

She was married to William Franklin Bond, May 16, 1886. The following children, born to this union, and surviving are: William Corwin Bond of Clarksburg, Harmon Booth Bond of Quiet Dell, Mrs. Anna Louise Riblett of Clarksburg, and Mrs. Mary Isobelle Calvert of Akron. Also surviving are six grandchildren, and four great-grandchildren.

Funeral services were conducted by Harley Sutton and burial was in the family cemetery.

She and her husband were married by Rev. L. R. Sweeney who was at that time pastor of the Lost Creek Seventh Day Baptist Church. They attended the church there, and she continued to come and to support the church after the death of her husband, as long as she was able to do so.

H. S.

Greene. — Arthur E. Greene, born September 25, 1861, in Berlin, N. Y., passed away on August 9, 1943. He was a life-long member of the Berlin Seventh Day Baptist Church, and until the end was treasurer of the church. He was the son of Edgar R. Greene and Eliza Greenman Greene, all of Berlin.

He is survived by his widow, Mrs. Cora Whyland Greene. They were married on May 10, 1888. He is also survived by two sisters, Mrs. Hattie Cowee of Berlin and Mrs. Ida Dennison of Riverside, Calif.

In the absence of his pastor, who was attending the Southwestern Association, farewell services were conducted by Rev. Albert T. Strobel of the Methodist Church of Berlin.

Mr. Greene was apparently in the best of health until he was stricken with a heart attack on Sunday afternoon. He passed away on Monday afternoon.

P. L. M.

Peddie. — Mrs. Edith W. Peddie, widow of John W. Peddie, formerly of Dunellen, N. J., was born in North Plainfield, September 5, 1880, and died at Knoxville, Tenn., August 11, 1943. She was the daughter of the late James Y. and Sarah Stillman Wilson. She was a member of the Piscataway Seventh Day Baptist Church of New Market, N. J.

For some time she had been living with her daughter, Mrs. John H. Alexander of Knoxville, Tenn. Mrs. Peddie's husband died January 17, 1940.

Besides the daughter, she leaves to mourn her loss a brother, J. Alfred Wilson of Dunellen; a grandson, James Alexander of Knoxville; and a nephew, Austin Wilson of Cranston, N. J.

Funeral services were conducted from the Runyon Funeral Home, Dunellen, Rev. Clarence E. Getz officiating. Interment in Hillside Cemetery, Plainfield.

H. C. V. H.

Thomas. — Harry Ellsworth Thomas, son of Randolph B. and Sylvia Coon Thomas, was born January 12, 1875, at Albion, Wis., and passed away in Mercy Hospital, Janesville, Wis., on August 2, 1943.

He was baptized February 27, 1892, by Rev. E. A. Witter, and joined the Albion Seventh Day Baptist Church, where his membership remained till he later moved to Milton. October 10, 1895, he was married to Edna B. Thomas at Albion, by Rev. E. A. Witter. To them were born two daughters: Eloise, at home; and Eunice, Mrs. Franklin Walsh, of Hebron, Ill.

He is survived by his wife, his mother of Battle Creek, his daughters, and one sister, Bessie, Mrs. B. F. Johanson of Battle Creek, Mich. In February, 1920, Mr. Thomas moved to Milton where he was in the employ of the Burdick Company till ill health caused his retirement, May 5, 1942.

Funeral services were conducted by Pastor Carroll L. Hill. Interment was in Milton Cemetery.

C. L. H.

ANNUAL MEETING BOARD OF CHRISTIAN EDUCATION

The annual meeting of the members of the Seventh Day Baptist Board of Christian Education will be held on Sunday, October 10, 1943, at two o'clock in the afternoon in the Gothic, at Alfred, N. Y., for election of directors and such other business as may properly come before said meeting.

(Signed) David S. Clarke.

DENOMINATIONAL "HOOK-UP"

Albion, Wis.

For the first time in years Albion has had a Sabbath school picnic. Due to the gas shortage it was not held, as formerly, on the shores of old historic Lake Koshkonong, but on the beautiful campus. This is so central a place that no one had far to go and a crowd of seventy or more gathered under the beautiful old trees to enjoy the dinner and general good time.

During the summer we have been blessed with a resident pastor, Kenneth Van Horn, who has been very faithful, preached inspiring sermons, and been very helpful to the young. He had planned to leave for Alfred, N. Y., Wednesday, September 8, to finish his course there, but was called by telegram from the draft board to report at West Virginia September 6. Consequently he had to leave immediately, Sabbath, September 4. "Church Night," which was held in the church parlor that evening was to have been a farewell for him, his wife, and boy. Mrs. Van Horn attended and a sum of money was presented her as a farewell gift.

The Van Horns, have been with us only a short time, but with their kindly ways and faithful services they have endeared themselves to all, who are sorry to have them leave. However, we hope to have them return in the spring. We will have services in the afternoon and Rev. Carroll Hill of Milton will occupy the pulpit.

Pastor Van Horn returned from West Virginia Wednesday, and he and his family left for Alfred, N. Y., Monday. Correspondent.

The Sabbath Recorder

Vol. 135

PLAINFIELD, N. J., SEPTEMBER 27, 1943

No. 13

LIGHTS OF HOME

By Elizabeth Evelyn Moore

The night was dark as I walked alone,
Not a star on the sky's wide plain,
The wind was wild and it stormed at me
With the touch of a hurricane;
But just as I turned the corner
There was nothing more to fear,
For I saw the lamp in the window—
The Lights of Home were near.

The night may be dark when the last hour comes
And the thunders of God may roll,
The wind may be wild in the outer ways
To frighten the alien soul;
But I know that the stormiest sea
Must break at the last to foam,
And I know in some distant harbor
I shall see the Lights of Home.

—Verona Church Bulletin, 1941.

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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

L. H. NORTH, Manager of the Publishing House

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Per Year.....\$2.50 Six Months.....\$1.25

Postage to Canada and foreign countries 50 cents per year additional.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Entered as second-class matter at Plainfield, N. J.

Vol. 135, No. 13

Established in 1844

Whole No. 5,052

EDITORIALS

"IN THE BREAKING OF BREAD"

Unheralded, our Lord revealed himself to two of his early disciples in the breaking of bread. Gloomy and disheartened at the tragedy of Jesus' death, these disciples walked toward the village of Emmaus. And the Master, though they knew him not, drew near and talked with them. They invited the stranger to their humble home, to abide with them and share their meal.

"And he took bread, and blessed it, and break, and gave to them. And their eyes were opened, and they knew him."

As Christians gather around the Lord's table at this World Communion season, 1943, many are disconsolate, seeking in vain for manifestation of his presence, the vision of their faith dimmed by the desolation of war. Many a church fellowship is broken and scattered. Many a congregation is forbidden to assemble. Lost to many has been the precious Book.

Some have paid the price of death for their loyalty to his love; some have known torture for his sake—still they have not seen him. The savagery of man, intent on his own glorification, has temporarily obscured the quiet purpose of God. But, now, in the breaking of bread, in the world-wide fellowship around the communion table, perhaps he may appear once more.

As we break bread together, on Sabbath or Sunday, may we remember those who have no bread. For humanity hungers. The bodies of little children cry out for physical sustenance. How shall we forget them as

we take the bread which is the symbol of the Lord's body, broken that men may live? Can we not find a way in which this symbolic meal may give actual strength—even to those now forbidden to gather around his table in this act of worship?

