

spirit and liberty of Seventh Day Baptists. During the meetings two accepted Christ, one of them a mother of several children. Because the entire group are laboring people and became very weary from attending meetings each night after working hard all day, it was thought best to omit meetings for a few nights. Mrs. Wilhite returned to Los Angeles, and Brother Friesen and the writer visited other Sabbath-keeping individuals and groups in localities farther north—in Modesto, Riverbank, Lodi, Sacramento, and Marysville. On this trip two meetings were held, and Bible studies were enjoyed in two private homes. At both of these church services we were cordially invited to return and hold a series of meetings. In two other places people expressed their eagerness to have a Seventh Day Baptist Church located near them.

After returning to Dinuba, three meetings were held on Sabbath in Brother Friesen's Tabernacle, and one on Sunday night in a locality about three miles distant. In all cases it seems to be the combination of the gospel and the Sabbath along with liberty of conscience that makes Seventh Day Baptists appealing.

On the way home from Dinuba, the writer stopped in San Bernardino and met Brother Roy Britton, the Pentecostal pastor who has accepted the Sabbath. We were very favorably impressed with his spirit and attitude. Because most of these people are laborers, many of them migrant workers, it remains to be seen how permanent the groups in both places will be. I think it can be safely said that Seventh Day Baptists appeal to both groups. Since our return home, Brother Friesen has sent word that a fourteen-year-old girl near Dinuba has already won three converts to the Sabbath, and that these new Sabbath keepers have been worshipping with Brother Friesen's group.

Will you pray that God's will may be done in all lives connected in any way with these new Sabbath converts?

Loyal F. Hurley.

MARRIAGES

Burns - Millard. — Arthur J. Burns of Schenectady and Isabelle G. Millard of Berlin, N. Y., were united in marriage at the Christian church in Schenectady, May 23, 1943, by Rev. A. W. Burns of Schenectady.

Davis - Wellmon. — Mrs. Elizabeth D. Wellmon and Mr. William Kenyon Davis, both of Daytona Beach, Fla., were married in St. Augustine, Fla., May 15, 1943, by Rev. M. H. Norton, D.D.

OBITUARY

Godfrey. — Jennie Coon Godfrey, daughter of David and Hannah Coon, passed on to be with her Savior May 13, 1943, at the home of her daughter, Miss Minnie Godfrey, Walworth, Wis.

Mrs. Godfrey was born on November 4, 1856, in Walworth Township, where she spent all her life except for four years in Rock Rapids, Iowa. She joined the Walworth Seventh Day Baptist Church at the age of eight, where she continued as a faithful member and worker until the time of her illness and death. February 10, 1880, she was married to Marcus Godfrey, and to them were born two daughters, Minnie and Ida. Her husband and daughter Ida preceded her in death. She is survived by one daughter, Miss Minnie Godfrey; a sister, Mrs. Louise Bonham; and a number of nephews.

Funeral services were held at the Crandall Funeral Home and the Seventh Day Baptist church. Allen Bond, acting pastor of the church, assisted by Rev. George W. Zimmerman of Elroy, Wis., officiated. Burial was in the Walworth cemetery. W. A. B.

Smith. — Gertrude Susan, daughter of William and Mary Case, was born in Elmira, N. Y., April 26, 1875, and passed away May 21, 1943, after an illness of nine months.

Mrs. Smith spent most of her life in Onondaga County, N. Y. When a girl she was baptized by Elder L. R. Swinney and joined the De Ruyter Seventh Day Baptist Church.

In 1896, she married Calvin Smith of Jamesville, N. Y. To this union five children were born. She is survived by one daughter, Mabel, Mrs. Orin Bishop; three sons, Leon of LaFayette, N. Y., Ernest, of Harrisburg, Pa., and Herman, of the U. S. Navy; one brother, Harry Case of Albany, N. Y.; two sisters, Mrs. Emma Whitford and Mrs. Jennie Seamans of Syracuse; seven grandchildren and four great-grandchildren.

Since 1925 she has been a member of the Syracuse Seventh Day Baptist Church. Services were conducted at the home of her son in LaFayette by her pastor, Rev. Herbert Polan of Verona, N. Y. He used as his text, Galatians 5: 22, 23 because it exemplified her Christian character. Three beautiful hymns were rendered by Pastor and Mrs. Polan. Burial was in Jamesville, N. Y. J. S.

Williams. — Alfred, brother of the late Wardner Williams, died at Grand Junction, Colo.

He is survived by two sons: Roger, a member of the U. S. Army, and Thomas Richard, now in the Navy; also a daughter, Mrs. Clyde Cooley of Oberlin, Ohio. Farewell service was conducted by Mrs. H. B. Dick of the Central Christian Church. Interment was in Roselawn.

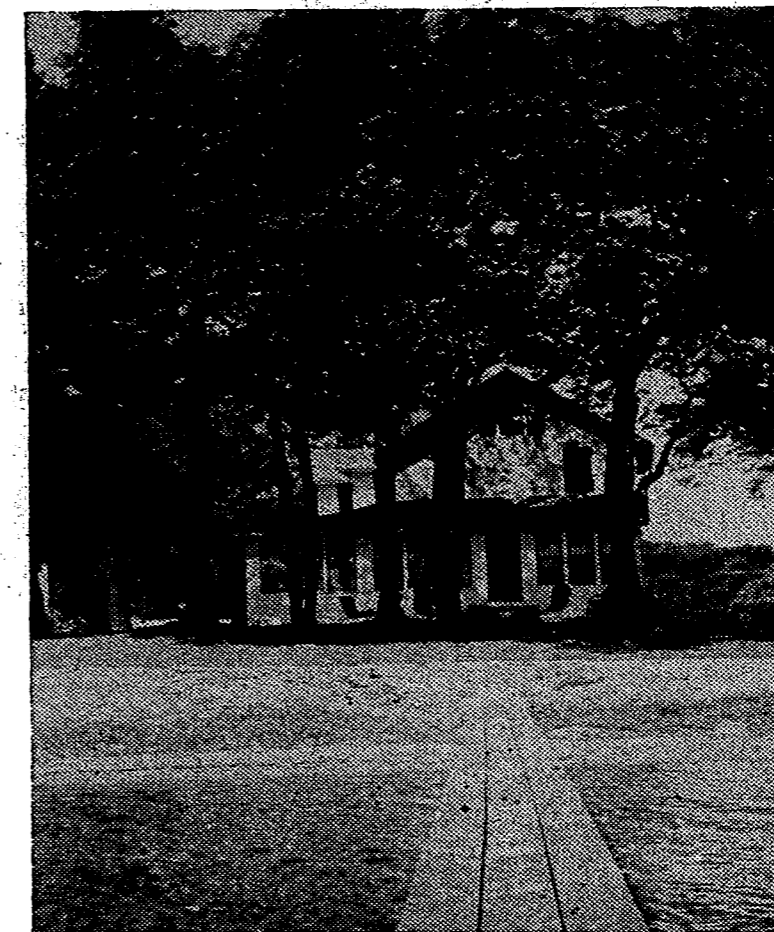
—Contributed.

The Sabbath Recorder

Vol. 134

PLAINFIELD, N. J., JUNE 28, 1943

No. 26



A GOOD PLACE FOR "A DAY OFF"

The home of Lester B. Burdick at Tonka Bay, Minn.

