

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.

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The Sabbath Recorder

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

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EDITORIALS

CHINA INTERESTS

For almost a century Seventh Day Baptists have been vitally, personally interested in China and the well being of her people. During all these years we have maintained direct interests there by material support and through missionaries sent. Many of our churches and families have been spiritually uplifted by their contribution of means and of men and women.

Again and again our sympathies have been aroused by famine, suffering, and plague, and our tears crystallized in increased efforts to help. Rarely has the China mission failed in its challenge to our homeland for support. Since the rape of China by Japan our hearts have been stricken by the separation in families of those who are carrying on, and the dangers and hardships endured; more recently, too, by the passing of one of our most respected and loved workers in Shanghai. We look eagerly for every late word from those who are victims of the war.

During the past two years there has been a growing admiration and friendship of the American people for the people of China. We have come to appreciate more fully than ever before China's worth as a strong and courageous ally in war, as well as a loyal and generous friend in peace. America's Christian attitude toward retribution for the Boxer trouble of forty-two years ago has borne abundant fruit in good will and appreciation of the Chinese. Multitudes now are feeling that America is not doing in war help all that should be done—the aid to

which she is entitled or needs. There must be new ways of helping her.

However, the American people have demonstrated their friendship and sympathy for their Chinese friends and allies through liberal and full support of the China Relief appeal for at least seven million dollars. The participants in this united effort on behalf of China during the past year included the officers and directors of United China Relief and of its eight participating agencies, and many other peoples and agencies. The amount has been raised, we understand, over meeting the plea by more than \$83,000. Appreciation of America's help has been expressed in words of Ambassador Wei Tao-ming: "I would like to take this occasion (Blue Network) to express to our American friends the deep gratitude of my people for the invaluable aid to China which they have so unsparingly given in these difficult times. I find no words adequate to describe what all this generous giving will mean, not merely in the actual relief of physical suffering, but still more in the message of comradeship and sympathy it brings." The spiritual value of America's help, the ambassador urged, can never be overemphasized.

China's need, as well as other pressing needs, remains great and challenging, and the splendid work of 1942 must be carried on during the year just begun. Our interest in missions in that great opening land must not abate, but grow larger as time goes on.

THE CHAPLAINCY

The Federal Council of the Churches of Christ in America, in biennial session in Cleveland, Ohio, last month recorded its strong sense of obligation resting upon the

churches to provide chaplains in sufficient numbers to furnish a pastoral ministry to all the men in the armed forces of the United States. In view of the rapid increase in the size of the army announced for 1943, there is a clear need for a much larger number of chaplains.

The council urges ministers who have the requisite qualifications to consider whether they should offer themselves for the chaplaincy in the army or navy. It urges the churches to make adjustments in their work as are necessary to release an adequate number of ministers for service in the chaplaincy. This service is regarded as the greatest spiritual and evangelistic opportunity among American young men today.

Seventh Day Baptists have been disappointed in finding army rulings such as to debar our ministry from entering chaplaincies as Seventh Day Baptist, since we have less than the required fifty thousand communicants in the denomination.

We are glad to say that there is opportunity through the Northern Baptist Convention for our men to enter and serve. On what we consider good authority, we have just heard that Rev. Elmo F. Randolph, pastor of the Alfred Station, N. Y., Church, has been accepted and is listed by the Northern Baptists as a Seventh Day Baptist. Also, that any Seventh Day Baptist, properly qualified, will be accepted in the same way, if recommended by our seminary. This is regarded by many of us as exemplification of a fine Christian attitude and spirit.

CHRISTIAN EDUCATION CONFERENCE

According to information released by the International Council of Religious Education there will be held in the Morrison Hotel, Chicago, Ill., February 7-12, a conference on "Christian Education Faces Wartime Needs," in which denominational executives and lay and professional leaders in religious education will participate.

Governor E. Stassen of Minnesota, newly elected president of the council, will give the key note address in the opening session, on "The Wartime Community Challenges the Church."

Delegated representatives from the forty Protestant denominational agencies represented in the International Council will attend the conference, which will be held in

connection with the annual meeting of the council.

According to Dr. Roy G. Ross, general secretary of the council, the purpose of the conference is to develop and complete plans for Christian education forces, which will meet the emergency needs of humanity in the various areas of life affected by the war.

Among the problems to be discussed are such aspects as "Family Security in Wartime," "The Church Serving New War Industry Communities," "The United Field Approach—a War Emergency Measure," and others highly important.

Meetings of International Council committees and sub-committees will be held February 10, and the Commission on Educational Program and of the council itself will be held on February 11 and 12.

PRACTICAL PATRIOTISM

Thirteen young Americans in a western city take to walking or pedaling bicycles to help the country save gas and rubber to win the war. The Desert Sun, sent to the editor from Palm Springs, Calif., carries the story. There were, it seems, just thirteen too many for the school bus for a certain school. An extra trip for the fifty-four passenger bus would be necessary to meet the situation.

A call for thirteen volunteers was sounded by the teacher, to which there was a ready response, and now these pupils cheerfully walk or pedal considerable distances daily to meet the need to save gas and tires. We commend this sort of patriotism to other schools. We remember boys and girls walking up to eight and ten miles a day to get to and from school, from a very different necessity. Many of them have made a good showing for their communities and state in the years since, too. This kind of grit, determination, or patriotism does something for youngsters besides giving them tired feet.

ITEMS OF INTEREST

During the calendar year of 1942, United China Relief raised the sum of \$7,083,357 thus passing its goal of seven million dollars. Of this total, the sum of \$158,291 was in transit from local committees, while the balance consisting of \$6,925,066 had been received in cash either by United China Relief or its participating agencies. The church committee reporting receipts for the year of \$352,622 made the most substantial contribution of any of these participating agencies.

The funds received by the church committee directly from its own constituency were supplemented by the appropriation of \$571,587 from the UCR general receipts, making a total of \$923,209 for the year.

—Have a Heart for China.

Bernard M. Baruch, 72-year-old financier who was chairman of the War Industries Board during the first World War and of President Roosevelt's Fact-Finding Committee on rubber in this war, has contributed \$100,000 to United China Relief, as part of a million dollar Christmas gift to fifteen war relief organizations.

Mr. Baruch had hoped to make his gifts without publicity, as is his custom, but was told by newspaper friends that the news would leak out "piecemeal," and on their advice, he announced the entire gift at once. In selecting the agencies to receive his contributions, Mr. Baruch desired above all, it is understood, to aid the families of the fighting men of the United Nations forces.

