

You never enjoy the world aright till the sea itself floweth in your veins, till you are clothed with the heavens and crowned with the stars.—A Century of Meditation.

Your enjoyment of the Sabbath is never right until you so esteem it that it is more precious to you than silver or gold, until the spirit of God's holy day "floweth in your veins."

God has made us a wonderful promise: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

And his promises never fail.

A SOLDIER'S LETTER

Dear Friend:

Many thanks for the fine letter of encouragement you so generously sent me. Such a letter is always welcome and it really does help a person take more interest, to know the folks at home are helping one way or another to make it easier for their service men.

My job isn't the best, nor is it the worst job a man can get in the army, but is really something that has to be done by someone. My job is military police duty, chiefly at the gates to the post. This is the last thing I ever thought I would do when I entered the army, but I have been doing it for eighteen months. I guess I have just learned to like it, and keep at it.

I am sure this will all be over some day, and when that time comes, we all hope that the nation as a whole will stay closer to God.

I must close now, and again I thank you for the very fine letter of encouragement.

Sincerely,
Victor Pederson.

San Antonio, Tex.

SABBATH SCHOOL LESSON FOR OCTOBER 23, 1943

Honoring Our Parents. Scripture—Exodus 20: 12; Luke 2: 48-51; Mark 7: 6-13; John 19: 25-27.
Golden Text—Ephesians 6: 1.

MARRIAGES

Porter - Walters. — At the home of the bride's parents, Mr. and Mrs. LaCledé Walters, in Battle Creek, Mich., August 18, 1943, Miss Betty Z. Walters was married to Charles R. Porter, with Rev. Henry N. Jordan officiating. The home of Mr. and Mrs. Porter will be 171 West Bidwell St., Battle Creek, Mich.

Randolph - Highland. — At the Church of the Transfiguration (The Little Church Around the Corner), in New York City, on October 1, 1943, by the assistant rector, Rev. Charles Wetherby, Mr. Esle Fitz Randolph, of Great Kills, Staten Island, N. Y., and Mrs. Jessie Amos Highland, of Fairmont, W. Va.

Sanford - Siedhoff. — Wilma M. Siedhoff of Salem, W. Va., and Pfc. Gordon L. Sanford of Little Genesee, N. Y., now serving in the Army Air Corps Radio School at Scott Field, Ill., were united in marriage August 7, 1943, at the Post Chapel by Chaplain John C. Hadley of California.

OBITUARY

Stillman. — Thomas B. Stillman was born June 24, 1892, in Little Genesee, N. Y., and died after a brief illness September 25, 1943, in Battle Creek, Mich. He was one of six children born to Fred S. and Susan Clark Stillman.

He had resided in Battle Creek for twenty-five years. For years he was employed at the Battle Creek Sanitarium, and more recently was foreman of the Transit Warehouse Company. Recently he was honored by the company for his ability and faithfulness, with a gift of a government bond.

He is survived by his wife Reba, his sons Frederick and Donald, two grandchildren, and three sisters: Mrs. E. F. Boehm of Battle Creek; Mrs. S. F. Green of Portville, N. Y.; and Mrs. G. Coon of Alfred, N. Y. Farewell services were at Hebble's Funeral Home, September 28, conducted by Rev. Henry N. Jordan, a lifelong friend. Burial was at Bedford, Mich. H. N. J.

"Prayer, and not civil power, is the preacher's mightiest weapon."

"Truth armed with carnal weapons will work greater harm than error."

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 18, 1943

No. 16

OUT IN THE FIELDS

The little cares that fretted me,
I lost them yesterday
Among the fields above the sea,
Among the winds at play,
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees;
The foolish fears of what might happen,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay,
Among the hushing of the corn
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God."

—Selected.

Contents

Editorials.—An Evening Meditation.—The Rural Church	246-248
Meeting of Tract Board	248
Missions.—Letters and Telegrams to Repatriates.—Funds for Return of Missionaries from China.—A Correction.—Treasurer's Monthly Statement.—God's Ration Book	249-251
Denominational Budget	251
Woman's Work.—World Community Day	252
Young People's Work.—A Good Soldier.—Try This on Your Sabbath School Class	253
Mission to Teachers	254
God's Purpose for Man	255
Letter from a Soldier	256
Children's Page	256
Our Pulpit.—Exalting the Christ	257-259
Denominational "Hook-up"	259
Marriages	260

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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 William L. Burdick, D.D. Mrs. Walter L. Greene Jeanett B. Dickinson Mrs. Okey W. Davis
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EDITORIALS

AN EVENING MEDITATION

Today we drove to Clarksburg. Those fourteen miles were a delight. Never did the West Virginia hills look more beautiful to us than today, clothed in their myriad of colors, painted by the Great Artist.

Tonight I am in a meditative mood. I recall the beauties of yesteryears. The lines from Longfellow come to mind:

If thou art worn and hard beset
 With sorrows, that thou wouldst forget,
 If thou wouldst read a lesson, that will keep
 Thy heart from fainting and thy soul from sleep,
 Go to the woods and hills!—No tears
 Dim the sweet look that nature wears.

In memory I see again the Adirondack Mountains in all their gorgeous colorings, and the indescribable beauty of the Chittanooga Canyon. How can one ever forget the sublime beauty of the Berkshires, and the farm home of our friends—the Fays? There is Rhode Island, the land of granite—and rhododendrons. We hear surge of the ocean waves, and appreciate the lines:

Break, break, break
 On thy cold gray stones, O sea!
 And I would that my tongue could utter
 The thoughts that arise in me.
 —Tennyson.

Then there are the rugged hills of Alleghany County, N. Y. The "Beautiful Geneesee" Valley. Who would not travel a hundred miles to take that drive from Bolivar to Wellsville!

Our thoughts finally turn westward. Even the prairies with their "unshorn fields, bound-

less and beautiful," where sage brush, grease-wood, and cacti, under the shimmering heat (mirage) become forests, have a beauty all their own. The majestic grandeur of the Rocky Mountains defies description. To climb to their summit and watch a sunrise; to camp near timberline with snow-capped mountains in sight; to see the changing beauty hourly—that's Colorado to me. "God has made every thing beautiful in its time."

Father, thy hand
 Hath reared these venerable columns, thou
 Didst weave this verdant roof. Thou didst look
 down
 Upon the naked earth, and, forthwith, rose
 All these fair ranks of trees. They, in thy sun,
 Budded, and shook their green leaves in thy breeze,
 And shot toward heaven.

—Bryant.

But our most sacred and cherished memories cluster around all our dear friends in the fields where we have lived and served. One of these friends in Boulder gave me the poem which appears on the cover of the Recorder. It is framed and has had a place in my study all these years. It enters into my philosophy of life.

"So long thy power hath blest me, sure it still
 Will lead me on,
 O'er moor and fen, o'er crag and torrent, till
 The night is gone;
 And with the morri those angel faces smile,
 Which I have loved long since, and lost awhile."

A. L. D.

THE RURAL CHURCH

For years the drift of population has been toward the city. Many factors have contributed toward this movement. Let us try to visualize the effects of this shifting population as related to Seventh Day Baptists.

Our whole educational program, in past years, has, in fact, called our young people away from the farm. Those who went away to college rarely ever returned to the rural community of their birth for their permanent home. The professions—teaching, preaching, medical, etc., called them. Farm work was distasteful; better wages could be obtained elsewhere. Families moved away for educational or other reasons.

