no, why not? We all ease out, speaking to total strangers, everyone smiling, happy—shy? People have every right to be happy, at such a time—didn't we just celebrate Christ's resurrection, the greatest thing that ever happened?

The belief gives us courage to go on—and even the crowded barracks, the army routine are more pleasant to go back to.

Funny the things a fellow thinks about when he lets his mind rest in the quiet of church—home, sweetheart, friends—all become realities for a brief hour; but best of all is the eternal assurance—Church is worth the trouble of a twelve mile hitch-hike and back.

OUR OWN POETS

The War Era

My soldier-boy lies over the ocean,
Far, far, from home;
Under foreign sod he lies alone;
Yet not alone;
For there many others fell beside him
With but a moan—
So out of reach of loved and dear ones
They had to roam.

Those godless leaders will have to answer
For many wrongs;
They'll have to answer the parents to whom
Each boy belongs;
They'll have to answer to God for those many
silent
Church-bell ding-dongs;
And the substitutions for life, liberty, and happiness
with
Hate and war songs.

—Betty Parvin Dunn, Shiloh.

WRITE -- PLEASE!

Many of our young people are or soon will be in the service of our country. Letters will be greatly appreciated both from and to those in the service. So, won't you who are in uniform write and share with us your experiences? You who are doing your duty at home, work, or school, please keep us informed as to the correct addresses of your friends and write to them as their names appear in the Recorder. Send all addresses, letters, news, and contributions, to Miss Jeanett B. Dickinson, Acting Editor of the Young People's Page, Rt. 3, Bridgeton, N. J. Following are the addresses of some of our young people. Won't you all send in the addresses of all those you know who are in the service?

Lt. Earle J. Bowen, Huntsville Arsenal, Ala.
 Lt. E. C. Greene, M. C., 605th Field Artillery, Camp Carson, Colo.
 Capt. Norman Harris, 0358004, D. C., Office of Surgeon, A.P.O. 503, San Francisco, Calif.
 Ensign J. Ford Lewis, U.S.S. Ramapo, c-o Postmaster, San Francisco, Calif.
 Pvt. Norman Lewis, 58 Trg. F. L. 20, Keesler Field, Miss.
 Pfc. Loren G. Osborn, 35395231, Ord. Det., Q. M. Co., Camp Patrick Henry, Newport News, Va.
 Sgt. Ottis F. Swiger, 20546240, Co. H 201st Infantry, A.P.O. 937, c-o Postmaster, Seattle, Wash.
 T.Sgt. William H. Kuyper, 12033894, 695th Sig. A. W., Rep. Co., A.P.O. 919, San Francisco, Calif.
 A.C. Robert E. Probasco, Flight D, Class 43H, Darr Aero Tech., Albany, Ga.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Dean:

I am glad your uncle wanted you to write to me for I was happy to receive your letter.

You are very fortunate to have apple blossoms already. So far it has been so cold in our part of the country that not one apple blossom has dared to show itself. The only blossoms I have been able to see are the pretty daffodils in our own garden. We had a supper at our Andover church last Tuesday night and though I furnished daffodils for all three tables there are still so many blossoms in the garden it is hard to believe that I have picked any. How good God is to us to give us so many beautiful blossoms,

beginning in the spring and delighting our eyes through the fall. Why, even in the winter we can have blossoms on our house plants.

Thank you for your letter. I hope you will write again and often.

Sincerely your friend,
 Mizpah S. Greene.

Dear Mrs. Greene:

This is the first time that I have written to you. We have started a new contest at our Sabbath school for perfect attendance. Our other contest ended March 1.

My brother never missed a Sabbath for a whole year and I only missed one. Everett got a pretty picture of the twenty-third Psalm and I got a pretty necklace. Several others won prizes, too.

We are going to have an Easter program in our primary room and we are going to invite our mothers and our daddies.

I think I had better stop now.

Yours truly,
 Ann Newkirk,
 age seven.

Shiloh, N. J.