U. C. R. News.

THE SABBATH

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

The Bible Converts

By Rev. Herbert L. Polan

"I think that to have known one good, old man—one man who through the chances and mischances of a long life has carried his heart in his hand, like a palm branch, waving all discords into peace—helps our faith in God, in ourselves, and in each other more than many sermons."

The above is quoted not to belittle sermons—God forbid—but to impress the effectiveness of a life beautifully lived.

Presentation of the Sabbath truth, and maybe sometimes a bit of argument, will impress the Sabbath on people. Doubtless we have too little of both.

Recently the writer has known a little old gentleman and a little old lady—the latter was confined to her wheel chair for years—who through the reading of the Bible and the study of it came to the Sabbath.

We like proof for the authenticity of God's truth and reasons why we should keep the Sabbath. To me one of the greatest testimonies is that such as this little old gentleman and this little old lady, reading

God's Word without bias or prejudice, are led in quiet meditation and study to accept the Sabbath.

Let us thank God for such lives so responsive to God's will.

Verona, N. Y.

H. C. V. H.

**SABBATH SCHOOL LESSON
FOR FEBRUARY 6, 1943**

Jesus Affirms His Deity. Scripture—John 8: 12-59.

Golden Text—John 14: 9.

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.

PRESENT DAY PROBLEMS IN MISSIONS

It is never wise to magnify problems; neither is it wise to ignore them. To magnify them is to put up men of straw, and to ignore them is to live in a fool's paradise.

A crisis seems always to be on in connection with human institutions. This however does not mean that all times are alike in their intensity and importance. There are minor crises and major crises. The religious, political, and economic situations today baffle all men. Therefore it would appear that this is a time of a major crisis. The best informed regarding state, Church, and family affairs feel uncertain as to the future.

We may not know whither we are going, but the situation is not without hope. The eternal Father reigns and has promised to guide his children in matters of home, Church, and state if they place themselves where he can direct them. He does not see as man sees and often leads in directions astonishing to us.

For nearly two thousand years Christ and Christian missions have led the way out of the world's crises. The world's hope is still in these. No doubt great changes must come in the missionary program, but the Holy Spirit will lead in these if we will let him and the day will be saved.—W. L. B.

**DOCTOR GRACE I. CRANDALL WRITES
FROM CHINA**

(We are indebted to Miss Miriam Shaw, R.N., for news received in a letter from Doctor Crandall.)

Lichwan, Changtsun, Kiangsi, China, October 22, 1942.—We-ze and I are getting along pretty well. I have kept well all summer and been up and about the house, doing lots of work here, like attending to the chickens, the garden, and all my own needs. But I am not well entirely, because I still have to keep to a rather stiff diet although I have no sprue symptoms unless I overstep my restrictions. . . . Milk . . . is more than thirty-five cents per quart, U. S. money, at present official exchange, so I am buying only twelve ounces a day. Everything is very high here and going up constantly. If there is not a stop to this war, there will be awful famine in China and I think this winter will be very hard times even if the war should stop. Prices in other places are far higher than here. Eggs are seventy cents each and pork is very hard to get even at \$7 to \$9 per kyung (lb.), and even vegetables are very high. Oranges this year are \$2 to \$3 per pound. The official "kyung" is now less than our pound. Rice is up to \$125 perpicul, and going up. The reason for the increase of prices here just now and the scarcity of food is because they have put about three thousand soldiers at Haung Tsung, the place where the refugee camp is, and they are taking all they want with very little pay and the farmers are hoarding. Then another thing, many wealthy families came here during the fighting, fifty miles away, and that made the demand for food so heavy here that the farmers took advantage of that to boost prices.

Sorry not to send this letter air mail all the way, but it costs about \$10 to send one letter that way, so I send few all the way; but send by air to India and let them go by boat from there. I feel a bit poor because my money is nearly all gone, I guess quite all, but I can borrow from Grace Hospital drug fund which we are increasing all the while by selling the drugs we brought with us that belong to Grace Hospital. Drug prices are very high, and though we sell for less than the speculators, we get very good prices. I intended when we came to use these drugs entirely for the refugees, but we have found that there is quite a material leakage of Red Cross supplies here, and we are sure they

are used for personal advantage or profit; so we withdrew our own drugs and have been selling them for Grace Hospital. We-ze is not allowed to have charge of the drugs that they have received, even over our signature, and because we are here. We kept the drugs we brought from Shanghai under our own care, but those which go to the refugee camp are sold mostly for personal profit and the refugees never see them. That in a Christian institution.

**TREASURER'S MONTHLY STATEMENT
December 1, 1942, to December 31, 1942**

Karl G. Stillman, Treasurer, In account with the Seventh Day Baptist Missionary Society	
Dr.	
Cash on hand December 1, 1942	\$3,639.62
Mrs. E. C. Burdick, Ashaway, R. I.	5.00
Clifford Lamson, Raynham Center, Mass., for mission evangelistic work	5.00
Los Angeles, Calif.	12.50
Reta I. Crouch, Albuquerque, N. M.	6.00
Reta I. Crouch, Albuquerque, N. M., for Rev. H. E. Davis China Relief Fund	4.00
Anonymous, for missions	520.13
Philathea Class, Farina, Ill.	5.00
Second Brookfield, N. Y.	25.00
Nortonville, Kan., Women's Missionary Society	10.00
Karl G. Stillman, Westerly, R. I.	17.16
Permanent Fund income	435.83
Milton, Wis.	2.80
New York, N. Y., for China Relief	2.00
Friendship, N. Y., for China Mission	1.50
Riverside, Calif., for missionaries' salaries	221.00
Riverside, Calif., for native Jamaica workers	5.00
Second Hopkinton, R. I., for China Relief	7.50
Marlboro, N. J., for China Relief	10.00
First Alfred, N. Y.	1.00
First Alfred, N. Y., for Dr. Grace Crandall	5.50
Battle Creek, Mich., for foreign missions	4.00
First Hopkinton, R. I.	6.13
De Ruyter, N. Y., Sabbath school, for Dr. Grace I. Crandall	15.71
Milton, Wis.	68.07
Milton, Wis., for Jamaica	3.14
Milton, Wis., for Rev. A. T. Bottoms	22.00
Rockville, R. I.	3.46
Rockville, R. I., for Florida missionary project	11.50
Denominational Budget	653.12
	\$5,728.67
Cr.	
Karl G. Stillman, postage and treasurer's expense	\$ 37.16
Luther W. Crichlow:	
Salary	\$83.34
House rent	20.84
Native workers	39.57
	143.75
Rev. Earl Cruzan	25.00
Rev. C. A. Beebe	25.00
Rev. O. W. Babcock	25.00
Rev. V. A. Wilson	16.66
Rev. M. A. Van Horn	25.00
Rev. Ellis R. Lewis	25.00
Rev. H. L. Polan	10.00
Rev. Wm. L. Burdick:	
Salary	\$112.50
House and office rent	25.00
Travel expense	59.14
Office supplies	11.67
Clerk hire	33.34
	241.65
China payments as follows:	
Rev. H. E. Davis, account salary	\$ 39.00
Dr. George Thorngate, salary	75.00
Children's allowance	37.50
Dr. Rosa W. Palmberg	30.00
Dr. Grace I. Crandall	31.25
	212.75

