

ITEMS OF INTEREST

A significant bit of evidence showing the trend of religious thought in Britain in war time is reported in the cables of September 26, which announce the formation of a British Council of Churches. Rev. William Temple, Archbishop of Canterbury, one of the most liberal Christian leaders in the world, in a sermon which officially inaugurated the council, said, "The difference between Catholic and Protestant is very small, compared with the difference between Christian and non-Christian. Our differences remain. We shall not pretend that they are already resolved into unity or into harmony, but we take our stand on the common faith of Christendom." This union for Christian action will set the Christian cause forward along a score of fronts. — From Christian Advocate.

Fifty years ago folks boiled coffee and settled it with an egg. Ladies rode side-saddle. When a preacher said a truth, the people said amen. Neighbors asked about your family, and meant it. Folks used tooth-picks and were still polite. The neighbors got fresh liver at hog-killing, and men made the same wife do a lifetime.—From Chaplain's Bulletin.

Election of Governor Harold E. Stassen of Minnesota as president of the International Council of Religious Education has been announced by Dr. Roy G. Ross, general secretary of the council.

Long active in Christian service, Governor Stassen was a logical choice for the presidency of this interdenominational organization, which is composed of more than forty denominations representing ninety per cent of the Protestant churches in America.

Governor Stassen succeeds J. L. Kraft, Chicago industrialist, who has served as acting president since the death of Russell Colgate of New York. Mr. Colgate, one of the nation's leading churchmen, had served as president of the council for seventeen years.

"Just now, more than ever before, we have need of an extensive program of religious education," Governor Stassen stated when advised of his appointment.

—International Council.

"When religion does something for you it makes you do something for somebody else."

OBITUARY

Ayers. — Herbert Randolph Ayers, son of James C. and Hannah Randolph Ayers, was born in New Market, N. J., April 2, 1864, and died in Plainfield, N. J., December 17, 1942.

In early manhood he was a member of the Plainfield Seventh Day Baptist Church. After marriage he resided at Point Pleasant, N. J., and was a member of the First Baptist Church. His wife died in 1929. He was an engineer on the Central Railroad of N. J., being retired twelve years ago. Before his death he had taken steps to become a member of the Piscataway Seventh Day Baptist Church.

Funeral services were conducted, on his request, by Rev. Herbert C. Van Horn. Interment in Hillside Cemetery. H. C. V. H.

Cook. — Allen Burt, son of Edward B. and Arabella H. Cook, was born April 4, 1924, at Woodstown, N. J., and died December 27, 1942.

He was baptized on September 9, 1933, by his pastor, Rev. Herbert L. Cottrell, and received into the Marlboro Seventh Day Baptist Church on September 16, 1933.

He enlisted in the navy and was made Petty Officer, 3rd Class. He had received one stripe and was in line for Gunner's Mate School on his return to camp. But he was accidentally killed during his vacation.

Funeral services were conducted by his pastor, Rev. H. L. Cottrell, assisted by Rev. H. G. Wilkinson of the First Presbyterian Church of Bridgeton, N. J. Burial was made in the Marlboro cemetery. H. L. C.

Pieters. — Herman, born December 4, 1858, at Groningen, Holland, died December 10, 1942, at Hornell, N. Y. (See obituary account of Deacon Pieters elsewhere in this issue.)

Thayer. — Mrs. Ida Warner Thayer, daughter of William and Angeline Williams Warner, was born at Higginsville, N. Y., April 7, 1858, and died December 8, 1942, at the home of her daughter, Mrs. William J. Vierow.

On April 20, 1886, she was married to Arthur A. Thayer, who died eighteen years ago. She was a public school teacher, and taught in the Sabbath school of the Verona Seventh Day Baptist Church for many years, which church she joined July 24, 1875, and of which she was a deaconess when she died.

Surviving are two daughters, Mrs. William J. Vierow of Stacy Basin and Mrs. James Woodcock of Rome; a son, A. Warner Thayer of Stacy Basin; four grandchildren; and two great-grandchildren.

The funeral service was conducted by her pastor, Rev. Herbert L. Polan, and burial was at the Verona Mills cemetery. H. L. P.

"A woman stands a better chance of catching a man if she keeps her trap shut."

The Sabbath Recorder

Vol. 134

PLAINFIELD, N. J., JANUARY 18, 1943

No. 3

Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And trust that out of night and death shall rise
The dawn of ampler life;
Rejoice, whatever anguish rend your heart,
That God has given you for a priceless dower,
To live in these great times and have your part
In Freedom's crowning hour;
That you may tell your sons who see the light
High in the heavens—their heritage to take—
"I saw the powers of Darkness put to flight,
I saw the Morning break."

—By Sir Owen Seaman,
quoted by local Lions Club Bulletin.

Contents

Editorials.—"Without Banners."—Save the Children.—The "X" in "Xmas."—Thou Shalt Not Steal.—Value of Missions.—Items of Interest.....	34-36
Militarizing the Mind.....	36
The Sabbath.....	36
Missions.—Evangelism Permeating Everything.—1943.—Missions.—God Forbid.....	37
Woman's Work.—Minutes of the Meeting of the Women's Board.....	39
This World of Ours.....	40
Young People's Work.—Penny a Week.....	41
Children's Page.—Our Letter Exchange.....	42
Readers' Opinion.....	43
Our Heritage of Religious Freedom.....	43
Our Pulpit.—Two Trees in a Garden.....	44-46
Wisconsin Quarterly Meeting.....	46
Denominational "Hook-up".....	46
Marriages.—Obituary.....	48

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

CONTRIBUTING EDITORS

William L. Burdick, D.D.

Mrs. Okey W. Davis

Victor Skaggs

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

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. 3

Established in 1844

Whole No. 5,016

EDITORIALS

"WITHOUT BANNERS"

Emerson H. Lalone in the Christian Leader writes understandingly and appreciatively of the Christian minister's added burdens in time of war. He serves his country without banners or fanfare. Nor does he care for special notice or praise. His task is to serve men and women as a Christian.

Some of his "boys" are flying over Africa, or fighting in the southern Pacific, or training in the camps. He thinks of them and their loyalty. How fine it would be to be serving them as chaplain! But there are scores of jobs around that no one else has time or energy or skill to do but the minister. So he stays at home and carries on. A class of young boys lose their teacher to the flying service. The minister takes the class, or he takes over the Boy Scout leadership, accepts responsibility for the community welfare organization, or serves on the rationing board, Red Cross, and U.S.O. Perhaps for the duration, under teacher shortage he is drafted into the high school faculty.

All the time he carries his burdens as preacher, with sometimes a crushing load of pastoral problems. He is the adviser and companion of nerve-worn workers, and comforter of anxious and sorrowing people. "Through it all, he proclaims by word and deed, in season and out, the reality of a good God, the worth of man, and the high destiny of man under God." Perhaps he serves his flock by day and acts as a watchman at a "plant" at night.

All glory and honor to our chaplains. Well may we be proud of them who have left home and peaceful lives to minister among fighting men in distant and dangerous places. We would not detract one iota from the honor and credit which they deserve. But equally should we honor our parish ministers, and parish ministers of every denomination in the thousands of communities throughout our land. "Without banners, unheralded and unsung, these loyal soldiers of the Cross labor on the home front, to maintain those freedoms and decencies of democracy and to make real those high ideals of religion for which our soldiers and sailors fight."