When the stifling ring of steel that surrounds Europe and parts of China and southeast Asia today is rolled back, what message will the beleaguered Christians of those lands have for us? They have endured sorrow, scorn, tragic sufferings. Deprived of food for body and soul, they have still stood stoutly, that Christian faith might conquer. The harrowing and bitter dregs of defeat will not be their final draught. They will be the stalwarts of the faith of whom the world is not worthy. And in all sincerity each of us must ask himself, today, whether we, too, are not unworthy of them. Is it enough to pray for them? Do we not fail them—do we not fail the Lord himself—unless we do more than clasp our hands and wait?

Their eyes, too, may be opened in the breaking of bread. Throughout the war, Christian agencies have been supplying food for the bodies, sustenance for the souls, of millions whom the tragedy of war has victimized. The churches have combined to support certain agencies which could be our feet and hands in coming to where the needy are and bringing them our help.

Little children in France, Switzerland, China, and many other places have known his mercy through food and vitamins sent by unknown Christian friends in America.

Prisoners of war in a thousand barbed wire camps have had a ministry of mental and

spiritual food to combat the dread decay of isolation. Books, games, music, Bibles, have given them hopeful outlook toward the future, instead of dull dejection over present isolation.

Women war workers and nurses have their needs, too. In many a quiet spot, a ministry for their tired souls has brought refreshment and new courage.

Many missionaries of the cross from European churches, long deprived of contact with loving ones at home, would have starved, had we not given help.

China's patient, toiling, betrayed peoples have found light in Christian lives that has helped to give them strength for a yet more tenacious grasp on freedom.

Some, out of the cauldrons of hate, have found sanctuary and new-born hope in America. We call them refugees. But what riches of personality they have brought to add to the wealth of life we already know in this land. The churches have helped in finding ways to make them feel at home under the banner of the free.

As we think, at this season, of the world-wide fellowship of the Christian Church, we will know whether or not we have helped to make it possible for others to know "Him" in the breaking of bread. All who have needed it have not been reached. For some, the unrelaxing fingers of war have shut away the possibility. But some have not eaten of the bread because we have failed to send it to them. With what remorse must we, around the communion table, recall the times we have failed to give that they might eat. Some of our brothers have undoubtedly paid the ultimate price of our forgetfulness. Now we have another chance, for there are still those who need the help we can give. In discouragement, in fear, in slowly dwindling strength, they may be walking the last mile of endurance. We can draw nigh through our Christian agencies. We, who break bread, may also break bread with them though they are half way across the world. And we may know that it will bring to them the revelation of Christ's mercy.

Humanity hungers! Shall we not share with them, we who have fellowship together in our quiet communion worship? God grant that the millions in need may find Christ in the breaking of bread. As Christianity breaks bread for the needy, may the Church

indeed have a fresh revelation of the Master's ability to save.

Were the Lord here at this communion table, would we withhold his part? Is he not here, where his children break bread together? In this breaking of bread, may he be freshly revealed to us, and to them, as we help to provide the bread that their bodies and souls may be kept alive.

(Adapted from material prepared by Church Committee on Overseas Relief and Reconstruction. Communion offerings should be sent to the treasurer of the Denominational Budget, Prof. L. Milton Van Horn, Milton, Wis.)

RELIGIOUS PRESS MONTH

At the meeting last May, of the Associated Religious Press, a movement was inaugurated to stress the Religious Press—all religious papers that would, concurrently to urge upon their reading public the value and importance of the service being rendered. The suggestion for the movement came from the editor of the Protestant Voice. (You can get the Voice and the Recorder for only \$3.50 for a whole year.)

October has been chosen as the Religious Press Month. Believing that the pen still is mightier than the sword, the Religious Press is ever strong in its support of the freedom of the press, the propagation of truth, and in the fight against evil propaganda.

Next week we will publish as the leader in the Editorial Page a special article, released to the press, by Rev. J. Bernard Mulder, president of the Associated Church Press.

The Recorder trusts that pastors and its other readers will promote interest in this work by using the material furnished and by calling attention of others to the value and importance of religious papers. After carefully reading your paper, why not pass it on to others, with markings, perhaps, of the article which has particularly helped you?

WELCOME ENCOURAGEMENTS

We gladly welcome letters reporting activities of our people, or suggesting ways in which we may promote our work or help our cause.

As illustrative of the latter, a splendid letter recently was received from one of our fine young leaders, now at Fort Custer, near Battle Creek, Mich. He expressed interest in our men who may be near our churches, and urges that they make themselves known

to such groups, and attend Sabbath services. This is a valuable suggestion. We know some who have done this. Men in this section among the New Jersey and New York churches have sometimes availed themselves of our worship privileges. We urge more, who may read this, to do so.

Our young soldier friend wishes the Sabbath Recorder might publish, weekly, the names and addresses of our men in war service, as a help to their attending our Sabbath meetings. We greatly appreciate the interest prompting the suggestion, but regret that our limited space does not permit such lists. The frequent and rapid changes of address make much of such lists obsolete before publication. The other day, from a new list of names and corrected addresses there went out two hundred seventy letters to service men and women. Already many of these are coming back, undelivered. The service suggested is unfeasible, but we are glad for the manifestation of such interest.

A letter concerning the interest and activities of a good friend in Virginia is just at hand. In a little rural village in the north-eastern part of this state the friend has been letting the light of the gospel and the Sabbath shine for several years. Now a Sabbath school meets regularly—fourteen present last Sabbath. The lesson is studied, with use of our own helps for young and old, a message is given, and an "after service" conducted. The leader and promoter of this interest is a nonresident member of the Shiloh Church. People of the community are studying the Sabbath truth, and there are those who already have accepted it and are presenting it to their families and friends. The American Sabbath Tract Society is happy to get such good news—in part the result of its own tract contacts and distribution—and is glad to furnish literature for the promotion of such work. We are grateful, too, for the encouragement and help in this instance given by the Shiloh Church, through its home department.

ITEMS OF INTEREST

Considerable attention seems to be given to a proposal by the Jewish Forum, published in New York City, that the postwar peace be proclaimed from Mount Sinai where the Ten Commandments were given to Moses. The plan suggests that all nations send repre-

sentatives to Mount Sinai to proclaim a Magna Carta of World Peace, which would embody the ideals of the Bible. While proclaiming from Sinai may not be practicable, a world peace based upon Biblical principles of the Decalogue and the Sermon on the Mount would be a thrilling and inspiring piece of statesmanship and good will. Why not?

It was announced recently by the director of the General Commission on Army and Navy Chaplains, that the vice-chairman, Rt. Rev. Henry Knox Sherrill, is visiting Protestant chaplains and service men in the Alaska area, as the representative of the Protestant churches. He is traveling as the guest of the Navy Department. While the precise itinerary has not been announced, it is known that Bishop Sherrill has left Seattle by air and is now in Alaska.—News of the World in Religion.

A recent arrival in the United States, is Rev. Newton Chiang, who came from Chengtu, West China, via India, Africa, and Florida. Mr. Chiang represents the Chinese youth movement and is in this country at the request of the Chinese government to help interpret to American youth the struggles, aspirations, and needs of the young people of China. Mr. Chiang is a staff member of Nanking Theological Seminary—an interdenominational ministerial school which is now a refugee in Chengtu. He represents also the Boy Scouts of China and the various Christian associations of that country.—News of the World in Religion.