We are not unmindful of the fact that a goodly number of our young people have taken agricultural courses, but the major part of these have sought teaching jobs, or other type of work that has taken them from the rural community.

In times past, we have said that the city churches were made up of country people who moved to town; that the majority of the city pastors were country born. This would indicate, if true, that the country churches grew by addition of those who accepted Christ on confession of faith, while the city churches grew largely by the transfer of membership. That probably was true fifty years ago, but it cannot be accepted as fact today.

A religious census taken in 1936 ought to stir us from our complacency. A survey of this report, compiled by Paul V. Vogt, U. S. Department of Agriculture, Washington, D. C., is illuminating. The percentage of the city population who are affiliated with the church is put in contrast with the percentage of the rural population affiliated with the church. Space forbids the reproduction of this entire report. A limited number of the states are selected as typical of all. The percentage of the city population affiliated with the church is put in contrast with the percentage of rural church membership:

	City	Rural
New York	50.4%	29.1%
New Jersey	62.1%	32.6%
Michigan	41.9%	21.4%
Colorado	46.3%	17.9%
California	36.5%	13.1%
Florida	39.9%	23.0%
Wisconsin	59.4%	43.2%
West Virginia	46.2%	19.1%

There are only three states in which 50 per cent or more of the rural population is affiliated with the church, while twenty-seven states show over 50 per cent of the urban population affiliated with the church. The ratio for the entire country is 52 per cent of the city population identified with

the church, while only 31 per cent of the rural population is thus identified.

It is probably true that the rural churches have a larger number of children unidentified with the church than have the city churches. But making due allowance for this fact will not materially alter the comparisons.

What, then, of our Seventh Day Baptist churches in rural communities? The facts are, the great majority of our churches is rural; at least eight of these rural churches are today pastorless; six others are able to have a supply, possibly once a month. We have not a sufficient number of ministers to supply the need; and by our present standards of giving, we could not support full-time men on these fields if we had them.

But this does not tell fully the tragedy of the rural church. All over our country are vacant churches, now standing silent. Other churches are remembered only in history. What is so sorry-looking as a closed country church, unkept yards, and silent church bells? Even a sorer picture is the vacant spot where once a church stood, and maybe the only reminder is the cemetery hard by. Fifteen miles from Salem will take one to any one of three churches. Two of these have been abandoned, while the third is very much reduced in membership, and now has a supply pastor's assistance once per month. There are more dead churches than living in the Southeastern Association. The same is true in the Western, Central, and Eastern Associations. I am not in position to speak concerning the Northwestern and Southwestern Associations. But the dead and dying rural churches are all too numerous.

Now it is not pleasant to state these things. These words are not being written to fix the blame on anyone or to censure anyone. But it is high time for us to face these definite, concrete facts, and to face them realistically. We have fallen down on our job. If the present rate of drift in our rural churches is to continue, one fourth of the churches now active are due to close their doors in the next twenty-five years.

It is high time for our denomination to act definitely about this matter, not merely to go up to Conference and make reports and talk about these things. Let there be appointed a Committee on Rural Life to make a thorough study of the rural problem, and outline a program of action. These fields are

not hopeless. Most of these rural churches are surrounded by people, most of whom are unchurched—81 per cent in West Virginia, 71 per cent in New York, 67 per cent in New Jersey, etc. — who are not church members. They need the saving power of the grace of God as much as do the Chinese. They are a part of the world program for missions.

We are making a study of the farms of our country on how to conserve our soil and to redeem our waste land. Soil erosion should merit our consideration, but spiritual erosion should rank ahead of soil erosion.

Evangelism and stewardship point the way. May God help us to see the missionary task at our very doors. Then may we dedicate our lives anew to the redemption of our rural life.

A. L. D.

MEETING OF TRACT BOARD

(Condensed report)

At the regular session of the Tract Board on September 12, 1943, Corresponding Secretary Herbert C. Van Horn submitted the following report:

Following the last report made to this board, written July 4, your corresponding secretary spoke in the village church at Barrhead, Alberta, Canada. This, with the address of Rev. John F. Randolph, would seem to be the first time the voice of Seventh Day Baptists has been heard in the United Church of Canada. The sermon, and the address presenting the place and work of Seventh Day Baptists, were well received. One overheard remark was, "I could belong to a church like that."

Stony Plain, sixty miles south of Barrhead and twenty west of Edmonton, was visited, several calls made, and a prayer service held. Here is a promising field, if the work could be followed up.

On return to the States, a week-end was spent in southern Wisconsin, with several calls and contacts besides preaching at Milton Junction and presenting the Tract Board interests before the large Milton "Open Circle" Sabbath school class in its meeting at one of the member's homes in Janesville.

I would suggest that our board through its recording secretary formally express appreciation to Rev. Mr. Randolph and the Milton Junction Church for his help rendered on this Canada trip, and to Dr. L. M. Babcock of Milton, who made Mr. Randolph's going financially possible.

En route home, calls were made in Chicago, and a day in Rochester, N. Y., spent with lone Sabbath keepers. The western trip was completed by home arrival July 16. Observations, prepared by the secretary, have already appeared in the Sabbath Recorder. Contributions toward the expenses of the trip received on the field amounted to \$78.71, and have been handed to the treasurer. The financing of Mr. Randolph is not included in this.

The usual work of the office has been attended to during the rest of the period being reported. Mrs. Van Horn gave considerable time to the office correspondence while the secretary was absent, which has made it much easier for him to carry on since his return. Interesting inquiries have been answered and literature mailed.

Our interest in and correspondence with our New Zealand work have borne good fruit. A second Seventh Day Baptist Church has been organized, located at Christchurch, the leading city of South Island, N. Z., with Roland Barrar as pastor.

No. 4, the last of the new tract series on Seventh Day Baptists, is recently from the press. Its title is "What the Bible Teaches About the Sabbath." Also recently from the press is the first number of a series of evangelistic tracts, entitled, "Repentance." Each of these tracts is an edition of five thousand. We are looking eagerly for others of this new series, so greatly needed in our work.

Two hundred seventy letters to our men and women in war service were mailed September 1.

August 21, I preached the "Conference Sabbath" sermon at a union meeting at New Market; and on August 7 and 28, preached for the Irvington Church, and on the latter date acted as moderator of the Irvington meeting when Brother John G. Schmidt was formally called to be its pastor.

I attended the July meeting of the Missionary Board; and as editor of the Recorder, September 8, attended the Press Conference of Brig. Gen. William R. Arnold, Chief of Chaplains, in New York City. Three days of vacation have been taken from the office.

An earnest appeal comes from Jerome, Idaho, for someone to come there and organize a Sabbath school, hold some meetings looking to the establishment of a Seventh Day Baptist church. The appeal is from some of our own lone Sabbath keepers. This work was a part of our western plan originally made. The time, now, is especially auspicious and pressing. I have written the Women's Society, asking if Rev. Leslie O. Greene cannot be spared at this time for looking after that prospect, and give encouragement, en route, to the interests at Des Moines, Iowa.

If some such arrangement as this cannot be made, your corresponding secretary recommends that he be sent on this mission this fall, at the earliest possible date.

Secretary Van Horn also discussed informally his plans for the work in the West.

The recording secretary was directed to write the letters suggested in the report.

The corresponding secretary was authorized to go to Jerome, Idaho, on the mission suggested in his report.

The chairman of the Advisory Committee, the chairman of the Budget Committee, and the corresponding secretary were elected a committee to consider ways and means for providing assistance for the editor of the Sabbath Recorder during his absence in the work for the board as corresponding secretary.