SAVE THE CHILDREN

That the home is all-important during these perilous days, and for the world of the future if civilization is to be saved, has recently been symbolically emphasized by two trans-Atlantic trips of a sundial, according to a recent message from the Save the Children Fund of London.

An American, while visiting England years ago, saw a sundial on a lawn in Hertfordshire. He bought it and brought it to grace his property in this country.

Impressed with the spirit of the British after the war started, he returned the sundial to its original location as an enduring expression of his conviction that the home must be preserved.

And this particular home is being preserved, but in a larger sense. It is now one of the Save the Children Federation's nursery homes, sheltering, caring for, and instilling the basic principles of normal home life

in forty or more children evacuated from congested metropolitan areas.

Around the edge of the dial are these words: "The dear things of Home have eternal life."

—From a release.

THE "X" IN "XMAS"

No doubt many people wonder how the letter "X" ever came to stand for "Christ" and to be used in the shortened form of "Xmas." What has the symbol for an unknown quantity to do with Christ? The explanation is quite simple.

This letter "X" (Chi) is not an English letter and it has no reference to an unknown quantity. It is the twenty-second letter of the Greek alphabet and is the first letter of the Greek word, "Christ." Naturally it very early came into use as an abbreviation. Its similarity to the cross gave it added meaning and it has been much used in the symbolism of Christian art and architecture from very early times. It is quite prominent in the pattern of the ceiling of the Plainfield Seventh Day Baptist church. The first two letters of the word "Christ," "XP" (Chi, Rho), are often used together in Christian art.

Neal D. Mills.

THOU SHALT NOT STEAL

Stealing is stealing and it varies in many ways. It's always a sin in whatever form it may take. There are some forms of it that seem to some of us worse than others, the stealing from a poor, hard-working widow, for instance, or the theft of a church carpet or pulpit Bible.

A thief recently broke into a Lutheran church, it is reported in a western paper, and stole a small bank in which Sunday school pennies had been deposited. The bank itself was the property of one of the pastor's boys, a gift from his parents when he was a small boy.

A friend tells of a white rosebush taken from her mother's grave, and an evergreen from the family cemetery lot of her brother.

We suppose such thievery is no more stealing than other forms of breaking the eighth commandment. Yet they seem worse. They are reprehensible. It would seem that the whipping post or moderate use of the pillory would be none too bad as punishment for such miserable, lawless deeds.

VALUE OF MISSIONS

In an address following his world tour Wendell Willkie, reporting on conversations he had had with leaders and others of Egypt, Iran, Turkey, Russia, and China, said:

I found that they all have one common bond, and that is their deep friendship for the United States. They, each and every one, turn to the United States with a friendliness which often is akin to genuine affection. I bring back to you this clear and significant fact: That there exists in the world today a gigantic reservoir of good will toward you, the American people.

Many things have created this enormous reservoir. At the top of the list go the hospitals, schools, and colleges which Americans—many of them missionaries—have founded in the far corners of the world. Many of the new leaders of old countries have studied under American teachers whose only interest has been to spread knowledge. Now in our time of crisis we owe a great debt to these men and women who have made friends for us.

In the light of such testimony it is foolish to talk about giving up the missionary project. It has paid large dividends on church investments — dividends of good will and fellowship.

Did Jesus expect too much of his followers when he directed them to go into all the world with the gospel message? We think not. "Fear not, I have overcome the world."

ITEMS OF INTEREST

"Send your janitors to war" were the words of Maury Maverick of WPB as he spoke to state school officers in November, assembled in Washington. "Send your janitors to war—get the children to do the janitor work, and I mean without pay. Indeed, let us all be warriors. Let our children walk to school if not impossibly far—walk to school yourself, as you did as children. Discipline yourselves. Have discipline among the students. As a part of that discipline, have mass physical training to toughen all the youngsters, for you, as educators recognize that healthful, hard games and calisthenics properly supervised bring discipline, sportsmanship, and a social feeling.

"Certainly this is better than great games where ten, twenty, and thirty thousand raving and screaming people see from eighteen to twenty-two men entertain them as were the decadent mobs of Rome entertained by strong gladiators. Teach all your children to be physically and spiritually strong. . . ."

Those who see the dilemma which this war measure places upon the colleges and

who have a full appreciation of what these colleges mean to the church and the nation will also interest themselves in some plan for tiding them through this unprecedented emergency. If one of our own church colleges should be seriously damaged by a tornado or disastrous fire, her friends would rally to her support generously, as they have always done. To those of us sufficiently close that we may understand the present situation, it is clear that we may be facing something quite as bad or even worse. These are days when the whole church will do well to rally to the support of her colleges, and when the nation should also be concerned for their welfare.—Hugh A. Kelsey, Pres. Sterling College.

If history teaches anything, it is that no nation is great and no nation is strong unless its people are imbued with a faith. It also shows that no nation can be permanently great or permanently strong unless that faith is a righteous faith that is compatible with the welfare and the dignity of others. Unless during this war we regain that kind of faith, then military victory will serve no permanent good. For again new faiths will arise to attack us and in the long run we will succumb. The impact of the dynamic upon the static—while it may be resisted in detail—will ultimately destroy that which it attacks.—John Foster Duller, in Life Magazine.

According to the United States Department of the Interior, there is an estimated population in this country of 3,526,000 white-tailed deer, 1,523,000 mule deer, 323,000 Columbian black-tailed deer, 207,700 elk, and 176,000 prong-horned antelopes, and of black bear, 106,900.—Dumb Animals.

MILITARIZING THE MIND

(This statement was prepared by the general secretary of the Council of Church Boards of Education, at the request of the executive secretaries of various church boards of education as members of the Council, made at a meeting held in Cleveland on December 9, 1942. It was understood that these secretaries would transmit the statement to their respective colleges and pastors, as they see fit.)

Educators in schools and colleges are co-operating in largest measure with the government to win the war. This is as it should be. They are all out for the defense of the American way of life and of the freedoms necessary for a democratic civilization.

But great concern is manifested lest, through the establishment of "Victory Corps" in high schools and otherwise, the American mind be militarized in favor of a type of life which we are sending our boys to Europe and Asia to destroy.

It is one thing to fight a war forced on us in defense of principles we believe to be valid. It is quite a different thing to organize our lives in such a way as to develop in our own nation the very attitudes which we claim we are out to destroy in other peoples.

It appears that both the army and the navy are unwilling to militarize the schools. Are educators just as unwilling to have their schools militarized? Or are educators willing that the schools be militarized primarily for the sake of the preservation of the schools, especially certain colleges and universities? Can individuals claim to be educators if they have lost the educational vision?

Raymond Gram Swing, in his radio talk, recently admitted that the first duty is to win the war, but with equal force contended that we must not forget the duties required in preparation to care for the problems after the war. In other words, the schools should co-operate in winning the war, but they have a responsibility in preparing the minds of people to win the peace also.

Educators have a moral responsibility to guard courageously the educational program. Whatever importance may be placed on the mechanics of war, success both in war and peace is dependent upon the dynamics of life. Here rests the responsibility of educators. Here opens the door of opportunity for achieving the will of God.

THE SABBATH

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

The Gates of Hell Shall Not Prevail Against It
Matthew 16: 18b.

