

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.

The Sabbath Recorder

Vol. 135

PLAINFIELD, N. J., SEPTEMBER 13, 1943

No. 11

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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The Sabbath Recorder

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

HERBERT C. VAN HORN, D.D., Editor
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EDITORIALS

CHRISTIAN TEACHING IMPORTANT FOR NATION

This article was written by Forrest C. Donnell, governor of the state of Missouri, at the request of the International Council of Religious Education, endorsing the thirteenth annual continent-wide observance of Religious Education Week, September 26 - October 3, in the United States and Canada.

Seventh Day Baptists and forty-two other Protestant denominations as well as seventeen state, city, and provincial international councils of churches and religious education are co-operating in this observance.

Mr. Donnell's article follows:

George Washington, in his Farewell Address, said, "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens."

Religion and Christian teaching may in our nation be properly regarded as a foundation underlying much of our national greatness, pillars which support the temple of human character and a prop which aids in holding in place the walls of that edifice.

In war there is a strong tendency toward permanent decline in benevolent and humane impulses toward enemy peoples. The existence, however, of reverence for Deity and the recognition of the fatherhood of God and brotherhood of man are profound influences toward preserving a fraternal spirit toward all mankind. Such a spirit is an important element when the writing of a peace treaty is in progress.

In peace or in war it would not be difficult for mankind, sorely stricken by poverty, disease, and death, to lose hope. The comfort and assur-

ance which religion gives to its possessors tend strongly, however, to cheer human hearts and preserve hope.

Christian teaching emphasizes the value of every soul. Christianity teaches unselfishness and service to fellow creatures, dignifies marriage, encourages proper training in the home, insists on kindness to children and respect for womanhood, presents consolation in time of sorrow, gives hope to every soul, and inculcates reverence and thankfulness toward God.

Without such influences as are created by religion and Christian teaching, our nation would be in danger of grave decline in moral standards. With those influences, we may advance, slowly though it be, toward attainment of individual and national ideals.

AFTER THE WAR—WHAT?

Many are concerned about what will happen after the war is won. The men in the ranks on the fighting fronts are already wondering what they will find when they come back. What about their jobs, their homes, their opportunity to make good? Serious-minded people are saying that not only must the war be won, but that "we must win the peace."

Just how that peace is to be won is an open question. What we want is variously stated. Definitions are vague and variable. Usually, the definition is in terms of "private enterprise," "free enterprise," capitalism, freedom of choice, opportunity, etc. Suspicion is creeping in; one group is suspicious of the motives and objectives of another group. Certainly there is needed to insure the kind of peace we want a confidence in others and in the ultimate triumph of right.

In 1861, when the problems of this nation were large and ominous, one of America's greatest noblemen, of enduring stature, stated

in simple words the principles for which he fought. Can finer objectives be conceived, or a better statement of them be made?

The statement of Abraham Lincoln appears on our cover, featured by advertising in the Saturday Evening Post. The great emancipator spoke with a true vision of freedom. His words, uttered when men fought to free slaves, frame a forthright pattern for today. "If this war can be considered worth its cost"—says the Post—"then, in the end, the hands and hearts of men must be free. Tyranny . . . enslavement . . . restriction of rights—these must have no part. One day, ten million men will return to ask, 'What have you done with what I left you?' The right opportunity for all must be our answer."

A wide and thoughtful reading of this statement should do much to clarify our thinking at the present time, and help to unify our nation with one great common objective.

THE SUPPLY LINE OF FAITH

With the increasing demand for Bibles and Testaments the concluding year of its war emergency program finds the American Bible Society unable to keep pace with the demands. In spite of this we are astounded at the number of pieces put out to the armed forces of the United States and merchant marines. This year the society distributed 35,114 Bibles; 1,135,655 New Testaments; and 379,998 portions of the Bible—a total of 1,550,767 volumes. Compare this with the total of 1,125,129 for the first two years of its work for the armed forces, and see the marvelous accomplishment of this society as it carries on for all of us. There is abundant evidence, the secretary writes, of the interest of service men and women in the Scriptures and of the importance of the society's effort to supply them.

The society also has continued to supply the Scriptures to prisoners of war and refugees, through Geneva and New York. Many letters have been received of most grateful appreciation. The Scriptures in Japanese have also been supplied to Japanese in relocation centers. A Japanese pastor from Wyoming writes of this service: "I have been instructed to extend, in behalf of our members, our sincere appreciation to the American Bible Society for their generosity, expressed in a manner as no other organization

could render. We shall long remember your kindness, and try to do our best for the cause of our Master."

Scriptures for prisoners of war, in many languages, for distressed civilians and others have been supplied in vast numbers. Who can estimate the good the American Bible Society is doing in helping to hold men and women to the faith, to bolster their courage, and maintain their morale? We are glad to be among those who support this magnificent work.

ITEMS OF INTEREST

An unnamed Australian soldier, whose life was saved by "black savages of the jungle," who have been trained to carry injured men over the dangerous "Owen Stanley Track" down to the hospitals in the valley, has (with apologies to Kipling) written a poem of appreciation of these bushmen—a poem that has aroused Australian churchmen, it is reported, to strengthen their work of evangelization among the blacks. Some lines of the poem are:

Though they haven't any haloes, only holes
slashed through the ear,
Their faces marked with tattoos, and scratch pins
in their hair,
Bringing back the badly wounded, just as steady
as a hearse,
Using leaves to keep the rain off, and as gentle
as a nurse . . .
Slow and careful in bad places, on the awful
mountain track,
And the look upon their faces makes us think
that Christ was black. . . .
Many a lad will see his mother, and husbands,
the wee-uns and wives,
Just because the Fuzzy Wuzzies carried them to
save their lives.

An American Indian by the name of Johnny Two-Stars, now a long way from the home of his ancestors, has written to his folks in South Dakota, where he is a member of St. Mary's Protestant Episcopal Mission, a letter that has been printed in the Congressional Record. He writes: "The army is all right as far as living is concerned, but I surely miss my church. We all go to one church. It is nothing like the good old church at home. I'd give anything to be there. I've brought my prayer book. I never knew what it meant to me until after I got away. Tell the people of St. Mary's that I pray for them every night, and I hope they do the same for me."

—News of World in Religion.

During the last three years, many churches have experienced an Easter church attendance on World Wide Communion Sunday. Isn't this a most appropriate way for pastors and churches to begin their autumn work—around the Lord's Table? Here is the high place of dedication. This is the holy place of individual and congregational recommitment to Jesus Christ. Any church that is willing to prepare carefully for this day through the visitation of the entire membership and in the atmosphere of prayer, can have a glorious spiritual experience and a sense of world fellowship with all other Christians.—Dr. Jesse M. Bader.