Debt Fund share December Denominational	90.85
Budget receipts	5.00
Rev. Luther W. Crichlow, gift Riverside, Calif., for native Jamaica workers	5.00
Dr. Grace I. Crandall, gifts First Alfred, N. Y., and De Ruyter, N. Y., Sabbath school	21.21
Rev. A. T. Bottoms, Milton, Wis., gift	22.00
Cash on hand December 31, 1942	4,802.64
	<u>\$5,728.67</u>

Accounts payable as at December 31, 1942:	
China	\$1,538.05
Germany	1,250.00
Holland	1,400.00
	<u>\$4,188.05</u>

TREASURER'S STATEMENT OF CONDITION December 31, 1942

The Society Owns:	
Cash—in checking accounts:	
The Washington Trust Company, Westerly, R. I.	\$ 4,802.64
Industrial Trust Company, Westerly, R. I.	101.00
	<u>\$ 4,903.64</u>
Cash—in savings accounts:	
The Washington Trust Company, Westerly, R. I.	\$ 3,805.77
Equity Savings and Loan Company, Cleveland, Ohio	678.58
	<u>4,484.35</u>
Investments:	
Stocks, bonds, and mortgages	93,331.69
Real estate, in China	\$ 55,829.86
In Kingston, Jamaica	6,000.00
In Bath, Jamaica	125.00
In Garwin, Iowa	2,000.00
In Polk County, Minn.	2,088.94
	<u>66,043.80</u>
Total assets	<u>\$168,763.48</u>
The Society Owes:	
Accounts payable	\$ 4,188.05
Notes payable:	
The Washington Trust Company, Westerly, R. I.	2,250.00
Anne L. Waite	500.00
E. C. Burdick	500.00
Jennie Crandall	500.00
S.D.B. Memorial Fund	3,097.00
Other	6,000.00
	<u>17,035.05</u>
Excess of assets over amounts owed	<u>\$151,728.43</u>
Funds—Principal amounts:	
Permanent Fund	\$ 84,810.37
Debt Reduction Fund	9,318.14
Alice Fisher Ministerial Relief Fund	3,275.85
H. C. Woodmansee Ministerial Relief Fund	376.06
A. J. Potter Ministerial Relief Fund	941.24
F. F. Randolph Memorial Fund	67.64
Amanda M. Burdick Scholarship Fund	1,015.97
Ministerial Education Fund	213.81
Ministerial Retirement Fund	41.34
Rev. H. E. Davis China Fund	174.85
	<u>\$100,235.27</u>
Funds—Unexpended income:	
Permanent Fund	\$ 256.15
Amanda M. Burdick Scholarship Fund	76.65
	<u>332.80</u>
Gifts for Special Purposes:	
Dr. Thorngate China Fund	\$ 86.41
Sundry	127.68
Return of Missionaries' Travel Fund	779.80
	<u>993.89</u>

Real Estate Equities not allocated to Specific Funds:	
In China	\$ 55,829.86
In Jamaica	4,125.00
	<u>59,954.86</u>
	<u>\$161,516.82</u>
Deficit in General Fund	
Less Debt Fund Cash	\$ 10,515.24
	726.85
	<u>9,788.39</u>
	<u>\$151,728.43</u>

LAYMEN'S-PASTORS' HOME MISSION PLAN

This plan portrays "Purpose," commands "Consecration," urges "Unity," and assumes "Action."

We have chosen to use the co-operative title since the plan is two-fold in nature from the viewpoint of the local church.

This morning's mail brought a letter from Brothers Leslie O. Greene and Perley B. Hurley. You will recall that the Commission of the General Conference at its mid-year meeting authorized the sending of such letter to all the churches inviting their co-operation in the Home Mission Plan.

February 15 is near. By the time the majority read this the date selected will be less than three weeks away. What have we done already about the matter? What are we doing about it? What will we do about it?

There is one aspect of the plan which we must not overlook, by all means. One sentence in Recommendation No. 7 of the Commission's Report as adopted by General Conference last August reads: "We earnestly request that church members take this matter seriously and that a definite time be set when all our churches shall approach this matter with deep conviction and prayer, when both pastors and laymen shall reinvigorate their Christian life through personal evangelism."

We believe that many churches are taking the matter seriously. February 15 is the definite time set for the release of pastors and the further development of lay leadership. And, remember, between now and then we will give ourselves to deepening conviction and vital prayer. Then, we shall be prepared better for the high privilege of personal evangelism.

"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen." 1 Timothy 1: 17.

January 18, 1943. Hurley S. Warren.

WOMAN'S WORK

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

WORSHIP PROGRAM

(Prepared by Mrs. Fisher S. Davis of the Marlboro Society)

Topic: "Whoso offereth praise glorifieth me." (Psalm 50: 23.)

Read in unison Psalm 67: 3-7, emphasizing "then" in the sixth verse.

Is it possible that we can gain such beautiful results by simply praising God? Let us not doubt his Word.

Before the meeting ask members of the society to find how many times the word "praise" is used in Psalms and report findings at meeting.

Song: "We Praise Thee O God."

Following up the thought of resolutions in Woman's Work, page 445 of the Recorder, December 28, shall we not resolve to praise God and praise those about us?

How many times in our lives we are burdened or in doubt and ask God to help or guide us. The answer comes. Do we say, "God answered my prayer" or "I praise God for his guidance or strength"? Do we not say, quite casually, "It happened," or "Conditions were just right," or "Circumstances were propitious"? Let us give God the glory and use Psalm 34: 2, "My soul shall make her boast in the Lord."

Then let us not forget to praise those about us, in our homes, our neighbors, all with whom we come in contact.

