

services and afternoon forum, to hear Dean and Mrs. Bond. In the morning service Dean Bond preached a strong and challenging sermon on "Christian World Leadership." He intimated in the beginning that it was almost presumptuous for him to attempt to speak on such a large, world-embracing subject. But by logical reasoning he brought his listeners to see that by each one's doing his best in his own community and at his own job, the collective results would bring about the desired Christian world leadership.

Following the morning services a basket luncheon and social time were enjoyed. At 2.30 a forum meeting was held. It was begun by a splendid paper by Mrs. Bond; then Dean Bond gave an interesting talk on the work of the Board of Christian Education. Questions were asked by those present and an interesting discussion was had regarding the work of the board and the School of Theology.

The community Vacation Bible School closed its three weeks' sessions with a demonstration of their work on Friday evening, July 30. Pastor Victor Skaggs of the Piscataway Church was the supervisor, and some of the children from that church attended. There were several other churches of Plainfield represented by the children attending.

Our church voted on July 31, to follow their usual custom of discontinuing services during August. Pastor Skaggs has extended a cordial invitation for any who may wish to attend the services in the Piscataway church.

Correspondent.

MARRIAGES

Davis - Robinson. — Pfc. George Edwards Davis, son of Mr. and Mrs. Okey Davis of Salem, W. Va., and Miss Virginia Lee Robinson, daughter of Mr. and Mrs. D. Weyman Robinson of Lumberport, W. Va., were united in marriage on June 27, 1943, in the First Methodist church of Fort Myers, Fla., by the pastor of the church, Rev. Dr. W. A. Myers. Pfc. Davis is a member of the 912th Guard Squadron of the Fort Myers Gunnery School. The new home is 2126 Royal Palm Ave., Fort Myers.

Hull - La Fond. — Wayland E. Hull of Milton, Wis., and Helen V. La Fond of Cheboygan, Mich., were united in marriage at the Milton Seventh Day Baptist church on June 19, 1943, Pastor Carroll L. Hill officiating. The new home is at 616 Salem Ave., Oxford Apt. No. 2, Dayton, Ohio.

Jacobson - Ling. — On June 24, 1943, at the home of the bride's mother, Mrs. C. A. Ling, Esther A. Ling became the wife of Mr. Reed Jacobson of Waupaca, Wis. C. B. Loofbourrow, a former pastor of the bride, officiated. The new home is at 376 South Washington St., Waupaca, Wis.

Knoll - Ling. — On March 31, 1943, Naomi, daughter of Mr. and Mrs. P. B. Ling of New Auburn, Wis., was married to Irving Knoll of Clayton, Kan. A former pastor of the bride, C. B. Loofbourrow, officiated. The new home is at Clayton, Kan.

OBITUARY

Ernst. — Kate Strong Ernst was born in Plover, Wis., June 11, 1862, and died at New Auburn, Wis., June 30, 1943.

Mrs. Ernst was the youngest of three daughters born to Lewis and Emmeline Strong. When a young woman she united with the Seventh Day Baptist Church at Alden, Minn.

On June 14, 1885, she was married to Henry Martin Ernst at the home of his parents at Alden, where a denominational meeting was being held. After residing at Alden for some years she moved, with her family, to Dodge Center, Minn. In 1919, the family came to New Auburn, where she has since lived.

Mrs. Ernst is survived by four children: Mrs. Clark W. Greene of So. Milwaukee; Justin V. Ernst and Mrs. R. C. North of New Auburn; and R. Burdette Ernst of Stillwater, Minn. There are three grandchildren.

Funeral services were held from the home of her daughter, Mrs. R. C. North, on July 2, 1943, conducted by her former pastor, C. B. Loofbourrow. Interment was in New Auburn cemetery.

C. B. L.

Rounseville. — Mary North Rounseville was born in Princeton, Ill., May 29, 1856. When she was about four years old, she came with her parents to a farm near St. Peter, Minn. She was united in marriage to Daniel T. Rounseville December 27, 1881.

This union was blessed with a daughter, Grace, now Mrs. Lester Burdick, of Minneapolis, Minn., and a son Irl, of Decorah, Iowa. She leaves seven grandchildren and six great-grandchildren.

While living near St. Peter, Minn., she belonged to the Seventh Day Baptist Church at New Auburn, Minn. In 1892, they moved to Dodge Center where she was a resident and a faithful member of the Seventh Day Baptist Church until she passed from this life July 21, 1943.

Farewell services were held from the Seventh Day Baptist church, conducted by her pastor, on Friday, July 23, 1943. Interment was made in Riverside Cemetery.

C. W. T.

Ten minutes spent in Christ's society every day, aye, two minutes will make the whole day different.—Drummond.

The Sabbath Recorder

Vol. 135

PLAINFIELD, N. J., AUGUST 16, 1943

No. 7

THE SABBATH

Blest day of God! And therefore blest
The type of everlasting rest.
Blest day! Thou to the world art given
To guide our wandering feet to heaven.

How welcome are thy hours so sweet!
Those hours, which I with rapture greet;
Glad that the six days' work is done,
Their toil and vanity are gone.

J. Stennett,

In Shiloh Bulletin.

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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

William L. Burdick, D.D.

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Jeanett B. Dickinson

Mrs. Okey W. Davis

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EDITORIALS

CHARACTER OF THE AMERICAN SOLDIER

According to Chaplain (Captain) Norman P. Dare of Catskill, N. Y.—after two years of experience and observation in many situations—there are certain outstanding characteristics which carry the American soldiers through hardship and danger. These characteristics as named in his report to the War Department are: a sense of humor, adaptability, generosity, coolness in extreme emergency, and innate religiousness.

The action of the men on the sinking of the President Coolidge was cited. "Although the ship was sinking, there was no panic, no confusion," the chaplain said. First ordered to their quarters, then calmly and quietly lined up on the open deck in regular formation, the men went down nets, ropes, and ladders, and dropped into the water. "It was a demonstration of amazing coolness in the midst of disaster."

The soldiers lost even their clothes, but retained their sense of humor and readily adapted themselves to varied climatic conditions and a monotony of diet on the island where they found refuge, ingenious enough to overcome many difficulties, the report says.

"After several weeks on the island without bread, the men took empty gasoline drums, set them horizontally on stones against a bank, and covered them with earth. Doors were cut in one end of each drum, and wood fires started below. Cooks baked bread of the finest quality." Shower baths were improvised with other drums.

Commenting on the soldier's characteristic of generosity, Chaplain Dare said that overseas all personal property and gifts are freely shared. Nothing is hoarded. As a fighting man the American soldier "takes his job with deadly seriousness, but refuses to take himself seriously at all, and has no exaggerated opinion of his own importance, but knows the effectiveness of his own skill and his weapons."

He is religious, but does not wear his religion on his sleeve. He is always ready to help his chaplain. On the island mentioned, officers and enlisted men worked side by side in providing an open-air chapel. They were justly proud of their chapel and "used it." It was an evidence of their religious spirit and of their faith to face undaunted the difficult conditions of army life overseas.

Many parents will be gratified to know the estimate of their sons by such men as Chaplain Dare.

DEFEATISM VS. MORALE

(Guest editorial)

What is defeatism doing to Seventh Day Baptist morale?

When difficulties arise in any walk of life, one of two opposite reactions may result. One may assume the attitude of defeatism and decide the cause is lost. Another may have his determination strengthened and build up a morale that knows no defeat.

In 1941, the English people took such a bombing from the air as the world had never seen before; yet the world wonders today at the courage and confidence that brought them through to better days. Stalingrad in Russia was all but conquered by the enemy last

"GETTING ACQUAINTED WITH GOD"

Increasingly as our soldiers are becoming Bible-conscious, families at home are finding a daily use of the Word of God to be of supreme importance in building up faith and courage. The family altar in many homes is being restored, or for the first time established.

In many homes where there are children there is felt a need of some guiding hand experienced in finding ways to meet unusual situations. Especially do parents feel perplexed as how to introduce their boys and girls to a personal Savior and a loving heavenly Father. However true it is that the natural place for children to find God is at home, many parents are puzzled in their search for the best way "to conserve and develop the spirit of reverence and the sense of God and the fact of prayer in the lives of their children." All such will be helped by the use of a new booklet by Robbins, Wolcott Barstow, on "Getting Acquainted With God." It is designed as a book of devotions for families with children, and has developed out of the experience and practice of its author in his own family life.

Each devotion consists of a practical, brief meditation, a Scripture reading (Goodspeed's translation), and prayer. Among subjects treated are "Learning to Pray," "Jesus and the Children," "About Love," "Taming the Tongue," and "Loving Our Enemies."

The original volume, we understand, was translated into Chinese, and has had a wide use among Christians in that country.

