

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

278 pages, size 5 x 7<sup>3</sup>/<sub>8</sub>.  
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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.

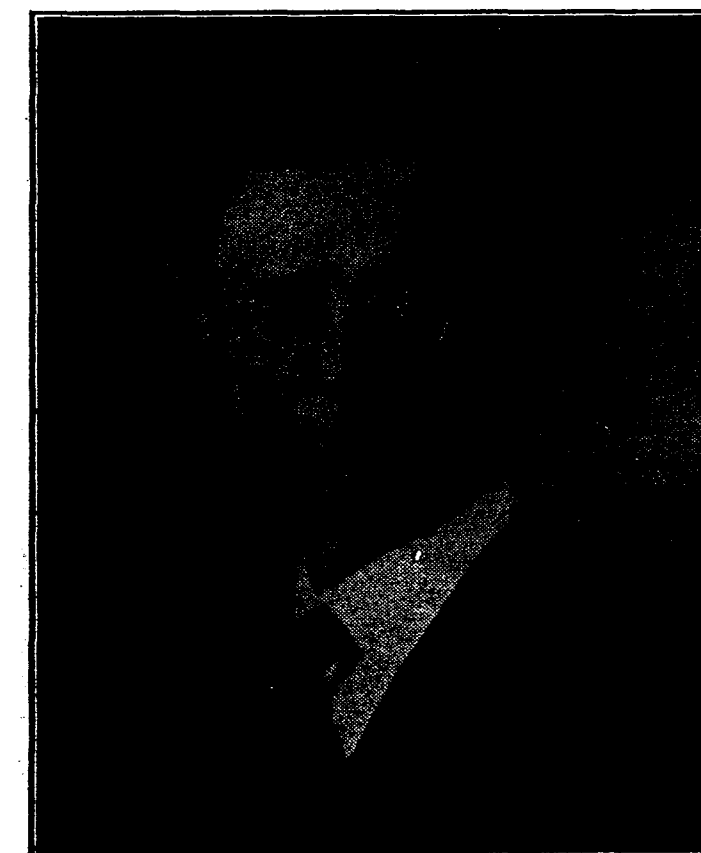
WANTED—To employ a reliable Seventh Day Baptist watchmaker past the draft age. Write to L. S. Ball, Optometrist, The Optical and Watch Shop, 262 South Broadway, Marshfield, Ore. 9-27-3t

# 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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# The Sabbath Recorder

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L. H. NORTH, Manager of the Publishing House

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Jeanett B. Dickinson

Mrs. Okey W. Davis

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## EDITORIALS

DR. ALVA L. DAVIS  
ACTING EDITOR

Dr. Alva L. Davis of Salem, W. Va., has been appointed acting editor of the Sabbath Recorder, temporarily, in the absence of Editor Van Horn, who will be spending a few weeks in field work as corresponding secretary of the Tract Society. This arrangement was made by a special committee appointed at the September meeting of the board, in order to relieve the secretary of editorial burdens while in the field. Such responsibility has been carried by Secretary Van Horn for more than twelve years, and it is felt by an appreciative board that he should be relieved of the extra burden as far as possible.

Doctor Davis must not be held responsible for matters that do not pass through his hands, such as department material and other matter that may not be referred to him. He will furnish editorials, look after the Pulpit material, and such other matters as he may be able to handle, so far separated from the office.

Doctor Davis' willingness to help the Recorder and its editor is greatly appreciated, as will be the high type of contributions from his logical, clear, scholarly mind and pen. We are fortunate in securing his services, which will begin October 11.

Communications usually addressed to the editor of the Sabbath Recorder or articles submitted for publication therein, should be addressed to Rev. Alva L. Davis, Salem, W. Va. Regular department material should be sent as usual, directly to the Sabbath Recorder, Plainfield, N. J.

## THE CHURCH PRESS

The value of the Church Press and the vital interest in religious matters taken by increasing numbers of people are reflected by newspapers and other journals in their departments on religion.

The Church Press should take its mission more seriously even than it does. We believe it is a healthy sign that this is being done, by the emphasis being co-operatively made in Protestant Press Month. Throughout October, attention of the public is being called to religious matters, and to the importance of the Religious Press. Hundreds of religious journals and religious departments of papers, daily and weekly, are participating. Check on your various papers for indication of this interest.

The Christian Leader reports a minute of a meeting in one of the Lansing, Mich., churches as follows:

Moved by L. C. Church that \$2.50 of each family's pledge for the support of our church for the years 1943-1944 be used to purchase subscriptions for the Leader, if they are not already subscribers. Seconded. Carried.

In commenting, the Leader urges that the local contributor will be a better member and worker in his own church by being better informed about church and world matters through reading his church paper.

This, we believe, holds good for Seventh Day Baptists, and by the adoption of such a procedure by our churches, the Sabbath Recorder could be helped. As a part of co-operating in Church Press Month, this far-sighted and timely action would be helpful and welcome.

## THE SABBATH RECORDER

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### PEOPLE ARE INTERESTED

A letter is recently at hand from a young farmer who writes: "Something seems to have been touching my heart every time I think of you . . . and says that you might welcome a word from some of our younger generation, letting you know that we are working and praying for the same interests that you are."

It is most cheering and encouraging to receive such a letter. We know there are many of the younger generation who are bravely and in faith carrying on, and praying and working toward the ends for which we are called as Christians and Seventh Day Baptists. We know the stresses and strains they are under normally, and now even more in war times. Not much time is left for letter writing. So when someone does write in the way our friend does—in whose home we at times had fine fellowship—it is most heartening indeed.

The writer quoted, personally feels the need of consecration and loyalty on the part of members of the church as well as of leaders. One of his great concerns is over the letting down of the bars of Sabbath loyalty in the popular demands of war production, etc. We are encouraged to find men in factory and on farms who are willing to sacrifice "overtime" pay, crop bonuses, and prestige, for the sake of conviction and principle. In the long run, nothing will really be lost, and everything of eternal value will be gained. Power and blessing to our loyal "younger" generation.

### ITEMS OF INTEREST

Forty years ago we were stirred by the practical missionary work in India by Sam Higginbottom. In the early years of his ministry there, he was impressed by the poverty of the people, and especially by their inability to secure enough food to keep themselves properly fed. Later he organized the agricultural college of Allahabad University, whose graduates since have been serving in every province of India and elsewhere in Asia, teaching better farming and operating farm schools. Doctor Higginbottom, we are informed, will be retired next year.

The Church of the Brethren, long identified with rural sections of America, has voted a \$50,000 revolving fund to help young men of their communion establish themselves on farms. According to the reports of Secretary

Leland F. Brubaker, the church will buy a farm in a Brethren community, if the young man who wants it, and the land also, are approved by the local church. The young farmer will pay down about ten per cent of the total value of the farm, and the remainder will be carried for twenty or thirty years at a rate at least one per cent lower than money available elsewhere. Would such a step not be of value if taken by other churches? We think of many of our churches that have gone down because young men who might have been interested have no way of securing a farm hold for themselves.

