

in, with every one present participating. Lorna is in the U. S. service now as a nurse.

On the third Sabbath in June fifteen from the Dodge Center Church attended the semi-annual meeting at New Auburn, Wis.

Our young people held a sunrise prayer meeting Sabbath day, July 31, west of town along the river. A fellowship breakfast followed the meeting. There were thirty-two present. It was a most inspiring service as the sun came up and broke through a rift in the clouds, to hear these young people singing praise to God who gives us the sunshine, the rain, and the beautiful trees.

Recently we lost our oldest church member, Mrs. Mary Rounseville, loved by all and for many years a consecrated and useful deaconess. Mrs. Thorngate's Sabbath school class gathered at the parsonage one recent evening for a surprise party to the teacher, in honor of her birthday. She was presented with a beautiful Bible.

Correspondent.

Adams Center, N. Y.

Rev. L. F. Hurley of Riverside, Calif., and Mrs. Flora Hodge of Adams Center, N. Y., were married at the Baptist parsonage in Adams Center on Sabbath afternoon, August 7, by Rev. R. McCann, assisted by Rev. Paul Burdick; Mrs. McCann and Mrs. Burdick witnessed the ceremony. After a brief trip the couple returned to Adams Center, where they spent a few days, leaving for Riverside August 18, via automobile.

Mr. Hurley preached the sermon at our church August 14, a truly memorable discourse; his subject was "God Reigns," and was a wonderful résumé of the story of Joseph. He showed how God finally did reign in the wicked heart of Judah, and drew the comparison between the time of Joseph and our present time, urging that we still believe with all our hearts that God reigns now, and will fulfill his purpose now, even as he has all down through the generations.

After Sabbath school a tureen dinner was held in the church parlors, in honor of Rev. and Mrs. Hurley. They were presented with several gifts, among them a beautiful coffee table from the Ladies' Aid, of which Mrs. Hurley has long been an associate member; the Will Class of the Sabbath school gave them a silver inlaid, red glass relish plate. At a gathering of the Loyal Class on Sun-

day evening they were presented a relish tray, and candy bowl of light and dark contrasting wood. Other organizations and friends of this community also presented gifts and entertained them. They left for their western home, with many friends wishing them God-speed, not only on this trip, but on their journey through life. S. K. W.

Verona, N. Y.

The church and community were greatly shocked and saddened by the sudden passing of Stuart Smith July 23, caused by a fall. He was always one of the first to assist in any work for the benefit of the church or public welfare, and will be greatly missed by his family and all who knew him.

Home Coming Day was celebrated July 24, instead of August 7, as Rev. and Mrs. A. L. Davis of Salem, W. Va., were here. Doctor Davis is a former pastor and delivered the sermon for the morning service from the subject, "The World's Need of Evangelism." Following the church school, dinner was served to a hundred fifteen people.

At the all-day service July 3, the morning sermon was given by Pastor Polan. Dinner followed church school; then the young people put on a very interesting patriotic program in charge of Garth Warner. The theme was, "Young People Giving Their Best." The program consisted of vocal and instrument music, with Dorothy Williams song leader and Doris Fargo at the piano. Prayer for our boys in the service and talks by several young people were given.

About fifty young people of the Verona Youth Council met at Mr. and Mrs. Robert Pritchard's camp at Sylvan Beach, Oneida Lake, last Monday evening. The theme of the worship program was, "Jesus Teaching by the Seaside." Several from the different churches took part. Garth Warner represented our church.

The W.C.T.U. held its annual meeting in Canastota, August 12. Two of the members of the Loyal Temperance Legion of our church had a part on the program, Leora Sholtz and Duane Davis. Pastor and Mrs. Polan attended the meeting.

Correspondent.

"Abraham Lincoln promised his mother that he would never smoke or drink. He always kept that promise."

The Sabbath Recorder

Vol. 135

PLAINFIELD, N. J., SEPTEMBER 6, 1943

No. 10

The Things That Haven't Been Done Before

The things that haven't been done before,
Those are the things to try.
Columbus dreamed of an unknown shore,
At the rim of the far-flung sky.
And his heart was bold, and his faith was strong,
As he ventured in dangers new;
And he paid no heed to the jeering throng
Or the fears of the doubting crew.

The many will follow the beaten track
With guideposts along the way.
They live, and have for ages back,
With a chart for every day.
Some one has told them it's safe to go
On the road he has traveled o'er,
And all that they ever strive to know
Are the things that were known before.

The things that haven't been done before
Are the tasks worth while today.
Are you one of the flock that follows, or
Are you one that will lead the way?
Are you one of the timid souls that quail
At the jeers of the doubting crew,
Or dare you, whether you win or fail,
Strike out for the goal that's new?

—World-Peace Primer.

The Sabbath Recorder

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

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EDITORIALS

OF SABBATH INTEREST

A letter from Pastor Leon M. Maltby of White Cloud, Mich., who is waiting his call for beginning the chaplaincy, speaks of an interview he recently had with a Sabbath-keeping minister regarding Sabbath privileges in the army. We trust Brother Maltby will write for us more fully of the experiences and knowledge of the friend interviewed.

Meanwhile, we are glad to pass on a letter of which a copy is at hand from Mr. Maltby. It follows:

Washington, D. C., July 6, 1943.

Bureau of Naval Personnel, Circular No. 1115-43.
Subject: Authorization to permit observance of the Sabbath on other days than Sunday.

1. In addition to present practices governing observance of the Sabbath, commanding officers are authorized, when military circumstances permit, to excuse from duty on any week day or part thereof, Naval personnel who desire to attend religious services or to observe the Sabbath according to their faith, provided such personnel are available for duty on Sunday in lieu of such week day.

(Signed) L. E. Denfell,

Rear Admiral,

Assistant Chief of Naval Personnel.

It is most heartening to learn that Sabbath loyalty is recognized, and rewarded by such privileges in war time granted. No doubt such privileges often would be granted our men if requested with sincerity of convictions in evidence.

Further information on such subjects, we understand, may be secured from Rev. Carlisle B. Waynes, S.D.A., War Service Commission, Takoma Park, Washington, D. C.

BY THE SIDE OF THE ROAD

A man was tramping along a dusty road far from a New England village. Alone and weary, he sought the friendly shade of a tree near the roadside. There came to his view a crude sign, which read, "There is a spring here; if athirst, drink to your desire."

A little farther down the thicket he saw a bench on which was written these words, "If weary, rest on this bench." Nearby stood a basket of luscious, ripe fruit, and it bore this card, tied with a coarse string, "If hungry, help yourself to a-plenty."

Not a soul was in sight. The man ate and drank to his heart's content, and was greatly refreshed. Then, anxious to find the benefactor, he followed an almost hidden path into the thicket, and soon came upon an old hut, in front of which sat an aged man with a kindly face.

"The blessings of the day to you," the old man greeted the stranger.

"I have partaken of your blessings," returned the man; "why so generous a spirit?"