(See Observations of Corresponding Secretary)

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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
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Terms of Subscription
Per Year.....\$2.50 Six Months.....\$1.25
Postage to Canada and foreign countries 50 cents per year additional.
Subscriptions will be discontinued at date of expiration when so requested.
All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.
All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.
Entered as second-class matter at Plainfield, N. J.

Vol. 134, No. 26

Established in 1844

Whole No. 5,039

EDITORIALS

CHRIST NEEDED BY ALL

(Guest editorial)

The brotherhood of man, about which we hear and read much these days, has a strong humanitarian appeal. We feel sorry for the oppressed and downtrodden, and want to help them. This is right and proper, and surely we as a people and individually must do all in our power for the good of our fellow men. There seems to be some confusion about the importance of brotherhood work. It, in no sense, takes the place of religion. It alone will save no one. Salvation comes through the acceptance of Christ as a Savior. If a person is a true Christian, accepting Christ as the Son of God and as his personal Savior, he will do good works and will join in all good movements that have to do with the brotherhood of man. But these good works and this brotherhood association work will not save him. He may follow earnestly the ritualistic teachings of the Masonic order. He may be a leader in the Rotary, Kiwanis, Lions, or some other service club. He may even help in Sabbath school, Christian Endeavor, other church and social activities; but unless he accepts Christ as his Savior these good works will avail him nothing. Some doubt the divinity of Christ because they cannot fathom the divine. But if Christ is not the true Son of God, then the Bible is a mockery and the teachings of Christ are blasphemy. Why doubt the virgin birth? Things we cannot understand, because we are only finite, must be accepted by faith. We know that if Christ's teachings were accepted and followed, we would

live in a perfect world. There are no teachings comparable to them. If his teachings are true, then his statements are true; the Bible is true; and he is truly the Son of the living God. Then why should we not accept him without reservations, and cease trying to make ourselves believe that we need only to feel kindly toward our fellow men, use Christ's teachings as a guide, and thus feel we have assured ourselves of a happy life here and in the hereafter. Not long ago a noted minister when asked what is necessary to salvation said, "Follow Jesus." He didn't say, accept Christ as your Savior, be baptized, and ask for forgiveness of sins. Perhaps he meant that, but he did not say so. Too little is said these days about the need of accepting Christ as a Savior without reservations, admitting our sins, and praying for full forgiveness. Christ did not say that being kind and helpful to others would save a man, but no one has been more kindly or helpful to distressed mankind than Christ. And the true Christian is always sympathetic and helpful to suffering humanity.

H. N. Wheeler.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

A Day Off

A day of rest was enjoyed in Minneapolis—barring a half dozen pieces of correspondence and a call or two—a day especially marked by visiting and being cared for by a good friend, a former parishioner. The home of Lester Burdick on Lake Minnetonka, at Tonka Bay, is shown on our cover. In company with the friend, a drive of several

miles was made on the shores of this popular lake.

There are one hundred thirty-five miles of shore drives around the lake, we were informed. The lake was discovered about 1852 by a drummer boy from Fort Snelling at the juncture of the Minnesota and Mississippi Rivers. Later it received its present name by the combination of two Sioux Indian names: minne (waters) and tonk (large). The lake is clear, with sandy bottom and deep in places, dotted with many islands. It is reputed to be one of the best fishing lakes in the state. It would have been a real temptation to fish, had the fishing been good at this time. But continued cold weather and high water were against this restful sport. It was a privilege, however, to see this beautiful country, the wild ducks, and other wild life protected here.

The region is a paradise for tourists, sportsmen, or anyone wishing a quiet rest. We cannot soon forget the courtesy and thoughtfulness of our friend and his wife in making time spent here so restful.

Stacy, Minn.

Stacy, a village of two or three stores and other business places, of a hundred or more inhabitants, lies on Federal Route No. 61, thirty some miles north of St. Paul, Minn., in direct line to Duluth and the iron ranges of the state. The farming country is good, of sandy loam, with some peat bottoms, lakes, and timber reaches. Lupines, the blue-bonnet of Texas, and other lovely wild flowers including the fiery Indian paintbrush adorn the highways and invite one to stop, pluck, and enjoy. Much rain has left many ponds in fields, causing much damage to corn, potatoes, and other plantings. A pickle factory, owned and operated by a Sabbath keeper at North Branch, eight miles above Stacy, furnishes outlet for cucumber growers. The proprietor of the plant is installing equipment for extracting oils from mint, a commodity much needed now by our government since large importations from India and other foreign countries have been made impossible. Peppermint and spearmint are being sown in peat bogs, furnishing another paying farm crop. We are told that a light yield will be harvested the first year, after which much larger harvests will be gathered without further sowing or attention over a period of eight years. If Brother Herman

Keacher is as good with the mint oil as in manufacture of dill pickles, he will be successful and will render a service of especial importance to the government.

Three days were spent at Stacy with the Sylvester Moore family, dairy farmers and egg producers. Our office has been in correspondence with these Sabbath keepers for some years, and I was privileged to be in their home in company with Dr. Lester M. Babcock of Milton, some years ago. It had been our hope that some special meeting might be held in Stacy. But the extremely wet weather, short gas allowances, and backwardness of farm work, all together, seemed to make the holding of such meeting inadvisable. However, neighbors and friends were invited in for a Sabbath evening meeting in the Moore home. About twenty were present, and listened respectfully to an explanation of the work of Seventh Day Baptists, and appreciatively to the gospel message presented by the corresponding secretary. Several tracts were taken and some questions asked personally. We believe the groundwork was laid for special meetings by Seventh Day Baptists when time seems auspicious.

Invitation was made for Sabbath school and preaching service Sabbath afternoon. None came, however, so the family studied the Sabbath school lesson, and together we had home worship service with the secretary bringing the message. Following this service we repaired to a beautiful small lake, Lake Fawn, and baptism was administered to Robert and Elaine Moore upon confession of their faith in and acceptance of Christ as their Savior. The writer had studied the matter of baptism with them, with other Christian-life aspects. The family of four will apply for membership with one of our northern Wisconsin or Minnesota churches.

On Sunday, June 13, these good people brought me to the home of Pastor Neal D. Mills at New Auburn, Wis., where a few days will be spent in visiting some of the people here and in other northern Wisconsin places.

ITEMS OF INTEREST

Regarding Our Financial Program

The last letter (dated June 11) from the Committee to Promote the Financial Program of our denomination, sent to the pastors and workers of the churches, contains

many things that should be of interest to us all. We are selecting a few excerpts from this communication in order that they may reach many L.S.K.'s or others who may not hear the letter from their own pulpits:

Dear pastors and fellow workers:

This will be the last letter of the year 1942-43 from the Committee to Promote the Financial Program. You are asked to call attention to the fact that the Conference year closes on June 30, this month. The accomplishment of raising the Budget is noteworthy. But there is still a great task before us as a people.

The three months that lie just ahead are often called the "leanest of the year." If Seventh Day Baptists can tide over the vacation period and provide funds, working funds, for carrying on the denominational activities, a commendable piece of work will have been accomplished. But stress is being placed on the need of adequate reserves for emergencies and depression periods. Perhaps there are strenuous calls for support of the national crisis, but there is just as crying a need today for a proper support of the great Christian program.