The chairman of the Advisory Committee, Courtland V. Davis, reported informally for the committee, encouraging the corresponding secretary in his plans for the western trip and proposing that if possible the secretary visit the Florida field again this winter.

L. Harrison North, manager of the publishing house, reported as follows for the Supervisory Committee:

The Supervisory Committee would report that the publishing house has paid \$250 on the equipment note since the last meeting, and that another \$250 will be paid this month.

New limitations on the manufacture of paper went into effect August 28. While this will not affect our publications immediately because of paper stock on hand, eventually 45-lb book paper will be used for the Sabbath Recorder and Helping Hand, instead of 55-lb. and 50-lb., respectively.

Prospects for the next three months are good, subject of course to new government regulations that may come through. About 75 per cent of the printing now being done by the publishing house is either religious or for firms engaged wholly in war work—both classed as essential printing.

Mr. North also reported the following:

The Board of Christian Education, through Mrs. Dora K. Degen, corresponding secretary, has approved the increase in the cost of the Helping Hand, and beginning with the first quarter, 1944 issue, the price of a single copy per year will be 75 cents, and in lots of ten or more copies to one address, the price will be 60 cents per year.

Committees appointed for the ensuing year were as follows:

Advisory Committee — Courtland V. Davis, chairman; Asa F. Randolph, Mrs. Herbert C. Van Horn, Herbert L. Cottrell, Esle F. Randolph, William L. Burdick, Karl G. Stillman.

Committee on Distribution of Literature—Hurley S. Warren, chairman; Herbert C. Van Horn, Charles F. Harris, Lester G. Osborn, Albert N. Rogers, Donald E. Lewis, Courtland V. Davis, Herbert L. Cottrell, Victor W. Skaggs.

Supervisory Committee—Nathan E. Lewis, chairman; Franklin A. Langworthy, Luther S. Davis, Mrs. Frank E. Lobaugh, Orra S. Rogers, Irving A. Hunting, George B. Utter, James L. Skaggs.

Committee on Files of Denominational Literature—Corliss F. Randolph, chairman; Asa F. Randolph, Lavern C. Bassett, ex officio.

Investment Committee—Lavern C. Bassett, chairman; George R. Crandall, Miss Lucy Whitford, J. Leland Skaggs, Nathan E. Lewis, Mrs. William M. Stillman, Orra S. Rogers.

Auditing Committee—Asa F. Randolph, chairman; Irving A. Hunting, Donald E. Lewis.

Budget Committee—Mrs. Ethel T. Stillman, acting chairman; Courtland V. Davis, Nathan E. Lewis, Asa F. Randolph, Lavern C. Bassett, Hurley S. Warren, J. Leland Skaggs.

At the invitation of President Bassett, Rev. Eli F. Loofboro, pastor of the Waterford, Conn., Church, brought his greetings to the board and expressed his interest in its work.

Albert N. Rogers spoke briefly in appreciation of the work being done by the editor of the Sabbath Recorder.

Courtland V. Davis,
Recording Secretary.

NOTICE OF SEMI-ANNUAL MEETING

The semi-annual meeting of the Dodge Center, Minn., and New Auburn, Wis., churches will be held with the Dodge Center Church, October 22 to 24. We hope for a good attendance.

Secretary.

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.

LETTERS AND TELEGRAMS TO REPATRIATES

The Department of State has sent word to the mission boards to the effect that telegrams and mail may be sent to persons returning from the Far East in the current exchange of American and Japanese nationals if they are addressed in the following manner:

John Jones, Repatriate on M.S. Gripsholm, in care of the addresses indicated below for telegrams and air mail letters:

Telegrams: If sent on or before **October 28:** Care of American Consul, Port Elizabeth, Union of South Africa.

If sent on or before **November 10:** Care of American Embassy, Rio de Janeiro, Brazil.

Air mail letters: If sent on or before **November 1:** Care of American Embassy, Rio de Janeiro, Brazil.

The Department of State informs us that the Gripsholm will arrive in New York about December 2, and makes the following statement regarding meeting passengers:

"While permission cannot be given to anyone to go onto the pier at New York to meet relatives when the vessel arrives there, it is probable that the American Red Cross and unofficial organizations especially concerned with Philippine and Far Eastern matters may set up offices near the pier to

transmit messages from next-of-kin and friends to the repatriates as they leave the M.S. Gripsholm after its arrival."

W. L. B.

FUNDS FOR RETURN OF MISSIONARIES FROM CHINA

As has already been stated, the Missionary Board is unable to send funds to missionaries in occupied China, and it has been arranged that the Department of State, through the Swiss representative, pay them, the missionaries, certain sums and charge it to the boards. This arrangement included the prepayment of their passage home provided they decided to return.

It has recently been stated in the Missions Department that the board had received word that Doctor Thorngate and Mr. and Mrs. H. Eugene Davis are booked to return this autumn on the M.S. Gripsholm in the exchange of nationals.

Ten days past the Department of State informed Mr. Stillman, treasurer of the Missionary Board, that Doctor Thorngate had requested it (the Department of State) to prepay the cost of his passage to the United States. Inasmuch as Mr. and Mrs. Davis are returning on the Gripsholm, without doubt the same request has been made, or will be made, regarding their passage home.

The amount mentioned for Doctor Thorngate's return trip is \$575, and without doubt the Department of State will soon be presenting a bill for the return passage of Mr. and Mrs. Davis. This means that bills amounting to over \$1,700 must soon be met by the Missionary Board for the return passage of missionaries. A fund to meet such an emergency was raised in recent years. Some of it has been used already for this purpose, and there is between \$700 and \$800 left in the treasury. The expense of steamer passage for the repatriates is about twice the usual rate. On this account about \$1,000 must be raised to meet the emergency.

It is not the policy of the board to ask for special contributions. But the situation is serious; something must be done; there is no time to wait for the ordinary denominational channels; and the board will be glad to receive offerings large or small to bring our workers home from the danger zone.

W. L. B.

A CORRECTION

In the Missions Department, October 4, was a letter from Dr. Grace I. Crandall. The explanatory statement preceding the letter states, "This letter was written in Chungking." The statement should have read, "Written in Changtsun." Changtsun is several hundred miles east of Chungking (capital of China). The error in the explanatory statement might lead some to think that Doctor Crandall has changed her location, but she has not, so far as we know.

