

ordination service was held in the afternoon with friends in from the neighboring churches. Victor Burdick sang a solo. Then the newly chosen deacons gave statements expressing their feeling of unworthiness for such an office, but their desire to serve to the best of their ability wherever needed. All hearts were warmed by the testimonies and their sincerity. The charge to the deacons elect was given by Rev. Elmo F. Randolph of Alfred Station; the charge to the church was given by Mr. Alton Wheeler, pastor of the Nile and Richburg churches. Dean Bond of Alfred gave the prayer of dedication. And then the two were welcomed into the diaconate by a senior deacon, Mark Sanford. The deep spiritual atmosphere of this service led many to reexamine their own hearts and to give them anew to the Master.

—"High Lights in the News."

Verona, N. Y.

A Christmas program was given in the church following the preaching service December 26, by the children and intermediate departments. There was a prettily decorated tree and the children and their teachers received gifts. As it was a "White Christmas," each class gave for some benevolent purpose. The superintendent, Craig Sholtz, presented Pastor and Mrs. Polan a gift of money from their many friends in the church and society.

On the evening of December 26, the Young People's Social Club met in the church parlors with Warren Stone the guest of honor. He has been called into service in the U. S. Coast Guards. After a short musical and literary program, Warren received a gift from the club, of which he is a member. He is now at Manhattan Beach.

An all-day church service was held January 2. Most of the congregation brought their lunch and stayed to the afternoon meeting. It was decided to hold these all-day services the first Sabbath in every month.

Pvt. Orrin Fargo and Mrs. Fargo of Washington, D. C., spent his holiday furlough with their parents here. Pvt. Fargo has since been promoted to staff sergeant and transferred to Camp Crowder, Mo.

Sergeant George Allison Smith of Fort Bragg, N. C., was home on a furlough during the holidays.

Principal Alfred Perry and family of Galway, N. Y., were Christmas guests of his parents, Mr. and Mrs. O. H. Perry.

Miss Agnes Smith of Adams Center and Miss Dorothy Williams of St. Lawrence University were home for the holiday vacation.

Correspondent.

Plainfield, N. J.

A Tribute

(Presented by the secretary of the Women's Society at its January meeting)

Since our last meeting two of our faithful members—Mrs. Emma Mosher Dunham and Mrs. Anna Wooden Wells—have passed from the cares of this world into the rest of the heavenly home. We shall miss them, but will cherish the memory of their loving interest and ever ready help. Their faithfulness to our society must act as an urge to us to keep the faith, and press on to our final goal.

A REQUEST

Requests are coming to the Recorder office for copies of the School of Theology Supplement of the Sabbath Recorder, dated January 11, 1943. Our supply of extras is exhausted.

Perhaps there are those who may have a Recorder of that date which they do not care to keep. A real favor will be conferred by sending such to the Recorder Press, 510 Watchung Ave., Plainfield, N. J. Thank you.

OBITUARY

Finch. — Jesse Lee, son of Charles and Salina Fisk Finch, was born near Richburg, N. Y., June 30, 1869, and died at his home near Holly Hill, Fla., January 7, 1943.

He was married June 14, 1909, to Lena Monroe of Richburg who survives him. There are also two surviving daughters, Flora (Mrs. W. L. Barrett of Ocala, Fla.) and Dorothy (Mrs. George Somers), who was at home during the last three months of her father's illness. There are three grandchildren.

Mr. Finch was a member of the Seventh Day Baptist Church at Nile, N. Y. After coming to Daytona Beach, Fla., in 1926, he was a member of the Seventh Day Baptist group there, and has been an active worker in the church since its organization, in so far as his health would permit.

Funeral services were in charge of his pastor, Elizabeth F. Randolph, assisted by Rev. and Mrs. T. J. Van Horn. Burial was made at the Cedar Hill Cemetery, Daytona Beach. E. F. R.

The Sabbath Recorder

Vol. 134

PLAINFIELD, N. J., FEBRUARY 15, 1943

No. 7

How Shall We Honor Lincoln?

How shall we honor Lincoln? Shall we sing
His splendid fame, and build fair shrines of stone
To tell our children of our chosen king?
Yes, let us build these shrines, and thus atone
For all the scorn and hate his people gave;
And let us build his Highway to the sea,
To serve the nation which he came to save:
And let us speak of him continually.

So honor him! But all is vain display
If we forget the work that he began:
To end all slavery, to find a way
To life and happiness for every man.

Still Lincoln speaks: O set my people free
From chains of gold, from greed-born tyranny!

By THOMAS CURTIS CLARK,

—From Christian Century.

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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

HOME MISSION EMPHASIS

Special attention is being given this week to the dedication of ministers and laymen to the great work of the Church, that of evangelism. This emphasis has been suggested by the Commission on an act of our General Conference. During the months attention has been called in various ways to this vital interest. Articles have appeared in the Recorder from members of the Commission, including those over the name of the promoter of evangelism.

The loan of pastors for evangelistic or other types of missionary work is not new to Seventh Day Baptist churches. For the past hundred years or more churches have been willing to share their pastors' time with others. Pastors have gone out in this adventure under direction of the Missionary Board and of the American Sabbath Tract Society, or under associational direction, and even under their own personal leading. We think of Saunders, Socwell, Babcock, Witter, the Shaws, Hurleys, Burdicks, Randolphs, and Van Horns—to mention but a few within the editor's own recollection of the past half century, who with their groups have dedicated themselves to such service. Under such ministries men have been won to Christ and Sabbath-keeping churches have been organized and built up.

We believe our churches are just as willing today as ever to share their pastors' time; it is upon just this thing that emphasis is being placed.

We should not fail to mention the reflex experience upon churches, themselves, sending their pastors out. Lay leadership has been developed and spiritual benefit experienced by the whole church. Said a thoughtful deacon to his returning pastor, on one such occasion, "We missed you, but I believe we received a greater blessing than if you had been here." The pastor felt no affront in that testimony, for he saw new spirit and purpose in his people. That particular church has been strong in the development of lay membership in the past fifty years.

More church members should be personal workers in winning people to Christ. The "won by one" method dates back to the earliest fellowship with Jesus. "Andrew first findeth his own brother Simon, and brought him to Jesus." Philip findeth Nathanael. The woman at Sychar called her neighbors; Barnabas went forth to Tarsus, seeking Saul to introduce him to the work which resulted in a great leadership; and the church at Antioch, under the Holy Spirit, set apart Barnabas and Saul to the first great foreign missionary enterprise.

God grant that these days of prayerful meditation and dedication of our churches, pastors, and laymen shall result in an enriched local experience, a wider development of leadership, the winning of souls, and the building of new Seventh Day Baptist churches.

BROTHERHOOD

"God that made the world . . . hath made of one blood all the nations of men for to dwell on all the face of the earth." This, have even Christian people often forgotten or ignored.

"Too many of those fellows around here," exclaimed an intelligent chap in the editor's hearing recently—referring to colored men crowding around busses being filled with men called to the armed service. He seemed to think whites were being discriminated against. Yet the contrary is the fact, as witnessed by colored segregation, lack of employment in many war-work factories, jim crow cars, etc.

If there is a lack of essential unity of the human race as created by God and as redeemed by Christ, held by Christians in this country, as so manifested in our Negro-white problem, what are we fighting for?

The frequent contradiction between the practices and beliefs of Christians is most deplorable. The kind of Christianity we have been exporting—including the loving Fatherhood of God and brotherhood of man—is a good kind of practice at home. That there are wholesome efforts made along these lines is apparent in the promotion of Brotherhood month during February. Some real gains are being made, as revealed in various surveys, reports, and foundations. We can rejoice in whatever has been accomplished corporately.

However, it is well to call attention to the need of personal adjustment of individual feeling and attitude toward the Negro, the Chinese, the Japanese, the Jew, or whomsoever, who have been created of the same blood as ours by the same God.

We have little to sustain any race superiority complex. Science declares that the blood of humanity is one; that the same types of blood are in all races. "The brain of humanity is one." There are no permanently inferior races or superior races. Americans should steer clear of such as the Nazi-race complex. We must realize, later if not sooner, that man must be treated as man, apart from birth and color. It's a blot upon our civilization and Christian profession that colored and other racial minorities have been denied their due rights and opportunities in this country. The remedy for a sick humanity is to be found in the teachings of Jesus, a gospel of Christian love. Let us apply the remedy to race relations.

There are some hopeful signs that prejudices are being broken down. The world-famous Negro contralto, last month, sang in Washington's D.A.R. Constitution Hall for the benefit of China Relief. About three years ago this same D.A.R. refused permission for this singer to sing in their auditorium.

Does not this mean something? Some advance, indeed, has been made since Theodore Roosevelt (while President) and Booker T. Washington were threatened with personal violence for eating together.

The other day, the death of Dr. George W. Carver of Tuskegee Institute, held front page space in leading newspapers and was highly editorialized by the New York Times. Born of slave parents, he rose to high place because of his outstanding scientific researches, especially for his "outstanding contribution to agricultural prosperity." For this latter he was voted "Man of the Year in Southern Agriculture." Space does not allow even the naming of other colored men who have recently achieved fame in civic, economic, political, educational, and other cultural fields. If it is objected in some minds, "These are outstanding exceptions," we may reply that equally, on a percentage basis, the exceptions among people of our own race are no greater.

We are going to have to live together in America, and we will be happier and make a country better if we refuse to discriminate against any color. The New Republic is quoted in an expression of a young Negro student:

If you discriminate against me because I am uncouth, I can become mannerly. If you ostracize me because I am unclean, I can cleanse myself. If you segregate me because I am ignorant, I can become educated. But if you discriminate against me because of my color, I can do nothing. God gave me my color. I have no possible protection against race prejudice but to take refuge in cynicism, bitterness, hatred, and despair. Think on these things.