May the committee take this opportunity to express our thanks and appreciation of the cooperation that has been accorded in this common task of meeting the demands of the United Budget. The financial burden is not the load of five men; no, it is the concern of every loyal Seventh Day Baptist.

Most sincerely yours,

The Committee to Promote
the Financial Program.

The following excerpts are taken from an accompanying sheet:

Now we are again in a period of inflation—in a time when we must think soundly and deal wisely if the future is to hold promise. Not only must the work of the boards and societies be carried on for the present, but there should also be consideration for the future and preparation made for stabilized programs even when the lessened incomes make it difficult to maintain them.

This year there is prospect of a realized Budget. With the aid of special gifts there may be, even, an opportunity to begin the establishment of reserves. There is a suggestion in a message in the Sabbath Recorder that this building of reserves might be made the object of a "thank offering," to be made this month, so that at the time of the session of the General Conference the United Budget may have been raised in full and substantial balances be found in the treasuries of each of the participating agencies of the Budget.

So many of us are reluctant to set a challenging goal for which to strive, when it comes to church and denominational giving, that we lose the incentive that comes from the attempt to reach a definite goal that is really approaching our limit. "I'll give as much as I can" is a fine ideal, if it is not allowed to degenerate into "I'll give what I

have left after the other objects are satisfied." "Seek ye first the kingdom" cannot be interpreted as haphazard.

There can be real joy in giving as well as in other forms of worship. When giving becomes the outward sign of an inward feeling of thankfulness, then will the satisfaction be the greater; then will it be simply the reflection of our loyalty to the kingdom of God; it will be the evidence of an intense desire to bring blessing into the lives of men.

Let us keep in mind that the Conference year closes on June 30, and that any assistance that may be given for the present Budget must be rendered at once. "Let us not become weary in well doing." "And so the wall was builded, for all the people had a mind to work."

L. L.

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.

WORLD WIDE COMMUNION

A few days past, literature regarding the World Wide Communion for 1943 was mailed to all our pastors and church leaders where there are no pastors. The literature sent tells how other helps can be secured. This is the fourth year for the observance of the World Wide Communion. It is promoted in this country by the Department of Evangelism of the Federal Council of Churches and in other countries by various other organizations.

Christ prayed that there might be Christian fellowship among his followers, and the World Wide Communion is in the interests of this fellowship. It emphasizes the fact that Christians in all the world have a common Savior. As children are drawn together by the fact that they have the same parents, so the united celebration of the Lord's Supper emphasizes the unity of Christ's followers.

One of the objectives of the World Wide Communion is to strengthen the church. To this end an effort should be made to have every member present at the communion table, and it is well that those members not able to attend should have the communion taken to them.

As is always the case, the chief object of the communion is to make Christ supreme.

As in other years, the date is the first week in October. This is nearly three months hence, but attention is called to it now that pastors and churches, in making out their programs for the fall, may arrange for it.

W. L. B.

SOME THINGS MISSIONS HAVE ACCOMPLISHED

By Wendell L. Willkie

(Paragraphs from an address at the World Christianity Meeting of the Presbyterian General Assembly in Detroit, Mich., Monday night, May 31.)

Back in my home town in Indiana when I was a boy, we were always raising funds for foreign missions. Our Sunday schools provided us with books on foreign lands written by returning missionaries. They stimulated our interest in foreign countries, especially China, and we all gave our small contributions for the work that those Americans were doing.

In later years, I have sometimes wondered about the wisdom of foreign missions. In the light of the great teachings and the age-old civilizations of the East, it has sometimes seemed to me presumptuous, on our part, to aspire to convert the entire world to our particular religious views.

But on my recent trip, I saw at first hand a multitude of concrete instances which convinced me of the value of foreign missions, both to the lands they serve and to the cause of good will for America. Everywhere I went I found American colleges, schools, hospitals, and churches, many of them supported by the churches of this land. I found American missionaries, men and women, exerting a leadership—a human and personal leadership—which I have no hesitation in characterizing as vital to the future hopes, not alone of other nations, but of our own United States.

It is difficult to find words to describe the effect of these missionaries upon an American traveler. I cannot possibly hope to convey to you what it means after flying over thousands of miles of uninhabited mountains and desert to reach a small town, or maybe a great historic city of glamorous legend, to be greeted at an airfield by the local dignitaries and to find, in a milling crowd of thousands of people dressed in strange garbs, speaking strange tongues, a little group of American missionaries, maybe half-a-dozen,

or ten, or twenty, with their wives and children, who have come in from miles around. There they stand, clean, fresh, healthy, familiar, respected by all for their kindness.

I asked people in every land whether they were not resentful that these foreigners should invade their country. The answer was universal enthusiasm for what American missionaries have done and for the lives they lead.

The missionaries are not resented, but respected and admired. This is because they have contributed so much more than mere preaching. As individuals they have exercised qualities of leadership in tiny villages and remote spots throughout the world. Their kindness is proverbial. They have brought with them a high standard of health, of cleanliness, and medical care. They have brought also a standard of character that has helped to awaken in age-old, habit-ridden communities a new sense of self-respect and well-being.

Furthermore, the missionaries have everywhere stimulated a desire for education—not mere dusty scholarship, but reading and writing, the arts and sciences, living knowledge that binds men together. When Hitler wanted to prepare his people for war, he burned the books. We who want to prepare for peace must open them—open them all over the earth. China, for example, is now going through a kind of educational revolution, with millions going to school. It is this process that has made China today no longer a nation of inert masses, but a nation of individuals—individuals who are willing to fight and die for a future of freedom. They are just beginning to glimpse a future which they know is inevitably tied with the western democracies. The germ of this process, in my judgment, was planted fifty, sixty years ago, under the patient work and leadership of men and women who received little acclaim and no reward except the satisfaction of accomplishment. All America knows some of their sons and daughters. Pearl Buck's father was one of them, and Henry Luce's.

American missionaries and American schools and colleges have played a similar role elsewhere. Turkey has become one of the most modern of nations. She has adapted many of our western institutions to her own chosen way of life; and she has acquired social and economic standards that are amaz-

ingly congenial with ours. Today she withstands the onslaught of Axis propaganda and Axis pressure. She turns in her thinking to the western world to which her neutrality has been a bulwark. One of the big factors in this attitude has been Robert College at Istanbul, where thousands of young Turks have received a western education.

This kind of work, in which our American missionaries have been so loyal and conscientious, is a fine example of what I mean by leadership. The missionaries themselves are leaders—but that is not all the point. They teach the people to provide their own leadership. They develop within their missions a sense of well-being, of self-reliance, of self-respect; others in nearby communities are awakened to these new forces; the movement, constantly nourished by western ideals, spreads outward to revitalize an entire nation. That is the practical and living process that has been going on now for decades. And that, I believe, is one of the chief causes for the good will toward the United States that now exists in almost every corner of the earth.

"ORPHANED MISSIONS"

From time to time we have published news items of that remarkable project in Christian co-operation known as "Orphaned Missions," through which Christians in lands still free contribute to a central fund from which money is channeled to individual mission stations throughout the world which have been "orphaned" by the war, that is, cut off from all normal sources of support in the lands of their origin now under Nazi domination.

