

Mr. Randolph for sixty years has been engaged in business here as jeweler, optometrist, and as watch and clock repairer, and has through the years built a wide practice and is known for his honest, accommodating, and efficient service.

Fifty years ago Mr. Randolph put together, from parts he had on hand and other parts he had made, a town clock. This timekeeper had three sets of weights and one set had to be wound practically every day; however, it was never wound Sabbath day, and it is estimated that this clock has been wound through these years about 15,912 times.

Twice in his long business career Mr. Randolph has been "burned out"; once in what is called "the great fire" in 1890, and again in 1941. Both times he re-established himself and was soon doing business in his usual helpful way.

Both Mr. and Mrs. Randolph have held important social and business posts of honor and service in the community, and in the Seventh Day Baptist Church where they have been members for many years. Mr. Randolph has served as deacon for thirty-nine years, and throughout his long business activities has been known as a keeper of the Sabbath day.

Many gifts were brought them, and many beautiful baskets of flowers presented by friends and neighbors helped to express satisfaction and joy because of their long life of service.

Two children were born to them: Dale at home, and Emily, Mrs. Bud Davis of Jerseyville, Ill. There are two grandchildren—Frances and Deanna Davis. C. L. H.

Alfred, N. Y.

The quarterly meeting and supper of the Seventh Day Baptist Church was held Sunday evening at the parish house with over one hundred in attendance. During the supper, twenty students of the college and seminary were introduced.

A candle lighting service was held with thirty-one boys in service being honored. The junior choir of the church sang two selections. After the supper, the business meeting was held in the parlors.

—Alfred Sun, Oct. 14.

#### SABBATH SCHOOL LESSON FOR NOVEMBER 6, 1943

The Sacredness of Human Life. Scripture—  
Exodus 20: 13; Matthew 5: 21-26, 38-45.  
Golden Text—1 John 3: 15.

#### RESOLUTIONS OF RESPECT

Whereas our heavenly Father has taken our beloved sister, Fannie E. D. Burdick, to her reward, we mourn a beloved sister gone. Her life was an example of Christian fortitude, faith, and trust in God. In health she was an untiring worker for her church. When health was gone her interest was always with us.

**Resolved,** That these words of appreciation be placed upon our minutes and copies sent to her two sons and the Sabbath Recorder.

Ladies' Aid of the Richburg  
S. D. B. Church,  
Mrs. E. B. Cowles, Secretary.

#### MARRIAGES

**Davis - Prosheck.** — James A. Davis, son of Orson and Maud Davis of Denver, Colo., and Miss Ruby Prosheck, Toledo, Ohio, were united in marriage, September 4, 1943, in the Evangelical and Reformed church, Toledo, by Rev. C. Kent Chidester.

#### OBITUARY

**Carpenter.** — Herbert Floyd Carpenter, Jr., son of Mr. and Mrs. H. Floyd Carpenter, of Ashville, N. Y., was born in Ashville, October 6, 1926, and was killed in an accident near his home October 5, 1943.

He was graduated from Chautauqua Central High School last June, and since that time has been associated with his father on the farm.

He is survived by his parents and his sister, Mrs. Harold Wellman, all of Ashville, and a host of friends who mourn his passing.

Funeral services were held in the home and in the Blockville Methodist church, conducted by Rev. A. J. C. Bond and Rev. Alton L. Wheeler. Committal was at the Blockville cemetery.

A. L. W.

**Rockwell.** — In Westerly, R. I., September 25, 1943, Mrs. M. Carrie (Kenyon) Rockwell, aged 78 years.

Mrs. Rockwell was born in Ashaway, R. I., January 27, 1865, and was the daughter of Lyman and Irena D. (Ennis) Kenyon. Her husband, James S. Rockwell, died three years ago. She was a loyal member of the Pawcatuck Seventh Day Baptist Church, but was unable because of physical infirmities to attend the services and enter into the activities of the church. She was of a friendly and cheerful disposition. She leaves to mourn their loss a daughter, Mrs. John H. Schofield, and two grandsons, besides nieces and nephews.

Funeral services were held at her late home, 146 Beach Street, on Tuesday afternoon, and interment was in River Bend Cemetery. Her pastor, Rev. Harold R. Crandall, officiated. H. R. C.

# The Sabbath Recorder

Vol. 135

PLAINFIELD, N. J., NOVEMBER 1, 1943

No. 18

## THESE THINGS BELONG

By the Lady with the Pencil

Yesterday, fine possessions seemed very important; today, in their stead, I covet for my children the more lasting qualities of courage, the sense of right and wrong, the desire to be clean and strong, the will to be kind, the heart to sympathize, the mind to understand, and an ever deepening responsibility for making a better world out of this troubled one. Yesterday, I was concerned over the size and the location and the furnishings of a house; today, I pray for wisdom to make a better home. Some things of lesser importance can wait but these things belong.—Christian Advocate.

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# The Sabbath Recorder

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

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## EDITORIALS

### THE ADVENTURE OF LIFE

Abraham is one of the colossal characters of history. There are other names that have come down to us from those distant days, but Abraham's name stands out from among them as the sun stands out in a star-filled sky. He lived in idolatrous times. There came to Abraham a call from heaven, a call to leave Ur of the Chaldees and go into a strange land. Others may have dreamed of venturing forth into regions beyond, but Abraham did not merely dream or talk. Lifting his face heavenward he was first to worship the One Unseen God. In the shadow of his faith, sheltered by his example, his descendants learned to believe too. Today three great religions look back to him as the father of the faithful.

The passion for adventure is in our blood. All the great gains of the race, have they not come from the passion for adventure? General Gordan once said, "England was not made by her statesmen, but by her adventurers."

What an adventure was that of Columbus! What thrills us in the story of Columbus is not his discovery of America, but his venturing forth in the face of sneers and ridicule of all the courts of Europe. What a splendid adventure was that of the Pilgrim Fathers. It captures the imagination. Like Abraham, not knowing whither, they came to this vast, vague, new, unknown world, seeking not gold but God. No story, save that of the manger of Bethlehem, stirs us more than their venture.

Youth does not care especially for safe propositions. It is hazard that calls it. Boreham of Australia reminds us that when Ernest Shackleton proposed his journey to the South Pole, he was inundated with letters that came from all over the world, from young men eager to accompany him. What was there in it? A journey of two thousand miles through ice and snow, with grave possibilities of freezing to death. But young men from everywhere exhausted their persuasive powers to induce the explorer to take them along.

"Safety first" is all very well for road intersections or a railroad crossing, but it is a poor motive for a human life. The prizes of life are not for the cautious, but for the daring. God pity all who have lost their zest of life, or have been ground down by deadly routine. More men have been ruined by calculating prudence than by the spirit of adventure.

We say it is faith that saves us. True, we can't be saved without faith. But faith is nothing but the great adventure of the soul. We launch out upon an unknown sea when we begin the Christian life, and we walk with God by faith. It is like Peter, in that most thrilling chapter of the gospels—John 21. He hears the voice, sees the figure of the risen Christ upon the shore, and forgetting all else he casts himself into the sea to go to him. That is the story of faith. We catch the vision, hear the voice from another shore, and we cast ourselves into the sea.

