

A son-in-law W. T. Fitz Randolph, eleven of their twenty-two grandchildren, and one great-grandchild were present. Also attending the breakfast were Mrs. Pierce's sister Mrs. E. G. Scouten and daughter Hazel of Fouke, and Pastor E. R. Lewis of Gentry, Ark.

Open house was held from 3.30 to 5.30 p.m., with many friends and relatives calling to visit with them. They also received gifts, flowers, letters, and cards from twelve states.

Mr. and Mrs. Pierce were born in Nebraska and received their early education in and near Humboldt. They were married at Pawnee City, Neb., October 26, 1893, and lived in that state until December of 1904. They were charter members of the Farnam Seventh Day Baptist Church, in Frontier County. In 1904, they moved to Fouke, where they united with the Fouke Church. They have been faithful to the church, and their Christian influence has spread through the community and county.

Correspondent.

Westerly, R. I.

Dr. George Thorngate, who came from internment camp in China on the Gripsholm, and Mrs. Thorngate missed the train from New York, Saturday night, on account of the storm, which would have allowed them to stop off in Alfred a few hours, en route to Milton, Wis., where they had to go immediately on business.

His youngest son, Philip, who had not seen him for three years, and Miss Miriam Shaw, boarded the train at Hornell and went to Wellsville with them. The Thorngates plan to return next week, after visiting the doctor's people in southern Minnesota.

—Westerly Sun.

Des Moines, Iowa

On November 13, during the Sabbath school, Elder R. G. Davis made a motion that the school adopt the constitution, covenant, and statement of belief as prepared by the committee on October 2, 1943. This committee was composed of Elder H. C. Van Horn, chairman, Elder Leslie O. Greene, and Brother E. Marvin Juhl. Four copies of the above mentioned document had been made and placed in the hands of the members for further study two weeks previously. An additional article had been inserted, entitled, "To Use a Budget System," which has

reference to our method of records. The motion was brought to a vote and carried unanimously with the understanding that when the time should come to organize a church this would be submitted for their further commendation and approval. Mention was later made that this information be published in the Sabbath Recorder.

Respectfully submitted,
Des Moines Seventh Day
Baptist Sabbath School,
E. Marvin Juhl, Supt.
Milton, Wis.

Doctor George Thorngate, who returned on the Gripsholm from Shanghai, China, spoke to a capacity audience at the Milton Seventh Day Baptist Church Wednesday night, December 15. The last seven months of his stay in China were spent in a Japanese internment camp near Shanghai, where he had charge of the medical care of twelve hundred civilian prisoners.

Doctor Thorngate first went to China in 1924 as a medical missionary, returning to America on furlough several years later. He spent some time in practice at Saranac Lake, N. Y., and Phoenix, Ariz., at the latter location being associated with Doctors Howell and Victor Randolph, former residents of Milton. Doctor Thorngate was graduated from Milton College in 1916, and later from Western Reserve Medical School, Cleveland.

Shortly before leaving Shanghai Doctor Thorngate was permitted to visit Mrs. Nettie M. West, a sister of Mrs. Martha Anderson, Milton, and her daughter, Miss Mabel West, who have chosen to remain in Shanghai. Their friends here were pleased to learn that the Wests are well and busy and are still permitted to live in their home.

Doctor and Mrs. Thorngate left Wednesday night for a visit with Doctor Thorngate's parents, brother and sister at Eau Claire, and at Dodge Center, Minn., after which they will return to Alfred, N. Y.

—Milton Junction Telephone.

MARRIAGES

Randolph - Mitchell. — On December 9, 1943, Pvt. Wm. T. Fitz Randolph and Jennie Belle Mitchell were united in marriage by Rev. Mr. Lewis, pastor of the Bethel Baptist Church of Fouke, Ark., in the absence of Pastor Beebe.

The Sabbath Recorder

Vol. 136

PLAINFIELD, N. J., JANUARY 10, 1944

No. 2

LET US DETERMINE

Printed here by request.

As we pass the threshold, then, of 1944 there are a few things on which we might well be determined. Let us be determined:

To be less critical of others; a bit more severe with ourselves.