Dear Ann:

I'll be watching for the results of your new attendance contest. Perfect attendance is sure to bring more than one prize; the prize given by the Sabbath school, the prize of better knowledge of the Bible, the prize of faithfulness, the prize of a truer Christian character; oh, you can think of other prizes, too. You and Everett and other members of the Shiloh Sabbath school may well be proud and happy because of your faithful attendance in Sabbath school.

I hope you will write again and tell me about that Easter program. I'm sure not only the boys and girls but also all the fathers and mothers appreciated this service. I wish I could have been there to enjoy it, too. I always enjoy any services in the Shiloh church and hope I can attend many more of them.

Sincerely your friend,
 Mizpah S. Greene.

Dear Mrs. Greene:

I like the Sabbath Recorder and my mother likes it, too. I read the Children's Page.

I have been having the measles so I cannot go out doors yet.

I go to a Sunday school every week. I have to go two more Sundays to get a pin.

I have a brother and his name is Millard. He is in the service.

I hope you don't care because I wrote to you from a little friend's. Well good-bye.

Charles R. Buckson.

173 W. Lincoln Street,
 Bridgeton, N. J.

P.S. — We get the Sabbath Recorder.

Dear Charles:

I think all who read the Sabbath Recorder like it. There are so many good thoughts in it that I am sure it makes us better Christians. To me it is only second to the Bible.

I hope by this time you are all through with the measles. If you did not have them very hard you can be glad they are over with and you will not have to have them when you are older. Our boy escaped measles when he was small, only to have them when he was in high school, as did his chum, so that a perfectly good basketball game had to be canceled, greatly to their disgust. Don't forget to write other letters for the Recorder.

Sincerely your friend,
 Mizpah S. Greene.

"STAND BY THE BIBLE -- THE CHRISTIAN, THE AMERICAN WAY"

The American Bible Society's fifth annual seal campaign is now under way. The new seal is printed in three colors on a white background and features the slogan "Stand by the Bible—the Christian, the American Way." The design illustrates the open Bible surrounded by the national colors, and with an honor guard of a soldier, sailor, and marine.

Professor Emeritus William Lyon Phelps of Yale, a vice-president of the society, has written with regard to the seal campaign, "For five years now these little stamps have served the double purpose of calling attention to America's own need for the Bible, and of providing funds for distributing it all over the world.

"It is our glad privilege as Christian Americans to keep that good news speeding on its way. Now, above all other times, the supply must be kept flowing."

An enthusiastic user of the society's seals recently wrote that the first letter on which

she had used them brought splendid results. A Mexican mother living across the street from her home, because the seals came while the family was having a new baby, said they were going to join the Mexican mission. "Four souls saved with three stamps," wrote the lady.

The Bible Society is gratified to find that each year an increasing number of people make use of the seals.

Their appearance on correspondence, church bulletins, and elsewhere is a testimony to the value of the Bible in American life, and an incentive to more thoughtful and regular reading of God's Word.

Another and important purpose accomplished is that the purchase of the sheets of seals at one dollar increases the capacity of the American Bible Society to match itself with the challenging opportunities presented by a world that is hungry for the Bible, at the very moment when in many areas the Bible is hard to get.—American Bible Society.

OUR PULPIT**FAITH**

(A sermon by Mrs. Herbert C. Van Horn, presented at Plainfield, N. J., October 17, 1942, in the absence of the pastor and in keeping with the Conference recommendation for the use of laymen.)

Scripture—Genesis 12: 1-5; Hebrews 11: 8-19; James 2: 14-24.

Faith has been chosen as the subject of our thought for today, not because it was the keynote of our Sabbath school lesson two weeks ago, nor because we considered it from the point of view of a well chosen article in our devotional period of the Women's Society, but because the times demand it if the Christian religion survives at all, either in its larger world-wide aspects or as a sustaining and compelling force in our own personal living. Years ago there appeared in my husband's library a little book entitled, "Facts That Call for Faith." Today what a long list of circumstances and conditions now existing could be considered under such a heading.