We can find things to praise. "What we see depends mainly on what we look for." (Lubbock.)

Never flatter, but don't forget to praise.

At the surgical dressing meeting Tuesday, I heard many kind things of different people. I shall be kept busy trying to pass them on to the ones whose hearts will be made lighter by learning that they are appreciated.

"R—is a growing man; he made such a fine address at the supper." "P—is so helpful, especially to the 'younger children.'" "J—can always be trusted by the workers who have little ones."

"Every man should keep a fair-sized cemetery in which to bury the faults of his friends." (Beecher.)

"Post mortem kindness does not cheer the burdened heart; flowers on the coffin cast

no fragrance over the weary way." (George W. Childs.)

Sing in closing: "Praise God from whom all blessings flow."

BOOK REVIEW

The book, "Inside Latin America," by John Gunther, which has been studied and recommended by the Christian Culture Committee of the Women's Board as a basis for our mission study has much to recommend it. Raymond Gram Swing writes of the book: "Mr. Gunther's book is the key to hemisphere defense not in the sense that it supplies the solution to the problem, but that it unlocks the door. For that reason it can be acclaimed as the most important political and educational book to come from the American press for a long time." Another critic classes Mr. Gunther as "being a reporter educator; not only a reporter of events, but a reporter of continents."

This may sound as if the book is difficult reading, but, instead, it is written in such a simple and enticing style that the average reader enjoys and digests it.

Mr. Gunther traveled nearly nineteen thousand miles by air, and many more by train, boat, and car, to glean information for his book. He visited twenty different countries, had personal interviews with seventeen presidents and eighteen foreign ministers of those countries. He also talked to journalists, scholars, politicians, business leaders, and saw as much as possible of the man in the street.

In Mr. Gunther's study of Latin America he made many interesting observations, which are revealed in his book. First, that no such thing as the so-called Latin America really exists but, instead, twenty independent highly individual countries. Their populations are made up of many different races or mixture of races speaking different languages and differing in standards socially, politically, economically, and religiously. He found these republics "arising from the mists of feudalism and facing the realities of this century — behind them a complex Indo-Spanish and Colonial slavery—before them free collaboration for hemisphere solidarity and development." He found that national rivalries exist, but nothing to be compared to the rivalries between the countries in Europe.

To us in the United States it should be gratifying to know through our author that the good neighbor policy is working between Latin America and our country better than ever before. He reminds us that it should work both ways and cites some progressive moves which should be made to keep it growing. Gradual Americanization is taking place there as is shown by their trend toward democracy from dictatorship.

When Mr. Gunther asked foreign ministers how they envisioned the development of hemisphere relations, the answer was always the same, "These relations must continue to improve since we are all in the same boat together." To quote the author, "The living future of Latin America is bound to that of the United States; what is more, the future of the United States is bound to that of Latin America. We need Latin America just as much as she needs us."

Since women as well as men are, more than ever before, interested in national relations, it behooves them to make a study of such books as "Inside Latin America." There also are two other books by the same author: "Inside Asia" and "Inside Europe." The price of these books is \$3.75. Harper and Bros., New York, publishers.

Mrs. Ross Seager, Chairman.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

YOUTH LOOKS FORWARD

(Parts of a talk given by Rev. Earl Cruzan to a high school group in Boulder.)

One of the distinguishing characteristics of youth is that it continually looks forward. When it comes to the place where one no longer looks forward, but spends his time reminiscing, one definitely is no longer young.

New Year's resolutions are the result of both looking backward and looking forward. Looking back, we see the things in our lives that need correcting and looking forward we are determined to do these things which have not been done, or not to do some of the things which have been done. However, we are not limited to one time in the year to do these things, but are continually looking forward and planning for the future.

What does youth see as it looks forward today? The future is a question mark.

Youth can see that if these dictator powers are not thrust down life will be of little value. We do not want to live under dictatorship and we are going to do all that we can to defeat it. While this defeat will mean much to the people as a whole, freedom, opportunity; to the individual it is still fringed with uncertainties. It is such uncertainties that have caused some young people to ask the question, "What's the use of being good?" This question was asked by L. Glenn Black in the American Magazine last spring. An answer appeared this fall which is well worth your reading. Youth, facing these uncertainties, might say, and some do, "Why not let all the bars down? Why not eat, drink, and have a good time, for tomorrow we won't be here?" And you can read into that just as much as you like.

Let us look at tomorrow before we make any hasty decisions or do anything we regret. We may not be here tomorrow, but the earth will still be here; many of our friends will be here. Let us face the world of tomorrow, if we take a selfish outlook on life and let all the bars of restraint down. The young people of today are the world of tomorrow. Forgetting ourselves in drink, indulging to the fullest extent, and tomorrow we have an incompetent, alcoholic civilization incapable of governing itself or any one else. It would lead to the very despotism which we are going to overthrow.

Let down the bars of moral restraint and we will have destroyed the sanctity of the home and family. We will have lost the tie of parental love and will have voluntarily brought upon the world of tomorrow the very things which Hitler is now bringing upon his people through propaganda and force—personal dishonor and shame of womanhood for the so-called honor of the state.

If we take this attitude and let down all the bars, we can help to bring to pass the very conditions which the Axis powers would bring upon the world by force. There must be an alternative, and there is. If we take an unselfish attitude and look at the world of tomorrow, we will hold to our high standard and build clean, wholesome lives, realizing that, although some of us may not be here tomorrow, the world will be built upon a foundation which is just and enduring.

If we change the topic to "Christian Youth Looks Forward," we will be able to build

even more constructively. Christian youth cannot be selfish, for they are following in the footsteps of their Master, who never had a selfish thought in his life. As Christian young people we should be able to look beyond our own selfish horizons. The people of the world have some place in our hearts. As we look forward we realize we are going to have to make sacrifices—some will be difficult and may cause us some sorrow; yet we realize they have to be made, that the world will be a better place in which to live.

Christ made a great sacrifice for us and we will be making a sacrifice for him, if we make it possible for his teachings to be put into effect throughout the world to a greater extent than they now are.

We are living in the days of a war that involves more of the world than has any other. It is not of our making or of our choosing, yet we of the present generation will have to pay the heaviest for it. It may not seem fair at times. As Christians we cannot approve of war as being in accordance with the kingdom of love which Christ established; but we are in it, and we must decide what we are going to do. We can see some of the mistakes that Christian people have made. We may repeat some of them, but as we look forward we can do our best to profit by the mistakes of the past, so that as we help to build a new order after this conflict is over, we may so build that this catastrophe will not repeat itself in a few years.