We need to think on these things, and Race Relations Month furnishes a good place and time to begin—if we have not already.

"SPIRITUAL REDEDICATION"

Bishop Charles C. Selectman in a recent article says, "It would be far better to have a profound spiritual awakening in the Methodist Church and fall short of the financial goal, than to have a successful offering without a spiritual awakening."

Many of us have felt the truth of this for Seventh Day Baptists, for many years, and have been disappointed that neither goal has been realized.

When the Forward Movement was launched in 1919, it laid emphasis upon the spiritual side of this matter, and many a young pastor went home from Conference

with new courage, hope, and determination. Then under the spell of large financial goals, fanned by the breezes of the Interchurch Movement, we put financial management foremost. The Interchurch Movement went on the rocks because of unsound foundations—excuse the mixing of metaphors. We too have failed because we have in some way stressed money more than men; finances more than faith.

We need to be called back to great principles, among which is to be found the dedication of self to God and his kingdom. We smile a bit indulgently upon those early Christian Endeavor phrases in young people's meetings, of—"I want to be consecrated," or "I want to reconsecrate myself to Christ." But there was something sincere and elemental in those cries of youth. Years ago Francis E. Clark put teeth into the Christian Endeavor pledge. That which was vital led those young folks to the desire of a consecration that built up a Christian Church generation, upon which the best in a half century of the Church has been built.

The early Church experienced a rapture which we need to recapture—a joyousness and a message that sent its members out with a real testimony for Christ. To this Commission they were consecrated, dedicated.

We need that today, a spiritual rededication. Such consecration—which will lead us to fidelity of life to our tasks, both usual and special—will recover to us the faith of our fathers in a God who is sufficient and able, the God of the Bible. We need this more than we need to be members of any super-organization, valuable as such membership should be. Such need is met not by pounding the Bible on the pulpit, nor clasping it in hand or arm; not in eloquent Biblical phraseology concerning the cross, the blood, or other redemptive features, much as we believe in them; not in the declarations of defending the faith once delivered to the saints. Rather, the need is met by our repentance, corporate and personal; repentance in the pulpit—for spiritual decline, faultfinding uncharitableness, lack of confidence in fellow-ministers, lack of vital preaching and spiritual leadership; in the pew—repentance for lack of vision, lack of righteousness, wrong attitudes of mind and heart, ungodly ambition.

Churches, leadership, and following have given way to materialism; commercialism has claimed us. We have been engrossed with

promoting economic security. Like Israel of old, we have made unto ourselves "gods of gold." We cannot claim this war of global significance has not been brought upon ourselves—though not of our choosing. God has allowed us some of the desires of our hearts and they have brought leanness of soul. The nations, churches, people are reaping the whirlwind of their own sowing to the wind. "Repent for . . ." Yes, a rededication calls for repentance.

"The kingdom of heaven is at hand." It is notable that the first petition of Jesus' prayer was, "Thy kingdom come"—but we have been more interested in seeking ease of conscience, moral security, spiritual protection, and physical nourishment than in promoting God's "near at hand" kingdom, as we have prayed the Lord's Prayer. Instead of seeking his kingdom and its righteousness, we have been "busy getting, spending, eating, going places, and seeing things"; we have put "first things" last, if at all.

A rededication will lead us to service. Isaiah on discovering his own unworthiness found also something of the sin of his own contemporaries, and made confession which brought cleansing from God's altar and the offering of himself for service. Spiritual dedication leads to service; spiritual rededication to renewed vision and service. May we be concerned with our own rededication.

WHAT CHRISTIAN BROTHERHOOD MEANS

Brotherhood in action means that men are actually treating others as they would be treated. On the one hand, some men must not expect very much from others, if what they expect is to be measured by what they give. On the other hand, thank God, there are men who are pouring out their lives with no thought of self, yet whose brotherliness rebounds. It is of the very nature of brotherliness to rebound. Unbrotherliness does too. It is a law of God operative in human relations. Brotherhood in action means being brotherly.

Brotherliness is betrayed unless it is active and positive. It always loves, it never hates. It is always thoughtful, it is never thoughtless. It always sacrifices, it is never selfish. It is compassion. It is love at its highest in action.

Brotherhood in action means seeing life as the other fellow sees it. We often stand

ready to criticize and condemn. When we try to enter into sympathetic understanding with another, we are experiencing brotherhood; we are promoting brotherliness. Now and then we fail to get the facts. Just as justice before the laws of the land depends upon the facts in the case, so the right in our relationships with one another depends upon the facts. Do our prejudices prompt us, or do we withhold judgment until we get the facts? In our eyes is the other fellow condemned already, or are we willing to study his opinions and convictions for an answer? How clear is our vision anyway?

Brotherhood in action means bearing one another's burdens. Some people pitch in with might and main when there is a beam to lift, and go away with form erect and joy in their hearts. But when a stick is to be picked up, "Oh, well! let the other fellow do it. It is his job. Besides, I helped lift the beam into place." Parallel to this behavior is that of the person whose art of burden-bearing gets little practice between fires, funerals, and disasters. In everyday acts of burden-bearing, brotherhood takes on form and becomes real.

Brotherhood in action means seeking the good for others. It becomes increasingly puzzling that some folks fail to see how much happier would be their lot in life if conditions were improved for others. There are some people who, because of circumstances, cannot help themselves to higher levels of living. It remains for someone to help them. And who of us has not been helped by someone else?

Brotherhood in action means the sharing of salvation in Christ. Therefore, the highest type of brotherhood is Christlike. It is the type toward which we strive. Certainly, as yet we have not attained it, else the world would be more brotherly.

Recently a chaplain from Camp Kilmer addressed a civilian group in one of the Plainfield churches. He stressed the Apostle Paul's message to the Romans: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." (Romans 1: 14.) The chaplain said that we are obligated to share the message of salvation in Christ with those who have not accepted him. How much of our debt have we paid; how much of our obligation have we discharged?

Only by sharing the blessings of the Christian experience can we know the highest type

of brotherhood. Only by knowing the highest type of brotherhood can we truly be brotherly.

H. S. W.

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Cleveland, Ohio, December 8-11, 1942

Some Reflections of a Seventh Day Baptist Delegate

More than one good friend of the writer has told him that our representatives in the Federal Council of Churches have not reported fully enough the work of the Council, and have not sufficiently informed our people of the character and scope of its activities.

The editor of the Sabbath Recorder has presented in these columns interesting and informing reports of outstanding actions taken by the Council at its meeting in Cleveland early in December, and has reported personal impressions of that significant meeting. As one who has represented Seventh Day Baptists in the Council for thirty years, possibly some report may be expected from me, in addition to what Editor Van Horn has given his readers.

From the beginning to the end of the sessions at Cleveland one was conscious of the fact that the nation is at war, and also that the delegates there believed that the Church has a stake in the outcome. There was apparent a sincere desire on the part of the representatives of the churches to support the government in its titanic task of freeing the earth from the most obvious obstruction to peace and to a fraternal relationship among the nations of the world. There was evident a difference of opinion as to the attitude Christians should take toward war, but the overwhelming sentiment seemed to be that the best interests of mankind call for the success of the United Nations.

This does not mean that the delegates believed that a military victory for the Allies would of itself insure the realization of the kind of world Christians seek. Rather such a victory would seem to give the Church of Christ a better opportunity to advance the principles of brotherhood and of Christian love. But it was equally evident that these representatives of the constituent churches of the Federal Council felt the responsibility now of helping the churches to find the mind of Christ for its own life, and as far as possible to bring to bear upon the issues involved in

the world struggle the principles and the dynamics of Christianity.

Twenty-five years ago last May the Federal Council held a war-time session in Washington. There hangs in the dean's classroom in the Gothic here in Alfred a picture of that session. I look at that picture sometimes and let my mind go back to those far-off days, so much like the days we are passing through. Sitting together are the Seventh Day Baptist delegates, namely, Dean Arthur E. Main, Rev. Edwin Shaw, Mr. William C. Hubbard, and Rev. Ahva J. C. Bond. Not many men shown in that picture were at Cleveland. The elder churchmen of that group have passed beyond the strifes of earth. But the issues are much the same.

Two things in the Washington meeting stand out in my memory: the sermon by Dr. John Henry Jowett of London and New York, and a prayer by Bishop William F. McDowell of Washington. Doctor Jowett's text was Colossians 1: 24, and I remember yet the trend of his thought as he attested the efficacy and the sufficiency of the sufferings of Christ for the salvation of all men, and yet pointed out how *our* sufferings, as Paul put it, must "fill up that which is lacking . . ." It was a wholesome and stirring message, meant to meet a difficult hour. In his prayer Bishop McDowell seemed to lift a broken humanity up to the throne of a pitying and merciful God.

As I look back to those days, and then follow in thought down through a quarter of a century of rather intimate personal participation in the movements of organized Christianity in America, I feel sure that not all the fruits of the prayers, the sermons, and the cooperative activities of the churches have been destroyed. The lights set going by the Christian forces will not yield to a blackout.

Membership of Seventh Day Baptists in the Federal Council from its organization is in harmony with the historic policy of the denomination, a policy which has been fundamental to its life since the days, two hundred fifty years ago, when Dr. Joseph Stennett presided over the Association of all Baptists in London, and addressed the King of England on behalf of Baptists, Congregationalists, and Independents.

But this article is long enough for now. Further discussion of these important matters will have to wait a future date.