By Rev. George B. Shaw

Jesus did not say that the Church would conquer the world, but he did say that the world would not conquer the Church. Many believe that the Church will not save the world. I think these good people are wrong. Just now the world has the initiative and it would be difficult not to be discouraged if we fail to consider that the eternal God is not, and never has been, in a hurry.

One of the chief reasons that the Church seems to be losing its consciousness of God is the fact that it has given up the belief in the sacredness of any particular time. To say that all time is sacred does not take the place of a sacred day which is God's representative in time. The Church must have a Sabbath. It will be the Sabbath or no Sabbath.

It is not said that in the beginning of human history God sanctified the Sabbath. It says that "he sanctified it." "It" was the seventh day of the week. Talk about a seventh part of time leads into all sorts of confusion and nonsense and is the short-cut to no Sabbath. With the Church now on the defensive, there would be no bulwark for spiritual living like a return to the Sabbath of Christ.

Think what this would mean to the individual, the family, the Church, the nation, and the world if the seventh day of every week were given to God.

Do not say that this will not and cannot be done, for anything that ought to be done can be done, and God is not in a hurry.

H. C. V. H.

SABBATH SCHOOL LESSON FOR JANUARY 30, 1943

Jesus the Bread of Life. Scripture—John, Chapter 6.
Golden Text—John 6: 35.

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.

EVANGELISM PERMEATING EVERYTHING

The Wise Man said, "He that winneth souls is wise." It is evident that Christ intended that the Church and all his followers should be promoters of evangelism. This stands out plainly when we call to mind what evangelism is.

The word evangelism means good news or the bearing of good news, if we go back to the root idea of the word; but we must be more definite. The common idea of evangelism is the leading of men to accept Christ as their Savior, Friend, and Guide. This thought is expressed in a score of different ways, but it is the prominent one, if not the only one,

in the minds of most people in the use of the term. And this—getting men to begin the Christian life—is the first thing in evangelism; it is an important factor as well as the first step. It is the beginning, and all beginnings are important. Birth is important, and we do well to observe birthdays because they are the beginning of human life; in like manner the work which has for its purpose the leading of men to Christ is supremely important because it is leading men to begin the Christian life.

Men need God; they must perish without him; there is no escape; they need him more than all things else in the universe. Multitudes of men know him not; they may have an intellectual knowledge of his power, but they know not his love and his fatherhood. Therefore they must be brought to live at home with the Father now, as well as in the great hereafter. Men are estranged from truth and they must be brought into harmony with it. Men might better kiss a thunderbolt than live out of harmony with truth and out of fellowship with the Father. The first thing in evangelism is to help men to know God and his love, to get them to walk in fellowship with him and truth and righteousness; it is to save them from the consequences of not thus doing; it is helping men to the best in life and to the hope of the best in all eternity.

The work of evangelism is only commenced when men are led to accept Christ as their Savior; there is still the greater part of the work, one extending over years. Instruction in the Christian life must be given, for many perish for lack of knowledge (Hosea 4: 6), and the soul of man was made to know more and more of truth forever; men have grievous and wicked propensities and they must be helped to overcome them—this is the spirit and teaching of Christ; men are lacking in strength, beauty, and grace of character and they must be aided to adorn life with all the graces of Christ; men are intended to be the consecrated servants of Christ in all things and they must be led thus to be and not to be discouraged as they work for him. All this work belongs to efficient evangelism, and any conception of it that ignores this last phase is faulty in the extreme. To get men to begin the Christian life and then leave them to struggle without help is reprehensible.

Every activity in life can be and should be made evangelistic. The hope of our churches, the Seventh Day Denomination,

and the special truth, the Sabbath truth, for which it stands is evangelism. The work of all our boards and schools should center around evangelism and be permeated by it; otherwise they have not the Christ spirit. It is our endeavors to help others that determine the worthiness of our efforts.

W. L. B.

1943

Yes, it is another year; let the interests of 1943 crowd out of mind the losses and mistakes gone past forever.

Our business inventory does not include losses of any sort or amount; only values now in hand, ready to use in carrying on. Business asks, "What have I?" The Christian appraisal is, "What am I?"

We cannot improve by looking back on past mistakes and shortcomings.

"Forgetting the things that are behind," this year's demand is not, do better; it is, be right!

A. S. B.

MISSIONS

By Rev. E. B. Saunders

(Corresponding secretary of the Seventh Day Baptist Missionary Society from 1907-1916)

Brethren, we are greatly encouraged. The prompt and generous response of the people has made it possible to close the year with a greatly increased volume of missionary work done and no debt resting upon the society. Thus we have entered upon the second century of Modern Missions; this epoch promised far greater things than the first. There are far less people who feel that we have no religion to export than there was in 1811, when this reason was urged in the Massachusetts Legislature against incorporating the first Foreign Missions Society, the American Board. More Christian people are thinking and praying in terms of the whole world than at any previous time in history. More people have learned that the Religion of Jesus Christ must be carried to the whole world in terms of bread and raiment for both the soul and body.

Brethren, under the multiplied and worldwide missionary movements of today it is becoming apparent that a church or a people who "have no religion to export" will very soon be compelled to import.

"Lead on, O King Eternal,

The day of march has come;
Henceforth in fields of conquest
Thy tent shall be our home.

Through days of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song."

We must remain in the field because our boards stand for an entire Evangel, an unbroken Decalogue. There are a hundred missionary societies; there are a hundred tract and publishing societies, but they are offering a church with no Sabbath. How can heathen be taught fidelity to the seventh commandment of the Decalogue by people who live in violation of the fourth commandment? Those commandments are the bulwark of the two institutions which God established, the Home and the Church. Who shall say that the breaking of one is less displeasing to God or more fatal to men than the other? How dare men offer the "Lord of the Sabbath" to the world and refuse to carry the Sabbath of the Lord, the Sabbath which he both taught and kept? If the work of our boards is the bivouac of both the Christian and non-Christian world, how essential that we sustain an unbroken picket line in this dark hour, before the break of day.

"God has his best things for the few
That dare to stand the test;
God has his second choice for those
Who will not have his best."
—Taken from the Annual Reports.
—Taken from the Annual Reports.

GOD FORBID!

However tragic the appearance, we believe that man is not now, nor ever can be, utterly overwhelmed. The whirlpool of war may spin him dizzily toward its evil center, and he and his civilization may seem to be about to be sucked down into lasting degradation. But in man there is the likeness and the image of God! He cannot be content with the morals and stagnation of the abyss. "Out of the depths have I cried to thee, O Lord," cried the Psalmist, and out of the deeps of paganism, out of the deeps of social misery, out of the deeps of the war-spirit, millions on millions of God's children are crying out for the Way, the Truth, and the Life. Surely as man feels these God-planted urges swelling in his heart, so surely will he swim upward and outward from the grip of the maelstrom which seems to have taken him into its grasp. God lives! Man cannot be utterly swept down! Can the Church become silent when man so much needs God? God forbid!
—F. W. Dodds, in The Kingdom Overseas.

WOMAN'S WORK

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

MINUTES OF THE MEETING OF THE WOMEN'S BOARD

The Board of Directors of the Women's Society of the Seventh Day Baptist Denomination met in regular session at the home of Mrs. J. L. Skaggs with the following members present: Mrs. J. L. Skaggs, Mrs. Oris Stutler, Mrs. Edward Davis, Mrs. Harley Sutton, Miss Lotta Bond, Mrs. Okey W. Davis, Mrs. Ross Seager, and Miss Greta Randolph.