"There is water a-plenty," said the old man, "so why not share it with weary travelers? This is a pleasant spot to rest, so I brought forth from the attic an old bench for the weary to rest upon. I have fruit—much more than I can use—so I thought to share it, that hungry travelers might be satisfied. I fill the basket every morning, and I love the joy it gives to others."

The man on the road was Sam Walter Foss, and this lesson in human kindness caused him to write the famous poem, "The House by the Side of the Road."

—Salem Herald.

FISHERMEN'S MEMORIES

You who love to fish: Do you remember the feel of the grass by the creek bank? The smell of spring flowers, the gladness of life as you slipped your hook into the pool?

Some knowledge of the art of fishing was needed; not a little patience required; and, often enough, disappointment in the catch. But tomorrow would be better, you hoped, while you were comforted with the thought that the glories of day and stream could not be taken away.

Years have gone over the heads of some of us and disappointments of life have been poignant, but memories of early days in field and stream remain to enrich the present. Some of these things come to mind as we read in last month's "The Pulpit," a quotation from Henry van Dyke—himself an ardent fisherman.

Well, the fireplace is still standing. The butter-nut tree spreads its broad branches above the stream. The violets and the bishop's-caps and the wild anemones are sprinkled over the banks. The yellow-throat and the water-thrush and the vireos still sing the same tunes in the thicket. And the elder of the two lads often comes back with me to that pleasant place and shares my fisherman's luck beside the Swiftwater.

But the younger lad?

Ah, my little Barney, you have gone to follow a new stream—clear as crystal—flowing through fields of wonderful flowers that never fade. It is a strange river to Teddy and me; strange and very far away. Some day we shall see it with you; and you will teach us the names of those blossoms that do not wither. But till then, little Barney, the other lad and I will follow the old stream that flows by the woodland fireplace—your altar.

Rue grows here. Yes, there is plenty of rue. But there is also rosemary, that's for remembrance! And close beside it I see a little heart's ease.

MILITARY TRAINING IN SCHOOLS

Should Colleges Substitute Military Drill for Physical Education

The question has been considerably agitated concerning substituting military drill for physical education in our colleges. In reply to an inquiry from John W. Studebaker, U. S. Commissioner of Education, regarding the position of the War Department as to military drill in high schools, the Secretary of War sent to Dr. Studebaker the following letter under date of June 16, 1943:

Dear Dr. Studebaker:

I have your letter asking whether the War Department recommends that military drill take the place of physical education in the curriculum of schools and colleges. I assume your question

to apply only to the period of the present war and not to periods of peace.

The amount of military drill which can be given in schools and colleges can also be given after induction into the Army, in a relatively short period of time, and under the most productive circumstances. A good physical condition, however, cannot be developed in so short a space of time, and the physical condition of a soldier is of prime importance to the War Department.

The War Department does not want to appear to advise upon the makeup of a curriculum, nor to go beyond outlining some of the elements which the Army believes would be advantageous in its recruits. Of these, a good physical condition is extremely important and a knowledge of basic military drill relatively unimportant.

The War Department therefore does not recommend that military drill take the place of physical education in the schools and colleges during this war period.

The War Department has no objection to the publication of this statement, provided it is quoted in its entirety.

Sincerely yours,

(Signed) Henry L. Stimson,
Secretary of War.

ITEMS OF INTEREST

Girls of Christian Endeavor have formed an auxiliary to assure the enlargement and strengthening of the Christian Endeavor movement here and in the war-swept lands overseas.

At Estes Park National Wartime Conference, WACE became an active expeditionary force to advance the work and add to the leadership and educational resources of Christian Endeavor. Members and officers of the new force are called Waces. The formal name of the new agency of C. E. progress is "Women's Auxiliary of Christian Endeavor."

—C. E. Release.

Germany has ordered the Quisling government in Norway to send all loyal clergymen to Germany to slave at hard labor. In the doomed group are aged ministers approaching 70 years. This climaxes the vindictive procedure against these Christian martyrs since the day Hitler began to profane their altars and banish their ministers. But only 20 out of Norway's 859 pastors disgraced their profession by expounding Nazi doctrine. In the home town of Quisling the only puppet clergyman who could be found was a defrocked missionary, a former inmate of an insane asylum with court records for thefts. Truly these Norwegian Christians are exemplifying the great hymn, "Faith of our fathers, in spite of dungeon, fire and sword."

The Presbyterian.

A Danish dean recently buried a British pilot and placed over his grave a stone with the inscription: "Fallen in the battle, also for Denmark." The German authorities twice ordered him to remove the stone, but he replied to a high German Army officer: "I have buried this Englishman, and he now rests in hallowed earth. So long as I am rector of this church, none, not even the Wehrmacht, shall violate this place, which is sacred." The gravestone remains. —Spiritual Issues of the War.

THE SABBATH

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

[The following is one of two studies from "The Bible in American Life," a course of study prepared by S. Vernon McCasland, professor of religion at the University of Virginia, for use with high school students. The course, thinks Rev. Walter L. Greene, who sends it on to us, having used it in his Conference Sabbath sermon recently, has much to commend it for factual and sound religious education in the public schools. It has special interest for Sabbath keepers. Editor.]

The Sabbath: A Weekly Day of Rest and Worship

One of the best known customs of the Jews in both ancient and modern times is their Sabbath. This means the observance of the seventh day of the week, Saturday, as a day of rest and worship. Wherever the Sabbath is mentioned in the Bible it means Saturday, never Sunday. Sunday as a day of worship has an interesting origin of its own, which we study in another lesson. The Jewish Sabbath begins at sunset on Friday and ends at sunset on Saturday. All days began and ended at sunset in Biblical times. A day was twenty-four hours, including both day and night. The Sabbath presupposes a seven-day week, a method of counting time which has come to us from the Bible. It is observed only in those parts of the world which have come under Biblical influence.

The basic principle of the Sabbath is rest. The Hebrew word itself means to rest. The day was set aside as a time when everybody rested, even slaves and animals. No labor of any kind unnecessary to life itself, which can be performed on another day, is permitted on the Sabbath. The Sabbath is the oldest and most influential piece of labor legislation that exists in the world. The Christian observance of Sunday and the Moslem Friday owe their origin partly to the example

of the Sabbath. In Palestine today these three Sabbaths exist side by side.

The Sabbath is kept as a reminder of the creation of the world, as a commemoration of the escape from slavery in Egypt, and as a symbol of the covenant with God, which is the very basis of the Jewish religion.

—Chapter 4, Lesson 2, Page 112.