Ahva J. C. Bond.

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.

FELLOWSHIP OF PRAYER FOR 1943

Most churches look forward every year to what is called the Easter season, the anniversary of Christ's passion and resurrection. Though there is no divine command to recognize these events in this special way, many churches find it helpful to do this. It calls attention to Christ's sacrificial death, glorious resurrection, and triumphant work on earth during the centuries. This custom has been the means of leading multitudes to Christ and his Church and helping millions of Christ's followers to a re-consecration.

According to the reckoning the Easter season this year begins March 10 and ends April 25. For many years people have been asked to unite with other Christians in making the weeks before Easter a season of special prayer, and this move has been called, "The Fellowship of Prayer." As an aid in this fellowship, a booklet called "The Fellowship of Prayer" has been provided. It is intended for both public and private use and gives suggestions for every day. Copies of this booklet have been sent to pastors and church leaders and additional copies can be secured for two cents per copy by addressing the Department of Evangelism, 297 Fourth Avenue, New York City.

Doubtless many pastors and churches are planning to hold a Preaching Mission or make some special evangelistic effort during the Easter season. "The Fellowship of Prayer" has been found to prepare the way for and to aid in such efforts.

W. L. B.

TIME FOR CHRISTIANS TO BE AWAKE AND ACTIVE

Though these are days when it seems more uncertain than usual what the future has in store for anyone, we can rest assured that they open the doors for great opportunities. There is a saying "Man's extremity is God's opportunity," and history has proved the truth of this saying.

We may not know fully what the opportunities will be for the Church and the fol-

lowers of Christ, but we do know that great things are before them, provided they are awake. "Awake, awake, put on thy strength, O arm of the Lord; awake, as in the ancient days, in the generations of old." (Isaiah 51: 9). If there was ever a time when it was necessary for the followers of Christ to be awake, it is now.

This means that Christians should be very watchful, should constantly study the situation with open mind, and be ready to go forward when the way is opened. They need to be very thoughtful and prayerful these days, otherwise they will be choosing second best and missing the great opportunities the Master has for them.

The influence of the Church and its members is primarily spiritual. Because the Church is separated from the state and business affairs, Christians sometimes feel that it is powerless; but this is not so. It is the strongest organization on earth. It is the work of the Church to give men high and holy purposes by the transforming of their lives, and in this way influence national and international affairs in the most positive way. For illustration, when the Church produces Christian legislators and officers, it is assuring us of righteous laws and their just administration. It is this silent spiritual influence which has been transforming the world through the ages. It is said one half the world was slaves when Christ was on earth; and though he did not directly attack slavery, he set in motion influences which have caused the abolishment of slavery among the leading peoples of the world.

By virtue of the silent influence of Christians, churches hold the destiny of the world in their hands, and they must not be allowed to fail. They should be watchful, strengthen the work wherever it is established, and be ready when the opportunity comes to press forward in countries that are now closed on account of war. "Awake, awake, put on thy strength, O arm of the Lord."

W. L. B.

OFFSETTING COMPENSATIONS

By Dr. Robert E. Speer

The foreign missionary enterprise in the present World War has unquestionably met with a shattering shock. In Korea, Japan, all eastern China, the Philippine Islands, Thailand, Burma, and many islands, missionaries

have been expelled or interned. Wherever Japanese influence extends, the work of Christian missions has been stopped. Elsewhere in the world missionaries go on with their work, but reinforcements and supplies can reach them only with difficulty or not at all.

But this is not the first time in the history of missions that the cause has faced conditions so threatening and adverse. The Boxer Uprising in China, over forty years ago, created difficulties on the field as serious as today though more limited, and launched attacks on missions in the homelands which are wholly lacking today.

In the middle of the nineteenth century, the Crimean War in Russia and the Civil War in America absorbed the resources of Great Britain and the United States, the two great supporting countries of the mission enterprise, and the Indian Mutiny and the Peiping Rebellion upheaved the two greatest missionary fields.

We are only facing today problems and difficulties already faced and transcended in the past. And the troubles of today have brought their offsetting compensations. They have provided a new revelation and confirmation of the courage, capacity, devotion of the foreign missionary. They have shown the extent and power of his influence. They have demonstrated the quality and character of the work he has done in founding native churches which now do their work and bear their witness, even under the most hostile or difficult conditions.

And where one door of opportunity may have temporarily closed, other doors have opened. While in occupied China the missionary is imprisoned or interned, in free China he is welcomed as never before and given such an entrance as has hardly been known in missionary history.

But all these considerations are secondary. The primary thing is that the world needs the gospel. Never has this need been more clearly demonstrated than today in the East and the West alike.—Taken from Laymen's Missionary Movement.

CHRISTIAN MISSIONS IN ARMY CAMPS

Five additional Christian Missions were held during the month of November under the sponsorship of the Commission on Army and Navy Chaplains and the Department of Evangelism of the Federal Council.

These missions were held at Ft. Bragg, N. C.; Ft. McPherson, Ga.; Ft. Lewis, Wash.; Ft. Geiger, Wash.; and Ft. Wright, Wash.

Seventeen Christian Missions have been held this year in army camps and naval bases. The department expects to continue this work with increased emphasis during the coming year.—Taken from Federal Council Bulletin, December, 1942.

SHOULD SEVENTH DAY BAPTISTS FRATERNIZE WITH CATHOLICS?

Rev. Lester G. Osborn

During the past decade or two there has been a growing tendency toward the obliteration of lines of separation between various religious groups. In the name of "tolerance" theological differences have been minimized; for the sake of "co-operation" doctrinal distinctions have been ignored. Some of this is good, but it would seem that it is being carried too far. Daniel Poling expressed the truth at one time that tolerance could be treason.

One of the great themes of the Bible is separation. The call to Abraham was to separate himself from his old associations. To Israel in Egypt there came the same call, and they came out. Over and over in their history God warned them against breaking down the lines of separation between them and other peoples. The Lord Jesus came preaching "division"—believers from rejecters. Paul's message was the same, and is summed up in 2 Corinthians 6: 14-18: "Be ye not unequally yoked together with unbelievers . . . come out from among them, and be ye separate."

Christianity teaches salvation through faith in Christ, the God-man Mediator, "who his own self bare our sins in his own body on the tree," as taught in Scripture. Martin Luther and his associates in the Reformation fought for the two principles, basic principles, of justification by faith, and the Bible and the Bible only as the rule of faith and practice. Catholics are not Christians in the Protestant sense. They claim the right of the pope and the church to add to Scripture what is handed down by tradition, and to make new "decrees" which supersede the teachings of the Bible and which annul the teachings of Christ. Protestantism believes that Christ "was once offered for all"; Catholicism claims that every time the mass is celebrated, Christ is sacrificed

anew, and calls the ones who administer it "sacrificing priests." Christianity teaches that "by the works of the law shall no flesh be justified." Martin Luther based the Reformation on the verse, "The just shall live by faith"—on the belief that righteousness is received by faith and not earned by works. Catholicism makes righteousness a matter of baptism, of taking the mass, of doing penance, of repeating "paternosters," and "Hail Marys," and other works. Christianity teaches that there is one Mediator, Christ Jesus, who ever liveth and sitteth at the right hand of God to make intercession for us, and that only through him can we approach the throne of grace. The Catholics pray to Mary and the saints, even going so far as to say that Mary actually commands God, and that without her to intercede one may be lost.

Add to this the fact that Catholicism denounces Protestantism, hates Protestant Christianity, has always tried to destroy it, and does everything possible to hinder its spread. The Catholic Church endeavors to keep the Bible from the people. They want "religious liberty" in the United States where they are in the minority; but in South America, where they are in the majority, they do all that they can to hinder the promulgation of Protestantism, by persecution, Bible burnings, and every other way they can devise.

Believing, as they do, that the Catholic Church is the true church, and that Protestantism is apostasy, they are living up to their beliefs in this. They have no intention of recognizing Protestants as component parts with them of the true church. The only way they will ever consider any union with Protestants is by the latter becoming Catholics and uniting with the "true church."

In the face of these things, it seems well-nigh tragic for Protestants to make overtures to the Catholic Church. The Catholics have not invited the Protestants to sit with them in council. The Protestants have taken the initiative. One wonders whether the Reformation was in vain. Seventh Day Baptists, who have carried the principle of the Reformation that the Bible and the Bible only is our rule of faith and practice farther even than Luther himself, in holding to the Sabbath of the Bible, certainly have no business fraternizing with Catholics.

And yet, Seventh Day Baptists were officially represented at a recent gathering of delegates from some twenty-five Protestant de-

nominations when a Catholic bishop led in a liturgical prayer to Mary, mother of God, and the saints, which prayer included a petition for the souls of the dead, with the congregation (of Protestants) repeating twelve times in unison after the first petition, "Lord have mercy," and the same phrase three times after each of the others. This violated one of Christ's rules of prayer, "When ye pray, use not vain repetitions, as the heathen do; for they think they shall be heard for their much speaking" (Matthew 6: 7), as well as two of the principles of Protestantism. While our delegates did not participate personally, yet their very presence approved this un-Scriptural and non-Christian prayer. Thus Seventh Day Baptists "officially" prayed to the Virgin Mary, and for the dead. What would Carlstadt, John James, Mrs. Traske, Samuel Stennett, Thomas Bampfield, Stephen Mumford, the Hubbards, Samuel Ward, and the rest of our denominational ancestors think of such a departure from the "faith of our fathers"?

WOMAN'S WORK

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

YOU'LL WANT TO KNOW

Now we can picture what the Christian World Mission Convocation will be like: we had a fine foretaste at the Cleveland meetings of American Co-operative Christianity in United Counsel, December 5-11.