A report recently issued summarizes the operations of the Orphaned Missions Fund up to December 31, 1942. As of that date, Christian churches in twenty-three countries had contributed \$2,264,000 for the support of stranded missions in some forty countries. It is worthy of note that more than half of the contributing lands are countries harboring "Younger Churches," themselves founded by the missionary enterprise within the past century and a half. India has given \$15,000; China \$5,000. According to the report, "Every mission of the European churches that has been discovered to be in distress because of the war has been assisted. This has been done without any discrimination based

upon nationality or creed. It is still possible to say that, as far as is known, no missionary has been compelled to leave his or her work because of lack of financial support." In addition to this aid from Christian churches, the de Gaulle Regime has given generously to sustain educational work of French Protestant Missions and the Royal Norwegian Government-in-Exile has appropriated about \$350,000 to assist Lutheran Missions.

This vast and complex enterprise of mutual aid is one of the most extraordinary in Christian history.—Taken from *Christianity and Crisis*.

HISTORICAL SOCIETY

By Corliss F. Randolph

The Pulpit in the Old Newport Meeting House

Turn to p. 592 of Vol. II, of "Seventh Day Baptists in Europe and America" (I trust there is a copy in every English-speaking Seventh Day Baptist home), and see, on the opposite page, an illustration of the beautiful pulpit which the Old Newport Church had, and still has. Note how the semi-urn-like part, on which the Bible rests, is supported by a fluted column, extending from the floor upward. Both the supporting column and the semi-urn are flanked by harmonizing panelwork to give the full width of the pulpit. Overhead, the soundingboard is built up with a suitable crown (not so clearly shown in this illustration), supported at the rear by a central pilaster, carried up from the column supporting the pulpit, and flanked by a panel on each side in which are set the Tables of The Law.

The pulpit is reach by what is said to be the most noteworthy stairway in colonial architecture. Note how the balusters are carved, each pair different from others, and a pair of larger ones together with smaller ones set in a semicircle in place of a newel post, all surmounted by a dark mahogany or walnut handrail. This stairway has been widely copied throughout this country for both public buildings and private homes. The woodwork is said to be of cedar and is all painted white except the Tables of The Law (with gilt lettering on a black background) and the handrail of the stairs.

The original small reading desk covered with royal purple velvet and surmounting the pulpit in front, to hold the Bible, has

long since disappeared; but it is well remembered by Mrs. Maude Howe Elliott (yet living) who, when she was bordering on young womanhood, visited the Old Meeting House in company with her mother, Mrs. Julia Ward Howe.

The Tables of The Law, placed in position by John Tanner, are said to have saved the church from desecration by the British army in time of the Revolution.

The woodwork of the old box pews was taken to restore the paneling around the walls when the church was taken over by the Newport Historical Society. Old Trinity in Newport, in which box pews are still retained, is thought to have been planned by the same architect who planned the Old Meeting House. However, beyond question, the beauty of the interior of the latter is due in no small measure to Henry Collins, a member of the building committee, and a man of fine, artistic tastes.

Mr. Robert C. Chipman, of Yonkers, N. Y., has presented the Historical Society with a large architect's water color drawing of "A Proposed Lyceum Building for Alfred University" (a building never erected); done by his father, the late Charles Clarence Chipman, an architect of repute in New York City, and one of our more prominent denominational leaders some forty years ago.

WOMAN'S WORK

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

IS FAITH BECOMING FASHIONABLE?

Religion is in the news as never before in our lifetime. For months we have been reading, in religious, nonreligious, and irreligious periodicals, the testimonies of men on the fighting front who have discovered or rediscovered God. Never within our memory has religious news been so favorably received as now.

In the era through which we have just come, it has been fashionable to be skeptical and unbelieving. The "passion to disbelieve" was so strong as to constitute an almost insuperable barrier to faith. Too often, God was but a by-word, the Bible a collection of legends, religion a myth, heaven a joke, hell a product of a morbid imagination, and the Judgment a medieval superstition. But now

there is a readiness to listen, and it is almost fashionable to believe.

Religion, however, has not yet possessed the heart of America. Religion is still news. To make public acknowledgment of faith is the exception and not the rule. The faith of the masses is but a mild acquiescence in the principles of Christ, and not a yielding of the soul to the Lordship and Saviorhood of Christ. The masses are not trusting God for deliverance, but are looking instead to our industrial and military strength, our airplanes, tanks, and battleships, our soldiers, sailors, and marines. The masses are still neglecting the house of God; are filling the "movie" houses and taverns, and dishonoring God in their nightly "Belshazzar's feasts" in a thousand night clubs and similar dens of iniquity.

But religion is probably facing its greatest opportunity in a lifetime. From thousands of homes which never knew a family altar, prayers are ascending on behalf of loved ones. Men and women who have long neglected the house of God are coming back. From most of our churches the men who have gone to war average one man to every pew. Many are attending church for the last time, with the solemn realization that they may never return. The casualty lists are growing. Hearts are heavy with loneliness and anxiety. In consequence there is a tenderness of heart and a receptiveness for the gospel which we have rarely seen.

Above the anguish of our disordered world, the bombers roar and drop their screaming cargoes of death. But above the bombing planes the stars are still shining—the sentinels of heaven, symbolic of the eternal sovereignty of God. The unredeemed world sees the devastation below and the bombers above, but not the stars. Beneath the sordidness, profanity, and impurity of our times a holy thirst is manifesting itself. It is the most hopeful aspect of the present emergency. Great is our privilege—to impart through holy living and faithful witnessing the faith that saves.—Charles W. Koller, in the Clarksburg Baptist.

PRAYER FOR MEN IN THE SERVICE

Our heavenly Father, day by day we become increasingly aware of the physical hardships which our men in the service endure for the sake of those of us who are at home; and we are becoming increasingly aware of the spiritual needs of these men while they

are absent from us. So today, as we lift our voices unto thee in prayer, we ask thee to lead us into attitudes that will be worthy of what these men are doing for us. They give themselves that we might be free to worship. Gracious God, forgive us that we take so lightly a freedom which requires so high a price to retain. They give themselves that we shall have freedom of speech, freedom from want, and freedom from fear; and we pray thee that no act of ours will jeopardize these freedoms for others. We thank thee for our men, and pray to thee that they will have cause this day to thank thee for us, in Christ's name. Amen.

—Clarksburg Baptist.

DENOMINATIONAL BUDGET
Statement of Treasurer, May 31, 1943

Receipts		
	Month of May	Total for 11 months
Adams Center	\$ 7.00	\$229.30
Albion		68.50
Alfred, First	127.75	1,708.30
Alfred, Second		136.50
Andover		15.00
Associations and Conference		162.24
Battle Creek	41.50	860.80
Berlin	12.00	148.05
Boulder		100.90
Brookfield, First	20.00	163.00
Brookfield, Second	27.85	177.60
Chicago	13.00	111.00
Daytona Beach		122.65
Denver	13.40	177.65
De Ruyter		312.81
Dinuba		31.28
Dodge Center		49.50
Edinburg	6.00	61.00
Farina	40.00	263.00
Fouke	14.21	63.63
Friendship		10.50
Gentry	5.00	31.35
Hammond		46.10
Hebron		31.24
Hopkinton, First		616.34
Hopkinton, Second		21.50
Independence		197.00
Individuals	1,681.23	3,531.48
Irvington	125.00	300.00
Jackson Center		30.00
Little Genesee		362.23
Little Prairie		20.00
Los Angeles		71.42
Los Angeles - Christ's		12.00
Lost Creek	50.50	203.40
Marlboro	55.00	660.00
Middle Island	17.00	70.24
Milton	269.65	1,662.84
Milton Junction		513.06
New Auburn	22.50	72.00
New York City		536.86
North Loup		244.50
Nortonville		166.50