Not as philosopher or theologian do we approach the subject, but as those who seek its practical application to the problems and situations of our lives. We are reminded often and it is no new thought to us that the commonest actions of our everyday lives

are conditioned on some kind of faith. Thousands of commuters from Plainfield and nearby towns buy tickets, board trains, ferries, the subway, with confidence that by these means of transportation they will arrive safely and at the proper time at their places of work or business. Until the present shortage of gas and rubber, we entered our cars, drivers stepped upon the accelerators, and we were off, with little doubt that in due time we should arrive at Shiloh, Daytona Beach, Salem, Milton, Brookfield, etc. This not only because of our faith in car and driver, but because we trusted that we should find gas and oil in filling stations along the way, and grimy over-alled mechanics in open garages, with skill to repair mechanical difficulties if they developed. At our markets we buy package groceries by label and are sure we shall find oatmeal or shredded wheat, tuna fish or salmon, orange or tomato juice according to the mark upon the container. A friend or acquaintance borrows some money from us. We accept a note or not, as the case may be, but we surely expect the sum returned. We sell a piece of property and accept a mortgage in part payment, without doubt that both interest and principal will be paid in due time. Retail and wholesale businesses extend credit; manufacturers fill orders; in fact, our whole business structure is built upon the trust and confidence, the **faith**, if you please, which men and women have in each other.

Still another illustration. When we have a house to be built or a smaller job of some kind to be done, we expect the workman to be true to the contract which he has made.

Let us mention a higher form of faith. We intrust our children to the public school with the feeling, for the most part, that they will receive competent instruction and be led in courses of ethical and moral conduct.

A member of the family lies dangerously ill. The physician exhausts the possibility of medicine and advises that the only relief is in surgery; so we give our own life, or a life still dearer, to ether in the hands of one and to the surgeon's knife held by another, and believe that all that is humanly possible will be done to save that life. At the matrimonial altar two people in mutual faith and trust pledge their marriage vows; and so we could multiply almost without number our illustrations of the faith upon which the whole structure of our life is built.

But this is not the type of faith which interests us most today, but only shows that faith is exercised in many ways besides toward God. Here is the dictionary's definition of faith: "Inward acceptance of a personality as real and trustworthy; of an idea as true and obligatory. The recognition of spiritual realities and moral principles as of paramount authority and supreme value. Originally the word had a religious significance, as of faith in God." And the Bible definition we have before us in the words of our text, "the substance of things hoped for, the evidence of things not seen."

To change the thought—we do not know much about gambling, but I have read, and so have you, of people who have risked whole fortunes upon a throw of the dice or the turn of the wheel; some have won and some have lost. The faith to which we now turn ventures its all upon the belief that "God is, and that he is a rewarder of them that seek him." None have ever lost who made this venture. The losers are those who refuse the risk.

This faith leads to salvation. "Abraham believed God and it was accounted unto him for righteousness." Paul's doctrine of justification by faith has been the comfort and encouragement of seekers after God through all the centuries since his time and the inspiration of the Protestant Reformation when realized by Martin Luther.

In apostolic days how many, many times the answer made to inquiring souls was, "Believe on the Lord Jesus Christ and thou shalt be saved." This was the reply given to the Philippian jailer, when the earthquake released Paul and Silas from the stocks as they sang and prayed in his prison. And Philip said to the eunuch on the way to Ethiopia when he inquired if he might be baptized, "If thou believest with all thy heart, thou mayest."

Faith in God leads to prayer. It is because we believe that God listens, cares, and has power to help that we take to him our burdens. Prayer is not all petition, as we know; it is communion; it is the laying of a problem before God and waiting for a solution. The members of my Sabbath school class will remember that we have said there are three answers to prayers of asking: yes, no, and wait awhile. My father did not always give me that for which I asked, but I did not doubt his wisdom or his love when

he refused to grant my request. "How much more will your heavenly Father give good gifts to them that ask him."