The World's Christian Endeavor Union announced today (September 27) that Dr. Daniel A. Poling, its president, has departed on an extended journey to Egypt, India, China, Australia, and other combat areas in the Near East and Far East.

Doctor Poling will visit armed forces, churches, and mission centers in the Pacific and Mediterranean theaters.

His third journey of the present war is on behalf of the World's Union, the Federal Council of the Churches of Christ in America, and the Christian Council on War and Peace.

As a major of the Chaplains' Corps, Officers' Reserve, the World's Union president and editor-in-chief of the Christian Herald bears an introductory letter from Brigadier General William R. Arnold, chief of chaplains, and will confer with chaplains in all areas visited.

### PROTESTANT PRESS MONTH

By Bernard J. Mulder

(President Associated Church Press)

Out in the historic Wartburg Castle, where Martin Luther lived while making his translation of the Bible, the guide always points out an ink spot on the wall. The spot was made when Luther hurled his inkpot at the devil. There is a legend that ever since that day, four hundred years ago, the devil is afraid of ink. And the ink which the devils of intolerance and bigotry, superstition and tyranny fear most is that ink which is used in printing a truthful and untrammelled Church Press. Arthur Hays Sulzberger, president and publisher of the New York Times, in an address at Carnegie Institute in

Pittsburgh, said that "surrounded by war, it behooves us to examine the weapons of the moment, for each year has its own, and a weapon is not necessarily an arrow, a bullet, a torpedo, or an aerial bomb. There are others equally deadly. It is interesting to recall that while the Romans possessed both horses and armor, they never fought mounted, for the simple reason that they had not invented the stirrup, without which no armored man could ride and fight without falling. When stirrups were attached to the saddle and the armored weight held in the balance, the knights of the Middle Ages rode through Europe with the same degree of reckless security as did units of the German Panzer divisions that raced ahead of their advancing armies into France. And what are the weapons of today? I cannot speak to you of planes and tanks and high explosives. But there is one weapon which has proved as valuable to Germany as the stirrups would have been to all the legions of all the Caesars. And that is **propaganda**. With propaganda, truth has been destroyed and falsehood glorified. With propaganda, discord has been sown and strong men have become weak. The pen has truly been mightier than the sword. Yet against each weapon we sooner or later find a defense—armor for arrows, masks for poisoned gas, stronger weapons of offense to make unusable earlier tools of destruction. And against the weapon of evil propaganda our only defense is a free and responsible press . . . for democracy can be strong only if it is informed, and truth alone can defeat the weapon of evil." Everything that Mr. Sulzberger has said with regard to the public press applies with equal if not much greater force to the church newspapers of the nation.

The amount and kind of mental food that is being fed to American people these days is almost staggering and terrifying. According to the latest figures, about 50,000,000 newspapers are being printed every day; 55,000,000 copies of weekly magazines come off the presses every week, and 95,000,000 copies of monthly magazines are circulated each thirty days. How many millions of books are published each year is not known, but it is known that at least just before the war, not less than 1,100,000 tons of paper were used for books annually. From these figures one gets somewhat of an idea of the amount of reading material offered to the

American people annually, some of it good, some indifferent, some bad, and a good deal very bad.

Speaking to a corner pharmacist about his magazine rack, I learned that a large share of his magazine sales were of the detective, murder, and sexy variety. Estimated figures show that about 16,000,000 of the "horror" magazines were sold each month. Fifteen million copies of the sex magazines are also sold each thirty days, with young people buying the larger share.

In contrast to all of this, the average weekly, monthly, and quarterly circulation of the Church Press is 13,000,000, this being distributed over about 1,000 periodicals. With so much reading matter which is utterly indifferent and so much which is definitely harmful, is it not high time that the responsible leaders of the Church get squarely behind that agency in the Church which will assist them in their God-given task of making a better people and thus a better world—the Church Press?

In this present critical situation, when men are face to face with the progressive paganism of all relationships, the Church Press and the editors thereof have a very distinctive task. The great peril of today is crowd-mindedness. Altogether too many people are passive copies of the current mind. Emerson said long ago, that the great mass of people do no creative thinking. They are continually swayed by the soapbox. Men who do not read do not think. Soon they become narrow-minded and see only small worlds. The reading man, on the other hand, is the mentally alert man. He is the key man in a crisis. The church paper, as it fosters and gives good reading, becomes in part responsible for the ideals, the standards, the convictions, and the visions of a people.

To this end, the spread of **good** reading, the Associated Church Press fosters Protestant Press Month and designates the month of October. Let all clear-visioned churchmen combine in a campaign to utilize fully the high values of our Church Press. Let the editors and managers be encouraged in their promotion efforts to create for their papers larger opportunities for service to both church and state. Let readers beget readers until every Christian family shall have its heart warmed by the inspiration of its own church periodical.

## 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.

### ADDITIONAL NEWS FROM DOCTOR GRACE I. CRANDALL

In the Missions Department this week is a letter which Doctor Crandall asked her brother, Professor L. B. Crandall, to send to the Missionary Board. Doctor Crandall sent a letter to her brother and in it she gave some additional facts of interest to Recorder readers, such as: She is able to get food for their needs by being very careful to choose the most nourishing; she grinds her own breakfast food and flour for bread in stone hand mills that are in their compound; and wheat is \$350 (Chinese money) for one hundred pounds.

Doctor Crandall refers to the fact that she does not receive her salary regularly. This has been a most difficult problem for Mr. Stillman, treasurer of the Missionary Board. Air mail has been used and in some cases duplicate drafts have been sent. After this last letter from Doctor Crandall came, Mr. Stillman cabled funds covering all the amounts due her to date, including those she had reported not received.

W. L. B.

### AN EFFICIENT CHRISTIAN

Every true man wants to be efficient. Efficiency as a Christian does not depend upon our talents or the positions we hold in society. It is measured by the attitude of the heart and the endeavor to do the Master's will. Those in the humblest walks of life may be as efficient as those constantly before the public. Christ said of the widow who in her poverty cast in her two mites, "That this poor widow hath cast in more than they all: For all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had."

Certain things are essential in the life of any Christian. First of all he must live in right relations with God and his fellow men. Christ said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the

first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."

If we love God and our fellow men as we ought, we will do all we can to bring others to the Master. Here is where missions come in. He who is thoroughly Christian longs that his associates become followers of Christ, and uses every opportunity to bring this about. He also desires that men of other races and countries enjoy the blessings of the Christian religion, and does what he can to send the light of the gospel to them.

Love for God and for man prompts an efficient Christian to do all he can to promote missions.

W. L. B.

### EXCERPTS FROM A LETTER FROM DOCTOR GRACE I. CRANDALL

(This letter was written in Chungking, China, June 17, 1943, and received the middle of last month.)