REPORT OF THE COMMISSION

Denominational Budget (Omitted from last week)

The Denominational Budget for the budget year October 1, 1943, to September 30, 1944, was adopted as follows:

Missionary Society		
Home missions	\$3,200.00	
Foreign missions	3,200.00	
Administration	900.00	
Evangelistic work	500.00	
Debt reduction	400.00	
Reconstruction and rehabilitation	400.00	
		\$ 8,600.00
Tract Society		
Sabbath Recorder	\$ 500.00	
Light and janitor service	150.00	
Administration	900.00	
General printing and distribution of literature	1,200.00	
		2,750.00
Board of Christian Education		
School of Theology	\$2,000.00	
Executive secretary	825.00	
Church school work	675.00	
Young people's work	225.00	
Young people at camp and Conference	100.00	
Administration	315.00	
International Council of Religious Education	60.00	
		4,200.00
Women's Society		160.00
Historical Society		
General Fund	\$ 250.00	
Light and janitor service	150.00	
		400.00
Ministerial Retirement		1,600.00
Seventh Day Baptist Building		900.00
General Conference		
World Council of Churches	\$ 25.00	
Baptist World Alliance	25.00	
Federal Council of Churches	66.00	
Year Book	410.00	
Committee to Promote the Financial Program	150.00	
General Commission on Army and Navy Chaplains	100.00	
Committee on Relief Appeals in Our Churches	50.00	
Statement of Belief	112.60	
Expenses of Conference	800.00	
Contingent Fund	251.40	
		1,990.00
		\$20,600.00

It was proposed to the people for study that the Budget for the year beginning October 1, 1944, and ending September 30, 1945, be as follows:

Missionary Society		
Home missions	\$3,200.00	
Foreign missions	3,200.00	
Administration	900.00	
Evangelistic work	500.00	
Debt reduction	400.00	
Reconstruction and rehabilitation	600.00	
		\$ 8,800.00

Tract Society		
Sabbath Recorder	\$ 500.00	
Administration	1,000.00	
General printing and distribution	1,200.00	
Light and janitor service	150.00	
		2,940.00

Board of Christian Education		
School of Theology	\$2,000.00	
Executive secretary	1,200.00	
Church school work	675.00	
Young people's work	225.00	
Young people at camp and Conference	100.00	
Administration	315.00	
International Council of Religious Education	60.00	
		4,575.00

Women's Society		160.00
Historical Society		
General Fund	\$ 250.00	
Light and janitor service	150.00	
		400.00
Ministerial Retirement		1,825.00
Seventh Day Baptist Building		
Maintenance	\$ 600.00	
Repairs and replacement	300.00	
		900.00

General Conference		
World Council of Churches	\$ 25.00	
Baptist World Alliance	25.00	
Federal Council of Churches	66.00	

CHINA LETTERS

Written by

Dr. Rosa W. Palmberg

Seventh Day Baptist Medical Missionary to China, 1894 - 1940

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THE SABBATH RECORDER
Plainfield, N. J.

Year Book	420.00	
Committee to Promote the Financial Program	150.00	
General Commission on Army and Navy Chaplains	100.00	
Committee on Relief Appeals in Our Churches	50.00	
Expenses of Conference	800.00	
Contingent Fund	364.00	
		2,000.00
		\$21,600.00

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.

AMERICAN TROPICS

(Taken from the annual report of the Board of Managers of the Seventh Day Baptist Missionary Society, adopted July 25, 1943)

Jamaica, British West Indies

Twenty years this autumn, Seventh Day Baptists began mission work in Jamaica, and from a difficult beginning the work has increased till today there are thirty churches and groups, with a total membership of about six hundred.

With the exception of the salary of the board's representative, which was increased ten per cent January 1, the appropriations for work in Jamaica last year were the same as the previous year and consisted of the following items: salary of general missionary, house rent, traveling expenses for work in Jamaica, native workers, and Incidental Fund.

Rev. Luther W. Crielow has continued as general missionary and representative of the board; there have been four native workers throughout the year and five part of the time; and all churches have leaders. Though unable to hold the Jamaica General Conference in 1942, the Executive Committee was able to have meetings, and a successful Conference was held in April, 1943. Of all the help the board has given the work in Jamaica the churches assembled in Conference expressed their appreciation.

Notwithstanding many problems connected with the work, there has been a steady advance. One of the pressing needs confronting the work in Jamaica is the training of ministers. To this Pastor Crielow has been giving special attention. The last reports state that a young man has come to Kingston and

is being given private instruction in the work of the ministry by Pastor Crichlow. Another problem affecting the work is securing funds to complete churches started some time past. To this problem the Memorial Board and the Missionary Board are giving substantial help.

Next fall Pastor Crichlow will have completed five years as missionary, and he feels that, for certain good reasons, he should resign. His resignation was accepted at the April meeting of the board and will take effect November 30. Mr. Crichlow's successor has not been secured, but the board hopes in due time to find somebody to take up the work in that colony.

British Guiana, South America

The Missionary Board has had no regular appropriation for the work in British Guiana for a decade, but the secretary has been in constant correspondence with Pastor William A. Berry, the principal leader of the work there, and has encouraged him to carry on as was done in apostolic days. This he has done, and now the reports show ten churches with over two hundred members.

For a time our Seventh Day Baptist church in London gave substantial aid to the workers in British Guiana. Owing to the war, the church in London has not been able to help as it did for a time, and there is an urgent demand that the Missionary Board make an appropriation to aid Brother Berry in the work he is valiantly leading.

WOMEN IN JAMAICA DOING GOOD WORK

(Gleaned from a letter by Mrs. Emily Smikle)

Rev. W. L. Burdick,
Corresponding Secretary,
Ashaway, R. I.

Dear Secretary Burdick:

I suppose you would like to hear how we are faring in Jamaica. I may say fairly well. We are going step by step, still of good courage.

I came home a few days past from a trip between Kingston and Luna. The Women's League of Luna planned a program which was run by the women. This program was intended both to educate themselves for better service and to collect funds for our Educational Fund. A school is more than needed here to train our young people to teach the gospel of Jesus Christ. This program was well rendered. Mrs. Smellie led. In Kingston a house to house campaign was planned.

It was also carried out. Mrs. Martha Crichlow led. She truly made a good worker. She wasn't afraid of the heat of the days. She led her small band of women from house to house in Allman Town, Bollington Pen, Vineyard Pen, Brown's Town, then in Rum Lane, Johns Lane, Duke St., Jones Pen, Cross Roads, and Torroton Bridge. She closed this campaign with a program entitled, Round Table Talk. The subject was Greatness of Women. The program was composed of talks, solos, and songs. Each woman based her talk on one of the women of the New Testament, and this was rendered in the church. I think you would have enjoyed this program if you had been here. This was also intended to collect funds toward our Educational Fund.

From the foregoing you can see we are trying to establish a Training School. Our people are too poor to send young people to America to one of your schools or colleges. We have promising young men and women among us, but we cannot afford to send them out as ministers without training. It is often said that the apostles were unlearned men, but they were trained by Jesus himself before going out. Pastor Crichlow did a noble work when he took Brother O. Thompson into his home to train him for the ministry. We can say Rev. Mr. Crichlow is the first to start a Seventh Day Baptist Training School in Jamaica. We truly regret his leaving. He not only opened a Training School with Brother Thompson, but he has instructed us in many things.

Our last board meeting came off July 7. It was a good meeting. The only thing all regretted was parting with Rev. and Mrs. Crichlow.

