

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. 11-8-3t

The Sabbath Recorder

Vol. 135

PLAINFIELD, N. J., NOVEMBER 15, 1943

No. 20

REQUISITION

Forbid, dear Lord, that I so filled should be
With paying tithe 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.

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HERBERT C. VAN HORN, D.D., Editor L. H. NORTH, Manager of the Publishing House

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EDITORIALS

A MAN WITHOUT A COUNTRY

Have you ever marveled that Jesus is a man without a country? Call the roll of master men of any race, and we will find that they are the men who have most perfectly incarnated their racial characteristics and national spirit. You cannot conceive of Plato being other than a Greek. Cicero was a Roman through and through. Dante was an Italian. Bismarck was a German always; Shakespeare was an Englishman, or at most the son of the English-speaking race. No one would ever think of calling Gladstone an American, or Lincoln a Scotchman.

But there is nothing in Jesus of Nazareth that nationalizes him. He belongs to all the nations and all the people. It is well known that the Negroes of Africa regard Jesus as black as themselves. He is the one broad, universal Man, having in himself the qualities of all the races. Rising above all races, Jesus rose above all types of men, and so became the ideal for every man.

The men who stand out from their fellows are usually distinguished by some individual trait or power. Should we name Raphael, and at once you think of the painter; or Michelangelo, the sculptor; or Bach, the organist; or Pitt, the statesman. Should we name Washington, or Theodore Roosevelt, or Wilson, each would fall into his niche in history. But there is no peculiarity of look, or gesture, or power by which Jesus of Nazareth can be distinguished. All men find in him that which answers to themselves.

Through the ages Jesus has appealed to prince and peasant. He is worshiped as truly

in the hut as in the palace. Peter, the fisherman, and Paul, the rabbi, both answered the Master's call. Luther, the son of a coal miner, and Francis of Assisi, born in the lap of luxury, both considered it their highest joy to give up all and follow Jesus. Morgan and Rockefeller worshiped the same Savior that Jerry McAuley and Sam Hadley, of the Bowery Mission, adored.

He is not one in a group of great men. His supremacy is not comparative; it is absolute. "Besides him there is no other." To him there is no race, no color line. He is the one stainless character of the ages; the one sinless Man, unique, solitary, unmatched in his radiant personality.

He centered in himself such signal beauty, goodness, and power that all men gather unto him. Jesus Christ without sin, yet he loved the sinner so much that he died for him. If your heart condemns you, as mine does me, you must honestly say with Thomas, "My Lord and my God." A. L. D.

THE BASIS OF STEWARDSHIP

The recognition of our natural obligation to God is the basis of stewardship. The primary affirmation of Christianity is that God stands in relationship to men as a father to his children. That was at the heart of the teachings of Jesus. This he brought home to his disciples again and again: When Jesus taught them to pray, the first words were, "Our Father." He says, Your heavenly Father loves you, cares for you. He spent long nights with his Father in prayer. His joy was to finish the work his Father gave him to do.

The Christian world says, "I believe in God the Father." Do we? This belief at

once carries with it, its challenging obligation: Am I living as a true child of my heavenly Father?

God is our Creator. In creation we face the ultimate mystery of life. In the act of creating man, God gave to him a spiritual self which is the immortal part of man. Our spirits are akin to the Great Spirit at the heart of the universe. Sir James Jeans, the great English astronomer, speaking some years ago at Cambridge, Mass., expressed his belief in the universe as a world of pure thought in which our minds are akin to the Great Mind. Says he: "The universe begins to look more like a great thought than a great machine. We discover the universe shows evidence of a designing or controlling power that has something in common with our individual minds." Says the poet Nagel:

You cannot put one little star in motion,
You cannot shape one single forest leaf,
Nor fling a mountain up, nor sink an ocean,
Presumptuous pigmy, large with unbelief.
You cannot bring one dawn of regal splendor,
Nor send the pale moon forth with radiance tender,
And can you doubt the One who has done all?

In the creed we say, "I believe in God. . . . Maker of heaven and earth." Do we?

God is our Ruler. It is only presumption that does not recognize that finally we are dependent upon God for every thing we have. Back of all our toiling and achieving is his bounty and beneficence. "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." "The heavens are thine, the earth is also thine; as for the world and the fullness thereof, thou hast founded them."

So we sing, "This is my Father's world," and we say in the creed: "I believe in God the Father Almighty, Maker of heaven and earth." Do we?

To recognize God as our Father, our Creator, our Ruler, and that what we have is entrusted to us—that is stewardship. We are God's stewards of whatever we have.

Nobody has found out the elements of life's philosophy until he can distinguish between possession and ownership. Possession is material; ownership is spiritual. Another has said, "Possession is having a seat at the symphony; ownership is appreciating the music. Possession is having books; ownership is understanding what they mean. Possession is having a house; ownership is having a home." Some people spend a lifetime accumulating things — houses, lands, bank

stocks, etc., and then wake up to discover they own nothing.

E. Stanley Jones, in *The Christ of Every Road*, tells of taking a fishing trip with some friends. They were at the lake by day-break. After the lines were set, they were reminded that they had not had their morning devotions, and so decided to have them sitting there. In the midst of his prayer, his reel suddenly spun with a big one. He says, "The prayer was suddenly broken off, the big one reeled in, the line reset, and the prayer resumed. There seemed to be no real interruption." Then he asks, "Why should there be? Can't we take God into everything?"

That is what we must be able to do: take God into everything. To take God into everything does not mean that we lower religion, but it does mean that we lift life. To take God into our business does not mean that we commercialize God, but that we Christianize our business. To take God into our pleasures does not mean that we make God common, but that we make our pleasures uncommon.

Fritz Kreisler, the great musician, had a high conception of what stewardship means. Says he:

I was born with music in my system. I knew musical scores before I knew my ABC's. It was a gift of Providence, I didn't acquire it. So I even don't deserve thanks for the music. Music is too sacred to be sold. I never look upon money I earn as my own; it is public money, entrusted to my care. I feel morally guilty in ordering a costly meal, for it deprives someone else of a slice of bread, some child perhaps of a bottle of milk. My wife feels exactly the same way. In all these years of my so-called success in music we have not built a house for ourselves. Between it and us stands the homeless world.

A. L. D.

"THE PASTOR H'S OWN EVANGELIST"

By Dean Ahva J. C. Bond

In a recent issue of the Sabbath Recorder under the heading, "More Emphasis on Doctrine Needed," I discussed in a kind of off-hand way the need of more emphasis upon doctrine. With a sincere purpose to be helpful I called attention to the little book which may be secured from the Recorder Press, *Statement of Belief of Seventh Day Baptists*, and expressed the hope that it might find a place in our present emphasis on evangelism.