Bibles which are placed on every life raft and life boat on Army transport vessels for the spiritual guidance and inspiration of men forced to take to the water in the event of disaster are being protected from the effects of salt water by the same type of cover that protects pistols, rifles, and machine guns in landing operations, the War Department reports.

By a curious incongruity, the covers used for pistols are of exactly the right size for copies of the Bible, and have been adopted by the Chaplains Corps as a standard protective covering for them. The covers were developed by the Quartermaster Corps from a pliable, transparent waterproof film known

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.

HIGH AND HOLY AIM

Everyone has some supreme object in life, something for which he is working and desires more than anything else. It may be something worth while, or it may be of no value. It may be something helpful, or it may be something ruinous. Usually men attain that for which they strive. They may not get as much as they desire, but their achievements are according to their aims, whether worth while or ignoble.

We pass this way only once, and we should see to it that our aims are high and holy. This is not saying it is wrong to attain a lesser good; but we should not allow the second best to take the first place in our hearts and in our endeavors. For instance, many of the temporal possessions, joys, and pleasures are good and desirable if they are not given the first place.

To be noble and develop Christian character in the image of Christ should be the chief aim of everyone for himself; but to live for self alone is unholy. We must reach out to help others, as did Christ. We should endeavor to lead them to become like Christ and help them to the joys and comforts of life which the Father provided for his children. This is mission work. One does not have a high and holy aim unless he is endeavoring to carry the gospel and its glorious privileges to others—to his neighbors and to all the world.

Everyone will come some day to a final reckoning. Then he will wish that he had followed the highest and the best for himself and others. Now is the time to do this, or in other words, now is the time to promote Christian missions and to build noble temples of character.

W. L. B.

A MEETING THAT MEANS MUCH TO THE WORK OF EVANGELISM

There are many meetings in the interest of evangelism. One of the most interesting and helpful which the writer has attended was the fall meeting of the Administrative Committee of the Department of Evangelism

as vinyl. They are buoyant enough to float the books if they are accidentally dropped overboard or washed out of the raft in heavy seas.—Bulletin, Office of Chief of Chaplains.

LET'S PUT ON THE "PRESSURE"

Many of the major accomplishments of this world have been wrought under pressure. The pressure may have been that of "time" or of need . . . personal or social . . . or even, the pressure may have been that of "expediency."

Our present production of war material is a pressure of time . . . time to arm and equip our allied armies before the forces of a "Hitler" or a "Tojo" get too firm a grasp on other nations.

The need of a serum to counteract against a spreading epidemic or fever puts a social pressure on the medical and scientific worlds.

Or we may become confronted, personally, with a family crisis which demands immediate attention.

Whenever any of these problems or emergencies arise, people draw instinctively on some inner source of energy, be it physical or mental, or perhaps spiritual, in order to combat "the enemy" or accomplish the task or meet the situation.

So, why should not we, as a denominational group, look upon our financial problems as a sort of challenge, a crisis which will make us bring pressure upon ourselves to accomplish?

Surely we must not be complacent over the success in raising last year's Budget—thanks to a substantial increase in the "specials"! Should we not, rather, take the view that the United Budget should be raised from the regular and sustained contributions of each one of us, and consider the special gifts as bonuses?

The Committee to Promote the Financial Program may point out and make suggestions, but the pressure must be applied personally. It is up to you and to me to spur ourselves to meet the crisis.

Committee.

Do not think of your faults, still less of others'; look for what is good and strong; and try to imitate it. Your faults will drop off, like dead leaves, when their times come.

—Ruskin.

of the Federal Council of Churches, held in New York, the sixteenth of this month. About forty men responsible for Christian work in the eastern part of the United States were present, and among them Chief of Army Chaplains Walter B. Zimmerman.

Rev. Jesse M. Bader is the executive secretary of the department, and to him the promotion of Christianity in the United States owes much. "Dan" Poling, of Christian Endeavor fame, said recently that Doctor Bader was doing more for evangelism than anybody else in the United States.

Professor E. G. Homrighausen, the new chairman of the department, opened the session by reading the fourth chapter of Second Corinthians. Often, listening to Scripture reading is painful because of blunders or the pretentious manner of the reader, but it was not so that morning. Some of us, at least, could seem to hear Paul speaking to the Corinthian Church and to us as Doctor Homrighausen read the passage. The prayer was short and equally impressive.

The importance of the meeting will be seen by the subjects considered, some of which were as follows: Christian Ashrams, Retreats for Chaplains, A Christian Mission to Teachers, Christian Missions in Japanese Relocation Centers, Week-end Missions on Campuses, Preaching Missions in Army Camps and Naval Bases, Plans for the Churches on the Day the Hostility Ceases, World Wide Communion, Visitation Evangelism, and The 1944 Week of Prayer.

Protestant denominations, and in fact all our institutions, owe much to the work and influence of the Commission on Evangelism.

W. L. B.

PASTOR CRICHLAW WRITES REGARDING THE WORK IN JAMAICA

(Excerpts from a letter.)

Rev. W. L. Burdick,
Ashaway, R. I., U. S. A.

Dear Brother Burdick:

Your letters of July 13 and August 4 came safely to hand.

I visited Luna on July 18, at the end of an evangelistic campaign they held in that church, to help them with a missionary program they were having on that afternoon. I was sick in bed with a heavy cold, but I got up and went to Luna, for I have not been able to visit that church often in the last

two years. A good program was had and they succeeded in raising some eight pounds, seven pounds sixteen shillings of which, after some slight expenses were deducted, was given by the Luna Church to our Missionary Fund to help in the paying of wages of our local men.

I came back home from Luna and got back in bed, only to receive a telegram from the brethren of the Bowensville Church, on Wednesday afternoon, July 21, that Brother S. M. R. Green, the leader of that church, had died that morning in the Port Maria Hospital, from typhoid fever. I had to go, so taking Brother O. Thompson with me, I drove through the night to reach Riley Hill, the district where Brother Green lived, at about midnight. I went by Luna to inform Pastor Smellie of the death and to see if he could go; but he was not able at that time. I also went by Waterford to pick up Grant and took him with us. We buried Brother Green on Thursday morning, July 22. Rev. H. Leo Rhynie, the minister of the Mt. Angus Baptist Church, from which our Bowensville Church partially split some years ago, helped in the service—I conducting the service, and he and I and others speaking. Brother Green is sadly missed by all of us, and especially by the Bowensville Church. Brother Grant is trying to work with that church for the present.

I visited the Thornton (St. Thomas) Church the week-end of August 6 to 9. Sister Ella Anderson is the leader of that church and it is her daughter whom we have had visiting with us for the last ten months. The brethren of that church were glad to have me with them for the first time in several weeks, and we had a good time together. It rained much of the time I was there and I got a good taste of our Jamaica country mud, but I am very well acquainted with that for the period I have been in Jamaica. It rained pretty hard on Sabbath morning, so it was not until near noon that we were able to walk the mile to the church booth. Once there, we had Sabbath school and I afterwards preached. We left church somewhere after three o'clock and were not able to return because of rain which came again. We had a little service to close the Sabbath in Sister Anderson's home. Brother and Sister Anderson have a large family and they certainly work hard trying to make both ends start to meet.

I visited a little group of brethren at a district called Water Valley, about two miles from Thornton; but it is Brother Charles Robinson and the brethren from Brooksland who are working here. There are some ten brethren and sisters here, and the morning I visited these were out, as well as other visitors; so the people really enjoyed it as I preached to them. I returned to Thornton to administer communion and to preach on Sunday afternoon. That evening a little missionary program was got together and these brethren sent some twelve shillings to the Missionary Fund.