Despite the great demand upon every available passenger space in airplanes and ships traveling between America and the Far East by members of the armed services and related economic and diplomatic services, the United States government is finding place each week to return seasoned missionaries of various churches to China and to India. The attitude of the government is that these men, most of them with long experience as educators, physicians, or evangelists, are needed to maintain good relations between the East and the West. Missionaries returning from furlough are given "priorities" by interdenominational committees and leave "from an undisclosed port for an undisclosed port."

—News in the World of Religion.

THE GREEN LAKE CHRISTIAN ASHRAM

By Rev. Neal D. Mills

The request of the editor of the Sabbath Recorder that I should report my experience in the American Christian Ashram stimulated a prompting which I already had, and if, as he suggested, I am the only Seventh Day Baptist who has attended an Ashram, my duty seems clear. The origin of the Ashram is in India where in a forest school a spiritual preceptor with his disciples would go aside and in disciplined spiritual quest search for God and release. The American Christian Ashram has put into the Indian framework a Christian content. It was introduced into the United States by the Department of Evangelism of the Federal Council of the Churches of Christ in America. The chief credit should probably go to E. Stanley Jones, whose personality is the uni-

fying center of the Ashram. Two American Ashrams were held in 1940, three in 1941, four in 1942, and four in 1943. Last year 864 people attended, and probably there are more this year in spite of the difficulties of travel.

The Ashram which I attended was held on the grounds of the Green Lake Bible Institute, Green Lake, Wis., July 17-31. I was there the second week. One was held at the San Francisco Theological Seminary at San Anselmo, Calif.; another was held at Winnepesaukee, N. H.; and another on the college campus at Mars Hill, N. C.

The Christian Ashram differs from a conference or retreat in that instead of trying to find verbal answers or to get personal spiritual help, it tries to be the answer. That is, it tries to produce in individuals and in the group life a miniature kingdom of God. Of course two weeks is inadequate for achieving such a goal, but we try to catch the habits and spirit of the kingdom so that we may become cells of the new life when we return to our own communities.

We attempt to break down barriers between God and us and between us. Different races and classes are brought together in a Christian fellowship. The cot a few feet from mine was occupied by a Negro minister from Chicago, a quiet, earnest, Christian gentleman of evident ability. The beautiful, well-trained soprano voice of a Negro concert singer made a valuable contribution to our worship services. The barrier between those who work with their hands and those who do not was broken down by assigning all to manual work for an hour daily. All titles were dropped and everyone was called by his first name; Doctor Jones became Brother Stanley, and Dr. Oliver K. Black, director of the Ashram, was Brother Oliver. One morning as I was nailing down a new plank in the pier, Brother Stanley came along at his task of gathering up the papers and rubbish on the grounds.

"Brother," he said, "you're attempting a hopeless task, trying to patch up a dying order—the House of Peers."

People of differing views, the conservative and the radical, the pacifist and the non-pacifist, are brought together and in spite of their differences form a real fellowship in which they learn to appreciate each other. At her last meal before leaving, one woman

told that before she came her husband said to her, "Are you sure you know what you are getting into? Are you sure it isn't some kind of love-cult?" "I am going to tell him when I get home," she said, "that it is indeed a love-cult."

Each morning at 6.40 the group gathered by the lake for a period of silent devotion. Each used whatever Scripture or other literature he chose. After thirty minutes the silence was broken and those who wished to, shared their thoughts with the group. From 8.30 to 9.20 Dr. George Richards gave a series of lectures on the story of the prodigal son. At 11 and again at 7 in the evening Doctor Jones spoke for an hour. In the first period he analyzed American life, past and present, tracing the progress of democracy and pointing out our failures to extend democracy and freedom to certain groups. In the evening he presented the gospel of Christ as essential to the physical, mental, and spiritual health of these times.

From 4 to 5.30 there were seminars on "Personal Faith and Experience," "The Christian Family," "Training and Using Laymen in Evangelism," "Worship and Its Emphases Today," and "How to Get the Most Out of Your Bible." The last named, which I attended, was led by Dr. Edward Blair of Garrett Biblical Institute. He presented a wealth of helpful information about the Bible, answered many questions, and gave us a splendid method of Bible study.

Some of the mottoes seen upon the walls are given here:

Here we enter a fellowship;
Sometimes we shall agree to differ;
Always we shall resolve to love
And unite to serve.

Fellowship is based on confidence;
Secret criticism breaks that confidence;
Therefore, we shall renounce all secret criticism.

Severe with self,
Gentle with others,
Honest with all.

Unbreakably given to each other,
Unreservedly given to God.

When the world is at its worst,
Christians should be at their best.

The close of each day found the group at worship on a point overlooking the lake, and as we watched the sun sink into the trees across the lake we sang "Day Is Dying

in the West. The beauty of the scene, the simplicity of the service, and the earnestness of all present combined to produce a worship experience long to be remembered.

The American Christian Ashram is a growing institution and I believe it makes a valuable contribution to the spiritual life of the churches. I hope that more Seventh Day Baptists will be able to attend one next year.

New Auburn, Wis.

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.

THE HOME FIELD

(Taken from the annual report of the Board of Managers, adopted July 25, 1943)

As has been stated many times, the Seventh Day Baptist Missionary Society is organized for the purpose of conducting both home and foreign missions, and its contributions and endowments are on this basis. The work on the home field is important—it is the basis of all missionary efforts, and without it the work on foreign fields would fail. About three fourths of the churches on the home field have been organized by the Missionary Board, and the continued existence of many of them has been made possible by the help of the board. Furthermore, the most of our missionaries and the majority of our pastors have come from missionary churches.

As usually conducted, the home mission work includes organizing churches, helping small churches support their pastors, assigning ministers as general missionaries over certain sections, employing evangelists, sending out evangelistic literature, and using every means possible to advance the kingdom of Christ on the home field.

The churches in the home field are organized into seven associations, and for convenience this report considers the home mission work by associations.

Eastern, Central, and Western Associations

The Eastern Association is composed of Seventh Day Baptist churches in New England, New York City, New Jersey, and east-

ern New York; the Central Association, of the churches in central New York; and the Western Association, of those in western New York and northwestern Pennsylvania. These churches being closely related geographically and in other ways, are considered together in this report.

All the churches of the Eastern Association have pastors and, though the churches are receiving no help from the Missionary Board, there is abundant opportunity for mission work in the bounds of this association.

Throughout the year there has been a small appropriation for missionary work in the bounds of the Central Association. This appropriation has been to help pay the traveling expenses of Pastor Herbert L. Polan, Verona, N. Y., that he may visit regularly our church in Syracuse and act as its under-shepherd.