Pawcatuck	382.33	2,841.33
Piscataway	30.00	205.00
Plainfield		1,343.76
Richburg		80.00
Ritchie	6.00	66.00
Riverside	44.75	834.77
Roanoke		24.00
Rockville		112.99
Salem		366.30
Salemville	11.00	47.80
Schenectady		85.00
Shiloh		868.00
Stonefort		13.00
Verona		224.72
Waterford	10.00	142.81
West Edmeston	10.00	20.00
White Cloud	20.71	168.96
Yonah Mountain		46.57

Comparative Figures

	This year	Last year
Budget receipts—May	\$1,172.49	\$1,859.19
Special receipts—May	1,890.89	260.69
Budget receipts—11 mos.	15,432.45	13,897.05
Special receipts—11 mos.	6,431.83	3,479.69

Disbursements

	Budget	Specials
Missionary Society	\$ 489.84	\$640.00
Tract Society	153.12	
S. D. B. Building	94.92	
Women's Board	9.84	6.00
Ministerial Retirement	128.52	43.33
Historical Society	7.92	1,111.56
General Conference	104.64	21.00
Board of Christian Education	211.20	
American Bible Society		1.00
United China Relief		38.00
United Christian Relief		30.00

Morton R. Swinney,
Niantic, Conn. Treasurer.

THE WORKER'S CREED

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

—Anonymous,
in S. S. Digest.

YOUNG PEOPLE'S WORK

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

Please send all material and suggestions to the above address.

In order to better acquaint Seventh Day Baptist young people with each other and our leaders, we are planning to feature each week one who has contributed material for our Y. P. W. Special forms have been made on which to put information for this new project. Please send the names and addresses of those you think we should feature in our "Who's Who" section, so we may contact them. And, don't forget, we need material!

J. B. D.

WHO'S WHO AMONG SEVENTH DAY BAPTIST YOUNG PEOPLE

Charles H. Bond

Birthday, July 22 . . . born of S. D. B. parents . . . has been an S. D. B. since around 1926 . . . was graduated from Salem High School, Salem, W. Va., in 1933 . . . entered Salem College . . . specialized in physical science and mathematics . . . physics department assistant junior and senior years . . . served the Y.M.C.A. as president senior year . . . was graduated with B.S. degree in 1939 . . . entered School of Theology at Alfred, N. Y., . . . married former Margaret Skaggs, daughter of Rev. and Mrs. James L. Skaggs . . . served the First Hebron S. D. B. Church acting as pastor for two years while attending seminary . . . made home in Hebron the summer of 1942 doing full-time work . . . received B.D. degree in 1942 . . . accepted call to become pastor of Little Genesee S. D. B. Church . . . working with the Boy Scouts at present and scoutmaster of the local troop . . . another main interest is that of raising a vegetable garden . . . a member of Seventh Day Baptist Board of Christian Education, acting on the committee for young people's work.

THE HAMMER HEAD

By Charles H. Bond

There are many types of heads in this world—so critics say. There is the block-head, the swelled-head, the flat-head, and there is the hot-head and the cool-head. Then there is the head with the broad

mind, the narrow mind, the deep mind, and the shallow mind. Yes, we hear about all of these heads, and at times we see what might be a perfect example of one of them. The thing I have wondered about is why, in this imperfect world, we don't look more for the hammer-heads.

We have learned lessons from almost everything under the sun. The other day while looking through a little magazine I learned the importance of the hammer's head.

The hammer is the only knocker in the world that does any good. My, what a pleasant world this would be to live in if we left all the knocking to the hammer! Now that we as a people are being told how far we can travel, how much meat and canned goods we can have, etc., we are "knocking" everyone from the President down. Some are even knocking God because he is sending an abundance of rain. Others spend their time knocking organizations—even the church is not perfect. Still others will pick out human weaknesses and start knocking a fellow-man. Remember that it takes a lot more brains to build than to tear down, so let us leave the knocking to the hammer.

The hammer keeps its head and doesn't fly off the handle. How many times have you wished that you had counted one hundred or even a thousand before you spoke? If those words were a yo-yo, they might be drawn back and all would be well. In other words, in speaking hastily you flew off the handle. It is truly a mark of Christian character if you can keep your head when others are criticizing and blaming you. A Chinese proverb says, "If you lose your temper, it is a sign that you have wrong on your side." Cato says, "The first virtue is to restrain the tongue. He comes nearest to the gods who holds his silence." Jesus held his silence when he stood before Pilate and while on the cross said, "Father, forgive them for they know not what they do."

The hammer keeps pounding away; it finds the point, then drives it home. Many of our Seventh Day Baptist young people live on farms, and at times they may find it pretty hard to keep pounding away when there is a chance for big money in the factories and when they see the boys in uniform home on leave, or when some sharp tongue or weak mind criticizes them for re-

maining at home. Some may feel that they are not doing their best job there on the farm, or in the schoolroom, or wherever they may be. The point is this: Are you living the best type of life you know how where you are? If you are, then you are laying the foundation for a better world and are "driving home" the kingdom of Christ.

The hammer looks at the other side, too, and often clinches the matter. I have often felt sorry for the horse as he walked along the road, because he was wearing blinders. As a result of these he could look in only one direction and thus was less likely to scare at objects along the road. It seems that some people are like the horse wearing blinders—they can see only one side of a question. Maybe they wear these so they won't scare at the other side. Let us play the part of the hammer—taking a look at the other side, too. Then our minds will be clear on the whole question, and we can take our unbiased stand, thus clinching the matter.

The hammer makes mistakes, but when it does it starts all over again. The person who never does anything, naturally cannot make any mistake except the greatest mistake of all—doing nothing. If you are busy doing things in the church, in the school, in the community, then you are going to make mistakes. But "there is no failure" says one "until you fail to keep trying."

You may not be a hammer-head, but the hammer has a message for each of us.

The Hammer

It's the only knocker in the world that does any good.

It keeps its head.

It doesn't fly off the handle.

It keeps pounding away.

It finds the point, then drives it home.

It looks at the other side, too, and thus often clinches the matter.

It makes mistakes, but when it does, it starts all over.

—The Sunshine Magazine.

THE CHRISTIAN DEPENDS ON GOD

Thoughts on Standard C. E. Topic for July 10

By Charles Swing

The Christian depends on God, realizing that he will supply every need. Philippians 4: 19, "But my God shall supply all your need according to his riches in Christ Jesus."

The story is told of a traveler in the early days of the West. He came for the first

time in his life to the banks of the mighty Mississippi. There was no bridge; yet he must cross. It was early winter and the surface of the mighty river was sheeted with ice. He knew nothing of its thickness, however, and feared to trust himself on it. He hesitated long, but night was coming on and he must reach the other shore. At length, with many fears and infinite caution he crept out on his hands and knees, thinking thus to distribute his weight as much as possible—trembling at every sound. When he had gone this painful way half way over he heard a sound of singing behind him. There in the dusk was a colored man driving a four-horse load of coal across the ice and singing as he went.

