

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

Vol. 135

PLAINFIELD, N. J., NOVEMBER 8, 1943

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**

Seventh Day Baptist Medical Missionary  
to China, 1894 - 1940

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

Green Pattern Cloth  
Covers stamped in Gold  
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All the receipts from sales (except the small mailing charge) will be divided equally between the Tract and Missionary Societies.

Your order for one or more copies will be filled promptly.

THE SABBATH RECORDER  
Plainfield, N. J.

# 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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Jeanett B. Dickinson

Mrs. Okey W. Davis

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## EDITORIALS

### WONDERING ANGELS

Nearly two thousand years ago, the Church had its first Pentecost which came in a rain of fire from heaven. Something happened. Dead religious observance began to throb with new life. Preaching, the preacher, and the people were alike transformed with spiritual reality. Forms were powerless; methods were incidental. Now everybody is talking, talking in other tongues, and yet every one understands. The tide is on. The kingdom of God is coming. Soon the 120 become 3,000, and ere long the 3,000 become 300,000—a river running through time that will water the world.

Now turn to the first chapter of First Peter, one of the monumental chapters of the New Testament. Peter is not preaching now, but is writing to Christians scattered in the various parts of the Roman world who were undergoing intense persecutions. In a few marvelous sentences Peter sums up the gospel of Christ. Notice some of the descriptive terms: sprinkling of the blood of Jesus Christ; the living hope by the resurrection of Jesus Christ from the dead; an inheritance incorruptible and undefiled; a faith more precious than gold, even though tried by fire; the wonders of salvation which the prophets foretold; and the preaching of the disciples and apostles through the power of the Holy Spirit sent down from heaven.

And right in the midst of this comment on the amazing gospel are these startling words, "which things the angels desire to look into." The angels in heaven are struck with wonder at the accomplishments of the

gospel. They cannot understand. They are a separate order of uncreated beings. They know nothing of earth, of sin, of salvation. They are not the subjects of redemption. Even wondering angels cannot preach Christ. They do not know by experience the saving power of his blood.

This spectacle of wondering angels who cannot preach emphasizes the spectacle of redeemed men and women who wonder much and **cannot but preach**. Those who know the saving power of the gospel of Christ are inevitably preachers of the gospel of redemption.

What is the matter with the Church today? The fires of spiritual passion have burned low. It has grown complacent, willing to drift along in its forms, ceremonies, and rubrics while the old world is dying. We have lost our sense of wonder, and the spirit of desperation in our preaching is lacking.

The editor of the Christian Advocate quotes from a letter which he had received from a Christian woman in which she comments on a sermon which she had recently heard. Said she: "The subject matter was interesting, it was delivered in a pleasing manner, its logic was without flaw, and its illustrations were all fresh and illuminating, but there was no desperation in it." And the editor says, "This discerning woman put her finger squarely on the weakness of much modern religious effort—we have lost our spirit of desperation."

We are not making any plea for extravagance in the pulpit, but we do confess to a sense of keen disappointment and fear at the lack of desperation in our preaching. Some pastors even seek to suppress all appearances of emotionalism in their services.

It is passing strange to have a cold Christian pulpit and an icy pew with the warmth and the wonders of the cross of Christ so near. The Church needs nothing more imperatively than a revival of the spiritual values of Pentecost. The revival will come when the pulpit becomes alarmed about itself and the souls waiting in the pews. But even before this, it may be necessary for pastor and people to go to their knees, and to drink the cup of a new Gethsemane. A. L. D.

### THE AMERICAN HOME

#### III. Marriage Is Holy in Its Ceremony and Development

The marriage ceremony is a Christian ceremony. It is not simply a civil contract. It is that, of course, for every Christian is a citizen, and it is his duty to obey the laws of his state. But marriage is more than that, for the Christian's "manner of living is heaven," and he has a higher allegiance to the law of God. If there is one procedure in our laws that has outlived its usefulness it is the civil marriage. It is no longer expedient or necessary. Today we have members of the clergy in every city, village, and township in the nation. There is no sanctity or dignity in a civil marriage. There is no preliminary conference, no preparation. In most cases it cannot be called a service. One might as well apply for a license and omit the farce of a ceremony.

When the marriage took place in Cana of Galilee, Christ and his disciples were there. And where Christ and his disciples are, there is the Church. By his presence, our Lord sanctifies any place. A rowboat was once his pulpit, and the seaside his hospital. The most lowly home, if it invite him to be there, may become his Church where, as in Cana of old, a marriage may take place.

Marriage is holy in its development. Love, binding together man and woman in essential, vital, and fundamental unity in diversity, creates the family. It is not made by contract; it is not a bargain. Really, it has no relation to a partnership. It is the one fundamental law of life. Deeper even than humanity, this combination of the sexes runs down into the animal and vegetable kingdoms. It is the universal law of all God's creation.

The family is the foundation upon which the commonwealth, the Church, and the whole of human life rests. The object of this family is not the happiness of the man and

the woman. That is, it is not the end, primarily, to be sought. If it fails to accomplish that it has not failed of its purpose. It is true, gloriously true, there is immeasurable joy in the married life. That is not the end; it comes as a by-product. This husband and this wife have not come—if they be true man and woman—seeking for joy. This man has come seeking new burdens, tasks, and a larger duty. This woman has come—and I wonder at her courage every time she does—seeking new pains, new anguishes, and it may be death itself. But they come, these two, that they may join with their Creator in building a home, and giving new life to the world.

But, my friends, escape from unhappiness that sometimes comes in marriage is not divorce. Fleeing from trouble is the first escape of the coward—the last escape of the hero. Did Abraham Lincoln lay down the presidency because it meant carrying the nation, a burden upon his shoulders, for four years? Did George Washington lay down his task because it meant cavils, and the corruption of a Congress plotting against him? Did Jesus Christ lay down his work that he might escape the mental anguish of Gethsemane and the crucifixion?

The Church has a duty in this matter. She can help greatly in counteracting the unholy influences against the family by upholding these God-given principles: (1) Marriage is a holy estate, ordained of God to be held in reverence by all. (2) All relations between men and women must be held holy and righteous. (3) By bringing home to the congregations that happiness is not the supreme end of life, and that no life is worth living that has not in it service and self-sacrifice.

The homes have a duty in this matter. In the eighteenth century the girls were prepared for marriage. Now it is scarcely proper to suggest to a girl that she is going to be married. She just tumbles into it as if by accident.

We need to bring to bear a new public sentiment upon our schools, colleges, churches, in regard to the whole structure of society and the harmony of life. It is a great work the future generation has before it: To drive out from our American life this paganism that is rooted in individual selfishness; and to bring in its stead the Christian ideal of marriage, a permanent so-

cial organism, the foundation of society, built on the law of God, revealing the love of God, carrying out the will of God, and doing the creative work of God. Patience is required; love is required. There are trials and galling burdens. "But be thou faithful unto death and I will give thee a crown of life."