Devotionals were conducted by Miss Bond, on the topic, "Faith, a Song in the Night." Psalm 42. The group joined in the Prayer of St. Francis of Assisi.

In the absence of the treasurer, Mrs. S. O. Bond, her report was read by the secretary. The balance on hand is \$946.60. The report was accepted and placed on file.

Letters were read from Mrs. Neal Mills, Mrs. A. J. C. Bond, and Mrs. Lynn Langworthy.

Mrs. Ross Seager gave the report for the Christian Culture Committee. The report was accepted and placed on file.

To the Board of Directors:

The Christian Culture Committee would report that we have on hand a number of the following pamphlets: "How to Use the Bible," "Where to Look in the Bible," "How to Read the Bible," "My Reading Record," and "The Prayer of St. Francis of Assisi." If any of the women's societies need any of these leaflets, they may send to the chairman of this committee for them.

The committee has studied and would recommend to the societies two books: "Inside Latin America," by John Gunther, as a background basis for our mission study on Latin America. Soon a review of this book will appear on our page of the Recorder. Your committee not only endorses but urges the study of "The Problems of Lasting Peace," by Herbert Hoover and Hugh Gibson. Please see the Recorder of December 21, 1942, page 426, for a review of this very readable source book.

Mrs. R. P. Seager, Chairman,
Greta Randolph,
Frances Davis.

Mrs. Oris Stutler gave a report for the Ways and Means Committee, including the report of the promoter of evangelism. The report was accepted and placed on file.

To the Board of Directors:

The Ways and Means Committee would submit the following report:

The committee met the first of November with the promoter of evangelism and planned the work for the Florida field where he is expected to work for the coming weeks.

En route to West Virginia, Mr. Greene visited the Chicago Church where he preached on October 24 and conferred with the church concerning their needs. He spent from October 26 to November 2 with our people at Stonefort, Ill. Much time was spent in personal calls. Seven services were held, Mr. Greene preaching six times.

Mr. and Mrs. Greene left Salem November 23, to spend some time on the Palatka-Carraway field in Florida. They went by way of Tennessee and Alabama, visiting Mrs. Robert Butler of Woodville, Ala., and Mrs. O. S. Mills at Atalla, Ala. Rev. Elizabeth Randolph met them at Palatka and introduced them to her mission group in Palatka and Carraway.

The Greenses have rented a four room cottage in the outskirts of Palatka where they live and hold services.

On Sabbath day, December 5, at the home of George Price in Carraway, the Seventh Day Baptist Church of Palatka and Carraway was organized. Articles of Faith and a Church Covenant were presented and agreed upon. Rev. Elizabeth Randolph and Rev. T. J. Van Horn of Daytona Beach were present and sat in the council.

Meetings are held Friday and Sunday nights and Bible school Sabbath and Sunday mornings. Prayer meetings are held in homes as requests are made for such services.

Respectfully submitted,

Mrs. Oris O. Stutler, Chairman.

Mrs. Okey Davis gave the report of the Committee to Promote the Spiritual Life of Seventh Day Baptists in service. This report, including the bill of \$1.74, was accepted and placed on file.

To the Board of Directors:

Your Committee to Promote the Spiritual Welfare of the S. D. B. young people in the service of their country would submit the following report:

We composed a letter which we mailed to each of fifty-eight groups. Our letter has a dual purpose: (1) to get suggestions from the different groups—which we may share with all our societies; (2) to encourage and to pass on our suggestions. By means of a brief questionnaire we are receiving the suggestions. We limited our own suggestions to these three: "Service Testaments," "Guide for Christian Living," "The Return to Religion," all of which we know our young folks enjoy.

Your committee would state they studied and investigated other lines of endeavor, as securing permission to print and distribute Joyce Kilmer's poem, "A Soldier's Prayer"; the request was denied.

The postage bill amounts to \$1.74.

Mrs. Ottis Swiger, Chairman.

Voted that the Board of Directors accept the invitation of the Conference president to have charge of the Conference program from 3 to 4.30 p.m. on August 20, 1943, to present the interests of the women of the denomination.

Voted that Mrs. Okey W. Davis be the board's representative on the World Literacy and Christian Literature Committee of the Foreign Missions Conference.

Voted Mrs. Skaggs, Mrs. Okey Davis, and Mrs. Seager be a committee to study the report of the Foreign Missions Conference.

Voted that the corresponding secretary write Mrs. May a letter of appreciation of her work and grant her a period of inactive membership.

Voted that the treasurer be instructed to send the requested \$13 to the Foreign Mission Conference.

Voted that the bill of \$1.97 to the First National Bank be paid.

These minutes were read and approved.

Adjourned to meet the second Sunday in March, at 2.30.

Mrs. James L. Skaggs,
President,
Greta F. Randolph,
Secretary.

Salem, W. Va.,
January 10, 1943.

WHISKEY OR FOOD?

Evanston, Ill., Jan. 15.—The equivalent of 5,500,000,000 pounds of food products could be saved for civilian consumption if present whiskey stocks in warehouses were redistilled into commercial alcohol, the National Woman's Christian Temperance Union revealed today.

Present stores of 500,000,000 gallons of distilled liquor could yield more than 100,000,000 gallons of 190 proof alcohol, the W.C.T.U. says. To produce this much in 1943, distilleries would have to use 5½ billion pounds of grain and molasses that otherwise could go for food consumption.

"With the allied nations as well as millions in the United States facing severe undernourishment," said Mrs. Ida B. Wise Smith, national president, "government refusal to force the redistillation of whiskey is likely to bring hardship upon millions, just to enable the liquor traffic to survive the war."

The only argument presented by distillers against redistillation, she said, has been that it will reduce government revenue from liquor taxes.

"Considering that the consumption of alcoholic beverages, especially in wartime, is certain to reduce the working efficiency of thousands, increase industrial and traffic accidents, create economic losses through lowered health standards, and leave its mark on the national stamina for years to come," she declared, "such 'revenue' to the government is certain to cost many times more in its effects."

THIS WORLD OF OURS

The sixth annual (1943) series of weekly broadcasts by Leslie Bates Moss will be given by invitation of the Blue Network and its associated stations. During February, March, and April these talks will be presented each Friday at 1.30 p.m., Eastern War Time. They will originate in New York over station WJZ, and will be heard over thirty-five stations from coast to coast.

American soldiers and sailors are discovering new places and scenes in distant lands. We are all extending ourselves to help make a world that will not only be safe but stimulating for future growth and improvement. What are some of the contributions in this direction which Christianity is making? Who are some of the people whose help we may count on in the dangerous but beckoning years ahead? What part can we play in helping to determine the direction in which the people of the world shall travel during the next century?

Some answers to these questions will be offered in this series of broadcasts. The treatment will be vigorous and forthright. The approach will be in the setting of the world program of the Christian Church.