W. L. B.

TREASURER'S MONTHLY STATEMENT

September 1, 1943, to September 30, 1943

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

Dr.	
Cash on hand September 1, 1943	\$3,984.07
David Thorngate, Worcester, Mass.	10.00
Jennie B. Nichols, Bolivar, N. Y.	5.00
Clifford F. Lamson, Raynham Center, Mass., for missionary evangelistic work	10.00
Second Brookfield, N. Y.	25.00
A. A. Babcock, White Cloud, Mich.	5.00
Permanent Fund income	109.76
Battle Creek, Mich., for foreign missions	9.00
Rockville, R. I.	3.74
Friendship, N. Y.	2.00
Gentry, Ark.	11.00
First Hopkinton, R. I.	10.00
New Auburn, Wis.	5.00
Milton Jct., Wis., for Jamaica	3.00
Salem, W. Va., for China	1.00
Dodge Center, Minn., Sabbath school class No. 5, for Jamaica	14.00
Denominational Budget	489.84
Refund accrued interest on \$5,000 U. S. Treasury 7/8% Certificates of Indebtedness due in 1944	.35
	\$4,697.76

Cr.	
Interest saved on renewed notes transferred to Debt Fund	\$ 11.76
Recorder Press, printing annual report	80.00
Industrial Trust Company, purchase \$2,000 U. S. Treasury 7/8% certificates of indebtedness	2,000.05
C. A. Morgan, Inc., treasurer's bond	50.00
Rev. Luther W. Crichlow:	
Salary	\$91.66
Travel expense	16.01
Native workers	39.57
House rent	20.84
	168.08
Rev. Neal D. Mills	27.50
Rev. Earl Cruzan, salary \$27.50; travel expense \$5.70	33.20
Rev. Clifford A. Beebe, salary \$27.50; travel expense \$10.15	37.65
Rev. Orville W. Babcock	27.50
Rev. Verney A. Wilson	16.66
Rev. Marion C. Van Horn	27.50
Rev. Ellis R. Lewis	27.50
Rev. Wm. L. Burdick:	
Salary	\$125.00
House and office rent	25.00
Travel expense	9.00
Office supplies	9.37
Clerk hire	33.34
	201.71
Rev. Herbert L. Polan	10.00
Treasurer's expense	20.00
China payments as follows:	
Rev. H. E. Davis, account salary	\$ 53.39
Dr. George Thorngate, salary	83.34

Children's allowance	25.00
Dr. Rosa W. Palmberg	30.00
Dr. Grace I. Crandall, salary	33.34
China relief gifts	112.75
	337.82
Rev. Wm. A. Berry, work in British Guiana	50.00
Debt Fund share September Denominational Budget	63.88
Cash on hand September 30, 1943	1,506.95
	\$4,697.76
Accounts payable as at September 30, 1943:	
China	\$2,503.53
Germany	1,750.00
Holland	1,775.00
	\$6,028.53

GOD'S RATION BOOK

By Rev. Trevah R. Sutton,
Pastor at Rockville, R. I.

God has only one ration. Only one coupon is needed. That coupon is salvation. The Book that tells of this ration is the Bible. The one requirement is belief in the Lord Jesus Christ as one's personal Savior.

The Book is for all who read or listen. The coupon may be used at any time one is ready to fill the requirement. It is a gift of God, the gift of his Son, for all who believe and accept. The summary of the ration is told in John 3: 16 to 21.

Only one ration; but it gives abundance! We can have all we want! Read from God's Ration Book concerning some of the things of abundance: Oil, Psalm 23: 5; Bread, John 6: 35; Fruit, Galatians 5: 22; Armor, Ephesians 6: 11-17; Joy, 1 John 1: 4; Light, John 8: 12; Life, Galatians 2: 20; and many more.

God's Ration brings abundance. It is for all who will believe. It is for you. Do you have it?

"And he had in his hand a little book open." Revelation 10: 2a.

The Bible is God's Book. Whether large or small, is your Bible open? Do you read? Do you believe? Have you feasted upon his abundance?

DENOMINATIONAL BUDGET
Statement of Treasurer, September 30, 1943

Receipts		
	September	Total for 3 months
Adams Center	\$ 13.00	\$ 13.00
Albion	113.49	113.49
Alfred, First	100.83	339.22
Associations and groups	102.24	102.24
Battle Creek	149.75	302.31
Berlin	8.00	8.00
Boulder	18.35	18.35
Brookfield, First	29.50	29.50
Brookfield, Second	15.20	26.55

Chicago	33.84	33.84
Daytona Beach	90.00	104.25
Denver	12.00	52.25
De Ruyter	138.40	204.40
Des Moines	2.40	3.40
Dinuba	28.10	32.50
Dodge Center	4.50	28.10
Edinburg	15.00	15.00
Farina	4.11	45.00
Fouke	5.00	17.76
Friendship	11.00	5.00
Gentry	7.25	21.30
Hammond	5.45	17.25
Hebron, First	70.31	48.13
Hopkinton, First	8.00	121.81
Hopkinton, Second	6.00	8.00
Independence	15.00	34.00
Individuals	10.00	571.08
Irvington	15.00	15.00
Jackson Center	10.00	10.00
Little Genesee	8.75	53.66
Little Prairie	100.00	10.00
Lost Creek	13.51	23.75
Marlboro	140.30	225.00
Middle Island	66.84	30.95
Milton	35.25	291.00
Milton Junction	18.00	179.16
New Auburn	114.76	35.25
New York City	10.63	36.25
North Loup	6.00	114.76
Nortonville	12.24	30.00
Pawcatuck	17.00	353.67
Piscataway	10.63	10.63
Plainfield	6.00	122.90
Ritchie	12.24	29.04
Riverside	17.00	85.95
Rockville	15.00	32.74
Salem	136.00	96.81
Salemville	14.00	15.00
Shiloh	10.00	216.00
Stonefort	12.64	14.00
Waterford	10.00	30.00
White Cloud	12.64	27.32

Disbursements

	Budget	Specials
Missionary Society	\$ 489.84	\$ 58.74
Tract Society	153.12	
S. D. B. Building	94.92	
Women's Board	9.84	5.00
Ministerial Retirement	128.52	86.30
Historical Society	7.92	
General Conference	104.64	167.73
Board of Christian Education	211.20	
United Christian Relief	22.00	
United China Relief	29.39	

Comparative Figures

	1943	1942
Budget receipts for Sept.	\$1,251.51	\$1,318.85
Special receipts for Sept.	369.16	206.79
Budget receipts for 3 mos.	3,153.17	2,920.63
Special receipts for 3 mos.	1,251.40	1,488.23
Total receipts for 3 mos.	4,404.57	4,408.86

L. M. Van Horn,
Milton, Wis.,
September 30, 1943.
Treasurer.

"If your life is a grind, sharpen it by giving."

WOMAN'S WORK

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

WORLD COMMUNITY DAY

To the Women's Organizations
of S. D. B. Churches:

The Women's Board (through its Peace Committee) is co-operating with the United Council of Church Women in urging that you observe World Community Day, November 11, 1943.

Material is being sent to you which includes a booklet containing a worship service and a complete program; also a yellow leaflet which contains organization suggestions for the "World Community Day" program. You may adapt these suggestions to meet your local needs.

This is to be an interdenominational program. If there are other churches in our community, will you be responsible for contacting the ladies? Will you co-operate with them in working out a program? If yours is the only church, will you have a committee to see that such a program is planned and carried out? And invite all the ladies of the community.

It is your privilege and responsibility to help pave the way to a "Just and Durable Peace" by helping in this special project. With God's help may you have a very successful day along with thousands of other church women in the United States.

Yours for a new world order with the Spirit of Christ as the Leader,

The Peace Committee of the
Women's Board.

Lost Creek, W. Va.,
October 3, 1943.

[The material referred to in this letter may be secured at ten cents a copy from The United Council of Church Women, 156 Fifth Avenue, New York 10, New York.]

Foreword of the Program

Armistice Day 1943 has been designated as World Community Day by the United Council of Church Women and by the leaders of women's denominational organizations.

This program, "The Price of an Enduring Peace," has been prepared for use by the women of the churches on November 11, in every community throughout the United States. By celebrating Armistice Day with a

study of the way to attain a just and durable peace, millions of women in the many thousand communities of our land will be participating in the effort of the Church to bring the influence of the Christian forces of the nation to bear upon the building of a world order based on Christian principles. This World Community Day observance on November 11, by the church women of America, will be a part of a nation-wide emphasis on World Order, for from November 1 to 20 the national interdenominational agencies are sponsoring a Christian Mission on World Order, sending a flying squadron of speakers to a hundred cities throughout the United States.