Sometimes we feel that the passion of the Church in our days is for safety rather than adventure in his service. But when the Church has lost its spirit of venture it is

no better than a well-kept cemetery Oh, for a surge of venture in our Church life. What should the Church of the living God be but a great explorer for God of new continents of truth, of distant peaks and far horizons of service, ever longing, ever seeking for fresh exploits in the name of Jesus Christ our Lord. The most thrilling, challenging adventure comes when Jesus utters that sweet, piercing invitation, "Come . . . Follow me," and we answer,

"Whithersoever thou goest,  
There will I follow thee."

A. L. D.

### THE AMERICAN HOME

#### II. The Importance of the Family

With the Greeks and the Romans the family was in the background and the state first. With the Hebrews the family was first, and the clan, tribe, nation were but the extension of the family. Man's influence depended upon the respect which his family inspired. Marriage was for the purpose of a family, and childlessness was a calamity.

The emphasis placed upon the importance of the family had its far-reaching consequences. It placed responsibility where it could be controlled. To keep the nation pure and strong was a task to stagger the stoutest heart. To keep the family pure and strong was a possible task. According to the Bible conception a nation is but an aggregation of homes. Whenever social customs attacked the home, it was felt the nation was in danger. Here is the high significance of the Hebrew prophets' warfare against idolatry. Idolatry was practically nothing else but licentious, promiscuous, immoral social intercourse under the sanction of religion. It struck the nation at its roots.

The Hebrew family was a social group, bound together with a common worship. Religious worship was primarily a family affair. The father presided at the family altar and offered the sacrifice. The great sacrificial feasts, like the Passover, were family feasts. The Passover lamb had to be eaten within the family circle.

Out of this religious bond grew mutual obligations of the members of the family. Thus religious instruction became central: "And thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thy house, when thou

walkest by the way, when thou liest down, and when thou risest up."

The prophet Malachi had to face the divorce evil in his day. The men found younger, more attractive women than their wives. The divorced women went to the altar of the temple and covered it with weeping and tears. The prophet makes a scathing arraignment in which he says, "The lord hath been witness between thee and the wife of thy youth against whom thou hast dealt treacherously, though she is thy companion and the wife of thy covenant. . . . For I hate putting away (divorce), saith the Lord, the God of Israel."

The vital point in this arraignment is that divorce is a sin against God as well as the wife of his youth. Exactly this is the import of what Jesus says, "What God hath joined together let no man put asunder."

The importance of the home, the sacredness of the family ties, and the responsibility of parents—these are Christian teachings. Faithfulness to God and faithfulness in family relations are indissolubly bound up together. Religion is the foundation of the home, and no thoughtful observer can fail to see that now as then wherever faith in God weakens, the stability of the home gives way.

A building is no stronger than its foundation, nor marriage than its preparation. The period before marriage should be honorable in the sight of all men and in the sight of God. Every young man and woman should have an honest, open, and unashamed courtship. Its hours of unconcealed companionship will reveal to the boy and to the girl a view of the character of the other as only time and mutual confidence can reveal.

Courtship days are testing days; probationary days. They are romantic, ecstatic days, but they are revealing days. A tremendous danger surrounds courtship today, perhaps greater than in previous days. So many barriers have been let down. The flood of indecent literature, suggestive vaudeville, rotten stage plays, and voluptuous motion pictures are all but swamping the young people. The war, breaking into the social life of young people, is creating a danger undreamed of in peace times. Most blessed is he who can keep his feet in the swift current of life today. On the human side the flood sweeps most vigorously against the home and the marriage relation. Our hope in this hour, when the tide is sweeping out,

is in the Christ who is more masterful than the storm.

A. L. D.

#### ITEMS OF INTEREST

##### Recognition of Haym Salomon

A group of citizens in the city of Los Angeles is now engaged in a vigorous campaign to erect a statue, by Robert Paine, well known Los Angeles sculptor, in one of the city's foremost parks. This monument will be a persistent reminder of the unconquerable faith that Haym Salomon, American, had in his country.

Haym Salomon was born in Lisa, Poland, in 1740, and came to New York in 1772, and entered into the brokerage business. He pledged his personal fortune to the Bank of North America, which would have otherwise failed; paid the salaries of James Madison and Thomas Jefferson, and paid most of the expenses of our foreign ambassadors; gave generously to members of the Continental Congress. He trusted his government, and wanted no interest. He failed to collect an accounting which his secretary prepared and had the government approval, because he would not sign his name or write on the Sabbath. "Bring it back Monday," he told his secretary. The ravages of the strenuous years as the "broker of the United States government" and the time he spent in prison, took their toll. On Monday, Haym Salomon was too ill to sign his name. On Thursday of that week, January 6, 1785, he died. His family was left penniless. The interest, in 1848, on his loans to the government, amounted to over \$2,000,000.—From a reprint from the book, "General Washington's Son of Israel," by the Haym Salomon Day Committee.

##### At Last It Is Happening Even in Germany

A German flying ace to whom Hitler was God, religion war, and pity a crime, at last, when himself in mortal danger, discovered fear in his own heart and prayed, "God Almighty, in heaven, help me out of this!" God did save him then; he came to Christ and became a missionary to his companions of the Luftwaffe. In testimony to them he discovered many bold exteriors covered fearful hearts, and not a few turned to God. At last this ace, Colonel Werner Moelders, appealed to Hitler to cease his persecution of the Christian Church in Germany. The

answer came in an explosion brought about by the Gestapo in a plane on which Moelders was a passenger, and he was killed on November 22, 1941. Silenced? No! Thousands of copies of Moelders' letters to his boyhood pastor, confessing his conversion, are said to be in circulation in Germany despite every threat of Nazi officers and of the Gestapo. Thus God reaches down through all rebellion against him and wins rebels to himself; for God is himself the first, as he also is the greatest, missionary.

—From the Independent Board Bulletin.

#### OBSERVATIONS BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

In my last observations I told about Idaho, or the part of it, especially, through which I had already traveled. My further impressions have not altered my opinion about the most of the Snake River valley.

Jerome, the county seat of Jerome County, is a clean, busy, little city of a couple of thousand people, the center market and distributing point of a large section of country. A few miles to the north and west begins a sagebrush tract where grazing privileges are available. A loyal Seventh Day Baptist—C. Dee Greene—rents property under irrigation in this direction and "grazes" a small herd of cattle on the state domain. He has a son in the U. S. Service, a married son and family on the farm next to him, and a married daughter with four fine, red-headed boys, living in near-by Wendell. These folks are loyal Seventh Day Baptists.

Six miles from Jerome in the opposite direction live Elmer M. and Ana Van Horn Green on an eighty-acre farm of their own. In this family are, besides father and mother, one son in the army and one in the navy, a daughter in the state normal, and a son at home working as loyally on the farm as any of the boys in the service. These folks are loyal Christian Seventh Day Baptists.

It was to encourage such that the writer came to Jerome, to be joined a few days later by Brother Leslie O. Greene. It may not be assuming too much to say that in this purpose we have been successful.