As Christians we can see that the world can have peace only through the acceptance of the teachings of Christ. Only as they are put into the next peace can we expect it to last. So as Christian youth looks forward there is much that he can see to do. Most important of all is that his own life shall be vitally, joyfully Christian. The world will be impressed when it sees individuals really living a Christlike life. Christ is counting on us.

DEPARTMENT EDITOR RESIGNS

Wherever we are, the responsibility for extending the influence of the Christian gospel in the hearts of men goes with us. Whatever we do, we are told, we are to do it to the glory of God. In that case, there is no honest labor that may not be done to his glory. Certain things have been special-

ized for the purpose of spreading the "glad tidings." Among these are words written by the pens of consecrated men. Among us, this appears in the Helping Hand, the Beacon, tracts, the Sabbath Recorder, and many less read writings. Another specialized field, equally broad if not broader, is the spoken word of consecrated men and women, professional ministers and laymen. This is but one of the duties of the pastorate; so, as I take up the duties of a pastor, I pass the pen to some other, with the prayer that he may have the co-operation and fellowship of the young people of the entire denomination.

V. W. S.

THE GROWING EDGE OF RELIGION

By Albert N. Rogers

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

The currently popular fitness program need not be irreligious. Jesus said to a young man, "Wake up and live!"

Sunday I went to visit two of our men in one of the New Jersey army camps, and was well impressed with the way things are run on the whole. It is the civilian who causes most of the trouble at camp. A woman in line ahead of me cursed the corporal roundly because he didn't give her a pass when she lacked the proper credentials. I myself was reprimanded courteously for driving my car out of the entrance.

I think I should acknowledge editorial mention of this column in the Beacon, even though it calls attention to a piece of mine featured therein. Orchids to the Beacon's January Horizon paragraphs.

Some of us are grateful for a letter from the Treasury Department which has the insight to say "I still feel strongly that it is not your job to sell bonds and stamps from your pulpit or at your church door, but that your job is far more important than that." Our capacity for defining that more important job is, I take it, the measure of our worthiness as trustees of the freedom for which the world waits.

To those who want a book that is different, to those who read only now and then,

and to all who ever contributed funds for leper colony work, I recommend "Who Walk Alone," by Perry Burgess.

As one who happened to sit in unofficially on a session of the recent Commission meeting I want to put in a plug for the Pastors' Home Mission Plan currently circulating over the signatures of Leslie O. Greene and P. B. Hurley. My term "plug" isn't dignified and the plan isn't either in the way we sometimes think church matters must be handled. The plan needs to be adapted to local conditions rather than pigeon-holed or rejected. Thank heaven for the gift of imagination. Without it there could be no growing edge in religion.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I decided to write to you today.

I got a lot of things for Christmas. Some of the things I got were a dress, snowshoes, housecoat, and a watch. That was the most important thing I wanted. I hope your little Joyce had a nice Christmas, too.

Grandpa is a little better but Grandma is no better.

My teacher was called to war and has to go tomorrow. I hate to see him go very much. His name is Hayward Sumner and my new teacher is Darrel Smith. I like him, too.

It has been snowing here today.

My birthday is January 16. I will be glad. I will get to be leader of Christian Endeavor that Sabbath I hope.

Dortha and Doris Jean are getting along fine. My little sister is writing to you, too. I will try to write more the next time.

Your Recorder friend,
Arleta Mae Bonnell.

Berea, W. Va.

Dear Arleta Mae:

I am glad you were so well remembered at Christmas. Yes, little Joyce and little Gretchen as well had a very nice Christmas and received so many presents that their mother is wondering where to put them all. She says they need at least three play rooms

when they only have one small one. We went down to help them enjoy their Christmas. Your letter was written on Joyce's birthday. Your birthday, too, is pretty near Christmas, I'm thinking.

I am glad to know that your grandpa is improving, but sorry not to have better news of your grandma.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I read the Sabbath Recorder this week and saw that there were two letters, so I told Grandma I would write to you. There is snow on the ground today.

I am getting along fine in school. My teacher has to go into the army tomorrow. I like my new teacher. His name is Darrel Smith. I am ten years old and in the fifth grade. I am Dortha Lee's little sister.

I got lots of things for Christmas. Some of the things I got were a dress, some shoes, five savings stamps, a housecoat, a Bible with my name on it in gold (I like it too), and a wagon. These were the most important things. My birthday is March 5, 1943.

My brother has to go to the army.

Your Recorder friend,
Wilma Bonnell.

Berea, W. Va.

Dear Wilma:

It was nice to hear from both you and Arleta Mae and to learn about your pleasant Christmas. Useful gifts are the best of all, I think. My favorite gift this year was a new teakettle. What do you think of that?

We, too, have plenty of snow on the ground, though not so deep as it has been some winters. Perhaps that is because it rains in between. "When it doesn't snow it rains, and when it doesn't rain it snows," was a remark I heard the other day, and that's the truth.

I must close to leave room for one more letter.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I am in the third year primary class at the Shiloh Sabbath school. Today we started the new year off with new Sabbath school books. We paste a picture of the lesson in the book each week. We like our new books.

We started this week to learn about the stars in Christian Endeavor. Pastor and Mrs. Osborn tell us a story each week about the stars. We are starting to study about the Book of Genesis.

Mother and Daddy gave my sister and me each a new Bible for Christmas. A lot of the boys and girls in our primary classes got new Bibles for Christmas, too.

We had a nice Christmas and we feel sorry for the little boys and girls who didn't have any toys for Christmas because of the war. We hope the war will soon be over so that these children can have food and clothes and warm homes like we have.

Your truly,
Everett.

Shiloh, N. J.

Dear Everett:

Next week I'll answer your nice letter, since my page is full. Next time you write I hope you'll add your last name.

Sincerely your friend,
Mizpah S. Greene.

RAYMOND B. TOLBERT

Rev. Raymond B. Tolbert, a close friend, well known among Seventh Day Baptists thirty years ago, died in his home at Niagara Falls, N. Y., December 11, 1942.

He came to Milton to attend college in the fall of 1895, as a result of the work of an evangelistic college quartet in southern Illinois. Later he was graduated from the Chicago Theological Seminary, and became the pastor of the Southampton Seventh Day Baptist Church (West Hallock). While in Milton College he was supply preacher of Rock River Church for several years. From October, 1906, to August, 1908, he was acting pastor of the New York City Church.