The women of the churches are asked to meet in interdenominational groups in their communities, devoting the day to the program.

The theme of the program presents the most important matter before the people of the United States today. We must win the war, but the winning of a just and lasting peace is likewise a necessity for the United States and the world, if the tragedy of today is not to be repeated, and for this task the people of the churches have an inescapable responsibility. By the use of this program, "The Price of an Enduring Peace," the challenge and opportunity should be brought home to every individual church woman.

Perhaps church women have never before accepted a project which is so far-reaching in Christian unity as the one that is being observed on November 11, when the women in every section of this country will come together to study "The Price of an Enduring Peace." This "World Community Day" has been made possible because for many years we have been coming together as Christian women in the World Day of Prayer. On this one day we will study together the greatest question facing the world—the question of a new world order.

**SABBATH SCHOOL LESSON
FOR OCTOBER 30, 1943**

Bible Teachings on Abstinence. Scripture—
Leviticus 10: 1, 2, 8-11; Proverbs 31: 4, 5; Luke 1: 13-16.

Golden Text—Judges 13: 4.

"A religion enforced by law is as barren as a field sown with pearls."

YOUNG PEOPLE'S WORK

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

Please send all material and suggestions to the
above address.

A GOOD SOLDIER

By Alice Annette Larkin

The letter was almost finished. Page after page it had come from Cynthia's hand as she sat alone in a sheltered corner of the porch. For many weeks a wealth of heavenly blue morning glories had shaded the porch and made it a delightful place in which to work or play, but now the morning glories were gone and the wind that threatened to blow the closely written pages of the letter to the floor was chilly.

With a cursory glance at the final page, Cynthia signed her name. "There isn't time to read this letter over," she said to herself, hastily folding the sheets of paper and putting them in the envelope. "I don't believe I've left out anything really important. Now, where has Jimmy gone? I told him to stand by till I finished this, and then rush it to the post office."

Jimmy was nowhere in sight and repeated calls brought no response. Growing more impatient every minute, Cynthia scowled down at the little watch on her wrist and was surprised to see that it was long past time for the mail to go out. Why had Jimmy failed her when he knew how important letters to Roger were? Stranger still, why hadn't he come home for lunch? He seldom missed that. If she hadn't depended on him to go to the post office, she might have hurried faster and gone herself. What had she written to take so much time?

Cynthia had dropped the letter on a nearby table, but now she picked it up and tore open the envelope. Why she was doing this she hardly knew. Something seemed to be urging her on—something that said, "Put yourself in your brother's place while you are reading this, Cynthia. There's plenty of time. Jimmy isn't here and your letter can't go out before six o'clock, no matter how much you want it to."

For a long time Cynthia sat there very still, recalling what she had written. She didn't need to read the letter. Every word seemed to stand out in front of her, and she had to admit that it wasn't an encouraging

letter to send to a brother fighting in a distant land. Would it help him to know that Grandmother had been taken seriously ill last night and Mother and Dad had gone to her, and it might be a week before they returned? Would it add to his peace of mind to be informed that Jimmy was determined to give up his paper route unless he could have a new bicycle, and that he was acting like a spoiled child about this and other things?

Would it be comforting to Roger to learn that the little white church down the street looked more and more deserted every week, now so many of those who had met there in happier days had gone to war or were busy in some kind of defense work? Roger loved the little church and everything connected with it. He loved the boys in his Sabbath school class. Would it encourage him to be told that no one had been found to take his place and the boys were beginning to drift away—Jimmy among them?

Roger and millions of other young men were fighting, that people all over the world might be free to worship in the churches they loved. They were fighting for that precious thing called freedom, but how could they keep on doing it if people on the home front didn't give of their best, too? Was every one in Mapleville doing that? Was she, Cynthia Sherman, giving of her best? Oh, she was going without things. She was buying all the war stamps she possibly could, but were there other things she might have done—things that would help the church or the Sabbath school or the Christian Endeavor society? Yes, she might have tried to do something for Jimmy and his friends. She could teach their class, as Roger had done. She could almost see the disdainful look on Jimmy's face should any one suggest that she do it. She could almost hear him say, "My sister teach us fellows? Not if we know it." She couldn't teach them, but she might have shown more real interest in their having a teacher, and she might have invited them to the house some night for a good time, the way Roger used to. If she had been more helpful and sympathetic, the news she was sending might have been much better news. How many might have been there were.

Suddenly Cynthia's thoughts were interrupted by the opening and closing of a door, and a moment later Jimmy appeared on the

porch. The grin so often seen on his face was missing and something seemed to have touched him deeply. "I'm sorry about that letter, Cynthia," he said, "but I saw Peter Cole's dad and that made me remember something I promised Roger I'd do ages ago, so I reckoned I'd better take care of it right away."

Cynthia was surprised. "What was it, Jimmy?" she asked. "Is it all right to tell me?"

(To be continued next week)

TRY THIS ON YOUR SABBATH SCHOOL CLASS

(This is the last in the series, The Well Prepared Sabbath School Teacher, prepared by Rev. Wayne Rood.)

Check lists have been devised for testing nearly everything from your own I. Q. to the efficiency of our automobile. This is a simple plan for taking a critical look at your Sabbath school class. Often, either as teacher or pupil, we have a vague feeling that our church school class isn't up to par. Checking your class against this list may reveal some of the specific strengths of the class session as well as its weaknesses. The procedure is simple. Read the list carefully just before going to the class. As soon as possible after the session, grade each of the eleven items on a basis of 0 to 10—a grade of 0 would mean that the class was completely lacking in this item, and 10 indicates that the quality could not be improved. If the test is to be worth while you must be honest in your grading, and you must plan to spend several minutes evaluating the class on the basis of each item.

It would be interesting to type off copies of this test and give one to each member of the class at the end of a class session. A thorough discussion of the results should pep up any class!

1. **Reverence** — Sense of God, and of the importance of this class session: voluntary interest and attention.

2. **Preparation** — Evidence of outside study by pupils and teacher; plans for next week; assignments, etc.

3. **Completion** — The degree to which the class faced and completed issues, or left them hanging; where the bell found the class, and whether the class quit when the bell sounded.

4. **Initiation** — Extent to which the class study appeared to have been initiated and led by the pupils.

5. **Participation** — Pupils in the class—did they need to be drawn out or did they take part freely?

6. **Thoughtfulness** — Attitudes of the pupils toward each other; sensitiveness to needs and ideas

of others, both in the class and toward those outside the class and the church.

7. **Realism** — Situation faced by the class, from abstract to real; did the class face any real issues and important problems?

8. **Relation** — Extent to which class discussion was related to the individual needs, interests, and backgrounds of the class; extent to which the discussion was related to the extra-church life of the class.

9. **Sources** — Use of books, magazines, facts, persons in addition to the regular quarterly; objectivity or prejudice of the class.

10. **Worship** — Issues of the class study expressed in planned (formal) and spontaneous (informal) worship.

11. **The Teacher** — Attitude of the teacher toward the pupils: disinterested, or interested in each one; does the teacher know the name, family, special interests, handicaps, etc., of each pupil?

This check list was used with a number of classes in six large Sunday schools in Hartford, Conn., and the average total grade out of the possible 110, was just 46+—so don't be discouraged if your class rates low.