In discussing the subject of evangelism recently in a Sabbath school class someone

declared that the reason why we do not have the old-fashioned evangelistic meetings that we used to have is because the Church no longer emphasizes the great Christian doctrines. There may be a good degree of truth in that charge. However, something might be said on the other side of that question. The truth of the matter is that the "old-fashioned revival" often omitted doctrine entirely, a fact that may have been responsible for the need of reviving the same persons year after year. Doubtless our churches would thrive better and increase in membership faster if we experienced more emotion. But in order that our emotions shall be healthily sustained, morally fruitful, and religiously satisfying, they must grow out of a deep appreciation, and a whole-hearted acceptance, of truth.

It is an interesting fact that our Exposé of Faith and Practice, the forerunner of the revised statement adopted by the Conference in 1937, did not include any reference to our belief in evangelism. Possibly it is included in our latest statement, not because we believe in evangelism more than our fathers did fifty years ago, but because we have been stressing it less, and are now feeling the need of more emphasis at this point.

Alfred University School of Theology is definitely conscious of this need amongst us. While methods of evangelism are not presented in a separate course, the purpose always is to give the students a sense of message. That is, we undertake to send out from Alfred young men with conviction both as to the power and the urgency of the gospel of Christ. We would be glad also if we might be able to help the churches in their programs of evangelism.

In line with this desire we have made available to our pastors and others interested, three lectures delivered here at Alfred by Rev. Lester G. Osborn of Shiloh, N. J. Several things have conspired to delay their publication, but they are now ready in mimeograph form, and may be secured by writing Alfred School of Theology, Alfred, N. Y. To cover cost of publication and mailing we are asking that twenty-five cents be enclosed for every copy ordered. For one dollar we will mail five copies to one address.

The following introduction to the book was written some eight months ago. It is included here as further evidence of our

appreciation of the lectures and of our belief in their usefulness.

Introduction

Following the custom of some years of inviting a minister of the denomination to come to Alfred to give a brief series of lectures, the School of Theology of Alfred University asked Rev. Lester G. Osborn, of Shiloh, N. J., to deliver this series in April, 1942. Because the school is attempting to stress the subject of evangelism especially in these days, Mr. Osborn was invited to speak on that topic.

These lectures proved stimulating and instructive, a real contribution to the work of the school in preparing young men for the ministry. Since they were found helpful to those who heard them, we believe others will profit by the opportunity of reading them. Hence we are publishing these lectures in this form in order to make them available to ministers and others who are interested in the work of evangelism.

This gives us another opportunity to express to Mr. Osborn our sincere thanks for his messages on this central theme of our Christian religion. We trust these lectures, together with the supplement on practical methods of evangelism, may help our pastors and others in the work of bringing people to a saving knowledge of Jesus Christ and into a radiant and living fellowship with him.

Ahva J. C. Bond, Dean,
Alfred University School of Theology,
Crandall Hall,
Alfred, N. Y.,
March 21, 1943.

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.

A GOOD ILLUSTRATION

A recent visit to Berlin and Schenectady, N. Y., reminded the writer of Christ's words, "Ye are the light of the world. A city set on a hill cannot be hid" (Matthew 5: 14).

Our Berlin Church was organized in 1780, one hundred sixty-three years ago; but that was not its beginning. In 1770, a group of Seventh Day Baptists was holding up the light of truth in that new country; but recognizing that it was not wise to organize a church until there was prospect of permanency and orderly procedure of affairs, these pioneers proclaimed the gospel ten years without organization. When fully prepared, they organized, and for seven generations the church they founded has been as "A city set on a hill," sending its light far and near.

Some of the ablest ministers in the denomination have served it as pastor; and it has been the mother of churches, in that other churches have had their beginning as branches of the Berlin Church. Notably among the churches which at first were branches of the Berlin Church are our churches in Alfred and De Ruyter, N. Y.

Some years past the Berlin Church, through Rev. L. A. Wing who was then its pastor, got in touch with a company of Seventh Day Baptists in the city of Schenectady, forty-five miles distant. Pastor Wing preached for them Sabbath afternoons and did pastoral work among them, with the result that in time they joined the Berlin Church and carry on in Schenectady as the "Mission of the Berlin Church." Elder Wing continues to preach for them Sabbath afternoons; they furnish inspiring music, and the entire service is uplifting. They tithe, they go out to save the lost, and they give to missions.

One hundred sixty-three years of service has been given by the Berlin Church. Who can measure the good wrought? Think of the multitudes brought to Christ and eternal life! The Church of our Redeemer is the light of the world, and the hope of the world.
W. L. B.

A CABLEGRAM FROM OUR MISSIONARIES ON THE GRIPSHOLM

Last Friday night (November 5) Mr. Stillman, treasurer of the Missionary Board, received a cablegram from Dr. George Thorngate. It was sent from Port Elizabeth, Africa, and stated that our missionaries on the Gripsholm were safe and well.

As already stated, the Gripsholm is due in New York December 2.

Contributions are coming to the treasury to meet the expense of the emergency; and if all contribute without delay, and freely, there will be sufficient funds to reimburse the Department of State, which by prepaving the passage of our missionaries has made it possible for them to return to us. W. L. B.

THERE ARE OTHERS

Should everybody make an effort to find a way to help somebody, what a changed world this soon would be.

Too many seem to think that their concern is to reach safely some place somewhere else than here.

One who limits his possession of religion to the saving of his own soul still lacks enough religion for that; a Christian wants others to become acquainted with the One who saved him.

Christian discipleship and Christian missions are non-separable. A. S. B.

WHAT THINK YE?

By Rev. E. A. Witter

One important thought stands out clearly before every thoughtful Christian today: "Why are there so many empty seats in the churches; why are so many absenting themselves from the house of God?" Many and varied are the answers given. These I do not need to catalogue, they are known to the reader, you have heard them. To the professed followers of Christ, Jesus says, "Ye are the salt of the earth." Salt not only seasons, saves from flatness, tastelessness, but is a preservative.

Your service and mine in life should be a quickening and uplifting power or influence in the Christian world, a continuous answer to the question, Why are there so many absences from church worship services?

E. Stanley Jones speaks wisely when he says, "The problem is not to get people into the church, but to get salt into the churches. Get it there and the people will come." Are the people of God willing to accept this challenge? Will you use the saltiness of a Christ-possessed life, that the church may be built up in the redemption of mankind? A Christ-possessed and Christ-lived life makes you a living, winning power for righteousness, giving to the unredeemed person a cordial invitation to the church in Christian fellowship. If you would know the joy of such a drawing power, seek you first the kingdom of God and his righteousness.

INVESTMENT COMMITTEE REPORT

During the quarter ended September 30, 1943, no additions to permanent funds of the society have been made with the exception of a small income item of 31 cents added to the principal of the Franklin F. Randolph Memorial Fund, an accumulating fund, the total of which now is \$69.49.

Two repayments on account of mortgages have been received amounting to \$12.50 and \$16.67 from J. Howard Ferguson and Mrs. Mary S. Damerel respectively. These items have been added to uninvested cash in a

savings account carried at the Washington Trust Company.

The only new investments made during the quarter were the purchase of

One (1) share Pacific Gas & Electric Co. Common Stock for the Debt Reduction Fund at a cost of \$29.94.