There were perhaps 1,200 delegates to the seven national interdenominational agencies which met at that time. A number were representatives to two or more agencies, and there were many visitors. The Foreign Missions Conference registered 333 official delegates. About four hundred women were in attendance at the first national assembly of the United Council of Church Women.

Thirty-six women nominated by the Foreign Missions Conference represented it at the United Council of Church Women Assembly.

On Sunday, one hundred fifty visiting clergymen were guest preachers in Cleveland churches. That afternoon Margaret Applegarth led a beautiful worship service for the U.C.C.W. at the Old Stone Church. Sunday evening there was a service of ecumenical worship in the Euclid Avenue Baptist Church.

A number of stories were told during the days of meetings of the way in which the war

is introducing service men to missions. Near Poona, India, is an army camp. A missionary writes, "Seventy-five to a hundred boys drop in our mission for cookies and tea. We try to interpret India to them. One chap said, 'I'm ashamed to think I never gave you missionaries a nickel in my life.'"

Doctor Lew said China will surely welcome American missionary aid in post-war reconstruction, for the place of the missionary is secure. In the last five years missionaries have written a new chapter in Acts. "They have been the first to arrive and the last to leave in every place of need and danger. We shall never forget." It will be wise to determine post-war policies in consultation with the Chinese Church or through the National Christian Council. He asked that the missionaries sent be experts in physical and spiritual rehabilitation.

Samuel Mills of the Committee on Friendly Relations Among Foreign Students gave us two poignant remarks made by Chinese students. One asked, "Are there no Christian American homes?" And the other, "Don't Americans ever talk of spiritual things?"

Liu Liang-Mo, who originated mass singing in the Chinese army, has a forceful way of putting things. "If we know something of God's color scheme, we will throw our prejudices out. I am proud of my color; it is medium, not pastel. The Chinese are interested in the treatment we here accord the Negro. A lynching makes the front page in the Chinese press, and the Chinese put a question mark against American sincerity in its treatment of colored races." Mr. Liang-Mo answered with a big NO the question, "Have missions failed?" The missionaries stayed with the Chinese when airplanes flew overhead and the enemy stood at the gates. The percentage of Christians in China is only one per cent. But look at the quality—fifty per cent of those in Who's Who are Christians or graduates of mission schools. "There you've got your penny's worth!"—"I am here as a living sample of the products of missions; if you think me a pretty good sample, give more money." He asked that missionaries stress Christianity, not denominationalism, that they make Christianity as indigenous as possible—citing with approval the fact that the new hymnal has thirty Chinese hymns—and that they work "not from above but hand to hand and shoulder to shoulder with the Chinese people, like real brothers and sisters."—Sel.

YOUR SINS WILL FIND YOU OUT

Yes, our sin has found us out—make no mistake about it. For twenty-two years or more isolationism has been advocated, preached, and put into operation. Had we lived up to our opportunity, our Christian duty towards China, we would have stopped Japan before Manchuria was invaded. We, the strongest nation on the face of the globe, with the most influence, the most "looked up to" of any nation, just became isolationists, and were so proud of it. Japan could have been stopped much easier in Manchuria than in the Solomon Islands. Thousands of our boys' lives would have been saved. Too many already have gone, and many more thousands will follow. Why? It should be plain to us; is it, I wonder?

Being so close to that terrible slaughter in Pearl Harbor, last winter, brought home to me very definitely the enormity of our sin. We had plenty of time to think those nights as we sat there during those ten weeks of total blackout. Our feelings towards our isolationists must have been very much like the feeling in the homes today where the "gold stars" are appearing. They are appearing and thousands more will appear. The navy flyer who took us into Pearl Harbor and Hickam Field so soon after the raid (our last dinner in Honolulu was with him), is now gone. A letter from his mother in Milwaukee just brought us this sad news. How do you think Mr. and Mrs. Everitt of Milwaukee, Mr. and Mrs. Polan of Verona, N. Y., and Joe Schertz of Chicago feel about our unpreparedness, our isolationism, the lack of being ready to protect their boys as well as thousands of other boys, gone, and more thousands to follow?

Had we met the issue—we could have met it in Manchuria and Ethiopia—would there have been a Hitler? It pays, at times, to sit down and "think things out." Just think what would have happened had we not erred so badly. In sensing that the cruel attempt to kill the League of Nations might succeed, was Woodrow Wilson a prophet when he stated, "And there will come a time in the avengeful providence of God another struggle in which, not only a few hundred thousand fine men from America will have to die, but as many millions as are necessary to accomplish the final freedom of the peoples of the world"? This is the man, we must concede,

who died with a broken heart. What was the reason? Is it plain to us today or not?

That was "isolationism" in politics. Do we want it in religion? We do not. If we pull out from the Federal Council, we will be the losers. The ten reasons given in the Recorder of December 14 (page 409), are in my estimation "far fetched," most of them not based on facts, and unchristian as a whole.

Why do we take so many shots at "communism"? Why is it our business what form of government Russia has? It would be better for us to "keep our own house in order." If they want that form of government that is their affair, and not ours. I am inclined to believe from what has happened and what is happening, that it must be a pretty good form of government. It is the only country, so far, that seemed to know how to build an army to crush Germany's war machine. Is that bad? Better take some lessons from Russia rather than "cracks" at her. And remember too, that Russia is the only nation that has no "fifth columnists." I feel more like getting down on my knees and thanking God for Russia than writing about her form of government, something that you and I know so little about.

It is more than plain, is it not, what "isolationism" did to us politically; can we afford to have it happen religiously? We cannot, because we as a denomination do not have the "come back" that our government had. We do not have the "material," the "resources," that Uncle Sam had to build up again and get going. Let's not make any more mistakes, we can't afford them, we have too little to stand on now.

Should Milton, Alfred, Salem, Plainfield, Ashaway, Westerly, and all of our centers, pull out of, and have nothing to do with, city or town governments, schools, Y.M.C.A., Y.W.C.A., W.C.T.U., Red Cross, Ministerial Associations, and Christian Endeavor? It is just as reasonable to keep aloof from all of these as it would be to be out of the Federal Council. Should we go back to "close communion"? If my neighbor is dying and he wants me to pray with him before he passes to that "Great Beyond," should I refuse because he is not a Seventh Day Baptist? God pity a people with a religion like that.

W. M. Davis.

Palm Springs, Calif.

"He who serves his brother best,
Gets nearer God than all the rest."

YOUNG PEOPLE'S WORK

WAR AND ETHICS

(A paper written for the class in ethics, by Mary Stringer, a senior in Milton College)

No problem in the world today is so perplexing to mankind as a whole as the relation of ethics to war. It is both an individual and a social problem. The individual problems can be solved with some degree of finality, but the solution of the social problem of war lies far in the future, and mankind may never reach it at all. Yet if it is ever to be solved, there must be long centuries of conscious effort in the direction of peace. No treaty, alliance, league, or international police force that may come after this war or future wars will be a solution, but only a step toward a solution. Yet the importance of these steps, however halting or misguided they may be, must not be minimized, for without them the goal will never be reached. It is not for the average citizen to attempt to solve the world's problems; it is for us to attempt to understand them. It is only through a thorough understanding of the causes of war that we can learn to avoid it.

"War is wrong. It is futile. It brings untold suffering and hardships to innocent people." These are some of the things that at least 85 per cent (my own estimate) of the people of this country said, and believed, between 1920 and 1940. And yet today they say, "War is not always wrong or futile. This war is an exception. It has to be fought." This is a terrible admission for any civilized society to be forced to make. It is simply saying that we had neither the willingness to see our problems nor the ability to solve them by rational methods. For war, whether it be fought in a worthy cause or not, is never rational. It is an attempt to prove right by might.

Now ethical action is intelligent action; war is not intelligent, hence it is not ethical. I am not contending that this war does not have to be fought (obviously it does), or even that it could have been avoided. Very likely it was inevitable, just as many future wars are inevitable. I am simply stating that it seems to me that society has not yet reached the point where it can act collectively for a common goal in an intelligent manner.

Of all the causes of war, perhaps the economic is the most fundamental. Contributing factors are the numerous barriers to understanding, such as race, language, culture, religion. Of course, it is not so simple as this—the bases for war seem almost impossibly complex. They are not to be comprehended and solved by any one generation, but rather over a long period of time.

But young people today are far more interested in the immediate ethical problems which accompany war. What does war do to people? Obviously, it kills a great many—in battle, by starvation, disease, and wounds. It maims others, both in body and mind. It puts millions under an intense emotional strain. From this strain arise many other problems. The two most important are the increase of vice and the appalling frequency of "war marriages." It seriously disrupts the economic balance within and among nations, causing a period of prosperity, almost inevitably followed by a period of depression. Can the results of war justify the suffering and unhappiness accompanying it?

And then there is the problem of propaganda. It can serve good purposes as well as evil ones. Once the United States had entered the war, it immediately became necessary for the country to give its utmost in men and materials in order to end the war more quickly; for the longer the war lasts, the more difficult it will be to reconstruct. And the full force of the propaganda machine of our country was put behind that idea. The means were not always desirable. Much of it emphasized hate against the enemy rather than devotion to and sacrifice for what we earnestly hope to be a good cause. For although the immediate purpose of the war—victory—may be aided if the soldier is taught to hate the enemy, if the larger purposes for which we fight are to be attained, it is absolutely essential that our soldiers and civilians alike be able to understand the Japanese and German point of view.