To appreciate more the point of view of those who differ from us. They might be right.

To be willing to attempt what we think the other fellow ought to do. We might accomplish more.

To harbor no hatred or ill will of enemies. Christ prayed for his murderers.

To do all within our power to break down racial, color, and national prejudices. "He hath made of one blood all races."

To take hold, wherever there is a chance, of efforts to bring about universal justice and a lasting peace. "I am come, that they might have life and have it more abundantly."

—From the Sabbath Recorder, Dec. 27, 1943.

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The Sabbath Recorder

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

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EDITORIALS

YOUR CHILDREN

In the story of finding a king for Israel, the prophet Samuel said to Jesse, after reviewing the stalwart sons who had been brought before him, "are here all thy children?" When the youngest had been brought in he was found to be the chosen of the Lord for the exalted task of the nation's kingship.

In these days when great tasks challenge, and when future leadership is demanded of the highest and noblest type we need to be careful of our richest assets. These assets are not our natural resources of mineral or other material wealth, but our sons and daughters. Upon them the future of the home, the church, the nation and the world depends. Well may we give attention to the question—"Are here all thy children?"

The one that day not present with Abinadab, Shammah and the others when Samuel's question was asked was David, a fair, ruddy young man, perhaps as yet but a mere lad. We note that he was not out with riotous streetsters or some other hoodlum gang, beyond the immediate reach of a busy father,—but about his father's business. "The youngest," said father Jesse, "he keepeth the sheep."

There is nothing better in youth training than regular home or premise duties with the responsibility they entail.

In the increasing tendency to youth delinquency and juvenile crime the homes are being looked upon as most responsible by town councils and court judges. In current curfew regulations in some of our cities parents are being heavily fined for the under-age youth

found in violation. Parents found in war production work to be neglecting home duties are more and more being admonished to care for their children.

The home must not evade its responsibility for its children. It owes them something besides shelter and food and clothing. "Are here all thy children?" Do you know where they are and what they are doing? Have you provided them with regular tasks of moral, and building influences in their lives? Are you pursuing a course of life and conduct you wish them to emulate? Have you ever talked with them about the high task of Christian service God may want them to undertake? There are special kinds of need—like that of the Christian teacher, the minister, the missionary to which their minds should be directed. The Lord may be looking for one of these special need workers in your home. "Are here all thy children?"

The school and the church have grave responsibilities for these our youth. What about them? We are encouraged about many of our schools as again we notice the high grade Christmas programs they are sponsoring,—showing the real background, spirit and purpose of Christmas rather than the gaudy, cheap Santa Claus stuff that formerly prevailed in many places. Many of our schools are nobly helping to answer aright the question, "Are here all thy children?"

The church, too, has been trying to account for its children. Its kindergartens, Sabbath schools, religious day schools, youth movements, scouts and other sponsored organizations are potent factors in keeping youth instructed, pure and busy in worthwhile character and spiritual upbuilding. It must not ne-

glect or shirk its duty. Somewhere within its homes some David may be busy with harp or shepherd rod—and needs to be encouraged and prepared for the time when some representative of the Lord shall say, "Fetch him here, for we will not sit down till he come hither." Let the home, the school and the church take even more seriously their task, the task which means so much for the future, as well as for today, and ponder the implications of the question—"Are here all thy children?"

AN APPRECIATION

A denominational leader writes in appreciation of the leading editorial—Facing a New Year—in the Sabbath Recorder of December 27, 1943. Especially he felt impressed by the things suggested we should be determined to do throughout the coming year. He asks if we cannot give further prominence to the statements; perhaps feature them on the cover of the paper.

We appreciate his words of appreciation and are granting his request by printing the statements on the cover of this issue of the Sabbath Recorder. Characteristically, our friend closed his letter by saying of the statements, "I shall try to live by them." Perhaps others will be encouraged to try.

TRENDS IN CHURCH MEMBERSHIP

The total church membership of 256 religious bodies in the United States, 1941-42 is 68,501,186, according to a released article by Benson Y. Landis of the Federal Council's Department of Education and Research.