You probably know now that the Shanghai friends are in concentration camps, all but Mabel and her mother. They are still at the mission, living in the second story of the Davis house while the Chinese pastor has the first floor. Mabel wrote in her last letter that she had been called to conference with the Japanese chief of police, in which he told her that on account of her mother's age they would not be required to go to camp. Doctor George is in a warehouse, with a lot of other men in active life, across the river from where we used to embark on the tender for our steamers. He has been having a bad time with an infected finger, but was better.

They heard this through the wife of a doctor who is in the same camp. Dr. G. was at the mission once to get some medicines, as he is one of the doctors in their camp. But he was escorted, so had no chance for any private conversation.

Eugene and May are in western Shanghai on Chinese College campus. I do not know whether there are other men than he in the camp, or not, but I think they are mostly women, some of them from our neighboring missions in that corner of Shanghai.

Our schools had 1,500 pupils the last I heard.

I have received all my salary for last year except two of the early months, but have had nothing of this year's salary.

### SPECIAL MEETING OF THE BOARD OF MANAGERS

A special meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held today (Sept. 19) following the annual meeting of the society.

The meeting was opened with prayer by Rev. Trevah R. Sutton. Those present were: Rev. Harold R. Crandall, LaVerne D. Langworthy, John H. Austin, George B. Utter, Karl G. Stillman, Rev. William L. Burdick, Walter D. Kenyon, Rev. Trevah R. Sutton, Rev. Eli F. Loofboro, Rev. Ralph H. Coon.

Guests present were Rev. Hurley S. Warren of Plainfield, N. J., Mrs. Walter D. Kenyon, and Mrs. Trevah R. Sutton.

A joint letter from Rev. Luther W. Crichlow, the board's representative in Jamaica, and Rev. C. L. Smellie was received and read. Mr. Smellie is the only ordained minister in the field, and president of the Jamaica Conference.

Voted that Pastor C. L. Smellie be given a power of attorney with full power to act for this board in connection with our interests in Jamaica until his successor be appointed from this country, or until December 1, 1944, whichever date shall be the earlier, and that an appropriation of \$40 per month be made in favor of Pastor Smellie, beginning November 1, 1943, and continuing until December 1, 1944.

Voted that the question of selling property at Cuyler Hill, N. Y., be left to the treasurer and corresponding secretary, with power to act.

Voted that the board favors the proposition of the so-called Preaching Missions, or something of that nature.

The minutes were read and approved.

The president offered the closing prayer.

The meeting adjourned at 3.20 p.m.

George B. Utter,  
Recording Secretary.

### ANNUAL MEETING OF THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

The annual meeting of the Seventh Day Baptist Missionary Society was held the afternoon of September 19, 1943, in the Pawcatuck Seventh Day Baptist church.

The president, Rev. Harold R. Crandall, was in the chair. The meeting was opened with prayer by Rev. Hurley S. Warren.

Voted that the annual report of the Board of Managers of the Seventh Day Baptist Missionary Society, adopted by the board on July 25, 1943, be approved and ordered recorded.

Voted that the officers and members of the Board of Managers as recommended by the Nominating Committee be elected. They are as follows:

President, Rev. Harold R. Crandall, Westerly, Corresponding Secretary, Rev. William L. Burdick, Ashaway, Recording Secretary, George B. Utter, Westerly, Treasurer, Karl G. Stillman, Westerly, R. I.

Board of Managers—Albert S. Babcock, Rockville, Rev. Harold R. Crandall, Westerly, LaVerne D. Langworthy, Westerly, John H. Austin, Westerly, Edwin Whitford, Westerly, George B. Utter, Westerly, Karl G. Stillman, Westerly, Dr. Anne L. Waite, Bradford, Rev. William L. Burdick, Ashaway, James A. Saunders, Ashaway, Robert L. Coon, R.F.D., Westerly, Mrs. Alexander P. Austin, Westerly, Walter D. Kenyon, Ashaway, John S. C. Kenyon, Bradford, Hiram W. Barber, Jr., Westerly, Elston H. Van Horn, Westerly, Lloyd B. Langworthy, Ashaway, Rev. Trevah R. Sutton, Rockville, Rev. Ralph H. Coon, Ashaway, Mrs. James G. Waite, Bradford, Mrs. G. Carlton Irish, Rockville, Mrs. Harold R. Crandall, Westerly, Rev. Wayne R. Rood, Rockville, R. I.; Morton R. Swinney, Niantic, Charles E. Gardner, Waterford, Rev. Eli F. Loofboro, Waterford, Conn.; Albert N. Rogers, Yonkers, N. Y.; Herbert C. Van Horn, Plainfield, Asa F. Randolph, Plainfield, N. J.

Voted that the president name a Nominating Committee for next year. He named LaVerne D. Langworthy, Mrs. Alexander P. Austin, and Robert L. Coon.

Voted that we adjourn to meet at the same place on the third Sunday in September, 1944, at 2 o'clock p.m.

The meeting closed with prayer by Rev. Trevah R. Sutton.

George B. Utter,  
Recording Secretary.

### LIVING A SPEECH

By Duane Hurley

"How can I carry out the Master's wish for me to *go and preach?* I can't talk!"

How unfortunate—and how untrue—such a lament. Undoubtedly many sincere individuals honestly feel that they are not able to speak—as we usually think of making speeches. Others cover up a lack of enthusiasm or salve over a festered conscience by stating their inability, and thus attempt to excuse themselves of any activity. Both groups are in a tragic spot!

Everyone "speaks," either *for* Christ or *against* him. Actions speak; attitudes speak; appearances speak. The mere act of living is a speech. Therefore, the sincere believer need not torture himself by feeling inadequate to carrying out the Master's command, and the hypocrite better watch out lest he "say" what he does not want said. Actions *do* speak, as well as words.

In speech class four simple metaphorical rules are followed for making a good speech.

1. Start a fire!
2. Build a bridge.
3. Put in good foundation stones.
4. Land a knockout blow.

A similar pattern might well be followed in making the speech that is victorious living.

The speaker has the immediate responsibility of arousing the interest of the audience. Similarly, an individual who wants to live effectively must attract attention, not as a circus barker draws the crowd, but with thoughtful and outstanding actions. For a Christian the job is easy. He just naturally stands out from the crowd.

Once attention has been gained, the person making a speech is confronted with the more difficult task of holding the audience's interest. The surest method is to show the importance of the subject matter to each and every listener. If the speaker imagine that everyone exists on an island of personal interests, he can then tie in his ideas with the other fellow's thoughts. Here, again, the follower of Christ in the normal expression of his belief centers his living in others. To live and speak *for others* is easy when the Master's example of "doing unto others" is followed.