However, in the hope of holding a series of evangelistic meetings we have had no little disappointment. Bean threshing, "spud picking," beet harvesting, and the like have been at their height, with all the daylight

hours occupied in the fields. It therefore appeared at the very first appointed meeting, on Friday night, that it would be impracticable to try to hold services through the week. Even a Sunday night service offered little encouragement to continue. Meetings could not begin till nine to nine-thirty in the evening.

Added to this, there appeared to be a concerted agreement to boycott these Seventh Day Baptist preachers. The few outsiders who did come expressed deep appreciation of sermons and services. The people of the community proved to be affiliated with some sort of church. Our own folks are the only ones with any kind of Sabbath-keeping ideal. Sunday people work as much that day as any. More than usual, therefore, Seventh Day Baptists are looked upon with prejudice.

Loyal Sabbath keeping is a good testimony and is bound to have a good influence. As the writer goes on into Oregon, Mr. Greene will remain another week-end and conduct a Friday night cottage meeting at Elmer Green's, a Sabbath school and worship service in the C. Dee Greene's home, and probably a closing service Sunday night in the former place.

These lines are written October 20, at Boise, the state capital, while waiting for a much belated train for Portland. Calls have been made here on the Hills, Maxsons, and Hurleys.

Herbert C. Van Horn.

## 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.

#### MEN AND MISSIONS WEEK-END SERVICES

For a number of years Protestant churches have been asked, for one week-end in November, to emphasize the indispensable importance of laymen in missions. This work has been sponsored by the Laymen's Missionary Movement, whose executive secretary is Frederick J. Michel, the enthusiastic and competent missionary worker. The second week-end in November has been selected this

year, and for Seventh Day Baptists this will be November 13.

It has been found helpful for the churches of a town or city to unite in one or more services Laymen's Missionary Week-end, and last year such services were held in 2,677 cities. Though union services may add enthusiasm to the meetings, they are not necessary. Any church can hold a Men and Missions Service and receive marked uplift from it.

Different plans may be used in these services. For instance, the pastor may in his discourse emphasize the important place laymen hold in the colossal task of missions; or it may be arranged for laymen to deliver addresses and have leading parts in the service. Experience has proved that the use of laymen in such a service gives added interest and inspiration.

As a help in the holding of Men and Missions Services, the Laymen's Missionary Movement puts out a booklet every year. These booklets are full of inspirational paragraphs, and copies of the one prepared for this year have been sent to all our pastors and church leaders where there are no pastors.

Pastors, why not arrange a missionary program for Sabbath day, November 13, and give the laymen leading parts in the service?

W. L. B.

#### A WORLD FELLOWSHIP

By Rev. Arthur H. Sovereign, D.D.

World peace can only emerge as the nations stand at the feet of Christ the Redeemer. The Church stands as a world fellowship of Christians, each group loyal to its own country but finding a higher loyalty in Jesus Christ. National lines will not be erased, but they will be transcended. Unilateral efforts for peace will fail. Peace can only come through followers of the Prince of Peace in every land. Thus a new and better order will rise from the ruins of the old world, embracing the noble souls of all lands through Jesus Christ.

The Church is today the only functioning international organism—international because it is supernational, grounded deep in the conviction that above all nations is humanity, and above all humanity is God.—Taken from Laymen's Missionary Movement.

## TREASURER'S COMPARATIVE STATEMENT

Receipts						
	Sept., 1942	Sept., 1943	Change	12 mos. ending 9-30-42	12 mos. ending 9-30-43	Change
Memorial Board income .....				\$ 1,237.29	\$ 1,241.01	\$ 3.72
Permanent Fund income .....	166.89	109.76	57.13*	3,176.64	3,175.21	1.43*
Denominational Budget .....	565.76	388.84	176.92*	7,617.77	7,710.62	92.85
Organizations .....	36.72	58.74	22.02	2,678.16	1,691.81	986.35*
Individuals .....	40.50	55.00	14.50	1,118.93	1,778.74	659.81
Special gifts .....	17.00		17.00*	539.28	501.73	37.55*
Loans .....	2,250.00		2,250.00*	3,347.00		3,347.00*
Other .....	50.00	.35	49.65*	100.00	217.60	117.60
Debt Fund investment .....	250.00		250.00*	2,500.00	1,000.00	1,500.00*
	\$3,376.87	\$ 612.69	\$2,764.18*	\$22,315.07	\$17,316.72	\$4,998.35*
Expenditures						
Corres. sec'y and expenses .....	\$ 186.63	\$ 201.71	\$ 15.08	\$ 2,686.08	\$ 2,467.29	\$ 218.79*
Gen. missionaries and expenses ..				43.62		43.62*
Churches and pastors .....	151.66	207.51	55.85	2,119.75	2,602.36	482.61
China .....	185.04	225.07	40.03	3,336.84	2,616.27	720.57*
Jamaica .....	158.12	168.08	9.96	1,891.46	2,161.50	270.04
Treasurer's expense .....	20.00	70.00	50.00	365.55	883.52	517.97
Interest .....	19.69		19.69*	456.80	300.78	156.02*
Loans .....	2,500.00		2,500.00*	4,500.00	1,000.00	3,500.00*
Printing .....	74.65	80.00	5.35	116.15	130.45	14.30
Foreign Missions Conference ..				143.00	40.00	103.00*
Special gifts .....	9.07	112.75	103.68	492.21	567.25	75.04
South American field .....		50.00	50.00		100.00	100.00
Miscellaneous .....					23.40	23.40
Debt Fund investment .....	89.96	75.64	14.32*	1,214.05	1,191.94	22.11*
Special Fund investment .....		2,000.05	2,000.05	829.80	5,250.35	4,420.55
	\$3,394.82	\$3,190.81	\$ 204.01*	\$18,195.31	\$19,335.11	\$1,139.80

\* Decrease.

### A FAR-SIGHTED, COMPREHENSIVE, CHRISTIAN PROGRAM NEEDED

A while ago a young man who had worked much on the farm was speaking of the methods of one of his employers, and said that this farmer would start something, work at it a few hours, or sometimes only a few minutes, and then turn to something else. Thus he went from one thing to another throughout the season, with the result that the accomplishments were very unsatisfactory. What was the matter with this farmer? Whatever else may have been wanting, it is evident that he lacked a definite program.

There is a tendency among men to do their work in a thoughtless, haphazard way, and this tendency is nowhere more marked and ruinous than in religious matters. Too many times, men live their religion haphazardly; they run their churches at random; and denominational policies are at the mercy of the whims of the moment. There is no far-sighted, comprehensive, statesmanlike program. This leads to waste and discouraging inefficiency.

It seems to be easier for men, churches, denominations, and boards to drift along from one thing to another, like the farmer mentioned above; and because it is easier, they do not make the effort to formulate a

far-sighted, Christian course and hold themselves to it. To build a program based on all the facts and to follow it when outlined is particularly difficult with organizations run on a democratic basis; but in these days when so many new issues and calls are coming to churches and denominations, it is more essential than ever that a definite statesmanlike program be formulated and that it be adhered to till another is adopted. The church or denomination that sails the seas at random has no very bright prospects.