It is my opinion that the propaganda of this country is, in one way, misleading the public appallingly. It infers that all that the United Nations have to do is to win the war, and the freedoms and rights for which we fight will be guaranteed to us. Have we any basis for believing this to be the case? The problems are not going to be solved after this war, although I still think we may hope for progress. But this propaganda is extreme.

ly dangerous. It may well be followed by disillusionment, cynicism, even rebellion.

It is impossible to say whether war is ever a source of more social good than social evil. But the individual often benefits. It gives an opportunity for a concentration of energies, a goal for which to work, a cause to which to give one's loyalty. It inspires the virtues of courage, loyalty, and sacrifice in soldier and civilian alike. It is the world's great pity that these virtues are dedicated to the service of destruction rather than construction.

This has been a rambling discussion, and to each idea expressed I wish to add, "In my opinion," for that is all one can ever do in a discussion of ethics.

Some of my private conclusions are these. Although war may be inevitable, for the present at least, it is never morally justifiable. The following are some changes that must take place before war can be abolished!

1. By some means it must be made possible for every nation and individual to have a just share of the world's goods, both material and abstract.

2. Mankind must realize that the responsibility for war does not fall on any individual or group, but rather on society as a whole.

3. There must be increased understanding of foreign culture, and a generous sharing of the best in each.

4. Race and language barriers must be abolished. The implications of this are tremendous. It means that intermarriage must take place till there is only one race. The time necessary for such a change is almost beyond comprehension.

The present generation should not expect to solve the problems of war and peace, but should do all in its power to understand them and make progress in solution. And I have faith that this will be the case.

COMBINATION OFFER

Sabbath Recorder, 1 Year\$2.50
Protestant Voice, 1 Year 2.00

Total\$4.50

Both papers for one year for only \$3.50

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

DENOMINATIONAL BUDGET

Statement of Treasurer January 31, 1943

Receipts	January, 1943	Total for 7 Months
Adams Center	\$ 42.50	\$132.30
Albion	15.00	53.50
Alfred, First	241.75	1,016.80
Alfred, Second		136.50
Andover		10.00
Associations and Conference		162.24
Battle Creek	87.75	504.60
Berlin		95.05
Boulder	20.75	74.40
Brookfield, First		76.25
Brookfield, Second	21.35	96.40
Chicago	10.00	65.00
Daytona Beach	19.00	66.15
Denver	17.00	103.45
De Ruyter		195.81
Dinuba	14.95	31.28
Dodge Center	15.00	49.50
Edinburg	5.50	37.00
Farina	15.00	169.00
Fouke	4.66	22.02
Friendship		10.50
Gentry	2.00	18.85
Hammond		40.10
Hebron	31.24	31.24
Hopkinton, First	161.50	417.26
Hopkinton, Second		13.50
Independence	31.00	98.00
Individuals	139.90	1,774.75
Irvington	175.00	175.00
Jackson Center		20.00
Little Genesee	23.33	218.56
Little Prairie		20.00
Los Angeles		41.42
Los Angeles - Christ's	6.00	6.00
Lost Creek	41.20	91.20
Marlboro	55.00	420.00
Middle Island	4.04	38.62
Milton		877.94
Milton Junction	84.13	374.99
New Auburn	47.00	47.00
New York City	239.78	378.63
North Loup	75.00	184.50
Nortonville	15.00	74.00
Pawcatuck		1,268.33
Piscataway	25.00	110.00
Plainfield	282.65	928.52
Richburg		38.00
Ritchie	6.00	42.00
Riverside	55.25	600.97
Roanoke	18.00	24.00
Rockville		67.99
Salem	26.00	246.30
Salemville		19.10
Schenectady	85.00	85.00
Shiloh		543.00
Stonefort		13.00
Verona		162.85
Waterford	10.00	94.00
West Edmeston		10.00
White Cloud	19.00	118.28
Yonah Mountain		46.57

Comparative Figures

	This year	Last year
Budget receipts—January	\$1,615.06	\$1,007.80
Special receipts—January	573.17	535.21

Budget receipts—7 mos. 9,247.07 7,923.18
Special receipts—7 mos. 3,640.15 2,445.92

Disbursements

	Budget	Specials
Missionary Society	\$ 653.12	\$381.85
Tract Society	204.16	
S.D.B. Building	126.56	
Women's Board	13.12	37.50
Ministerial Retirement	171.36	134.92
Historical Society	10.56	
General Conference	139.52	
Board of Christian Education	281.60	
American Bible Society		17.90
United China Relief		1.00

Morton R. Swinney,
Treasurer.

Niantic, Conn.

CONFERENCE PRESIDENT'S CORNER

Dear Pastors and Clerks of Churches Without Pastors:

As Jesus was about to heal a withered hand one day, he asked those who would accuse him, "Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?" Mark 3: 4.

The Christian Church today is engaged in her greatest task of doing good and of saving life. In performing this task the respective denominations are finding it advantageous to work through dependable agencies which make effective their interest and their gifts.

If you had been present at the Commission meeting when Rev. Albert N. Rogers, who represented the Commission at the meetings of the Committee on Foreign Relief Appeals in the Churches, gave his report you would have felt as we did, "Well, we must give and urge others to give."

February 20 to March 13, 1943, has been chosen as the period for special emphasis on the Foreign Relief Appeals in Seventh Day Baptist churches. This period includes four Sabbaths. Surely every church will be able to choose one Sabbath on which the great need will be presented.

In order to aid this appeal Rev. Herbert C. Van Horn is sending to each of you a number of "dime-cards" which have been furnished for the purpose. This, the "United Christian Relief," ministers to the needs of thousands of our brothers and sisters through the eight participating agencies listed on the card. Then, turn over the card to see how big your dollar is.

Pastors and clerks, will you please hand these cards to folks who would like to fill

them? If more cards are needed, send for them.

"... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matthew 25: 40.

Yours sincerely,
Hurley S. Warren.

THE SABBATH

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

Why We Observe the Sabbath of God
By Rev. Paul L. Maxson

I believe that the Sabbath is one of the four fundamental beliefs that we as Seventh Day Baptists hold, which to my mind has almost been lost.

We insist that the Sabbath of Jehovah God be kept with sincerity, for we believe that God instituted it at creation for man's good, and commanded its observance at Sinai.

Again, we observe it because Christ observed it, because he purged it of Pharisaical restrictions, and required his followers to observe it—which they, together with the apostles and early church did.

We do not stand for the defense of the Bible Sabbath merely on the ground of preference for one day above another. However, that would be sufficient reason, inasmuch as God did appoint, bless, and sanctify the seventh day of the week as the Sabbath.

We keep the seventh day of the week as Sabbath because the question of this Sabbath as instituted for man is at stake, and the Bible as well. Some Sabbath literature written about 1900, said something like this: Every year is making it more and more apparent that no day can stand as a Sabbath without the Word of God to back it up.

If man can set aside one part of God's holy Word, one part of his commands, and one part of his teachings and practice, he could as well discard the entire Book. True Sabbath observers must live and teach this great truth of the observation of the Sabbath. Ultimately the Sabbath of the Bible and the Bible itself will stand or fall together.

I believe in keeping the Sabbath of the Bible we are making a return to the simplicity and purity taught and lived by our Savior, Jesus Christ. I also believe that we should defend and live this truth because we love and cherish the Sabbath of Almighty God.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am a new writer. I haven't even thought about writing before, although I used to read your letters often, or rather my mother used to read them to me before she died. Whenever the Recorder came I would always ask her to read the Children's Page to me. But since she died I have lost contact with it until one Sabbath after Christmas this year I thought I would read the Children's Page, and have been reading it ever since. I enjoyed your stories very much.

I am twelve years old and in the seventh grade. My father and I are alone except for a hired man. I have one brother in the army and that makes up our family.

I am sorry to hear that Skeezics died, because I enjoyed hearing about him very much. We have three half grown kittens. I have taught them to jump over my hands when I hold them out in front of me.

I am afraid this letter is rather long to put in the Recorder, so if you don't mind I would rather have you answer it in another way.

Keep up the good work. God bless you.

Your friend,
Elma Swenson.

Viborg, S. Dak.,

Dear Elma:

Your letter is not one bit too long, so I know you will not mind that I have put it in the Recorder. I am always glad to add another to our Sabbath Recorder band.

You must miss your dear mother very much and you have my sincere sympathy in your loss. It must be a comfort to you to know that your dear one is free from pain in a more beautiful home than she had on earth, the home where Jesus dwells. I am glad your dear father has a fine twelve year old daughter to be his homemaker now. I, too, began to try to make a real home for my father and brother when I was eleven years old.

We do miss our Skeezics kitty very much. You see, we had kept him nearly fifteen years. The eleven year old girl next door to us, Joyce Linza, has a black and white kitty who spends a good deal of time with us, as his little mistress often stays with us. Her father is in

the army and her mother is working. Where is your brother located and has he been in the army very long?

This is a good time to stop as I have reached the bottom of my first page.

Your sincere friend,
Mizpah S. Greene.