While to attract attention is important in speech making, most vital is to have something to say. Theories have to be backed up with facts; statements need to be authenticated; ideas have to be developed. Too many people today are like some speakers: they are content simply to be seen and praised. The consecrated individual, however, finds in God's Word principles of living which are more substantial than man-made securities. God's plan of living is basic, substantial, all-inclusive. For him who wants to live *victoriously*, it gives *something to live!*

An effective conclusion for a talk is achieved by a statement or summary which is so compelling as to leave an indelible impression in the minds of listeners. At the same time, the

ending should forecast a beginning—the beginning of new thoughts, the start of new actions, the development of new ideas and ideals. A life well-lived in Christ comes to just such a two-fold end in mortal existence. It leaves behind a strong and everlasting influence for good and at the same instant commences a glorious existence into all futures.

So, without forcing the comparison too far beyond the plausible, speaking and living may be the same activity in different forms. All of us, then, can in our own ways *speak* everywhere for Christ and his kingdom.

Marysville, Calif.

## WOMAN'S WORK

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

### CONGO NEWS LETTER

The following are excerpts from a letter, written March 27, received from Ruth Dickey, Belgian Congo, Africa, through the Woman's Mission Society:

World Day of Prayer proved to be a rainy day and we wondered if the village women would come. It was announced that only Christian women were to attend so the group was smaller, but in spite of the rain there were 150 or more present. I wish you could have seen them and felt their earnestness and heard their prayers. Mrs. W. F. Robbins and I felt the challenge and felt led to announce a monthly day of prayer for the women. Some of them were very old and wore only loin cloth but there was a light in their eyes. Age comes early to Congo women and one does not see that light in the eyes of non-Christian women. It is the light of Christ shining through. Some one at some time many years ago told those women about Jesus and through the years they remained true to Him. There were many requests for prayer. A mother asked for her wayward daughter, a wife for her non-Christian husband, and a woman asked prayers for the little children in her village, and so on. . . .

When we reached Kilusu, only a few children and the very old people were there. All others were at work in the gardens or getting their quota of palm nuts for war production. Congo villages are quiet and deserted during the day but toward evening there is a great stir. Mothers come back from gardens with big baskets of manioc and bunches of greens, girls come from the spring with jars of water, men come back from the forest with palm nuts and firewood. . . . Evening is a happy time in an African village and some of the happiest evenings of my life have been spent visiting the village during the only time of day the family is together. The drums in a near-by village announce a night of dancing. We know that their dances are evil and degrading and we have forbidden our Christians to participate. The natives are so full of rhythm that when they hear the

drums it takes a lot of will power to resist. We are teaching games to meet this need. . . .

We all do need your prayers so much that the Lord's work in Congo may go forward in spite of wars. Sometime I feel overwhelmed at the bigness of the task but we have a big God, too, and it is His work. My work with the girls is most encouraging and enjoyable. I have a fine matron who is also a spiritual leader. After so many years of work in the boarding school with the boys it is a blessed release to be able to devote all of my time to the women and girls. Pray for my girls and especially for the women of Congo.

Ruth E. Dickey.

## JONAH, NINEVEH, AND THE BIG FISH

### Jonah, First and Second Chapters

By Adelbert Branch

In the chapters noted, the lineage of Jonah, the wickedness of Nineveh, and the command of the Lord to Jonah are all set out in plain language, as is also the failure of Jonah to comply with God's command, his seeming intention to run away from God by taking passage by ship in an opposite direction, with a room in the lower hold of the ship.

Also is recorded the storm that followed, and the general uprising of those in command of the ship, Jonah's confession, and how he was finally cast overboard into the sea to be swallowed by the great fish that God had prepared for him there. It states that he was in the belly of the fish three days and three nights, being finally and miraculously cast out to the land, where he later carried out the command of God as to his preaching at Nineveh.

I do not remember having heard of anyone who argued that the full three days and three nights were ever questioned in this case, though some prefer to look at this as an allegory, saying that it never did really occur. But to me every detail of the story is as clear as language can make it, and the full three days and three nights had passed while Jonah was in the fish, meditating and no doubt praying for deliverance, with a promise of obedience in case of release.

Jesus our Lord when questioned by some for a sign of his Messiahship said that there shall no sign be given except the sign of Jonas, for as Jonas was in the whale's belly three days and three nights, so shall the Son of man be three days and three nights in the heart of the earth. Now if the first can be regarded as an allegory, why not the

second, since Jesus himself declared their parallels, thus casting a doubt as to the actual resurrection of our Lord.

When God in the beginning said that the evening and the morning (the night and the day) made one day, we accept this as the truth, and when Jesus said that the Son of man would be in the heart of the earth three days and three nights, we know just what he meant, for Jesus and the Father were in perfect agreement, and this was not said as man at times speaks of the day in a careless manner.

It is the fact of the resurrection that counts with me, and I count on the integrity and truthfulness of the Scriptures and the words of our Lord. And if there is any reason for doubt concerning the three days and three nights, should it not start with Jonah and the fish? And if not, why not?

There's just one thought further, and that is that the truthfulness of the statement of Jesus regarding this matter refutes every claimed reason of the Protestant world for the observance of the **Sun-day**.

White Cloud, Mich.

## LIQUOR AND WAR

(The following article was presented over a broadcast of the Hour of Morning Worship and was a part of an address on vital current problems. The article originated at the American Business Men's Research Foundation, 111 West Jackson Boulevard, Chicago.)

War, throughout history, has ever proved the acid test of personal and national stamina.

Facts show that nations and peoples have risen to eminence and flourished in direct proportion to their physical and mental vitality.

In all the study of these seemingly unending struggles since time began, it is startling to find that the beverage alcohol has played an amazing part in undermining and ultimately bringing about the defeat and collapse of practically every nation that has lost the crucial decision on the field of battle or in conflict with other peoples.

Liquor has defeated more men, more armies, more nations than any other cause. It does seem that the lessons that history records should serve as ample warning against this the greatest of all enemies!

Holy Writ records that:

(a) David defeated the Amalekites (1 Sam. 30: 16, 17) after they were found drunk following a temporary victory; (b) Ahab surprised and defeated Benhadad, King

of Syria (1 Kings, 20: 16-21), when he found him with thirty-two kings "drinking themselves drunk in their pavilions"; (c) Nineveh was destroyed by the Medes (606 B. C.) when they came upon it in a night of sensual feasting and dissipation (Nahum 1: 10 and 2: 6, 7); and (d) Cyrus conquered Babylon, "Belshazzar and a thousand of his lords," in a night when they were gathered in a riotous drinking feast (Dan. 5: 1-4, 30, 31).

Philip and Alexander, the greatest leaders of ancient Greek history, won their way to world conquest in abstaining years, but lost it completely when dissipation conquered them.

Alexander the Great bewailed the fact that there were "no more worlds to conquer." During all his mighty triumphs his abstinence from liquor was so marked as to attract attention. But, apparently, his vast triumphs finally turned his head. Alexander's end came in a carousal in which he took part at the invitation of Medius. "There," said Plutarch, "he drank all the night and the next day, till at last he found a fever coming upon him." Alexander conquered the world, but alcohol conquered him! He died, drunk, at the age of thirty-three.