It may be had at twenty cents per copy, from Commission on Marriage and the Home, 297 Fourth Ave., New York, N. Y.

ITEMS OF INTEREST

Protestant laymen are by no means inactive at Bardstown, Ky., where reputedly the oldest monastery in the United States is located. The other day eight laymen, representing the Disciples of Christ, Southern Baptist, Methodist, and Presbyterian churches, cornered their pastors and literally demanded a revival, and announced they would raise a \$2,500 fund to engage a nationally known evangelist.

There must be something genuine in this growing urge by all peoples to "know each

summer. It was not the spirit of defeatism that helped the Russian people to hold on and regain the city a few months later. In December, 1941, the United States received a disastrous blow at Pearl Harbor; just how disastrous we did not know for a long time. But it served to unify the American people and strengthen their resistance. Defeat was impossible to think of.

With these examples of morale strengthened by disaster, we might turn again to our first question, "What is defeatism doing to Seventh Day Baptist morale?" Moral and spiritual struggles and our loss of ground at times may be as trying as bombs on morale. We may be even more vulnerable in that sphere. Are we strengthening our spiritual morale? If we seem to question that point, it is not in the spirit of defeatism but as a challenge to our Christian morale.

We have our discouragements as a denomination. We are small in numbers. There are those who like to remind us that we are growing smaller all the time. Well, shall we take defeat lying down, or have we got the stuff that will bring us through? We have different ideas that cause dissensions, which is discouraging. Shall we give up the ship? Do we need a spiritual Pearl Harbor?

We cannot raise the money needed to enter fields of work that are open to us. Even in normal times we can hardly carry on satisfactorily work already undertaken, and these are not normal times. With the increase of costs and no increase of income, what are the difficulties in missionary, field, and pastoral work? One church treasurer reports, "In spite of our monthly statements on Sabbath morning, only one increased pledge this year." Have we the morale and intelligence to pull us through this "bottle-neck"? Or will we throw up our hands?

Some are throwing up their hands. Some are neglecting their own Seventh Day Baptist Church and supporting another church. Reasons given? We are losing ground; we do not hold our young people; we do not compare well in missionary work; and (still worse) everyone is talking about it; our publications are full of it; some pastors are discouraged about it.

Unreasonable, you say? Of course it is; but we might each ask himself, "Have I contributed anything to this spirit of defeatism?"

John F. Randolph.

Milton Junction, Wis.

other better." This was plainly told by an unlettered Arab of Algeria who, through the help of a British sergeant, wrote President Roosevelt. Aoucedraia Raha, the Arab, is not at all clear about "war aims," but he understands the meaning of a package of clothing for his four children, a gift of Americans. "I wish to thank you," he wrote the President. "It is good for our people to be so friendly and we all hope that when the war is over we shall know one another better."—The Protestant Voice.

Somewhere in the Egyptian desert and not far from the pyramids, there stands today a unique and cosmopolitan Christian Church, the gift of members of the Royal Air Force. It was built and planned by the flyers themselves. It is made "from the same hills that furnished the stone for the pyramids," the RAF men raising the walls, and placing the corrugated iron roof and the pillars. Pieces of packing cases were fashioned into a cross, chandeliers, and pews. A ship's bell—from a wrecked vessel—hangs in the belfry. The Royal Engineers contributed stained glass windows. New Zealand airmen donated the material for the pulpit. Needless to say, the church is interdenominational in its services.

Urging a greatly increased "Christian missionary offensive" to meet the conditions of the war and the post-war periods, Presiding Bishop Henry St. George Tucker, of the Protestant Episcopal Church, said recently: "The time has come when the Church must launch a new missionary offensive, an offensive designed to take advantage of some of the tremendous opportunities directly or indirectly resulting from the war. These might be termed wartime missionary opportunities, but their results will be felt long after the war itself is concluded. One of the most appealing calls comes from Free China, that vast section in west and southwest China into which literally millions have migrated. They tell us of unlimited opportunities if the church at home will furnish the additional support and personnel at the proper time. Even in Occupied China, our work is going on and a great program of reconstruction will be necessary as soon as the war is over. Similar calls come from Latin America. From India, too, there comes an urgent demand for advance. Here at home, opportunities of equal mag-

nitude are open to us. . . . These needs constitute a call from God. . . . Shall we not be ready to pay the price that will be needed to embrace the opportunities to bring into being that new and better world which we as Christians believe to be God's purpose for mankind?"—W. W. Reed, in News in the World of Religion.

HISTORICAL SOCIETY

By Corliss F. Randolph

A Chinese Banner

Through the courtesy of the Missionary Board, the Historical Society has recently come into possession of a beautiful silk banner, handsomely embroidered by the women of the Shanghai, China, Church, and sent to the Missionary Board, apparently in 1885, as a token of their appreciation of the good offices of the Missionary Board in sending them the gospel message.

The central feature is a large square of black silk on which, along with other emblems, is embroidered with gold colored silk a large Greek cross, with the Greek letters, Alpha and Omega (the First and the Last).

Below, side by side, are three streamers of black silk, each bearing an inscription, carefully embroidered in silk of appropriate colors. Throughout, the banner and streamers are all decorated with tassels and borders, all as exquisitely done as the embroidered inscriptions.

Cards are attached, bearing translations in English of the inscriptions, as follows:

By faith in Christ, we are one body.
We glorify the cross of Christ.
By this conquer.
Date of Christian era, and reign of Emperor.
The Shanghai Seventh Day Baptist Church.
N. E. Corner, Mill Yard, Eng.

The extreme dimensions are: length, seven and a half feet; width, three feet.

Doubtless all the devoted women whose skillful hands made this banner, and the consecrated members of the Missionary Board to whom it was sent, have all gone to their heavenly home; and now the Historical Society accepts it as a sacred trust, to be kept so that those who come after us may also see, read, and learn.

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 BOARD OF MANAGERS

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held Sunday afternoon, July 25, 1943, in the Pawcatuck Seventh Day Baptist church, Westerly, R. I.

Those present were: Rev. Harold R. Crandall, John H. Austin, George B. Utter, Karl G. Stillman, Rev. William L. Burdick, Mrs. Alex. P. Austin, Walter D. Kenyon, Elston H. Van Horn, Lloyd B. Langworthy, Rev. Trevah R. Sutton, Rev. Eli F. Loofboro, Rev. Ralph H. Coon, Mrs. Harold R. Crandall, and Rev. Herbert C. Van Horn.

The guests present were Mrs. Eli F. Loofboro and Mrs. Trevah R. Sutton.

The meeting was opened by prayer offered by John H. Austin.

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. They follow:

**Treasurer's Quarterly Report
April 1, 1943, to June 30, 1943**

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

Dr.	
Cash on hand April 1, 1943	\$ 5,744.87
Memorial Fund income	196.43
Permanent Fund income	540.23
Denominational Budget	2,526.48
Organizations	377.18
Individuals	895.04
Special gifts	226.75
	\$ 10,506.98

Cr.	
Corresponding secretary and expenses	\$ 622.11
Churches and pastors	670.11
China	644.50
Jamaica	481.06
Treasurer's expense	65.00
Interest	61.13
Special gifts	135.00
Miscellaneous - Victory Tax	11.70
Debt Fund investment	361.90
U. S. Treasury Certificates 7/8%	3,000.30
Series B of 1944	4,454.17
Cash on hand June 30, 1943	4,454.17
	\$ 10,506.98

Indebtedness April 1, 1943	\$ 8,915.76
Indebtedness June 30, 1943	7,456.46
Decrease for quarter	\$ 1,459.30
Indebtedness July 1, 1942	\$ 11,455.74
Indebtedness June 30, 1943	7,456.46
Decrease for year	\$ 3,999.28

**Treasurer's Statement of Condition
June 30, 1943**

The Society Owns:	
Cash—in checking accounts:	
The Washington Trust Company, Westerly, R. I.	101.00
Industrial Trust Company, Westerly, R. I.	4,454.17
	\$ 4,555.17
Cash—in savings accounts:	
The Washington Trust Company, Westerly, R. I.	3,597.18
Investments:	
Stocks, bonds, and mortgages	96,472.05
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 \$170,668.20

The Society Owes:	
Accounts payable	\$ 5,502.87
Notes payable:	
The Washington Trust Company, Westerly, R. I.	750.00
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
	16,849.87

Excess of assets over amounts owed \$153,818.33

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	69.18
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
	\$ 99,793.70

Funds—Unexpended income:	
Permanent Fund	\$ 291.66
Amanda M. Burdick Scholarship Fund	93.64
	385.30

Gifts for special purposes:	
Dr. Thorngate China Fund	\$ 86.41
Sundry	274.72
Return of Missionaries Travel Fund	779.80
	1,140.93

Real Estate Equities not allocated to Specific Funds:	
In China	\$ 55,829.86
In Jamaica	4,125.00
	59,954.86

Deficit in General Fund	\$ 7,860.78
Less Debt Fund Cash	404.32
	7,456.46
	\$153,818.33

The corresponding secretary rendered his quarterly report. It was approved and ordered recorded, as follows:

Quarterly Report of Corresponding Secretary

As corresponding secretary I would report that the last week in April I went to the Western Association and spent two weeks with the churches in that association. While there one Sabbath was spent at Alfred and another with our churches in Richburg and Nile. Also visits were made to Hebron, Shinglehouse, and Independence, and several conferences were held regarding various phases of the work. Returning from the Western Association I attended the spring meeting of the Administrative Committee of the Commission on Evangelism, in New York City, and from there went to Maplewood, N. J., for work with the chairman of the Committee on Denominational Literature.