Better to weave in the web of life  
A bright and golden filling,  
And do God's will with a ready heart  
And hands that are swift and willing,  
Than to snap the delicate, slender threads  
Of our curious lives asunder,  
And then blame heaven for the tangled ends,  
And sit and grieve and wonder.

—Mrs. Bertha Davidson.

A. L. D.

**MORE EMPHASIS ON DOCTRINE NEEDED**

By Ahva J. C. Bond

My eye caught the above caption on a paper which Mrs. Bond held in her hand as she sat by the hospital bed upon which I was comfortably convalescing. I had never had a hospital experience before, or a long illness of any kind. From this limited experience I can say that not all the hours spent in such enforced idleness are wasted time. Possibly some day I shall tell Recorder readers of certain thoughts which supported me during the waiting time of twelve days between the initial operation and what they called the major one. Just now I have something else in mind to say here.

The caption of that article (I think it was in the Protestant Voice) led me to ask myself what opportunities there are for Seventh Day Baptists to become familiar with the fundamental Christian doctrines. We have insisted that the denomination cannot bind a member to any specific statement of belief, until some have gone too far in this matter of freedom of belief. We are in danger of misconstruing our declarations that the denomination cannot bind its members to a specific belief, and of interpreting this assurance to mean that particular beliefs are not binding. There is more than a world of difference between freedom of belief and freedom from belief.

The upshot of this whole thing was that as soon as I was able and had the opportunity I got out a copy of the little book, Seventh Day Baptist Beliefs, and read it through. Having had something to do with the prepa-

ration of that "study" of our beliefs, as well as having had some part in the writing of the statements themselves, I naturally supposed it might be a useful book. Then, too, having had the endorsement of the General Conference, which in itself should recommend it to our people, surely it ought to come into general use and become a familiar book in every Seventh Day Baptist home. Moreover, its contents should be lodged in many minds, and cherished in many hearts. Of course I do not know to what extent these things are true of our people concerning the use of the book.

Anyhow I read it through, much to my pleasure and profit, and I am now more concerned than ever before that others read it. I was far enough away from the toil and stress of its preparation to approach it objectively—almost as if it were a new book to me. The three editors were of three minds, of course, in its preparation, but of one spirit. As I read the book through, after months with it out of mind, it actually fed my soul as fresh bread from heaven. The fact is that as I read it seldom did anything strike me as the distinct contribution of Sutton or Davis or Bond. Perhaps no three men ever worked together in greater oneness of desire or unity of spirit than did these three men in this task set them by the General Conference. Pride of opinion seemed to be wholly absent. If one had a strong conviction about a given matter, or concerning the way in which it should be expressed, that seemed to be taken by the others to mean that perhaps the leading of the Spirit was a bit clearer to that one at that point.

Well, these things are not written here simply because they are pleasing thoughts to the writer. Although I must confess to the pleasure and the deep satisfaction which comes to me as I recall the full but exalted labors through many months which went into the preparation of Seventh Day Baptist Beliefs. This is written rather in a sincere effort to impress upon all Sabbath Recorder readers the vital importance of our being grounded in the fundamentals of our holy religion. This book about which I write may become the instrument through which this service can be done for all our people, young and old, not forgetting the middle-aged. I fear the hope which President Boothe C. Davis had for this book has not been

**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.

**QUARTERLY REPORT OF THE BOARD OF MANAGERS**

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held Sunday afternoon, October 17, 1943, in the Pawcatuck Seventh Day Baptist church.

The meeting was opened with prayer by a guest, Luther S. Davis of the Marlboro Church, Bridgeton, N. J. Mrs. Davis made a few remarks, saying that she and Mr. Davis were glad to be with the board and she was interested to see such a large attendance and interest manifest. Mr. Davis also spoke.

Those present were: Rev. Harold R. Crandall, LaVerne D. Langworthy, John H. Austin, George B. Utter, Karl G. Stillman, Dr. Anne L. Waite, Rev. William L. Burdick, Mrs. Alex. P. Austin, Walter D. Kenyon, Lloyd B. Langworthy, Rev. Trevah R. Sutton, Rev. Eli F. Loofboro, Rev. Ralph H. Coon, Mrs. James G. Waite, Mrs. Carlton Irish, Mrs. Harold R. Crandall.

Guests present were: Mr. and Mrs. Luther S. Davis of Bridgeton, N. J., Mrs. Walter D. Kenyon, and Mrs. Trevah Sutton.

The monthly and quarterly reports of the treasurer were presented, read, and approved. The quarterly report and report of the condition of the society were ordered recorded.

**Statement of Condition**

September 30, 1943

The Society Owns:		
Cash—in checking accounts:		
The Washington Trust Company,		
Westerly, R. I. ....	\$ 101.00	
Industrial Trust Company,		
Westerly, R. I. ....	1,506.95	
		\$ 1,607.95
Cash—in savings account:		
The Washington Trust Company,		
Westerly, R. I. ....	2,566.25	
Investments:		
Stocks, bonds, mortgages, and notes	99,722.52	
Real Estate—in China	\$ 55,829.86	
In Kingston, Jamaica	6,000.00	
In Bath, Jamaica	125.00	
In Garwin, Iowa	2,000.00	
In Polk County, Minn.	2,088.94	
		66,043.80
Total Assets		\$169,940.52

fully realized. I know how his heart was warmed with the hope that the result would be a fresh revival of religion in all our hearts as we studied our beliefs with the aid of this book.

We are emphasizing evangelism, and the need is great. I make bold to urge that we include in our programs of evangelism a lively and devout consideration of the eleven statements of our historic beliefs, supported by the Word of God, and set forth in Seventh Day Baptist Beliefs.

**ASSOCIATIONAL LETTER**

The Southwestern Association to sister associations of the Seventh Day Baptist denomination, sends Christian greetings.

Our fifty-third annual session now in convention with the Fouke, Ark., Church is nearing its close. We appreciate and acknowledge God's goodness to us during the session and through the past year.

The association has as its theme, "Christ, Our Strength." This theme has been carried through most of our meetings. Our theme song, "Jesus Will Keep Me," has fitted our theme quite suitably.

We are thankful to our heavenly Father for his goodness in permitting us to have a meeting this year in these critical times. And, especially thankful for the delegates present from sister churches and associations.

We are grateful to the Eastern, Central, and Western Associations for sending to us Pastor Paul Maxson of Berlin, N. Y., whose presence has been very inspiring. We appreciate his presence greatly.

The fifty-fourth session of the association has been recommended to be held with the Hammond Church, starting the Thursday before the first Sabbath in August.

Pray for us as we do you.

Miss Anne Beebe,  
Corresponding Secretary pro tem.

**COSTS HIGHER — SALARY LESS**

A layman observes that living costs have risen materially in recent months.

Men on salary have their income taxed before receiving it. Our already underpaid pastors are in need, suffering in silence.

Let's give them a good raise in pay, and do it now.