Contrary to popular impressions that the "smaller sects" show the most rapid gains, the official reports indicate that the main growth in church membership is accounted for by the fifty larger bodies with over 50,000 members, between 1926 and 1941-42, the latest figures available. The total membership reported in the continental United States increased 25.5 per cent. There was an increase of religious bodies reporting of 20.7 per cent in this period.

The Protestant bodies having over 50,000 members and the Catholics had a percentage of increase almost the same, 23.8 per cent and 23.3 per cent respectively. A gain of only 12.8 per cent for the same period is reported for the bodies having less than 50,000.

In the matter of local churches, fifty of the larger bodies report an increase of 4.8 per cent for the period under consideration, while 132

smaller bodies report an increase of 10.6 per cent. Apparently there is a tendency in the older established denominations to move toward larger and fewer local units. Perhaps the crusading character of the small sects leads them to form more numerous new congregations than the older larger bodies. Church leaders place varying interpretations on this trend. One recently reported that it is a very hopeful sign. Another recently remarked that in his judgment it was largely the rural churches that were being disbanded and that he did not look upon the trend as a hopeful one because it is in the country that families have more children than in the cities.

Among bodies not reporting is Jehovah's Witnesses which maintains no membership roll, or record of attendance at its meetings.

CONTRIBUTED BY CHIEF OF CHAPLAINS

"THE FLIER'S FAITH: Men who fly find themselves believing in God,—serenely and completely. It is a faith they have gotten without argument or conclusive debate. It is a quiet conviction that grows upon them as they ride the clouds. One flier writing to his family, put it in these words: 'It seems a fellow just gets to realizing God is there—all around us—because such beauty and vastness could not otherwise be understood. You can't argue with a sunset that is so immense and beautiful that it makes the whole Fortress grow speechless. We get so we sort of understand God and feel He is real—because there is such overwhelming evidence all around us.' Besides such words as these, just think what a pitifully earth-bound thing a man becomes when he creeps along the ground and says, 'There is no God.'" (From one of the Church Press.)

VICTORY WITHOUT HATE: "The Christian believes in justice but he deprecates hate. He will have no part in the propaganda that Americans must learn to hate their enemies more before they can secure decisive victory. He refuses to hate the enemy soldier in uniform, the soldier's wife, and the soldier's children. He wants to win the victory, and as soon as peace is declared will carry food and clothing to aid the sufferers in the enemy countries. It is at this point that our Christian philosophy takes issue with paganism. The Christian fights because he believes in justice, not because he hates." (From one of the Church Press.)

CHAPLAIN MALTBY AT CAMP HAAN

Many will be glad to know that Chaplain Leon M. Maltby has been assigned to his first permanent work at Camp Haan, only nine miles from Riverside, California. He has contacted pastor Hurley, and hopes to have his "time off" on Sabbaths and be able to be with our church folks in the near-by city. We rejoice with him and them in this matter.

Brother Maltby writes that most of his fears and misgivings disappeared when he had once "jumped" into the work. His brother chaplain had gone out into the desert for the first week-end Leon was on the field, and he expected himself to go the following week-end, to get acquainted with the men detailed to this point for target practice. On his first Sabbath at the camp he held two services and three on Sunday.

On his way from the east he had the privilege of spending a night at his old home, Adams Center, N. Y., and a few days with his family at White Cloud where he helped in getting them settled in the new home. He was able, before leaving the east, to be at Ashaway and Rockville. We are sorry he could not have given us a call, at least, here in Plainfield. With all others of his friends, we wish him an abundant success and blessing in his new responsibilities.

JOINT EXECUTIVE COMMITTEE MEETING

By Ahva J. C. Bond

The regular meeting of the Joint Executive Committee of the American Sections of the "Life and Work" and the "Faith and Order" Movements was held in the Parkside Hotel in New York, Thursday, December 2, 1943, from eleven to three o'clock. Called to attend a meeting of the Committee on Literature of the Tract Society in Plainfield on Tuesday, and the annual meeting of the Advisory Council of the American Bible Society in New York on Wednesday, it was convenient to remain over for the above named meeting.