The first of this month I attended the Southeastern Association held at Salem, W. Va. An invitation to attend the Central Association at Adams Center, N. Y., was accepted; but owing to difficulties regarding transportation the churches at last found it unwise to hold the association this year and it was postponed. The Eastern Association which was to have been held at Shiloh, N. J., was also postponed. An effort has been made to accomplish by correspondence some of the work that is usually done while attending the June associations.

The correspondence has been conducted, attention has been given to the work of the Ministerial Relations Committee of the General Conference, the furnishing of material for the Missions Department of the Sabbath Recorder has taken much time, one funeral was conducted, and a Memorial Day address delivered.

Respectfully submitted,
William L. Burdick,
Corresponding Secretary.

Ashaway, R. I.,
July 25, 1943.

The annual report of the treasurer was presented. It was voted that the annual report of the treasurer as audited by Loomis, Suffern, and Fernald be approved and adopted as the annual treasurer's report of the Board of Managers to the Missionary Society.

The annual report of the corresponding secretary was presented. Voted that the annual report of the corresponding secretary be the one hundred first report of the Board of Managers to the Missionary Society, and that the secretary be authorized to have printed the usual number of copies of the secretary's and treasurer's reports.

For the Missionary-Evangelistic Committee, John H. Austin, chairman, issued a statement.

Voted that the question of helping at the Chicago Church be referred to the corresponding secretary.

Lloyd B. Langworthy, chairman of the American Tropics Committee, said the committee had met once and had made definite

suggestions that help be given British Guiana churches, that a successor to Rev. Luther W. Crichlow be named, and that a recent letter be considered.

Voted that the recommendation of the committee in regard to British Guiana be approved.

Voted that the sum of \$50 a quarter be appropriated.

Voted that the report of Luther W. Crichlow be published in the Recorder.

Voted that the president, Secretary Burdick, and the treasurer be a committee to investigate sending some one to Jamaica to take the place of Mr. Crichlow, and with power to act.

For the China Committee, George B. Utter, chairman, said that the committee had no information about the situation in China, other than the latest letters in the Recorder.

The report of the Ministerial Relief Committee, Karl G. Stillman, chairman, was approved and ordered recorded.

Karl G. Stillman, chairman of the Investment Committee, made a report which was approved and ordered recorded.

Voted that inasmuch as there will be no Conference this year, and there is no certainty as to the needs of the society, the consideration of the 1944 budget be deferred until the October meeting.

Voted that funds in hand for the Florida field, gifts from the Plainfield Church, be forwarded to the Daytona Beach Church to be used as designated.

Rev. William L. Burdick spoke of the records of the board which had been turned over to the recording secretary, and had been in the vault of the Ashaway National Bank.

Voted that the recording secretary be authorized to deposit the records of the society and any other things he thinks should be preserved, in the vault of the Washington Trust Company, and that the board pay the cost.

The minutes were read and approved.

The meeting adjourned at 5.05 p.m.
Prayer by Rev. Harold R. Crandall closed the meeting.

George B. Utter,
Recording Secretary.

"When the church and the state are wedded in an unholy alliance, their offspring will be nothing but tyrants and bigots."

WOMAN'S WORK

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

TRIBUTE TO MADAME CHIANG KAI-SHEK

One of the finest tributes to the visit of Madame Chiang Kai-shek to the United States appeared in the "Alabama Baptist" which described her as "A Chinese missionary to America," and said:

A Chinese missionary by the name of Madame Chiang Kai-shek recently came to the United States. In Madison Square Garden, New York, she spoke on the unpracticed doctrine of Christian forgiveness. At least twenty thousand of our natives overwhelmed the capacity of this large auditorium. Without mentioning her God, sometimes known as Jesus Christ, this woman missionary taught his principles in a most impressive way. The audience, steeped in religious traditionalism, not only did not boo her unfamiliar doctrine but actually applauded when she said, "There must be no bitterness in the reconstructed world. No matter what we have suffered we must try to forgive those who injured us." Some who were present recalled that her words were practically identical with those of the Christ of her religion, who when he was dying on the cross, prayed, "Father, forgive them, for they know not what they do." Many Americans are more or less familiar with this and other teachings of the Nazarene God of this Chinese woman. Up to the present only a comparative few have taken him seriously. Having more of these Chinese missionaries come to America to teach us Christianity may be one of the new things America will have to confront in the new world order after the war.

Through the visit of this outstanding Christian Chinese woman, millions of Americans have acquired a new appreciation of the value of Christian missions in the Far East. All arguments against foreign missions dissolve when confronted with the simple fact that Madame Chiang Kai-shek is a Christian.

—Missions.

THE MOTIVES OF MEN

By E. Marvin Juhl

A motive is a power that moves the will, excites the mind, and incites to action. A motive is, in general, a consideration the result of which determines choice or induces action.

This power is from God. "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Genesis 1: 26.

Simply stated, the motives of men are the natural, God-implanted desires. The fundamental motives of life are altogether too often ignored or overlooked when an opinion or judgment is passed on any of life's activities.

And, even though most of us like to be considered by others as having individuality and an unusual personality; nevertheless we are all very similar in certain respects, predetermined so by God.

The natural motives of life lead to wholesome activities. They cause the human being to grow and develop into the fullness of life. "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Ephesians 3: 19.

Many great minds have used various methods of classification when writing on the subject of motives. The one used by LaSalle Extension University, Chicago, seems to be the most practical from the Biblical point of view. The basic motives of life, then, are four in number:

First, the desire of preservation—to keep and hold such advantages and possessions as have already been acquired.

Second, the desire for acquisitiveness, to gain, to get advantages not now in possession of or not now enjoying.

Third, the desire for approbation, to be admired, to possess the power of influence and have the good will and approval of others, and of (a) God in everything we do and say.

Fourth, the desire for self-approval, self-respect, and of full and complete confidence in our own good judgment.

If we wish to memorize these four statements they can be reduced to the following: to preserve, to gain, approval of others, and self-approval.

The Bible abounds in illustrations that give direct reference and application to these four motives. "Go to the ant, thou sluggard," is an example of the first mentioned motive.

The mention of David as being a man "after God's own heart," properly illustrates the third motive. You are perhaps just now thinking of another experience which could

very well fit into one of these four basic motives.

By comparing the statement in Romans 14: 17-19 concerning "righteousness, peace, and joy in the Holy Ghost," with the above mentioned motives, we at once conclude that they are identical in their scope and purpose.

On the earth made new, the Bible tells us life will continue under circumstances that allow full and complete development of these four mentioned motives without interruption.

Notice particularly the comparisons made in Hosea 14: 5-7, that fully illustrate these four motives. Get the full implied meaning of the illustrations he is trying to bring to our realization:

"I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon."

Des Moines, Ia.

YOUNG PEOPLE'S WORK

Jeanett B. Dickinson, Editor
Pine Brook Bible Conference
East Stroudsburg, Pa.

During July and August, please send all material to the above address.

GREAT THOUGHTS AROUND THE CAMPFIRE

Standard C. E. Topic for Senior Meetings
of August 28, 1943

By W. Allen Bond

Sit quietly around your campfire in the woods or fields where God's hand can be seen around you, and the stars above you, and see if you can keep thoughts and meditations of wonderment and praise from your mind!

So, while you are sitting around your campfire, why not think some thoughts, some great thoughts, of eternal value and importance. What, then, will be some of these thoughts?

1. Another day done, and here around the campfire we realize that we are "just one day nearer home." For those of us who have the assurance of our own salvation (1 John 3: 19-24), it is a source of great joy to realize this, but for those "having no hope, and without God in the world" (Ephesians

2: 12), it is a reason for serious thought, and "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." (Hebrews 10: 27.)

2. Around the campfire we remember that "the night cometh when no man can work." (John 9: 4.) We can never recall wasted moments. Are we "redeeming the time"?