\$1,000 U. S. War Savings Bond Series "G" 2½% due in 1955.

\$2,000 U. S. Treasury 7/8% Certificates of Indebtedness due October 1, 1944.

The Series "G" bond was apportioned between various funds as follows:

Permanent Fund	\$500.00
Debt Reduction Fund	250.00
Associated Trusts Fund	250.00

The Certificates of Indebtedness represent temporary investment of General Funds reserved to meet obligations to our representatives in China, Holland, and Germany which cannot be delivered now because of wartime exchange restrictions. The Pacific Gas & Electric Co. Common Stock was received as a dividend on our holdings of North American Co. Common Stock, and by a transfer of uninvested Debt Reduction Fund cash to Permanent Fund income the cash value of the dividend was collected and a good investment added to our portfolio.

Interest more than six months in arrears included the sum of \$312.92 on the R. J. and E. C. Smith mortgage, a reduction of \$79.25 for the quarter. Further regular reductions of this delinquent account may be expected under the assignment of rents we hold. The two Charles P. Eccleston mortgages on hurricane destroyed property are still delinquent to an amount of \$2,041.85. The mortgagor is still keeping up the taxes on this property. The only other delinquent item is interest due from Howard C. Buck on a mortgage of \$2,500, amounting to \$75. Payment is promised during October.

The investments of the Permanent Fund and Debt Reduction Funds as of September 30, 1943, are classified as follows:

Stocks	\$36,258.85
Mortgages	30,554.78
Bonds	20,756.98
Real estate	4,088.94
Note	1,000.00
Cash	735.07
	<hr/>
	\$93,394.62

Respectfully submitted,

Karl G. Stillman, Chairman.

October 12, 1943.

WOMAN'S WORK

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

WOMEN'S SOCIETIES IN THE WESTERN ASSOCIATION

Report for 1942-1943

The societies of the Western Association report a year of helpful activities and inspiration. Money has been raised in many ways; suppers and sales seem to be the most common way. One society tried, this year, the method of each member's giving a dollar a month, and is well pleased with the experiment.

In some societies interesting programs have included reviews of the mission study books recommended by the Women's Board, devotional programs from the Recorder, study of methods of "Reaching Others," by talks on such characters as Dwight L. Moody, E. Stanley Jones, Kagawa, and others. Notes on "Religion in the News" have been continued a second year in one society, because they have proved profitable and enjoyable.

A few of the ways in which money has been spent locally may be of interest. The upkeep of parsonage, parish house, church, and pastor's salary appears in reports, as do Vacation Bible Schools, Thanksgiving and Christmas baskets, boxes sent to our soldiers, flowers and cards to the sick and bereaved. The American Bible Society and the promoter of evangelism have been specified objects in Women's Board contributions, by some.

Work on the goals has been better, on the whole, has begun to be more in the consciousness of the women for definite endeavor. Most of the societies have been remembering their boys in the service; probably those who did not report it have also done so. Independence and Alfred societies have sent copies of daily readings to boys from their churches.

Participation in the World Day of Prayer was practically unanimous throughout the association, and several societies report active co-operation with the Red Cross relief work.

In closing this report we wish to pay tribute to those faithful members whom death has taken from our sight, but not from our memories. In paying that tribute we shall name one only, since she is unique in the length of her service, but we include them all in our grateful thoughts.

Mary S. Crandall (Mrs. Maxson Crandall) of Independence, N. Y., was a charter member of the Ladies' Aid society of that church. For over seventy years she was active in the work of the society and church, giving unstintedly of her time, thought, and money. For over fifty years she sang in the church choir. She was interested in every move for betterment of her community and was ready to help wherever she could. Her group served the Ladies' Aid supper two nights before she died, and while she was unable physically to help, she paid her financial share. Her home was noted for its cordial hospitality, by which scores of people have been warmed and fed in body and soul. She remains an inspiration and a part of the Independence tradition known to so many Seventh Day Baptists.

Total membership of women's societies	267
Total amount raised for United Budget	\$360.00
Total amount contributed to local work	\$1,056.24
Total amount contributed to Women's Board	\$129.00

Respectfully submitted,

Agnes R. C. Bond.

THE ENDURING QUALITY OF CHRISTIANITY IN JAPAN

Because of his residence and service in Japan and his keenness of observation, former U. S. Ambassador Joseph C. Grew is widely regarded as an authority on things Japanese. He has never underestimated Japan's military and naval strength and he was among the first to predict a long, devastating, exhausting war in the Far East. The American people recognize that he knows what he is talking about.

The Christian churches should therefore be greatly reassured by his optimistic comment about Christianity in Japan. As reported in "The Churchman" (Episcopal paper), the ambassador said:

Christianity is deep rooted in Japan. I do not believe that it can ever be crushed. I am sure there are loyal Japanese church people who are doing their best to sustain and maintain their faith in God, even now. I have seen them in our Christian churches in Japan and I know something of their loyalty. I need not remind you that it was not the Christians of Japan who brought on this terrible war, but the military leaders who profess faith in themselves and their military schemes. Latest reports indicate that most of the Christian churches in Japan are open, even now. The spark of Christian faith still burns in Japan among literally hundreds of thousands of devoted Chris-

tians. When the war ends and the military clique is no longer in power, it is my conviction that a great opportunity and responsibility will again be offered the churches of the United States.

Once again it is of the highest importance that American Christians shall not permit their righteous indignation against the recent barbarous acts of Japanese military leaders to precipitate mass hatred against innocent Japanese people. Only through this surviving, faithful Christian remnant in Japan can reconciliation be realized and fellowship renewed.

—Missions.

YOUNG PEOPLE'S WORK

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

Please send all material and suggestions to the above address.

MY DUTY TO GOD

By Eloise Parker

(This paper was given as a part of the regular Sabbath morning church services at De Ruyter, N. Y., conducted by the C. E.)

"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." The Psalmist has evidently realized the great and many blessings that the Lord has bestowed upon his people, and in thinking of them is wondering what he will do in return for them. This thought should be uppermost in the minds of Christians today, for God has blessed every one of us abundantly and we should be willing to do something in return for our many benefits. In the Holy Scriptures God has showed us through the prophets and writers what our duties are, and if we study the Bible they will become very clear and simple to us. We shall find that they can be regarded not only as duties but sacred privileges—privileges in which the Christian will delight in performing.

In Ecclesiastes 12:13 we read, "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man." The Ten Commandments which God gave on Mt. Sinai stand as a divine standard upon which all men will be judged. They are perfect and beautiful in every respect, and it is only natural that God desires us to keep and follow them. Men have repeatedly rejected and failed to

perform this important duty, but James says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Therefore, I say that we should not neglect this very important duty, but through faith and prayer try to be an obedient follower of the commandments of God.

Because the commandments are a manifestation of God's love, we see that it is our duty to love God and fellow men, for "Love is the fulfilling of the law." All sincere Christians love God, but do they love their fellow men? Racial distinction and social prejudice tell us they do not, and yet it is our duty to God. Jesus tells us we should love our neighbor and those who persecute us. Even though he might be a different color or in a different social class, we should remember that he is one of God's children, just as we are. In Luke 10: 27, the lawyer in response to Jesus' question states simply our duty of love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."