There has been an appropriation for missionary work in the Western Association, but during the year the churches which ordinarily need help have cared for themselves and have not called on the Missionary Board.

Southeastern Association

The Southeastern Association comprises the churches in southwestern Pennsylvania, West Virginia, North Carolina, Georgia, and Florida.

Rev. Orville W. Babcock has continued as missionary pastor of the church at Salemville, Pa., and throughout the year Rev. Marion C. Van Horn has been missionary pastor of the church at Berea, W. Va. Rev. James L. Skaggs, pastor of our church in Salem, W. Va., has preached once a month to our church in Middle Island and has been considered its pastor. It appears that, in connection with the Middle Island church, there is a promising field, and there is urgent demand that this church should have a settled pastor.

Southwestern Association

The Southwestern Association is comprised of the churches south of the Ohio River, west of Georgia, and east of the Rocky Mountains. The missionary work in this association has been much as described in the last annual report of the Board of Managers.

The Seventh Day Baptist church at Hammond, La., has had no pastor since the death of Brother R. J. Severance in June, 1942. Because of the calls for defense work, several of the members are away and not able

to attend the services regularly; but the appointments of the church have been kept up by Mrs. Severance and other faithful workers. A missionary pastor should be located at Hammond as soon as possible.

Our churches at Fouke and Little Prairie, Ark., have been served throughout the year by Rev. Clifford A. Beebe as missionary pastor. Brother Beebe lives at Fouke and divides his time between the two churches, which are two hundred fifty miles apart. It is the understanding that he will give about one fourth of his time to the work in Little Prairie, and this he has tried to do by making regular trips. Besides the work as pastor of these two churches, Brother Beebe has done considerable field work.

Rev. Ellis R. Lewis has continued as missionary pastor of our church at Gentry, Ark., and there has been an appropriation for several weeks' field work; but owing to the limited appropriation, Brother Lewis has not been able to do much work outside of Gentry.

Northwestern Association

The Northwestern Association comprises churches in the states west of Pennsylvania, north of the Ohio River, and east of the Rocky Mountains. The Northwestern Association includes a large territory, but this past year only four churches received help.

The church at New Auburn, Wis., for many years has been carrying on efficiently without a settled pastor; but during the year it called Rev. Neal D. Mills, who had served several years as pastor of the church in De Ruyter, N. Y. Brother Mills began his work as missionary pastor in New Auburn the first of April, and the church and all interested are encouraged.

The Missionary Board has continued to help our church in Nortonville, Kan., support its pastor, Rev. Verney A. Wilson. This help has been made necessary by the hardships which have come to the state for a series of years on account of droughts. The church hopes to be self-supporting as soon as it recovers from this calamity.

Last summer Rev. Albert N. Rogers, pastor of our church in New York City, served the church in Jackson Center, Ohio, five weeks. This service was made possible by the fact that, for some years, the New York Church has given the Missionary Board the services of its pastor for one month during the summer vacation. This is done with the under-

standing that the New York Church maintain the pastor's salary and that the Missionary Board care for the traveling and other expenses, unless these are otherwise provided for. Last year the Jackson Center Church took care of the entire expense and Pastor Rogers' labors were a marked encouragement to the church. The Jackson Center Church is hoping, with the help of the Missionary Board, soon to have a full-time pastor.

Rev. Earl Cruzan has continued as pastor of our church in Boulder, Colo. In addition to his work as pastor, he is doing some general missionary work, and the Missionary Board is aiding in his support.

There are several churches in the bounds of this association which should have missionary pastors settled in their midst. This should be done that the young may become followers of Christ, that professors of religion may be strengthened, that the churches may be built up, and that the kingdom of Christ may be established in our midst.

Pacific Coast Association

The Pacific Coast Association consists of all the Seventh Day Baptist churches west of the Rocky Mountains. The budget of the Missionary Board contained an appropriation to enable Pastor Loyal F. Hurley of Riverside, Calif., to do general missionary work in the bounds of this association. This appropriation has not been used; but from reports we learn that considerable mission work has been done by the pastors in the association, especially by Brother Hurley, and the expense has been cared for by those in the association interested in the work. Only recently Brother Hurley made a successful missionary trip and most of the expense was cared for by the people where he held meetings.

Preaching Missions

The supreme object of every denominational board is evangelism in the broader and better sense of the term. There are many ways of doing evangelistic work; for seven years the Missionary Board has led in the promotion of what is called Preaching Missions. As the term indicates, meetings where a sermon was a marked part have been the order; but these efforts have taken on other forms, prominent among which have been well planned visitation efforts. The Missionary Board the past year has promoted

again these meetings throughout the denomination.

The churches in the denomination have been divided into ten sections. A regional director has been secured for each section, and to these directors much credit is due. Reports have not been received from some of the regional directors; but encouraged by them many of the churches have made special evangelistic efforts, and these have all been accompanied with good results.

TREASURER'S MONTHLY STATEMENT

July 1, 1943, to July 31, 1943

Karl G. Stillman, Treasurer,
In account with the
Seventh Day Baptist Missionary Society

Dr.	
Cash on hand July 1, 1943	\$4,454.17
Mrs. Ada V. Saunders, to help young man studying for the ministry with Rev. L. W. Crichlow	1.00
Clifford Lamson, Raynham Center, Mass., for missionary-evangelistic work	5.00
Seventh Day Baptist Memorial Fund, income for quarter ended May 31, 1943	408.74
Reta I. Crouch, Albuquerque, N. M.	5.00
Reta I. Crouch, for China Relief	2.50
Second Brookfield, N. Y.	25.00
Schenectady, N. Y., Mission, for China	35.00
Schenectady, N. Y., Mission, for missionary pastors	36.00
Schenectady, N. Y., Mission for No. Florida field	35.00
Adene B. Wilcox, Los Angeles, Calif.	10.00
Semi-annual meeting No. Wisconsin and So. Minnesota churches	12.85
Mr. and Mrs. H. C. Stewart, Spencer, Wis.	4.00
Dinuba, Calif.	32.50
Rockville, R. I.	14.50
Gentry, Ark., Sabbath school	7.00
Marlboro, N. J.	15.00
Hebron, Pa., Bible school	10.00
Plainfield, N. J., for Florida field	10.50
Battle Creek, Mich., for foreign missions	6.50
First Hopkinton, R. I.	5.00
Denominational Budget	468.38
	\$5,803.64