3. The light of the campfire reminds us that Jesus is the Light of the world, and certainly it is a dark world. And as we sit in the light of the fire, with our faces illumined by its glow, we think of 1 Peter 2: 9, which tells us that Jesus has "Called you out of darkness into his marvelous light."

4. Campfires remind us that the Church of Christ is a light shining in darkness, and we think of the fiery trials the Church has gone through, but on which it seemed to thrive and to shed a clearer light. Yes, the Church is like a beacon flame, but the flame must be fed. Our consecrated and spirit-filled lives are needed as fuel. We are reminded of a poem by Amy Carmichael.

Aflame for God

From prayer that asks that I may be
Sheltered from winds that beat on thee,
From fearing when I should aspire,
From faltering when I should climb higher,
From silken self, O Captain, free
Thy soldier who would follow thee.

From subtle love of softening things,
From easy choices, weakenings,
Not thus are spirits fortified,
Not this way went the Crucified;
From all that dims thy Calvary,
O Lamb of God, deliver me.

Give me the love that leads the way,
The faith that nothing can dismay,
The hope no disappointments tire,
The passion that would burn like fire—
Let me not sink to be a clod:
Make me thy fuel, Flame of God.

—Amy Carmichael.

5. Campfires invite fellowship, thus reminding us of the warming fellowship which can be ours with each other and with our God and Savior. Look up and read 1 John 1: 5-10.

6. Campfires make us think of shadows. The fire gives light, and if it weren't for the light, we would not be aware of the shadows. We want to keep our faces lighted by the glow of the fire, but we can't entirely avoid shadows. In our lives we can expect much

joy, but we must be ready to meet with shadows, and prepared to meet them, held up by the grace of God, which is sufficient for all our needs. But if we turn our faces to the source of light, the shadows will fall behind us.

7. To the one who is wandering around in the dark, a campfire in the distance speaks of refuge. And to Christians, who were at one time lost in darkness, Christ is a very precious refuge. He is our bomb shelter from the attacks of Satan. He is our Hope, our Foundation. In him we have perfect confidence. Outside of him, there is no place of shelter from the just wrath of a righteous God. As we read in Psalm 27: 5, "For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock."

8. There is one more thing we should think about around the campfire, although the campfire reminds us of it indirectly. If we turn our backs to the fire, we must face darkness, and that reminds us that the many who turn their backs on Christ and will not receive him into their lives as their sin substitute and risen Savior, must face the outer darkness which Jesus spoke of in Matthew 22: 13, "Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Some of us don't like the doctrine of hell, but Jesus seemed to have as much or more to say about hell than he did about heaven. Yes, we who are saved need not fear this awful place for ourselves, but we should fear it for others, and seek to save them "as brands from the burning."

There are a number of choruses which might fit in with the lesson. Here are a few which might be worked in with the rest of the service. "Just One Day Nearer Home," "We're on the Homeward Trail," "Give Me Oil in My Lamp," "Lord Keep Me Shining for Thee," "Hiding in Him, Hiding in Him," "He's the One I Love in the Morning," "Jesus Is a Friend of Mine."

Suggested songs for this service are: "Lead Kindly Light," "Work for the Night Is Coming," "The Light of the World Is Jesus," "Abide with Me," "Let the Lower Lights Be Burning," and a Negro spiritual, "Fire Song."

Some questions for personal meditation are: What are some of the things of dross in my life that the fire of God would burn out?

Do I have my face toward the fire, or toward the shadows? Is my heart warmed in fellowship with my Savior? Am I in the light, or am I in the dark, headed towards eternal, outer darkness?

Some suggested questions for general discussion are: Does it pay to serve Jesus? Does it pay to serve him completely? Is the joy of Christian service as great as the "good time" of the world? Is the Christian life one of all joy, without any sadness, heartaches, or trials? Is a Christian a coward because he seeks a place of refuge, an eternal "bomb shelter"? What is the real meaning of fellowship? What are some ways of warming ourselves spiritually?

Additional appropriate Scriptures that may be used are Mark 8: 34-38; Matthew 5: 13-16; and 2 Corinthians 5: 1-21.

WHO'S WHO AMONG SEVENTH DAY BAPTIST YOUNG PEOPLE?

W. Allen Bond

Home address, Nortonville, Kan.; birthday, March 19; Seventh Day Baptist family. He joined Nortonville Seventh Day Baptist Church around 1933, attended Nortonville High School, was a member of musical organizations, and was graduated in 1940. He attended Kansas City Bible College, Kansas City, Mo., the summer of 1939; studied young people's work and story telling. He entered Wheaton College, Wheaton, Ill., in 1940; was one of the freshman wrestlers; later a member of the tumbling team; spent two years there. In July, 1942, he became pastor of the Walworth, Wis., Seventh Day Baptist Church; transferred church membership from Nortonville to Walworth; preached a number of times in the Chicago Seventh Day Baptist church. He attended night school in the fall of 1942 at the Central Y.M.C.A. College in Chicago. His main interests and hobbies are writing letters, bicycle riding, hiking, reading, discussing and studying the Bible, and telling others; he plans to continue preparation for the ministry at Salem College in fall of 1943.

TRY THIS WITH YOUR JUNIORS

Provide a notebook for each officer and committee chairman. In the front of each book write the duties of the committee. The rest of the book can be used to record work done.—Geo.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

Perhaps I had better write to you before school begins. I am having a good time this vacation. I play with my dog, help my mother, and help in the garden.

We visited my Aunt Florence in Eagle River for a week. My sister, Janet, caught her foot in a bicycle wheel. She uses crutches now, but she will be able to walk again without them in a few weeks.

I will write again some time.

Your friend,

Donald Drake.

Milton, Wis.

Dear Donald:

I think you are having the best kind of a vacation because you are being useful and having a happy time at the same time, and a visit at Eagle River thrown in for good measure. A good dog is a lot of fun for boys and girls. Little Joyce and Gretchen are here for the weekend and they have brought their dog, Blackie, with them. Last night we all went up on a farm about three miles from here to take some friends home. They have three dogs, one a good-sized watch dog. Blackie jumped out of the car and nipped the big dog in the nose. The big dog didn't know Blackie was just trying to play with him, and grabbed the poor little fellow by the throat. That was an exciting time; the little girls screamed while the rest of us tried to get the dog to let go. At last I got hold of his collar and pulled him off while Joyce got Blackie shut up in the car. Little Gretchen said, "We won't take Blackie up here any more, will we Grandma?"

I hope your sister, Janet, is walking without her crutches by this time. I am sorry she had such an accident.

Your sincere friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I am six years old. I will be in second grade when school begins. My brother Lynn sings all the songs, too. He is almost two years old. Our daddy made a record of us and sent it to Grandma Sutton in Denver.

I take piano lessons from Miss Crandall at the college.

I go to Sabbath school and church every week.

Your friend,
Roberta Ann Randolph.

Milton, Wis.

Dear Roberta Ann:

I think it was a splendid plan to send the song record to your Grandma Sutton. I have three grandchildren myself so I know how much she enjoyed it.

It is fine that you can take music lessons from Miss Crandall. I know you must be enjoying the lessons and making good progress, for she is a good teacher; one of the best.

You are fortunate to be able to attend church and Sabbath school every week, for there you will learn more and more about Jesus and how to become like him.

I am sure you will enjoy your second grade work in school and in another year be able to tell me, "When school begins I'll be in third grade."

Your sincere friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I am one of your Shiloh girls. John, Nancy, Mother, Daddy, and I live on a farm in sight of Shiloh church.

We have a nice little puppy and four cats. Two of them we call Night and Day. One is black and the other is white.

Our baby, Nancy, is almost one month younger than your baby, Karen, who was born on my Daddy's birthday. We would like to see her some time.

I was eight years old July 29, 1943. Nathalie and Christine Davis helped me celebrate by spending two days with me.

I like to read the letters other girls and boys write.

Your friend,

Carol Harris.

Dear Carol:

If you went to Bridgeton you could see our baby, Karen, as she and her mother are back there now, living at 75 N. Pearl St., until they can get into their own home. Her daddy is somewhere in Australia now. His A.P.O. number has been changed to 201. Now our page is full, so I must close. Congratulations on your eighth birthday.

Your sincere friend,

Mizpah S. Greene.

ORDINATION OF ALTON L. WHEELER

The ordination services of Alton L. Wheeler were held at the Richburg, N. Y., Seventh Day Baptist church, Sabbath day, June 5, 1943.

The council was called to session by Jesse Burdick, moderator of the Richburg Church; and Rev. Ahva J. C. Bond of Alfred, N. Y., was elected moderator and examiner, with Onnalee G. Saunders as clerk of the council. Rev. Walter L. Greene of Andover read the Scripture lesson and offered prayer.