After board meeting Rev. C. L. Smellie started a ten day missionary campaign at Luna, with Pastors Lyons and Grant and myself assisting. We made calls during the day and held services nights, sometimes in the church, some nights in the open air. The attendance was good. We closed with a missionary meeting with different speakers. Mrs. Crichlow read the Scripture lesson, and Pastor Crichlow was the first speaker. His address was the simple truth concerning the beginning and the spreading of the Seventh Day Baptist work in Jamaica.

Yours for service,
Emily Smikle.

Post Roads, Wood Hall P. O.,
Jamaica, B.W.I.,
July 26, 1943.

THE SABBATH RECORDER INVESTMENT COMMITTEE REPORT

During the quarter ended June 30, 1943, a further payment of \$266.66 on account of bequest of Lucy M. Knapp has been added to the Debt Reduction Fund. In addition certain increases and decreases in the principal of various permanent funds resulted from the sale of investments which are detailed below.

	Perm. Fund	Debt Red. Fund	Asso. Trusts Fund	F. F. Randolph Fund
100 shs. American Power & Light Co. \$5 Pfd.	\$3,753.71*			
50 shs. Commonwealth & Southern Corp. \$6 Pfd.	151.53	47.59		
200 shs. Marine Midland Corporation, common	95.06	109.95	99.48	.67
100 shs. Pure Oil Co., common	529.80		93.50	
125 shs. National Dairy Products Co. common	128.01	30.62	17.35	.19
* Loss.	\$2,849.31*	\$188.16	\$210.33	\$.86

The profit from the sale of Associated Trusts Fund investments amounting to \$210.33 was apportioned to the various component funds as follows:

Alice Fisher Ministerial Relief Fund	\$117.57
Hannah C. Woodmansee Ministerial Relief Fund	13.46
A. J. Potter Ministerial Relief Fund	33.86
A. M. Burdick Scholarship Fund	36.39
Ministerial Education Fund	7.57
Ministerial Retirement Fund	1.48
	\$210.33

Since the Franklin F. Randolph, Ministerial Education, and Ministerial Retirement Funds are accumulating funds, the income earned on them during the quarter amounting to .34, \$3.88, and .75 respectively has also been added to the principals of these funds.

Purchases of securities during the quarter include the following:

100 shs. Lambert Company, common
75 shs. Masonite Corporation, common
1 sh. Pacific Gas & Electric Co., common
\$3000 Louisville & Nashville So. Railway Monon. Jt. 4's 1952
\$3000 St. Louis, Southwestern Railway Co. 4's 1989
\$2500 U. S. War Savings Bond Series G 2 1/2's 1954
\$3000 U. S. Treasury Certificates Series B 7/8% 1944

The only other change in investments was a repayment of \$500 received from the Pawcatuck Seventh Day Baptist Church on account of its note. All sales and purchases of securities were based on recommendations of our investment counsel.

Interest more than six months in arrears includes \$329.17 on the R. J. and E. C. Smith mortgage which is coming down regularly through monthly assigned rent payments, \$2,041.85 on two Charles P. Eccleston mortgages covering hurricane destroyed property, and \$75.00 on the Howard C. Buck mortgage.

It is interesting to note that the market value on July 22, 1943, of the various securities making up the investments of the various permanent funds exceeded the cost or book value by \$989.02.

The investments of the Permanent and Debt Reduction Funds as of June 30, 1943, are classified as follows:

Stocks	\$36,228.91	38.8%
Mortgages	30,483.95	32.7%
Bonds	20,006.98	21.4%
Real Estate	4,008.94	4.4%
Note	1,000.00	1.1%
Cash	1,485.84	1.6%
	\$93,294.62	100.0%

July 25, 1943.

Karl G. Stillman, Chairman.

WOMAN'S WORK

Mrs. Okay W. Davis, Salem, W. Va.

NOTICE OF ANNUAL MEETING

The annual meeting of the Board of Directors of the Women's Society of the Seventh Day Baptist General Conference will be held in the Mrs. G. H. Trainer Sabbath school room in Salem, September 12, 1943, at 2:30.

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

ANNUAL REPORT

The chief work of the Board of Directors of the Women's Society of the Seventh Day Baptist General Conference has been the promotion of evangelism. Rev. Leslie O. Greene, promoter of evangelism, has carried on visitation campaigns and conducted services over a period of time at Adrian, Mich.; Stonefort, Ill.; Berlin, N. Y.; New Milton, W. Va.; and Palatka and Carraway, Fla. A church was organized on the Florida field. Many churches have been visited for a service or a short period of time.

Mr. Greene gave an inspiring address at the Women's Hour of the Southeastern Association. He worked with the Hebron Church at Coudersport, Pa., the latter part of July. His work has been greatly handicapped by the problems of transportation. We feel, however, that it has been well worth while and trust that some plan may be devised by which the work may be continued with less travel.

We wish to express our appreciation to Mr. Greene, who has worked so earnestly and patiently under trying circumstances, and to the women of the denomination who, through their generous gifts, have made it possible for the work to be carried on. May the work of evangelism continue to have your support in money and prayer.

As the Board of Directors has met less often than formerly, most of the work has been done by committees. The Ways and Means Committee directs the promotion of evangelism.

The work of the Christian Culture Committee has been largely correlated with that of the Peace Committee. It has been on the alert for inspirational reading. "Inside Latin

America" by John Gunther and the "Problems of Lasting Peace" by Hoover and Gibson have been studied. A review of each appears in the Sabbath Recorder. The committee has also studied and recommended various booklets as guides to study of the United Nations. Among them are "The United Nations Guide," "The Thousand Millions," and the "Talking Leaf." The latter has been sent to ten societies. The committee has tried to encourage the reading of the Bible, which was never so much needed as now. The booklet, "With the Bible in Latin America," has been studied and excerpts of it have appeared on the Woman's Page of the Recorder. The committee has sent to societies upon request the following pamphlets: "How to Use the Bible," "Where to Look in the Bible," "How to Read the Bible," and "My Reading Record"; also, copies of the Prayer of St. Francis of Assisi. Copies of all of these may be had at a nominal sum by writing to Mrs. Ross P. Seager, Salem, W. Va. "The Upper Room" has been recommended for daily Bible study and meditation and as a guide to family worship. The need of the Recorder in every home has been emphasized.

The Committee to Study a Just and Durable Peace has been reading current magazines, bulletins, and pamphlets, reviewing books whenever possible, listening to radio broadcasts, and at the May meeting of the board suggested a reading list which can be found in the Recorder of May 17, 1943. This committee ordered reprints of "The Last Best Hope of Earth" and plans to distribute them among the women of the denomination as requested by the Foreign Missions Conference. There is available, as last year, a Study Kit on Peace, for 25 cents, which may be had by sending your name and money to the Commission to Study the Organization of Peace, 8 West 40th Street, New York, N. Y.

The Committee to Promote the Spiritual Life of Seventh Day Baptists in United States Service has sent out questionnaires to societies and has done much to stimulate interest in keeping in touch with those in the service of our country.