For twelve years he lectured on lyceum and chautauqua platforms, becoming one of the country's well known speakers, and having the reputation of speaking in every state of the Union.

He was pastor of churches other than ours in New Mexico and New York State, building up that of the First Congregational in Niagara Falls to one of the strongest communions in the city, and being considered one of its foremost pastors.

He won high recognition in the United States Forest Service, 1935-1940, touring the Civilian Conservation Camps in thirteen states composing the Seventieth Forest Region, speaking on educational topics. In all his lecturing he spoke in terms of religion and high moral purpose. These lectures were highly inspirational and attracted attention of educational leaders throughout the country.

He was honest in his convictions, noble of purpose, sympathetic toward need, mindful ever of his friends, and unselfish in every way.

He was a gifted speaker, energetic, and enterprising. He never lost his interest in the Sabbath, and would gladly have turned back into the Seventh Day Baptist ministry, following his chautauqua career, had opportunity for a pastorate been open. He was an evangelist at heart and purpose.

He is survived by his wife, Mrs. Margaret Louise Pullen Tolbert; one son Frederick, of the United States Naval Reserves, now in active service; a granddaughter; three nieces; and many friends who will miss his cheerful optimism and endearing friendship.

H. C. V. H.

WHY I BELIEVE IN THE INSPIRATION OF THE SCRIPTURES

By Oswald G. Russell

First, because it is the only Book revealing to man his undone and totally lost condition. Isaiah 1: 5, 6; Romans 5: 12.

But instead of leaving him there, it points him to a Physician and a Savior: Matthew 8: 17, and 9: 12; 1 Timothy 4: 10, and John 4: 42; and in its pages are to be found words of comfort, hope, joy, love, and peace, bringing new life to the despairing soul. No other book has ever taken its place.

Second, because reason tells the inquiring mind that a supreme Being must exist who created and put in motion those wonderful planets and the solar system, upholding them by the might of his power and guiding their course day by day with clocklike procession throughout the countless ages. The same supreme Deity was well able to create this little planet out of chaos in the beginning, as recorded in the Bible.

Third, because modern archeology has brought to light in Egypt, Palestine, and

Babylonia many records of the lives of kings and great men written upon slabs of baked clay and stone, verifying the truth, and in many instances the fulfillment, of God's Word. We have also the experiences of many noted travelers in visiting such places as Babylon, Tyre, and other cities, showing how completely has the vengeance of God uttered through the prophetic Word been fulfilled. See Isaiah 13: 19-22; Jeremiah, chapters 50 and 51. For Tyre see Ezekiel 26: 3-5. Other prophecies, Nahum 2: 2-6; Amos 9: 2, 3.

Fourth, because "it is the power of God unto salvation unto every one that believeth," Romans 1: 16—as shown in its transforming power in the lives of many of the most degraded and idolatrous races of fallen creatures on the earth—the lion in disposition turned into the characteristics of the lamb, meek, humble, teachable, all brought about by the believing and accepting of the same wonderful gospel.

Fifth, because of the inspiration and hope it has brought to old and young, prisoner and martyr, from time immemorial. In Hebrews 6: 19 we read, "Which hope we have as an anchor of the soul, both sure and steadfast." Cut away that anchor and the ship would be helplessly driven by the storm upon the rocks and become a wreck, and all aboard would miserably perish.

Sixth, because of its everlasting and enduring nature. Devils, often arrayed in the garb of religious men, have for nearly two thousand years endeavored by fire and sword, ignorance and superstition, and even torture and death, utterly to destroy the Divine Word. Still it "liveth and abideth for ever."

And today the circulation of the Bible has reached figures undreamt of a decade ago. Nations rising from their long sleep of darkness are welcoming with open arms this same persecuted yet blessed Book, which is shedding its healing beams of light and blessing upon their pathway.

Seventh, because of its eternity. "In the beginning was the Word and the Word was with God and the Word was God."

Last, because of its entirety or completeness. It covers all; it makes provision for

man under all circumstances. It is the one and only stable guide given to man. Take that away and he has neither chart nor compass left.

Christchurch,
New Zealand.

OUR PULPIT

PRAYER

By Rev. Earl Cruzan

New Year's day was set aside as a day of prayer throughout our nation. Protestant churches joined in a Universal Week of Prayer from January 3 to 10.

Prayer is not new. It is nearly as old as mankind. Prayer seems to be inherent in some people, at least. Oftentimes it has been misdirected, and when such is the case, it is of very little lasting value. Sometimes it has been only the cry and supplication of the servant to his master, like the cries of some Negro slave as his family was being taken from him.

Prayer is always directed to some being which is higher, which is considered stronger than the one making the prayer. It has often been offered to spirits that are unknown and which in reality do not exist. It has been offered to false gods—idols of brass, wood, and stone. Much prayer has been misdirected and is useless. But prayer offered to the right being in the right way is the greatest consolation that can come to an individual.

What is prayer? We sing the hymn:

Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.

Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The majesty on high.

Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death;
He enters heaven with prayer.

O thou by whom we come to God,
The Life, the Truth, the Way,
The path of prayer thyself hast trod;
Lord, teach us how to pray.

I. Meaning of Prayer

The above hymn by James Montgomery gives us much of the meaning of prayer. It must be the heart's sincere desire. It does not have to be audibly expressed. God hears if we commune with him in quiet.

Prayer is communing with God. It is not all talking and asking on our part. We, too, must listen. God speaks to us as well as we to him. Prayer also contains praise and adoration. We need not be eloquent of speech to know God. God listens more to the simple, sometimes, than he does to the eloquent.

Prayer to be heard by God must be the soul's sincere desire. Any other uttered prayer is hypocritical. That is one objection to written prayers. If you have written it yourself and it is your heart-felt thought, it is an acceptable prayer.

Most of our prayers should be in private where God alone can hear. Prayer coming from the depths of our soul often is of a nature that we would not want everyone to know. For we can bring our troubles to God when we can't take them to anyone else, and God will listen. And if we will but listen, he too will commune with us.

When Jesus was on earth it was customary to go to the temple to pray. The Pharisees and the leaders of religion were not sincere, many of them, nor did their prayers come from the heart. They desired to be heard of men, that they might be accounted righteous. They were more concerned with the opinion and honor of men than they were with God. So they stood on the prominent street corners and in public places in the synagogues audibly praying, that man might hear. God's ear is not tuned to such prayers. He rejects them as he rejected the offering of Cain, because they are not given in faith and sincerity. One example given us is the Pharisee who stood in the temple praying that he was glad that he was not as other men, that he performed the required ceremonies and did not associate with sinners. Proud and arrogant, he did not have much standing in the sight of heaven. It was against this that Christ spoke. He said that the sinner who would not lift up his eyes unto heaven but said, "God be merciful unto me, a sinner," was justified before God rather than the Pharisee.