THE BIBLE ALPHABET

- A—is for Antioch, where Christians had their name (Acts 11: 26)
 B—is for Bethlehem, from whence the Savior came (Matthew 2: 5)
 C—is for Calvary, where for our sins he died (Luke 23: 33)
 D—is the plain of Dura, where loud a herald cried (Daniel 3: 1)
 E—is for Eden, where Eve's obedience failed (Genesis 3: 6)
 F—is for Fair Havens, where Paul's ship once sailed (Acts 27: 8)
 G—is for Gethsemane, where Jesus was betrayed (Matthew 26: 48)
 H—is for Hebron, where David king was made (2 Samuel 2: 11)
 I—is for Iconium, where Paul preached the word (Acts 14: 21)
 J—is for Jerusalem, the city of our Lord (Matthew 2: 1)
 K—is for Kiriath-arba, where Isaac's mother died (Genesis 23: 2)
 L—is for Lebanon, whence cedar was supplied (1 Kings 5: 6)
 M—is for Mamri, where Abram pitched his tent (Genesis 18: 1)
 N—is for Nazareth, where Christ's youth was spent (Luke 2: 51)
 O—is for Ophir, from whence much gold was brought (1 Kings 22: 48)
 P—is for Philippi, where Paul and Silas taught (Acts 16: 12-13)
 For Q—if you seek a place not one can be found
 R—is for Red Sea, where Pharaoh's host was drowned (Exodus 14: 30)
 S—is for Samaria, where Philip taught them all (Acts 8: 5)
 T—is for Tarsus, the city of Saint Paul (Acts 22: 3)
 U—is for the land of Uz, where patient Job once dwelt (Job 1: 1)
 For V—if you seek a place there is not one so spelt
 W—no city has, but Wilderness begins, Where thousands wandered many years and perished in their sins (Numbers 26: 65)
 For X and for Y—we find no city, place, or town, But X may remind us no cross shall have no crown.
 Z—is Mount Zion, the city of our Lord, To where we all may safely go, according to his Word (Hebrews 12: 22)
 Now all that is written in God's most holy Book, Is written for our learning when into it we look; To teach the way to God and how to happy be, Not only in this present life but through Eternity.

—Rev. Albert Braddon.

De Ruyter, N. Y.

OUR PULPIT**JUST BEFORE THE BATTLE**

Text—Proverbs 20: 1. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."

A few Glimpses Into History Proving That Liquor Is Victory's Most Potent Saboteur in Wartime

If you will call the roll of decisive battles of history you will find that liquor played a vital part in the outcome of a startling number of them. Pearl Harbor, Port Arthur, Trenton, Hastings, Babylon, Nineveh — so runs the roll, and in each instance it was on "the morning after the night before," while enough of the defenders were under the influence of liquor or in the throes of a hangover, and therefore in no condition to meet a surprise attack, that the enemy came and a defeat was administered.

History reveals that drunkenness, vice, and disease always bring about a deterioration of individuals and the ultimate fall of nations which have, through discipline and abstinence, risen to influence and power.

Let us take a quick glance at some of the defeats registered by alcohol:

Israel was a force to be reckoned with in the days of her prime. But two hundred years or more after the death of Solomon, nineteen kings had led the ten tribes deeper and deeper into idolatry (and its concomitants of drunkenness, vice, and murder) until, weakened by corruption and disease, the kingdom of Israel fell, and the people were carried away into captivity. (2 Kings 17: 5-18.)

Something of the social conditions of those days is seen in the scathing words of Amos and Hosea as they condemn the wine drinking and debauchery that were common to the times. Priests and princes were setting a bad example for the people; drunkenness was looked upon as a normal experience, and abstainers were held up to derision.

The scene turns to Nineveh in 606 B. C. The princes had been successful in battle, and with each success had come an increase in drunkenness and revelry. The end came one morning after a hectic night of celebration. While the befuddled lords and captains lolled in a drunken stupor upon their couches, Cyaxares, the Babylonian general, whose spies had informed him of the revels, made an attack in the cover of darkness, and the city fell

in the manner described a hundred years before by the prophet Nahum. (Nahum 1: 10; 2: 6.)

In 586 B. C. Jerusalem met her downfall at the hands of Nebuchadnezzar. In the history of the two tribes there had been only eight of the twenty rulers of whom it was written, "He did that which was right." These eight kings tried to turn the people from their wickedness and thus delayed the final downfall for about one hundred thirty years. But the desire to "keep up with the Joneses" made them turn a deaf ear to religious counsel. Idol worship, drunkenness, and immorality spread until at last vice and disease had made the people weak and they fell before the invaders. (2 Kings 25: 1-4.)

What a dramatic scene was that in the palace of Belshazzar, ruler of Babylon, one night in the year 539, when the king and a thousand of his lords drank from the sacred vessels out of the temple in Jerusalem! What contrast between the picture of the drunken princes and the stately figure of Daniel, the Hebrew abstainer who read (perhaps as much from the faces of the sottish crew as from the writing on the wall) the impending doom of the over-confident nation! (Daniel 5: 1-4, 30, 31; Jeremiah 51: 7-8.)

Alexander conquered the world of his day. He had risen to power through self-discipline and abstinence. Yet, having attained the topmost pinnacle of human achievement, he threw it all away and came to his death at the age of thirty-two, having won the world and lost his own soul. It was reported that he was poisoned, but the historian Rollin says, "The true poison which brought him to his end was wine, which has killed many thousands besides."

It was A. D. 476 that Rome, the mighty mistress of the Western World, fell before the barbarian hordes which overran southern Europe. Rome, however, was prostrate before the invaders came. The barbarians battered down the gates and slaughtered the populace, but Romans themselves had paved the way for their own descent to hell. According to Gibbon, the fall of Rome dates from the second century when, as a contemporary writer put it, Roman mothers forsook the noble tradition of motherhood and "refused to suckle their own infants, but gave over that sacred task to foster-mothers, slaves who were usually intemperate and often unchaste, which to a eugenist meant alcohol in the foster-

maternal milk and syphilis and gonorrhea in the bloodstream."

The night before the battle of Hastings (A. D. 1066) was spent in opposite fashion by the opposing armies. The Normans gave the time to fasting and prayer, the Saxons to drunkenness and debauchery. One historian (Grindrod) says of the latter, "They were no better than drunk when they came to fight."

Another night upon which history was made: the night before the battle of Trenton in 1776. General Washington's footsore, starving troops lay quietly in ambush as the army of Hessians celebrated Christmas with a drunken orgy. The morning of the twenty-sixth saw the capture of one thousand "sleepy" German soldiers at a cost of four wounded and none killed on the Colonial side.

It was on a night in 1812, that an American ship, the *Argus*, was captured by the British *Pelican*, after the American sailors had become drunk from a wine cargo captured the night before. Their eyes bleary and their hands unsteady, the tipsy Yankee sailors could not aim their guns at the enemy.

Waterloo stands as a classic example of the effect of one glass of wine on the history of nations. According to an Italian writer, Marshal Ney took one glass of Burgundy on the evening before the battle. He might have stopped there, but he didn't, and a drunken sleep unfitted him for the execution of his orders on the next morning. When he finally recovered his senses it was too late to save the army. One glass of wine had lost the empire, and stopped midway the career of one who might have become another Alexander.

The wily Japanese, during the Russo-Japanese war, used whisky instead of bullets, according to the story of a Japanese student who participated in the action. Large quantities of liquor were taken to the battlefield; then the Japanese would pretend to retreat in confusion, leaving the Russians to get drunk on the captured booty. Later they would return and kill the helpless soldiers.

Other testimony concerning the influence of alcohol in the Russo-Japanese war comes from a high Russian source in a letter to a Methodist minister in which the statement is made that on the night of the attack on Port Arthur, during which the Russian fleet was almost destroyed, most of the Russian officers were drunk.

Perhaps taking a lesson from the Japanese in 1914, the French forces, retreating from

Merville, Ham, and Albert, left great quantities of alcoholic drinks. During the resultant drunken stupor the German soldiers were left at the mercy of the Allied troops. General Ludendorff later said: "If we had not found alcohol we should have advanced farther in the March offensive. . . . Why is the alcohol question not treated in university courses? It is the most important thing of all!"

In 1940, the tables were turned. This time it was the French who were drunk. The council of ministers of the Vichy government stated that alcohol was the chief cause of the collapse of the French nation. General Petain said, "Our soldiers were drunk and could not fight."

Last on our list of tragedies is Pearl Harbor where, according to the *Chicago Tribune*, Saturday evening, December 6, was pay day and eleven thousand soldiers, sailors, and marines were on leave in Honolulu, where fifty-five per cent of the five hundred open saloons were run by Japanese aliens. The attack next morning found only sixty per cent of the officers, but ninety-six per cent of the men on duty. Following the disaster (and showing what responsible officials thought of the contributing cause) the entire liquor trade on the islands was placed under military ban.

Alcohol is a weapon. It can be turned on the enemy with dire results. It is almost unbelievable that sensible persons who know its record would sit idly by and allow it to sabotage our national effort and debauch our citizenry in these days of desperate peril.

—Bertha Rachel Palmer, in
The Christian Advocate.

SEEING GOD

By Eva Millar

In sun and star, in stream and hill,
In ocean vast, in forest still,
Thy Majesty, O God, I trace,
Yet do not see thee face to face.

In palm and pine, whose branches swing,
In flowers that bloom, in birds that sing,
Thy Wisdom shows in every place,
Yet thee I see not face to face.

I see a cross on Calv'ry's Hill,
The law for me thou dost fulfill.
Here thy redeeming Love I trace;
At last I see thee face to face.

"A committee is a device for dividing responsibility and postponing action."

DENOMINATIONAL "HOOK-UP"

Battle Creek, Mich.

Hello, Recorder Friends, Battle Creek Church calling. We are still the same big, busy family. Attendance at morning worship is, considering weather and the transportation situation, quite encouraging. Included regularly is a children's sermonette and a short Bible question period, when some small award is given to the young person showing most interest in "looking it up." Older young people take turns reading the morning Scripture. Stress is laid upon prayer for our boys and girls in the "services."