MISSION TO TEACHERS

A series of Christian Missions to Bible School teachers over the country will be conducted next fall by the Department of Evangelism of the Federal Council of the Churches of Christ in America and the International Council of Religious Education, according to an announcement made here by Dr. Jesse M. Bader, executive secretary of the Department of Evangelism.

The purpose of the missions, according to Doctor Bader, will be:

(a) The enlistment and motivation of teachers toward renewed efforts in the enrollment of new pupils in the Bible schools and the leading of pupils to a definite commitment to Christ.

(b) The achievement of a new understanding between the forces of evangelism and education and the ushering in of a new era of co-operation between the Department of Evangelism of the Federal Council and the International Council of Christian Education.

It is expected that one hundred centers will be visited during the six weeks' period from October 15 to November 25, 1944.

Doctor Bader also announced a series of week-end missions for trainees on college campuses to begin this fall and to continue through the duration of the war. The series is in response to a request from the War Emergency Council, which is composed of

representatives of denominational educational agencies, the Y.W.C.A. and the Y.M.C.A. working in colleges and universities. Doctor Bader pointed out that no chaplains are provided by the government for the 500,000 trainees at present stationed on 400 campuses over the country.

Reporting on the work among men and women in the armed forces, Doctor Bader said that thirty-five Christian missions had been held in army camps and naval bases during the last eighteen months under the joint sponsorship of the Department of Evangelism and the General Commission on Army and Navy Chaplains. Because of the great interest in these missions, it was voted to continue the series. The first in the new fall series will be held in Camp Van Dorn, Miss., September 26-30.

In connection with the missions in army camps and naval bases one-day conference-retreats are being held for chaplains at the rate of one or two a month for the duration of the war. It was noted that these conferences now present the only opportunity for army and navy chaplains to meet together and participate in a common program centering around the moral and spiritual welfare of the men in uniform.

—Contributed.

GOD'S PURPOSE FOR MAN

By E. Marvin Juhl

Prior to the entrance of sin into the lives of the human family, the basic motives of man are mentioned in the Bible as partaking of a God-likeness.

God said, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1: 28.

Thus a promised world dominion began simply in a beautiful garden. The above mentioned information conveyed to our first parents is therefore in reality the basic underlying purpose of God for mankind throughout all their histories and generations forever. The following Bible references suggest God's mind pertaining to this matter. Isa. 14: 27; Micah 4: 4; Eph. 2: 10.

Man, created in the image of God, Gen. 1: 26, was given power to rule the earth; yet man was formed of the dust of the

ground, Gen. 2: 7; and lived from the substance the earth produced, Gen. 1: 26.

The human being therefore partakes of and reaches out toward the infinite, because he possesses an image of God. That is, a likeness in general appearance and basic motives, somewhat different from that of angels, but nevertheless partaking of a Godlikeness.

However, these characteristics are held in check and limited to the soil from which he was made. Thus the human being possesses characteristics which enable him to reach out toward unlimited attainments on the one hand, while on the other he is limited by time, space, and strength. Ps. 8: 4-9.

Man standing thus at the juncture of nature and spirit is in possession of a limited physical body and also a limitless mental thinking ability which reaches into spiritual realities. This combination enables man to choose his own course of action in life. God gave us a likeness of himself when he gave us the power to choose. The balancing of the mental with the physical into perfect symmetry would therefore be the highest achievement man can possess. Prov. 25: 28; 16: 32.

Life therefore is a combination of freedom and necessity. Of seeking freedom from the perils and limitations of nature on the one hand, and seeking higher possibilities in each deed and achievement on the other.

FROM AN ADVANCED NORTH AFRICAN AIR BASE

On all the fronts of the armed forces of the United States thus far visited by Rev. Dr. William Barrow Pugh, of Philadelphia, as the representative of united Protestantism in America, he found a determination to win not only the war but also the peace.

Doctor Pugh, as chairman of the General Commission of Army and Navy Chaplains, is on an official tour of the various fronts. He is accompanied on the tour by Col. George F. Rixey, of Washington, D. C., deputy chief of chaplains. Doctor Pugh is a former chaplain with more than twenty years' experience.

In a recent conference with about forty chaplains of the 2nd Air Service Command, the 12th Air Force, and a Bomber Command, he said: "I have talked with commanders in every theater that I have visited, and I have been amazed, with all the time their duties require, at the way they have been thinking.

They are doing everything humanly possible to win this war, and yet when they have talked with me they have discussed the peace and the future world. They can see, as I can, that we can't afford ever again to win a war and lose a peace."

He told the chaplains that they will have a "tremendous mission" after the war. The twelve million men and women now in the armed services will be willing to listen to the chaplains who have been through the war with them, Doctor Pugh said, and will form the potential material for the future Church in America. He added, "It is a responsibility that will challenge the best in you."—General Commission on Army and Navy Chaplains.

LETTER FROM A SOLDIER

Dear Mr. Van Horn:

I received your letter "To Our Folks in Service," written several days ago. Yes, I know the women are doing what the men used to do, and that you're rationed on gasoline and food so that there will be plenty for us and also for some of our allies.

The old saying that a soldier travels on his stomach is very true. I have been wet and cold and hungry. The first two weren't so bad until our supplies gave out and the third came along. That was just too much.

We used to have Sabbath afternoon and Sunday off, but for the past few months we have been on a seven-day schedule. There is a chaplain with my unit and we have an hour's service on Sunday whenever possible.

It will be a great day when we beat the Axis and we can all come back home and the factories can build machines for the benefit of mankind instead of machines of destruction. It makes me very disgusted every time I read about strikes and walkouts. Some soldier may be in great need of the equipment they were turning out. If the ones who are promoters of such things could be sent out on the battlefields and see what takes place there, I think they would be much more willing to go back and work. News is very scarce, at least the kind you can write about, so I will close.

Your friend,
Cpl. Carroll B. Swenson.

"Preachers were intended to be saint makers and not law makers."

CHILDREN'S PAGE

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

Dear Recorder Girls and Boys:

I am still looking for letters that do not come, but I am still hopeful for I have faith in my Recorder children. What a beautiful autumn we are having; at least we are here in New York State and I hope you are all enjoying the same sunshiny weather that we have had for over a week now. Perhaps you are out of doors enjoying the beauties of nature. I believe I had rather do that this minute than keep my fingers moving on this typewriter of mine. But even as I write I can enjoy the beauties of the trees in sight of my window with their leaves of red, yellow, orange, brown, and green. The air is full of falling leaves, however, and soon the trees will be bare and ready for winter. It makes me think of the little song I used to teach my school girls and boys. Here it is:

"Come little leaves," said the wind one day,
"Come o'er the meadows with me and play.
Put on your dresses of red and gold,
For summer has gone and the winds blow cold."

Soon as the leaves heard the wind's low call,
Down they came fluttering one and all.
Over the meadows they danced and flew,
Singing the soft little songs they knew.

Dancing and sailing the little leaves went;
Winter had called them and they were content.
Soon fast asleep in their downy beds,
Snow laid a coverlet over their heads.

The wind is certainly blowing the leaves off fast today and there are almost as many leaves on the ground as there are on the trees, and already the leaves on the ground are getting dry and unbeautiful, ready to be raked up and burned or carried away by "the village gang." We wouldn't think of giving these dry leaves to our friends, would we? They would want them only when they are bright and fresh.