P. B.

The Society Owes:	
Accounts payable .....	\$ 6,028.53
Notes payable, The Washington Trust Company, Westerly, R. I. . . . .	250.00
Anne L. Waite .....	500.00
E. C. Burdick .....	500.00
Jennie Crandall .....	500.00
S. D. B. Memorial Fund .....	3,097.00
Other .....	6,000.00
	16,875.53
Excess of assets over amounts owed .....	\$153,064.99
Funds—Principal amounts:	
Permanent Fund .....	\$ 82,873.47
Debt Reduction Fund .....	10,521.15
Alice Fisher Ministerial Relief Fund .....	3,435.80
H. C. Woodmansee Ministerial Relief Fund .....	394.37
A. J. Potter Ministerial Relief Fund .....	987.31
F. F. Randolph Memorial Fund ..	69.49
Amanda M. Burdick Scholarship Fund .....	1,065.48
Ministerial Education Fund .....	227.99
Ministerial Retirement Fund .....	44.10
Rev. H. E. Davis China Fund ..	174.85
	\$ 99,794.01
Funds: Unexpended Income:	
Permanent Fund .....	\$ 351.66
Amanda M. Burdick Scholarship Fund .....	93.64
Associated Trusts Fund .....	30.12
	475.42
Gifts for Special Purposes:	
Dr. Thorngate China Fund .....	\$ 86.41
Sundry .....	77.15
Return of Missionaries' Travel Fund .....	779.80
	942.36
Real Estate Equities not allocated to Specific Funds:	
In China .....	\$ 55,829.86
In Jamaica .....	4,125.00
	59,954.86
	\$161,166.65
Deficit in General Fund .....	\$ 8,446.39
Less Debt Fund cash .....	343.73
	8,102.66
	\$153,064.99

The quarterly report of the corresponding secretary was presented, approved, and ordered recorded.

#### Quarterly Report of Corresponding Secretary

As corresponding secretary I would report that during the quarter much time has been given to the correspondence and to other office work.

Following the last regular board meeting, in co-operation with the treasurer, the printing of the annual report was supervised, and one hundred twenty-five bound copies were secured for the use of the officers, board members, and others. That the people without delay might have the information contained in the report and know the needs of the fields, copies were sent to all pastors and church leaders where there are no pastors. Also, portions of the report have appeared in the Missions Department of the Sabbath Recorder.

A considerable time has been given to the work of the Committee on Ministerial Relations; material for the Missions Department has been prepared every week; and calls for denominational literature have been met.

In accordance with the action of the board at the special meeting, September 19, the promotion

of special evangelistic work, which in years past has been called Preaching or Witnessing Missions, has been started and the response is good.

The third week in September a trip was made to New York City for the autumn meeting of the Administrative Committee of the Commission on Evangelism of the Federal Council of Churches; and last week I participated in the Yearly Meeting of the New England churches, held with our church in Waterford, Conn. Three other trips have been planned, but conditions developed which have caused their postponement.

Respectfully submitted,

William L. Burdick,  
Corresponding Secretary.

Ashaway, R. I.,  
October 17, 1943.

John H. Austin of the Missionary-Evangelistic Committee said there was no report.

Lloyd B. Langworthy of the American Tropics Committee said there had been no meeting.

The corresponding secretary read a letter from Rev. C. L. Smellie, who asked for more information about his status, another year, after December 1, 1944. At the last meeting of the board Mr. Smellie was given a power of attorney.

G. B. Utter, for the China Committee, said there had been no meeting. He said that today in Mormugao, Portuguese India, Rev. and Mrs. Eugene Davis and Dr. George Thorngate were being "exchanged."

Karl G. Stillman spoke of the expenses involved in bringing them home. The society has guaranteed to the government the cost of the journey. The board has about \$1,000 ready, but will need nearly \$1,800. An appeal is being made to the people of the denomination.

Voted, that the appeal for funds necessary to bring the missionaries home, made by the corresponding secretary and treasurer, be approved.

Karl G. Stillman, chairman of the Ministerial Relief Committee, made the report which was approved, recommendations accepted, and ordered recorded.

The Investment Committee report, made by the chairman, Karl G. Stillman, was approved and ordered recorded.

The budget for the year 1944 was approved. It was ordered recorded.

The president was instructed to name the committees of the board. He appointed the following committees:

**Missionary Evangelistic:** John H. Austin, chairman; Dr. Edwin Whitford; Charles E. Gardner; Morton R. Swinney; Rev. Herbert C. Van Horn; Hiram W. Barber, Jr.; Rev. Eli F. Loofboro; Rev. William L. Burdick; the president, ex officio.

**American Tropics:** Lloyd B. Langworthy, chairman; Albert S. Babcock; James A. Saunders; Rev. Albert N. Rogers; Walter D. Kenyon; Robert L. Coon; Rev. Wayne R. Rood; Rev. Ralph H. Coon; Rev. Trevah R. Sutton; Rev. William L. Burdick; Mrs. G. Carlton Irish; John S. C. Kenyon; the president, ex officio.

**Work in China:** George B. Utter, chairman; LaVerne D. Langworthy; Dr. Anne L. Waite; Karl G. Stillman; Asa F. Randolph; Elston H. Van Horn; Rev. William L. Burdick; Mrs. Harold R. Crandall; Mrs. James G. Waite; the president, ex officio.

**Ministerial Relief:** Karl G. Stillman, chairman; Rev. William L. Burdick.

**Auditing:** LaVerne D. Langworthy, chairman; Hiram W. Barber, Jr.; Lloyd B. Langworthy.

**Investment:** Karl G. Stillman, chairman; George B. Utter; John H. Austin.

The minutes were read and approved.

The meeting was adjourned after prayer by Rev. Ralph H. Coon.

### RELIGIOUS CONDITIONS ON THE BATTLEFRONT

Evidences of a spiritual oneness among the various religious groups on the global battlefronts of the United Nations is reported by Rev. Dr. William Barrow Pugh, of Philadelphia, representative of Protestantism in the United States, now on a tour of these various fronts.

Doctor Pugh in a cablegram just received from New Delhi, India, says: "I find people everywhere looking to the American churches for inspiration to build the future world on principles of the gospel of brotherhood and good will. It is the greatest opportunity of history.

"The soldiers are magnificent. Every branch of the armed forces is working long hours, day and night. America must match their sacrificial devotion. I bow my head in humility before them.

"To see at a great service here under foreign skies hundreds sing 'God Bless America' is an inspiring sight that causes one's emotions to well up within one.

"America must understand and work increasingly with these men for the day of peace. To become lax now would be treachery to them."

• Doctor Pugh reports that the service of chaplains under battle conditions has been outstanding, but that there is an insufficient

number of chaplains in critical places. He cables an urgent request that the churches in the United States immediately increase their efforts to fill their quotas for chaplains. After conferences with hundreds of chaplains he says that he finds need for much more devotional literature.

"I had an audience with the Cardinal of Sicily to express appreciation for help in furthering American interests," Doctor Pugh states. "In reply he told me, 'I am only doing my duty. We must be united.'"