I marvel always at the great and growing work of the American Bible Society with its ramifications into all departments of the religious program throughout the world. It deserves a separate report in these pages. Rev. Hurley S. Warren attended the session on Tuesday in place of our regularly appointed representative. I believe this is the first time the Advisory Committee has been in session more than one day.

Here I want to speak briefly of the meeting of the "Joint Committee." The name of this committee is rather long, but at present there seems to be no proper way to shorten it. When the organization of the World Council of Churches shall have been completed, then "Life and Work" and "Faith and Order" will be taken up into the new organization. But the World Council is still in "process of formation," and must continue so until after the war. It cannot be completed until there is a meeting of the proposed Assembly, which cannot be until safe travel among the nations has been restored. When that time comes it is expected that the Assembly will meet in America.

Meanwhile, the two movements mentioned above function for the World Council, and the Committee is, to all intents and purposes, the Executive Committee of the American Section of the World Council of Churches. I trust that in this rather lengthy introduction I have made clear two points. First, I hope that it is clear to the reader that what may have seemed like a somewhat bunglesome organization is really able to function and is not too complex for usefulness. In the second place, I trust my readers have been given a glimpse, if not a picture, of the present stage of development of the ecumenical movement.

To say there were twenty items on the agenda gives some indication as to the crowded character of the program, which in fact carried us well beyond the advertised closing time. Following are some of the items discussed: Education and Promotion, Report of Canadian Committee, Interseminary Committee, Future Relations between the World Council of Churches and the World Sunday School Association, Contacts with Ecumenical Groups in England, Theological Commission, Church Committee on Relief and Reconstruction, Christendom (The magazine), World Day of Prayer. Two or three hours spent in the consideration of such topics as these serve to widen one's horizon, to deepen his conviction with respect to the place the Church of Jesus Christ must take in this sin-cursed world, and to strengthen his determination to take his place in the ranks of those who co-operate with all followers of the Lord of all life, the Head of the Church.

Rev. William Barrows Pugh, Chairman of the Commission on War and Navy Chaplains, was present and spoke on the Significance for the Ecumenical Movement of contacts of

American chaplains with churchmen of other lands. Dr. Pugh had recently returned from a 10,000 mile trip to visit chaplains in the war theaters, completing the visitation undertaken by his predecessor, Bishop Adna Leonard, who was killed in an airplane accident in Iceland in the early stages of his journey. Incidentally Dr. Pugh, who visited Bishop Leonard's grave in Iceland, told us that the Lutheran Churchmen of Iceland buried the Methodist Bishop in the robe of the immediate predecessor of the present bishop of Iceland, a token of growing ecumenicity.

Dr. Pugh was disturbed to find that Catholic chaplains hold a higher place than do Protestant chaplains in the minds of army officers. His point was not that Catholics should be condemned, but that a united Protestantism should make an impact through a clearer demonstration of a united purpose and program. Since we now have a world neighborhood Christians should be reviewing and revising their program, manifesting their oneness. Protestants must be ecumenical. Eight or nine thousand Protestant chaplains want the backing of Protestantism. Such were some of the thoughts given us by Dr. Pugh.

In my heart I gave thanks that Seventh Day Baptists have two chaplains in the service, and that at least two others have made application for such service. The picture which Dr. Pugh gave us of the needs and the opportunities certainly made a deep impression, and its own strong appeal. I cannot agree with Rev. Leon M. Maltby who thinks the Commission of our General Conference has given space in its printed report to an unimportant matter when it commends two of our ministers for their decision to enter the chaplaincy of the United States Army. I take it the Commission was speaking here as elsewhere on behalf of the denomination. As far as these men represented me in this action I commend them for it. These chaplains represent the Christian Church. Again they represent Protestantism. And of course, in a sense, they represent Seventh Day Baptists. They bring it about that Seventh Day Baptists have apart in this service to our American boys. In this they represent us all, and our prayers go with them. In my judgment, this is not an "unimportant matter."

The word "ecumenicity" has come to have such meaning and significance in these years in the vocabulary of many Christians that it moves me deeply. However, the thrill of that word and its meaning takes nothing from the

stirring of heart when I realize that Seventh Day Baptists are taking their place in every effort to answer the prayer of our Lord "that they may all be one." It heightens my appreciation of the Sabbath, deepens my conviction of the need of the Sabbath on the part of all Christians, and increases my zeal for its promotion.