There are people who think if prayers for the recovery of the sick or for some other seeming good are not granted, it is because of lack of faith—if we only believed as we should, the desired results would follow. But until we come to abide perfectly in him according to the condition of the promise, how can we be sure we know his will? It seems to me it is a higher type of faith to make our earnest prayers to God and leave the outcome to his will, in meekness and submission to what he sends. To our comfort and joy the answer may be, "Yes"; to our good or his glory, the answer may be, "No"; for the patient discipline of our souls, the answer may be, "Wait awhile."

As we have suggested in the foregoing, faith leads to submission. When cherished plans or ambitions come to nought, when pain, loss, and heavy sorrows come, faith sustains and leads us to look for the rainbow or the silver lining among the clouds.

Faith leads to obedience, as was true of Abraham who went out not knowing whither he went. And it was so also of Levi, better known as Matthew, whose thrilling biography is contained in these brief words, "And as he (Jesus) passed by, he saw Levi, the son of Alphaeus, sitting at the receipt of custom, and he said unto him, Follow me. And he arose and followed him." I can never read that without a thrill, can you?

Faith leads to serenity and courage in the midst of difficulties, to hope and confidence, to joy and blessing. Faith is the comfort of the mourner; it is the hope of the dying.

Similarly and more and best of all, faith leads to adventure. It discovers continents and charts unknown seas. It leads into far-flung fields of service—as a Livingstone, a Crawford, or a Sweitzer into the miasmatic jungles of Africa; a Grenfell to the frozen coasts of Labrador; a Doctor Palmberg to Liuho, to be for many months the only white person in a strange and hostile Chinese city; a Grace Crandall to a city in present-day unoccupied China; an Elizabeth Randolph to the shabby, lonely cabins in the piny swamp lands of Florida; Jane Addams and Muriel Lester and St. John of the Bowery, to ministration to souls in the slums of their own cities, and many, many other brave souls to

glorious adventure in the service of the King. To what adventure does faith call us, and this church? Certainly, around us must be some of the fifty per cent unchurched and unsaved people. Do they not call and challenge us?

Though we may not leave our homes and kindred as did Abraham for an unknown country, yet before us all lies the unknown land of tomorrow, which we must enter, whether we will or not. Although the most of us agree that it is better as Providence has decreed it, that we cannot lift the mystic veil and peer into the future, yet who at times has not longed to know what awaits him and what the day or farther distant time will bring?

When faith lights the way, then with step firm and unfaltering we tread the path which leads to the unknown days ahead—

"Lead kindly light, amid the encircling gloom;
Lead thou me on.
The night is dark, and I am far from home;
Lead thou me on.
Keep thou my feet; I do not ask to see
The distant scene—one step enough for me."

I wonder how one faces his tomorrow, how one bears the burdens of care and sorrow, how one lives with any equanimity at all without faith in God as Father, Ruler, all wise and merciful, and Jesus his Son as Savior and Redeemer from sin.

Faith is not always and altogether voluntary and spontaneous. It may become a matter of will and choice. When reason questions and leaves in doubt and almost despair, then we may say, "I will believe," and even in these days so dark and threatening, doubt and despair will give way to serene confidence and unshaken courage.

Let us choose the faith which sustains and reassures, the faith which impels to action and adventure. Then shall we, unfaltering, face our near and far tomorrows and go forth as individuals and as a church into some unknown country of sacrifice.

DENOMINATIONAL "HOOK-UP"

Ashaway, R. I.

The observance of Easter marked the services held in the First Hopkinton Seventh Day Baptist church and began with the morning worship at 10.30 o'clock when the pastor, Rev. Ralph H. Coon, preached a sermon on

"The Joy of Easter," as a culmination of Lenten sermons on the Resurrection. For the illustrated junior sermon Mr. Coon spoke on "Easter and the New Life." The choir sang "King All Glorious," directed by Albert B. Crandall.

The altar was decorated with Easter lilies and azaleas and a lighted cross helped to convey the Easter message.

During the Sabbath school an impressive Easter pageant, "The Joy That Is Easter," was presented by the school.