Many a Christian creeps tremblingly out upon God's promises, where another, stronger in faith, goes singing through life upheld by the same word. May we as Christians, though we cannot understand why God does this or that or why he permits certain things to happen, just accept. Romans 8: 28, "And we know that all things work together for good to them that love God, to them who are called according to his purpose." We wonder sometimes how sorrows and temptation will be endured, but we turn to 2 Corinthians 12: 9 and find the answer, "My grace is sufficient for thee: for my strength is made perfect in weakness."

We depend on God for salvation and accept Christ as our personal Savior. We then start to grow in grace and the knowledge of Jesus. We want to learn the Bible, so we depend on God to teach us as we study. The Bible is carried; verses are learned in order that they may be used in winning other souls to the kingdom. Here we must depend on God to work in the hearts of non-Christians, that they may be saved.

Shiloh, N. J.

OUR OWN POETS

DARKNESS—OR LIGHT?

Dark was the day when Christ hung there,
There on the cruel cross;
The sight was more than God could bear—
His wrath shadowed the land.

How could they? Though it had to be,
Else how could we be saved?
Do you love Jesus? Only he
Can save from Satan's death.

—Betty Parvin Dunn.

Shiloh, N. J.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

Just a few lines to let you know that I am one of your Children's Page readers. I am fourteen years of age. Next year I will be in first year high school. Every week when the Sabbath Recorder comes I always read the Children's Page first.

I used to live in Andover, but now I live in Richburg.

Tonight as I was reading some old Recorders I saw in one paper that all of the letters were from West Virginia. I would be very glad to have some of the Recorder readers about my age write to me.

Our pastor is Rev. Alton Wheeler from Nile, N. Y. I wish very much that our church could have Daily Vacation Bible School. There are so very few in our class or in the other classes that it would hardly pay to try to have one. Maybe some day our church can have it. I surely would do all I could toward it. Every day as I read my Bible I think that the Lord will help us just as much if we read his Book.

Some day in July we are going to have a Children's Day program. It probably won't be much, because there are only five children that go to our church.

I shall close for now, hoping to hear from you and some of the Recorder readers.

Yours truly,

Thelma Marie Marvin.

Richburg, N. Y.

Dear Thelma:

I think you must be the girl our little granddaughters, Joyce and Gretchen, took such a fancy to, the Sabbath of Pastor Wheeler's ordination, and have spoken of since. They are moving into a new home on South Main Street the first of July and the little girls will stay with us during the moving process. You can imagine Gretchen will keep me busy. Frank and Eleanor are buying the home and are having quite a bit of work to do in it before they are ready to move in.

I am ever so glad you have begun to write for our Children's Page. It is such a help for some of the older girls and boys to write; it adds to the interest.

It is too bad that you cannot have a Vacation Bible School in your church because of the scarcity of children. We are faced with the same difficulty, both in Andover and Independence, as we have only four children in each place. Until last year we have had children enough in Independence to form a community school, but now we haven't even enough children for that. In Andover we join the other Protestant churches in a union Vacation Bible School. You are right, however, that God will give us help and blessing as we read and study his Word as our daily habit.

I do hope you will write again and often.

Sincerely your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

You and the readers of your columns may be interested to read a few paragraphs from a letter lately received from a school girl in Nady, Ark., where people suffer many more losses from these rainy times than we who are up in the hills of western New York State.

"I received my diploma, which showed I had completed the eighth grade, the twenty-first night of May. I was glad to get it. I think I will go to the Gillett High School this next year on the bus, because we have consolidated with that school.

"It has been raining for three days. It was raining the day we moved over here to Grandmother's house. We had to move over here because the water was high. It even got our garden, cotton, and hay. But we have a garden over here, because we knew the water would get our other garden."

I have written to her to notice particularly the first four verses of the forty-sixth Psalm, and to write what her people will do if the water comes up to her grandmother's house, too.

Lois F. Powell.

Alfred, N. Y.

Dear Mrs. Powell:

I am glad you sent the paragraphs from the Arkansas girl's letter. I wish she would write to me for the Recorder, too. Perhaps, also, she and Thelma Marvin of Richburg could start up a correspondence. She must be about Thelma's age, since they are both to enter high school this fall.

Sincerely your friend,

Mizpah S. Greene.

OUR PULPIT

"WE FORBADE HIM"

By Rev. J. W. Crofoot

"And John answered and said, Master, we saw one casting out demons in thy name; and we forbade him, because he followeth not with us. But Jesus said unto him. Forbid him not: for he that is not against you is for you." Luke 9: 49, 50.

It is not the purpose of this sermon to say how well we must agree in doctrine with other churches, or to make a comparison between the importance of sound doctrine and righteous life. It is rather to discuss how we should feel and act toward those whose beliefs differ from our own.

My relative who said to me, "I see that Whittier is your favorite poet," was probably right. At any rate, for many years I have been very fond of some of Whittier's poems, though I cannot claim any familiarity with his works as a whole. One who knows him at all and has not re-read "Snow Bound" the past winter, must have something the matter with him! One passage from that long poem has a relation to our subject. It is near the end of the poem when the road is just cleared:

We heard once more the sleigh-bells' sound;
And, following where the teamsters led,
The wise old Doctor went his round,
Just pausing at our door to say
In the brief autocratic way
Of one who, prompt at Duty's call,
Was free to urge her claim on all,
That some poor neighbor sick abed
At night our mother's aid would need.
For, one in generous thought and deed,
What mattered in the sufferer's sight
The Quaker matron's inward light,
The Doctor's mail of Calvin's creed?

To be sure, no one would be likely to condemn the sort of interdenominational action indicated in that extract. But some friends did question the poet's complete loyalty to the accepted teachings of their group, and it was in reply to them that he wrote perhaps his best known poems "The Eternal Goodness" and "Our Master," parts of which we so often use as hymns and which seem to me to express the essential unity of all followers of Jesus better than almost any other words. I shall quote only three stanzas, but I recommend the reading of the whole of the poems.

O Lord and Master of us all!
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine. . . .

We faintly hear, we dimly see,
In differing phrase we pray;
But dim or clear, we own in thee
The Light, the Truth, the Way. . . .

Not thine the bigot's partial plea,
Nor thine the zealot's ban;
Thou well canst spare a love of thee
Which ends in hate of man.

The problem of how to treat those of differing belief is no new one. It is at least as old as the New Testament, as is shown by Paul's directions to the Corinthian Christians, as well as in other parts of the Book. It seems to me I have heard the question discussed all my life, and what little I know of church history confirms the impression of persistence of the problem.

The recent letter of Courtland Davis, Jr., in the Sabbath Recorder has caused me to think over some of my own experiences, and I shall include more of them in this sermon than it is my custom to do.

But first of all I wish to say how glad I am that a century ago the First Baptist Church of Brookfield and the Second Brookfield Seventh Day Baptist Church united in the building of this house of worship, which for more than a hundred years has stood as an example of proper Christian co-operation. I have wondered that a similar united effort in building churches has not been made in other localities.