Especially throughout the New Testament we are exhorted to follow Jesus, so this is one of our duties. In every way we should try to attain unto the perfect standard—that of the life of our Lord. Wherever we are and in whatever we are engaged the wonderful lessons and teachings of Jesus can always be of inestimable value to us. No amount of study or education will ever permit man to write teachings comparable to those of Jesus. If we will take up our cross and follow him, we shall find that it will help us to solve life's complicated problems, that it will give us comfort in time of sorrow, and that our happiness will increase as we walk humbly with our Lord.

When Jesus had finished his work on this earth and was preparing to ascend into heaven, he gathered his disciples together and gave them this great commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Matthew 28: 19, 20. If we are disciples of Jesus we cannot fail to heed this duty, so clearly given. Not all of us have the abilities to preach as a minister, but the way in which we use our particular talent may sometimes

preach the gospel better than a sermon. In our service, however small it may be, we will be honoring and performing our duty to God. In John 12: 26 Jesus says, "Where I am, there shall also my servant be: if any man serve me, him will my Father honor." So, indeed, it is an honor to serve our Lord and to preach his gospel.

In speaking of our duties to God, we cannot forget one spoken of by Paul in the twelfth chapter and first verse of Romans, "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." We must not ruin our bodies which God has given us by doing things which would harm them. Cigarettes, liquor, and tobacco along with other things will prevent us from presenting our bodies holy and acceptable unto God. To abstain from evil and all appearances of evil is only our reasonable service. We must not become slack, even in the smallest duties to God.

By taking the Word of God, "The sword of the Spirit," and following all the instruction and teaching therein, we shall be performing our duty to God. We should pray each day that God will help us to love, serve, and obey him better, and then we may join the Psalmist in singing, "I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord now, in the presence of all his people."

A BIRD'S-EYE VIEW OF SACRED HISTORY

By Rev. L. G. Osborn

(Continued from last week)

LEVITICUS—THE BOOK OF WORSHIP

Part I

The Way to God—Chapters 1-10. Offerings; Priesthood.

This section presents the way they can use the tabernacle as a means of communion with God.

Part II

The Walk with God—Chapters 11-27. Purification and Atonement; Holiness; Vows and Tithes.

This section gives directions for their daily life as a people in fellowship with God.

Leviticus takes its name from the tribe of Levi, the priestly tribe. It is a book of ritual and ceremonial laws.

The Book of Leviticus has as its purpose the giving of directions to the chosen people

concerning their daily life. These laws were intended to make them a blessing to all other nations. To accomplish this blessing of nations it was necessary (1) That Israel be kept separate from all other nations; and (2) to reveal to Israel the real character of Jehovah God, particularly his holiness. The laws were designed to make them a "peculiar" people, a people set apart, different from those around them. God's holiness was shown by his law, by the severity of the penalties attached to the law, and more especially by the system of sacrifices. Sins had to be atoned for. The shedding of blood denotes the judgment of sins.

The sacrificial system shows God's mercy as well as his holiness. In the shedding of blood, remission of sins was provided for all who would accept the divine way. The way was open for all, sacrifices being provided which the poor could afford as well as the rich.

At the close of Leviticus the people are still at Mount Sinai.

(To be continued)

WHO'S WHO AMONG SEVENTH DAY BAPTIST YOUNG PEOPLE?

Eloise Parker, Truxton, N. Y.

Eloise was born in Elmira, N. Y., her birthday is on May 13. She has been an active member of the Seventh Day Baptist Church at De Ruyter, N. Y., for three years and is pianist of the Sabbath school. Her main interests are music and school. This is her senior year at Truxton Central High School. After graduation she plans to prepare for elementary school teaching.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I have never written you a letter before this time. I am in first grade at Stow Creek School. I am six years old. I have a brother Jerry.

I live on a farm about six miles from the Marlboro church. We go to church there.

I will close now for it is my bedtime, and I will be looking for my letter in the Sabbath Recorder.

Sincerely,

Jean Davis.

R. D. 3, Bridgeton, N. J.

Dear Jean:

I am so glad you are beginning to write me letters for our Sabbath Recorder page, and I hope you will write very often and not think of stopping even when you get to be a big, big girl.

Yesterday afternoon, at the close of our church service here in Andover, Pastor Greene and I made two calls on the sick in Independence. At the first place, where little three-year-old Sally Clarke lives, we saw two cute little kittens, a tiger one and a black one. The black kitty scooted around the house refusing to make friends, but the tiger kitty was delighted to have his back rubbed, as he showed by his musical purring. He was a wise kitty to know that I only wanted to make friends with him. At the other house, where four-year-old Carolyn Clarke lives, we found three cute little kittens. One was finishing eating a mouse or a bird, I couldn't tell which, it was so near gone. The other two had evidently been trying to get it away from him, and when I tried to pet him he growled and shook one paw at me as much as to say, "You can't take my treat away from me either, even if you are so big." Have you a kitty, too?

Your sincere friend,

Mizpah S. Greene.

Dear Mrs. Greene:

How are you? I am fine.

I have a cousin in the United States Coast Guard. He is in Washington now. His name is George H. Cox.

I live in town and I go to church and Sabbath school every week.

Well, I cannot think of any more to say, so I will close.

With love,

Dolores Cox.

North Loup, Neb.

Dear Dolores:

I am fine, too, and enjoying a lovely sunny day, almost like Indian summer, though I just heard the weather man state over the radio that a snow storm was due either tonight or tomorrow. I hope he is mistaken and that snow storm we have been expecting will hold off awhile longer. When our son was a little boy he was always happy to see the first snow storm of the season. He would come rushing in shouting, "It's a 'nowing, Mama, it's a 'nowing!"

About fourteen years ago a ten-year-old niece of ours, whose home is in the Canal Zone, spent a year with us. She had never seen a snow storm, and when the first snow came that winter she ran out in the middle of the street and patted the snowflakes on her cheeks. Then she came in with a very sober face and asked, "Aunt Mizpah, does the snow always wash away like that?" She had plenty of snow before the winter was over and she loved it.

It is nice that you live in town so that you can go to church and Sabbath school every week, for the church is one of the best places to be on the Sabbath.

I hope you will write often. I have enjoyed getting so many letters from North Loup.

Very truly yours,
Mizpah S. Greene.

GRANDMOTHER'S ADVICE

If playmates quarrel and fuss at you,
Remember it pays to smile.
If they take your apple and candy, too,
Remember it pays to smile.
No matter how much trouble you're in,
Meet each trouble with a pleasant grin . . .
Kind words are always sure to win;
Remember it pays to smile.

Alice E. Everett.

A PRAYER FOR MEN IN THE NAVY

A prayer for the men in the navy has been written by Dr. Henry Sloane Coffin, moderator of the General Assembly of the Presbyterian Church in the U. S. A.