Even though men, churches, denominations, and boards have very definite things in mind as to a program, they should occasionally go carefully over the field again and test the wisdom and righteousness of their programs. This is necessary because new elements are constantly entering the individual life and the work of organizations. The sailor checks up his bearings every day or oftener, and with the rapid changes that are now sweeping over the world and all institutions in every land, the church and religious organizations must constantly check up their programs to see if they are adapted to present conditions.

If there is to be a far-sighted, comprehensive Christian program for the activities of a life or an organization, certain things are

necessary. First, no effort should be spared in getting all the facts, past and present. There is a temptation to take into account only the things that prove our side of a proposition and to keep back other facts, even if known. This is partisanship and in the long run can only work ruin. Future plans must be formulated in the light of all the facts, not a part of them. This may mean much arduous labor, but it is absolutely essential. To build a program for a life or a denomination without knowing all the facts and taking all of them into consideration is to build on a false basis. Lyman Abbott once wrote that a half-truth is the worst kind of a lie; and to know only a part of the facts regarding a situation to be met, is a most serious error. When Charles E. Hughes was secretary of state, he sent a letter to all American consuls urging them to be accurate. He told them that many of their reports were useless because care had not been used in getting all the facts. Church and denominational plans have often failed for the same reason. Churches, denominations, boards, and commissions cannot succeed unless they take pains to gather all the facts, weigh them, and formulate their policies in the light of the whole field.

Denominational programs to be successful must be built on all the conditions in every field and with a vision reaching far into the future, but more is needed. There must be the illumination of the Holy Spirit. We may gather all the facts, we may think broadly, we may search the future; but unless the light of the Holy Spirit is given, our far-sightedness is ignorance, our comprehension is stupidity, and our policies ruinous. Churches and denominations can have the illumination of the Holy Spirit. It is the promise of God.

W. L. B.

### ACCEPTING OUR RESPONSIBILITIES

By C. Harmon Dickinson

(Given at a planning conference supper of the Shiloh Church, September 30)

A preacher once announced as his text, "Adam, where art thou?" The sermon was divided into three points: (1) Everyone is somewhere. (2) Some are where they shouldn't be. (3) If you are one of those, get in the right place, quick.

It is obvious that the Shiloh Church is somewhere; no one needs to tell us that.

Since we are discussing our evangelistic opportunities, we must assume that we are in the right place. If not, we must get there before we can accomplish much for our Lord. Our place is that of responsibility.

What is this responsibility? In Genesis 4: 9, the Lord said to Cain, "Where is Abel thy brother?" Cain replied, "I know not. Am I my brother's keeper?" The same question faces this church—"Am I my brother's keeper?"

Many new and grave problems are arising daily—questions which baffle the experts. The war no longer gives the hope of easy victory which at first we felt certain would come. Already psychiatric cases from the war zones are filling our hospitals. Will we be confronted again after the war with the same problems which were so much in evidence after the last war—depression, unemployment, moral laxity, crime? Much of the educational philosophy of our schools is directly opposed to the principles for which Christian people are fighting.

These problems are examples of shunned responsibility. We have been too willing to surrender our obligations to someone else. We have left our government to the politicians; education to the state; the responsibilities of the home to other agencies; the church to the minister; too often the minister has willed his duty to the Lord, taking the attitude, "Everything will work out all right." The results are pathetic.

Perhaps we can profit by some examples of those who did accept their responsibilities. The eleventh chapter of Hebrews is known as the "faith chapter," yet it is more than that—it is a chapter of responsibility. The great characters of faith mentioned therein were also men and women who accepted their responsibilities. They did what God told them to do. This chapter is a drama of ancient and Israelite history, with the characters, as they appear one by one on the stage, showing how the revelation of God to us was passed down. By faith, each took his responsibility, fulfilled it, and relayed the message to the next. Abraham "went out not knowing whither he went." (Hebrews 11: 8.) Moses, "by faith" led the Israelites "through the Red Sea as by dry land." Note that accepting their responsibility also led these people into difficult situations and sometimes danger.

Christ, the beacon light of all history, accepted the responsibility of the salvation of all who would look to him in faith. He passed the responsibility of spreading this news to his disciples, and they through the centuries have passed that responsibility to us. We have the torch—the knowledge of Jesus Christ. Will we accept the responsibility of sharing this light? Hebrews 12: 1 suggests that those Old Testament pioneers may even be watching us today: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." "Am I my brother's keeper?" In the words of the Apostle John, "We ought to lay down our life for the brethren." (1 John 3: 16.)

We have a responsibility. The work in Shiloh is not done until the last soul has been won to Christ. If the world is to be made better, each one of us must do his part. Few Christians in the world are aware of the Sabbath truth. Is that fact an indication that we have neglected our responsibility in promoting it? How many of us really take the responsibility of Sabbath promotion seriously? Do you feel a burden for a revival that will compel us to tell the lost of Jesus Christ? We have a responsibility to pray, both that God will provide the strength to face our responsibilities and that he will open our eyes to new service for Christ.

We Christians have a powerful God, a mighty Christ. Why can't we do more with his help? God never gave us a responsibility without first providing a way to do it. Paul's faith testifies, "I can do all things through Christ which strengtheneth me." (Philippians 3: 13.) I once read this short, but powerful sentence, "What a pity God can't trust more Christians with success." Think about it and see if you don't think it true, especially when God has provided us so much.

"Am I my brother's keeper?" Yes, and God expects great things of us.

#### SABBATH SCHOOL LESSON FOR NOVEMBER 13, 1943

The Sanctity of the Home. Scripture—Exodus 20: 14; Matthew 5: 27-30; Mark 10: 2-12.

Golden Text—Matthew 5: 8.

## WOMAN'S WORK

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

### THE WOMEN'S SOCIETY OF THE PACIFIC COAST ASSOCIATION

July, 1942, to July, 1943

There is only one organized women's society in this association. Many women of the other Seventh Day Baptist churches on the coast and among the lone Sabbath keepers of the West are interested in at least part of the activities carried on by the women of the denomination, under the leadership of the Board of Directors of the Women's Society.

The Dorcas Society of the Riverside Church would report: Regular meetings have been held twice a month at the church or in homes. One meeting was for business and work, the other for program and mission study.

Only twenty-three ladies were able to be active members this year. The two groups, with half the members in each, also had their own meetings and work. One group made and sold thirty aprons.

Sewing for the British War Relief and for the Red Cross was our chief work; twenty-two baby comforts were made; also one hundred two pairs of slippers for hospitalized service men; and fifty pillows for service men from near-by camps, who sleep in the theater during week-end stay in town.

The goals' key worker reports that an earnest effort was made by most of the directors of the fourteen goals to accomplish the aims for which they were adopted. Our key worker is Mrs. Ethel Davis, 4683 Penrose St.

The twenty-seventh Psalm was memorized and repeated in unison as a part of the devotions.

Members attended the World Day of Prayer held in one of the city churches.

The young married women were in a special group, to better enlist their interest in our own and in denominational work.

The causes of temperance and of a just and durable peace have been of particular interest; one of our members is president of the Riverside W.C.T.U.