The Editing Committee will be happy to receive histories of your societies which have not yet been sent in. Please send them to Mrs. Joseph L. Vincent, Salem, W. Va.

Mrs. Frank J. Hubbard has continued a member of the Foreign Missions Conference, for which we are very grateful.

The goals adopted by the directors and recommended for the use of the societies were used by most of the societies reporting.

We regret that no reports have been received from many of the societies at the time this report must go to press.

We appreciate the co-operation of the correspondents of the associations and the key-workers of the societies.

[For balance of this report see forthcoming Year Book.]

Lotta M. Bond,
Corresponding Secretary.

August 1, 1943.

REV. JOHN TEMPLE BABCOCK

By Rev. Herbert C. Van Horn

John Temple Babcock, oldest child of Wilbur J. and Laura Robinson Babcock, was born January 27, 1885, at Humboldt, Neb., and died March 19, 1943, in the Deaconess Hospital at Spokane, Wash.

While he was a young lad his parents moved to Farnam, Neb., where he grew to young manhood, attended rural schools, Sabbath school, and church. Early in life heavy responsibilities were laid upon him, and frail health was always a handicap. When about fifteen years of age he was baptized by his pastor, Rev. Herbert C. Van Horn, with two other young people and became a member of the Farnam Seventh Day Baptist Church.

Early in life he felt the call to the gospel ministry. When about twenty he entered Milton College to prepare for this work, but was compelled to give up his course because of ill health. Whereupon he moved to southwestern Kansas, took up a homestead, and was one of the promoters in organizing the Cosmos, Okla., Seventh Day Baptist Church, 1907. He was a charter member, and was ordained one of its deacons. "Following this," he says in his "Christian Experience and Faith," "I was given some liberty as a leader. I had promised God I would try to serve him wherever he would lead me." (Sabbath Recorder April 8, 1918.)

He with his family of little children moved to New Auburn, Wis., in 1913. In October of that year the Cartwright Seventh Day Baptist Church (New Auburn) invited him to improve his talents, and for a time he served the church as acting pastor.

Brother Babcock was ordained to the gospel ministry March 16, 1918, by a council called

for the purpose by the Cartwright Church. Delegates to this council were present from Milton, Milton Junction, Grand Marsh, and New Auburn, Wis.; and Dodge Center, Minn.

He served faithfully in the following pastorates: New Auburn (Cartwright), Jackson Center, Ohio.; Berea, W. Va.; De Ruyter, N. Y.; Edinburg, Tex.; Garwin, Iowa. Continued ill health made it necessary to seek higher altitudes. For the past ten years his home had been at Hope, Idaho.

Elder Babcock was united in marriage with Miss Arlouine Rowell, at Richfield, Kan., October 29, 1907. Six children, besides their mother, and eleven grandchildren, survive him. The children are: Harold of Washington, D. C.; Herbert, of Boise, Idaho; Melva (Mrs. Alfred Fisher), Edinburg, Tex.; Lyle, Zella (Mrs. Albert Moore), and Marjorie, of Hope, Idaho. His mother, and seven brothers and sisters are still living.

Funeral services were conducted by Rev. Wm. M. MacIntosh, a Baptist pastor, of Spokane.

A good and conscientious man has gone. Wherever he was as a minister he sought to serve not only his church, but the entire community. He spent himself unselfishly in whatever way he felt his Master called him. Limited in early educational facilities, he was a student of the Bible and used it zealously in presenting truth and the ways of life in his messages. He took seriously the message delivered at his ordination, based on the words of Jesus, "For even the Son of man came not to be ministered unto, but to minister."

IN MEMORY

We are again called to mourn for a sister who has passed on to her reward. Mrs. Mary North Rounseville was for many years a faithful worker in our midst. She served as deaconess for forty-one years. While we miss her presence, we rejoice that her influence will still be a living example among us. We direct that these words of appreciation be placed upon the minutes of the society and that copies be sent to her son and daughter and to the Sabbath Recorder.

Mrs. Ethel Greene,
Mrs. Jennie Carpenter,
Edna Langworthy.

Dodge Center, Minn.

YOUNG PEOPLE'S WORK

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

SABBATH AND DENOMINATIONAL HISTORY

(Camp report given by Sally Jeffrey of Denver, Colo., at the Boulder-Denver Quarterly Meeting August 7, 1943)

On Sabbath our Denominational History class was under the guidance of Pastor Cruzan. We skimmed lightly over history in the Old and New Testaments, the Early Church, the Church during the Reformation, and Seventh Day Baptist churches in England and America. The earliest record of Sabbath keeping is found in Genesis 2: 2, 3. The children of Israel kept the Sabbath before the law was given on Sinai as found in Exodus 16: 22-26.

From one of the great scholars of the world we learn three motives for keeping the Sabbath: The first is the philanthropic motive, which is really the consideration of others. The reason for this is found in Exodus 23: 12. "Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger shall be refreshed." The second of these motives is the national motive. The death penalty was for those who did not respect and keep the Sabbath. See Numbers 15: 32-36, which concerns a man who gathered wood on the Sabbath and was put to death for it. The last motive is the eternal motive which is the creation of the world. This motive is explained in Genesis 2: 3 which says, "And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made."

When Christ came into the world, the Sabbath was really a burden, and he tried to break down all the foolish customs that had been made by man. Sowing, plowing, reaping, binding sheaves, threshing, winnowing, sifting, grinding, kneading, baking and twenty-nine other such labors were strictly not to be done on the Sabbath. Christ broke into these rules by healing the sick and plucking grain on the Sabbath. Christ observed the Sabbath as shown in Mark 1: 21 and Luke 4: 16. In the former passage it says he entered the synagogue and preached. The latter

also said that it was his custom to preach on the Sabbath.

In Luke 23: 56 it tells what the disciples did in regard to the Sabbath after Christ's death. "And they returned and prepared spices and ointments; and rested the sabbath day according to the commandments." Paul also preached continuously on the Sabbath, and he converted many Jews and Greeks and other people.

The first Sunday law of which we have the earliest record was issued A. D. 321 by Constantine.

The Sabbath in the Reformation finds the Church spread out over practically all Europe. The leader of this Reformation was Martin Luther with a young Sabbath keeper named Carlstadt his co-worker. This period worked against the Roman church. The Dark Ages came, which left hardly any Sabbath keepers at all, but there were a few scattered groups.

The Sabbath was observed in Ireland for many years, and with great difficulty the Sabbath keepers were driven out by the Romans. It is also interesting to note that St. Patrick was a Sabbath follower. In Britain there were Sabbath keepers whom Augustine had found as early as A. D. 596. Some of the people in Scotland kept the Sabbath until at least 1069-1093.

It is found that many people in England advocated the seventh day as early as 1558 although the records take us back to 1617 for the organized churches. The earliest church was possibly the Mill Yard Church in London, and it is still in existence with a small membership. The origin of this church is credited by many people to John Trask (Hist. S. D. B.'s in Europe and America, Vol. I, p. 108). The creed for this church was and still is found in Matthew 5: 19; Revelation 12: 17; 14: 12; and also in the Ten Commandments.