The Romans, in their early years strictly abstemious, undermined and destroyed their great civilization through a period of three hundred years of progressive dissipation.

The Normans won the Battle of Hastings, September 28, 1066, during which, as the historian, William of Malmesbury, tells it, "they passed the night in fasting and prayer" while "the Anglo-Saxons devoted the same period to drunkenness and debauch."

In the battle which took place the next day, Harold and his drinking Saxons were routed and William won the throne of England.

On Christmas eve, 1776, the American troops crossed the Delaware and won the Battle of Trenton when they surprised the Hessian soldiers celebrating the season with drinking and feasting.

In the war of 1812, the U. S. S. Argus fell an easy prey to the British brig Pelican. Because the American sailors the night before the battle had been allowed to drink wine, few of their shots hit the British vessel.

The Battle of Waterloo fought near Brussels in June, 1815, proved the decisive defeat for Napoleon because, as an authentic historical note shows, Marshal Ney, retiring to his headquarters on the eve of the battle, "fell

into a deep and prolonged sleep" after imbibing his favorite Burgundy too freely and "when he awoke . . . he found himself apparently unable to give orders or to reach any decision."

In March, 1918, when the German forces were advancing on Paris, "the spearhead of the advance suddenly broke. No one could tell why." What transpired, as was afterward officially reported by Prof. Hans Schmidt of Halle, a commanding officer on the West Front, was that "the French had left a great supply of alcoholic drink as the surest means of retarding the German advance. Two whole divisions were found drunk ready to be cut down by the Allied troops . . . the wine-drenched Germans were simply mowed down by the enemy machine guns." The Crown Prince, acknowledging the receipt of Prof. Schmidt's report, said, "If we had not found alcohol we should have advanced further than the March offensive. You are right on laying your finger on this painful wound."

Reports in the press during recent months reveal the verdict of the French Government in August, 1940, that "alcoholism was the chief cause of the French armies' moral collapse and the worst of France's four greatest problems."

During the early months of this World War the German armies were under the strictest discipline against the use of alcohol, but dispatches from the Russian front in November, 1941, brought word that in order to make progress toward the capture of Moscow with other Russian points despite the terrific winter storms that assailed them, the German troops were found in many cases to have been doped with alcohol with the apparent purpose of giving them temporary energy and courage to overcome the obstacles which faced them. The result, as shown in the weeks immediately following, has been a startlingly disastrous series of defeats amounting almost to a rout along a large part of the fighting line.

*Liquor has defeated more men, more armies, more nations than any other cause. It does seem that the lessons that history records should serve as ample warning against this the greatest of all enemies.*

## SABBATH SCHOOL LESSON FOR OCTOBER 16, 1943

Jesus and the Sabbath. Scripture—Exodus 20: 8-11; Isaiah 58: 13, 14; Mark 2: 23-3: 6.  
Golden Text—Mark 2: 27.

## YOUNG PEOPLE'S WORK

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

Please send all material and suggestions to the above address.

### THE SABBATH SCHOOL TEACHER'S PREPARATION FOR TEACHING

By Rev. Wayne R. Rood

[This is the first in a series of The Well Prepared Teacher, prepared by Mr. Rood. The second and third will be as follows: A Code for Sabbath School Teachers, and Try This on Your Sabbath School Class. While attending Hartford Seminary Foundation this past year Mr. Rood gave much study and research to this particular topic. He received his M.R.E. in June. Congratulations for this accomplishment! He was commissioned July 15, 1943, as Chaplain (1st Lt.) United States Army, and is now Chaplain of the 76th Inf. Div., A.P. Hill Mil Res.]

1. Study the whole course thoroughly enough to know how the course should end, when the class begins to study it! As soon as it is decided what is to be studied, the teacher goes over it all carefully and gets it clearly in mind. See the course as a whole unit: if it is a course in Old Testament heroes, the teacher could make a list of them all, putting them on a large chart. If it is a group of studies about the home, the neighborhood, the church, the teacher gets the whole sweep clearly in mind. It is good to talk about the course with someone to make certain one understands it.

2. List and get together the materials and sources that will be helpful. Source materials will vary, from magazines with colored advertisements, flower and vegetable catalogs, to copies of books like The Book of Knowledge, and modern translations of the Bible. Younger classes will need bulbs, seeds, paper, crayons, and such handicraft materials. Older classes will need maps, Bible commentaries, books of information. If this material is brought together early in the course they will find wider use by the class; it is also true that a great deal of last minute preparation will be obviated. There are many sources for these materials: the minister, other people in the community, the local library, the Board of Education at Alfred, the Council of Religious Education, and if one can afford it, the book store.

(Now the teacher has his general scheme and some of the more permanent materials and sources. There are additional steps in the specific preparation for next Sabbath day.)

3. Keeping clearly in mind the class, whom he loves and for whom he is working

in order to help each one live his best life today, the teacher gets clearly in mind what is to be attempted this Sabbath. There will be questions in the teacher's mind: What is the purpose of this class session? How does it relate to the whole course? Where can the class best be held? In the room? In the church? Outdoors? What is the first step? What is the climax? Shall there be a worship period? Shall I use pictures? What books?

4. The next problem facing the well-prepared teacher is to decide on the order of procedure. This will depend on circumstances. Try to proceed directly from the last thing that happened last week. As the program takes shape the teacher will:

a. Have accurate information on each point. With younger classes the teacher must have the information on the "tip of his tongue." With older classes the pupils can look things up for themselves.

b. Have material for each need. If it is an older class that will need to look up information, the sources must be at hand; pupils don't care to go home and look up things for next week. Hand work materials for younger classes should be at hand; there is no time to hunt for things.

c. Have Biblical materials well in hand. Write down references; perhaps some teachers will even want to mark them in their Bibles for quick reference.

d. Have oral materials well thought out. The prayer should be carefully planned. If the teacher plans to tell a story it should be perfected so that it can be told as a living experience. Probably through this planning and working with God the teacher has been brought into very close touch with him and has found new joy in his work.

e. The teacher is, of course, at the school early, to see that every last detail is ready so that no moment may be lost and that every impression, from the teacher's own appearance, the flowers, the room, may be the best possible. A teacher dashing into class breathless and late can destroy the best preparation.

f. With older classes the teacher will be prepared this week to whet the appetite of the class for next Sabbath's class period. This may be done by suggestion, by having each one assume some responsibility, and by making careful assignments. To do this wisely the teacher must know the whole course, and the next lesson as well.

## CHILDREN'S PAGE

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

Dear Recorder Children:

No letters this week; no, not a single one. I wonder if you are picking up potatoes and have no time to write. Beginning last week, Andover school is closed for two weeks so that the children can help in the potato fields. I see truck loads of potato crates go by and "roosting" on top of the crates are anywhere from ten to fifteen children, starting out early in the morning. They are quite proud of the money they are earning, and many of them are buying war stamps with it. Several days ago I found three little girls selling lemonade and peanut butter sandwiches on the corner of the Methodist church lawn; three cents for a sandwich and the same for a glass of lemonade. They soon had nearly one dollar which they said, "We are going to give to Uncle Sam." Of course I had to have a sandwich and lemonade.