The financial report is as follows:

Contributed to:	
United Budget .....	\$ 75.00
Pastor's salary .....	60.00
Project of evangelism .....	36.00
Church building debt .....	85.00
Returned missionaries .....	30.00
Local needs .....	25.00
	<b>\$311.00</b>

Our slogan for the year was Philippians 3: 13b-14: "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Respectfully submitted,

Polly Hurley, Secretary.

4751 Park Ave.,  
Riverside, Calif.

## YOUNG PEOPLE'S WORK

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

Please send all material and suggestions to the  
above address.

### A BIRD'S EYE VIEW OF SACRED HISTORY

From the Creation to the Beginning of the  
Monarchy (Genesis to First Samuel 12.)

By Rev. L. G. Osborn, Shiloh, N. J.

#### GENESIS—THE BOOK OF BEGINNINGS

##### Part I

Primeval History—Chapters 1-11

Built around four events: Creation; Fall; Deluge; Nations.

This section is an introduction to the whole Bible. The first chapter is a "prologue" to the Bible.

##### Part II

Patriarchal History—Chapters 12-50

Built around four characters: Abraham; Isaac; Jacob; Joseph.

This section records the beginning of the chosen family, and their early history.

After a brief sketch of the early history of mankind—with the record of the beginnings—we see God choosing a man to whom he makes definite promises: that he shall be the father of a great nation, that they shall have a land, and that in them all the nations

of the earth will be blessed. These promises are progressively elaborated to the next three generations.

Genesis has been called the "seed bed" of revelation, for in it all the important truths and doctrines have their root. Without this book of beginnings, especially the beginning of sin and of redemption, the rest of the Bible would be unintelligible.

Genesis closes with the chosen family, grown to a tribe or clan, in Egypt where they had gone in time of famine. They are in a section of the country assigned to them, prosperous and happy, favored under the Hyksos or Shepherd Kings, who like themselves, were Semitic.

### CHRISTIAN MORALE IN THE ARMED FORCES

(Excerpts from a letter)

Dear fellow Seventh Day Baptists:

I just finished reading Ned Crandall's letter in the September twenty-seventh issue of the Sabbath Recorder, and I agree with him one hundred per cent.

The life in the armed forces is really tough on the Christian. It seems to me that others notice our actions are very much different, and they want to know why we don't do some of the things they do. Even after we explain, they don't understand. I have been attending the First Baptist Church here at Pensacola on Sunday nights. Although it is not on the Sabbath, I find attending helps me a lot. The USO's here do not live up to the standards that they should. It seems to me they take us for all we have. But, on the whole, the station is about the best we can find for recreation. Our President not so long ago asked all Americans to pray on the World Day of Prayer. Yet, how can we expect God's help in this war, with our nation so full of corruption and sin? The majority of men say, "Have fun and all of it while you can, for you may not be here later. But I say, Live the best of life while you are here, for when **your** time comes it will then be too late to change your ways.

I remain a friend to all,  
Darrell Dean Barber.

[Darrell is a member of the North Loup Church, and his address is Darrell Barber, AMM 2C, U.S.N., Sqdn 8-C, Corry Field, A.A.S., Pensacola, Florida. We'd like the opinion of others on this and other subjects.]

## OUR OWN POETS

## The Flag

By Thelma Gardiner

"Of what use is the flag to the old U. S. A.?  
It's only some cloth. Of course they all say  
We must keep it a-flyin'. But I don't see why  
That because of its colors our good men must die."  
Indignant, outraged, the answer was quick.  
"What's the matter with you, boy? You talk like  
a hick.

Why, that flag is a symbol. Just look at it there  
As the wind fills it out. Don't you really care  
What happens to it? For our freedom it stands.  
Equality. Liberty. That which those lands  
Of Europe, have lost. Most of them want one, too,  
That they're free to fly and live under. Few  
Really want the tyrannical rule of that man  
Who's called Hitler. They submit, but they plan  
For the day when once more they'll be free  
To live under their flag. Hold it as their key  
To the things we have now, and hold dear to us.  
Oh, you wouldn't hear one of them make such a  
fuss."

Yes, that bit of cloth as it waves overhead,  
Or covers some faithful one in his last bed,  
Should be for each person in this country here  
A sign that means freedom. Freedom from fear.  
Freedom to worship, to speak as we please.  
Enjoy all of nature, hill, flowers, and trees.  
To learn. And to study the things that we choose.  
To write what we want. And never to lose  
The sight of the fact that we'll pull for each other.  
Mother and father, sister and brother.  
Uncle and aunt, cousin and friend.  
Our flag unites us. We borrow and lend.  
We argue, agree. We help in that time  
When trials overtake us. We all make the climb  
Up the road to success; or a fall it may be.  
We share in all triumphs. And when death we see,  
We watch through long hours to smooth out the  
way.

Take it all in our stride. And at end of the day  
We thank God for our blessings. All this can  
be found,

(For blessings are one thing in which we abound)  
In those stars and stripes—the red, white, and blue.  
You'll find it worth while to this flag to be true!  
That flag stands for all. Each state is a star.  
The original thirteen in red and white bar.  
The blue stands for truth. Red is the blood  
That was shed to bring fruit to the liberty bud.  
White is for purity. What better three  
Colors could stand for this land of the free?  
Think of the meanings. I've said such a few.  
A small bit of thought, and you'll find some new.  
For you can't place a limit on things such as these.  
That's why our young fellows in twos and in  
threes

And in regiments mighty go to fight for this flag.  
They know its significance. Not many lag.  
They're proud of our standard, as everyone is.  
And each alien wants, thus, to make our flag his.  
Do you understand now why our flag will not fall?  
It means liberty, freedom, equality for all.

Alfred, N. Y.

WHO'S WHO AMONG SEVENTH DAY  
BAPTIST YOUNG PEOPLE?

Thelma Gardiner

Thelma's home is in Alfred, N. Y., her  
birthday is on June 13, and she is a member  
of the Seventh Day Baptist Church and choir  
at Alfred. While in high school at Alfred-  
Almond Central School, Thelma enrolled in  
the college entrance course, was secretary of  
the senior class, a member of the chorus,  
orchestra, press club, dramatic club, career  
club, and library club. She was graduated in  
1943, as salutatorian. Her main interests and  
hobbies are reading, swimming, hiking, and  
roller skating. Thelma is making definite  
progress towards a nurse's career.

## SOME THOUGHTS ON SALVATION

We probably all know the familiar song,  
with these words:

Jesus paid it all,  
All to him I owe.  
Sin had left a crimson stain,  
He washed it white as snow.

But don't many people, in practice, mean  
it this way:

Jesus paid a part,  
And I a part, you know.  
Sin had left a little stain,  
We washed it white as snow.

I wonder, have you confessed your sin  
and trusted Christ wholly for salvation?

—Contributed by Allen Bond, Salem.

## TRY THIS WITH YOUR JUNIORS

Juniors like to see charts grow with bright  
colors. Purchase a package of brightly  
colored alphabet stickers and place them  
alongside of the members' names when an  
objective is accomplished. For example, use  
the letter "A" for perfect attendance, "B"  
for bringing Bibles, "V" for bringing visitors,  
"M" for new members, etc.—Geo.

"Man is capable of being the most cruel,  
and the most kind."