The prayer, which is being circulated for general use wherever desired, is as follows:

O God, who art the confidence of all who dwell upon the earth and of them that are afar off upon the sea, accept the worship of thy servants who defend their country on the oceans and maintain the justice and freedom of nations. Safeguard their lives amid the perils on the deep and the violence of foes. Keep them strong in faith, in courage, and in self-control. Let thy presence calm their minds in the hour of danger, and hold them fast from temptation in times of ease. Enable them to fulfil their duty with fidelity throughout the voyage of life, and bring them at length to the desired haven in thy heaven, through Jesus Christ, their Captain and Lord. Amen.

SABBATH SCHOOL LESSON FOR NOVEMBER 27, 1943

Truthfulness at All Times. Scripture—Exodus 20: 16; 23: 1, 7; Matthew 5: 33-37; John 8: 42-45.
Golden Text—Ephesians 4: 25.

IN GOOD FAITH

Private and Public Standards

The general and wholehearted support that Christians are giving to the prosecution of the war by the United Nations is prompted, certainly, more by the confidence that a great and menacing evil must be overcome than by any belief in war itself. But it must be just as certainly clear that the evil, against which war is now waged ruthlessly, will trouble the world no more after hostilities cease only as men set themselves to the task of organizing human society on the principles of goodness and justice and truth.

It is not altogether certain that they will do so—in which case it is altogether certain that we shall have more wars. In some quarters there is already too much anticipation of a post-war world divided up into spheres of influence, and plagued by the reappearance of the balance of power principle of politics from which we have hitherto suffered so much. To permit the peace to take this form is the same thing as renouncing the purposes for which we have said that the war is being fought. It is tantamount to entrenching the evil against which we now hurl our might.

And in the face of this all-embracing danger, Christians must put themselves with a determination which is at least equal to the fervor with which they now support the avowed aims of the United Nations in fighting the war.

The world looks to us for leadership. It has a right to. Let others do what they will—advocate what they will—think of the post-war world in terms of markets, money, air routes, trade routes, and air fields. We cannot follow them. For we are committed to the way of Christ—and committed to it all the way—in personal life, in national life, and in the life of the world. There is no such thing as one code of Christian ethics for private life, another for public life. There is only the way of Christ for all the life, private and public.

This is what we must see—the masses of us—the millions of Christians here and elsewhere in the world. We must make the world, in which there are now so many of us, feel the impress of our presence on behalf of public, as well as private, righteousness.—From Wm. C. Kernan, Director, Christian Institute for American Democracy.

OUR PULPIT

THE RELIABILITY OF THE REDEEMER

By Rev. A. Clyde Ehret

"If it were not so, I would have told you."
John 14: 2.

We live in a changing world, yet one that is great and can be depended upon. Still there are many who feel that the world, as well as human nature, and even God himself, cannot be depended upon. The disciples evidently felt this many times. Jesus in answering them gave assurance that he, the things of the kingdom, and God the Father could be depended upon. "If it were not so, I would have told you." Jesus says, you know my way by this time. It has been my intention to check, thwart, and dash your earthly hopes. Things you desired, things you believed, things that you dreamed of mightily—I have told you over and over again they were not so.

How often our desires, our dreams have to be reinterpreted, reconstructed. We so often build upon an untruth, or a half truth, or a false conception. Over and over again we are rebuilding these beliefs, because we have reached the stage where we like certainties, not guesses or suppositions.

Jesus' disciples saw in him the realities of life that gave them new hopes, that built into their very beings a hope and conviction that brought satisfaction. Jesus then gave them a new assurance by saying, yes, you are right; "If it were not so, I would have told you."

Not for long do we wish to see our friends, our country, the peoples of the world, much less our own loved ones, follow an illusion or an untruth. All act according to their beliefs, but if their beliefs are wrong their acts will be wrong. Many miss eternally the way, because they believe it matters little how they live, or what they think or do. We know better. We often hear it said, "One man's opinion is as good as another." That is not true. Is my opinion about disease, about sickness, about medicine as good as the doctor's who has spent years in study and experience along these lines? Neither is my opinion about history, about chemistry, about astronomy, about mathematics equal in value to the opinion of one who has spent years of study on these subjects. Neither is the opinion of the champion boxer, or golf

player, or movie actor equal in value to that of the Christian who has spent years of study and good living in these Christian ways.

Jesus could speak with authority. Others have guessed, hoped, dreamed, speculated, poetized about heaven. Jesus knows. He came down from heaven. He lived the righteous life. He knew the world into which our dead pass on, one by one; the world into which our prayers are sent. He has dwelt in that world, ruled over it, and is the master of its secrets. He calls it "paradise"; he calls it "My Father's house." "We speak that we do know, and testify of the things that we have seen," so he declared to Nicodemus, referring to heavenly as well as to earthly things. Now these quiet words of Jesus reassure us, bewildered by the haze of modern doubts and plagued by the curse of a cruel war.

Away down in the darkness, in the heart of the great steamer, the engineer stands. He does not clearly see how the vessel moves. He may not know where the vessel is going. It is not necessarily his duty to know. It is his duty only to answer every signal, to start his engine, to quicken or slow its motion, to reverse it, just as he is directed by the one whose duty it is to see. He has nothing to do with the vessel's course. He sees not an inch of the sea.

So it is, in part, with our lives, in this tangled world. It is our part to do our duty, to do the Master's bidding. We do not know the future. We do not know what the remainder of our life here will bring. It is well that we do not know. But we are assured that when we do our part aright, and constantly seek to know the right that, whatever comes, we will not be entirely disappointed or defeated in our purposes. "If it were not so, I would have told you." He would in no way trifle with their hopes. It was impossible for him to deceive them with any false or uncertain hopes, or to permit them to be deceived. He came to teach them about spiritual realities, and about the life that gives satisfaction and enjoyment.

In the mountain regions, amid craggy bluffs and rugged precipices, there is much to enjoy and appreciate. Not only do the grandeur and beauty catch the eye and inspire the soul, but in detail there are little things to appeal to one's nature. One standing on the top can see the storm gather, the clouds fly rapidly past, the lightning flash, and hear the

roar of the thunder. Then back from the bluff comes the echo, and the second time it is heard. Down on the side of the bluff a stunted bush is growing from the scanty soil. On the bush a bird sits, swings, and sings. At the base of the cliff a child has fallen on the stones, and is crying. The bluff echoes the child's cry. Yonder in a cabin door a woman sits at her work, and the words of an old hymn float out on the open air. The bluff echoes the woman's song. Christ is somewhat like the echoing bluff. He catches every note that issues from human hearts, and in responding he joins the strength of the rock to a tenderness that sends back swift and helpful sympathy for every sob and song that trembles in the air about him.