Many notables in England of that day kept the seventh day. A few are Nathanael Bailey, a schoolteacher who compiled the first dictionary; Thomas Bampfield, last speaker of the Commonwealth; Peter Chamberlen, physician and doctor to three kings and also a pastor of the Mill Yard Church; and three generations of the Stennetts, who were very famous hymn writers.

Then because of the terrible persecutions in England many came to America. In 1671 the Newport, R. I., Church came into being. Samuel and Tacy Hubbard and daughter, Rachel,

William Hiscox, and Roger Baxter are among the few who organized it. Nicholas Wild and John Solomon and their wives were members, but they later withdrew. William Hiscox was the first minister. Other churches sprang up either by converts or people migrating from Europe. The oldest living church today is the Piscataway Church at New Market, N. J.

For the last day we studied the history of the churches in New Jersey and West Virginia. In America there are now sixty-seven organized churches.

Although the latter part of this report was mostly review for us, we enjoyed this class very much. We had the very early history emphasized more, and I'm sure we are much more enlightened as to Sabbath history.

YOUNG PEOPLE'S MEETING OF THE SOUTHEASTERN ASSOCIATION

The young people's meeting was led by Miss Velma Davis of Lost Creek with the theme of "Victory for Christ." The meeting started with special music from the different churches. This was followed by three talks—the first one by Bond Randolph, "Victory for Christ in My Personal Life." The high points of his talk were that victory for Christ must begin within one's self, and then we must practice the golden rule of doing unto others as we want others to do unto us.

The second talk was given by Richard Bond of Salem, "Victory for Christ in the Home." Zack White presented the third talk, "Victory for Christ in My Community," using as his text John 10: 1-13. These two talks will appear in a later issue of the Recorder.

These talks were followed by a worship service and candlelight service by the Lost Creek young people. This was very impressive as the young people asked questions and found their answers. These young people went through the church lighting the candles of faith of all that were present.

Wilma Siedhoff.

Salem, W. Va.

DENOMINATIONAL CAMPS

We all realize the spiritual benefits obtained at our denominational camps. A typical day at Lewis Camp, Ashaway, R. I., this year ran something like this: whistles, table setters, quiet hour, breakfast, dishes, committee, water boy, Bible study class, Sabbath study class, recess, chapel, S. D. B. history,

dinner, rest hour, recreation, supper, vespers, campfire, lights out, and all quiet. The following verses give good evidence that the physical as well as the spiritual welfare of the young folks was always in consideration.

Eats at Lewis Camp

I'd like to take this little time
To speak of Lewis Camp in rhyme.
The part that I'm supposed to tell
Is eats, and oh! but they were swell.

Mrs. Osborn was our cook, you see,
And no one's cooking any better could be.
We think we know now as never before,
Why Pastor Osborn weighs a little bit more.

Mrs. Coon's brown bread won high score;
It was so good, wish we'd had time for more.
Our pastor, too, had us on his mind,
And for us often special treat did find.

We all know who makes the very best pies;
Huckleberry ones brought joy to our eyes.
We all think Grandma Muncy is a dear,
And hope she'll make us more pies another year.

I feel that I would like to thank
Mr. Lewis and the supervisors of the camp;
We owe to them our grateful praise,
They planned for us such happy days.

AN APPRECIATION

My acquaintance with T. Stuart Smith began a little more than twenty-five years ago. We had made the long journey from Gentry, Ark., to Verona, N. Y., where we were met at Greenway Station at night and were taken to his home on the hill a mile from the depot. Sickness detained us in this beautiful home for two weeks. The kindnesses shown to the new pastor's family during those two weeks were enough to bind our affections to the members of that household for the years since. It was a stunning blow to us when the news came of his sudden taking away. For twelve years I knew this prince among men as a farmer, as a valued worker in the Central Association where he was known and loved, and more intimately as a deacon of the Verona Seventh Day Baptist Church during the six years of my pastorate. What I am saying about him in this loving tribute, would be said better by any pastor who has served this church, but not more sincerely than what I offer here in his memory.

I have the inspiration of knowing that he was *ideal* in his home life. Every member of that family will bear loving testimony to this. He was a pillar of dependable strength in his church; strong and reliable and clear in his judgment in the public service he rendered.

In the pioneer days of Vacation Bible School work in Oneida County he was my dependable joy.

Not only the old Verona Church, but that whole countryside will feel most keenly the loss of this stalwart and loyal worker. We sorrow most deeply with the stricken family, with the church, and the entire locality.

T. J. Van Horn.

Daytona Beach, Fla.,

August 2, 1943.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Arah:

I was very glad to receive another letter from you. It is nice to have so many nice letters from Shiloh children.

I expect you know our son, Dr. Claire Greene, since he is a member of the Shiloh Church. His wife and baby Karen spent from Monday morning at 4:30 until a little after midnight Wednesday with us. Their stay was all too short, but we enjoyed every minute of it. Little Karen is great fun. She not only walks but runs, and knows several words.

School in Andover begins August 31, except for those who are helping on farms. Is your vacation over as early as that? Yes, I enjoyed the summer although we had so little warm weather that it hardly seemed like summer, and it is so cool now that it seems like fall.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

Mother is helping me write this as you can see, for I am only three and a half years old. We like it here in Albion, and I like it especially on Mr. Babcock's farm. There are three cats, three ducks, a mother dog Zipper, and her six puppies. I have the most fun with the puppies. One black and white one that I call mine is Spotty. Right now the men are putting up a big silo. I watch them work. It is 40 ft. high and 12 ft. wide.

This morning I carried water in my sand pail and filled the watering trough for the little pigs and chickens. There are about 70 little pigs here.

We hope to be in Alfred soon, and then I can play with Mike Zwiebel down in Grandma's sandpile again.

Your little friend,
Wayne Van Horn.

Albion, Wis.

Dear Wayne:

Please give your dear mother a great big thank-you for me for helping you write this good letter.

You and your Mother should have been in the Andover church yesterday afternoon. I'll tell you why. Just before services began who should come in but your Uncle Frank, Aunt Lena, and Aunt Martha Langworthy from Plainfield, your Grandma and Grandpa Langworthy and Leland from Alfred, and with them Grandma Davis. We were so glad to see them and wish we could have that kind of surprise every week.

I can almost see you with your sand pail giving fresh water to the little pigs and chickens; and my, what fun you must have with so many nice pets, especially the six cunning puppies. The little girl next door to us has a cute little black and white puppy. If I call her she comes over to play with me, but when I say, "It's time for you to go home," she runs for home without even one little bark of objection. When she gets home, she barks loudly as if to say, "Don't you think I can run fast?"

When you get back to Alfred, perhaps I can see you, and then you can tell me more about your good times on Mr. Babcock's farm.

Your true friend,
Mizpah S. Greene.

Dear Mrs. Greene:

It has been so long since I wrote to you that I don't remember when it was. I decided I would write and tell you about the association we had. The juniors had part in the young people's program. Eight of them graduated into Christian Endeavor.