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.

THE MOTIVE

We want to give to and work for those whom we love. God wants to give to us because he loves us. "For God so loved the world that he gave his only begotten Son." If we love God, we will delight in giving ourselves, our time, and our substance to him. To have part in the work of Christ's kingdom and to dedicate all to its propagation lifts life above that which is low and sordid and gives a joy which knows no measure—a glow divine which increases as the years fly swiftly by.

Methods are vital in missions and in church work. Those which seem to succeed in some fields will not be tolerated by Christ in anything bearing his name. Neither the methods of the politician nor the sharper in business will work in missions; they are always a menace. There is a place for the Christian statesman, and the Christian-businessman is needed everywhere. The hands of those who have to do with missions need to be clean, made so by the forgiveness of Christ; and their purposes far above self-seeking, made so by the fact that they walk with Christ.

He who has observed the seashore at low tide has seen many things which were hidden at high tide. Some things revealed at low tide are beautiful and some are not. The low tide of mission and church enterprises is a time which brings to light hidden things and tries the hearts of Christ's followers. It reveals the men and women who are loyal and genuine in what they profess and who will not forsake the Master though the way leads to the cross. There is no better test of our religion than our attitude toward missions; not simply what we say about them, but what

we do to advance them and our affection for them. How do we as individuals, churches, and as a denomination stand in this trying time?
W. L. B.

PROPAGATING A RELIGION OF THE SPIRIT OR A RELIGION OF FORMS

Professor Vedder in speaking of Francis of Assisi says, "It was the life of the spirit upon which Francis entered after his conversion, not a religion of forms. It was the immediate grace of Christ that he had experienced, nor did he ever feel the need of any other intermediary between himself and God. No saint was permitted to usurp in his heart the throne sacred to the Son of God. 'Jesus,' not 'Mary,' was the name ever on his lips in prayer."

There is a vast difference between a life of the spirit and a religion of forms, and there is no place where it is more necessary to distinguish between the two than in mission work.

One of the marked differences between the mission work by Protestants and that by Catholics is that Catholics have emphasized a religion of forms, and Protestants have insisted that religion was a life in the spirit brought into existence by personal and immediate fellowship with the living Christ. To be sure there have been marked instances where Catholics have emphasized the spiritual side of religion, and there have been instances where Protestants acted upon the idea that religion was little more than the observance of forms. The Apostle Paul in 2 Timothy 3: 5 predicts that this will come. After describing the people who belong to this class, he sums up by saying of them, "Having a form of Godliness, but denying the power thereof; from such turn away." Through the centuries one of the most subtle temptations in the Church has been to substitute forms for the life of the spirit. The temptation is still present.

Life in the spirit, or true religion, is not a formal affair that can be seen. It is an experience. No amount of religious instruction can make one a Christian. To become a Christian is an experience in which the soul yields itself in complete abandon to Christ.

It is a continuous experience. Instruction is good if it be of the right kind; it is necessary, but it is not enough. It is the privilege of every individual to experience a personal fellowship with Christ through communion

and submission to him and to live in its glow through the vicissitudes of life. W. L. B.

HELP FOR THE SEEKER AFTER GOD

Here is an evangelistic thought that will bring light and blessing to a troubled soul if sufficiently emphasized and defined. In the beginning was God; creation sprang from God; the sun, moon, and stars came forth at his word. All things in the universe were by him put in place and set in their eternal motions. We accept this. We believe in God as the creative power, but we don't know God, and many times we are filled with questionings, if not doubts, because God seems so unknowable. And our understandings are not helped when we find John saying, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." We listen to this and in our search after God we stumble along in our effort to explain these things that we may know God and Jesus Christ.

Here is an illustration that I think will help in our search after God: In my study of the philosophy of life certain helpful and enlightening thoughts are formulated in my mind, these must forever remain worthless to the world unless they are formulated into words and given out to mankind. The word unlocks the thought to the mind of man, and man recognizes the thinker. When we see, in creation, God as thought and then see the Word, as spoken of by John, as Christ the revealer of God's thought, we are seeing God and finding Christ (the Word) the revealer of God to the human mind.