Christ helps to confirm our human instincts. There are some beliefs embedded in the native soil of our hearts. They grow there of themselves, and we need no proof of their existence or reality. One of these is the hope of immortality. No savage so barbarous, no religion so material as to be without its hope and paradise, and its realm of the blessed where there is rest and peace after the toil and the battle of life. Jesus is adding, "If it were not so, I would have told you." Thus his knowledge, coupled with our instinct, gives us added assurance. He who ever told his disciples the truth, who kept back nothing that was for their good, would surely have told them if these hopes of future blessedness were doomed to disappointment. It is impossible that Christ should deceive.

I once heard an unkind and unscrupulous person saying unkind and mean things about another person. This other person's life was far above the things claimed by the unscrupulous one. So what he said told me nothing about the better person, but revealed much about the person making the statements. How often it is that we, in our unkind remarks, reveal nothing about the one of whom we are speaking, but tell much about ourselves which is unworthy of us.

"In my Father's house are many mansions; if it were not so, I would have told you." It is as if he had said, I know you have your dreams of God, of heaven, and a perfect life beyond the tumult of time and the river of death. You think of him as the Father, the Holy One, the Good One, too wise to err, too good to be unkind, whose

mercy is infinite, and whose will for all is eternal life. You dream of a state where all will be perfect and just, and your dreams are true. "If it were not so, I would have told you."

Christ gave, and still gives, encouragement. Life for many is gray and dim. To many it is full of disappointments. This depends, in part at least, upon what has been one's goal, or what has been one's chief aim in life. Some look for complete fulfillment within these mortal years. Have you ever seen such a person satisfied? How many have set an earthly goal, and for a time it seems to be within their grasp; then of a sudden, like a will-o'-the-wisp, it is gone. There is nothing left to which they can cling. With Christ, life and immortality are brought to light. He looks into the past. He brings out the wisdom of the ages. He shows what peace and righteousness mean. He teaches men how to meet difficulties as they arise. Yes, he says to us today that we should use our better powers, think of what is good for us, what we ought to be, what type of character we ought to have, and how we ought to live. These things may seem common, yet what assurance they bring to our religion! It takes no magical power to know some things. Common sense is a great weapon of truth.

Jesus reveals himself in common terms; and when we meditate upon them they glow with a brightness that is not seen anywhere else. He says of himself: "I am the bread of life"; "I am the light of the world"; "I am the door"; "I am the good shepherd"; "I am the resurrection and the life"; "I am the true vine"; "I am the way, the truth, and the life." These are great claims for anyone to make for himself. Yet when we study his life, there is no egotism there. Our better selves say, they are all true. He can be depended upon. And the statement, "I came that they may have life, and may have it abundantly," fulfills a great place in the life of each Christian. We know it is true. We know our lives have been more abundant because we have followed Christ's ways.

If these things were not so, he would not have uttered them. Had they been in the minds of his disciples, he would have turned their thoughts from them if they were not true.

Have you a doubt as to the reliability of our Master's teachings? Test them for your-

self. Live them; act upon them. Follow the way of kindness, of friendliness, of love and service. Having done this you will have an added assurance that the Christian way can be relied upon, and that you are not only safe, but your life is enriched by living as he taught us to live. "If it were not so, I would have told you."

DENOMINATIONAL "HOOK-UP"

London, Eng.

During the last quarter the "Mill Yard" Church services have been held regularly at the Upper Holloway Baptist church every Sabbath afternoon, and also the morning services at Dollis Hill.

The sermons on the ministry of our Lord have dealt with the ministering women who followed him, and the ground we have covered from his baptism to the healing of the demoniacs of Gergesa was reviewed.

The study of the book of Nahum, who predicted the final doom of Nineveh, was begun with a sketch of the history of the Assyrian Empire.

On July 1, the pastor and his family were delighted to have a visit from one of our American brethren, who is serving with the U. S. Air Force in this country. This was Sergeant Ormond Bond, who comes from Dodge Center, Minn. He told many interesting things about our church life in his home town, and his experiences since war began. He remained the night, but had to return to camp next day as his short leave was finished.

During the three weeks from July 14 to August 4, Pastor McGeachy with his wife and daughter were in Hull, Yorkshire. In his absence Deacon Brown conducted the Sabbath services. In Hull, work was done from house to house with our papers, five hundred copies of the exposition of Daniel being sold in five days.—From the Sabbath Observer.

Verona, N. Y.

There was a large attendance at the September all-day work meeting of our Ladies' Society held at the home of Mrs. Carrie Smith. Mrs. Howard Davis had charge of the worship program. A quilt was tied and other work done.

The Town of Verona Youth Council held a Halloween social in our church parlors on the evening of October 11. Much merri-

ment was created by the varied costumes. Wm. Arther received the prize for the best disguised costume. Doughnuts and cocoa were served. Our young people presented the worship program.

The Verona Town Adult Council held its quarterly conference at our church Tuesday evening, October 19. The Youth Council had charge of the worship service. Rev. George Butler, pastor of the New London M. E. Church, sang two solos. The guest speaker was Mrs. Walworth Tyng, of Rome. She told of the customs in China. Mrs. Tyng and her husband, Rev. Mr. Tyng, spent twenty-eight years in China as missionaries for the Episcopal Church. Mrs. Howard Dans, president of the Council, presided over the business session. The attendance banner was won by the Verona M. E. Church.

Pastor and Mrs. Polan have just returned from a two weeks' vacation.

Rockville, R. I.

Because of congested travel conditions it was thought best to omit the session of the Seventh Day Baptist General Conference scheduled at Alfred, N. Y., in August. Conference Sabbath at Rockville was observed with a message on the same theme, and a special offering for the Conference Budget was received. Pastor Sutton planned a "Home Conference," with our 1943 Conference President, Rev. Hurley S. Warren, Plainfield, N. J., as guest speaker and leader. This "Home Conference" opened at the Rockville church on Thursday evening, September 16, with a forum. The conference continued Friday evening in an informal service, Sabbath morning with the usual Sabbath worship, and with another informal service Sunday evening. There was a good attendance Sabbath morning and fair at the other services.

The Second Hopkinton church participated in the conference with the forum at the Sabbath school hour, the Sabbath afternoon worship, and an informal evening service. There was an unusually good attendance at the worship service, thanks to a group of thirty friends from the First Hopkinton Church at Ashaway.

The Yearly Meeting of the New England Seventh Day Baptist churches met with the church at Waterford, Conn., on Sabbath morning and afternoon, October 9. It was a beautiful autumn day and the attendance

was excellent. Ten from the Rockville Church and four from Second Hopkinton Church were in attendance.

About twenty-two teen-age young people were full time campers and three others for evenings were at Lewis Camp this year from August 3 to 12. Good interest was shown, not only in the fun but also in study, worship, work, and even in rest (at times). The staff included Pastor Ralph Coon, Ashaway, Pastor Lester Osborn, Shiloh, N. J., Mrs. Lester Osborn, Mrs. Trevah Sutton, and Pastor Sutton.

Another service of baptism was held at Rockville on September 4, when the ordinance was administered to Donald Gordon, who made his profession of faith in Christ while at Lewis Camp. He was received into the membership of the church the following Sabbath.—Church Echo.