The council consisted of representatives from the following churches: Little Genesee, 8; First Alfred, 5; Second Alfred, 5; First Hebron, Pa., 5; Second Hebron, 2; Andover, 3; Independence, 5; Richburg, 17; Friendship (Nile, N. Y.), 17.

On invitation of the examiner, Mr. Wheeler read an excellent statement of his Christian experience, call to the ministry, and doctrinal beliefs. Following the examination, acceptance of the candidate's statement as satisfactory, and benediction by Rev. Walter L. Greene, the morning service was adjourned for dinner.

The ordination service was completed in the afternoon with appropriate worship service. Rev. Everett T. Harris of First Alfred preached the ordination sermon; Rev. Robert Wing of the Hebrons offered prayer (with laying on of hands by ministers present); Charge to the Candidate was given by Rev. George B. Shaw, and Charge to the Church by Rev. Edgar D. Van Horn, both of Alfred. Welcome to the Ministry was extended by Rev. Elmo F. Randolph of Second Alfred. Flowers in behalf of the Nile and Richburg churches were presented by Mrs. E. B. Cowles.

Mrs. Wheeler of Nortonville, Kan., mother of the candidate, was present for her son's ordination. Benediction was pronounced by Rev. Alton G. Wheeler.

Mr. Wheeler is at present pastor of the Richburg and Nile Seventh Day Baptist churches, which he has served since July, 1942, and is also serving as pastor of the Presbyterian Church in Belmont. He completed his education at Alfred Theological Seminary on May 10.

Mr. Wheeler was born and reared in Kansas. He was graduated from Salem College, Salem, W. Va., in 1940, with an A.B. degree. This spring he was graduated from the School of Theology, Alfred University.

The members of both the Nile and Richburg churches sincerely appreciate the inspiring work that Rev. and Mrs. Alton Wheeler are doing in their communities.

Onnalee G. Saunders, Clerk.

Richburg, N. Y.

STATEMENT OF BELIEF

By Alton L. Wheeler

Call to Ministry

In response to the call to ordination in behalf of the Friendship and Richburg Seventh Day Baptist churches, I present this paper setting forth elements influencing my Christian experience and my call to the Christian ministry, and a statement of my religious beliefs.

Elements influencing my Christian experience and my call to the Christian ministry:

If I were asked what factors have determined the choice of my life work, I would be baffled for a reply of satisfaction—so many influences have exerted their weight in helping to mold my decision for the ministry.

I am indeed thankful that I was reared in a Christian home. Strange as it may seem, I believe that our parents taught us as children more by example of their lives than by words of instruction or admonition. While we were rather young they encouraged us to make our own decisions, socially as well as religiously. There was a time when I felt that they were very lenient with us, and yet I have realized since the impact of their influence in the decisions I supposedly made for myself.

One of my most precious memories of our family life is of our Sabbaths. My father's trucking business necessitated his being away from home most of the time. Sabbath was a big family day for us. That was usually the only day that we ate meals together as a family. We lived three miles from the Nortonville Seventh Day Baptist church, and each Sabbath morning the family car was driven to church. As children we were not urged to go to church, but none of us thought of staying home unless it was necessary.

In the afternoons, before we young people were old enough to drive the car to Christian Endeavor, we had family worship at home. We would gather in a circle and would read chapter after chapter of the Bible, each member taking his turn reading a verse.

It is my humble prayer that, by the fruits of my life, I may in some degree repay my parents for all they have done for me.

At the age of ten, I was baptized with several others by Pastor Herbert Cottrell and joined the Nortonville Church. I do not recall any special change in my life; it seemed the natural thing to do. A training class was held before our baptism, and of whatever we learned I recall only one statement: "Baptism is an outward sign of an inward experience."

I began to think of devoting my life to the ministry while Rev. Lester G. Osborn was our pastor, although I did not speak of that possibility to any one else for some time. I was deeply impressed by several Bible study courses, Wednesday night prayer circles, and mid-summer Teen-age Conferences conducted by our pastor, besides the regular weekly services of the church, and through those services I became increasingly zealous to help others to realize the joy and peace of the abundant life. Then one New Year's Eve, after a social evening in the basement of the church, our young people convened in the candle-lighted sanctuary for a watch night service, and several reconsecrated their lives. It was my senior year in high school on that occasion that I expressed my willingness to dedicate my life to full time service in the ministry, if it was the Lord's will.

When I enrolled as a freshman in Salem College, I was not sure what I should do. Thus, having entertained the thought of taking preparatorial work for an engineering course—I delved into math. But the solution was not that simple. I felt as though I were looking in one direction and walking in another. Two years of indecision passed, and then the Lord blessed me with no means financially of returning to college. Of all years that one has proved to be more valuable to me than any other. I enrolled in a synthetic Bible course by correspondence from Moody Institute, much of my studying being done in the fields, presumably while the horses were resting. The following fall I returned to Salem with the peace of heart for which I had long sought. I felt much more stabilized than I had been before. On July 10, 1938, I was licensed to preach by the Nortonville Church.

Experiences during my college years which are dear to me are: (1) the two years that I drove Mrs. George Trainer out to the

Buckeye Church Sabbath afternoons and assisted her in that work; (2) the active work of the Y.M.C.A.—especially memorable was the year that Pastor Charles Bond was president, when we organized gospel teams, quartets, and a men's chorus, conducting services in seventeen churches of different denominations in the vicinity of Salem; (3) a meeting of the prospective ministerial students at the parsonage every Sabbath afternoon at 5, with Rev. James L. Skaggs, at which time we took turns leading, discussing problems and topics.

I am indeed grateful to all my friends, pastors, and professors who have in their way guided, strengthened, and prayed for me in my preparation for this field of work.

I sincerely hope and pray that I may glorify our heavenly Father in whatever work he may have for me to do. "I am not ashamed to preach the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

(Continued in Pulpit Department)

OUR PULPIT

STATEMENT OF RELIGIOUS BELIEFS

By Alton L. Wheeler

(Presented at his ordination service, Richburg, N. Y., June 5, 1943. A description of the service and his "Call to the Ministry" appear on another page.)

God

I believe in God as the only living and true God, as the Creator, Orderer, and Sustainer of all.

I believe that God is perfectly good and holy, and that he is self-existent, infinite, and eternal in his nature.

I believe that God is omnipotent, omniscient, and omnipresent. As to his power, I believe that all things are possible with him. God made man a free moral being, giving him the freedom of choice, even if he wills to turn away from the ways of his heavenly Father. Even so, it is through God's power that man has that privilege of freedom; thus, the exercise of God's omnipotence is limited by his own wise, holy, and loving nature. As to his omniscience, I believe that he is perfect in knowledge, that his understanding is infinite, that he is mindful even of the thoughts and intents of men's hearts. As to his omnipresence, I believe that the Spirit of God is everywhere, that he is in all parts of the universe and near

each person. In him each individual lives and moves and has his being. From the uttermost parts of the earth, man may whisper a prayer and God will hear him.

I believe that God in his counsel, purpose, and character is always the same—yesterday, today, and forever.

I believe that God is love; love is the very essence of his moral nature: "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

I believe in the Fatherhood of God, that prayer is our privilege of communion with him, and that by him our prayers are answered. Since he is the Author of our being, and the Source of our strength, we owe him our all. Our "possessions" are really his, and are given to us in trust.

Jesus Christ

I believe in Jesus Christ, God manifest in the flesh, as our Teacher, Guide, and Savior. He is often referred to as the second Person in the Trinity. As John says in the first chapter of his gospel, Christ was with God from all eternity, that he "was God," yet in his incarnate nature, he became flesh, and dwelt among us. (John 1: 14; 1 Timothy 3: 16; Hebrews 1: 3.)

I believe that he was manifest in the historical Jesus of Nazareth, born in Bethlehem of an earthly mother, and that as he developed, he "increased in wisdom and stature and in favor with God and man." Even as he went about teaching, healing, and marvelously transforming lives of sinful men, I believe that he was tempted in "all points like as we are, yet without sin" (Hebrews 4: 15). He had the freedom of choice for his life as we have for ours, and at any time he could have turned aside from the path of the cross, thus to have broken the plan of the Father. But because of his incarnate nature, he would not, for he and his Father were one in spirit.

As our Teacher and Guide, he lived not merely to teach us his divine plan for our lives, but he lives as an example unto all men. The theme of his life work was love. When he was asked the greatest commandment, he cited two: one requiring man's love for God with all his heart, mind, and soul; the second requiring man's love for his neighbor. Through love Jesus taught, healed,

and lifted the diseased. Through love, as our Savior Jesus came, seeking those who had lost their way in life. On one occasion he said, "I am come that they might have life, and that they might have it more abundantly" (John 10: 10).