Having become possessed of this truth, we are prepared to understand Christ when he said, "He that hath seen me hath seen the Father; and how sayest thou then, shew us the Father." And again, "I and the Father are one."

In the Sermon on the Mount, Christ hands God out to you and me crystallized into action in life.

E. Stanley Jones spoke wisely when he said, "The Word (Christ) is not a spelled-out-word, it is a lived-out-word. He, (Jesus) is the speech of eternity translated into the language of time, but the language is a life." In Jesus Christ, as he went about shedding the cheerful light of loving helpfulness, while

RADIO MONOPOLY. BROKEN

By Rev. Lester G. Osborn

(Chairman of Committee on our relations with the Federal Council)

It will be welcome news to many that the virtual monopoly on free radio time enjoyed by the Federal Council of the Churches of Christ in America has been broken. For the first time in the history of free religious radio broadcasts, the radio industry has recognized that the Federal Council does not represent all Protestants. For years the late S. Parkes Cadman, Harry Emerson Fosdick, Ralph W. Sockman and other Modernists have been the official spokesmen of the Federal Council, presenting a "gospel" of social reform, world brotherhood, and other man-made remedies for sin, and not the Gospel of salvation by the grace of God through faith in the shed blood of Christ Jesus as our sin-substitute.

To get a hearing on the air, organizations and individuals have had to purchase time at great cost, while the Federal Council had it free. That the listening public is anxious to hear the true Gospel is evidenced by the fact that Charles E. Fuller's "Old-fashioned Revival Hour," on time bought and paid for at regular rates, has been supported by free-will offerings of those who listen, to such an extent that it is the largest single release on the air, topping any of the popular commercial programs.

Due to the efforts of the American Council of Christian Churches, a small organization of denominations and individual churches which have repudiated the Federal Council, the Blue Network has given to them time taken from the Federal Council in the interests of fairness and freedom of speech. Whatever one may think of the American Council (and many of us deplore some of their attitudes and methods) it has broken the backbone of the Federal Council's monopoly of free radio time, so that now the true Gospel that Christ "died for us," "bearing our sins in His own body," so that those who "believe in Him should not perish but have everlasting life," will be on the air on free radio time, and Protestants who do not subscribe to the Federal Council's modernistic preaching will have a spokesman.

The broadcast will begin February 4, and will go out over the Blue Network every Friday from 12:15 to 12:30 P.M., Eastern Time. Listen for the strains of the theme song: "How Firm a Foundation."

opening the eyes of the blind, healing the sick, and giving comfort to the distressed, we see God in the characteristics of a long suffering forgiving Creator, a God worthy of our love and confidence.

The Bible tells us God is love. Christ emphasizes this fact when he extends the invitation, "Suffer the little children to come unto me, and forbid them not for of such is the kingdom of God."

Get the picture, make it a part of your life. Behold God, the creator of the universe holding out to you, life, liberty, and the pursuit of happiness; for he so loved you that he gave Jesus Christ to be your burdenbearer. This is the God for you to love and serve.

E. A. W.

THE FUTURE

The whole history of the Church is eloquent of the one great outstanding fact in her career, namely this, that only under persecution, and estrangement from the world has she been great. Spiritual power has been withdrawn when she has settled down on her lees, indifferent to her commission and her task. When spiritual revival and a strong faith have reasserted themselves she has risen again to her full greatness as a leader of men and a Witness to her God.

Can the Church of Christ look out on the world today with any measure of rejoicing or even of hope? A thousand millions unevangelized; loss of vision and power; concentration of a high proportion of mission staff in various institutional activities, a rapid upspringing everywhere of national suspicions and restraints on foreigners, and against this we see a rapidly shrinking Church in most so-called Christian lands. In some cases what were formerly "sending" countries have now become "mission" fields.

Europe has become one of the most needy fields in the world. After the war there will be a danger lest unwise evangelistic efforts are made. Whatever is done must be indigenous if it is ultimately to succeed. Further, the future is unquestionably in the hands of Youth.