February 5—Humanity Hungers
February 12—Stout Hearts
February 19—Two-way Traffic
February 26—Barbed-wire Binding
March 5—Africa—Open Gateway
March 12—It Is Dangerous to Talk
March 19—From Broadway to Bombay
March 26—The Last Full Measure
April 2—A Non-Rustable Peace
April 9—Doctor's Prescription
April 16—Men Unashamed
April 23—From Twelve to Three
April 30—Prophecy Unlimited

Com. Foreign Relief Appeals in the Churches.
January 4, 1942.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

PENNY A WEEK

(Reprinted from the July 11, 1844, Sabbath Recorder)

It is asserted that the Wesleyans in the Old World, notwithstanding their poverty, and the enormous church-rates which they pay in support of the national establishment, do more for the cause of Missions than any other Christian sect on earth. Their great success in raising money depends mainly upon the penny-a-week system which is maintained among them. For this they are indebted to Mr. Wesley, whose practical knowledge of human nature so eminently qualified him for the work which he did. We wish the system might be adopted by all Christian churches, and we are sure that its working would be most successful. In its early history, the church relied mainly on the poor for support and increase. To this class our Saviour preached, and from this class were his disciples mostly taken. The arrangements of the church now ought to be such as to interest and encourage the poor. In what way could this be done better than by adopting such a plan to raise money for religious purposes that they could engage in it? Those whom Providence has enabled to contribute more largely, should not feel themselves released from obligation to do so. But if all could be induced systematically to contribute their mite, the aggregate would be no trifle. In a denomination numbering only six thousand communicants, three thousand dollars might thus be raised annually without its being felt. So much for system. We hope some who read the following from the Baptist Record, will resolve to try the plan.

A penny a week is a small affair, and many persons, who are accustomed to handle large amounts of money, think it too insignificant to claim their attention. It is, after all, however, no trifling matter. Drops make up the ocean—and grains of sand constitute that formidable barrier which confines the mighty deep within the limits fixed by him who said, "Hitherto shalt thou come and no further; and here shall thy proud waves be stayed." In like manner the abundant treasuries of our wealthiest men are made up of pennies, and if these be utterly disregarded, their abundance will soon be converted into want.

Our benevolent institutions all need money to sustain them, and the inquiry has arisen often, how can it be realized. Too much dependence has been placed on large donations. These are good when they are made, but they do not secure that permanence to the receipts which is essential to the success of any enterprise. If every Christian can be enlisted in the work, thousand of little springs will be opened, from which the reservoir can always be replenished and kept full. On the penny-a-week plan this object can be accomplished. All can give this, and all who do give it will feel interested in the cause for which they contribute it, and as that interest increases, the amount will be enlarged as the ability is possessed, until the great work of evangelizing the world shall have been accomplished.

Wherever this plan has been tried it has proved efficient, and if it be faithfully pursued, it must always do so.

Times have changed since the above was written. Money is more plentiful. Week by week systematic giving of some specified amount from one penny upwards, is the foundation upon which successful missions can be built by able leaders. (Ed.)

THE SON OF GOD INVITES

By S. S. Powell

Lovelier than the painted skies
Where the love-light lingering lies;
Sweeter than the sweetest song,
Thrilling all the field along,
Is the love within the heart,
That will ne'er from us depart.

See, O soul, thy home sublime,
Vaulted dome and arch of time,
Glorious home of God's elect,
God himself the architect;
Vow before his altars pure,
Thou wilt in his love endure.

Soaring in celestial heights,
See, the Son of God invites,
"Pure in heart, thy glory see!
Pure from stain of sin set free!
Trust thou me, my child, and I
Loving thee, am always nigh."

(Suggested by a view from a hill in central New York, years ago)

A Sabbath well-spent brings a week of content,
And strength for the toils of the morrow;
But a Sabbath profaned, whatever be gained,
Is a certain forerunner of sorrow.

—An Old English Rhyme.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

Today we are having an all-day meeting at the church, so we thought we would write a letter to you for the Children's Page in the Sabbath Recorder. To save gas and tires we can't have evening meetings, so we all brought our dinner and are having separate meetings this afternoon.

In the children's meeting we have been singing songs. We all like to sing and pick out the songs to sing. After we finish this letter we will play a game about people in the Bible. Each one tells about a character but not that person's name. Then the other children guess who it is.

There are only nine children here this afternoon. The oldest one is twelve and the youngest one is two years old. We will watch for this letter in the Recorder.

Your little friends in the
Verona S.D.B. Church.

Verona, N. Y.

Dear Little Friends of the Verona Church:

I have enjoyed your partnership letter very, very much and am glad you devoted a part of your afternoon meeting to letter writing, especially since the letter was to me.

We also had an all-day meeting here in the Andover Seventh Day Baptist Church January 2, but it was our annual dinner at noon followed by the yearly business meeting in the afternoon. Only one child was able to be present, so you can guess whether or not we had a children's meeting. Today was our annual dinner and business meeting at Independence, from which we have just returned. There we had four children present, the oldest three and the youngest only a few weeks old.

I think your Bible game is fine and I think we will try it out at one of our church socials.

Sincerely yours,
Mizpah S. Greene.

Dear Mrs. Greene:

My name is Anne Trout. I am ten years old and in the fifth grade at Shiloh school. I go to church, Sabbath school, and Christian Endeavor and I like it very much. If we

go three months straight we get a prize and if we miss one day we get a prize, too.

I take charge this week. I never before have written to you. Our teacher has envelopes ready every week; then different children take them.

I had a very nice Christmas. I got everything I wanted but one and that was a watch, but you cannot get them nowadays. Did you get everything you wanted? I hope so.

I guess I had better say good-by now. I will write again. You write to me soon.

Sincerely yours,
Anne Trout.

Shiloh, N. J.

Dear Anne:

I like Mrs. Osborn's plan very much, for it gives me so many nice letters from Shiloh children and also makes fine additions to my Recorder family. Don't you think I have a large family of children? A lady who was superintendent of a Junior Christian Endeavor society of forty members was asked how many children she had in her family and answered before she thought, "I have forty," which astonished her questioner very much.

Yes, I think I got everything I wanted for Christmas and much more than I expected. And let me tell you something: I was over fifty when I received my first watch, so don't get discouraged if you have to wait a few years for yours. The best part about Christmas for us is that we live in a Christian land and that the love of Christ rules at Christmas time.

Your sincere friend,
Mizpah S. Greene.

Ompopie'll Fix It

(From Morning Melodies, by Alice E. Everett, Ardmore, Okla., a cousin of Pastor Greene.)

Wee, little girlie,
Two and a half years old,
In her dear grandfather
Had faith untold.
She called him "Ompopie,"
When scarce she could lisp it;
She'd say when things broke,
"Mommie, Ompopie'll fix it."

Any tiniest hurt
Or bodily pain;
A scratch on the knee
Or the prick of a pin;
Whatever might happen,
She'd want someone to kiss it,
And then she'd say, "Mommie,
Ompopie'll fix it."

OUR HERITAGE OF RELIGIOUS FREEDOM

(Adopted by the Federal Council of the Churches in Biennial Session, December 11, 1942; also ratified concurrently by the Foreign Missions Conference and the Home Missions Council.)

The struggle for freedom, now raging throughout the world, turns our thoughts to our American heritage. The men who founded the United States sought freedom under God in the Western World and bequeathed freedom to their heirs as their most precious possession. At a very early time in the country's history liberty was granted to all religious groups to enter the national territory and to practice and propagate their faith within and outside the nation. In keeping with this doctrine of religious freedom, which is inherent in Christianity and associated historically with the Protestant expression of the Christian religion, the rights of religious minorities, both Christian and non-Christian, have been sedulously respected. Our national experience has been that the free inter-action of religious faiths, and the endeavor of each to express the truth and goodness for which it stands, have been an important factor in the cultural development of the United States. For in the things of the spirit, as in things material, the principle of monopoly has had, and will continue to have, most unhappy results. We rejoice, therefore, that a country, predominantly Protestant, in which the great majority of those who make religious profession are members of denominations born of the Protestant Reformation, is committed by tradition and experience to favoring complete religious liberty in all parts of the world.