The past week-end I went by train to visit the Blue Mountain Church, in the parish of Manchester. Again it was a rainy week-end, and I again got a taste of Jamaica country mud, I might say as usual, this time the red clay of the district. I got there on Friday and spent Friday afternoon visiting with Brother Edwin Smith, the leader of that little church, and his family. I was to perform a marriage on last Sunday morning, so the excitement of that was in the air. Sabbath morning we had our Sabbath school, after which I brought them the message of the morning. We had a kind of picnic lunch in the home, all who came to service partaking. In the afternoon we had another little service, I again speaking to them, after which we had a vesper service to end the Sabbath. I found here, for the first time since my term in Jamaica, a group of Sabbath keepers who did not know "Day Is Dying in the West"; but that's not so strange, since they had never heard it before. We spent a good time on Sabbath afternoon on the hymn, I teaching and they learning. I think they have it fairly well. Sunday morning I performed the marriage ceremony between Brother Smith's daughter and her fiance, Harold Stone. This was a big event in the life of the family and many of the people of the district attended.

You will be interested to know that funds have been coming in to the Missionary Fund so well that the Waterford Church, upon my recommendation, has decided to call Grant to ordination. And a council to that end is being called for Friday, October 8, at Waterford. If the examination proves satisfactory, he will be ordained on Sunday, October 10, at Waterford. This is why this meeting of the Advisory Board will be on

a Sunday and at Waterford instead of Kingston.

Our weather still is pretty warm, even for Jamaica. Hoping you and yours are well, I am

Yours faithfully,

L. W. Crichlow,
Missionary to Jamaica.

6d Camperdown Road,
Kingston, Jamaica, B. W. I.,
August 31, 1943.

REPORT OF TRACT SOCIETY TREASURER

For the Quarter Ending June 30, 1943

J. Leland Skaggs, Treasurer,
In account with the
American Sabbath Tract Society
Dr.

To balance on hand, March 31, 1943:		
General Fund	\$3,292.48	
Reserve for binding "S.D.B.'s in Europe and America"	47.00	
Denominational Building Fund Reserve for Historical Society		
Rooms	35.89	
Maintenance Fund	90.24	
		\$ 3,465.61

To cash received since as follows:

GENERAL FUND

Contributions: Individuals and churches	\$ 57.00	
Denominational Budget	535.92	
Income from invested funds:		
Through A. S. T. S.	1,569.21	
Through Memorial Board	371.19	
Receipts from "Sabbath Recorder"	715.09	
Receipts from "Helping Hand"	330.79	
General printing and distribution of literature	21.36	
Manual for Statement of Belief	37.50	
A. D. Tompkins—account taxes, etc.	61.38	
Maintenance Fund: a/c 3 mo. taxes	150.00	
Receipts from real estate	345.00	
		4,194.44

MAINTENANCE FUND

Rent from publishing house	\$ 300.00	
Income from D. B. Endowment Fund	45.46	
		345.46

DENOMINATIONAL BUILDING ENDOWMENT

Bequest of Silas G. Burdick, Cuba, N. Y.	125.00	
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PERMANENT FUND

Loan to Board of Trustees, S.D.B. Genl. Conference for 1939 taxes	\$ 350.00	
Additional bequest of Lucy M. Knapp, Nortonville, Kan.	266.66	
Hummel—account principal of mortgage	900.00	
Iuliano—account principal of mortgage	100.00	
Loizeaux—account principal of mortgage	50.00	
Mattison—account principal of mortgage	1,000.00	
Mone—account principal of mortgage	1,500.00	
North—account principal of mortgage	242.46	
Rielli—account principal of mortgage	173.75	
Schweighardt—account principal of mortgage	600.00	
Tompkins—account principal of mortgage	57.30	
Trippe—account principal of mortgage	50.00	
		5,290.17

\$ 13,420.68

Cr.

By cash paid out as follows:

GENERAL FUND	
Sabbath Promotion work:	
Salary of leader	\$ 22.50
Travel expense	27.33
Expenses of "Sabbath Recorder"	1,898.77
Expenses of "Helping Hand"	740.53
General printing and distribution of literature	413.68
On account—expense of Manuals for Statement of Belief	37.50
Corresponding secretary:	
Salary	409.93
Travel	227.24
Office supplies	50
Victory tax paid	21.57
Recording secretary expense	22.01
Treasurer's expense:	
Auditing reports	5.00
Clerical assistance	65.00
Stationery, postage	10.44
Mimeograph Budget	90
Surety Bond	50.00
Account real estate and investments:	
Fee of special agent	90.00
John C. Dilts, Collector:	
2nd quarter, 1943 printshop taxes	240.00
2nd quarter, 1943 taxes—Tompkins	52.00
Retirement Fund	27.20
Expense of Committee on Denominational Literature	
Binding—"S.D.B.'s in Europe and America"	8.50
Express charges	3.71
Real estate expenses: 612 W. 7th St.	1.36
	258.42
	<u>\$ 4,634.09</u>

MAINTENANCE FUND	
Repair chimney—publishing house	\$ 15.00
Janitor	33.00
Removal of ashes	6.77
Account 3 mo. taxes	150.00
Board of Trustees, S.D.B. Gen. Conf.	37.96
Income from D. B. Endowment	
	<u>242.73</u>

DENOMINATIONAL BUILDING ENDOWMENT	
Transferred to savings account	125.00

PERMANENT FUND	
Transferred to savings account	5,290.17
	<u>\$ 10,291.99</u>
By balance on hand, June 30, 1943:	
General Fund	\$2,681.54
Reserve for binding "S.D.B.'s in Europe and America"	118.29
Reserve for Files of Denom. Lit.	100.00
Denominational Building Fund	
Reserve for Historical Soc'y	35.89
Rooms	192.97
Maintenance Fund	
	<u>3,128.69</u>
	<u>\$ 13,420.68</u>

Plainfield, N. J.,
July 11, 1943.

Ethel T. Stillman,
Assistant Treasurer.

Examined, compared with books and vouchers, and found correct.

J. W. Hiebeler,
Auditor.

Plainfield, N. J.,
July 11, 1943.

"The drink traffic is, in a peculiar sense, the enemy of production and distribution."

**ANNUAL MEETING
BOARD OF CHRISTIAN EDUCATION**

The annual meeting of the members of the Seventh Day Baptist Board of Christian Education will be held on Sunday, October 10, 1943, at two o'clock in the afternoon in the Gothic, at Alfred, N. Y., for election of directors and such other business as may properly come before said meeting.

(Signed) David S. Clarke.

WOMAN'S WORK

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

**MINUTES OF THE ANNUAL MEETING OF
THE WOMEN'S SOCIETY**

The Board of Directors of the Women's Society of the Seventh Day Baptist denomination met in annual session in the Mrs. G. H. Trainer Sabbath school room, with the following present: Mrs. J. L. Skaggs, Mrs. Oris Stutler, Mrs. Edward Davis, Mrs. Harley Sutton, Miss Lotta Bond, Mrs. Ottis Swiger, Mrs. Ross Seager, Mrs. Okey W. Davis, Mrs. Victor Skaggs, and Miss Greta Randolph.

For devotions Mrs. Skaggs read Ephesians 6: 13-19 and 1 Corinthians 16: 13, 14. Short prayers were offered by the group.