Last October teen-age and junior choirs were organized by Mrs. Hargis, and each group occasionally takes over the music for church service. Most of the teen-age group are also members of the regular choir. The regular choir music was placed in the hands of a committee of four: Mrs. Hargis, Mrs. Doris Fetherston, Mrs. Madeline Parrish, and Arthur Millar; the number was reduced to three when Arthur entered the army. Mrs. Parrish was responsible for the Christmas music, the outstanding work being a cantata entitled, "King of Kings," by Protheroe. Solo parts were taken by Mrs. W. D. Millar, soprano, Miss Christine Kolvoord, contralto, Dr. B. F. Johanson, tenor, and Ronald Hargis, bass. A duet by the Misses Virginia and Marilyn Moulton, and men's and women's choruses, were also featured. For the present, the choir directing is being done by Mrs. Hargis, and during past weeks solos have been sung by Virginia, Madeline, and by Keith Thorngate, also a trio of ladies' voices has been heard.

The Sabbath school, with Wm. R. Vester as superintendent, observed Christmas with a play entitled, "A Gift for the Christ Child." About twenty people took part, besides those assisting with music, costumes, and lighting. Ted Fetherston did his usual fine job of directing, and the whole, with its lessons of self-sacrifice as shown by various historical scenes, was truly impressive. Those taking part on the stage were Roderick Moulton, Mary Lou Langworthy, Jean Maxson, Maxine Putnam, Dorothy Rowe, Georgia Spells, W. D. Millar, Harold Aurand, Robert Lippincott, Ralph Spells, Virginia Moulton, Mrs. W. D. Millar, Ronald Hargis, Leon Lawton, Ben Kolvoord, E. H. Clarke, George Parrish, Marilyn Moulton, Elaine Lawton. No "white gift" cere-

mony was carried out this time, but each class derived joy from sending help where need and interest suggested.

The whole church participated in providing gift boxes, which were sent to the boys of our church in the armed forces. On Sabbath, January 30, a large number of letters from the boys were read during the service. These expressed appreciation and gave some idea of the work they are engaged in. Interesting items concerning them were given verbatim by members of their families. It was a heart-warming experience, and seemed to bring the boys close to us.

The young people are feeling the impact of the war perhaps more than any other group, as so many of the boys have left. We have now twenty-two names on the honor roll which hangs in the foyer; seven of the boys are overseas. Others may not be here very long. But the group carries on undaunted, and twenty of them went out singing carols December 23, when eighteen calls were made. A box social and watch service were held at New Year's. The members systematically write to absent members. Up to \$35 if necessary has been voted from their own fund to the East End Mission for new linoleum. U.S.O. services have been conducted with the pastor in charge, and the group is looking toward giving another play.

The Ladies' Aid is the same hard-working, congenial group. Monthly meetings with potluck lunches are held at homes; public suppers have met with record-beating success; a turkey dinner at Thanksgiving and a sale of needlework at Christmas brought splendid financial results. Industrial jobs have claimed several of the members, but the rest still carry on with such things as cookies for the U.S.O., travel kits for soldiers, sewing and knitting for the Red Cross—these last being done at headquarters, in home groups, or by individuals, according to circumstances. Owing to transportation and food problems, the "Aid" has decided to try replacing the fortnightly suppers with a system of personal giving. If successful, this should simplify things greatly, and relieve certain people of a heavy load of responsibility and work.

Sabbath is opened and closed with vesper services, the closing one being referred to as the "Quiet Hour." This was instituted by the young people, who, however, give the "not-so-young" opportunities to participate.

Aside from the inspirational value of these services, they provide an outlet for "creative ability" and the varied talents with which our people are entrusted. After the "Quiet Hour," older and younger people flock to the social rooms where shuffleboard, table tennis, and various other games are given a work-out, which of course means another side of our church family life.

We hope this report is sufficient to give an idea of the life and activities of this church. We are deeply thankful for all the benefits we enjoy, and wish all people could be as fortunately situated as we are. May the time not be far distant when all the world will be "one great family" in Christ.

E. M.

Shiloh, N. J.

Shiloh Church is concentrating on the Gospel of John this quarter, making an intensive study of it. Sabbath school lessons, Friday night studies and talks, Sabbath morning sermon texts, a community Bible reading course, and a new "Home Bible Studies" course, are all centered in this gospel. The studies, discussions, and talks on Friday nights stress the purpose of John as he states it in chapter 20: 31—to prove the deity of Jesus. The Bible reading course follows these studies; each person is asked to read the passage for the week every day if possible, or at least three times. About a dozen and a half are keeping this up. The sermon texts are taken from passages which are not included in the Bible school lessons. The "Home Bible Studies" of thirteen lessons, follow the Friday night studies, and is sent by mail to anyone who will pay the postage and cost of mimeographing—or free to anyone who cannot afford this.

Since John's Gospel is particularly the personal gospel, and the soul-winning gospel, we are launching "An Adventure in Soul-Winning." A group meets at the parsonage one night per week, studying a text on personal evangelism, praying together, and doing actual personal work through the week.

Shiloh has a director of Sabbath promotion, who has been putting on a systematic distribution of tracts, has been enrolling members in the "Tract-a-Month Club," and who has charge of the Recorder subscription list.

We have a "Cookie Club," membership fee ten cents per month, to send cookies to the Morning Cheer Center at Wrightstown,

for the service men at Fort Dix. This is a definitely Christian ministry, established by Rev. George A. Palmer, of Philadelphia. We send about thirty dozen cookies per month to the center.

Twelve members of the Shiloh Church are serving our country in various branches. We dedicated a service flag the first Sabbath in the year, honoring these men.

Our Christian endeavorers had charge of the morning service, Sabbath day, January 30, presenting "The Challenge of the Cross" very effectively.

A delegation of seventeen from our society carried off the attendance award at the annual anniversary banquet of the County C. E. Union February 1.

The record attendance of the Sabbath school during the past year was 190, with an average weekly attendance of 148. The home department has sixteen members with ten of them in Franklin City, Va.

The Christian Endeavor society has been studying the Manual on Seventh Day Baptist Beliefs, under the direction of the pastor.

A surprise grocery shower was presented to the pastor and his wife at the supper-conference in December.

The junior choir under the direction of Mrs. Jessie Rainear, with an average attendance of fifteen, has added greatly to the beauty and value of our Sabbath services of worship.

—Contributed.

RE: HIGH HEAVEN AND LOWEST HELL

(Released by the Committee on Foreign Relief)

The following letter was recently received by the American Friends Service Committee from their representative in their Lisbon office:

Dear Friends:

Packed into some forty-eight hours recently we here in the Lisbon office were called on to share a range of human emotions that seemed to run the full depths and heights. The joy and exaltation came with three Spanish families who within a few hours of each other had all received visas for Mexico and made travel arrangements:

1. Senora ——— and her three charming Spanish daughters of eighteen, sixteen, and fourteen years. The husband and two sons had escaped into France and later got into

Mexico. The women do not know how. Since then the family has been trying to get together in Mexico. At last the visa came through, the Spanish authorities gave passports and exit visas on the condition of a signed document that they would never return to Spain—unless accompanied by their men folks. And so they arrived in Lisbon to take the S.S. "Nyassa" in May. But, alas, their names had not been put on the list and they were left stranded. Then their visas expired, their funds were exhausted, the boarding house put them out (after carrying them without money for two months) and held their baggage. They went without food for three days and then they found the American Friends Service Committee. They whittled living costs down to a minimum — twenty cents a day each (!) and \$14 a month for rent for four.

Again the "Nyassa" was going, but only cases in extreme danger could be taken from Lisbon, so again this family was not on the list and in despair. Then all at once the visas were renewed, the Jewish Committee was generous, the American Friends responded favorably to an urgent cablegram, the passages were arranged for an earlier sailing, and mother and daughters came in to say goodbye and share with us their overwhelming joy.

2. Senora ——— and three sons of eighteen, fourteen, and eight years of age. Widow of a Spanish artist of note, who was eliminated during the early days of the Spanish Civil War for his republican ideology and activities. The widow was a Cuban, a journalist in her own right. They had lived some years in Mexico, where he had a good standing among artists, and two of their three sons were born there. Just before the Spanish War they had returned from Mexico to Spain.

After his death the widow had a desperate struggle to support herself and her three sons, sacrificing practically all of the works of the late husband. Driven wild by fear and anxiety, she finally spent her last funds to secure release from military service for the eldest son to get to Lisbon. (The last wish the father expressed for the son was that he should not serve in the Fascist army.)

Once arrived in Lisbon, the Mexican Minister asked for visas for the family, but Mexico had entered the war and greatly restricted the granting of visas. Finally, however, visas

came, but not passage funds for the "Nyassa," the ship chartered for the refugees.

The Jewish Committee, the Unitarian Service Committee, and the Friends Service Committee pooled their resources to help. And within the forty-eight hours mentioned these four also came in to share their taste of heavenly relief after such long and desperate years.

3. Senor Z——— and wife. A young Spanish engineer, with his wife, a trained nurse, came into Portugal clandestinely, as they could not get proper documentation of course from their country, and he had in addition been condemned to death. They arrived at night and expected to ask in the morning of the Mexican Legation to secure their visas for Mexico. But that night the boarding house where they happened to put up was raided and they were arrested. They appealed to the Mexican Minister, and he asked us to see what could be done for them.

Then followed four months of nerve-racking struggle to keep them from being deported to their destruction and to secure a visa when Mexico had said *no more*. Despairing of their ever getting out, the police finally told them that if they were not gone within fifteen days they would be deported (as they had been once before when caught in the same situation).

We succeeded in getting that extended to thirty days, and then longer. Then our lucky forty-eight hours came along and these splendid young people came bouncing in to say their visa had come, and the "Jare" was taking them to Mexico, passages paid, on the "Nyassa." More radiant spirits you never saw! . . . After six years of dodging the firing squad!