In the exercise of this freedom, and under the sole impulse of their religious faith, Protestant Christians from the United States have been emissaries of good will in every region of the globe. Through the circulation of the Bible in a thousand languages and the proclamation of the truths contained therein, by the establishment of schools and hospitals, by industrial and agricultural effort in rural areas, representatives of American Protestantism have given practical expression to the implications of the Christian gospel. They have also co-operated with national groups in many lands to promote human welfare in all its phases. By such activities they created, as an undesigned but happy consequence, a reservoir of good will towards this country.

Doll buggy or doll,
Or a roller skate;
Choo choo train,
Or a broken slate,
Scooter, or airplane;
She never did miss it,
But always say, "Mommie,
Ompopie'll fix it."

Her faith was complete;
May it ever be so
When real sorrows come
Or joys seem to go.
Be it a broken heart,
Or even burnt biscuit,
May she always feel sure
Ompopie'll fix it.

Dear child, when you're older,
As life's battles you meet,
May your faith in God
Be as full and complete;
May you always feel sure
God never will mix it;
Just as now you know
That Ompopie'll fix it.

READERS' OPINIONS

To the Press:

In regard to the new governor's proposal that public schools should hold sessions on the seventh day of the week, and your editorial on the same subject in this morning's issue, there is one consideration in particular that perhaps has not occurred to you.

Since attendance at school is compulsory for children of certain ages, the holding of school sessions on the seventh day of the week would be a direct denial of the right of religious liberty to Seventh Day Baptists, Seventh Day Adventists, Jews, and other groups who observe the seventh day as the Sabbath.

To guarantee religious freedom is one of the announced aims of this war. To secure the rights of minorities is another. To make the suggested change in our school system would be an inconsistency on the part of our government—the same kind of an inconsistency that we find so objectionable when practiced by others.

It would not be difficult to adduce other arguments against the proposed change, but this seems to be the fundamental one.

Yours faithfully,
J. W. Crofoot.

January 7, 1943.

—Copy of letter to Utica (N. Y.)
Daily Press.

This may be equally affirmed of the work of Protestant Christians in the lands of Asia and Africa and in the Hispanic American lands which are our neighbors. Among the citizens of the United States who have contributed to spiritual and cultural advancement in the sister republics of Hispanic America are names of men and women of Christlike spirit who, unashamed of the name of missionary, devoted their lives and talents to those lands. The memory of many of these is today revered in the countries which they served, while institutions which they founded continue to be popular centers of cultural influence and patterns of humanitarian endeavor. Through the work of these men and women and their successors, elements of supreme worth in the religious and cultural heritage of our country have been shared with Hispanic America, while innumerable links of understanding and mutual confidence have been forged between the Americas.

It is with deep concern, therefore, that we have witnessed an effort now publicly endorsed in the United States by the archbishops and bishops of a sister Christian communion which constitutes a religious minority in this country, to set the relation of Protestant Christianity to Hispanic America in a perspective which does violence both to historical truth and contemporary fact. We deplore the pretension of the Roman Catholic hierarchy to circumscribe the religious freedom of Protestant Christians in the proclamation of their faith, while reserving for themselves the right to the universal proclamation of their own. We can imagine no policy more certain to project into the New World the baneful intolerance which is now producing such tragic consequences in the contemporary life of Spain. We, accordingly, feel it incumbent upon us to make the following simple and plain affirmations:

First: The Federal Council of the Churches of Christ in America stands, and will continue to stand, for the principle of religious liberty and for the rights of religious minorities in the United States and throughout the world.

Second: The churches represented in this Council will continue to express solidarity with the national and autonomous Protestant churches in Hispanic America, whose numerous members are loyal and patriotic citizens of the countries where they dwell. They will also continue to avail themselves of the constitutional freedom which the republics of Hispanic America grant to the representatives of every faith. Their controlling aim

in the discharge of their ministry will be, as it has always been, to have a part, however humble, in interpreting the significance of our Lord Jesus Christ for life and thought in those great and growing nations.

Third: We affirm, with full and first-hand knowledge of the facts, that so far from Protestant institutions and the representatives of Protestant Christianity being a peril to good relations between the Americas, they are today, with some easily explained exceptions, and have been for decades, regarded with great favor by governments and peoples in the countries where they are located.

Fourth: While obliged by circumstances not of our seeking to make this statement in order to clarify the American Protestant position upon a crucial issue, it is nevertheless the judgment and desire of this Council that Protestant and Roman Catholic Christians should combine their influence, in these days of supreme crisis, to work for religious freedom and the other great freedoms, both now and in the post-war world.

OUR PULPIT

TWO TREES IN A GARDEN

By Rev. Loyal F. Hurley

"The tree of life also in the midst of the garden, and the tree of knowledge of good and evil." Genesis 2: 9.

Here are two trees. Whether understood literally or symbolically, they are the beginning and the end of all moral and spiritual life. They were both planted by God. Both were necessary in God's plan. Both were placed "in the midst of the garden," as can be seen by comparing the text above with Genesis 2: 16, 17, and Genesis 3: 3. They were planted at the crossroads of life then. They are at the crossroads still.

I. The Tree of Death

The text calls it the tree of knowledge of good and evil, but the curse of death hung over a taste of its fruit. Such . . . is the tree of knowledge of good and evil. They go together. One cannot know good without knowing something of evil. Neither can one appreciate good apart from some experience of its opposite. We appreciate a warm fire on a cold day; we appreciate a cold drink on a dry, hot day; we appreciate beauty in contrast to ugliness; we appreciate light in place of darkness ("we see the stars against the night"); we appreciate holiness against the background of sin; we appreciate love after experiencing hate. And God wanted his children not only to receive his grace, but really to appreciate it, and they

could do so only by contrast. We shall praise God through all eternity that he planned for sin to enter his creation. And the evidence that he planned for sin to enter creation is "the Lamb slain from the foundation of the world." God planned for a Savior ahead of time because he knew the Savior would be needed. He expected sin.

Now notice this statement carefully: There are certain residual benefits from sin **after God has dealt with that sin.** Man cannot bring any of those benefits. To us, and by us, and for us sin is only curse. We are not wise enough or powerful enough to bring good out of evil, or blessing out of sin. But God can do that. "He makes the wrath of man to praise him." If one has been saved from a vicious evil habit by the grace of God he has a sympathy and pity and love for others ensnared by that same habit that no one can possibly have who has never experienced such bondage. But it is the alchemy of God's grace that produces that sympathy, not man's goodness.

The Tree of Death will disappear this side of Heaven. Its fruit will be needed no longer. And one should add this: That a sinful world with a Savior in it is better than any possible sinless world without a Savior!

II. The Tree of Life

God created this tree—and put it beside the other. He designed the fruit that should grow on it. And he sent Christ to open the way to it, and to allure men into that way. "I am the way," he said. He planted it in the Garden of Eden and transplants it to the Garden of Paradise. That is true whether understood literally or symbolically.