During the opening hymn, "Rejoice Ye Pure in Heart," the leading characters formed a processional led by Philip Coon, carrying a tall cross, and accompanied by George Hill and Ira E. Murphy, Jr. Next followed five girls: Marion Coon, Janice Kenyon, Gayla Hill, Marilyn Martin, and Marilyn Panciera, carrying bouquets of roses, daffodils, and tulips. Responses of Bible verses interspersed with music by more than twenty-five children of the primary department, carried out the theme of the Easter story.

The musical part of the pageant was led by Mrs. Julian T. Crandall and Miss Jeanne Coon, who was soloist. Mrs. Clarence Crandall, director of the children's rehearsals, was pianist and the opening number was announced by Mrs. Harold Collings, superintendent. The service was concluded with the benediction by the pastor.

—Westerly Sun.

Boulder, Colo.

The Boulder Church is celebrating the fiftieth anniversary of its founding on May 21-22 of this year. The church was founded on May 20, 1893. Plans are under way for this anniversary meeting. The committee is ably headed by Miss Jane Hodge. The Friday evening and Sabbath morning services are in charge of Pastor Cruzan. The afternoon service is in charge of Linn Burdick and will consist of a varied program of history and music. A covered dish luncheon is planned for the noon hour and is under the charge of Roy and Minnie Davis. A social time is planned for the evening and is under the direction of Miss Joy Berry and Miss Mary M. Hummel. We are inviting the Denver Church to join us in these services and would like very much to have as many of our nonresident members and interested

friends present as possible. If you find it impossible to be present, a word of greeting would be welcome.

The work of the church has been progressing this past quarter. Church attendance remains quite steady. We had four members join the church through baptism and one by letter on February 20. Attendance at prayer meeting is increasing and interest seems to be on the upgrade.

We co-operated with union services in Boulder from April 4-11, when we had Dr. Albert Palmer of Chicago present with us. Your pastor had charge of the worship service and the choir had charge of the music on Friday evening of the services. The message which Doctor Palmer brought was timely and of interest to the community, the church, and the world at war.

Plans are under way for a weekday Vacation Bible School early in June. Materials have been ordered and we hope to be able to reach many boys and girls in our section of town.—Excerpts from Pastoral Letter.

OBITUARY

Crandall. — Mrs. Miranda Fisher Crandall, daughter of Charlotte Crandall Babcock and Rev. James R. Irish, was born at De Ruyter, N. Y., January 23, 1854, and died at North Hopkinton, R. I., April 19, 1943.

She was married January 21, 1874, to George N. Crandall, who preceded her in death. She is survived by a daughter, Minnie, Mrs. Charles N. Kenyon; and a son, George V. Crandall; ten grandchildren, and seven great-grandchildren.

Farewell services were conducted April 22 by Rev. T. R. Sutton at the Avery Funeral Home in Hope Valley and burial was at the Rockville Cemetery. T. R. S.

Kenyon. — Louisa Spicer, daughter of Seth Ames Spicer and Louisa Jones Spicer, was born in West Union, N. Y., May 13, 1858, and died at the home of her son Elwood, in Alfred, N. Y., April 20, 1943.

She was the wife of the late Myron Kenyon and is survived by three sons: M. Elwood Kenyon of Alfred, S. Spicer Kenyon of Niagara Falls, and Miles B. Kenyon of Whitesville, also by six grandchildren and several nieces and nephews.

Her church membership was in the Pawcatuck Seventh Day Baptist Church of Westerly, where she had lived after marriage up to the time of her husband's death in 1936.

Farewell services were conducted in the First Alfred church, with Rev. E. T. Harris officiating, assisted by Dean A. J. C. Bond. The ashes will repose in Alfred Rural Cemetery. E. T. H.

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COURAGE

The world has no room for cowards. We must all be ready somehow to toil, to suffer, to die. And yours is not the less noble because no drum beats before you when you go out into your daily battlefields, and no crowds shout about your coming when you return from your victory or defeat.

Robert Louis Stevenson,

Contributed by a friend.

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