On his tour Doctor Pugh reports that he has spoken in several synagogues to hundreds of Jewish soldiers, stressing the unity of faiths in a common cause. In New Delhi he has preached in both Presbyterian and Methodist churches.

Doctor Pugh is making the tour as the chairman of the General Commission on Army and Navy Chaplains. He is also Stated Clerk of the General Assembly of the Presbyterian Church in the U. S. A.—From General Commission on Army and Navy Chaplains.

### SUN YAT-SEN PLANNED HIS REVOLUTION WHILE IN U. S.

To many Americans, the name of Sun Yat-sen means little. Yet on October 10, when all Chinese at home and in this country celebrate the thirty-second anniversary of the founding of China's republic by Sun Yat-sen and his followers, Americans might justifiably take part in this celebration. This country is associated to a degree few Americans realize with both Sun Yat-sen and the founding of the republic.

During the sixteen years that Sun Yat-sen was exiled from China by the Manchu Emperor for his "revolutionary" activities, the young patriot came to the United States on three different trips. The first written plans for China's democracy were drawn up in the back rooms of New York City's Chinatown a few years before the long-planned revolution finally began. And—of greatest interest to Americans—Sun Yat-sen received inspiration for these plans from the writings of Abraham Lincoln.

Lincoln's famous phrase, "Government of the people, by the people, for the people," was paraphrased by Sun Yat-sen as "The people are to have, the people are to control, the people are to enjoy," and these eventually

were presented to the Chinese people as the Three Principles of the People—the cornerstone of democracy which Free China is now fighting to defend and perpetuate.

#### Loved Liberty

From his early childhood until 1925, when he died, Sun Yat-sen was influenced by American ideas. He became exposed to the American ideals of liberty as a boy of twelve, when he went from China to Honolulu to visit his older brother. (He attended a mission school, learned English, played with English and American children.) When he returned to China three years later, he returned as a rebel, determined to free China of her prejudices and superstitions, to overthrow the detestable Manchus, and to promote Western ideas of education, science, and industry for China.

In his youth, Sun Yat-sen became a medical student and practiced as a doctor for many years.

When he reached his twenty-ninth birthday, he had become so prominent and feared as a plotter of revolution that the Manchu Empress put a price of half a million dollars on his head, and Sun Yat-sen began an exile that kept him moving between Japan, Honolulu, America, and England for sixteen years.

Young Doctor Sun was a familiar figure in San Francisco's Chinatown, and he spent much time in Boston, meeting frequently in the back room of a laundry on Tyler street.

On his New York City visits, Doctor Sun was "watched" by a Manchu agent, who was in turn "watched" by a secret service man—but China's future president sauntered carelessly around the streets seemingly unaware of his two "tails."

#### Was Kidnapped

The young man became world famous on his first trip to London, when he was decoyed into the Imperial Chinese Embassy in London, and held a captive for days while the empress' hirelings, eager to claim the reward, waited for a chartered boat that was to return him to China.

London newspapermen can claim credit for Sun's rescue. Sun persuaded an embassy chambermaid to smuggle a note out to his English friends. When the British Foreign Office and Scotland Yard refused to heed the friends' pleas to interfere and liberate Sun, his friends immediately tipped off London

newspapers. The Chinese Embassy was catapulted into notoriety, and to avoid further publicity it turned Sun loose.

Practically all the money that financed the various revolutionary attempts made in China before the winning move succeeded was raised among Chinese of the United States, England, and France by Doctor Sun in his years of exile.

When the revolutionary coup of October 10, 1911, succeeded, Doctor Sun was in Colorado, and read about it in the newspapers.

Doctor Sun was made the first president of China. On New Year's day in 1912, he was inaugurated, taking the oath of office in western style.

—News of United China Relief.

## WOMAN'S WORK

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

### DODGE CENTER SOCIETY

Since we have been requested by our Women's Board and Recorder readers to send in histories of our "Aids" or "Ladies' Societies" of the Seventh Day Baptist denomination, the Ladies' Benevolent Society in Dodge Center decided to acknowledge the request and send in a few notes relating to the history of our society:

We find that the Ladies' Benevolent Society is and has been a most important factor in the financial prosperity of the church work in this place. This auxiliary of the church was organized October 4, 1874, at the home of Elder Zuriel Campbell. Mrs. Jane Platts of Milton, Wis., was chosen chairman and general director for the occasion. Mrs. Clarissa Burdick was elected president; Mrs. E. S. Babcock, vice-president; Mrs. M. A. Orcutt, secretary; Mrs. Joel Brown, treasurer; the Misses Etta Saunders and Mary Brown, solicitors.

The following preamble was adopted: "We, the women of the Seventh Day Baptist Church and Society of Dodge Center, Minn., believing it to be our duty and privilege to care for the sick, to feed the hungry, to clothe the naked, and in all ways to follow the example and teachings of Jesus Christ, our ever blessed Lord and Master, by promoting the cause of God at home and abroad, do, hereby, resolve ourselves into an organization."

Improvement of the members was discussed and arrangements made for music and essays. The next meeting was to be at Dr. J. M. Saunders. The receipts of this first meeting were \$3.

The membership was twenty-five cents and five cents at each subsequent meeting; punctual attendance and social intercourse in the spirit of friendship and love were pledged. A penalty of five cents was imposed upon every one who (at a meeting) spoke ill of an absent member. (This might not be such a bad ruling for societies today.)

Quite a number of men were admitted as honorary members. In the early minutes we notice the record of entertainments with music, essays, and recitations. At the first meeting, essays, music, and recitations were given by Rhoda Ellis, Effie Brown, Etta Saunders, Minnie Crandall, Mrs. Eva Houghtaling, Gertrude Babcock, Ollie Plank, "Mrs. Tappans little girls"—probably the twins, Josephine and Joanna (now Mrs. Brown and Mrs. Ayars), Nina Bond, Mrs. Meriva Babcock, Jennie Nelson, and Hattie Babcock. Mrs. Emma Noyes gave a lecture on geography. The first song book was "The Silver Song." Mrs. Tuthill amused the young people with games and charades. Declamations were given by Edward Ellis, Edwin Babcock; C. Hubbell gave a temperance address. There were songs by the Misses Brown. The first death in the society occurred in February, 1875.

The first discussion by way of entertainment was on the question, "Which is the most to be feared, the saloon or the battlefield?" Elder Campbell and M. M. Ellis took the affirmative and C. Hubbell and S. R. Orcutt, the negative. The debate was not completed and another meeting was called to decide the great question, at which meeting Minnie Babcock recited, Nathan Mills gave an address, and Edwin Babcock, a song, music by Elmer and Elias Sanford, and a declamation by O. Mills. A spirited discussion on Woman's Suffrage took place. The question for debate has not yet been fully settled.