Not only did he live in the world, teaching us how we might have eternal life, but he died a redeeming death on the cross, voluntarily offering himself as the supreme sacrifice for sin. Thus he triumphed over sin, and by his grace frees from sin all who take him as their personal Savior.

The Holy Spirit

I believe in the Holy Spirit as the Spirit of God at work in the world, the Spirit of Christ active in the hearts and minds and lives of men. In the Old Testament, the Holy Spirit, the third person of the Trinity, is spoken of as "visiting" certain men, as coming upon them and empowering them for specific work. The Holy Spirit was in the creation; he was the Inspirer of the prophets; and the Author of the Scriptures.

In the New Testament the ministries of the Holy Spirit became more definite. As revealed by the Scriptures, before Jesus' death he promised the coming of the Holy Spirit saying, "and when he is come, he will reprove the world of sin, and of righteousness, and of judgment . . . Howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . . he shall show you things to come . . . he shall glorify me." Jesus said, "I will not leave you comfortless." Thus, upon Christ's ascension, the Holy Spirit was given to men to accomplish the results that were sought in the mission and work of Christ.

I believe in the Holy Spirit, not merely because his nature, mission, and power are revealed in the Bible, but more because I have seen his Spirit at work in the hearts of sinful men, marvelously transforming their lives. He not only convicts men of sin, but "guiding them into all truth, instructs in righteousness." Thus, men enlightened by the Holy Spirit are inspired to more abundant, fruitful, and joyful lives of service, and are empowered to witness for their Lord and Savior.

I "believe in the Holy Spirit, the indwelling God, the Inspirer of Scripture, the Comforter, active in the hearts and minds and lives of men, who reproves of sin, instructs

in righteousness, and empowers for witnessing and service."

The Bible

To me, the Bible is the inspired record of God's will for man. It is a progressive revelation by God of himself, with Jesus Christ as the supreme Interpreter, and the Holy Spirit as the chief Instructor guiding into all truth.

In speaking of the Bible as the progressive revelation by God of himself, and of his will for man, I believe that God revealed himself to men as fully as there was disposition and capacity to receive him into human experience.

As to the inspiration of the Bible, I believe that it was written, not simply by the private interpretation or by the will of man; rather, as Peter said, "that holy men of God, spake as they were moved by the Holy Spirit." As one has said, "The Spirit of God so lived in the hearts and lives of men that when they wrote amid their struggles, their hopes, and their ideals, they left to us a heritage directly from God."

This Book contains the highest ideals and religious conceptions known to man. It is a guide for human life at every stage of development, a help in every perplexity, a source of comfort in times of sorrow.

God has used different agencies in revealing himself and his will for man. In the Bible we find the most complete record of God's revelation.

I believe in the Bible as the final authority in all matters of faith and conduct, subjected to the free and conscientious interpretation of each individual Christian. The Bible is profitable for studying. It should be read thoughtfully, thoroughly, and reverently, with the help of the Holy Spirit guiding into all truth. I believe that it has not achieved its full value if it does not inspire its readers, to some extent, to pattern their lives according to their supreme and perfect example, Jesus Christ. 2 Timothy 3: 16, 17—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Man, His Nature, His Dealing with Sin, and Salvation

I believe that man was made in the image of God in his spiritual nature, and is the

noblest work of creation. "And God said, Let us make man in our image, after our likeness; and the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." All men are brothers, being created by one Father, and are in that respect all children of God; however, in a particular spiritual sense, as many as accept Christ as their Savior, as John says, "to them gave he power to become the sons of God, even to them that believe on his name."

I believe that from the beginning man has been a free moral agent, achieving character by his freedom to choose between right and wrong, good and better; however, through misuse of this God-given freedom to choose, man sinned and sins, thus "all have sinned and have fallen short of the glory of God."

To me, sin is any want of conformity to the character and will of God. It may be a "transgression of the law," as Jesus taught, either by attitude or by act; both convict a man of guilt in the judgment of God. Or sin may be of the nature to which James refers (James 4: 17), "To him that knoweth to do good, and doeth it not, to him it is sin."

When man was first created, he was pronounced "good" by his Creator (Genesis 1: 31). But when man yielded to temptation, sin entered, and "sin, when it is finished bringeth forth death" (James 1: 15). As our Master has warned us, "Whosoever committeth sin is the servant of sin" (John 8: 34).

Thus our heavenly Father through his infinite love for a sinning, suffering world, sent into the world his only begotten Son that "whosoever believeth on him might not perish but have everlasting life."

Thus Christ conquered sin in the perfect human life, died on the cross, bearing the sins of all men in supreme sacrifice, and rose again in victory over the judgment of death.

Not only did Christ live, revealing to men the true way of life, but he suffered and died the death on the cross because of sin, and performed there the office of high priest for those who come to God through him. Thus, "God was in Christ reconciling the world unto himself."

I believe that he gave himself as a propitiation for our sins—not to change God, but to change sinful men.

I believe that salvation from sin and death comes by grace through repentance and in faith in Christ our Savior, and is the gift of God by redeeming love. "By grace are ye saved through faith, and that not of yourselves: it is the gift of God."

As we learn of Christ and of the way of abundant living, for which he lived and died, we become increasingly aware of our need for a Savior. With this realization through the strength of faith we must repent, turning about from the old life of sin to newness of life found in Christ. Our works testify of our faith. "As the body without the spirit is dead, so faith without works is dead also."

The Sacraments

I believe that baptism of believers by immersion is a witness to the acceptance of Jesus Christ as Savior and Lord, and is a symbol of death to sin, a pledge to a new life in Christ.

I believe in baptism of believers by immersion, since that was the mode of Jesus' baptism, and he is our perfect example. "And Jesus, when he was baptized went up, straightway, out of the water." It is my conviction that the individual must be able to comprehend to some degree the significance of the step he is taking.

I believe that baptism is a witness to the acceptance of Jesus Christ as Savior and Lord, and is a symbol of death to sin, a pledge to new life in Christ. It is frequently referred to as an outward sign or symbol of an inward spiritual experience. Baptism symbolizes the fact that the believer has surrendered his life to Christ. "For as many of you as have been baptized into Christ have put on Christ." "For by one Spirit are we all baptized into one body . . . and have been all made to drink into one Spirit."

I believe that the Lord's Supper commemorates the suffering and death of the world's Redeemer. In the upper room, after Jesus blessed the elements, he gave to his disciples saying, of the bread, "This is my body"; and of the cup, "This my blood of the New Testament, which is shed for many for the remission of sins." After supper Jesus said, "I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." And so as often as we "eat this

bread, and drink this cup, we do show the Lord's death till he come," looking for that blessed hope, and the glorious reappearing of God and our Savior, Jesus Christ.

I believe that communion is a symbol of Christian fellowship. It reminds us of our unity in Christ. "For we being many are one bread, and one body; for we are all partakers of that one bread."

I believe that the Lord's Supper is a pledge of renewed allegiance to our risen Lord. Paul warns against our participation in insincerity. I believe that each participant reconsecrates his life to Christ, and that service is engaged in regularly for the purpose of bringing the whole life, as it is daily lived, into a fuller fellowship with Jesus, who gave his life a ransom for many.

Thus, I believe that the Lord's Supper commemorates the suffering of the world's Redeemer, "till he come," and is a symbol of Christian fellowship and a pledge of renewed allegiance to our risen Lord.

Eternal Life

My belief in eternal life is focused in the death and resurrection of Jesus Christ and in God's revelation of his divine plan for us in the life hereafter. Jesus declared, "My kingdom is not of this world." He died for that conviction and rose again from the dead in vindication of his belief in an eternal kingdom. Jesus said just before his death, "I came forth from the Father and am come into the world: again, I leave the world, to go to the Father." And even as Jesus Christ rose from the dead and lives with the Father, we too have hope of eternal life (1 Corinthians 15: 12-23). "And this is the record, that God hath given us eternal life, and this life is in his Son . . . he that hath the Son hath life."

I believe that Christ will come again in heavenly glory. As to the time of his return, no man knoweth the hour. As to his mission (Matthew 16: 27)—"When the Son of man shall come in his glory, and the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

It is rather significant to me, that according to Matthew 25: 31-46—when Jesus spoke of the judgment, those who were invited to a place on the right hand of Jesus had been

unaware of the happy consequences for eternity of their richly helpful lives. They were concerned with making their lives useful to others as they lived day by day. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matthew 25: 40.

The Scriptures support a belief in immortality which reflects our life here in the flesh, helps men to live the good and helpful life in the world, and assures the continuance of that life after death.

I believe eternal life to be the reward of the redeemed. Man is composed of "body" and "spirit." The physical body is the tabernacle or the abode of the spirit here on earth. As Paul says, "There is a natural body, and there is a spiritual body . . . we shall not all sleep but we shall be changed. . . . This corruptible shall put on incorruption, and this mortal shall put on immortality. Then shall death be swallowed up in victory" (1 Corinthians 15: 44-54).