"If by the enlargement of my life I let in  
human sorrow, I also let in divine consolation.  
A big, holy purpose makes me more sensitive  
toward the sin and hostility of man, but it  
also makes me more sensitive toward God."

## CHILDREN'S PAGE

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

## OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am nine years old and I am in the fourth  
grade. I take music lessons. I read the  
Recorder and I saw that nobody had written  
to you, so I thought I would write to you.

I have a brother named Joe and he is in  
first grade. I have a sister Mary. She will  
go to school next year.

I go to church every week and I have  
gone to church for two years and only  
missed one Sabbath.

I have twenty-nine ducks and they are  
big now.

I go to Junior whenever I can, and at home  
I help my mother with the housework. Be-  
sides I milk four and five cows a day. I like  
to milk. We are milking twenty cows and  
we have four horses.

I guess that is all for this time. I will  
write again.

Yours truly,  
Shirley Boyd.  
Woodbury, Pa.

Dear Shirley:

You are surely making a fine record in  
church attendance and it cannot help but  
bring you many a blessing as you learn  
through praise, prayer, music, and sermon  
of God's love and constant watch care over  
all his children. Junior, too, will bring a  
blessing with it.

Your days must be very busy with school,  
housework, and milking to do. I never  
learned to milk, as the first cow I tried to  
milk was a kicker and kicked me clear across  
the stable. My father said I had better not  
try again, and that if I never learned to milk  
I would never have to. I was busy enough,  
for I kept house for my father and brother  
for five years, until I was almost sixteen, on  
the farm in Wisconsin.

I hope you will write again and often.

Your true friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

I have had the letters in the Sabbath Re-  
corder read to me.

I have very dark brown hair and my eyes  
are light blue. I am twelve years old and  
in the seventh grade. I am five feet, five  
inches tall.

I have been in Junior Christian Endeavor  
about five years. Our leaders are Mrs. Ehret  
and Lois Barber. The leader for our Sabbath  
school class is Mrs. Albert Babcock.

I have a collection of paper dolls. Among  
them are some very nice Little Abner paper  
dolls. If any of the children have any paper  
dolls that they don't want or wish to send to  
me I'd be glad to receive them.

I have a niece that is two years old and a  
nephew that is four. I have six sisters and  
two brothers. One of my brothers is in  
Canada and the other is in the Army Air  
Corps. He is in England.

If any of the Recorder children wish to  
write to me, my address is Miss Evelyn  
Hamer, North Loup, Neb.

At school every Friday morning all the  
other rooms come into our room and we  
have a program.

Your friend,  
Evelyn Hamer.  
North Loup, Neb.

Dear Evelyn:

I know you must enjoy Junior C.E. since  
you have been a member of it so long. It is  
a wonderful place to learn what true Christian  
service means. I had no Junior C.E. to  
attend when I was a child, but I enjoyed  
leading the one in Alfred when we lived  
there.

It must be fun to collect paper dolls. If  
my little granddaughters have any they  
want to spare I'll send them to you.

You have a nice large family. I used to  
wish I had a number of brothers and sisters,  
but had only a younger brother and a half  
sister much older than I.

Sincerely your friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

I live in North Loup, Neb. I am nine  
years old. I am in the fourth grade. My  
hair is blonde. This is my second year in  
Junior Christian Endeavor.

Friday we played a football game with  
Cedar Rapids. They beat. The score was  
26 to 6.

My sister is writing to you, too. This is  
the first time I have written to you.

I have a brother in the Army Air Corps.  
He is in England.

Love,  
Carolyn Hamer.

Dear Carolyn:

I'm sorry I haven't room to answer your  
good letter this week.

Mizpah S. Greene.

## OUR PULPIT

### CHRIST AS THE CENTER OF OUR INTERCESSION

(Preached at Leonardsville, N. Y., before a joint meeting of the three churches of the town of Brookfield, N. Y., August 21, 1943, and at Alfred, N. Y., September 18, 1943, by Rev. Jay W. Crofoot.)

The tentative program for the Conference, which was to have been held this week, contained ten sermons on different subjects, all on the general theme of Christ as the Center. President Warren asked me to preach Sabbath night on the subject, "Christ as the Center of Our Intercession," and that subject seems to be an appropriate one for this joint service on the "Conference Sabbath."

The word "intercession" is often used in a rather loose sense as meaning petition, but strictly it means the act of one who goes between—as shown by the two Latin words from which we get the word intercede. To intercede is to plead for another. If the man in the street is asked, "What do you think about intercessory prayer?" he is apt to be puzzled. If the theologian explains that it means prayer for someone else, the person questioned is likely to reply that while he knows nothing about it, it seems probable from what psychology has shown us, that prayer for oneself may change him, but that it is difficult to see how it can have any effect on another.

But intercessory prayer has always been regarded as a characteristic duty and privilege of believers. From the beginning, intercession has been looked upon as a specific and characteristic part of the vocation of the Church as a whole, as well as of its individual members. It is hard to believe that all the saints of the past have been wrong in believing that intercession is an essential part of Christian prayer.

Intercession should be based on Christ's intercession. Both Paul and the author of the Epistle to the Hebrews assure us that Christ Jesus is at the right hand of God making intercession for us. Since Christ is the center, let us think for a few moments how he spoke and acted in the matter—how he extended the Old Testament idea and practice. In the Old Testament we read of how Abraham interceded for Sodom and Gomorrah and the other cities of the plain;

and of how Samuel, after his forced resignation, said to the people, "Moreover, as for me far be it from me that I should sin against Jehovah in ceasing to pray for you." Moses' prayers for the people are familiar too. The old prophets also, having the Spirit of God, were mediators not only of God to man, but of man to God.

It would have been surprising indeed if Jesus had not taught something about intercession. Though he seems to have taught how to pray more often than he spoke of the need of prayer, he did teach that men ought always to pray and not to faint, and in times of crisis he instructed his disciples to watch and pray.

One way in which his prayers differed from Old Testament prayers was in their universality. Jewish prayers were addressed to "Jehovah, God of Israel," or to "God of our Fathers." But Jesus taught that all men should say "Our Father." When the disciples of John the Baptist used the prayers he taught them, I wonder what they said. I don't know, but it is difficult to believe that he did not include some petition for the restoration of power and dominion to Israel. That would not have been wrong, I presume, nor is it wrong for us to pray for our country. We ought to do it. It is one of the things that always stir my wonder that both Peter and Paul exhorted the Christians of their time to pray for their rulers, when such men as Nero sat on the imperial throne of that totalitarian government, and such men as Herod, Pilate, Agrippa, Felix, and Festus were the provincial administrators.

It is notable that the first three petitions of the Lord's Prayer are for all men. All men should hallow the Father's name. "Thy kingdom come" and "Thy will be done on earth as it is in heaven" have absolutely no limits in space or time.

Let me quote Paul again. He admonished Timothy, "I exhort therefore first of all that supplications, prayers, intercessions, thanksgivings be made for all men; for kings and all that are in high places. . . ." How long since you prayed for the President of the United States? I know many of you would like to change him. God can change him. God can make him a better man, and God can hear your prayers. I exhort therefore that prayers be made also for the Congress, and for governors, and for all that are in authority. Whatever we do let us not fall

into the unchristian prayer, "God bless me and my wife, my son John and his wife, us four and no more."