Record is made of the marriage on November, 1876, of William Churchward and Ellen Tappan at a meeting of the society. Also, March 21, 1877, the society was invited to witness the marriage of Edward Ellis to Hettie Saunders. The society seemed to merge into the Mite and Literary Society of

the Seventh Day Baptist Church April 24, 1879. The first president of this society was Miss Effie Brown; secretary, C. J. Tappan; treasurer, Mrs. J. Houghtaling. A reorganization of the society was again effected in June, 1887, as the Woman's Benevolent Society, with Mrs. S. R. Wheeler as president. The society has aided in every church improvement and in buying numberless incidentals for the church; it has contributed to tract and missionary work; it has sewed for the destitute or afflicted, sent boxes to distant sufferers, and answered every call that seemed deserving. In the early days of the society even the little girls—eight, ten, and eleven years of age—formed a society of their own and served little suppers and earned the money to purchase two side lamps with brilliant reflectors which they gave to the church. In 1898, it was voted at a society meeting to appoint a committee to look up and ascertain the cost of a washbowl and pitcher, towels, mirror, and washstand to be placed in the entry of the church for use of members. Also, near this time, the society purchased and presented a large Rochester kerosene lamp for use in the church. At one sale, one of the society ladies donated a beautiful blue and white pieced quilt, the proceeds of its sale to go toward buying carpets for the church floor. All through these years the society was missionary minded and contributed to the support of Miss Burdick; in 1896, a record is made of a letter which was sent to her from the society. At one of the missionary meetings a collection of \$9.70 was taken to help hire a teacher for the boys in China and, later, \$10 was sent to be applied on the teacher's salary. In 1900, a sale of useful articles in town hall yielded \$49.57. Through all these years the society has contributed to the Woman's Board of the denomination and sewed for and assisted in Red Cross activities.

In 1929, the society put on a play, entitled "Sewing for the Heathen"; the members were the actors; the play was a huge success—netting \$17.55 for the treasury. The society was asked to repeat the play in the opera house, but refused.

Various methods have been employed in these later years to swell the needy demands of the treasury. "Galloping Teas" where a friendly company descends in a body on an unsuspecting hostess with demands for whatever refreshments may be found in the

house; and the "As You Are" breakfasts, where the hostess is prepared, but the guests are not and are compelled to go, no matter in what work they are engaged or the manner of dress.

The last public effort of the society took place recently when we served pie, coffee, wieners, and buns at an auction sale near town, the proceeds to purchase a War Bond.

The last session of the society was held October 6, 1943, with Mrs. Lester Green—Mrs. Wallace Greene assisting—and thirty-five were present.

Some of the officers who have served from the beginning: Presidents — Mrs. Clarissa Burdick, Mrs. Jose Tappan, Mrs. S. R. Wheeler, Mrs. R. I. Ayars, Mrs. Sarah Wells, Mrs. Flora Tappan, Mrs. H. D. Clarke, Mrs. J. H. Harley, Mrs. Lottie Langworthy, Mrs. Nellie Ellis, and Mrs. Mabel Sayre. Secretaries — Mrs. Orcutt, Mrs. Edwin Babcock, Miss Etta Saunders, E. C. Tuthill, Ellen Churchward, Mrs. Lulu Ellis, Miss Ellie Brown, Mrs. Flora Tappan, Mrs. Ella Lewis, Mrs. Churchward, Miss Edna Langworthy, Mrs. Charlotte Lindahl, Mrs. Eva Payne, and Mrs. Laura Adams. Treasurers — Mrs. Jane Houghtaling, Mrs. Eli Ayars, Mrs. Sarah Wells, Mrs. Annie P. Olin, Mrs. Lucy Sweet, Mrs. Lavinie Langworthy, Mrs. Etta North, Mrs. Jennie Babcock. All these and many we cannot mention by name have wrought well and faithfully. With such a heritage we are still functioning, and with younger ones coming in to reinforce us, we hope to "carry on" and hold up the banner entrusted to our care.

Mrs. Jennie Carpenter,  
Mrs. Eva Langworthy,  
Mrs. Chas. W. Thorngate.

#### SABBATH SCHOOL LESSON FOR NOVEMBER 20, 1943

**Honesty in All Things.** Scripture—Exodus 20: 15; Leviticus 19: 11, 13; Luke 19: 1-10, 45, 46.

**Golden Text**—Exodus 20: 15.

"We are energized by our tasks. Our muscle is made by our resistances. And, therefore, you will find that the seasons of commanding difficulty have ever been the seasons of the Church's exuberant health."

## YOUNG PEOPLE'S WORK

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

Please send all material and suggestions to the above address.

### ONE'S CHRISTIAN RELIGION: A PRICELESS POSSESSION

(Written by a soldier from our Plainfield Church)

I have rediscovered my Christian beliefs, or did I not fully discover them when I was still a civilian? This query has coursed through my brain particularly since I have become stationed in Alaska.

In the first place, one cannot run away from God. He is everywhere. The only barrier is our own unbelief and self-sufficiency. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me." (Psalm 139: 7-10.) Someone asked me whether I had been afraid to fly to the states from Alaska. My reply was that I had no fear. We know that an airplane does not disobey God's laws, but it overcomes one of God's laws, gravity, and it then makes use of God's law of buoyancy of gasses (air). In addition, if one's journey on this earth is to end according to God's plan, one must leave this earth regardless of where he is at such time of beckoning. If we have such faith in the human application of God's law, how can we lose faith in God's promises and his welfare for us?

In the second place, I rediscovered the value and meaning of prayer. "More things are wrought by prayer than this world dreams of." This quoted line is so familiar that it is almost trite, yet one must accept the truth of it daily. When the way seems hard and monotonous, as it will, take your problems and weariness to Jesus in prayer and he will refresh you. Take it from me, a soldier, it works every day.

In the third place, I also rediscovered the value of the Bible which I now read daily, if possible. A thoughtful reading of the Holy Book adds to one's vision and vistas and helps to chart the proper course of life.

In the fourth place, I also rediscovered that one should not hesitate to state his Christian beliefs and faith when the occasion seems proper. It may well be that your companion or acquaintance may just wish such assurance and aid. At the same time one's stand for Christ is strengthened.

It is always to be remembered that one's influence goes farther than one realizes, whether for good or ill. The little things as attitudes, a smile, the tone of one's voice, the word of kindness and sympathy, the effort or position taken to see that justice be tempered with mercy, performing acts of consideration, the attitude with which one does his work—all these factors add to or detract from the progress of society and Christianity.

Finally, as Luke states Jesus' advice, "But rather seek ye the kingdom of God; and all these things shall be added unto you" (Luke 12: 31). One fails to follow this advice so often, seeking to do one's own will and then, as a last resort, seeking God's will. God promises that if we seek his will first, all things shall be granted us which are in harmony with God's plan for us. One challenge I make to the readers of this article: test your beliefs by living them and asking, "What would Christ have me to do under my present circumstances?" and discover or better rediscover, as the case may be, "a more abundant life."

Pvt. Frederik J. Bakker.