In the absence of letters I'm going to give you a story I read this week.

Sincerely yours,

Mizpah S. Greene.

### Joan of Arc and the Soldier Boy

If you were to go to France you would hear a great deal about a brave French girl who listened when God spoke to her and who suffered greatly because of her determination to do the things which she knew were right.

John Ripley was only twenty when he went to France in the American Army. Of course he had heard of Joan of Arc. He had studied something about her when he was in high school, but the story had sounded like a fairy tale, somehow. Yet now he was to visit the town where she had lived. He began to ask questions and learn everything he could about her.

As a very young girl, he was told, she spoke of voices speaking to her and telling her what she must do to save France. Her people wanted her to stay with them, but the voices kept telling her she had a work in the world to do, and at last she left her quiet home. How brave she was as she visited the king and told him she had been sent to lead him to victory. John could almost see her on her horse leading the

5. Save and file material. So often teachers come across a picture, an incident, story, or passage in a book, but when the time comes to use it, where is it? The teacher will reserve a drawer or box for this use alone. Throw the clipping, pamphlet, or reference in there. When this material begins to bulk up, get envelopes or folders and classify it. It is like building up a bank account. Try it.

### HOW SHALL WE INTERPRET THE BIBLE?

While reading my New Testament one day, I came to 1 John 1: 7, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." That was an old verse to me, but this time something about it struck me. It seemed that the condition for having our sins forgiven was that we walk in the light, and that did not seem to agree with the other Bible verses which give belief as the condition of forgiveness, nor with my own observations of Christians who, according to the Bible, had forgiveness of sins, but were not walking in the light, and did not have fellowship. So, to me there came the problem as to how to interpret this verse.

I am told that there are different ways of interpretation—literal, figurative, and spiritual. But I have found that all these need to be used, each one in its place. But I believe that the best rule is to **interpret the Bible by the Bible**. In this way I saw that 1 John 1: 7 could not mean what it at first seemed to mean. Then after prayerful thought, it came to me. The verse is not talking about the forgiveness of our sins, but the cleansing. As soon as I was saved, my sins were forgiven, but there was still sin in my life which I needed to get rid of and be cleansed from. This verse tells us that the blood of Jesus Christ does more than its initial work of forgiveness, and actually cleanses us from sin itself.

I am not worried about the damning guilt of my sins, for they have been forgiven, but yet I do not live a perfect life, and I need the blood to cleanse and free me from these sins. Thank God that he gave the Bible to tell us these things, and also gave the Holy Spirit to guide us in the interpretation of his word by the wisdom we receive according to the promise in James 1: 5.

soldiers forward. Everywhere John went he saw statues of this brave girl.

"I wonder if we will ever hear voices," John said to himself. Just then someone stepped on his foot and John used an ugly word. Quickly there came into his mind his mother's voice. "It's not only wrong to swear, but it's such a stupid thing to do. What is the use of it? Why, when we are angry, should we use God's name? I hope my boy will always say God's name and mine in a way as if he cared."

John's face became very red as he remembered how many times he had used God's name carelessly since he had been in the army. "I wonder what made me think of that now?" he said. "It's like one of Joan of Arc's voices. I wonder if God is speaking to me. It will be very hard to stop, but if my mother could hear me it would break her heart."

It wasn't so hard to stop as he thought, because every time he saw a picture or statue of Joan of Arc, and France is full of them, or even when he heard her name, he was reminded of the voice, and she seemed always to say to him, "Keep your words pure and use God's name reverently."

—Selected.

One day, in a service which a company of soldiers attended, the minister said, "We will arise." Instantly, before the rest of the audience had seemed to grasp what he said, the soldiers were on their feet. Then all at once they dropped their hats on the seats back of them, straightened up to their full height, and put their arms straight down at their sides. What made them do it? Yes, the first notes of the Star-spangled Banner were being played. Is there any reason why the rest of us should not be equally attentive? What does it show to every one? If it shows love for our country can we not show love to God in a similar way? Let us strive to show our reverence and love for God in every way we can, in our thoughts, our words, and our deeds. Let us think of ways to show this love and reverence. Here are several ways: prayer, praise, thanksgiving, loyalty, obedience, repentance, doing things for his people. See if you can think of other ways.

It is possible for every one of us, like Joan of Arc, to hear God's voice. Sometimes he

speaks to us through our own conscience and sometimes through other people he lets us know what he wants us to do. We must listen for his voice if we would hear it.

### DEFENDERS OF THE SACRED COMMA

Said a devout layman, concerning the church of which he was a member, "We have a splendid plant, a good preacher, and a great opportunity, but we are being defeated by the defenders of the sacred comma." And from that same misfortune we fear a very large number of congregations are suffering.

It is the glory of Protestantism that the individual is at liberty to do his own thinking concerning religious matters. We rejoice in that democratic privilege which gives all believers the right to hold to an undictated opinion in matters of faith.

At the same-time it is the tragedy of Protestantism that we allow commas to divide us, shutting us off from the fellowship of other believers equally devout and loyal to our Lord.

No matter how loudly we protest that we are "fighting for a principle," we are guilty of actual disloyalty to the kingdom of Christ when we wreck the fellowship of the faithful for the sake of maintaining an argument.

There are those, for instance, who solemnly declare that their preacher "does not believe in the Bible," just because he differs with them in some details of interpretation.

Then there are those who hold to some favorite doctrine who measure everything according to it and refuse to co-operate with those who do not accept that doctrine in the precise terms in which they state it.

Said a discerning preacher concerning his successor, "He is a splendid man—godly, sincere, and consecrated—but the people will not follow him because they miss some of the words I used a great deal." It was not a question of spiritual experience, but of vocabulary.

An influential layman in one congregation, who was never seen in any Sunday school class, charged down upon the church school superintendent one Sunday morning with the demand that the teacher of a certain class of girls (the largest in the school) should be "fired" because she did not believe that Moses wrote the Pentateuch! The superintendent, in an amiable mood, said, "Brother, this may be a very serious matter and we ought to proceed carefully. Will you therefore go home

this afternoon and hunt up that Scripture in the Bible which says that Moses wrote the Pentateuch, so that we shall be fully armed and prepared in the case?"

Toward evening the superintendent's phone rang and a very much chastened layman on the other end of the line said, "I'll have to give it up. My wife and I have looked clear through every Bible we have in the house, and there is not one of them that has any book in it named Pentateuch."

In one congregation a particular group, in the name of a very sacred and beautiful doctrine, created such a spirit of divisiveness and contention that the church became utterly ineffective as a redemptive force in the community. All of its energies were consumed in fighting battles within its own borders.