Cr.	
Interest on loans	\$ 59.07
Interest saved on notes transferred to Debt Fund	33.76
Rev. Luther W. Crichlow:	
Salary	\$ 91.67
House rent	20.83
Native workers	39.59
Ada V. Saunders gifts	2.00
	154.09
Rev. Neal D. Mills	27.50
Rev. Earl Cruzan	27.50
Rev. Orville W. Babcock	27.50
Rev. Clifford A. Beebe:	
Salary	\$ 27.50
Travel expense	34.25
	61.75
Rev. Verney A. Wilson	16.67
Rev. Marion C. Van Horn	27.50
Rev. Ellis R. Lewis	27.50
Rev. Wm. L. Burdick:	
Salary	\$125.00
Travel expense	37.91
Office supplies	6.87
House and office rent	25.00
Clerk hire	33.33
	228.11
Rev. Herbert L. Polan	10.00
Rev. E. S. Ballenger	20.00
Treasurer's expense	20.00

China payments as follows:

Rev. H. E. Davis, account salary	\$ 39.00
Rev. George Thorngate, salary	83.33
Children's allowance	25.00
Dr. Rosa W. Palmberg	30.00
Dr. Grace I. Crandall	33.33
	<hr/>
	210.66
Rev. Wm. A. Berry, British Guiana	50.00
Debt Fund share July Denominational Budget	47.91
W. K. Davis, treasurer, special gifts for No. Florida	132.25
Collector of Internal Revenue, Victory Tax	11.70
Rev. Wm. L. Burdick, 2nd quarter 1943	4,410.17
Cash on hand July 31, 1943	
	<hr/>
	\$5,603.64

Accounts payable as at July 31, 1943:

China	\$2,316.75
Germany	1,666.67
Holland	1,650.00
	<hr/>
	\$5,633.42

WOMAN'S WORK

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

ANNUAL REPORT FROM DE RUYTER

During the year from July 1, 1942, to June 30, 1943, the Ladies' Benevolent Society of the De Ruyter Seventh Day Baptist Church has had a membership of eleven. Twelve meetings have been held with an average attendance of eight. These meetings were usually held in the York Memorial Room except during extreme cold weather when members opened their homes.

The funds raised during the year amounted to \$119.81. Of this total \$32 has been sent to the Denominational Budget and the remainder used for local religious and relief work, including \$6 for last summer's Vacation Bible School.

The society has assisted in repairing and redecorating the parsonage, papering five rooms and purchasing linoleum for the dining room.

No public sales have been held, but various methods were used to raise money, such as sunshine collections, thank offerings, membership dues, birthday offerings, and bakeless food sales. A sale of Christmas and greeting cards, last fall, brought in a good return. A large quilt was tied for one member, for which the society received one dollar. A small quilt was pieced and tied, and sold for two dollars. One dozen holders were made at one meeting. Some members have assisted in Red Cross work.

The goals of the Women's Board were brought before the society by Mrs. Mills. It was decided to undertake those within our reach, numbers 1, 2, 5, 7, 8, 9, 10, 12, and 13.

The list of books published in the September 14 Sabbath Recorder was studied and "The Traded Twins" purchased. It is being passed to members in alphabetical order for reading.

A Christmas box was filled and sent to the one member of the church now in service.

No deaths have occurred during the year, but the society's normal activities have been hampered by many cases of illness among its members and in their families. These, added to the handicaps of war, increasing age, changes in the pastorate, etc., render the report considerably less favorable than had been hoped.

Respectfully submitted,
Adelia N. Crumb.

DAYTONA BEACH, FLA., CHURCH AID SOCIETY

Report of the Women's Board of Activities for the Year Ending June 30, 1943

This society presents a review of the year just closed, realizing that we have reason to thank our heavenly Father for his continued blessing through a period of unusual experiences.

We have felt keenly the restrictions caused by the World War, which have come close to us personally and as a society.

Our membership has been greatly reduced by the enforced absence of the winter visitors from the North, but the cordial spirit and brave determination to "carry on" have conquered difficulties and made smiling adjustments. We have twenty-four members.

We have continued our support of the Women's Board project and were happy to co-operate with their representatives, Rev. and Mrs. L. O. Greene, in their mission at Palatka and Carraway, Fla.

This society also takes its part in the Daytona Beach Council of Church Women, representing our church in this organization.

Our monthly meetings have been maintained, beginning in November, in spite of the difficulties of transportation.

Contributions of money, clothing, and other necessities have been made to the City Welfare Association and to individuals.

Letters of sympathy have been sent to former members who have been ill or in sorrow.

YOUNG PEOPLE'S WORK

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

Please send all material and suggestions to the above address.

PLANNING OUR WORK FOR THIS YEAR

Standard Christian Endeavor Topic for Senior Meetings, September 18

(This is the second in the series. The Efficient S. D. B. Society, Marilyn Davis with the help of other young people from the Boulder Church has planned this outline.)

At the beginning of the year our officers are installed. We then review the last year's activities for the benefit of the new officers and explain their duties to them. The executive committee meets in order to plan the year's program and to discuss the duties of the committees. Some of those duties are listed below.

Prayer Meeting Committee: The main duty of the prayer meeting committee is to plan the worship programs; that is, select the leaders and have materials available for the leaders to use. A different type of program for each week may be used such as:

1. Missionary. At a missionary program letters from various missionaries can be read, missionary playlets given, or mission work done in the community.
2. Consecration services. A consecration service may be worked in as part of the worship program.
3. Study group and discussion.
4. Unusual meetings.

At each meeting there should be special music. The worship program and study program should be correlated or else they should be entirely separate units.

Missionary Committee: It is the duty of the missionary committee to

1. Visit the sick and shut-ins and to send flowers to sick members.
2. Send baskets to the needy at Thanksgiving and Christmas.
3. Plan a monthly worship service.

Social Committee: It is the duty of the social committee to

1. See there is a well planned social each month. It should vary in type and may be held indoors or outdoors, according to the season. Games may be active or inactive.

Our key worker, Mrs. Lena Crofoot, has kept us in touch with the projects and interests of the Women's Board.

Our hearts have been deeply touched as we have been called to mourn the loss by death of Mr. and Mrs. Leonard Claire of Alfred Station, N. Y., Mrs. Edward E. Whitford of New York, and Mr. Jesse Finch of Daytona Beach, all faithful members of our circle.

We desire to register our purpose to serve faithfully in the coming year.

In behalf of the society,

Mrs. T. J. Van Horn,
Secretary.

IRVINGTON, N. J., WOMEN'S SOCIETY

Our activities in the women's club have been cheerfully and prayerfully carried on. We have a membership of twenty, but not all are active. We can count on only eight or ten active members. We meet every other Wednesday from September 15 to June 15, at the homes of members or friends of the club. That member or friend in whose home we meet is hostess for the day and serves and supplies the refreshments either for a luncheon or an afternoon tea. We open the meeting with prayer and singing hymns. We spend the day in sewing, knitting, and crocheting articles to be sold.