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### AN EXECUTIVE SECRETARY

(Notes from the annual meeting of our Board of Christian Education held in Alfred, N. Y., on October 10, 1943)

The board meeting was largely taken up with the discussion of the employment of an executive secretary to carry on the program of the board among our churches. This has been one of the aims of the board ever since it was made up from the consolidation, and the directors hope to have a secretary by January. So keep your eyes open for further developments, and pray that the right decisions may be made in getting our new secretary. This is a matter of vital importance to the work of young people in

camp, Sabbath schools, colleges and high schools, vocations, and the Beacon.

With Dr. Edgar D. Van Horn as president, the following members make up the Directors of the Board of Christian Education: A. J. C. Bond, Charles H. Bond, Harold O. Burdick, Ben R. Crandall, Burton B. Crandall, Edward Crandall,\* David S. Clarke, Dora K. Degen, Walter L. Greene, Everett T. Harris, J. Nelson Norwood, Albert N. Rogers,\* Ruth T. Rogers,\* L. Ray Polan, Donald Sanford,\* Miriam Shaw,\* Harley H. Sutton, John R. Spicer, Alton L. Wheeler, and Alfred E. Whitford. (\* indicates members new this year who were not directors last year.)

Our Committee on Young People's Work which was chosen by a committee of the Board of Directors is made up of the following: Charles Bond, chairman (selected at the July meeting to succeed Elmo Randolph), David Clarke, Edward Crandall, Ruth Rogers, Donald Sanford, and Miriam Shaw. This committee plans to meet in the near future and to set up aims and policies to be carried out under the new chairmanship.

Read the minutes of your denominational boards, young people. There's important news in each of them if you'll look for it and distinguish it from the routine and less significant. You'll learn to follow the intricate machinery of our Conference that makes us a successful financial unit. And you will learn that a lot of consecrated energy is directed through the boards of our denomination, complicated and full of figures as their reports may seem.

David S. Clarke.

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

(Outlined by Rev. Lester G. Osborn and continued from last week)

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

#### EXODUS—THE BOOK OF REDEMPTION Part I

Historical—Chapters 1-19. Bondage; Deliverer; Deliverance; Journey.

This section tells of the bondage and deliverance of the people.

#### Part II

Legal—Chapters 20-40. Law and Covenant; Tabernacle and Priesthood.

This section tells how the people were welded into a nation.

The chosen family, grown to a great people, after four hundred thirty years since the close of Genesis, is in bondage in Egypt, for the old Egyptian dynasty came back into power, and "a king who knew not Joseph," fearing that this people would revolt and bring back the Hyksos kings, set out to prevent their growth. Their bondage was hard, they were sorely oppressed, and they were threatened with death.

In Exodus we see this chosen people delivered by the power of God; we hear their joyful psalm of praise for deliverance change to murmuring, as their gratitude and joy turn to discontent and faithless fear. But no harm comes to them. God is caring for his own. In hunger they are fed, when thirsty they are given drink, in danger they are protected. God's guidance and provision and safe-guarding are not withdrawn in spite of their ignorance and sins of unbelief.

Just three months after leaving Egypt they arrive at Mount Sinai, where they are to be for two years. Here they are to receive the "constitution and bylaws" of their nation. Having delivered his people, God gives them his law to show them how to live out their redemption, and gives instructions for a sanctuary, that they may have a central place of worship, and provides for priests to minister for the people before him.

The Mosaic code was in three parts: (1) The moral law, the Ten Commandments, defining sin; (2) the ceremonial law, the "ordinances," regulating their religious life; (3) the civil law, the "judgments," regulating their social life.

As Exodus closes, the people are at Mt. Sinai.

#### OUR OWN POETS

Why do our ever active minds,  
Devoid of time and limit,  
Run along the well-worn paths  
Till sidetracked for a minute?

Betty Parvin Dunn.

Shiloh, N. J.

"Rationing did not make a nation of liars out of our people. We were liars before we were rationed, or we would not have lied under the system."

"Tiny souls can dodge through life; bigger souls are blocked on every side."

## CHILDREN'S PAGE

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

### OUR LETTER EXCHANGE

Dear Carolyn:

I was sorry not to have room last week to answer your letter; as next best I am answering it the very first of all this week.

It does my heart good to receive so many nice letters from North Loup, of late. Pastor Greene just remarked that you were running a race with Bridgeton, N. J. Are you?

I used to attend football games in Alfred, especially when our son was in college and on the Alfred team. I can assure you I cheered as excitedly as the rest when the Alfred team made a gain, only I couldn't get over the feeling that someone was likely to get hurt. Perhaps you know that this son of ours, Capt. E. C. Greene, is a doctor and with the 99th Field Artillery Battalion in Australia. We get a V-mail letter from him almost every week. No doubt your brother in England is as anxious for letters from home as our son is.

Your sincere friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I am a little girl five years old. I have blue eyes and blonde hair. This is my first year in school and my teacher's name is Miss Porter. This is my first year in Junior Christian Endeavor, also. I like to read and sing.

Your friend,

Phyllis Christenson.

North Loup, Neb.

Dear Phyllis:

I am glad you are starting in to write to me as young as five years old, for that must mean you will be writing to me longer. I hope you will keep on writing until you are at least fifteen, if not much longer.

I went out a little while ago to see why Gyp, the black and white puppy next door, was doing so much barking. She was going "Yip! yip! yip!" in her very loudest, sharpest bark. I said, "Whatever is the matter, Gyp?" She jumped up and down and barked harder than ever, as much as to say, "Little mistress Nedra, let me in! Let me in!" And sure enough, out came Nedra and let a very happy little dog in. Some one went

off with Nedra's daddy's hunting dog last week, so they try to keep Gyp tied up when she is outdoors.

Your true friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I haven't written to you since last summer, so I decided this was a good time to write since I am home from school with a cold. Last year when I wrote I was in the hospital, so it seems I have to get sick to find time to write. I've been pretty busy this summer but I guess everyone is these days.

I'm in the sixth grade this year. Franky is three years old now. At last he is talking. He never has said much but now he repeats words a lot.

I have a Guernsey calf named Bonnie that I am raising as a 4-H project. Georgia has a Jersey calf named Sylvia. We showed them at the fair and Bonnie got first prize. Sylvia got second prize. I was at the fair every afternoon, taking care of them and keeping them clean. Paul showed three chickens and got three first prizes. He takes care of all our hens and pullets.

Philip Thorngate, our second cousin, visited us for a week this summer. We rode horseback a lot while he was here. We have three riding horses, Muff, Silver, and Dick, and a colt named Flicka. We saw the movie, "My Friend Flicka," and when we got our sorrel colt she looked so much like the one in the movie that we decided the name was just right for her.

Today we sent some presents to our uncles overseas. We got some books for them at the corner book store.

I guess I'd better stop now.

Sincerely yours,

Helen Ruth Green.

Trumansburg, N. Y.

Dear Helen Ruth:

I don't like to think that you have to be sick in order to write to me, but I am certainly glad to receive your nice long letters and hope you will not wait to get sick before you write your next letter.

Our little granddaughter, Gretchen, was three years old last April. We thought she was pretty slow about learning to talk, but she talks fast enough now. They tell about Kate Smith, whose programs you have perhaps heard over the radio, that she didn't talk until she was four, and hasn't stopped

talking since. Maybe Franky and Gretchen are some like her.