Voted that the expense account, one dollar, of Mrs. A. J. C. Bond, board correspondent, be paid.

Voted that the board go on record as commending the excellent and inspiring annual reports sent in by the women's societies. The reports will appear from time to time in the Sabbath Recorder.

Mrs. Skaggs gave the report for the committee to distribute the annual reports.

Voted that the bill of Ed Lipscomb for \$1.65, for drayage, be paid.

Mrs. Oris Stutler gave the report for the Ways and Means Committee including the reports of Rev. L. O. Greene. Her report was accepted and placed on file.

The Ways and Means Committee would submit the following report:

The committee had a meeting September 9, when plans for future work for our promoter were considered.

It was necessary to move Mr. Greene's canned goods from the house on Main Street to a house on Oak Street. This work was done by members of the committee.

So that Mr. Greene might get more gas to carry on our work, it was decided that he should

be recognized as a "Missionary Pastor" rather than "Evangelist."

Mr. Greene spent the first half of July with the Middle Island Church. Since then he has been with the Hebron Church at Coudersport, Pa. That work will be completed by the middle of September, when he is planning to go to Jackson Center for a few weeks.

Mrs. Oris Stutler, Chairman.

Mrs. Ottis Swiger read the report of the Committee to Promote the Spiritual Life of Seventh Day Baptists in Service. The report was accepted and placed on file.

Your committee to promote the spiritual welfare of our men and women in service of their country, would report that splendid co-operation has been given the committee in this work.

After much time spent in careful study and in committee meetings, the committee prepared a letter that was sent to the key worker of the various Aid societies of the denomination.

The suggestion made by the committee of sending the booklet, "Guide to Christian Living," was received favorably, and fifteen dollars was donated to the committee to use for this project. The most outstanding suggestion given in the replies to the questionnaire was the thought of personal contact with our young people by letter writing and by sending birthday and greeting cards. In this letter the committee offered some helpful suggestions for the encouragement of our youth in service; also, the committee sent a questionnaire to ascertain what different groups were doing for their service men and women.

Excerpts containing helpful suggestions gathered from replies to this letter and questionnaire are in the Recorder of March 22, 1943.

Mrs. Ottis Swiger,
Mrs. Okey Davis,
Mrs. Joseph Vincent.

Miss Lotta Bond read the report of the Committee to Study a Just and Durable Peace. Her report was accepted and placed on file.

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 plan 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 twenty-five 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.

Mrs. O. B. Bond.

Mrs. Bond read also the report of the Committee on Histories. This report was accepted.

Miss Lotta Bond made a report of progress for the Goals Committee; her report was accepted.

Mrs. Okey W. Davis gave a verbal report for the Literacy and Literature Committee. This report was accepted.

Mrs. Ross Seager read the report of the Christian Culture Committee. Her report was accepted and placed on file.

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 appeared 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. This 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 in 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. R. 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.

Mrs. Ross Seager.

Voted to pay Mrs. Ross Seager one dollar for expenses of the Christian Culture Committee.

Voted that the secretary cast a unanimous ballot in favor of the election of the following officers:

Mrs. J. L. Skaggs, president; Mrs. Harley Sutton, vice-president; Miss Greta Randolph, secretary; Mrs. S. O. Bond, treasurer; Miss Lotta Bond, corresponding secretary; Mrs. Okey W. Davis, editor of Woman's Page.

Voted that the chair appoint the standing committees.

The following were appointed:

Goals—Lotta Bond, chairman, Mrs. O. B. Bond, Mrs. Harley Sutton.

Spiritual Life—Mrs. Ottis Swiger, chairman, Mrs. Eldred Batson, Mrs. Okey Davis, Mrs. Joseph Vincent.

Christian Culture—Mrs. Ross Seager, chairman, Mrs. Harley Sutton, Mrs. Hallie May, Miss Greta Randolph.

Peace—Mrs. O. B. Bond, chairman, Mrs. Harley Sutton, Miss Lotta Bond.

Histories—Mrs. Joseph Vincent, chairman, Mrs. Eldred Batson.

Ways and Means—Mrs. Oris Stutler, chairman, Mrs. Edward Davis, Mrs. S. O. Bond, Mrs. J. L. Skaggs.

Voted that the Peace Committee plan the work for World Community Day, and get the plans to the societies.

Voted that the board accept the resignation of Miss Adah Bond as Women's Board correspondent, and express to her their appreciation of her faithful work.

These minutes were read and approved.

Adjourned to meet the second Sunday in November.

Mrs. J. L. Skaggs, President,
Miss Greta Randolph, Secretary.
Salem, W. Va.,
September 12, 1943.

YOUNG PEOPLE'S WORK

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

Please send all material and suggestions to the above address.

CHRISTIAN MORALE IN THE ARMED FORCES

[This is part of a paper read at Southwestern Association at Fouke, Ark., August, 1943, written by Ned L. Crandall, AMM 3C, A.B.A.T.U., H16, Breezy Point, Naval Air Station, Norfolk, Va. Do all of you service men agree? Let's hear from more of you!]

It is a privilege to write a few words for our young people at association. For you who are older, it may give a little better idea of the Christian morale in the armed forces.

The army, navy, marines, and coast guard are all working together to do one job. Since the navy was my choice, most of my viewpoints will be from experiences I have found while in this branch of the service.

Does the Christian morale of men change after they enter the service of our country? We're at war! Yes, a war to kill! There is only one answer to this question—yes! Only about twenty-five per cent of the men in the armed forces ever go to church.

While I was taking my basic training several months ago, we marched to church. This was an order. In my opinion one should not be forced to attend church. Religion cannot be forced on us. We must find Christianity. We must feel it in our hearts. However, on the other hand, there are those who become interested in participating in

the services. Some who had never attended church regularly before became interested and later found God.

The armed forces are working on a split-second basis of twenty-four hours a day for seven days a week, preparing men to do a job—each man to do his own job and do it well. The armed forces take time out for services on Sunday. Without God we are powerless. That is being proved across the waters today. Wherever there is a camp there is a chapel and a chaplain. In the navy, after leaving boot camp we go to church only if we wish to. It's so easy to say, "Oh, I'll go next week. I'm so tired." When the next week comes it's the same story, and the average man has lost all interest.

There is that fellow with horns who is always busy pitching. He is the black sheep in the group—he is like a mustard seed. Before long there are a great many black sheep in the herd. One must always keep his Christian morale high. He must never be off guard. The minute a man is off guard the enemy will strike. In this case the enemy is our worst foe, the devil.

The most important duty of a chaplain is not to preach a sermon, but to help answer all the trying questions that come up in the personal lives of service men. The chaplain is there always willing to listen and do all he can to help in any way possible. Through this source Christianity is brought closer to a man than a sermon. It's only natural, when a man finds himself bothered with a tough problem and it is satisfactorily solved through the help of the chaplain, that he will have more respect for the chaplain and the principles for which he stands.

The USO usually has at least one chaplain on duty. No one can tell just how much good the USO is doing except the service men. It is doing a remarkable job in keeping up the morale of the service men. Let the morale of a service man become low, and at least half of his co-operation and fighting spirit is gone. Free Testaments, other Christian literature, and song books are available for the service men. Some USOs have departments for the purpose of worshiping God through the singing of hymns.

Perhaps some of you have been wondering, "Why does God let this war—this state of insanity—continue?" Well, perhaps you think that the American people are a fine

THINGS THAT ACCOMPANY SALVATION

Look up Hebrews 6: 9. "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." Things that accompany salvation. What does that mean?