Through our work we have been able to send \$100 to the Women's Board of the General Conference to further their work. Our members have worked for the local Red Cross and have knitted sweaters and socks. We have assisted poor and needy families.

Considering the fact that we are living miles apart, I feel the results have been worth while and have been accomplished by the beautiful spirit of unity and co-operation that has been shown by each and every member. Our dues are \$2 per year, and these dues are paid by all active and inactive members, so that forms a nucleus on which to build.

I hope that we can continue in our small way to help in the work of the General Conference Women's Board. We would welcome any suggestions.

Anna Pfeiffer,
President.

2. Plan fellowship luncheons. Each person brings a covered dish and sandwiches. The committee plans the entertainment.

3. Plan special events. Socials are planned on birthdays, Hallowe'en, Christmas, etc. The expenses of the socials are covered by assessment of the individuals.

Publicity Committee: It is the duty of the publicity committee to

1. Send news of the activities of the society to the local newspaper and to the Beacon.

2. Send interesting reports such as New Year's rally report or a camp report to the Recorder.

These committees as well as the executive committee plan to have at least one committee meeting each month. The size of the committees vary with the size of membership.

The financial problems of the society are also planned for the year. We have a budget which includes pledges to the church, to the state and county unions, camp and conference funds, missionary work, and miscellaneous items.

Other activities planned for the year include week-end retreats to the mountains, county rallies, state conventions, quarterly reports of the society at church business meetings, exchange of programs with other societies, New Year's rally, and keeping in contact with the members in the U. S. Service.

Marilyn Davis.

1135 Broadway,
Boulder, Colo.

S. D. B. YOUNG PEOPLE BECOMING EFFECTIVE WORKERS

Standard Christian Endeavor Topic for Senior Meetings, September 25, 1943

(This is the last in the series, "The Efficient S. D. B. Society.")

"Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Psalm 51: 12, 13.

Who of us has not beheld this "joy of thy salvation" in the face of a person newly born into the kingdom of God? Who of us has not beheld the great transformation in the life of that person? Isn't it a glorious thing to behold? Nothing in this world is more beautiful!

Remember the old story of the woman at the well and what a great effect was made upon her life by listening to Jesus' words for just a few minutes? And then what followed—"And many of the Samaritans of that city believed on him for the saying of the woman." John 4: 39. Here is just one instance where many were brought to believe on the Lord Jesus Christ by a woman, who, just a few hours before, was very deep in sin; but after partaking of the blessed "water of life" (the joy of his salvation) that Jesus gave her, she immediately became an effective worker for him. Wonderful, wasn't it?

Many of us have been brought up in a religious atmosphere and have not tasted many of the world's sins. And because we have always lived a fairly good life and kept our name on the church book of the denomination, we have never really known "the joy of his salvation."

An effective worker must be one who is successful in winning souls for the Lord Jesus. But how can we bring the joy of salvation to lost souls if we do not possess it ourselves? You cannot give something away which you do not possess yourself. Therefore, even though we are church members and live in a religious atmosphere, if we do not have a personal contact with the Lord Jesus, and haven't experienced his saving power in our own lives, we cannot, therefore, know the "joy of his salvation"—hence the inevitable result—no souls won for him.

We all are sinners, whether we like the sound of that word or not. The rich young man who came to Jesus said, "All these (commandments) have I kept from my youth up." But because he was not willing to do even more than that, we do not hear of him any more in the Bible as becoming a successful or an effective worker for the Lord.

If we have slipped into the rut of performing certain religious ceremonies as a mere duty—paying our dues to the church, only because we believe the church, being a religious institution, ought to survive—or attending divine worship only because we were so reared—not being present because of a love of worship, but only as a cold responsibility—we, like this rich young man, need to have a personal experience of Christ's salvation. Only after we have tasted the joy of pardon and acceptance of God shall

we be able with zeal and enthusiasm to labor in the Lord's vineyard. We need to pray, "O Lord, 'restore unto me the joy of thy salvation,' and then 'sinners shall be converted unto thee.'"

Nellie R. Kimshel.

Durham, Conn.

TRY THESE WITH YOUR JUNIORS.

There are many uses for the flannel board. One group likes to have "Scripture candles." The sponsor makes cardboard candles of various colors and lines them with flannel so they will stay on the board. Each junior who wishes comes to the front of the group, repeats a verse of Scripture, and is given a candle to put on the flannel board. If he recites a new memory verse he puts on two candles. The idea is to see how bright the board will be with Scripture candles.

A birthday chart serves as an item of interest. Place the names of each junior on a large chart, with the birth date. When a junior has celebrated a birthday he is called to the front while the group sings, "Happy Birthday," and the sponsor presents him with a birthday pin.—Geo.

HELPING HAND

The Committee on Files of Denominational Literature very much desire the following numbers of the Helping Hand to complete our files of that periodical:

1902—Vol. 18, Nos. 1, 2, 3, 4, two copies of each.
1904—Vol. 20, Nos. 1, 2, 3, 4, two copies of each.
1905—Vol. 21, Nos. 1, 2, 3, 4, two copies of each.
1906—Vol. 22, Nos. 1, 2, 3, 4, two copies of each.
1907—Vol. 23, No. 1, one copy.
1908—Vol. 24, Nos. 3, 4, one copy of each.
1910—Vol. 26, No. 4, two copies.
1911—Vol. 27, No. 4, two copies.
1918—Vol. 34, Nos. 2, 3, two copies of each.
1919—Vol. 35, Nos. 1, 2, 3, 4, two copies of each.
1922—Vol. 38, Nos. 2, 3, 4, two copies of each.
1923—Vol. 39, Nos. 2, 3, 4, two copies of each.
1925—Vol. 41, No. 1, one copy.
1926—Vol. 42, No. 3, two copies.
1927—Vol. 43, Nos. 1, 2, 3, 4, two copies of each.
1929—Vol. 45, No. 3, one copy.
1933—Vol. 49, No. 1, one copy.
1936—Vol. 52, No. 4, two copies.
1937—Vol. 53, No. 4, two copies.
1938—Vol. 54, Nos. 1, 2, 3, 4, two copies of each.
1939—Vol. 55, Nos. 1, 2, 3, 4, two copies of each.
1940—Vol. 56, Nos. 1, 2, one copy of each.
1941—Vol. 57, No. 4, one copy.