Consider Christ's example. He said to Peter, "Simon, Simon, behold, Satan asked to have you that he might sift you as wheat; but I made supplication for thee that thy faith fail not. . . ." At the grave of Lazarus he prayed, "Father, I thank thee that thou hearest me. And I knew that thou hearest me always; but because of the multitude that standeth around I said it, that they may believe that thou didst send me." Mothers brought their children "that he should put his hands on them and pray."

The seventeenth chapter of the Gospel of John is often called the "Intercessory Prayer" of our Lord. It includes prayer for the immediate disciples and for their sanctification and for all who believe through their word and for the unity of the Church. It contains such familiar expressions as "keep them in thy name," "keep them from evil," "that they be with me where I am," "that the love wherewith thou lovedst me may be in them and I in them." All these petitions were for others.

But the supreme instance of his prayer for others is his prayer for his executioners. He had just spent a night of torture. He had been subjected to the third degree as Roman soldiers knew how to give it. His back had been cruelly scourged, and his brow, too, was bleeding. His mental torture, too, must have been excruciating. All his friends had deserted him. At times it seemed that God himself had forsaken him. And yet he could say, "Father, forgive them for they know not what they do." Do you think that was easy?

His teaching as well as his practice should be noted. He said to his disciples, "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest." "But I say unto you that hear, Love your enemies, do good to them that hate you, bless them that curse you, and pray for them that despitefully use you." Dr. Rosa Palmberg in her recent book (advertised in the Sabbath Recorder) says that it is hard to pray for the Japanese, but quotes, "they know not what they do." Generalissimo and Madame Chiang do it; do we? The Japanese need it, and their lack of knowledge is partly our fault. Forty years ago missionary administrators were going up and down among

American churches warning them that unless missionaries were sent to Japan then, it would be necessary to send one hundred thousand bayonets a generation later.

Some of us were very glad that Wendell Willkie learned that this is "One World," though we had known it for a long time. One reason why we should pray for all men is because the world is one. Our sons and daughters are today dying in distant lands partly because we failed to pray. Do you pray for missions and for individual missionaries? Wouldn't you like to give them a lift? This is the way you can do it.

Perhaps some objector says, "Oh, why should I pray in an effort to make another man change his mind? Isn't intercessory prayer, if it accomplishes anything at all, interference in the freedom of another man's will?" Listen! If Goebbels, sitting before a microphone in Berlin, can change the attitude of German boys fighting in Russia; if some perfect fool, or even an inanimate phonograph in New York City can influence thousands of American people to buy a certain kind of dentifrice, isn't it right and in accordance with the laws of the mind—isn't it possible for the Infinite God to influence the mind of man by some suggestion? Of course God himself does not coerce the man's mind. No matter how much we pray, not God himself can convert a man if the man persistently refuses to hear.

Of course not all our prayers are granted. God's universe is dependable. He is faithful, and he is not going to turn the ruling of the universe over for us to run according to pure petty ideas. Do we suppose it was because prayer was not offered for him that Dighton Polan lost his life? Of course we don't for a minute suppose any such thing. We trust that God knew best, and we desire his will to be done. "If we knew why God does not grant all our prayers we should have the wisdom of God."

Here's a little poem by J. H. Newman about the sons of Zebedee:

Two brothers freely cast their lot  
With David's royal Son;  
The cost of conquest counting not  
They deem the battle won.

Brothers in heart, they hope to gain  
An undivided joy;  
That man may one with man remain  
As boy was one with boy.

Christ heard; and willed that James should fall  
 First prey of Satan's rage,  
 John linger out his fellows all  
 And die in bloodless age.

Now join they hands once more above  
 Before the Conqueror's throne;  
 Thus God grants prayer, but in his love  
 Makes times and ways his own.

Peter was delivered from prison shortly after Herod had beheaded James, but can we infer that the differing fate of the two apostles was because people failed to pray for James? Paul in prison wrote, "I beseech you that ye strive continuously in your prayers for me." Let me repeat, if we knew why God does not grant all our prayers we should have to have the wisdom of God. But we do know something about the reasons. We know at least three of the conditions of granted prayer.

1. Intercession implies that we put ourselves at God's disposal for his gracious will towards those for whom we pray. It includes self-dedication. There is an old story of a family that had met with a disaster so that their fellow church members decided to hold a prayer meeting on their behalf. Just as those who were gathered for the meeting were expressing their surprise that one deacon had not come, that deacon's hired man arrived and said, "The deacon couldn't come himself, but he has sent his prayers. They are out in the wagon." It was, of course, a lot of provisions for the stricken family. We must be ready to answer our own prayers in so far as we can.

2. A second condition is a forgiving spirit. We pray, "as we forgive our debtors," and we remember that in the same breath in which Jesus taught us that, he said, "If ye forgive not men their trespasses, neither will your heavenly Father forgive you." And we remember that Jesus said too, "And whosoever ye stand praying forgive, if ye have aught against anyone."

3. A third condition is that we must seek reconciliation. "If therefore thou art offering thy gift at the altar and rememberest that thy brother hath aught against thee, leave thy gift there before the altar and go thy way, first be reconciled to thy brother, and then come and offer thy gift." It's of no use to pray if you have a feeling in your heart, "God may forgive her, but I can't." It is useless to pray for the conversion of a man if at some time you have cheated him and not made restitution.

One more suggestion. Do you pray for your pastor? I suppose he likes to have you say, "I enjoyed that sermon" or "That was a good sermon," but I suggest that sometimes you might say something better, such as, "I have been praying for you this week" or "I was praying for comfort and God gave it to me through you" or "I was irritated by something you said last week, but the more I thought of it the more I believe that you were right and that you pointed out something that I have been neglecting, so I am going to try to change, and I am going to continue to pray for you."

In the sixty-second chapter of Isaiah there is a remarkable passage. "I have set a watch upon thy walls, O Jerusalem. They shall never hold their peace day nor night. Ye that are the Lord's remembrancers, take ye no rest and give him no rest till he establish, and till he make Jerusalem a praise in the earth." While Jesus taught that it is the heathen who think they shall be heard for their much speaking, he also spoke the parable of the importunate widow and the unjust judge, and that of the friend who wanted to borrow loaves for his friend at midnight, thus giving the sign of his approval to persistent prayer.

"Ye that are the Lord's remembrancers, take ye no rest and give him no rest."

### PACIFIC COAST ASSOCIATION

Seventh Day Baptists of southern California had another good time of worship and fellowship and challenge on October 9, when they met at the Seventh Day Baptist church on 42nd St., Los Angeles. Owing to travel conditions the attendance was not so large as it sometimes has been. We had only three delegates from out of the southern California area, Brother B. B. Friesen and wife, and Mrs. Friesen's sister. About ninety came from various communities to enjoy the day together.