Dodge Center, Minn.

At the semi-annual meetings of northern Wisconsin and Minnesota churches held at the Seventh Day Baptist church, October 22-24, picnic lunches were served at the parsonage with Mrs. Clare Greene, Mrs. Clapper, Leona Seador, and Dorotha Payne in charge. The food was abundant and well served.

The opening service was a welcome and sermon by Pastor Thorngate, and a testimony meeting, with special music by a male quartet.

Sabbath morning, Rev. J. F. Randolph of Milton Junction, Wis., brought the message. Sabbath school followed, in charge of the superintendent, Mrs. Payne.

The afternoon session was the young people's hour, in charge of Mrs. Clare Greene, with Dorotha Payne, Dorothy Lippincott, Ruth Bird, Clara Loofboro, Donald Payne, Wallace Greene, and Beulah Bond assisting, closed by Rev. Neal Mills. The special music was a solo by Ruth Bird and a mixed quartet consisting of Beulah and Raymond Bond and Berniece and Arthur Bond.

The evening after the Sabbath, Mr. Randolph again brought the message. Mrs. George Bonser and Mrs. Clare Greene sang a duet.

Sunday forenoon the moderator, Mr. Arthur Payne, had charge of the business meeting and Rev. N. D. Mills preached the sermon. The special music was a vocal duet by Mrs. Clapper and Donald Payne.

Sunday afternoon the woman's hour was in charge of Mrs. Lottie Langworthy. A

temperance play was given by Chas Socwell, Arthur Bond, Mrs. Clare Greene, Mrs. Charlotte Langworthy and Berniece Bond. A reading was given by Mrs. Clapper and the special music was a solo, "Teach Me to Pray," by Mrs. Lester Greene.

The choir furnished four anthems and six instrumental numbers. Voluntaries were given by Mrs. Clare Greene, Mrs. M. Clapper, Ruth Bird, and Mrs. Thorngate.

Sunday evening, after the last session of the meetings, a very hilarious party and social time was held at the parsonage in honor of the visiting young people.

A fellowship breakfast of the C. E. society and guests was held at the Mr. and Mrs. Harry Bird home at 7 a.m., Sunday, in charge of Dorotha Payne and Erwin Langworthy. Mr. Mills had charge of the worship service, assisted by Mrs. Seador, which was held out of doors in spite of the cold morning.

The last session was held Sunday evening, with Rev. Mr. Mills bringing the message. He is from New Auburn, Wis. The service closed with a male chorus, which was greatly enjoyed. The special music in the opening service of the evening was a duet by Mr. and Mrs. Lester Greene, and a trio by the Bond sisters.

We feel that these special services have been profitably and happily spent.

—Star-Record.

DENOMINATIONAL BUDGET

Statement of Treasurer, October 31, 1943

	Receipts	
	October	Total for 4 Months
Adams Center	\$ 111.75	\$124.75
Albion	11.19	124.68
Alfred, First	224.70	563.92
Associations and groups	85.50	187.74
Battle Creek	91.00	393.31
Berlin		8.00
Boulder		18.35
Brookfield, First	18.00	47.50
Brookfield, Second		26.55
Chicago	31.50	65.34
Daytona Beach		104.25
Denver	15.50	67.75
De Ruyter		204.40
Des Moines	4.00	7.40
Dinuba		32.50
Dodge Center	19.50	47.60
Edinburg	6.50	21.50
Farina	15.00	60.00
Fouke		17.76
Friendship		5.00
Gentry	2.00	23.30
Hammond	16.00	33.25

OBITUARY

Anderson. — Daisy Bell Vincent, daughter of Oren and Almira Taylor Vincent, was born in the town of Milton, Wis., October 31, 1872, and died at Milton Junction, Wis., October 18, 1943.

Her parents were among the early settlers in Rock County. In early life she was baptized and united with the Rock River Seventh Day Baptist Church. Since October 17, 1911, she has been a faithful member of the Milton Junction Seventh Day Baptist Church.

She married Harry E. Schroeder on March 17, 1897. Mr. Schroeder died August 3, 1926. They had two daughters, who survive: Mrs. Gerald Sayre and Mrs. Dewey Bond, also six grandchildren.

On December 25, 1927, she married Jacob N. Anderson, who survives her. Farewell services were conducted in her home church, October 21, 1943, in charge of the pastor, Rev. John Fitz Randolph. Interment at Milton Junction.

J. F. R.

Bass. — Elsie Adele Babcock was born May 27, 1869, in Alden, N. Y., and passed from this life October 17, 1943, at her home in Alden.

She was the daughter of James Northrup and Caroline Amanda Saunders Babcock. She was united in marriage to William H. Bass in 1890. To them were born two children: Elmer W., a hero in World War I; and Mrs. Arlotta B. Mix, who survives her. Also surviving are: her husband, two grandchildren, several cousins, and a host of friends.

She was a member of the First Alfred Seventh Day Baptist Church.

Funeral services were conducted at her late home in Alden, Pastor Everett Harris officiating. He was assisted by Rev. Gordon Newfang, minister of the Presbyterian Church of Alden. Burial was in Evergreen Cemetery, Alden, N. Y. E. T. H.

Blinn. — Irma Saunders-Blinn, wife of Ira A. Blinn, and foster daughter of Rev. and Mrs. E. B. Saunders, was born June 9, 1886, in Madison, Wis., and passed away in Trenton, N. J., on September 4, 1943.

She was converted and became a member of the church at Milton, Wis., at an early age, and at the time of her death was a nonresident member of the Shiloh, N. J., church. There survive her three children: a son, Ira G. Blinn, Jr., of Deepwater, N. J.; and two daughters, Mrs. Florence Whitaker of Bridgeton, and Mrs. Katharine Rebola of Wildwood, N. J.; also a sister, Mrs. Philip Coon, of Beaver Falls, and a brother, Dr. H. B. Saunders, of Boston, Mass., and five grandchildren. She was buried at Deerfield, N. J., September 8, 1943.