My father believed in close communion and I grew up rather supposing that all Seventh Day Baptists did, too. I believe I had not thought much about it till about forty years ago, during my first term of service in China, and before my ordination. It happened that Dr. D. H. Davis was coming to this country and he asked Mr. Tatum, a Baptist missionary, to perform any marriages and administer communion for our Shanghai Church during his absence. When Doctor Davis suggested the plan to me, I expressed doubt if our home folks would approve, but I personally did not object. It was some time later, I believe, that I learned that at Doctor Davis' ordination he had been heckled on account of his favoring open communion. (In those days a large part of the ordination service was likely to be taken up in the examination, an effort by the older ministers to uncover some heterodoxy in the candi-

date.) During Doctor Davis' absence I wrote a letter to the Recorder in which I mentioned that Mr. Tatum had been asked to conduct the communion service, and had done it. Soon after I returned to the United States, in 1906, President Davis said to me, "My father is likely to speak critically to you about your inviting a minister of another denomination to conduct the communion, for he does not believe in open communion. His objection is not based on Scriptural grounds so much as on the belief that it is bad policy, since he thinks it is likely to lead our young folks to think that all churches are equally right, and it is therefore useless to stand out for the Sabbath." As a matter of fact "Uncle Sammy," then in his declining years, never did mention the matter to me, but the incident naturally made a deep impression on my mind.

The first time I ever took communion except from a Seventh Day Baptist minister was in Yokohama Union Church, in 1906, when the ship on which I was returning to the United States was delayed there several days by a collision. It was not the last time, however, that I have joined with other Christians in the ceremony—nor do I expect there will be a last time as long as I dwell on this earth; and after I leave this world I certainly expect to associate with those who were not Seventh Day Baptists here.

About a quarter of a century ago Shanghai Community Church was organized by a group of English-speaking people, mostly Americans, who had been meeting for worship on Sunday afternoons in a public hall, or the Foreign Y.M.C.A. It was made up of an approximately equal number of business people and missionaries, the latter of whom joined the new organization without giving up their membership in Chinese churches of their own denomination. We used to attend the meetings sometimes, and it so happened that the other members of our mission in Shanghai were present at the time of the organization and gave in their names as members. I was not there at that meeting and I hesitated a long time—a year or more—as to whether or not I should join. Eventually I did join, keeping up that double membership for some years till I left China.

I think what finally induced me to join was an illustration used by the pastor. It was something like this: "When I was a

small boy my brother and I had driven to town with my father and as the team was plodding leisurely homeward at dusk we saw a light, and one of us boys said, 'There's our house.' The other boy started an argument saying, 'It's not our house. It's Daddy's house,' and so the argument went till an appeal was made to the father, who said, 'It's our house. It belongs to all of us.'"

The double membership of which I have been speaking is much like the associate membership which several of our own churches now have, and which seems to take the place of a former custom of having both a "Seventh Day Baptist Church" and a "Seventh Day Baptist Society" of which the membership was almost identical. I believe my membership in the Shanghai Community church did not make me any less a Seventh Day Baptist.

A still earlier experience of mine bears on the matter. At an associational meeting at New Auburn, Minn., where my father was pastor when I was in my 'teens, a questioner came to the house to ask about using unleavened bread for communion. He was referred to Dr. A. E. Main, who was just about to go to the church but who stayed long enough to say something like this: "All right. I know of no objection to using it, but I wonder why you do not also argue that the Supper should always be celebrated at night, and in an upstairs room." It was a hurried answer, but it seemed to my boyish mind to be an adequate one.

Let me return to Shanghai. It was my custom to attend pretty regularly the Union Missionary Prayer Meeting on Mondays at five o'clock. Of the many hundreds of opening talks that I must have heard I remember very few, but one that I do remember was a story which my friend Doctor Silsby, a Presbyterian, gave instead of a short sermon. The gist of it was this: An earnest young Episcopal clergyman fell in love with a Salvation Army lassie and married her. He thought her ways of worship and prayer were crude, undignified, and unworthy of the Most High God. She thought his religion was cold, formal, heartless, a mere intellectual belief. But they loved each other and both loved the Lord, and that proved the solvent of the problem.

Nowadays we often listen to the vesper service which we hear over radio station WSYR at six each night. Nearly half the

time the person who offers the one-minute prayer is a Roman Catholic, and sometimes he prays to the Virgin Mary. I don't like it. But I can join in the other part of the prayer, and when he prays to Mary I can do something else. In Shanghai I was an officer of the Moral Welfare League, for some years. Each meeting was begun with prayer and almost always with the expression, "in the name of Christ." I used to wonder how that seemed to the Jewish rabbi who was a member of the committee, but I was always glad of his co-operation.

In one sense a broad tolerance characterized our Master himself. His apostles included the impulsive Peter and the quiet, reflective John. Among those drawn to him we find Pharisee and Publican, Nicodemus and Zaccheus, Mary of Bethany and Mary of Magadan, the thief upon the cross and the centurion beside it. He did not surrender any conviction to be popular or to avoid trouble, but he was popular—the common people heard him gladly. He hated the sin, but his love for the sinner and the mistaken in belief was evident.

Nor did he make all his followers over into the same pattern. This is in sharp contrast to the policy of Loyola in founding the Society of Jesuits, or that of William Booth in governing the Salvation Army. I wonder if we are not sometimes too much inclined to adopt the latter policy.

The virtue of tolerance is not neutrality. It is no virtue to tolerate that about which we are indifferent. Real tolerance means to forbear what we believe to be wrong or untrue, while at the same time holding firmly to our own conviction. The danger is that we shall be like some who in these times demand "freedom of speech," meaning freedom to say what approximately agrees with their own opinions, or at least what is of indifferent effect. Real freedom of speech should mean to me that I allow freedom to say what I disbelieve and even disapprove.

I do not like much those people who call themselves "Jehovah's Witnesses." My experiences with them have not been pleasant, and some of their beliefs I believe to be absolutely wrong. But I am glad that the U. S. Supreme Court has reversed its decision which formerly upheld the legality of requiring them to secure licenses before they could sell or give away their literature. I have sometimes felt that another re-

ligious group are more anxious to show some other Christians that they are in error than they are to convert sinners from their lost state. But when I think that, I am being uncharitable. When we blame others for always being critical, we are being critical ourselves.

I am far from satisfied with the Red Cross Society and the way it spends its money (our money). The International C. E. Society, the Federal Council of Churches, the American Bible Society, all do things of which I cannot approve, but I expect to continue to go with them as far as I can.

What then? Are we to be spineless neutrals, jelly fish, without conviction of truth, indifferent to right and wrong, to truth and falsehood? By no means. We are to have convictions and to defend them in love. When I think back over the religious arguments to which I have listened so often, the absence of love and consideration and the recognition that even the speaker may be wrong seem to me to have been almost the usual characteristic of the debate.

Of course this is one of the matters where the true road is not easy to find. There is danger in indifference, but there is peril in prejudice: the lukewarm Laodicean is tasteless, but the bigot is bitter. Too often, like James and John, we desire to call down the fire of heaven on those who do not treat us as we think we should be treated, but let us remember that Jesus rebuked those "sons of thunder." Too often we wish to forbid those who do not follow with us, but let us not forget that Jesus said, "Forbid him not; for he that is not against you is for you."

DENOMINATIONAL "HOOK-UP"

Syracuse, N. Y.

Because of the present war conditions the Syracuse Church has not been meeting in the Y.M.C.A. as formerly. Instead, we are meeting at the homes of our members each Sabbath day, where we study the Sabbath school lesson, sometimes read a printed sermon, and discuss things pertaining to the Christian faith.