Whatever may be the form and substance of the life to come, I rest assured that we will be given bodies equal to the needs of that life. "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3: 2).

The Sabbath

I believe that the Sabbath of the Bible, the seventh day of the week, is sacred time, blessed and sanctified by God from the beginning of time, and having the sanction of Jesus; that it should be faithfully kept by all Christians as a day of rest and worship, a symbol of God's presence in time, a pledge of eternal Sabbath rest.

As has been said, "The Sabbath was an integral part of God's creatorship, and since he created all life, the Sabbath is a part of all life." "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Hence, the holy Sabbath was instituted to commemorate creation and to bring men into communion with the Creator of the world and the Author of life. The fourth commandment speaks of how man is to remember the Sabbath day to keep it holy, since it was the birthday of the crea-

tion, and the Sabbath was reaffirmed in the life and teachings of Jesus the Son of God, the Son of man.

I believe that the Sabbath should be faithfully observed by all Christians as a day of rest and worship. The need is twofold: First, man's physical nature calls for such a time set aside for recuperation; and second, man's spiritual nature is inspired by observance of a holy day, to be filled with spiritual things. The Sabbath is a symbol of God's presence in time, a pledge of eternal Sabbath rest.

I feel confident that it is our privilege and mission as a Sabbath-keeping people not only to preserve the Sabbath for the Christian Church, but to emphasize its message as the Lord gives us strength and opportunity.

The Church and Evangelism

I believe that the Church of God is the whole company of redeemed people gathered by the Holy Spirit into one body, of which Christ is the head. It is invisible and universal and is made up of all who, as Peter, profess Christ as the Son of the living God.

The Church is referred to as the bride, and Christ as the bridegroom. Christ "is head of the body, the Church: who is the beginning, the firstborn from the dead: that in all things he might have the pre-eminence" (Ephesians 4: 15; 5: 23; Colossians 1: 18; 2: 19).

I believe that the local church is a community of Christ's followers organized for fellowship and service, practicing and proclaiming common convictions. In general, we as Seventh Day Baptists "believe in the sufficiency and sole authority of the Scriptures as the rule of doctrine and polity; credible evidence of regeneration as a prerequisite to church membership; immersion, only, as the fulfillment of Christ's command for baptism, and of its symbolic meaning; the right of each member of the church to a voice in its government and discipline; each church, while holding fellowship with other churches in voluntary associations, conferences, and the like, solely responsible to Christ; the freedom of the individual conscience; and the total independence of Church and state." (S. D. B. Manual, pp. 63, 64.)

Whether we speak of the universal or the local body of Christ, I believe the church has two chief missions: (1) It should unite those of common faith in such a way as to

strengthen their faith and keep them constant, and to increase their effectiveness in spreading the gospel message. (2) It should seek to evangelize the world, that is, to present the gospel message as given in and through Christ to all men, in a clear and winning way, so that they will accept or reject it.

"I believe that Jesus Christ by his life and ministry and his final command to the disciples, commissions us to promote evangelism, missions, and religious education, and that it is through these agencies that the Church must promote Christianity throughout the whole world and in all human relationships."

Through evangelism, boys and girls, men and women learn what it really means to accept Christ as their Savior. Every Christian should consider himself an evangelist, in that not only the things he says, but the life he lives, should in some measure witness for Christ. Religious education is a process that goes on in the life of the Christian from the time he professes Christ until he leaves this world.

I believe that it is the duty of the church to promote these interests. I believe in church organization, not as an end in itself, but as a means of realizing efficiency and progress in sowing and cultivating seeds of the Christian gospel in the hearts and souls of men. Whether as a church or as individuals, our power comes from Christ. We cannot keep this message burning in our hearts unto ourselves, according to the spirit in which it is given, for the final command of Jesus before his ascension was, "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 alway, even unto the end of the world. Amen." (Matthew 28: 19, 20).

A SOLDIER'S LETTER

Rev. Herbert C. Van Horn,
Corresponding Secretary.

Dear Sir:

I received your letter of March 18, 1943, a few days ago, and was very much pleased to know that you are thinking of all of our men in service. That is one of many things that help to build up our morale. Although

the letter was written a couple of months ago, it was the same as news to me, and I appreciate it.

In your letter to me you mentioned that you were informed that some chaplains were misleading our men to believe that if they were to die in battle, they would be insured of salvation. As yet I have first to hear one say anything about that subject. As near as I know you have been misinformed, and I hope that is right. All that I have met and heard give sermons have been very fine men and are very genuine. I appreciate your warning, but I'm sure that you have been misled in that belief.

I suppose that you know that my home is in Daytona Beach, Fla., and that my family and relatives belong to your church. If and when you get in touch with the church there, let them know that I remember them all and will do my part to get this war over with as soon as possible.

Sincerely yours,
Eugene Mead.

May 30, 1943.

Sender's address: Sgt. Daniel E. Mead,
APO 953, c-o Postmaster, San Francisco,
Calif.

"When the church persecutes in the name of the Truth, it turns light into darkness and religion into an iceberg."

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Written by

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THE SABBATH RECORDER
Plainfield, N. J.

DENOMINATIONAL BUDGET

Statement of Treasurer, July 31, 1943

Receipts	Month of July
Alfred, First	\$ 99.74
Association, Southeastern	30.53
Battle Creek	152.56
Boulder	18.35
Chicago	12.00
Daytona Beach	14.25
Denver	26.55
Des Moines	1.00
Dinuba	32.50
Edinburg	5.00
Farina	15.00
Fouke	9.79
Gentry	7.00
Hammond	10.00
Hebron	42.68
Hopkinton, First	51.50
Individuals	561.08
Little Genesee	26.14
Marlboro	70.00
Middle Island	17.44
Nortonville	30.00
Pawcatuck	253.67
Plainfield	122.90
Ritchie	6.00
Rockville	20.50
Salem	15.50
Salemville	15.00
Stonefort	14.00
Waterford	10.00

Comparative Figures

	This year	Last year
Budget receipts—July	\$ 951.32	\$ 689.53
Special receipts—July	739.36	1,219.11

Disbursements

	Budget	Specials
Missionary Society	\$ 367.38	\$101.00
Tract Society	114.84	
S.D.B. Building	71.19	
Women's Board	7.38	
Ministerial Retirement	96.39	31.03
Historical Society	5.94	
General Conference	78.48	5.00
Board of Christian Education	158.40	
United Christian Relief		43.25
United China Relief		14.00
Recorder Press for publication of Dr. Palmborg's book		545.08

Morton R. Swinney,
Treasurer.

Niantic, Conn.

WITH MEN IN SERVICE

Good Conduct of Soldiers

A letter from a branch office of the Judge Advocate General to this office makes the following interesting observation:

"You will be interested to know that in this part of the world the conduct of our soldiers has been highly commended by the

Australian people generally. As might be expected, we have had a few serious civil type felonies committed, but considering the strength of our forces the number of offenses committed against the Australian people has been practically negligible. I venture the prediction that the good conduct record of our soldiers here is not exceeded in any part of the world."

"I Went to Church This Morning"

A lieutenant writes his mother as follows: "I went to church this morning. Church out here is a privilege so rare I shall never forget it. There were only about thirty-five present, but it wasn't the numbers. Our altar was a stand over which was draped a cloth deep red on top, on which was opened a small case resembling a typewriter case. The platform was covered with a white cloth and thereon was placed a silver cross about a foot high and a candle on either side. We had a small organ about three feet high, a small hymnal, and a service pamphlet which I am sending you in this letter. Behind the altar a canvas screen was set up. We were seated on the sand with no overhead shelter. I felt the presence of Almighty God like I never have before. I think partially because I felt so much in need of an assuring hand. I could not keep the tears from my eyes, and Mom, I could feel myself being cleansed of all impurities. In the Bible it speaks of washing away our sins. It was never so plain as today. If I can only stand by faith as he has by me, I shall never be afraid. You and Dad will never know what blessings you have brought on us by bringing us up in the house of the Lord."

—From Chief of Chaplains.

Describing life on the South Pacific island, Chaplain McKnight said: "Although it is monotonous now that the Japs have been driven out, everything possible is being done to relieve the monotony. Lots of work, with movies and athletics for recreation, are tremendous helps. The men want to fight. They want to get it over with and come home. . . ."

Chaplain McKnight said that the men crowd around the radios to get the latest news from home and to hear their favorite programs by short wave. "Sometimes they tune in the 'Zero Hour,' which is a broad-

cast by the Tokyo radio featuring recordings of well-known American dance orchestras as a come-on. In between the dance selections, an announcer, speaking in English of course, will relate the latest U. S. news, in reverse. The boys get a big kick out of it."