Christ "came to seek and to save that which was lost." That was his purpose in coming. He put salvation first. But of course he did bring much comfort—healed the sick, the lame, the blind, and raised the dead; but these were just the "things" that accompany salvation. The salvation of the soul came first.

Even so with us; we should put the personal salvation of the eternal soul first in our Christian emphasis. Social religion and work for world betterment are right and have their place, but their place should be that of accompanying salvation, and not salvation accompanying these things.

Allen Bond.

Salem, W. Va.

YOUNG PEOPLE AT OUR LOS ANGELES CHURCH

The Los Angeles Seventh Day Baptist Church has been very fortunate this summer in having a fine, interesting group of young people. We have been holding two afternoon services a month for young people and have had charge of one church service a month.

We have suffered the loss of one of our most faithful members, who joined the WAVES. Miss Alice Virginia Jeffrey, a former resident of Nortonville, Kan., left for Hunter College, Bronx, N. Y., the first of August, for the WAVES' indoctrination course, and is now specializing in "communications" at the University of Iowa, Cedar Rapids, Iowa. We certainly miss her and hope she will be back with us before long.

Miss Joy Berry of Boulder, Colo., has been one of our most active members this summer. In a few weeks she will be leaving for Colorado to attend the university where she is taking a pre-teaching course. We will be looking forward to her return next summer. We have admired her co-operative spirit and enjoyed her violin solos and duets with her sister, Edythe Clare Pearson.

A newcomer to our group is Lois Wells of Nortonville, Kan., who arrived in Los An-

race of people. We are. We have freedom of speech, freedom of religion, and we have not denied God like some countries in Europe. But, a majority of the American people are on their way to hell! That's hard to believe, isn't it? But, I'm afraid it is only too true. Here is an example. There are in Norfolk, Va., as many people as there are in the rest of the state. Only around twenty-five per cent go to church. Some states have a better record; some, worse. Likewise, only about twenty-five per cent of the Norfolk service men attend church. Yes, Christianity is lacking in the armed forces. After seeing what I have in the last year, I can understand much better why we are at war. The American people must pay for their sins, as well as anyone else.

I believe there is only one answer to our problem. We must, first of all, continue to pray—continue to ask God's help and guidance. We must fight to keep our freedom of speech and freedom of religion, and bring Christianity back into the world. Christianity must be extended in the world. "Go ye into all the world and preach the gospel." This must be done, or I'm afraid this war will have been in vain.

Since I enlisted in the navy, I've not only talked to men from every state in the Union but from every continent. They all say the same thing, "what a beautiful country America is—its gaiety—its freedom!" You wouldn't know we have ever thought of war here. A boy from China said to me personally, "America is a dreamland. It's heaven." We thank God that we are Americans.

Perhaps I have painted a very dark picture for you. War will always paint dark pictures. Let's not let these pictures stay dark. I've told you what is being done for the Christian morale of the armed forces. A man in the armed forces can always find peace and assurance if he will let himself find it. Then, too, you can help. Any time you help a service man it is very much appreciated. He may not tell you so, but in his heart he is very grateful.

Continue to do your job and we will do ours, and soon our job will be done. Your loved ones will be home again. Let's all work to have Christianity everywhere in the world. Without God's help and guidance we are nothing. With Christianity, God's help, and guidance, we are everything.

geles in July to stay in California with her sister, Vivian Wells, and her aunt, Mrs. Emma Jeffrey. Her mother, Mrs. Lucy Wells, accompanied her. They arrived in time for Lois to attend our summer camp at Crestline, in the San Bernardino Mountains. Everyone had a grand time. We certainly appreciate Lois' wonderful musicianship and pleasant disposition. Our group not only will benefit from her presence but also the students of the El Monte High School in El Monte, Calif., where Lois will teach music.

The young people of the Los Angeles Church receive frequent letters from one of our group, Bill Dalbey, Seaman 2C, U.S.N., who has been spending many months in the hospital at Farragut, Idaho. We are all praying for his recovery and that he will have a furlough and we may see him soon.

Winifred A. Davis.

264 West 42nd St.,
Los Angeles 37, Calif.

OUR OWN POETS

Slaves—all we
Who lie on error's roads;
Who like our own way best
And admit no other.

Slaves—not free
Men who walk uprightly;
Who share all with the rest
And call each man "brother."

Slaves?—not we
Who walk in the path of Christ;
Who like to listen lest
We lose contact ever.

Betty Parvin Dunn.

Shiloh, N. J.

TRY THIS WITH YOUR JUNIORS

Encourage the juniors to visit the older members of the community who are shut-ins. Taking flowers, or fruit, or singing hymns will add a lot of sunshine to those who are physically unable to be out with others.

Geo.

SABBATH SCHOOL LESSON FOR OCTOBER 9, 1943

Reverence for God. Scripture—Exodus 20: 3-7; Matthew 4: 10; 6: 9; John 4: 23, 24.
Golden Text—John 4: 24.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I have never written to you before. I am eight years old and am in the third grade. I go to the Roosevelt School, which is seven houses from our house.

My daddy's name is Luen C. Lippincott. My grandfather Lippincott's name was Rev. Darwin. You know my grandfather, W. H. Crandall, at Walworth.

I have three half brothers in the service; one is in the navy and two are in the army. I have two half sisters. My half sister, Thelma Pierce, has the Letter a Month Club.

My Sabbath school is in Milton, but I do not go very often.

I must close now.

Sincerely,

Della Fern Lippincott.

1408 S. Third St.,
Janesville, Wis.

Dear Della:

Welcome to our fine band of Recorder children. I was pleased to receive your good letter and glad you have mentioned so many members of your family. Your mother no doubt has told you that I have known her ever since she was a little girl and your grandfather and grandmother Crandall ever since my girlhood in Walworth and Chicago.

I have just been watching a little white dog across the street and wondering why he was standing in one place and looking so expectantly down the street. I have discovered why. He has just been joined by a boy and girl, who came down the Presbyterian church steps, and he is frisking along beside them as happy a little dog as you could wish to see. He is a well-behaved dog, for he didn't try to go into the church although the door was open. He is a smart little dog, too, and can do quite a number of cute tricks.

I am sorry you are so far from your Sabbath school, for I'm pretty sure you enjoy going when you can. Perhaps you can go more often when we are allowed more gasoline and more tires.

I hope, now that you have written your first letter, you will write often.

Your true friend,

Mizpah S. Greene.

OUR PULPIT

"PASSED FROM DEATH TO LIFE"

By Rev. Lester G. Osborn

"Verily, verily, I say unto you." When you see that, listen closely, for what follows is very important. Our text is one of these "double-headers," as a fellow minister of mine calls them. In John 5: 24 our Lord says, "Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

"He that heareth my word." What was it? What did Jesus say that we should listen to? What does he mean by his word? Just that—what he says. And what does he say?

The first reported preaching of Jesus Christ was, "Repent ye, and believe the gospel." Repent! The commonest word used for "repent" in the New Testament means "change your mind." Let us see what we have to change our minds about.