Last night a man from Texarkana gave a show on our front lawn. It was on malaria control.

We just got through having Cub Scout meeting; Dad is our Cub master. I am the Buck Skin.

Your friend,
Paul Victor Beebe.

Dear Paul:

I don't wonder you have forgotten when you last wrote to me since you have traveled over so much country since. Fouke seems like quite a distant place to me, one which I would like to visit. Do you like it there?

We did not have any Western Association this year because of gasoline shortage, though two meetings were held, one at Richburg for the ordination of Pastor Alton Wheeler and the other at Little Getseee when Pastor Charles Bond was ordained.

I expect you were one of the juniors who graduated into Christian Endeavor. When you write next, you must tell me about your meetings. Do you enjoy Scout work? Pastor Greene had charge of the Boy Scouts when we were at Independence, and I remember what good times those Scouts used to have.

Sincerely your friend,
Mizpah S. Greene.

OUR PULPIT

THE CHRISTIAN'S DEFENSE

(Sermon preached July 24, 1943, at the Quarterly Meeting of the Southern Wisconsin and Chicago Seventh Day Baptist churches at Walworth, Wis., by Kenneth Van Horn, pastor at Albion, Wis.)

Text—Ephesians 6: 13-17.

In the past few years we have heard and read a great deal about defense: home defense, local defense, civilian defense, and lots of other types of defense. Through all of these, yet somewhat lagging behind, has been the turn to a more careful study and practice of the Christian religion in this and other Christian countries. Times have been when he who professed Christ needed all the defense which he could possibly call to his aid. . . . He needed the whole armor of God to surround him so that he could withstand the wiles of the wicked. . . . Many a martyr lived beyond his physical endurance down through the years of history because he had put on the whole armor of God and used it as his one and only defense against his manifold temptations.

Today and in this country we may not be martyrs in the sense that we may be thrown to the lions in the arena, nor burned at the stake. We may not be faced with physical extermination, but if we are not armed with the best spiritual armor we can obtain, our

spiritual being will be ill prepared to meet the wiles of the devil.

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." (Eph. 6: 13-17.)

As a soldier is dressed with the best of materials, protected in the best way possible, so must we be protected and clothed in our lives by the best defense materials possible. As far as our physical existence is concerned, we have very little left to be desired to make our life happy when we but compare it with the manner in which our brethren on the other side of the world have to live. But when it comes to our spiritual life, most of us have a great deal to do in building up around us a way of godly protection.

You have heard it said that offense is the best defense. That is undoubtedly true, for it is very certain that he who never takes the initiative in any venture seldom makes any progress. But to me it seems that back of any offense move there should be and usually has been laid a strong framework of defense. In other words we have trained and prepared ourselves for our struggle to be master of our impulses, to be master rather than slave. Too often, however, in our preparation for our battle to live, we fail to recognize our best materials and resources.

The Apostle Paul had a faculty of recognizing his limitations and his qualifications for a task. As he looked back over his life, he saw his mistakes, but he also saw the things which had made a man and a Christian man out of him. He saw and recognized and passed on to others the things which had gone to make up the spiritual peace which he had finally gained.

Sincerity, integrity, honesty, and truth were the warp and woof of his spiritual clothing. He knew that when he was surrounded with truth, he then indeed was free from besetting doubts and misgivings. Jesus said to those who believed on him, "If ye continue in my word, then are ye my disciples, indeed; and ye shall know the truth, and the truth

shall make you free." (John 8: 31, 32.) Paul knew that to live a life wherein truth was the center was to be girt about with a protection which only God could give.

Paul in writing this particular bit of advice was using a practical illustration. He knew that a soldier to be most effective must have freedom of movement. He must not be hampered with harsh, stiff clothing which hinders moving freely, and so it is with our life. We must cloak ourselves with truth. If we will but live the truth within our hearts and souls, we shall not be hampered with the stiff and harsh clothing of half-truths or no truths at all. Our life, in general, will be much freer in action and decision if we will but gird our loins with truth. Truth is invulnerable and also practical.

In a soldier's armor is included a breastplate. It was made to cover one of the most vital spots in the body of a man. Today the heart is considered as the seat of the affections, and we often speak of the heart and soul almost synonymously. Paul said to put on the breastplate of righteousness. And I ask you of what material could the breastplate which protects the finer things of life be made than righteousness. The soul and the center of man's life needs to be protected from the wily thrusts of temptations. To be righteous a person must be right within himself. There are scores of small things which we may do or say that determine whether or not we have the right to be called righteous. If we deal honestly with ourselves, treat our neighbors with love and respect, and walk humbly with God; if we meet our problems without confusion and uphold that which we know to be good and condemn that which we know to be bad, then we are being protected in some measure with the breastplate of righteousness. The breastplate of righteousness is reinforced by the promise of God that "the eyes of the Lord are on the righteous, and his ears are open unto their cry." (Ps. 34: 15.) With God working from within our being, we are able to put on this breastplate of righteousness which Paul was writing about.

Another vital portion of the armament of the soldier is his shoes. Such was especially true when an army traveled mostly on foot. Any man who has to walk day after day on hard unyielding surfaces is punishing his feet severely unless he is properly shod. Good shoes are an important part of your life and

mine. As we move about over the jagged and rough places in our spiritual lives, we must be shod with the preparation of the gospel of peace. In this day, more than ever before, we need to be prepared for and by a gospel of peace. As the dragon of fear, revenge, and hatred rears its ugly head over conquered nations, the struggle to retain a proper balance of mind and spirit is becoming more and more difficult. If our feet, which must carry us through life, are shod with a careful preparation of the gospel of peace, then our struggles will be easier. We shall be able to mount our difficulties and carry the victory of true peace, a peace which will pass all understanding. We need to put our feet into a pair of good fitting shoes which are well polished with constant use and brushing, shoes which are the preparation of the gospel of peace.

Our hands and arms, also, need to have something to do. The knights of the Round Table carried shields, behind which they could fight their battles. We, too, need a shield behind which we may feel a degree of safety from besetting dangers. There is but one satisfactory shield for you and me through which we may deal with our daily problems. That shield is faith. . . . If we will but give ourselves a chance, we may carry a shield of faith in God of such nature and strength that the most fiery darts of Satan will be quenched. If we will but take inventory of the multitudes of blessings which come to us through no ability of our own, then surely our shield of faith will be strengthened and reinforced by our belief in God.

One other thing we must carry in our hand is the sword of the Spirit which is the Word of God. We have our shield or buckler on one hand for defense, and in the other hand we carry the Word of God, which is our means of carrying the battle onto outlying ground. The sword of the Spirit is our means of offense. The Word of God which is "mightier than any two-edged sword" is mightier than any of the forces of evil. It is through our proper and skillful wielding of that sword that victories for Christ may be won. A battle royal will be fought and is now raging between Christians and Satan. If we but carry the shield of faith on one hand, and the sword of the Spirit which is the Word of God on the other, there will be but one result—triumph for Christ and his cause.