II. Private Prayer

It was such as this that prompted Christ to tell his followers that when they prayed they should go into their closet and shut the door and pray to God in secret, because in secret we will speak from the heart. Those things which are upon our minds will come forth and we can tell them to God. In public where other men can hear we will not often pray that which weighs upon our hearts most as individuals. We don't always want everybody to know our troubles. Let us talk such things over with God in secret. And he will listen and he will answer. The answer may not always be what we had hoped it would be, but it will be for the best in the long run. But we must have faith to believe before any prayer can be answered. If we pray but do not believe that God will hear, we cannot expect an answer, for unbelief destroys all.

III. Public Prayer

Most of Christ's prayer was private, when he was alone with God. He was alone in the temptation, many times he was alone on the mount, and he was alone in the garden of Gethsemane. But he did pray in public also. When he fed the multitude he first lifted up his voice in prayer. He prayed for his disciples at the last supper, and the two at Emmaus recognized Jesus only when he broke the bread and offered thanks.

There are occasions for public prayer and it is much to be desired. The early church met together for prayers as well as for doctrine. The church was praying together when Peter was released from prison. But public prayer should be somewhat different from private prayer. It should be directed more for the public welfare than for private. There should be a great place in public prayer for praise. We can join in thanksgiving and praise in prayer to God.

Family devotions are a type of public prayer. This is about as close to private prayer as we can come in public. Here the needs of the family are presented to God, and individual needs may sometimes be mentioned. It is in the family prayer circle that a child can learn to pray. As he joins, at first silently, in that circle and listens to his father and mother pray, perhaps also hears the voices of his older brothers and sisters lifted in prayer, he too becomes conscious of the need of prayer and its meaning. It is a great

means of strengthening a child's faith. As he sees and hears those whom he loves the most coming before God in prayer, he knows they recognize a Savior and a heavenly Father, and if they feel the need of looking up to this Father in prayer, recognizing him as supreme over their lives, the child will be helped to grow in faith and in simple trust. In no other way can that love of God be so completely instilled into the life of a child. And as he is old enough to express his thoughts, he too will go to God in prayer. Do you suppose a child ever stops to wonder why he should learn to pray, if he has never heard his father's voice lifted in prayer?

We learn to pray in our young people's meetings, from Junior, on up. It is through our experiences in these meetings that we learn to pray in public.

The prayer meeting is becoming a thing of the past in too many churches, but it has a value and those who attend receive a great blessing from it. Jesus has said, "Where two or three are gathered together in my name, there am I in the midst of them." And again, "Whatsoever ye ask in my name, that will I do."

There is a place for public prayer in the regular church service. It is then that the congregation should be guided by the pastor in prayer, and the petitions should be as a group and for the group. Where in private prayer we pray for individual needs and also for the needs of the world, in public prayer we should think of the group, the church, the nation, the people everywhere. It is not for our own private needs, but for the needs of mankind that we should pray. We should pray for the Church of Christ, for the sinner as well as for the Christian.

Prayer is possible anywhere. Wherever our spirit joins in communion with God, wherever we may be, we are in prayer.

IV. Prayer Models

Jesus gave to his followers a model prayer. We repeat it often. I trust we pray it often. But do we always consciously think as we pray it and honestly desire the things we are praying for? Unless we do, it is much like a prayer wheel or a rosary. We too have other prayers which are great in depth of thought and feeling, but those prayers are of no value to us if we just repeat them. If we put the same feeling into them that their

authors put into them we too can pray them and benefit from them.

The prayer which Jesus gave:

"Our Father who art in heaven"—here we have recognition of our great heavenly Father; we attest to his existence and our relationship to him.

"Hallowed be thy name." We are praying that his name be sacred in all the earth, that it may never be desecrated or profaned.

"Thy kingdom come . . . on earth as it is in heaven." We are praying for the coming of the kingdom in our hearts. We are earnestly desiring that his kingdom may come on earth, that he may rule here as he rules in heaven.

"Give us this day our daily bread." We are asking for our food day by day. We are not asking for more than we need, but enough to keep us comfortable. We recognize that God is the creator of it all and as such we are his stewards receiving from his hand that which is ours here on earth.

"Forgive us our debts as we forgive our debtors." We are asking God to forgive our sins only in proportion as we are willing to forgive those who have sinned against us. So in reality if we are unwilling to forgive one who has wronged us as we pray this prayer, we are asking God not to forgive us.

"Lead us not into temptation." Recognizing God's leadership and his care, we ask that temptation be not our lot.

"Deliver us from evil." We are seeking the good. Evil is all about us and we pray that we may not become entrapped, and we ask God to deliver us from all this.

"For thine is the kingdom, and the power, and the glory, forever. We close by giving praise and glory unto God. His kingdom is forever. His power cannot be surpassed, and his glory is from everlasting to everlasting.

"Amen." Verily, we ask it.
Boulder, Colo.

"The Christian religion has made its contribution to the developments of the modern world through men and women of sensitive conscience and high courage."

"'Money,' said the negro tramp, 'may be all right, but you sho' kin waste a powerful lot of time makin' it.'"

DENOMINATIONAL "HOOK-UP"

Brookfield, N. Y.

The picnic dinners which are being held this winter by the Women's Missionary Society at homes of different members each month are proving to be quite popular when the weather and traveling permit. Fifteen were present at the dinner held at the home of Mrs. H. A. Fitch January 7, after which the regular business meeting was held. A silver collection was taken.

Our Christmas exercises, which were to have been held the evening of December 28, were postponed on account of the severe ice storm of that week, until Sabbath day, January 9, and held directly after a splendid sermon by our pastor on the subject, "Steadfast, Unmovable . . . Abounding." Mrs. Sawner had charge of the program which consisted of solos by Rita Williams, Muriel Curtis, Mrs. Sawner, and readings by some of the children. Pastor and Mrs. Crofoot gave short, interesting talks about Christmas in China when they were missionaries there. After the program twenty-seven sat down to a nice dinner, then gifts were exchanged. After a social hour we agreed that it had been a profitable, pleasant time together.

Independence, N. Y.