Once a month we enjoy the services rendered us by Pastor and Mrs. Polan. He always gives us an inspiring message and we never let them get away without their singing a hymn for us. We enjoy them very

Hopkinton, R. I.

At the regular Sabbath afternoon service, May 29, the Second Hopkinton Church had the happy experience of baptism. The usual order of service was used, and following the sermon and hymn we adjourned to Tomagug Brook to conclude the service with Pastor Sutton administering the ordinance of baptism to seven young people. One of these has united with the First Hopkinton Church in Ashaway, and the others expect to ask for membership with the Second Hopkinton Church within a few weeks.

A simple but impressive program was conducted by the superintendent, the children, and young people at the close of Sabbath school hour on Mother's Day, which we observed as Parents' Day.

Correspondent.

FROM COMMITTEE ON FOREIGN RELIEF APPEALS IN THE CHURCHES

Seventh Day Baptist General Conference, Morton R. Swinney, Treas., Niantic, Conn.

Dear Mr. Swinney:

Through the Committee on Foreign Relief Appeals in the Churches we have received the contribution of \$30 from the Seventh Day Baptist General Conference. The official receipt is enclosed.

We are all deeply grateful for the continued interest in our service among those who are in difficulty as a result of the war. Please let your membership know of our sincere appreciation.

Please be assured that this will prove a very real assistance in helping to meet the needs of men and women and children many of whom have lost their homes and whose families have been disrupted.

The needs are mounting. We earnestly hope you may be led to give regularly, or at least often, to assist those who are suffering so greatly.

Sincerely yours,

Leslie B. Moss,
Executive Director.

SABBATH SCHOOL LESSON FOR JULY 10, 1943

God Calls a Leader. Scripture—Exodus 2: 1; 3: 1-12.

Golden Text—Exodus 3: 10.

much and wish we could have them with us each Sabbath. This past week I discovered one of our faith living at the Y.W.C.A. She had been unable to meet with us because she did not know where we are holding our meetings. For the benefit of anyone else who may be near us and may read this, I would like you to know we usually meet at 420 Nottingham Road. Telephone 43363. We extend a most hearty welcome to all.

—Correspondent.

Verona, N. Y.

Our monthly all-day Sabbath service was held June 5. Pastor Polan delivered the morning sermon from the text, "Bringing into captivity every thought to the obedience of Christ." 2 Corinthians 10: 5. The "Willing Workers," Mrs. Ruth Davis' class, had charge of the worship program in the Sabbath school.

Following the dinner, a Mother and Daughter program was presented, sponsored by Mrs. H. L. Polan and Mrs. Ruth Davis, committee. Mrs. George Davis presided. Interesting letters were read from Rev. T. J. Van Horn, Mrs. Lester Osborn, and Mrs. Leon Maltby. Rev. T. J. Van Horn and Rev. Lester Osborn were former pastors here. Several recitations and musical numbers were given.

Three young men who are in naval training were present: George Davis, A.S., who is in the hospital at Sampson at present; Ensign Wm. Lennon from Solomon, Md., who leaves for Harvard, Mass., for further training; and Paul Saltavelli, Warrant Officer from Camp Perry, Va. At the close of the program these young men were called on to speak. They responded by giving short talks, which all enjoyed, with an opportunity for anyone to ask questions.

Our Ladies' Society decided not to have a Mother and Daughter banquet this year, so had the program this afternoon.

The "Doers" Sabbath school class presented a hymn tablet to the church recently, which is much appreciated.

In a Memorial Day program given in Sabbath school by the "Happy Helpers," Mrs. Polan's class, a poem was read as a memorial for Mrs. Ida Warner Thayer, who passed away last December; and one for Lt. Dighton L. Polan, who lost his life in aerial combat in the Solomons area last October.

Correspondent.

A TREASONABLE ATTEMPT!

There are insidious attempts in many parts of the country to change laws so as to permit younger people to enter saloons. The age limitations should be in the higher brackets—not in the lower. There should be nothing lower than a twenty-one year limitation. And young women should be kept out of saloons under any and all circumstances.

Attempts to lure our young people into saloons should be immediately and crushingly repulsed whenever and wherever they are made. They are symptoms, and also results, of the general relaxation of morals and manners that are inevitable and inherent with war-time conditions.

Why are these attempts being made? Of what conceivable good to the country is it to open the saloons to adolescents, boys and girls hardly out of school? Will it make Americans fight harder, live more strenuously, work longer hours, or produce more goods? Is it necessary for public health and morale that our youngsters learn to drink and get drunk? Of course not.

On the contrary, it is of the utmost urgency in these harsh and trying days that our young people keep their spirits and bodies in excellent condition; that they turn energies to good work and wholesome leisure; that they learn to follow and appreciate the qualities of restraint, industry, and creative effort.

If this is necessary in the normal days of peace, it is tenfold more necessary in the anxious days of war. To let half-grown men and women have free and unsupervised access to unlimited drinking in public bars, amounts to raising a generation of drunkards. And no generation of drunkards ever built a city nor defended it; it never cultivated an art, produced food, invented or operated a machine, lived happily or remained free.

Thus to agitate for the lowering the age of promiscuous drinking is not only stupid and dangerous to our society, but it is in fact a treasonable attempt to debase the virtues and sap the spirit of the country precisely at the time when these qualities are most needed. Young people should be kept out of saloons, no matter by what fancy name they are known. Any movement that seeks to get young people into saloons, instead of out of them, must be promptly and indignantly exposed and then defeated.

—Editorial, Albany Times Union.

Editor's note: If one of the notoriously wet Hearst papers feels this way about it, wet interests may well be alarmed, and Christian and all other well-wishing people should be alert to do all within their power to do away with this corrupting evil.

MARRIAGES

Kenyon - Rathbun. — In Westerly, R. I., June 4, 1943, at the parsonage of the Pawcatuck Seventh Day Baptist Church, by Rev. Harold R. Crandall, Elwin Alexander Kenyon, Jr., of Bradford and Miss Ellen Lucy Rathbun of Hope Valley.

THE GREAT UNLOVED

Napoleon Bonaparte, even in his lifetime, was known as "The Great Unloved." Somebody said of him:

"He leaped the Mediterranean; he dashed across the desert; threw himself against the gate of the Orient, and its hinges, rusted by five hundred years of disuse, were shattered.

"The ruler of Italy at twenty-six; the despot of Egypt at twenty-eight; the dictator of France at thirty; the master of Europe at thirty-two."

But he was unloved. And although he was the most dramatic character in history he still remains the least respected, with a handful of exceptions like Tamerlane and Torquemada. Unloved in life is to be unloved in death.

With unerring hand the centuries are sifting the character of Napoleon. The empress Josephine peers from behind the curtain of the years and tells the tale of her spurned love and of her immolation on the altar of Napoleon's ambition.

St. Helena was a fit setting for the last act of the Napoleon drama. There he stands alone, dominated by imperial disappointment; regret gnawing at his vitals; looking out upon the somber sea for consolation.

And life fails, miserably fails, without love. Robert Ingersoll speaks for all of us when he says:

"I would rather have been a poor peasant and gone down to the tongueless silence of the dreamless dust than to have been that imperial impersonation of force and murder known as Napoleon the Great."—Alexander Cairns, in Religious Telescope.