SEVEN WONDERS OF GOD'S GRACE

Isaiah 1: 18

1. That God should forgive at all.
2. That God should forgive all.
3. That he should condescend to reason with sinners (rebels).
4. That God would reason after all he has done for us.
5. That God should also transform the sinner.
6. That he should do it on such easy terms.
7. That God should still deal patiently with us after continued rejection.

Shiloh Bulletin.

O B I T U A R Y

Babcock. — Edith, youngest daughter born to Deacon Stephen R. and Harriet Green Potter, was born October 5, 1875, and passed away January 15, 1943, on the Potter homestead, Albion, Wis., where she had lived all but one year of her life.

She was married to Milton J. Babcock December 26, 1894. She is survived by her husband; three children: Willard, Elizabeth (Mrs. N. A. Chatfield) of Milton Junction, Dorothy (Mrs. M. C. Sayre) of Whitewater; and eight grandchildren.

She was a faithful member of the Albion Seventh Day Baptist Church for fifty-five years, and of its choir for fifty years.

Funeral services were conducted by Rev. Carroll L. Hill assisted by Rev. W. D. Burdick and Rev. E. M. Oliver. Burial was in Evergreen Cemetery, Albion. C. L. H.

Barber. — In Westerly, R. I., January 7, 1943, Hiram W. Barber, aged 89 years.

Mr. Barber, son of George P. and Emily Clark Barber, was born March 17, 1853, and was a lifelong resident of Westerly. He was a pattern maker and was employed by the C. B. Cottrell and Sons Company until his retirement a few years ago.

He is survived by one son, Hiram W. Barber, Jr., and four daughters: Marjorie D. Barber of North Attleboro, Mass., Rachel E. Barber, Lucinda Barber, and Emily Barber Knowles of Westerly. He also leaves six grandchildren. Mr. Barber was a faithful member of the Pawcatuck Seventh Day Baptist Church.

Funeral services were held at his late home on Sabbath afternoon and interment was in River Bend Cemetery. His pastor, Rev. Harold R. Crandall, officiated. H. R. C.

Bond. — Brumfield Lloyd Bond was born January 10, 1852, and died December 17, 1942. He was a son of Richard and Lydia Bond.

On July 16, 1879, he was married to Emma Marrow. He is survived by two daughters, Mrs. Lora E. Ball and Mrs. Maude Leonard, and fifteen grandchildren. He joined the Roanoke Seventh Day Baptist Church in 1890, and remained a member the rest of his life.

Funeral services were conducted by Rev. C. A. Nelson, and burial was in the Woodlawn Cemetery, Claremore, Okla.

He belonged to that group of pioneers who built the Roanoke Church and his memory will be cherished by all who love that church and community. H. S.

Budlong. — In Charlestown, R. I., December 15, 1942, Lillian A. Budlong, aged 71 years.

Miss Budlong, daughter of Charles R. and Mary Knight Budlong, was born in Ashaway, R. I., January 2, 1871. For more than fifty years she was a teacher in the public schools. She was a member of the First Seventh Day Baptist Church of Hopkinton. For the past three years Miss Budlong had made her home with her niece, Mrs. Benjamin C. Gavitt, in Charlestown. Besides Mrs.

Gavitt, she is survived by a sister, Mrs. Ellen B. Barber of Mystic, Conn., and a nephew, Charles H. Barber of Whitman, Mass.

Funeral services were held at the church in Ashaway. By request, Rev. Harold R. Crandall, pastor at Westerly, officiated, assisted by Rev. Ralph H. Coon, pastor of the First Hopkinton Church. H. R. C.

Green. — Nellie Saunders, daughter of Lyman and Loretta Green Saunders, was born in Adams Center June 24, 1860, and died in Adams Center, December 21, 1942.

She was married to Porter Green of Adams Center in 1886. To them was born a daughter Lora (Mrs. Samuel Dibble), with whom she has resided since the death of her husband. Others who survive are a brother Horace Saunders, three stepdaughters, four grandchildren, a nephew, and nieces.

She had been a member of the Adams Center Seventh Day Baptist Church since 1876. Funeral services were conducted by her pastor, and burial took place in the local cemetery. P. S. B.

Lanphear. — In Westerly, R. I., December 23, 1942, George Herbert Lanphear, aged 84 years.

Mr. Lanphear was born September 4, 1858. He was the son of George R. and Emily Burdick Lanphear. In 1881, he was united in marriage with Jennie Greene, by Rev. L. A. Platts, who was then pastor of the Pawcatuck Seventh Day Baptist Church. Mrs. Lanphear and the two sons born to them preceded Mr. Lanphear in death. He is survived by several cousins. He was a loyal member of the Pawcatuck Seventh Day Baptist Church and faithful to its services until failing health prevented.

Funeral services, his pastor officiating, were held at the Avery Funeral Home on Sabbath afternoon. Interment was in River Bend Cemetery. H. R. C.

Merideth. — Miss Millie Elizabeth, daughter of Job and Mary A. Amos Merideth, was born July 12, 1852, in Ritchie County, near the mouth of White Oak, and died January 7, 1943.

In early childhood she lost her hearing as a result of scarlet fever, and for the remainder of her life she was without speech or hearing. She became a member of the old Pine Grove Seventh Day Baptist Church when she was a young girl. For a number of years she kept house for her brother in Parkersburg, W. Va., and for the last twelve and one half years her home has been with her sister, Mrs. Leonard F. Jett, of Berea.

She is survived by one sister and other relatives and many friends.

Funeral services were conducted by Rev. Marion C. Van Horn. Burial was in the Pine Grove Cemetery at Berea, W. Va. M. C. V. H.

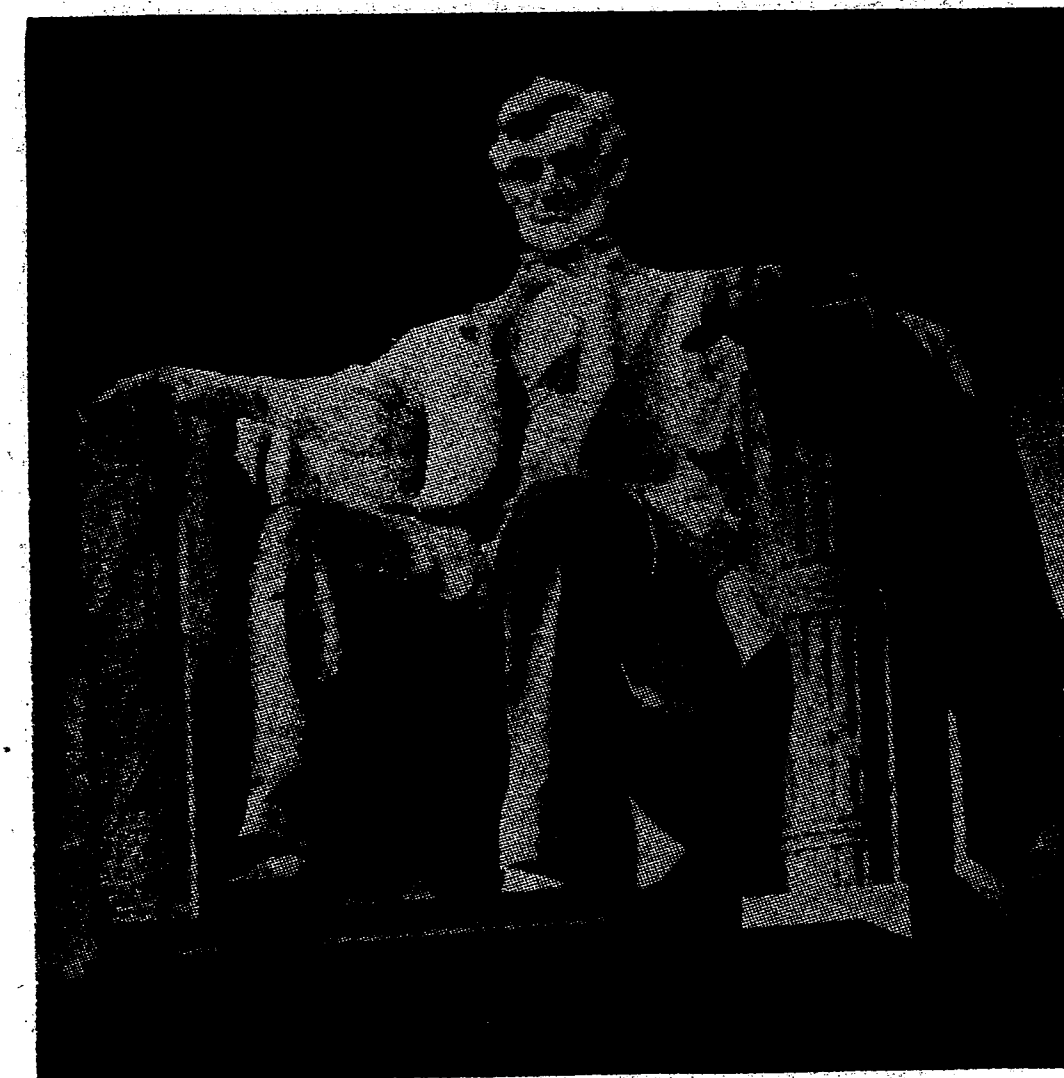
“The man who tries to cover up his religion in the presence of unbelieving friends has a spiritual yellow streak.”

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The Great Emancipator
Looking from Lincoln Memorial toward
Capitol Hill, Washington, D. C.