Change your mind about yourself. You think you are a pretty fine person, and that is enough. You are honest, square in your dealings with your fellow men. Your "religion" is the Golden Rule. In the eyes of your friends you are a splendid specimen of an upright individual. You agree with them! But listen, "There is none righteous, no not one . . . all have sinned and come short of the glory of God." That is God's opinion of you. In his sight you are a sinner. You say you love your neighbor as yourself, but how about the other commandment? This one is only secondary. "The first and great commandment" is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Can you say that you have not broken that commandment? Honestly, now, do you love God with your whole being? Well, then, you have broken the first and greatest commandment. That makes you a sinner, the worst kind of sinner. And "the soul that sinneth, it shall die." You must change your mind about yourself.

Then you must change your mind about sin. Sin is not just vice and crime. It is "coming short of the glory of God." Murder, adultery, stealing, idolatry—these are sins, of course. But sin goes deeper than the overt act. Sin is the transgression of the

A Woodland Wedding (Concluded)

The flower girls, Bouncing Bet and Black-eyed Susan, scattered Gill-over-the-ground and Wild Oats along the couple's Primrose path following the ceremony.

Little Herb Robert bore the ring upon a cushion filled with Milkweed down. The ushers were Ragged Robin, Wake Robin, Bur Reed, Alfalfa, and Mandrake. They were attired in Monkshoods, Moccasins, and Foxgloves, and wore boutonnieres of Bachelor Buttons.

The bride's traveling costume was fashioned from Cloth of Heather mixture, with a wrap of Hudsonia trimmed with Lambkill.

The bride's Mother-wort wore a gown of Crinkle Root and a corsage of Rue. She was noticed shedding copious Job's Tears during the ceremony.

Following the ceremony a reception and collation was given at the Golden Club. Refreshments consisted of Butter-and-egg sandwiches, salad of Wild Lettuce, Wild Leeks, Jerusalem Artichokes, Skunk Cabbage, and Pickerel Weed. Then there followed Ground Nuts, Wild Peanuts, Buckwheat cakes, Joeype, Milkwort, Chicory, Labrador, Chamomile tea, and Sarsaparilla.

The bride's gifts to her attendants were Blazing Star brooches, and the groom's gifts to his best man and ushers were Shepherd's Purses.

Among the gifts received were Painted Cups, Buttercups, a Rattle box, Dutchman's Pipe, and a fine collection of Arrowheads.

As the sun's Golden Glow faded and Night Shade approached, the happy couple were given a final Speedwell at which time the Phlox assembled, all wished them Everlasting good luck and a future of Bitter Sweet happiness, containing no Loose-strife.

The bride is a graduate of St. John's-wort hospital at Clintonia, while the groom attended Cornell University and is employed at the American Brooklime Company.

The honeymoon will be spent at Yanow. Their future address is Rue Anemone, Rush City.

Helen A. Parks.

"Peace and justice are promoted, not through warships, but through friendships."

law in thought as well as in deed. God has set up a standard of conduct for mankind. That standard was exemplified in the life of our Lord Jesus Christ. Look at that giant character, that giant stature of righteousness. God expects you to live up to that example. Nothing short of Christ's righteousness will satisfy him. Failure to live up to that standard is sin. And remember, if you change one line in a portrait, the likeness is spoiled. You do not need to commit some great crime to sin. The very simplest and clearest definition of sin is in Isaiah 53: 6, "All we like sheep have gone astray; we have turned every one to his own way." That is sin, doing our way instead of God's way.

Yes, you must change your mind about yourself, and about sin. Listen! You are a murderer—according to Christ's interpretation of the law. No, you never killed anyone in cold blood, but you have hatred in your heart; you have an unforgiving spirit. That is a violation of the sixth commandment. It is sin. You are an adulterer! Mentally. Your mind is full of impure thoughts—you enjoy smutty stories and suggestive pictures, racy novels and sexy movies. That is a violation of the seventh commandment. It is sin! Yes, you must repent—change your mind about sin and yourself!

But admitting sin isn't all there is to repentance. Isaiah defines it without using the word, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon." It's not just being afraid for what you have done, nor of the punishment due, but in thinking it over and changing. On various occasions Jesus warned those coming to him, "Sin no more." Don't think you can become a Christian and keep right on living the same old sinful life. Repent! Forsake your sin. For the greatest authority there is, said, "Except ye repent ye shall all likewise perish."

"He that heareth my word." Jesus said something else, too, "Ye must be born again." **Must!** Not can, or may, or ought to, but **must!** Why must? Because without the new birth you cannot see, you cannot comprehend the kingdom of God; without it you cannot enter into that kingdom, but will be cast out into eternal darkness. Remember, friend, our Lord said this to a moral man, a religious man—a man "at the top of so-

ciety." Why must? Because you cannot forsake your sins in your own strength. You cannot break those old, enslaving habits. You are a servant of sin. Your nature is sinful. There must be a change deep down inside of you, a change of heart. You must receive the life of God, from which you are alienated by sin.

We will see more of his words in connection with the other phrases of our text. Let us go on.

"He that heareth my word, and believeth on him who sent me." That is, believe in his purpose in sending Jesus. "Repent, and believe the gospel," is the way our Lord put it. "This is the will of him that sent me, that ye believe on him whom he hath sent." "This is his command, that we should believe on the name of his Son, Jesus Christ." We must believe and accept what he sent his Son for.

"The wages of sin is death"—but he came to collect those wages for us. "The soul that sinneth, it shall die"—but he came to pay that penalty for us. He "bore our sins in his own body on the tree." We must believe that it is not his will "that any should perish, but that all should come to repentance." Believe that he is a kind, loving God, not an unreasonable tyrant, demanding too much—not that he is vindictive and revengeful, but one who "so loved the world that he gave his only begotten Son"; who "commendeth his love toward us in that while we were yet sinners, Christ died for us." Yes, but with that you must believe that he is a God of holiness, righteousness, and justice, and that he is too just and too righteous and too holy not to punish sin. But since sin had to be punished, he sent Christ Jesus to die on Calvary and pay that penalty, collect those terrible wages, so that you and I can be free. All that he asks us to do is to believe that and to receive him as our sin-substitute, and we will be forgiven. You see, we are not condemned by what we do, but by what we do not do. "He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God." "He that believeth on the Son hath life, but he that believeth not the Son shall not see life, but the wrath of God abideth on him." "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall

not come into condemnation." No, for our sins have been judged in Christ, and the penalty paid.

"But is passed from death unto life." The person outside of the Lord Jesus is "dead in trespasses and sin." When a person is dead he cannot respond to his environment; he does not, cannot respond to his loved ones. A person who is dead in sin cannot respond to God, who is the source of life; cannot fellowship with him, which is the purpose for which man was originally created. He needs life. And that is just what God has for him! "And you hath he quickened," is what Paul says of those born-again Ephesian Christians. Raised from the dead! Passed from death to life!

Perhaps we should look for a moment at that death from which Christ came to deliver us. Eternal death is this spiritual death of which we have been speaking, carried on over the grave to the hereafter. Turn with me to Revelation 20: 14, "And death and hell (Hades) were cast into the lake of fire. This is the second death." Then look at Revelation 21: 8, and see the company there, the company in which you will be if you do not "hear his words" and believe on him, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." And then back to Revelation 20: 15, "Whosoever was not found written in the book of life, was cast into the lake of fire." If your name is not written in the Lamb's book of life, that is **your** future! How do you get it written there? By coming to Jesus to have your guilt removed, to have your sins forgiven, to accept his payment of the penalty on Calvary—the penalty of your sins. "He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation."

You are the one to decide. And remember, that decision determines destiny. "Passed from death to life." A little farther down in this fifth chapter of John (5: 29), Jesus speaks of the two resurrections—"the resurrection of life . . . the resurrection of damnation." Which will be yours? Have you been passed from death to life?