The annual meeting of the Independence, N. Y., Seventh Day Baptist Church was held at the parish house January 10, 1943, with a good attendance. A delicious tureen dinner was served by the committee, to which all did ample justice. The business meeting was called by the chairman, S. W. Clarke. Reports of the treasurer and committees were very satisfactory, with no deficits. Milford Crandall was elected trustee for three years, to succeed himself. Rev. Walter L. Greene will be our pastor for another year.

Mrs. Mary Crandall and Mr. T. R. Bassett of Andover, two of our loyal members, were taken by death the past year.

The Ladies' Aid business meeting was held at the home of Mrs. Floyd Clarke January 11, Mrs. Corry Clarke, president, presiding. Owing to the gas and food rationing it was voted to discontinue the suppers for January and February.

Liberal contributions were made to the Denominational Budget, the Women's Board for evangelist, to the project of sending religious literature to Seventh Day Baptist

boys in the service, and to the American Bible Society. Five new members have been added to the society.

Press Committee.

Waterford, Conn.

The annual business meeting of the Waterford Church was held on January 9, following the Sabbath morning service. Reports from officers and committees were presented and officers were elected for the new year as follows: moderator, Morton Swinney; clerk, Miss Helen Maxson; treasurer, Miss Ruth Swinney; auditors, Miss Lena Brooks and Mrs. Damaris Getchell; chorister, Mrs. Josephine Avery; deacons, Morton Swinney, Charles Gardner, and Albert Brooks; deaconess, Mrs. Mary Brooks.

Officers for the Sabbath school and ushers were also elected. Finances of the church were found in good order, a substantial surplus being left after all debts were paid.

The pastor, Rev. Eli Loofboro, gave a fine report of his work since his arrival in Waterford as pastor, and he also gave a stirring challenge to the church, urging earnest individual service in upholding the Christian ideals and the spiritual aims of our great democracy.

The prayer meetings of the Waterford Church are being held at the parsonage during the winter months, to conserve on fuel. Attendance has been somewhat limited due to traveling difficulties. Readings by younger members from the book, "Every Man's Book," have added inspiration and greater interest to the meetings. Choir rehearsals are held at the close of the prayer meetings.

Correspondent.

Nortonville, Kan.

Visitors at church during the holidays were: Mr. and Mrs. Le Roy De Land, who were visiting his parents, Mr. and Mrs. Harry De Land; Oliver Dickinson, who was visiting at the Edwin Wheeler home; and Mary Stringer, a guest of the A. B. Crouch family.

There were fifty people present at the New Year's dinner that was held in the church basement January 3. Immediately following the dinner, a short program was given under the supervision of Mrs. Hubert Bond, and the usual business meeting was held. It was voted to send New Testaments

to all our boys in the service. Pastor Wilson was appointed to see that our twenty-two boys should receive Testaments.

The Women's Missionary Society feel very happy over the successful results of their project to make money. The president, Mrs. Laurence Niemann, divided the society into two groups and appointed Mrs. Wilson the captain of one group and Mrs. Hatfield Stephan the captain of the other. The goal of the project was to see which group could make the most money within three months. The women had a good time planning ways of making money. Under the industrious leadership of the captains, money was made by teas, food sales, a train social, penny suppers, doughnut sales, namesake quilt, etc. The January meeting met with Mrs. C. C. Snay and the captains gave their final reports. Mrs. Wilson's group won with a total of \$130, and Mrs. Stephan's group followed closely with \$110.45.

Correspondent.

Fouke, Ark.

The annual dinners held at Thanksgiving and at New Year's sponsored by the Ladies' Aid were well attended in spite of gas rationing. We were especially glad to have "Chris" Mitchell, one of our sailor boys, with us on furlough at the New Year's dinner. Another feature of that dinner was the presentation to Deacon and Mrs. S. J. Davis of a golden wedding cake, and an appropriate card signed by eighty-six relatives and friends, in honor of their golden wedding, December 29.

Several of our absent members were with us during the holidays. Two of the children took part in the Christmas pageant, presented by the Junior C. E. and church choir, the Sabbath after Christmas.

The Young People's C. E. sent Christmas cards imprinted with the C. E. name and monogram, and signed by the officers, to every service man in any way connected with this church, and to our absent members. Part of the C. E. meeting after Christmas was devoted to reading their replies.

On New Year's eve, the Christian Endeavor met at the parsonage for a social. We played games and sang songs, and as the church bell pealed out the beginning of a new year, we bowed in silent prayer.

At their latest meeting the Ladies' Aid voted to take up the study of "The Upper

Room" this coming year. Some of the members are also sending copies to service men from their families.

Correspondent.

A PRAYER

By George Washington

Almighty God, we make our earnest prayer that thou wilt keep the United States in thy holy protection; that thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government and entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large. And finally, that thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the divine author of our blessed religion, without a humble imitation of whose example in these things we can never hope to be a happy nation. . . . Grant our supplication, we beseech thee through Jesus Christ our Lord. Amen.

—From the Moravian.

OBITUARY

Barber. — Erlo Nelson Grant Barber, son of John W. and Clarinda Barber, was born in Rockville, R. I., March 29, 1866, and died in the hospital at Wakefield, R. I., January 5, 1943.

Mr. Barber was baptized by Rev. J. R. Irish and united with the Rockville Seventh Day Baptist Church February 19, 1881, of which church he was a member until his death.

He was married to Alice Mae Crandall September 17, 1891. To this union were born two children, Florence B. and Wilfred E. He is survived by his only daughter, Mrs. Harry D. Lewis, two grandchildren, and several nephews, nieces, and cousins.

Funeral services were held at the Avery Funeral Home, Hope Valley, R. I., conducted by his pastor, Rev. T. R. Sutton, Sabbath afternoon, January 9, with interment in the Rockville cemetery. T. R. S.

Tolbert. — Rev. Raymond B. Tolbert, after a long illness, died in his home 1504 South Ave., Niagara Falls, N. Y., December 11, 1942.

His body was taken for burial to Milton, Wis., where a brief service at the graveside was conducted by Rev. Frank Jackson and Rev. Edwin B. Shaw. E. B. S.

(A more extended obituary will be found elsewhere in this issue.)

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A PRAYER OF AMBROSE

(340-397)

O Lord, who hast mercy upon all, take away from me my sins, and mercifully kindle in me the fire of thy Holy Spirit. Take away from me the heart of stone, and give me a heart of flesh, a heart to love and adore thee, a heart to delight in thee, to follow and to enjoy thee, for Christ's sake. Amen.

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