I never saw the movie, "My Friend Flicka," but I read the story and also its sequel, "Thunderhead," and enjoyed reading them.

Your sincere friend,

Mizpah S. Greene.

## OUR PULPIT

### THE HIGHWAY OF THE UPRIGHT

By Rev. Herbert L. Polan, Verona, N. Y.

"This is Christ's house and he is in and out  
Upon his business, which is ever as small  
As my heart is, and yours, and is as great  
Even as the void between our lives and his.

"This is Christ's house; he walks in quietness  
Along these corridors, and in these rooms.  
He works and waits for you and me and all  
Who hear his 'Come,' and answer 'Here am I.'

"This is Christ's house. He speaks here. From the  
depths  
Of God's eternal order to the depths  
Of man's mundane confusion here, he speaks.  
Be still and listen, for his words are life."

During the past few weeks it has been our privilege to go from Verona down to Alfred, from Alfred up to Keeseville, and back home again. One cannot make such a trip in the autumn without certain very definite impressions. No one can properly describe the color and beauty at this time of year. Even after freezing weather and the falling of some of the leaves the grandeur still remained, though in darker colors.

A group of women were together and one of them said she had not realized but that the Bible gave expression to the beauty of the leaves, and that she was almost shocked to find the Bible has practically nothing to say on the subject. An English lady said there were no maples in England, and almost no vivid coloring of the leaves in autumn. How easy it is to take it for granted that everywhere there is such beauty as we have here in New York State, and how easy it is to go our way unmindful of the beauty about us.

Another interesting reality to us was the almost deserted highways. As I thought of the preparation of this sermon I had a feeling there was a verse of Scripture which says, "Prepare ye the highway of our God," but my concordance did not bear me out in that

feeling. To be sure there are the verses which say, "Prepare ye the way of the Lord." Somehow there was an appalling sensation as we, riding on the train or bus, saw the unused highways. The disuse of the highways, to be sure, is in part for patriotic reasons. Then I thought, were people more patriotic when the highways were clogged? Perhaps, or perhaps not. Deserted highways, though, indicate a condition we all hope will be changed. How soon it will be, only God knows.

The Scripture gives us food for thought in the matter of highways. In Judges 5: 6 and 7 we read, "In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travelers walked through byways. The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel." People in the days of the Judges shunned the highways for fear and took to the byways, much as some recently took to the side roads for fear to travel the highways because of the restriction in the use of gasoline—those early people for fear of enemies, and our people for fear of our own officials and courts. How often we are our own enemies.

"—the highways were unoccupied and the travelers walked through byways. The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel."

Has the male population the intelligence and wisdom in these days to bring the highways into use? In the days of the Judges the inhabitants ceased, even in Israel. Deliverance came only when Deborah arose a mother in Israel. What an opportunity these days offer to a mother in Israel!

Whatever the unoccupied highways suggest, they blare out the fact that conditions need to be changed and they speak the truth. Leadership alone, as important as leadership is, will not do the task. There is a full-time job for each one, man, woman, and child—each one traveling the highway of God.

Isaiah 35: 8 says, "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." How much would our highways be used if they were ways of holiness and

if the unclean could not pass over them? Would they have been used more before the war or now as ways of holiness? How shall it be in the years to come?

Proverbs 16: 17 tells us, "The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul." I am sure the wise man would agree that "The highway of the upright is" not only "to depart from evil" but to keep apart from it. It has been said we are fighting three enemies—Germany, Japan, and drink, and the greatest of these is drink. How appalling that the greatest of these enemies, according to this statement, and I believe it to be largely true, is not even recognized as an enemy at all by many leaders and others. Nay, many leaders and many others accept drink as a close friend. Drink may not be our worst enemy, but I feel sure it will be the last of these three enemies to be conquered, and that it will greatly delay victory over the other two. "The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul." And what is of more worth than one's soul?

The other night I had a dream. Now dreams are strange as they shape themselves. I dreamed that I saw Elder Simeon H. Babcock—a man who to my boyish mind (for as a boy I knew him) radiated strength of character, true manhood, and such other characteristics as make a man a man of God. In my dream I saw Elder Babcock as distinctly as I ever saw him in real life. He was climbing up on a roof, and lost his footing. I was within reach of him and could have reached out and caught hold of him and both of us would have dropped about twenty feet to the ground, as it seemed. Instead, I grasped timbers above my head and, holding on, extended my foot and told him to hang on. He looked up at me and in that quiet way of his said, "It doesn't matter. I'm only going home." However, he grasped my foot and was saved the fall until a ladder was placed in easy reach for him.

Yes, dreams are strange, but even dreams may be very profitable. What a characteristic statement that was, "I'm only going home," from a grand life that radiated good so that I, even as a boy, got such a clear picture of what a man ought to be. Surely he was on "the highway of the upright."

James, the psychologist, says, "To a baby this world is 'a big, booming confusion.'"

Probably he is right, but one wonders how anyone can be sure about it. At any rate I am quite sure that the world is to many adults, "a big, booming buzzing confusion," because men have turned away from the highway of the upright and even lost their souls in the turning away.

To our God there are no emergencies, else he is not the God we think he is. He has planned so much more completely and wisely than we have yet conceived. If it be true that to God there are no emergencies, is it not quite as true that to us who believe in God, to us who walk in the highway of the upright there are no emergencies? "If God be for us who can be against us?"

Do we live on that high plane that, come what may, we can quietly say, "It doesn't matter. We are only going home"?

"This is Christ's house. He speaks here. From the depths  
Of God's eternal order to the depths  
Of man's mundane confusion here, he speaks.  
Be still and listen, for his words are life."

### DENOMINATIONAL "HOOK-UP"

Adams Center, N. Y.

Sabbath morning, September 4, our church was honored by a visit from a Norwegian woman, a Mrs. Allson, who was stopping in this vicinity. During the Sabbath school hour she gave some interesting personal experiences encountered when the Germans occupied Norway; among other things she related was that her really good radio was confiscated, and is still in German hands.

The Adams Center Church observed World Wide Communion on October 2. Rev. E. A. Witter brought the morning message, his subject being "Communion"; he used many references from the gospel concerning communion observance. Mr. Witter has since gone to Salem, W. Va., to spend the winter with his daughter, Mrs. Mary Swiger.

This church is still having a dinner and get-together at the church on the first Sabbath in each month. This seems to us to be a wise solution of some of our gas problems.

October 17, Rev. O. W. Babcock, formerly pastor of this church, but now of Salemville, Pa., was present with us. He gave the morning sermon from the text, "Brethren, I count not myself to have apprehended: 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." This was a most earnest discourse, showing great sincerity and purpose.

Pastor Paul Burdick continues to bring good sermons to us from week to week. He and the pastor of the Baptist Church here are now beginning a series of cottage prayer meetings, for the fall, and perhaps winter months.

Correspondent.