And both trees were planned for the whole human race. None will escape either tree. Revelation 5: 13 has no sense or meaning apart from that fact. If Satan gets ninety-nine per cent of humanity, and Christ gets only one per cent, even a schoolboy can tell which being is the sovereign. Too many get their theology from Milton's Paradise Lost where Satan is the hero. It is time for us to study more carefully **all that the Bible says about that subject.**

III. Here and Now

The result of both trees will be apparent in fullness after this present age, but both operate to some extent here and now. And the fruit of the Tree of Death seems to be

a counterfeit of the fruit on the Tree of Life. Not only so, but when we eat of the Tree of Death we find a flaming sword around the Tree of Life. Let us illustrate that with three of the commandments which seem to make the truth plain.

1. "Thou shalt not kill." Jesus taught us that this had to do with respect and love for personality. To kill is only the ultimate act of disrespect for personality. One is started toward that end by insult and hate.

All of us desire friendship and brotherhood and love. Those fruits grow on the Tree of Life. But the Tree of Death seems to offer us those fruits along with a bit of envy, jealousy, spite, and hate. We indulge in acts of selfishness, nasty slams, and catty slurs. And lo! we find a flaming sword about the Tree of Life. We lose what we long for! That grows on the Tree of Life, and the fruit on the Tree of Death is counterfeit.

2. "Thou shalt not commit adultery." Jesus taught us that this commandment dealt with the finest things in the family, going back even behind the permanence of the home to the purity of the mind and heart. All the joys and intimacies of the home and family are at stake here. Those joys grow on the Tree of Life. But on the Tree of Death hangs a fruit which tempts us to enjoy the intimacies of lust without the responsibilities of love. But, tragically, when we begin to nibble at the fruit on the Tree of Death we find a flaming sword around the Tree of Life. The fruit on the Tree of Death is counterfeit.

3. "Thou shalt not steal." This command very obviously deals with the problem of wealth and prosperity. God has created a world in which there would be abundance for every living soul if we only handled the world's wealth aright. But some, both individuals and nations, are tempted to seek the world's wealth without regard to whether others get any or not. Greed and indifference, hard heartedness and dishonesty grow on the Tree of Death, and when we eat of that we find a flaming sword around the true fruit of the Tree of Life. If you cannot see that operate in individual life, then open your eyes upon the world scene. Nations have sought to corner raw materials so they could have all they want whether other nations had any or not. And there is a flaming

sword around all the wealth of the earth. If you don't believe that, just wait until this present war is paid for—if ever! We shall all lose together.

Why cannot men see that Christ and his truth and his spirit lead to the Tree of Life? And that when we eat the counterfeit fruit there is at once a flaming sword about the true fruit. Neither as individuals nor as nations will we have anything but death until we let Christ lead us to the Tree of Life. Why do not you let him lead you there today?

Riverside, Calif.

WISCONSIN QUARTERLY MEETING

The quarterly meeting of the Chicago-Southern Wisconsin Seventh Day Baptist Churches will be held with the Milton Church Friday evening and Sabbath day, January 29 and 30.

Robert Greene,
Secretary-Treasurer.

DENOMINATIONAL "HOOK-UP"

Lost Creek, W. Va.

Meetings of the Commission were held in Lost Creek this past August. Members were entertained in the homes of the Lost Creek folks.

Rev. Alva L. Davis served the church during the summer months. With the advisory committee plans were made for all of the Sabbaths until the new pastor was to arrive. There were special services, such as a special service honoring old folks, a musical service, and closing with the home-coming, World Wide Communion, and installation of the new pastor on Sabbath Day, October 3. There were about one hundred people present for this special service. The work done by Doctor Davis was greatly appreciated by the people of the Lost Creek Church. This appreciation was expressed in the good attendance during these months.

Pastor and Mrs. Sutton found the parsonage papered and painted and members of the church ready to welcome them and make them feel at home. "Open House" for church members and friends was conducted by Pastor and Mrs. Sutton Sabbath day and night, October 31. About sixty people called during the day.

Plans for the future have been made at meetings of the following: The advisory com-

mittee, the Sabbath school superintendent, officers, and teachers, the C. E. society, the regular business meeting of the church, and the finance committee of the church.

There have been two groups of young people meeting regularly: the Senior C. E., with Mrs. Sutton teaching a class in planning a young people's society program, and the Junior C. E., with Pastor Sutton in charge and teaching the names of Seventh Day Baptist ministers and churches, and helping with the worship service.

The Ladies' Aid has been active with such activities as serving two meals for the Lions Club, and holding regular meetings.

Christmas was observed by a special "White Gift," and worship service, and the gifts amounted to \$91.86, including the offering for the church and for the American Bible Society. A program and party was held in the church basement, sponsored by the Sabbath school.

Plans were made to continue the all-day meetings. The first to be held since the October special service was Sabbath, December 12. The program for the afternoon was arranged by the advisory committee and was based on the subject, "How Shall We Observe Christmas in Wartime?" Several short talks were given and the group sang Christmas carols. Such meetings will be held the second Sabbath in each month.

Pastor Sutton prepared a news sheet for the month of October and included that in letters sent to nonresident members and to the young men in U. S. Service. A number of nonresidents have been present for church services and a number of visitors have been present.

Roanoke, W. Va.

Services have been held the first Sabbath of the month beginning with November, with Pastor Harley Sutton in charge. Attendance has been very encouraging. Sabbath school is held every Sabbath morning.

Mr. Everett Bond was taken to the Ohio Valley Hospital in Wheeling, December 29, for treatment. He will be there for about two weeks.

Two members of the church have been taken by death, Mr. B. Lloyd Bond December 17, and Mr. Edwin E. Bond December 19. Mr. Edwin Bond was a charter member of the church.

Dr. Ian H. Bond was called into U. S. Service and is serving in a camp near Pitts-

burgh. George Bond, son of Everett Bond, is in camp at Los Angeles, Calif. And Stanton Tillman is located in the South.

—Pastor's news letter.

North Loup, Neb.

The annual church dinner was held on New Year's day, with a fair number attending. All enjoyed "breaking bread" together. In the afternoon the regular quarterly business meeting was held.

On December 26, the choir and Sabbath school presented a joint Christmas program, consisting of musical numbers and other appropriate exercises.

Correspondent.

Riverside, Calif.

The problem of gas and tires has affected our attendance somewhat, but the loyalty of our people, even those at some distance, has been a source of great encouragement. We have had two baptismal services this fall and have a few more ready for baptism now. These have all been young people and children. Some children from outside our church group are attending with us, also. Then we have ordained Brother Denton Lee to the ministry. His wife and two children are welcome members along with him. In spite of handicaps such as all churches face these days, we are encouraged.

Between Thanksgiving and Christmas a nation-wide appeal is being made by all denominations for additional financial support of American churches. Many followers of Christ are most faithful and generous in the maintenance of his Church. Other members of the fold share in the blessings of Christ without supporting his work as they ought. Many members of our Seventh Day Baptist churches will fall into one or the other of these classes. In these days we have members who are receiving much increased income. Not only to them, but to all our members we are appealing anew to consider their obligation to the Lord. Our church could well support missionary and other interests more than we are now doing. And the Commission appeals to every church to send its pastor out into some other field for outside work. This will mean added expense, but the fields are white and the call imperative. We are sure that every earnest Christian will seek the Lord's will regarding this appeal. Even the government is sufficiently interested in re-

ligious work to exempt fifteen per cent of your income from taxation. And the Lord will bless it more than that! Try him.