As for the religious life of the American soldier, Chaplain McKnight stated that time and again men have come to him and said, "Chaplain, I've never realized what religion really means until now."

Chaplain McKnight told that, during the fighting on the island, nine chaplains were at the front continuously for twenty-eight days. At present, 114 separate religious services are scheduled each week.

A graduate of Mississippi College, Clinton, Miss., and the Southern Baptist Theological Seminary, Louisville, Ky., Chaplain McKnight was pastor of the Baptist Church at Sanders, Carroll County, Ky., before entering the army on January 1, 1940. He was on duty in Hawaii at the time of the attack on Pearl Harbor. At present he is on duty at the Chaplain School at Harvard University.

—From The University.

IN INTEREST OF THE FAMILY ALTAR

A call to the 220,000 churches of America to restore the custom of daily family prayers as an antidote to the rapidly increasing wave of crime and juvenile delinquency has been issued by the Family Altar League from its headquarters in Chicago. It offers free preaching materials and campaign guides to pastors who wish to carry on a home devotions revival.

J. Edgar Hoover, director of the F.B.I., who knows more about crime conditions in the United States than any other living man, in a statement to the Family Altar League, calls upon the churches to go into action to restore the Christian home. He points out that juvenile delinquency and immorality are shooting upward at an alarming rate, and says that this is only the beginning. He says that religion is the only preventive. His assertions are echoed by sociology and law enforcement authorities and many churches throughout the land.

The Salvation Army and the International Council of Religious Education alike, have issued warnings that juvenile delinquency is

booming and that most of the waywardness comes from the twenty million boys and girls of the United States who are growing up in paganism, having no religious training whatsoever, and who never hear the name of God except in profanity.

The directors of the Family Altar League, made up of businessmen, writers, publishers, lawyers, and others, are one in asserting that the great task before the Church today is to reach lost youth with a verile Christianity that will stir them to loyalty and personal service to Christ. They are convinced that if God is not honored in young life and Christ is not taken as the Savior, we will have a generation of exploiters, gangsters, and law-breakers and selfish people to deal with, which will all but doom the Church.

"Christ has established his church on earth for one purpose only—to redeem mankind. Great buildings, billions in property, complex organizations, social affairs and activities are merely auxiliary to this central fact. If Christ is not proclaimed and people converted to his way of living, then everything else is in vain."

The Family Altar League believes that the next great revival lies in the home, with whole families converted to Christ and households dedicated to his service. Children reared in a robust environment will absorb vital Christian truths and practices and we can bring forth a generation of Christian disciples who will be able to conquer the world for the Master. "We espouse no denominational ties, but seek to be the servant of all in this field. If we can be of any service to any church or denomination which proclaims Christ as Savior and Lord, we consider it a privilege to be called upon. We believe that a vigorous family life means a strong Christian Church, with people flocking to the house of God because they want the Living Word, not because they are attracted by some novelty or device."

The Family Altar League headquarters are at 189 W. Madison St., Chicago. Its executive secretary is Dr. William F. McDermott, religious editor of the Chicago Daily News. All members of the staff except the office secretary serve without pay. The sole aim is to advance the kingdom of God.

—News Release.

MARRIAGES

Dalbrow - Tomlinson. — Archer W. Dalbrow of Bridgeton, N. J., and Ella J. Tomlinson of Marlboro, N. J., were united in marriage in the Seventh Day Baptist parsonage on July 23, 1943. Pastor Herbert L. Cottrell officiating. Their new home will be at Marlboro, N. J.

Hurley - Hodge. — At the Baptist parsonage Adams Center, N. Y., on August 7, 1943, Rev. Loyal F. Hurley of Riverside, Calif., and Mrs. Flora W. Hodge of Adams Center were united in marriage. Officiating clergymen were Rev. Ray McCann and Rev. Paul S. Burdick.

Phelps - Stebbins. — At the Seventh Day Baptist church in Dodge Center, Minn., Mr. Walter Phelps of Wasioja was united in marriage to Miss La Von Stebbins, daughter of Mr. and Mrs. Frank Stebbins of Dodge Center, at 10 a.m., Sunday, August 1, 1943, Pastor Charles W. Thorngate officiating.

OBITUARY

Chapman. — Clarence Earl Chapman, son of Guy and Ethel Greene Chapman, was born at Ladysmith, Wis., on December 16, 1925.

His entire life was spent in the vicinity of New Auburn. February 12, 1943, Earl enlisted in the navy, and was in training at the Great Lakes Naval Training Station, where his death occurred July 15, 1943.

Farewell services were held from the Seventh Day Baptist church July 19, 1943, conducted by his former pastor, C. B. Loofbourrow, assisted by Pastor Neal D. Mills. Interment was in the New Auburn cemetery, where the services were concluded by the usual three-volley salute by a firing squad from the local American Legion Post.

C. B. L.

Clarke. — William D. Clarke, son of Herbert M. and Elverette Austin Clarke, was born in Independence, N. Y., September 3, 1871, and died a few hours after a fatal injury by a hay fork which he was helping to change, July 28, 1943.

December 22, 1897, he married Miss Ethel Fulmer who survives him; also a son, Charles F., and his wife and a granddaughter Sally Jane, and a daughter Hilda, at home; three brothers: Robert A. of Independence, Howard of Rochester, N. Y., and Winfield W. of Little Genesee; and a number of nephews and nieces.

He united with the Independence Church May 26, 1894, and except for a time while living at Little Genesee has been a faithful member and attendant at the Independence church, and part of the time a valued trustee of the church.

Funeral services were held at his late home, July 31, 1943, conducted by his pastor, Rev. Walter L. Greene, and attended by a large com-

pany of friends and relatives. Interment in the Independence cemetery. W. L. G.

Kenyon. — Miss Ethel May Kenyon, daughter of George A. and Sarah Langworthy Kenyon, was born in the town of Hopkinton, R. I., January 30, 1881, and died in Westerly, August 1, 1943. She was an only child and her survivors are several cousins.

She was baptized by Elder L. F. Randolph July 20, 1901, and united with the Second Hopkinton Seventh Day Baptist Church in which church she was vitally interested until her death. Three years ago she retired from her profession as music teacher. Miss Kenyon was a member of the Rebekah Lodge.

Farewell services were held at the Avery Funeral Home, Hope Valley, R. I., August 3, conducted by her pastor, Rev. Trevah R. Sutton, and burial was at Pine Grove Cemetery, Hope Valley.

T. R. S.

Smith. — T. Stuart Smith, son of George and Ann Revely Smith, was born March 29, 1880, and died July 23, 1943.

On September 18, 1906, he was married to Carrie Palmiter of Verona Station, by their pastor, Rev. Alva L. Davis, and to this union were born four children: Flora, Agnes, Anna, and Allison.

As a lad he united with the Lowell Methodist Church, and as a young man he joined the Verona Seventh Day Baptist Church, where he served faithfully. He was many years a trustee of the church, Sabbath school superintendent, and was a teacher in the Sabbath school and a deacon of the church at the time of his death. His judgment was always valued in church and other matters. He had been moderator of our Central Association at different times, for twelve years was chairman of the Verona Town Council of Religious Education, was master of the Westmoreland Grange, assistant steward of Pomona Grange, and committeeman of the G.L.F. at Rome.

Besides his widow, he leaves his three daughters: Mrs. Kenneth Babcock of Milton, Wis.; Agnes Smith and Mrs. George Davis at home; and S/Sgt. George Allison Smith, Fort Bragg, N. C.; three granddaughters, other relatives, and a host of friends as the unusually large attendance at the funeral showed.

Funeral services were conducted at the farm home on Monday afternoon, July 26, by his pastor, Rev. Herbert L. Polan, assisted by Rev. Alva L. Davis, and the burial was in the Verona Mills cemetery, with services conducted by the Westmoreland Grange and the two pastors. H. L. P.

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No. 8

A BISHOP'S PRAYER

The Rt. Rev. Henry St. George Tucker, presiding bishop of the Protestant Episcopal Church, has written the following prayer which he suggests all Christians use for those who have lost loved ones in the war:

"Almighty God, who didst offer thine only Son to be made perfect through suffering, and to win our salvation by enduring the cross, sustain with thy healing power all those whose loved ones have given their lives in the service of our country. Redeem, we pray thee, the pain of their bereavement, that knowing their loss to be the price of our freedom, they may remember the gratitude of the nation for which they gave so costly a sacrifice. And grant, O Lord, that we may highly resolve that these dead shall not have died in vain, and that out of the agony of the present hour there may arise a new and better world in which thy will shall rule, to the honor of thy Son, our Savior Jesus Christ. Amen."

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