Plainfield, N. J.

Conference Sabbath was observed with the Piscataway Church people. Sabbath eve the service was held in the Plainfield church, with Pastor Warren leading the worship service and conference meeting, and Pastor Victor Skaggs preaching the sermon. His theme was, "Christ at the Center of Our Sacrifice." The Sabbath morning service was in the New Market church. Pastor Skaggs gave the children's sermon and Rev. H. C. Van Horn preached on "Christ's Windows." This was followed by a communion service. After a basket lunch the young people had a service consisting of music, worship, readings, and papers by the young people.

All our regular church services were resumed on September 11, after the usual summer's vacation. On October 2, the World Wide Communion was observed in our church. A good-sized congregation was present.

At the morning service, October 9, a short program was given in connection with the presentation of a new Christian flag, which had been obtained by the primary, junior, and intermediate departments of the Sabbath school.

The yearly meeting of the New Jersey and Eastern New York Seventh Day Baptist churches was held with the Piscataway Church at New Market October 23-25. Many more people came from the faraway churches than we thought possible. A splendid series of meetings was enjoyed, as well as the renewal of friendly fellowship.

Correspondent.

"It is possible to evade a multitude of sorrows by the cultivation of an insignificant life."



**MARRIAGES**

**Holm - Dickinson.** — Arnold E. Holm, New York City, and Mrs. Margaret P. Dickinson, New London, Conn., were united in marriage April 17, 1943, at the home of the bride's brother, William Pritchard, 267 Montauk Ave., New London, Rev. E. F. Loofboro officiating.

**OBITUARY**

**Bakker.** — Geessina Schuur Bakker, daughter of Pieter and Lammechiena Schuur, born December 22, 1878, Oude Pekela, The Netherlands, passed away October 13, 1943, at Plainfield, N. J.

Early in life she became a Christian. In 1902, she accepted the Sabbath, was baptized, and united with the Rotterdam, The Netherlands, Seventh Day Baptist Church.

December 31, 1903, she was married to Jacob Bakker, of Rotterdam. To this union were born two children: Frederik J. and Lammechiena.

In 1912, the family came to Plainfield where the home has been since.

Mrs. Bakker joined the Plainfield Seventh Day Baptist Church of Christ by letter December 21, 1912.

She is survived by her husband, son, and daughter, other relatives and friends.

Memorial services were conducted October 16 by her pastor, Hurley S. Warren. Interment was in Hillside Cemetery October 19, following Fredrik's arrival from a distant military post.

H. S. W.

**Irish.** — Ellen Crandall Irish was born in Nile, N. Y., November 6, 1856, the daughter of Samuel Park and Marion Weber Crandall, and died October 13, 1943, at her home in Friendship.

She was baptized at the age of thirteen, joining the First Friendship Seventh Day Baptist Church April 4, 1868, and had been a faithful member of that church for seventy-five years. She had been a resident of Friendship for the past fifty-four years. She was the widow of Myron Irish, who died in May, 1932.

One daughter, Mrs. H. Floyd Carpenter of Ashville, N. Y., survives, together with seven grandchildren and twenty-two great-grandchildren.

Funeral services, conducted by Pastor Alton L. Wheeler, were held in the home and in the First Friendship Seventh Day Baptist church. Committal was at the Obi cemetery.

A. L. W.

**Kenyon.** — Alice E. Kenyon, daughter of R. Merritt and Gladys Baker Kenyon, was born at Ashaway, R. I., September 18, 1929, and died there October 2, 1943.

Alice was a loyal worker in the Ashaway Christian Endeavor society. She was baptized with her brother Raymond and six young friends, August 30, 1942, and joined the First Seventh Day Baptist Church of Hopkinton. Many times in the Christian Endeavor society and on occasions in the

church service she gave her clear testimony of her faith in the Lord Jesus Christ and her devotion to his cause. She was very fond of the chorus:

"He lives, he lives, Christ Jesus lives today!  
He walks with me and talks with me along life's narrow way.

He lives, he lives, salvation to impart!  
You ask me how I know he lives?  
He lives within my heart."

Heaven was very real to her. When she was still strong and well she put this poem in her scrap book saying, "Mother, I want folks to think of it that way when I go."

When I am gone and for a little space  
You miss me from the old accustomed place,  
You must not grieve nor wish I might have stayed,  
For I am glad to go and not afraid.

So when the door has swung to let me through,  
And shut me quite away from mortal view,  
Think not of me as silent, cold, and still;  
But living, glad, rejoicing in God's will.

Seeing with vision nothing can destroy,  
Serving with swift obedience and joy,  
Free and untroubled where all troubles cease,  
And come into my heritage of peace.

—Lucy W. Perkins.

Our hearts go out in loving sympathy to Alice's father and mother, and brother, and to her grandparents, Mr. and Mrs. John S. C. Kenyon and the other relatives and close friends in their sorrow.

Farewell services were conducted by her pastor, Rev. Ralph H. Coon, at the Avery Funeral Home in Westerly. Interment was at the Oak Grove Cemetery at Ashaway.

R. H. C.

**Walker.** — Jerome B. Walker was born November 29, 1871, and died at his home in Riverside, Calif., September 14, 1943.

In 1903, he was united in marriage to Alversa M. Davis. Leaving their native state of West Virginia they located in Riverside, Calif., where they have since resided.

Brother Walker was a faithful and willing worker in the Seventh Day Baptist Church, serving many years as usher. His kindly smile and warm hand-clasp endeared him to all. He gladly helped all in need, and his loving service and the flowers he gave brought cheer wherever he went.

Besides his wife he leaves a brother, P. J. Walker, of Clarksburg, W. Va., and a niece, Mrs. Clara McConnell, of Pueblo, Colo., and other relatives and friends.

Memorial services were held on September 18, conducted by his pastor, Loyal F. Hurley, and Rev. E. S. Ballenger, and the body was laid to rest in Olivewood.

L. F. H.

**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**—Man, woman, or couple for winter or longer to care for three cows and to do additional work only if desired. Accommodations and good wages. Write whether hourly or weekly wages are desired, or any other proposition. Mrs. Mabel D. Main, Pomona, Putnam County, Fla. 11-8-43

# The Sabbath Recorder

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No. 20

**REQUISITION**

Forbid, dear Lord, that I so filled should be  
With paying tithes of cummin, mint, and rue—  
These minor details that I ought to do,  
Which give me favor with all those who see—  
That I should pass the things of greater worth,  
And rest unknowing of my soul's great dearth.

But grant to me that which thou dost require:  
A sound good judgment that I may perceive,  
Not others' sin and weakness—that I leave  
To thee, thou Judge, who dost of all inquire;  
But that I may with readiness discern  
That which is truth, and that which I should spurn.

And mercy, Lord, that I might mercy show  
To others' failings, like unto my own;  
And faith in thy great power to atone;  
And love, the love of God, that it may flow,  
From thee, through me, a gift untrammelled, free,  
That all who tasteth may be turned to thee.

—Bertha D. Martin.