In another congregation a defender of the sacred comma assumed the responsibility for passing judgment on the "orthodoxy" of every pastor. He would listen to the first four sermons with critical care, making copious notes to support his suspicions, and then launch his campaign for "a change of pastor." The rest of the year the preacher was compelled to expend at least half his energy protecting himself against the attacks leveled at him.

—Roy Smith in Christian Advocate.

## OUR PULPIT

### ONE OF THE GREAT NEEDS OF TODAY

By Rev E. A. Witter

Text—Micah 6: 6-8; Matthew 22: 37.

Let us give a little thought to the first passage. As we analyze it, the author represents man in search after knowledge of what is necessary for him that he may make a wise and true presentation of himself before God. We see here evident recognition of the sovereignty of God and a desire to possess a true knowledge of God. Think of it. Are the offerings of money or various kinds of property sufficient? Will the offering of my body or the offering of my offspring in sacrifice be sufficient to win acceptance with God?

In his meditations we hear him propound this question, "What doth the Lord require of thee?" Listen: "but to do justly, and to love mercy, and to walk humbly with thy God."

Another passage is found in Matthew 22: 37, the teaching of which is essential to ac-

ceptance with God: "Thou shalt love the Lord thy God with all thy heart." We often find revealed the fact that God is thought of by many as an austere, arbitrary, unsympathetic being. This thought leads them to turn away from God.

There seems to be inherent in man an inclination to be unwilling to yield to a command, to authority that requires unconditional obedience. In Luke 10: 27 we find Jesus saying, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." This command is clear and comprehensive, but man in his selfish nature, without taking time to inform himself upon the benefits of observing such a command, says to himself, "What obligation rests upon me to render such a service? Am I not a free moral agent; is it not my privilege to decide this matter of love for myself? Who can say I must?" Poor, blind man, blinded by selfishness.

The authority of God, seen in the Bible, is so manifest in the "Thou shalt" and the "Thou shalt not," that many are inclined to think God has placed all men under a yoke and stands in austerity to watch the struggle of man without a feeling of sympathy for him. This shuts out the light of the sun that shines in Jesus Christ for the enlightenment of the world.

I am a firm believer in the importance and value of yielding wholeheartedly to authoritative discipline in national government, municipal life, in the family life, and in our service to God. It is to be hoped that none will fail to realize that there can never be abiding peace and tranquillity of life in the nation, in the community, in the church, or in the home, only as there has been developed a beauty and strength of character that are attained by discipline that is ours by learning to love God with all the powers that are ours, and our neighbor as ourselves.

Look with me for a few moments and let us see if we can find in God another quality that will help us to love and serve him.

God said, "Thou shalt not steal," "Thou shalt not take the name of God in vain," "Thou shalt not commit adultery." The authority of God in the "Thou shalt not" is very marked, but right in connection with these we find God saying, "Remember the sabbath day to keep it holy," and he hastened to give reasons why this should be done, not

with authority, but entreaty, earnest invitation to think upon, to hold in mind an important truth.

Do you hesitate to love God with all your soul? Is there ever with you a fear that God's love will fail you? Think of Paul, who out of life's experiences was led in Romans 8: 38 to say, "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus the Lord."

Right here in this statement Paul is helping us to see that the terrors of authority, seen in the command, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, mind, and strength, are vastly modified and made more inviting by the invitation of experience, when that experience comes from harmonious fellowship with God when living in accord with his commands. Such harmony, and love for God, cannot be possessed without frequent, daily practice of the love of God. To love God with all the powers of our being, there must be daily reading and meditation upon God, his nature, as well as upon the nature and purposes of his kingdom, the home of which Jesus speaks to us when he says, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 2.

The possession of the joy of loving God is never ours but through struggle in self-denial and in self-sacrifice. Out of rigid discipline, in our thought and reading of God, come strength and beauty of a character perfected in righteousness. "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins." 1 John 4: 10.

This perfecting discipline, this sacrifice, for many of us is to be found in making God and Christ the theme of frequent conversation as we meet together with friends. It is possible to converse upon God and religion as it is upon the weather and other daily experiences. There is wisdom in striving to excel in spiritual things rather than in the things of the physical world, for the one has

to do with the eternal life to which God invites us, and for which he would prepare us, while the other has to do with the temporal life that is fleeting.

Human experience has never failed to prove the truthfulness of the Scriptural statement, "Draw nigh to God, and he will draw nigh to you." If there is a loving God with all the heart, soul, mind, and strength, God does not fail to fill that soul with larger portions of himself and blessings of his kingdom. God is not satisfied with just making us comfortable in our religious life; he is trying to make real men and women of us for the enlightenment and salvation of the world.

"Ye are the light of the world." Matthew 5: 14.

"Seek ye first the kingdom of God and his righteousness." Matthew 6: 33.

"Draw nigh to God." James 4: 8.

"Let your light shine" that the world may see that light, the way to God.

"Be ye stedfast, unmovable, always abounding in the work of the Lord." 1 Corinthians 15: 58.

Think on these things.

### DENOMINATIONAL "HOOK-UP"

Alfred, N. Y.

The Amandine tea last Thursday at the Community House was a very enjoyable event. About sixty members, friends, and newcomers were present. The room was decorated with autumn leaves and bouquets of dahlias and gladioli. At the table, pouring, were: Mrs. Charles Amberg, Mrs. Major Holmes, Miss Bertha Annas, and Miss Edna Bliss. In the absence of the retiring president, Mrs. Harold McGraw, the vice-president, Mrs. Charles Amberg, presented the new president, Mrs. Ben R. Crandall. Mrs. Crandall extended a welcome to the visitors and introduced the new officers who were the hostesses for the day. She announced that the first regular meeting of the year will be held at the Community House, October 7, at 3 p.m.

—Alfred Sun.

An open letter to the Members of the Ways and Means Committee of the House of Representatives and Members of the Finance Committee of the United States Senate.

Dear Sirs:

Will you allow me a word with you on the income tax matter? I, with probably millions like me, am glad to pay any sized income tax you feel you must levy. But we are irritated, disgusted, confused, enraged, exhausted, trying to understand the complexities of the present law. Can you people not simplify it?

How can we be expected to worry for days or maybe weeks over the 1942 vs. 1943; March, June, September, December, 1943, March, 1944, and March, 1945? We get dizzy over "forgiveness, cancellation—\$50," \$50 out of \$66.67, 75 per cent; income tax, victory tax, withholding, payment to collector, withholding victory tax half a year, withholding income tax and victory tax together half a year; corrected returns; 3 per cent, 5 per cent, 20 per cent, 17 per cent; normal taxes, surtaxes, exemptions, joint return, divided exemptions, exemptions plus spouse's income; long form, short form, etc., etc., etc.

Yes, Mr. Senator, Mr. Congressman, won't you take pity on us and simplify this tax business? You can save us from chucking all the blanks and reams of calculations into the waste basket in complete disgust; then sitting resignedly with folded hands awaiting the cop to take us off to jail for non-payment, or worse, to the mad-house. Please, please.