DENOMINATIONAL "HOOK-UP"

Alfred, N. Y.

"A cash gift of \$40,000 to Alfred University from a source that must remain anonymous has just been received," stated President J. Nelson Norwood in an interview today.

"Appropriate uses were suggested, but, wisely, the gift was given without strings," he added. "Especially is this a wise procedure in the difficult and dangerous times through which colleges and universities are passing.

"Such gifts as this and the many smaller contributions of friends and alumni have made possible the privately endowed institutions of higher learning which are so typical of the American educational scene," he declared.

President Norwood pointed out that the entire \$40,000 could, if necessary, be used to help carry the university over the depression and war crises, when deficits have had to be incurred in order to keep the plant in repair, and trained and experienced personnel together for possible government training contracts and for continued service after these lean years are but a bad memory.

"Likewise," said Dr. Norwood, "the money might be used toward the construction of needed buildings, or part of the sum might be turned into an appropriately named memorial scholarship, since scholarships of \$300 a year and half scholarships are always needed to help worthy students gain education otherwise unattainable."

"As long as Alfred University possesses such friends as the givers of this fine gift, it cannot die, but will survive to serve Southwestern New York, its natural area, as well as the wider field of state and nation," was his concluding remark. —Alfred Sun.

Milton, Wis.

Fifty-one descendants of Rev. Russell G. Burdick, a pioneer minister of the Seventh Day Baptist denomination, gathered in the park in Milton, August 15, for a picnic and annual reunion.

Rev. Willard D. Burdick, the president, welcomed the guests and introduced some members who have not usually been in attendance.

Rev. Edwin Shaw, corresponding secretary, distributed 18-page mimeographed genealogical records, giving the names of the ancestors back to Robert Burdick, who came to America in 1651, and the descendants of this branch

And for our heads, we must put on the helmet of salvation. In the helmets which our soldiers wear into battle today, we see that all possible precautions have been taken to protect the head of the wearer, a protection as nearly perfect as man has been able to make. But you and I have for our lives a helmet which will save to the uttermost. It is made of the strength of God, the love of Christ, and the communion and fellowship of the Holy Spirit. It is the helmet of salvation. Salvation is ours for the asking and taking. It is free and without bounds in its manifold blessings, and it will protect us from all our evil propensities if we will be smart and put it on and wear it.

Summing up our Christian defense, we readily see that our entire being is adequately protected from harm from within and from without. We have on our heads the helmet of salvation, and on our feet the shoes of the preparation of the gospel of peace. We have about us a girth of wisdom which is truth. In our hands we carry the shield of faith and the sword of the Spirit which is the Word of God. This is a practical world; at every turn we hear and meet the question, "Is it practical?" I ask you here and now, Is not the armor of God as shown to us by the Apostle Paul a practical uniform with which to protect ourselves and our friends against the power of Satan? If we will put on the whole armor of God, we can say with Paul, "I have fought a good fight, I have finished my course."

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." (Eph. 6: 13-17.)

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.)

of the family through the eleventh generation. He had also compiled a list of the members of the family who are serving in some capacity in the World War. These men are scattered over the battlefields from Africa to Australia. One young man, Lt. (j.g.) Dighton Polan, lost his life when his plane was shot down over enemy waters in the South Pacific.

Many other members of the family are engaged in other pursuits aiding the successful conduct of the war. Among these men and women are former physicians, college professors, factory workers and technicians trained in various lines.

Dr. G. E. Crosley spoke of the work of two of the members who own large dairy and canning industries, supplying their products to our allies through the lend-lease plan. Their businesses are located in Indiana and Florida.

Last year 176,000 barrels of orange marmalade were furnished England by these men; and this year they are dehydrating onions for Russian soldiers. This plant is located in Florida, but because the climate of New York is better for dehydration than that of Florida, they took eight large trucks of dehydrating machinery from Florida to New York State, establishing their plants near New York City.

Rev. Willard D. Burdick brought news of one member, Dr. George Thorngate, a missionary in Shanghai, China, for many years, who is now in an internment camp in China. He has been appointed head of the physicians in the camp and had been allowed outside to secure medical supplies, but he was attended by a guard and an interpreter so he could make no statement to those he saw outside.

—Milton Junction Telephone.

GREEK CLERGY OFFER THEMSELVES FOR THEIR PEOPLE

In a review of the position of the Orthodox Church in Greece, the Swiss paper, "Semeur Vaudois," tells of a sacrificial offer by the Greek Orthodox clergy for the sake of their people. The paper speaks of the execution of hostages who pay for the acts of sabotage, the activities of guerrillas, the assassinations, the innumerable deeds which spring from the nature of things under the occupation.

"Some months ago the German authorities received the Metropolitan of Athens in private audience. He went straight to the point:

"I protest," he said in substance, "against this violation of the rights of the person. You

believe that the massacre of innocent people is indispensable for the maintenance of order. Allow me to inform you of those who could eventually die if need be, and those who ought not to die. You kill fathers; after their death their families are broken without support, without bread. You kill sons; after their death their families lose a moral and material support, a pillar very often unique and irreplaceable. You proceed to take intellectuals, men of great value, as hostages. I have with me a list of persons whom you could shoot, without society suffering immeasurably by it, without their loss occasioning the ruin of the home."

"Show us this list."

"The Metropolitan offered several sheets of paper to the German chief. At the head of the list was his own name. There followed the names of all the Greek clergy."

"The German authorities were opposed to this offer, asserting that such an attitude, on their part would, on the one hand, deepen still more the chasm between the Greek people and the occupiers, and, on the other hand, would suggest to the rest of the world that Germany was persecuting the Greek Church."

—From the British Information Services,
New York City.

OBITUARY

Babcock. — Rev. John T., son of Wilbur J. and Laura Robinson Babcock, died March 19, 1943. (A more complete obituary elsewhere in this issue.)

Whitford. — Ella Mercy Tuller, daughter of Shubel W. and Mercy Call Tuller, was born June 10, 1862, in the town of Hartsville, N. Y., and passed from this life July 9, 1943, at Bethesda Hospital, Hornell, N. Y.

She was a member of the First Alfred Seventh Day Baptist Church having transferred her membership from the Hartsville Seventh Day Baptist Church on November 12, 1898. For over twenty years she has served as deaconess of the First Alfred Church, performing her duties quietly and faithfully.

She was the wife of the late Adelbert Langworthy Whitford; their marriage took place November 2, 1879. Surviving are: a son, Arlie C. Whitford of New York City; a sister, Mrs. Anna Tuller Appier of Alfred Station; one grandson, one granddaughter, and four great-grandchildren.

Farewell services were conducted by her pastor, Rev. Everett T. Harris. Burial was in Woodlawn Cemetery, Wellsville, N. Y. E. T. H.

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A WAR'S GREAT OBJECTIVE

It is a struggle for maintaining in the world that form and substance of government whose leading objective is to elevate the condition of men—to lift artificial weights from all shoulders, to clear the paths of laudable pursuits for all, to afford all an unfettered start.

—A. Lincoln.

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