Send copies of the foregoing to

L. H. North, Manager,

510 Watchung Ave., Plainfield, N. J.

DENOMINATIONAL BUDGET

Statement of Treasurer, August 31, 1943

	Receipts	
	August, 1943	Total for 2 months
Alfred, First	\$ 138.65	\$238.39
Associations and groups	71.71	102.24
Battle Creek		152.56
Berlin	8.00	8.00
Boulder		18.35
Brookfield, First	29.50	29.50
Brookfield, Second	11.35	11.35
Chicago	21.84	33.84
Daytona Beach		14.25
Denver	13.70	40.25
De Ruyter	66.00	66.00
Des Moines		1.00
Dinuba		32.50
Edinburg	5.50	10.50
Farina	15.00	30.00
Fouke	3.86	13.65
Gentry	3.30	10.30
Hammond		10.00
Hebron		42.68
Independence	34.00	34.00
Individuals	4.00	565.08
Hopkinton, First		51.50
Little Genesee	27.52	53.66
Little Prairie	10.00	10.00
Lost Creek	15.00	15.00
Marlboro	55.00	125.00
Middle Island		17.44
Milton	150.70	150.70
Milton Junction	112.32	112.32
New York City	18.25	18.25
Nortonville		30.00
Pawcatuck	100.00	353.67
Plainfield		122.90
Ritchie	17.04	23.04
Riverside	85.95	85.95
Rockville		20.50
Salem	64.31	79.81
Salemville		15.00
Shiloh	80.00	80.00
Stonefort		14.00
Waterford	10.00	20.00
White Cloud	14.68	14.68

Comparative Figures

	This year	Last year
Budget receipts—August	\$1,044.30	\$ 976.31
Special receipts—August	142.88	62.33
Budget receipts—2 months ..	1,995.62	1,665.84
Special receipts—2 months ..	882.24	1,281.44

Disbursements

	Budget	Specials
Missionary Society	\$ 408.20	\$79.30
Tract Society	127.60	
S. D. B. Building	79.10	
Women's Board	8.20	15.00
Ministerial Retirement	107.10	12.52
Historical Society	6.60	
General Conference	87.20	33.06
Board of Christian Education ..	176.00	3.00

Morton R. Swinney,
Treasurer.

Niantic, Conn.

CHILDREN'S PAGE

Walter L. Greene, Andover, N. Y.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

School starts next Monday.

This time I'll try to write my name so you can read it. My mama says I am like the little boy in my "Wee Wisdom," who wrote to a man and didn't write his name plain, and there was a little girl who had a name almost like his, and the answer went to the little girl.

Yours truly,

Lucile Ann Swanson.

Ericson, Neb.

Dear Lucile:

I didn't notice that I couldn't read your name before; at least I wrote it the same as you have written it this time. If I have read it correctly this time, I'm sure I did before. I'll have to tell you about one of my other Recorder girls who made a funny mistake; it was a joke on me as well as on her. One day she wrote two letters, one to her grandma and one to me, but what did she do but send her grandma's letter to me and my letter to her grandma. The letter I got was directed to "Mrs. Greene" and was signed simply with her first name. It began, "Dear Grandma." As there are at least eight Mrs. Greenes in town, and I have no grandchild by the name signed, I took it back to the postoffice, thinking it was written to some other Mrs. Greene. I never saw that letter again but soon received another fine letter from the writer, explaining what had happened. Don't you think the biggest joke was on me?

Your sincere friend,

Mizpah S. Greene.

Dear Mrs. Greene:

When I am old enough I will write my own letters to you. Now I have to tell Mommy what to write for me.

We have moved since my last letter, and like our new place better than the last one.

Our dog, "Tippy," had some puppies. We kept one, "Binji." He is cute and likes to play with me, but is plenty rough sometimes, and nips me with his sharp little teeth. He barks all the time.

Maxine is nearly a year old now. She creeps all over, stands alone, and can take

two or three steps by herself. I can't wait until she can run and play with me. She climbs up on everything low enough and has taken some hard falls. Mommy has been busy all summer canning. Then I play with Baby Sister to keep her out of Mommy's way.

Love,

Your little friend,

Ginger Lee Basler.

R. 1, Cuba Road,
Barrington, Ill.

Dear Ginger:

Please thank your dear Mommy for writing another nice letter for you. I am sure that before many years you will be writing your very own letters.

Puppies are fun to play with but they surely are noisy and what sharp little teeth they have. Our Joyce had a cocker spaniel puppy when she was about as old as you are. He was so noisy and tore things up so with his sharp teeth that they had to give him away. The little rat terrier she has now is better behaved; he never bothers a thing when they are at home, but it makes him mad if they go away and leave him alone in the house, and when they get home they find rubbers, mittens, etc., strung all over the living-room floor. He never damages anything though. Sabbath day we almost took him home with us, for he had curled up on the back seat of our car and gone to sleep. The little girls had been out there playing with him not long before.

What fun you and Maxine will have when she can run and play with you. I wish I could see you and your little sister. I am glad you like your new home.

Your true friend,

Mizpah S. Greene.

Dear Mrs. Greene:

A friend of mine who loves birds and flowers wrote the following. I thought it might interest the young folks to look up the flowers mentioned if they do not already know them.

Sincerely yours,

Mary A. Fay.

Princeton, Mass.

A Woodland Wedding

By Helen A. Parks

A Morning Glory reports the marriage of Rose Mallow to Solomon Seal which occurred at Four O'clock at the Virgin's Bower.

Jack-in-the-Pulpit, wearing a Bishop's Cap, performed the ceremony. The couple repeated their vows while kneeling on cushions of Moss.

The groom was attended by Jimson Weed, and the bride by Rhodora, Oxalis, Lily, and Elecampane. They wore gowns of Lavender and Viola Palmata cloth, Pokes, and carried Blue Fags.

(To be continued)

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

(The following is the second 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 is of special interest for Sabbath-keeping Christians.—Editor.)

Why Is Sunday a Holiday?

It is such a common practice with us for all labor, except that which is necessary to maintain vital activities, to cease on Sunday, and for stores, schools, banks, and all public offices to close, that we take the practice as a matter of course. But this is one of the clearest evidences of the influence of the Bible in our world. It has not always been the custom for men to rest on Sunday; and this day is observed only in Christian lands now. The existence of Sunday as a day of rest shows that Christianity was the religion of those who made our religion what it is today. Otherwise this day would not be observed. Jews keep Saturday; Moslems, Friday; and Hindus and Buddhists have their own sacred days, not based on a seven-day week. Sunday is the holiday of Christianity only.