So many profess without possession—and are actually dead in trespasses and sins. This is true of everyone whose hope of salvation

is based on going to church, trying to live moral lives, having respect for Christianity and reverence for Christ, but who have never taken their place before God, as sinners, and looked in faith to the Lord Jesus Christ, who was "made sin for them." Oh, the good life will follow. One must repent and forsake his wicked way, and receive Jesus as his personal Savior. Then he is "passed from death unto life."

Decision determines not only destiny, but the life, too. It is said that when Aaron Burr, that man who traitorously sold his country, was in Yale University, there was an evangelistic service for the students. When the call was given for all who were interested and anxious about their soul's welfare and wished to find Christ as Savior to go into another room, Aaron Burr started down the aisle. As he passed some companions sitting in the end of a seat, one nudged the other and said sneeringly, loud enough for Burr to hear, "Look at Aaron Burr, going to the inquiry room!" Burr hesitated and turned, remarking, "Oh, I was just fooling," and went back to his seat. What a difference if he had gone on!

Have you heard the words of Jesus? Have you repented and believed the gospel? Have you received Jesus as your personal Savior, and been passed from death to life? In the life of everyone who is saved there has been a definite hearing of his words, a repentance, and a decision to accept him, resulting in what we call the new birth, conversion, and then a going out to live a new life, apart from sin, dedicated to him. If you haven't done it, do it now. Don't put it off. Tomorrow may be too late.

"AN OPEN DOORWAY"

By A. J. Williams

For many years I have had a hope to see a Seventh Day Baptist colony established in south Texas, near the Morales Post Office, near Edna, the seat of Jackson County. A new highway is being completed between Edna and Yoakum. Midway between these two towns (about twenty-two miles) is a fine body of sandy, prairie land, some eighty feet above sea level, with a drainage of about eight feet per mile. A fine artesian vein of water has been found in an oil test two and a half miles above Morales, near this land.

Cotton makes one half to three quarters bale per acre on the eastern side of the strip, while there is good timber on the southern part. Other fine crops can be raised such as corn, rice, vegetables, and all kinds of fruits including some citrus. Two crops of some kinds can be raised each year. Climate is comfortable and healthful. This section has been called by some "The California of the South." Prices range from \$15 to \$30 per acre—title good.

I may not live to see such a fine colony fully developed, but it could be a splendid success. Write me for further information at 616 E. Berta Street, Tyler, Tex.

Why stay in the cold North when there is opportunity in such a land as this? Why not seek to evangelize this section and build up a strong Seventh Day Baptist community?

DENOMINATIONAL "HOOK-UP"

Verona, N. Y.

On September 4, our monthly all-day service was held in the church. Pastor Polan gave us a good sermon from the text, "Learn to Do Well." Isaiah 1: 17. Following Sabbath school, dinner was served in the dining room. In the afternoon, a short church meeting was called and three of the organized classes held their meetings.

The Loyal Temperance Legion, of which Mrs. Genevieve Stone is leader, held their regular monthly meeting.

We are all very thankful that Seaman George Davis' life was spared, as he was in the wreck of the Congressional Limited of the Pennsylvania Railroad, at Philadelphia, September 7. He was here on a short leave before being transferred to California, where he will do V-mail work.

The Young People's Social Club was entertained at the home of Mr. and Mrs. Geo. W. Stone, Canastota, on the evening of September 11. The program consisted of musical numbers by Jean Stone, Louise Hyde, Robert Sholtz, and Pastor and Mrs. Polan; readings by Leora Sholtz and Duane Davis; jokes by Alden Vierow. Olin Davis gave his graduation salutatory by request, and George Davis, S2C, gave a talk on Navy V-mail.

We have been pleased to have the Fatato family of Schenectady attend our service for a few Sabbaths. One Sabbath they furnished a fine violin solo and a vocal duet.

The Youth Council of the town of Verona met in the Presbyterian church last Monday evening. The next meeting will be held at our church.

Staff Sergeant Allison Smith, who was inducted into the army April 25, 1941, has been stationed at Fort Bragg, N. C. He has received an honorable discharge, to come home to manage the farm of his father, the late Stuart Smith.

Correspondent.

OBITUARY

Burdick. — Rose Pettibone Johnson Burdick, daughter of Daniel A. and Mary Burdick Pettibone, was born April 13, 1860, and died at her home in Alfred, N. Y., August 23, 1943.

She was a member of the First Alfred Seventh Day Baptist Church, joining by letter from the Hartsville Church in November, 1931.

Surviving are her husband, Clark Burdick, a son, William Johnson of Alfred Station, two grandchildren, one great-granddaughter, and several nieces and nephews.

Farewell services were conducted by her pastor, Rev. E. T. Harris. Interment was in Alfred Rural Cemetery. E. T. H.

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.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for each insertion, minimum charge 50c. Cash must accompany each advertisement.

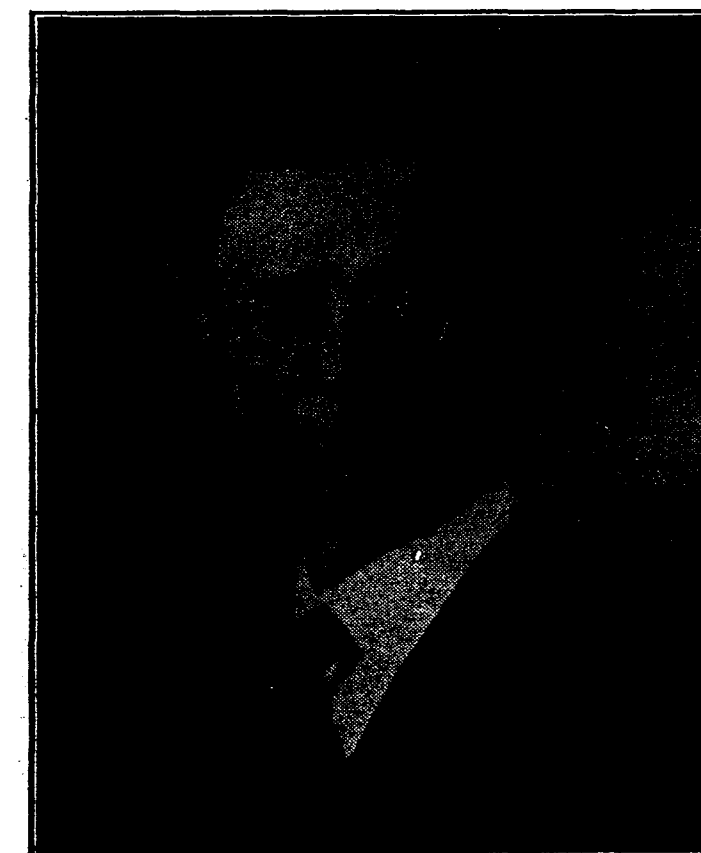
WANTED—To employ a reliable Seventh Day Baptist watchmaker past the draft age. Write to L. S. Ball, Optometrist, The Optical and Watch Shop, 262 South Broadway, Marshfield, Ore. 9-27-3t

The Sabbath Recorder

Vol. 135

PLAINFIELD, N. J., OCTOBER 4, 1943

No. 14



Rev. Alva L. Davis, D.D., "Retired,"
Salem, W. Va.

Acting (nonresident) Editor in absence
of Editor Van Horn

(See editorial comment.)

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