The theme for consideration was "The Power of God," based on the question in Genesis 18: 14, "Is anything too hard for the Lord?" Three messages were given on this general theme: (1) Believing the Power, by B. B. Friesen; (2) Receiving the Power, by L. F. Hurley; (3) Sharing the Power, by E. S. Ballenger. Throughout the day there was an abundance of inspiring music planned by Mrs. Joan Wilhite. Following the picnic lunch came an hour, largely of music, given

by the young people of Los Angeles, under the leadership of Mrs. Edythe Pearson. The day closed with a round table discussion led by P. B. Hurley, in which various ways were suggested to make the power of God more vital in our own lives and more available to others. The whole day blended together to challenge all present both to receive and to share the divine power which is our real life.

Loyal F. Hurley,  
 Corresponding Secretary.

### DENOMINATIONAL "HOOK-UP"

Farina, Ill.

We regret the cut appearing here did not arrive in time to go into the Recorder of last week. It is the picture of Mr. and Mrs.



Ernest F. Randolph whose golden wedding anniversary was described in the "Hook-up," under the Farina news. We are glad to print it here, and invite you to turn to last week's Recorder for an interesting write-up of this couple.—Recorder Office.

Nortonville, Kan.

At Nortonville the regular communion service was impressively observed in accordance with the "World Communion" plan. We cannot help but feel that those who heard Pastor Wilson's sermon that day and who read Editor Van Horn's fine editorial were in a position to receive great benefit from the service.

The Women's Missionary Society has re-decorated the church basement, having painted the woodwork, walls, tables, and chairs, and hung new shades and curtains at the windows. Moving the kitchen into the north room will make it more pleasant and convenient to entertain in the large south

room. The society is giving a "Guest Tea" in the basement today, October 20, and on October 27, the C.E. society is serving a chicken supper at the same place. On November 23, the ladies will hold their annual bazaar and supper in the basement.

The annual Sabbath school picnic was called off this year on account of gas shortage and the infantile paralysis epidemic.

A new roof has been put on the parsonage and the foundation repaired. Other repairs are underway, including new paper for the upstairs rooms, which the ladies have on hand.

We were grateful for the visits with those of our boys in the service who were privileged to be home on furlough during the year. Pastor and Mrs. Wilson's son Edward enlisted in the navy and is stationed at Camp Waldron, Farragut, Idaho. The boys in the service always have a place in the prayers of the congregation. An honor church service for the boys in the service will be held in the very near future.

We are indeed grateful to have Pastor and Mrs. Wilson here. He has faithfully and ably filled the pulpit every Sabbath besides keeping up the home and caring for Mrs. Wilson, who is patiently recovering from a serious operation. We will all be glad when she is again able to attend church.

Pray for us here that we may keep God's banner flying, and seek first the kingdom of God. If we ever had a need for the Church and its good influence it is now.

Correspondent.

Shiloh, N. J.

On September 30, about thirty members assembled in the Shiloh church dining room for a covered dish supper, which was the beginning of an evening of fellowship and fall planning for the church and community.

Pastor L. G. Osborn was in charge of the evening's program and called the meeting to order. He called upon our chorister, Mrs. B. B. Sheppard, to lead the group in a few songs. Pastor Osborn followed this with prayer.

It was of interest to those present to look back and note the advancements they had made in the past two years, which marks our first supper planning conference. Some of the noted advancements were: weekly radio



programs ten months of the year, monthly devotional meetings at the County Home in Bridgeton, the Shiloh quarterly News Bulletin, the distribution of Testaments and tracts and the sending of Testaments to the boys in U. S. Service, an increase in church attendance, a new C.E. group organized, also a new Sabbath school intermediate group formed, the opening of a Building fund, and a more definite "Bible study and knowledge" among our members.

Pastor Osborn had arranged a program in five parts with the main topic, "Our Responsibility." These topics were briefly touched on by members. The following is a summary of them:

1. Our Responsibility to Our Church—by Mrs. David S. Davis.

To bear the burdens of the church, to attend the appointments also as God has given us the ability. Our private prayer life might well be centered on the church's regular as well as extra activities. Prayer is our "leading" force. Then to have a task to do, whether it be appointed or "self found" is a good thing.

2. Our Duty to Our Fellow Members—a general discussion by those present.

We must stand back of our members in spiritual and everyday life—to take a personal interest in their welfare and health.

3. Our Responsibility to Our Community—general discussion.

We must first present Jesus as a Savior to non-church members, then the truths of the Sabbath. "Hold for the Word of Life." Be always on the alert for opportunities to "help out," whether in illnesses or in general betterment of those around us. Take an active interest in all community activities if they are of a clean type. Offer the community a season of Bible study. Provide some

wholesome recreation. Care and visit the sick; don't stop at just sending flowers or fruit; take it to them, let them know you are interested in them.

4. Our Duty to the Unsaved—by Mr. Everett Dickinson.

Mark 16: 15. First Jesus commands us to "Go ye into all the world, and preach the gospel to every creature." When one soul is saved, others are touched—all to the glory of our Lord. Those who are not saved are lost. We ourselves cannot measure the value of a saved soul; it is not ours to question. If we are witnessing to the unsaved, we are fulfilling a command of our God.

5. Facing Our Responsibilities — by Harmon Dickinson. (This article appears in full elsewhere in this issue.)

Clerk.

## MARRIAGES

**Maxson - Fargo.** — At the Seventh Day Baptist church in Battle Creek, Mich., October 20, 1943, Pfc. Earl Edwin Maxson and Miss Irma B. Fargo were united in marriage. Rev. Henry N. Jordan officiated. Their present address is Infantry Band No. 1, Camp Roberts, Calif.

## OBITUARY

**Burch.** — In Canaan, Conn., October 8, 1943, Mrs. Jane (Leonard) Burch, aged 62 years.

Mrs. Burch was born in Westerly, R. I., September 21, 1881, the daughter of Henry and Emma (Davis) Leonard. Early in life she was baptized and became a member of the Pawcatuck Seventh Day Baptist Church. Forty-three years ago she was united in marriage with Lucius P. Burch. In 1916, they moved to Plainfield, N. J., where Mr. Burch became business manager of the Recorder office. Her church membership was transferred by letter to the Seventh Day Baptist Church at Plainfield, where it has remained until her death. She was a cheerful Christian.

Funeral services were held at the Avery Funeral Home, Westerly, R. I., on Tuesday afternoon, and interment was on the Leonard family lot in First Hopkinton Cemetery. Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, officiated. H. R. 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.

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

# The Sabbath Recorder

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No. 19

## THY NEIGHBOR — THYSELF

By Edith Lovejoy Pierce

When I glance in the mirror upon the wall  
It's not *my* face I see,  
But tear-starred eyes that have wept all night  
Keep looking back at me.  
Gaunt care has clawed in that younger face  
Deep lines where they should not be.

When I raise my hands in prayer to God  
It's not *my* hands I raise,  
Nor mine the voice whose urgent tones,  
Forgetting words of praise,  
Cry only for bread, for daily bread,  
In the empty war-torn days.

Do I lightly swing my broom to sweep,  
Not mine the back that aches  
In sudden weakness—no, nor mine  
The sad nights' doleful wakes.  
When I think of children in far-off lands,  
It is not *my* heart that breaks.

## CHINA LETTERS

Written by

**Dr. Rosa W. Palmberg**

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