But the Biblical origin of Sunday observance is not as clear as one might suppose. The name Sunday comes from the Romans, who named each day of the week after a planet. The name of the Sun was given to the first day of the week. With the exception of the Sabbath, which is Saturday, the Bible always designates the days of the week by number rather than by name. Jesus apparently did not tell his disciples to keep Sunday, but at a very early date they began to keep this day as a special time of worship. They called it the Lord's Day and said that they observed it because Jesus arose from the dead on that day. That has been the Chris-

tian interpretation all through the centuries. Sunday must not be confused with the Sabbath, which is the last day of the week rather than the first.

**SABBATH' SCHOOL LESSON
FOR SEPTEMBER 25, 1943**

Abiding Values from Israel's History. Scripture—Deuteronomy, Chapters 1-3 and 11. Golden Text—Proverbs 14: 34.

**ANNUAL MEETING AMERICAN SABBATH
TRACT SOCIETY OF NEW JERSEY**

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 12, 1943, at two o'clock.

Lavern C. Bassett,

President,

Courtland V. Davis,

Recording Secretary.

OUR PULPIT**FULLNESS OF LIFE**By Rev. George Edward Fifield, D.D.
(Deceased)

Scripture readings: Psalm 96 and Isaiah 52: 1-10.

Text: "Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Psalm 16: 11.

This is one of the most triumphant and joyous Scriptures in all the inspired Word. The Bible is full of praise, thanksgiving, and songs of exaltation. God is a God of joy, who created us for his pleasure. The religion of the Bible is one of gladness; God disclaims any other kind. "Is this the fast that I have chosen? A day for a man to bow down his head as a bulrush, and spread sackcloth and ashes under him? Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

We read of creation's morn when God said of everything he had made, "Behold it

is very good." It matters not whether we consider this as history or prophecy. It is both. Wait until God's eternal, creative work is done, man created in the image of Christ, the capstone of his spiritual temple put on with joyous shoutings of "Grace, Grace to Thee," then truly shall the morning stars sing together and all the sons of God shout for joy, and all his creatures shall pronounce it **very good**.

All humanity is hungry after God. Man was made to be satisfied only with him. "I shall be satisfied when I awake in thy likeness." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him." The Spirit, through the Word, is ever seeking to inspire our hearts with hope, pointing upward to this glorious consummation—humanity united in God. The universal quest men seek is **fullness of life**, though they seek it in various ways. Men desire wealth, cultivate greed for gold for more joy for themselves and their loved ones. Only a few hoard wealth, and they come to see life only in terms of power and money brings power. The poor man seeks fullness of life just like the rich man, though in a different way, and this brings them into competition and even into antagonism to each other.

Life in terms of power is found only in God. "There is **no power** but of God." God is the All-mighty, not the most-mighty. "The powers that be are ordained of God." "All power in heaven and in earth is given unto me." This he said not for himself but for us, teaching us to become sons of God and to inherit this power when we are fully submitted to him. Since, then, to those who are seeking fullness of life in terms of power, it is found only in God and can be secured only in him.

Others more intellectual than these see life in terms of knowledge and truth. Ignorance is to them darkness, as it is in fact. This man spends his life seeking truth, and God is truth. Truth is not dead and impersonal, but living and loving; not individual, but universal. Every truth is one of the eternal thoughts of God. Every height attained in the quest for individual and impersonal truth only shows them another summit beyond. The base of this mountain may rest on earth, but its summit is in heaven.

The fate of all such, as in Longfellow's "Excelsior," is to perish on the snowy summit. How God must pity men whose hungry souls are seeking him their whole life long, and never finding him, though he be not far from every one of us.

Those more spiritual see life in terms of love, and seek to fill their life with some satisfying love and the quest goes on. "He that dwelleth in love dwelleth in God and God in him. He that hath the Son hath life." "For as the Father hath life in himself; so hath he given to the Son to have life in himself." "In thy presence, at thy right hand is fulness of joy." This unity of Christ with humanity and with God is **one thing**. Just as Jesus realized his oneness with humanity, just so he realized his oneness with God. The Pharisees stood apart from humanity and were dismayed because Jesus called himself the Son of God. Jesus, on the contrary, took all men into his great heart and felt his unity with them, and in so doing found his unity with God.

No man hath seen God at any time. Apart from his works, we know nothing of God. "The only begotten Son hath declared him." If the artist is in his picture and the sculptor in his statue, then God is in all his works. "The heavens **declare** the glory of God." But most all of the works of God are in humanity, made or making in the image of God. That is why you cannot love God and hate your brother. The two are one. In Christ this image of God was perfect. In us the image is still very imperfect. When we see ourselves as God sees us, not after the flesh but after the spirit, as did Paul, then the likeness and unity are there. His presence is imminent in and with us, for "In him we live and move and have our being." We can only find God where he is in humanity, and Christ is a part and identified with all of humanity.

There are two ways to seek him in humanity—in self and in all. Only two—the self-ward tendency and the all-ward tendency. The self-ward never succeeds. "Whoever saveth his life shall lose it." Those seeking power fail because it is the self-ward way, willing to subordinate all to self. They erect themselves into monuments of power, even to subordinating God to self. It failed in Satan and it has failed ever since. If men seek power **subordinating self to all, giving**

up their life to all, "Whoever loseth his life shall find it," God will say to such you have found me in terms of power. All power in heaven and earth is given to you now, for you are working with me on my side.

Men who seek truth or knowledge, treasuring up each pebble of truth as theirs, exalting themselves above others who know it not, judging people as they accord or discord with that, never come to the knowledge of the truth they seek. But if they seek truth, realizing the unity of all, bowing low before it, willing to be the humble servant of all, and in all, God will reveal himself to them in fullness of knowledge. "Ye have an anointing from the Holy One and ye need not that any man shall teach you; ye know all things." And in terms of love it is the same. The man who seeks love for himself becomes a libertine, but the man who loves with the all-ward tendency, rises to a sense of unity of life with all, and comes to fullness of life, which is God.

DENOMINATIONAL "HOOK-UP"

Shiloh, N. J.

As suggested by the Conference president, Shiloh celebrated "Conference Sabbath" on August 21.

On Sabbath eve Rev. Alton L. Wheeler, of Nile, brought a message on the meaning and value of the Sabbath, after an inspiring devotional period planned by Mrs. Bessie Rainear, our junior choir chorister.

It so happened that our regular communion service fell on this day. Over one hundred fifty were present at this service. The pastor gave a brief message on "Sons of God," from Galatians 4: 7, stressing the fact that it was Jesus' broken body and shed blood which made it possible for us to become sons of God.

In the afternoon the meeting was in charge of the young people of Shiloh and Marlboro churches. The Shiloh juniors contributed memory passages. The Marlboro group led a worship period on the C. E. topic for the day. And the Shiloh senior and intermediate societies conducted a Bible and denominational quiz.