—From pastoral letter.

Fouke, Ark.

At Christmas time the Fouke Junior C. E., directed by Mrs. C. A. Beebe and assisted by the choir, acted out the Christmas story from the gospels.

The Fouke Church held its New Year's dinner at Dr. and Mrs. W. J. S. Smith's home, January 3, 1943, sponsored by the Ladies' Aid, with an attendance of forty-five. Deacon and Mrs. S. J. Davis were honored at the dinner as they celebrated their golden wedding anniversary December 29, 1942. An anniversary greeting was presented to them with over eighty signatures expressing best wishes from their relatives and friends. Thirty-eight of the fifty years have been spent at Fouke, where they have proved to be good neighbors. Mr. Davis has served as deacon of the church for many years, also trustee, Sabbath school teacher, and in other offices, also acting as moderator of the church in the absence of the pastor. Mrs. Davis has served as president of the Ladies' Aid, Sabbath school teacher, and wherever she was needed. Both have been in regular attendance at church and its various organizations.

Correspondent.

Christchurch, New Zealand

A letter at hand from Brother Edward Barrar, a member of the Auckland Seventh Day Baptist Church, who has been laboring in mission work in Christchurch, brings information of good progress being made in that city.

Room for a chapel has been rented, and equipped with seats, organ, and other fittings for church services. The initial expense of about forty pounds sterling was all met and the chapel dedicated free of debt.

Regular services are held, some baptisms have been performed, and it is hoped that sufficient progress will have been made to justify application for recognition by our General Conference next summer.

Usual difficulties and discouragements are encountered, but good friends of the missionary are helping carry on. The weekly expense of rent, etc., of 26/9 is regularly met by offerings, a good showing for the small group.

We are pleased with the spirit and courage shown by Brother Barrar in his letter to the corresponding secretary of the Tract Society.

Editor.

Washington, D. C.

The booklet—"Pro and Con"—is doing some nut-cracking here in Washington, D. C. I gave it to a first day Baptist, a visitor at our church. She went back to her church, the Metropolitan Baptist, and opened fire on them about the Sabbath and the doctrines we stand for. Last Sabbath she took communion with us, and promises to co-operate with us. She wants more of the "Pro and Con" tracts, and wants to distribute them in her church as a warning, before leaving to be a Sabbath keeper with us. . . . I need more of these tracts; I am not able to supply the demand for them by sincere seekers after the truth.

—From a letter by Pastor C. O. Mason.

MARRIAGES

Palmiter - Langworthy. — Randall Irving Palmiter of Alfred, N. Y., and Lois L. Langworthy of Battle Creek, Mich., were united in marriage at the Battle Creek Seventh Day Baptist church on the evening of November 7, 1942, by Pastor G. D. Hargis.

Whitford - Williams. — In Westerly, R. I., November 4, 1942, Pvt. Kenneth Clark Whitford and Marian Elizabeth Williams, both of Westerly. Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, officiated.

OBITUARY

Bond. — Edwin E. Bond was born at Roanoke, W. Va., October 1, 1849, and died at the home of his son Earl at Morgantown, W. Va., December 19, 1942. His father was Richard Bond and his mother was Lydia Davis Bond, a sister of Uncle Sammie Davis.

He was married to Virginia Schiefer November 7, 1873. The following children were born to this union: May, Oscar, Charles, Ray (deceased), Earl, and Opal. His wife died January 20, 1941. He is survived by the five children and thirteen grandchildren, thirty-seven great-grandchildren, and one great-great-grandchild.

At an early age he was baptized and became a charter member of the Roanoke Church, in 1872, remaining a member all his life.

Funeral services were conducted by Rev. Arthur E. Beckett, pastor of the Methodist Church in Morgantown and by Rev. Harley Sutton. Burial was in the home cemetery near Roanoke. H. S.

Carlisle. — Albert B., son of Henry and Jane Carlisle, was born November 7, 1863, and died December 29, 1942.

He was married to Miss Lillian J. Hall on December 25, 1895. He was a man upright in

character and strong in his belief of what is right. His favorite creed was "Love thy neighbor as thyself."

His wife; three children, Losada, Henry, and Albert; two sisters, Mrs. Jennie Frazier, Mrs. Elizabeth Bennett; and one brother, Rev. Ralph Carlisle, remain to cherish his memory. Funeral services were conducted by Rev. H. L. Cottrell, and burial was made in the Shiloh, N. J., cemetery.

H. L. C.

Hull. — Ronald Fay, infant son of Harold and Leona Chadsey Hull, was born February 25, 1942, in Edgerton, Wis., and passed away at Mercy Hospital in Janesville, December 9, 1942.

Funeral services were conducted by Pastor Carroll L. Hill. Burial was in Milton cemetery.

C. L. H.

Landphere. — Mary Emma, daughter of Charles Lee and Jane Guthrie Brown, was born May 30, 1851, in Independence, N. Y., and passed away at her home in Milton, Wis., December 20, 1942.

On January 13, 1869, she became the bride of Albertus B. Landphere of Albion, Wis., who preceded her in death in 1910. To them were born two daughters, Mabel (Mrs. Edward Lee) of Indianapolis, Ind., and Lettie (Mrs. Louis Babcock) of Milton, both of whom survive. She is survived also by seven grandchildren, seventeen great-grandchildren, and one great-great-grandchild, three nieces, and one nephew. She was baptized at Albion as a girl and has belonged to Albion, Hammond, La., and Milton Seventh Day Baptist churches.

Funeral services were conducted by Pastor Carroll L. Hill. Burial was in Evergreen Cemetery at Albion.

C. L. H.

IF WE HAD OUR WAY

I would I were beside the sea,
Or sailing in a boat,
With all the things I've got to write—
WROTE.

I would I were away from town
As far as I could get,
With all the bills I've got to meet—
MET.

I would I were out on a farm
A-basking in the sun,
With all the things I've got to do—
DONE.

—Watchman-Examiner.

To which we would add:

I would I were by a babbling brook
In some green and shady spot,
With all the things I would forget—
FORGOT.

—Religious Telescope.

The Sabbath Recorder

Vol. 134

PLAINFIELD, N. J., JANUARY 25, 1943

No. 4

ALL TOGETHER

"Live and let live;" that's not enough
For you and me to hold at heart;
Life's highway is often long and rough,
With much of pain and sting and smart.

"Live and help live;" friends, let this be
Our motto; let us all unite
In this great work wholeheartedly,
And help a brother find the light.

—George Franklin Merritt.

Contents

Editorials.—China Interests.—The Chaplaincy.—Christian Education Conference.—Practical Patriotism.—Items of Interest	50-52
The Sabbath	52
Missions.—Present Day Problems in Missions.—Doctor Grace I. Crandall Writes From China.—Treasurer's Statements	52-54
Laymen's-Pastors' Home Mission Plan	54
Woman's Work.—Worship Program.—Book Review	55
Young People's Work.—Youth Looks Forward.—Department Editor Resigns	56
The Growing Edge of Religion	57
Children's Page.—Our Letter Exchange	58
Raymond B. Tolbert	59
Why I Believe in the Inspiration of the Scriptures	59
Our Pulpit.—Prayer	60-62
Denominational "Hook-up"	63
Obituary	64