L. G. O.

Burdick. — Edna Eola, daughter of Clarke F. and Ida Allen Burdick, was born March 24, 1886, at Alfred, N. Y., and died September 25, 1943, at the home of her father in Alfred. She was a member of the First Alfred Seventh Day Baptist Church. She is survived by her father;

Hebron, First	48.13
Hopkinton, First	121.81
Hopkinton, Second	8.00
Independence	34.00
Individuals	9.68 580.76
Irvington	15.00
Jackson Center	10.00
Little Genesee	41.17 94.83
Little Prairie	1.00 11.00
Los Angeles	38.35 38.35
Lost Creek	16.30 40.05
Marlboro	110.00 335.00
Middle Island	6.65 37.60
Milton	274.95 565.95
Milton Junction	77.41 256.57
New Auburn	35.25
New York City	36.25
North Loup	14.03 128.79
Nortonville	16.50 46.50
Pawcatuck	882.32 1,235.99
Piscataway	35.00 45.63
Plainfield	175.00 297.90
Richburg	11.60 11.60
Ritchie	10.00 39.04
Riverside	72.20 158.15
Rockville	16.54 49.28
Salem	57.00 153.81
Salemville	15.00
Shiloh	216.00
Stonefort	14.00
Waterford	30.00
White Cloud	18.69 46.01

Disbursements

	Budget	Specials
Missionary Society	\$ 857.22	\$290.10
Tract Society	267.96	
S. D. B. Building	166.11	
Women's Board	17.22	17.00
Ministerial Retirement	224.91	55.86
Historical Society	13.86	
General Conference	183.12	
Board of Christian Education	369.60	3.04
United China Relief		58.50
United Christian Relief		5.00
War Emergency Relief		5.00

Comparative Figures

	1943	1942
Budget receipts for October	\$2,102.03	\$1,760.39
Special receipts for October	434.50	196.27
Total receipts for October	2,536.53	1,956.66
Budget receipts for 4 mos.	5,255.20	4,681.02
Special receipts for 4 mos.	1,685.90	1,684.50
Total receipts for 4 mos.	6,941.10	6,365.52

L. M. Van Horn,
Treasurer.

Milton, Wis.

MARRIAGES

Beach - Owens. — At the home of the bride in Brookfield, N. Y., October 24, 1943, Eugene A. Beach of Pittsford, N. Y., and Gwen E. Owens were united in marriage by Rev. J. W. Crofoot, pastor of the bride's family. The new home is at Madison, N. Y.

a brother, Ira Burdick of Lombard, Ill.; a sister, Mrs. William Jones of Andover, N. Y.; and three nieces.

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

Burdick. — Cordon, son of Willet and Mary Lobdell Burdick, was born in the town of Wirt, N. Y., March 26, 1871, and passed away October 21, 1943.

He was baptized and joined the First Friendship Seventh Day Baptist Church March 7, 1885.

He is survived, by his wife, Mrs. Jennie Wheadon Burdick; his son, Clyde Burdick, and family; and many friends who mourn his passing.

Funeral services in the home and in the First Friendship Seventh Day Baptist church were conducted by Pastor Alton L. Wheeler. Interment was in the Mount Hope Cemetery, Friendship, N. Y. A. L. W.

Davis. — Theodore Byington Davis was born in Shiloh, N. J., January 7, 1880, and departed this life in Los Angeles General Hospital, September 30, 1943.

He was united in marriage to Lena Whitford, June 27, 1900; to them were born seven children. He united with the Shiloh Seventh Day Baptist Church in his youth and was also later a member of churches of like faith in Farina, Ill.; Gentry, Ark.; and Milton Junction, Wis. His home the past two and a half years had been in Tujunga, Calif., where his wife and youngest daughter, Mrs. Wm. J. O'Brien, reside.

Mr. Davis had been an invalid for many years, but bore his affliction uncomplainingly. L. D.

Greene. — Emma L. Brace, daughter of Lucius and Electa Brown Brace, was born at Berlin, Wis., April 8, 1864. She passed away October 4, 1943, at the home of her daughter, Mrs. Lloyd Lukes, in Battle Creek, Mich.

When she was quite young, her father died. Her mother later married George Larkin. Soon after this marriage the family moved to Brookfield, Mo. In May, 1872, when the early settlers were coming to North Loup, the Larkin family came. Mrs. Greene attended the second service held in this community by Seventh Day Baptists. She with her folks continued attending these services. At an early age she united with the church and has remained a faithful member ever since. In 1937, when she went to Battle Creek, she moved her membership to that church.

On March 8, 1883, she was married to Herbert I. Greene. To them were born five children: Mrs. T. W. Greene, deceased; Rev. L. O. Greene, our promoter of evangelism, of Salem, W. Va.; Mrs. Harry Van Horn of Santa Cruz, Calif.; Rachel, deceased at seven years; and Mrs. Lloyd Lukens of Battle Creek, Mich., with whom Mrs. Greene has made her home since the passing of her husband, January 12, 1927. Besides her three living children there remain fourteen grandchildren and nine great-grandchildren.

Mrs. Greene was of a retiring nature, but always attended church, and took part in the women's work of the church and other activities. She leaves many friends, both in Nebraska and in Michigan.

Services were held in the North Loup church that she attended for so many years, and she was

laid to rest by the side of her husband. Thus another of the pioneers of the North Loup Church has passed to her reward. Services were conducted by the pastor of the church. A. C. E.

Jones. — Robert G., son of Richard P. and Harriet Stratton Jones, was born October 5, 1877, at Marlboro, N. J., and died on his birthday, October 5, 1943.

He attended the Buttonwood School as a boy. Later, he was graduated from the South Jersey Institute in Bridgeton, N. J., and in 1904, he was graduated from Alfred University. After his graduation from Alfred, he took a short agricultural course in Rutgers University.

On November 22, 1905, he was married to Edna Randolph. They took Samuel Sproul into their home when he was about four years old, after which their son and only child, Robert, was born.

He was baptized on February 15, 1887, and joined the Marlboro Seventh Day Baptist Church. He and William R. Lawrence were ordained as deacons of the Marlboro Seventh Day Baptist Church on June 14, 1931. He thus followed in the footsteps of his father, who was deacon of the church for a good many years.

The funeral services, conducted by his pastor, Rev. Herbert L. Cottrell, were held from the Brooks Funeral Home in Bridgeton, N. J., October 8. Interment was made in the Marlboro cemetery. He leaves a wife, one son, and Samuel Sproul, who seems just like a son, and many friends and relatives to mourn his loss. His kindly stable character and faithful service will ever be remembered. H. L. C.

THANK GOD FOR FRIENDS

By Angeline Prentice Allen

Thank God for friends when days are fair,
For joys are double which we share.

Thank God for friends when we're perplexed—
Know not which way we should go next.
Sometimes a little sage advice
Will solve our problem in a trice.

Thank God for friends when days are drear.
When someone brings a word of cheer
The clouds are lifted, light appears,
And soon have vanished all our fears.

Thank God for friends when in deep grief
And nothing seems to bring relief—
A loving touch, a tender word—
We know then that the Lord has heard
And sent the friend to help in need,
To our distress that he gave heed;
Who knows and heeds the sparrow's fall
Is not unmindful of our call.

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. 11-8-3t

The Sabbath Recorder

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PLAINFIELD, N. J., NOVEMBER 22, 1943

No. 21

A HYMN OF THANKSGIVING

"Out of his Treasuries."—Psalm 135: 7

Thou who art Lord of the wind and rain,
Lord of the east and western skies,
And of the hilltop and the plain
And of the stars that sink and rise,
Keeper of Time's great mysteries
That are blindly understood—
Give us to know that all of these
Labor together for our good.

Thou who art Lord of the sea and shore,
Lord of the gates of Day and Night—
This have we had of thy great store:
Laughter and love, and life and light,
Sorrow and sweetness, smile and song—
Blessings that blend in all of these—
Have them and hold them over-long,
Out of thy wondrous treasures.

—Wilbur D. Nesbit.

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