Dizzily yours,

J. Nelson Norwood.

—Alfred Sun.

Fouke, Ark.

The Southwestern Association met at Fouke, Ark., this year, instead of Rolla, Mo., because it is more centrally located, and it seemed advisable because of the conditions we are all acquainted with during this time.

The theme was "Christ, Our Strength"—Psalm 73; Acts 3: 1-16.

We were all blessed by having Rev. Paul Maxson with us as a representative of the Eastern, Central, and Western Associations. He preached two splendid sermons, and assisted our other ministers ably. His friendliness won a place for him in all our hearts.

With us, also, besides the regular delegates, were Emerald, Mae, and Mildred Stillman from Salem and Marlboro, who brought us special music and took part in many helpful ways. These three, and Zack White, our

president, brought us a bit of personal contact with our fellow Christians in the East.

Pastor E. R. Lewis, from Gentry, who didn't arrive in time to share our Friday services, brought us two splendid messages concerning our true fellowship with Christ and each other, and the saving grace of our Christ.

All through the meetings, in the messages, song and worship services, and in the general fellowship, Christ was truly felt as "Our Strength." The theme song, "Jesus Will Keep Me True to the End," was especially fitting, and was so beautiful in itself that someone was humming or singing it nearly all the time.

Two of the highlights of our association were the choir and an orchestra. The orchestra was furnished by members of the Little Prairie and Fouke churches, with Pastor Lewis directing. It was completely new at association, never having played as an orchestra before, and we did enjoy it as it played as an accompaniment to our songs, and by itself.

Sabbath afternoon brought one of the spiritual highlights of our meetings, as we all gathered in the woods at a little creek, and received by baptism into our fellowship, Sybil Bellamy, a young woman from Texas. It was a beautiful, worshipful service, and, as the Bible custom of "laying on of hands" was carried out, we all felt that Christ indeed was among us. Many silently reconsecrated their lives to him, and in the testimony meetings there were others who made public their reconsecration and desire to serve better.

Sunday afternoon the young people enjoyed a picnic supper in a pine grove near the church. We had a grand, good time, topped off with watermelon, "a la fingers."

We all were treated with such wonderful hospitality and warm friendship that we know God's presence is still in the hearts of our people, and all of us who were from away, as well as the resident members, closed our meetings with a conscious knowledge that Christ is truly "Our Strength," and will always be ready to strengthen us for our responsibilities as Christians if we will commit ourselves to him.

Mrs. Austa Coalwell,  
Secretary, pro tem.

New Orleans, La.



Lost Creek, W. Va.

At Lost Creek, "Conference Sabbath" began Friday night, August 20, with Mrs. Madge Sutton as leader of the meeting. The theme of the service was "Pathways to God—Silence." Singing vesper hymns followed a period of meditation, then "Litany of Silence," and a poem, "Plea for Stillness," were read. After directed prayer, Scripture reading, and meditation, Leland Bond sang, "O God, in Restless Living." Mrs. Sutton told the story, "Douglas Steers Attends a Quaker Meeting," after which a testimony meeting was held, in which we shared our religious experiences and reconsecrated our lives to God's service.

On Sabbath morning we were particularly fortunate in having Rev. A. L. Davis bring us the message that he would have given that morning at Conference, had it convened. He preached on "Sabbath Freedom," from the text, Mark 2: 27, 28, in his beautiful, scholarly, yet simple way that we have all learned to love so much. Sabbath school followed the preaching service.

The Conference atmosphere was increased by a score or more of visitors from other churches, other states, and members of our own church who are not privileged to attend often. There was the usual social good time as we gathered in the social room for a "covered dish" dinner.

In the afternoon the young people were in charge. There were eight from the Lost Creek Church who attended the South-eastern Association Camp which was conducted at Middle Island this year, with Rev. Harley Sutton as camp director. Several of the young folks gave their impressions of camp. One camper with five years' camp experience declared it "The best ever." All of them emphasized the spiritual lift received.

The second part of the afternoon program was in charge of Leland Bond, who conducted the worship service. Talks were given by Xenia Lee Randolph on "Young People and the Sabbath"; Charles Williams, "Christ and the Sabbath"; Richard (Dick) Bond of Salem, "Vocations and the Sabbath."

Not attending Conference is always a great spiritual loss, but we at Lost Creek feel that the Conference president presented the next best solution when he suggested "Conference Sabbath." We felt a unity of spirit, a oneness of purpose with the whole denomination.

L. M. B.

### 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) John Reed Spicer.

## OBITUARY

**Eccleston.** — Mrs. Martie D. Eccleston, daughter of William T. and Mary E. (Palmer) Collins, was born July 31, 1872, at Hopkinton, R. I., and died August 24, 1943, at Westerly, R. I.

She was a member of the First Seventh Day Baptist Church of Hopkinton. She and her husband, Charles P. Eccleston, have lived for many years in Westerly where she attended the First Baptist Church, being a member of the Ladies' Aid society of that church.

Besides her husband she leaves a daughter, Mrs. William Phillips of Quonochontaug, R. I.; two sons, Ray P. and Charles C. Eccleston; a sister, Mrs. Emma Rathbun, and two grandchildren.

Farewell services were conducted by Rev. H. Campbell Etough of the First Baptist Church of Westerly. Interment was in the First Hopkinton cemetery. R. H. C.

**Palmer.** — Mrs. Phebe Etta Palmer, daughter of Isaac and Mary Coon Partelo, was born at Hopkinton, R. I., June 16, 1868, and died in Westerly, R. I., September 2, 1943.

She was the wife of the late George D. Palmer. She lived in Ashaway until a few days before her death. She was a member of the First Seventh Day Baptist Church of Hopkinton.

She leaves a son, Byron Palmer, with whom she lived; three brothers, George Partelo, of Ashaway, Clarke Partelo, of Concord, N. H., and Crawford Partelo, of Stafford Springs, Conn.; and a number of nieces and nephews.

Farewell services were conducted by her pastor, Rev. Ralph H. Coon, and interment was at the Oak Grove Cemetery, Ashaway. R. H. C.

### 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. 9-27-31

# The Sabbath Recorder

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No. 15

### WITHOUT LOVE I AM NOTHING

1 Corinthians 13: 1-3

Did I possess the gift of tongues,  
Great God, without thy grace  
My loudest words, my loftiest songs  
Would be but sounding brass.

Tho' thou should'st give me heav'nly skill,  
Each myst'ry to explain,  
Had I no heart to do thy will,  
My knowledge would be vain.

Had I so strong a faith, my God,  
As mountains to remove,  
No faith could do me real good,  
That did not work by love.

Oh, grant me then this one request,  
And I'll be satisfied,  
That love divine may rule my breast,  
And all my actions guide.

—Stennett, in Village Hymns  
for Social Worship,  
published in 1828.

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