At seven o'clock there was a splendid vesper service planned by our chorister, Mrs. Ella K. Sheppard, on the theme, "Our Pilot." Organ and violin numbers, solos, duets, quartets, Scripture passages, and a brief meditation

by the pastor, carried out the theme under the two heads of "Beside Still Waters" and "Peace Be Still."

An offering for the Denominational Budget amounting to \$28.22 was taken on Sabbath morning.

—Contributed.

Leonardsville, N. Y.

The Second Brookfield and West Edmeston churches united with the First Brookfield Church in the observance of "Conference Sabbath," on August 21, at Leonardsville. The program, arranged by Pastor E. H. Bottoms, included a service Sabbath morning and afternoon, with a picnic lunch. At the morning service a sermon by Dr. J. W. Crofoot on the subject, "Christ as the Center of Our Intercession," brought a real Conference blessing, for this was to have been one of the General Conference sermons. There was special music by a combined choir. A collection for denominational needs was taken, which amounted to over forty dollars. In the afternoon Pastor Bottoms, conforming to the Conference theme, gave a stirring message, entitled "Christ, the Center of Life." A solo by Miss Sarah Bottoms was also enjoyed.

While we regretted the fact that the regular Conference meetings could not be held, we felt that those assembled received an unusual blessing and inspiration, for many of those seldom, if ever, are able to attend the General Conference. The inspiring sermons, beautiful music, and fellowship together cheered our hearts and fired us with greater zeal for the Master's work.

Correspondent.

Alfred, N. Y.

Mrs. Helen S. Thorngate has received word from the State Department that her husband, Dr. George Thorngate, of Shanghai, China, is on the list of those to come home on the Gripsholm.

The Gripsholm is to return Americans in exchange for Japanese war internees. Doctor Thorngate, who has been a missionary in China nearly eighteen years for the Seventh Day Baptist denomination, has been interned in a concentration camp at Shanghai since last February, by the Japanese. It is expected that the Gripsholm will reach the American coast in about three months.

—Alfred Sun.

Dodge Center, Minn.

Pastor Thorngate conducted a baptismal service in the Zumbro River last Sabbath afternoon. There were five candidates: Mrs. Aaron Mosher and son David of Pine Island; Richard Daggett, son of Lester and Dorcas Daggett, of St. Paul; Robert Lindahl; and Kirk Clapper. A large group assisted in the singing and witnessed the ceremony.

—Dodge Center Star-Record.

Milton, Wis.

Being church organist and the mother of two young children, Mrs. Robert W. Randolph has sometimes experienced inconvenience in going to the Milton Seventh Day Baptist church to practice and prepare her church music. Her husband, Professor Randolph, has solved that problem by building an organ for her in their home.

About a year ago he started on the project by collecting three reed organs. Working on it in his spare time (he's a professor at Milton College), he has assembled an electrically blown reed organ having two manuals and pedals. He used the keyboards from two organs, the reeds from the three, the best of the cabinets, a washing machine motor, made the pedals from an organ bench. Now his wife can keep up with her church music, or play for her own "amazement," as Jane Ace would say, without leaving home.

—Milton Junction Telephone.

North Loup, Neb.

After some time of not functioning, the North Loup Junior C. E. was reorganized last Sabbath day. Mrs. A. C. Ehret is in charge, assisted by Miss Lois Barber. New officers are: Bonnie Babcock, president; Evelyn Homer, secretary-treasurer.

A pioneer social, sponsored by the social chairman, George Gowan, was a delightful pastime held in our church parlors, recently. During the program, many old tales were told and old musical selections were given. Many of the younger group wore old-time costumes.

A nice sum, amounting to nearly \$100, was taken in at the Conference Sabbath collection.

The church always keeps in touch with their soldier boys. Already plans are afoot to send Christmas gifts to the boys overseas. The boys at home will also be remembered,

the societies, auxiliaries, and church co-operating. Letters are written each month by church members to all of the boys.

—Myra Thorngate Barber.

OBITUARY

Burdick. — Mrs. Sarah A. Burdick, widow of J. Reed Burdick of Alfred, N. Y., died in Toledo, Ohio, July 31, 1943. She was born in De Ruyter, N. Y., November 6, 1851, the eldest of six children born to Kinyon and Olive Ellis Burdick.

She was baptized when fourteen, by Rev. C. M. Lewis, and united with the Seventh Day Baptist Church in De Ruyter, N. Y. On October 15, 1874, she was married to J. Reed Burdick, and in 1889 removed with her husband and two children to Alfred, N. Y., where she united with the First Alfred Church, and where she remained a member the rest of her life.

She is survived by her children, Mrs. Anna B. Spicer of Toledo, Ohio, and Willis R. Burdick of Rochester, N. Y., with whom she made her home in Plainfield, Toledo, and Rochester after the death of her husband in 1912. She also leaves four grandsons and seven great-grandchildren.

"The world is a better place for the sojourn in it of such a spirit." —Contributed.

Phillips. — Mrs. Mary Amanda Phillips, daughter of Amos and Elizabeth Coon Justice, was born September 13, 1865, in Lincklaen Center, N. Y., and passed away at her home in De Ruyter, N. Y., August 16, 1943.

She was united in marriage to Henry W. Phillips, January 17, 1886. To this union were born four daughters, three of whom survive: Mrs. John A. Henshaw of Wheaton, Ill.; Miss Leola Phillips and Mrs. O. D. Blowers of De Ruyter. A sister, a brother, four grandchildren, and several nieces and nephews are also left to mourn her loss.

Early in life she joined the Seventh Day Baptist Church of De Ruyter, where she remained a willing worker until her death.

Funeral services were conducted by her pastor, Harmon Dickinson, assisted by Rev. A. L. Briddon and "Rebekah" services. Interment was in the Hillcrest Cemetery, De Ruyter. C. H. D.

ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and directors and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 12, 1943, at two-thirty o'clock.

Lavern C. Bassett,

President,

Courtland V. Davis,

Recording Secretary.

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A MOTHER'S PRAYER FOR HER SOLDIER SON

As thou didst walk the land of Galilee,
So, loving Savior, walk with him for me;
For, since the years have passed and he is grown,
I cannot follow—he must walk alone.
Be thou my feet that I have had to stay,
For thou canst comrade him on every way.
Be thou my voice when sinful things allure,
Pleading with him to choose those that endure.
Be thou my hand that would keep his in mine,
All, all things else that mother must resign.
When he was little I could walk and guide,
But now, I pray that thou be at his side.
And as thy blessed mother folded thee,
So, kind and loving Savior, guard my son for me.

—The Australian War Cry.

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