I once read of a dear little girl named Ruth who loved to go to church, Sabbath school, and Junior, but when her teachers spoke to her about joining the church and giving herself to Jesus and his service, she always said, "Yes, I will when I am older. I want to have a good time now while I'm young; but when I'm old it will be time enough for me to give myself and my time to serving Jesus. Of course I love him, but I'm too young to work for him now."

OUR PULPIT

EXALTING THE CHRIST

By Rev. James L. Skaggs

"And I, if I be lifted up from the earth, will draw all men unto myself."
—John 12: 32.

Jesus was talking with his disciples about the coming crisis, when he would be taken from them and be crucified. Even in this most cruel of all executions he saw the climax of his work. He has lived and taught. He has fought many a verbal battle in his effort to enable men to see the truth and the light. These things has he done with varying degrees of success, and sometimes in apparently dismal failure. Now when his enemies are about to glory in their seeming complete triumph over him, Jesus sees both his supreme physical tragedy and the supreme glory of his mission. We can almost hear him say to his enemies, Yes, you may crucify me; but in lifting me up on the cross you will usher me into unlimited victory. To his disciples, who must have been troubled by his words, he says, "And I, if I be lifted up from the earth, will draw all men unto myself."

Is there not something here in common with his earlier teaching concerning the coming of the kingdom of heaven? Spiritual truth will work as yeast until the whole is leavened, until it is transformed by his Spirit. Such was the faith of Jesus, even in that dark hour. But what is there in the situation to support that faith?

Surely evil men seemed to be triumphant. Hatred was armed with cruel might. There were the rugged cross and the cruel nails. There were the soldiers. There were the curious and jeering crowds of people! In the midst of it all, can it be that he who is about to die on the cross is the conqueror?

As we fix our eyes on Jesus, we see a face that is divinely serious and strong. In that face there is no question as to the final outcome. The Father is still over all. Faith will triumph over unbelief. Love is stronger than hate. Goodness will eventually win the day over evil. That calm confidence of Jesus enabled him to say, "And I, if I be lifted up from the earth, will draw all men unto myself."

No, his victory on Calvary was not in the physical facts of the situation. There was no

One time Ruth's mother was very ill, and Ruth bought some beautiful flowers at the florist's and had them sent home to that dear mother. When she reached home she went up to her mother's room expecting to see the flowers, but there were no flowers to be seen, and she asked her aunt, who was her Sabbath school teacher, "Didn't the flowers I ordered sent to Mother come?"

"Oh, yes," said her auntie, "I put them down in the kitchen. When they get old, withered, and dry I'll bring them up to your mother."

"But I wanted Mother to have them when they were bright and beautiful. I love her too well to give her old, wilted flowers. Didn't you know that?" and the little girl began to cry.

"But," said her aunt, "you told me you wanted to join the church and begin to serve Jesus when you were old and withered, so I thought that was how you would want to give your gift to your mother. Didn't you say you loved Jesus, too?"

Little Ruth looked very much ashamed. After thinking a minute she threw her arms around her auntie's neck, and said softly, "I never thought of it that way. I'll not wait until I'm old but begin right now to give the best service I can while I'm young and strong and able to work for him. I mean to give myself to Jesus today and every day."

I'm pretty sure all my Recorder children also want to begin to serve Jesus while they are young and strong and so on through life. Faithfulness in attending church, Sabbath school, and Junior, kindly acts and words for all you meet, leading others to serve Jesus—these are some of the ways to serve him, and you can think of many others.

I'll close with a helpful verse by Marianne Hearn:

Just as I am, thine own to be,
Friend of the young who lovest me,
To consecrate myself to thee,
O Jesus Christ, I come.

In the glad morning of my day,
My life to live, my vows to pay,
With no reserve and no delay,
With all my heart I come.

Just as I am, young, strong, and free,
To be the best that I can be,
For truth and righteousness and thee,
Lord of my life, I come.

Sincerely yours,
Mizpah S. Greene.

physical victory. Jesus and the two thieves died there in cruel agony. The triumph of Jesus was in the realm of the Spirit. He faced their lies with truth; their hatred with love; their taunts with prayer.

Was it not that Jesus had faith that people would eventually see the difference? That they would see how hatred, cruelty, sin always fail, always come to nought in the end? And that love and truth and goodness are eternal?

When Jesus said, "And I, if I be lifted up from the earth, will draw all men unto myself," he was speaking of the cross and the manner in which he would die. But that lifting up had in it a vicarious element. His love for God, men, truth, goodness was such that it would be better to die than to be false to that love.

Let us try to get a better perspective of that. Jesus had gone through his ministry teaching that faith in God, a faith that lays hold upon God, would keep and sustain one in any circumstance; that love for God, truth, and goodness is greater than all the forces of evil. He had taught that his mission and the allegiance of men to him were more important than any other considerations. He had taught that though wrong seemed to be enthroned and though the might and violence of the strong seemed to rule the day, all these things must come to nought. He had taught that faith and love and gentleness are not subject unto evil, but must become the ruling forces of a redeemed world. Now he is called upon to demonstrate that these great spiritual virtues can stand against all the evil that can be arrayed against them, that they can stand against the nails which would fasten him to the cross.

Jesus is facing that test. "Father, save me from this hour." Will he endure in faith and love and prayer; or will he break and curse those who are taking his life? The hour has come! "Father, not my will, but thine be done."

Here something new in the experience of men is demanded; the Pharisees did not have it. The disciples did not have it. But Jesus had it. He was able to meet danger, hatred, violence, death, in serenity, love, and prayer.

Here, it seems to me, hung the validity of the principles of the kingdom which Jesus had come to establish: that there is a God of love and power who can become so incarnate in human flesh that he can enable a

man to meet any evil triumphantly; that a man can stand in faith and love and goodness and dare all the forces of hell to do their worst. Jesus gave the answer on the cross. Common life and Christian duty provide the test for his disciples.

So we see Jesus exalted there, "lifted up" by his enemies. In that scene we see the triumph of faith and love and goodness. To see is to admire. To understand is to adore. To embrace is life eternal.

Here we have the answer to the deepest cravings of the human soul. No longer must men despair of any help. There is something greater than the forces of evil which have overwhelmed men through the ages. The Christ dying, shedding his blood on the cross is its symbol. Its reality is the love and power of God which may become incarnate in any man. In that hour of triumph Jesus could say, "I have overcome the world."

Nothing else has ever touched the heart of our wicked world, or has ever given hope to sin-cursed men, as has that vision of love on the cross. It is the climax of the great drama of heaven and earth: "For God so loved the world that he gave his Son . . ." and "While we were yet sinners Christ died for us." Men who see and understand have learned to sing from overflowing hearts:

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

We may well rejoice that love—love for God, love for men, love for goodness—has triumphed even in the face of the cross, and that Jesus could say, "I have overcome the world."

"And I, if I be lifted up, will draw all men unto myself." Eventually the kingdoms of this world must be transformed into the kingdom of our Lord and his Christ. Yes, I grant you, it may take a long time; but that was the faith of Jesus, and it must come to pass.

Christ on the cross must be kept before the world. He was lifted up on Calvary by his enemies. Now he must be lifted up all over the world by his friends. That is where our part comes in. It is not enough to admire and praise Jesus; he must be exalted in our lives. That is, we must become like him. We exalt him as we become like him. When we are like him, when we meet the issues of life, even the sacrifices, in his

Spirit, then will people take notice and will be drawn to him. "Hereby know we love in that he laid down his life for us, and we ought to lay down our lives for the brethren." St. Paul puts it, "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."

It is one thing for a person to admire Jesus and talk of his wonderful life and death; but it is a far greater thing to lift him up by loving him, loving the things he loved, living for the things for which he lived, and sacrificing with him for the saving of men. If we meet the issues of life as he met them, then shall we do our part in "lifting him up," and we shall help to hasten the day when all men shall be drawn to him.

DENOMINATIONAL "HOOK-UP"

Mill Yard, London

The pastor of this church is Rev. James McGeachy; the clerk, Mr. George H. Vane; and the treasurer, Mrs. G. E. Richardson. The work is still being carried on and worship services regularly held. Because of the war the members are scattered and the average Sabbath attendance is small. Some of the members are serving in army and navy, and most have moved out of London on account of the bombing. Total membership numbers thirty-five. The church extends greetings to the General Conference.—Adapted from a belated report.

Westerly, R. I.

This church has had two services for baptism this year. A class of seven were baptized in April. They were Harold R. Austin, Denison D. Barber, Priscilla Greene, Barbara L. Knowles, Anton Oberman, Donald A. Smith, and Kenneth E. Smith. They with two who brought letters from a Baptist church, Mr. and Mrs. Horace W. Knowles, were received into the church Easter Sabbath. On the eve of the Sabbath, September 17, four were baptized. They were Margaret H. Utter, Mary Starr Maxson, Edgar P. Maxson, Jr., and Dwight E. Wilson. These with Mrs. Wilson (Wilna Bond), who brought her letter from the First Alfred Church, united with us. Thus fourteen have been added to our membership.

On Sabbath, September eleventh, an artistic honor roll, having on it twenty-one names of members of the Pawcatuck Church who

have answered the call of their country and are in service, was dedicated with an appropriate service. There are six pairs of brothers on the roll. Names on the roll are as follows: Charles S. Barker, Jr., William M. Barker, James D. Beebe, Stanton A. Burdick, Reginald L. Dean, Alexander Ferguson, Charles Ferguson, Philip C. Greene, Rodman T. Greene, Charles F. Hickox, Jr., A. Prentice Kenyon, Donald A. Langworthy, Henry U. Maxson, Douglas Owens, Raymond Owens, Carl W. Saunders, Donald C. Whitford, Kenneth C. Whitford, Theodore S. Whitford, Charles W. Utter, and George H. Utter. Three who have been attendants of our church, but are not members, are in service: Robert Lihou, Maurice Young, and Raymond Young.

The September meeting of the Z.Y.W. Class was held in the parsonage garden. The young people recently baptized and their parents, with the young people about to go away to school and their parents were invited to this meeting. A Rhode Island clam chowder of generous size was made by Mr. and Mrs. Horace W. Knowles and Mr. and Mrs. John A. Edmond. Games and stunts were planned by the committee. A goodly number present had a most enjoyable time.

Our church recognized "Conference Sabbath" by an appropriate service and responded to the Conference offering in the amount of \$100.

Sabbath Rally and Promotion Day was observed by a program in the Sabbath school hour on September 25. Classes in the junior department were moved up. The class that was promoted to the adult department gave interesting statements of what they had studied in the past year. Mrs. Alexander P. Austin had been the teacher until Pastor Crandall was asked to teach the class a short time before they were baptized and taken into the church. He is to continue with them in the adult department.

On Monday evening, a meeting of the pastors and representatives from the Westerly churches was held in the auditorium of the public library, for the purpose of making plans for a community school for leadership training. They organized by electing Rev. H. Campbell Eatough of the First Baptist Church as dean. A committee of six, with the dean a member ex officio, was chosen to arrange the curriculum and complete arrangements for the school which is to be held

this fall. Mrs. Dwight E. (Wilna Bond) Wilson is a member from the Seventh Day Baptist Church. Rev. Harold R. Crandall is the president of the Westerly Pastors' Association, who are sponsoring the project. A standard course will be arranged for, and credits earned according to the requirements of the International Council of Religious Education. Correspondent.

Waterford, Conn.

Carrying out a custom started in 1684, the Seventh Day Baptist churches of New England held their annual meeting at the Seventh Day Baptist church in Waterford yesterday (Oct. 9).

The service was largely attended by Seventh Day Baptists throughout this section, the churches in Westerly, Rockville, and Hopkinton, having omitted their services for the day.

At the 11 o'clock service, Rev. Ralph H. Coon, pastor of the First Hopkinton Seventh Day Baptist Church in Ashaway, spoke on Evangelism.

A basket luncheon was enjoyed on the lawn of the church at noon, and the afternoon program opened at 2 o'clock. Speakers in the afternoon were Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church of Westerly, who spoke on Foreign Missions; Rev. Trevah R. Sutton, pastor of the Rockville Seventh Day Baptist and Second Hopkinton churches, spoke on Home Missions; and Mr. Coon spoke on Practical Christian Work. Rev. William L. Burdick, corresponding secretary of the Missionary Society, spoke on present conditions of foreign mission work, especially in China.

At the morning service, the soloist was Miss Helen Maxson of the Waterford Church and in the afternoon Miss Jeanne Coon of Ashaway.—Westerly Sun.

Nady and Fouke, Ark.

Rev. and Mrs. Clifford Beebe and their sons are at Nady for several days, camping at the parsonage, making personal calls and holding services whenever and wherever there is a call. Most of the church members live six to nine miles from the church, and find it difficult to attend many meetings. Also, on account of the gas shortage, the Beebes are not able to drive to Nady as often as they would like to.

The work at Fouke moves along with some encouragements, as well as with some

discouraging features. The entry of so many into defense work has made it very hard to hold the weekly prayer meetings at Texarkana, and has cut down attendance at that service at Fouke. However, we do have good meetings, both Sabbath school and preaching, on Sabbaths, and recently graduated a class of eight Junior Christian endeavorers into the Senior Young People's C. E.—Taken from a personal letter.

White Cloud, Mich.

I returned home [Battle Creek] Sunday night after an eight-day intensive evangelistic campaign with Brother Maltby and the White Cloud Church. The meetings were well attended each night by church and townspeople. The spiritual tone and enthusiasm of the church are high. Brother Maltby and his wife are beloved by their church. He will make a fine chaplain, I am sure. I stopped with Brother and Sister Adelbert Branch and visited daily in the homes of the church in White Cloud and vicinity. The hospitality of this northern Michigan church is most excellent. They need your prayers as they look for a pastor, and it is indeed one of the best church fields. It was a joy to work with them and preach the unsearchable riches of Jesus Christ to the audiences there. Old and young responded to reconsecration and we enter the future with greater courage.

G. D. Hargis.

MARRIAGES

Rickerson - North. — At the Church of the Transfiguration (The Little Church Around the Corner) in New York City, on October 9, 1943, by the assistant rector, Rev. Charles Wetherby, Mr. Malcolm J. Rickerson, of Scotch Plains, N. J., and Miss Violet E. North, of 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.

DES MOINES, IA., has possibilities as a natural center in the Northwestern Association, where a Soy Food Industry is already in the process of development. This will be not only self supporting, but also offers opportunity for young people industrially, and to be trained as Bible Workers. In both cases it is desirable that these interests be owned and operated by Seventh Day Baptists. You are cordially invited to investigate the possibilities. Write for samples of foods and for information concerning these interests and how they may be further promoted. E. Marvin Juhl, 7 Seventh St., Des Moines, Ia. 10-18; 11-1

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No. 17