Not only Europe, but the continents of South America and Asia will present both problems and a challenge to Christian leaders. Mildmay is already getting together groups of Nationals and outstanding leaders, in order to be ready to give the wisest aid at the earliest moment.—Taken from Mildmay Outlook.

WOMAN'S WORK

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

"MY SON"

By Rabbi Weisfeld

Excerpts from "My Son" prepared and read before a Protestant Seventh Day Baptist group in an Irish Catholic University Building, by Agnes Fisher Post, Chicago, Ill.

A person's height is not determined by physical feet and inches, but rather by his actions. A person may be small physically but in mind and spirit tower above his fellowmen. The late Steinmetz, the electrical wizard and boon companion of Edison, was a little man physically. Madame Curie, the discoverer of radium, was a little bit of a woman, and the great philosopher, Moses Mendelssohn, was small and crippled—yet how great were their achievements for mankind, their contributions to science and literature. They are but a few of the world's great people who, although small in body, in heart and mind were amazingly great!

In the beginning Adam towered both physically and spiritually; calmly and benignly he walked the earth, at peace with the world and his Master. Suddenly, in a moment of weakness this giant succumbed to wily voices and as suddenly began shrinking. For having done evil he now had reason to fear God. Formerly, he loved God, for his conscience was pure and his actions clean. Now that he had committed wrong, he could no longer stand the great light of God. Therefore, he ran away and hid himself.

Like Adam, every person before he sins, reaches into Heaven; but too many people, unfortunately, cause their height to shrink gradually, until, like the serpent, they, too, actually walk on their bellies.

Do you recall the story of Alice in Wonderland? Remember how Alice grew tall and looked over high stone walls, or made herself so tiny that she could crawl under a low fence? By what magic formula was she able to perform this feat? She ate a piece of magic mushroom which made her small or tall, according to her wish. You, too, have such a magic mushroom in your possession. All of us have. Only we call it *human conduct*. By acting decently and unselfishly we grow morally taller and finer. On the other hand, base, mean acts cause us to shrink and

become small in our own eyes and in the eyes of our fellowmen.

According to Biblical account, in ancient times the world was shockingly corrupt, the people were repeatedly warned to better their ways and repeatedly refused to do so; finally they all perished in a terrible flood except Noah, and his family. The story of Noah and his patience is even more dramatic than the story of the flood itself.

One hundred and twenty years God kept warning and pleading with the people of that generation to cease doing evil and to lead clean, honest lives, but the people refused to listen. Accordingly, God turned to Noah and instructed him to build an ark. Then Noah began pleading with the people to become better, finer human beings, but again they refused to listen; so he planted cedar trees and he nourished them and watered them, and the passers-by asked Noah, "What are you doing?" And he answered, "I am planting trees with which to make an ark, in order to escape the flood when it comes as punishment for our sins"; and they turned away from him, laughing at his foolishness. Some years passed, the trees were full-grown; now Noah was cutting them down, making them into planks. Once more he told the people he was about to make the ark, and again he pleaded with them to change their evil ways. Soon Noah was branded as a lunatic who possessed the crazy idea that people were punished for their sins. But patiently, he and his three sons made boards out of these cedar trees and began constructing a three-storied ark. When the second story was complete, more and more people came to gaze upon this peculiar structure; once more he replied to their numerous questions, and again, instead of losing patience with their mocking of him and their insults, he appealed to them gently but firmly to believe in God.

Finally the great day dawned when a peculiar procession of all kinds of birds and animals made its way into the ark, and this time the people were definitely certain that Noah was crazy and they did not hesitate to tell him so; still Noah did not lose his patience. When these scoffing men and women finally realized that this man Noah, whom they had stamped a lunatic, was really a great and brilliant teacher who had spoken the truth and pleaded with them for their own good—it was too late!

Many thousands of years have passed since the deluge, but the great lesson of Noah's unending patience with his people still remains. Parents, sometimes, are hasty with their children; teachers often lose patience with their pupils; men and women lose patience with each other, but the true teacher cannot afford to lose patience.

The most famous trial in the history of the world did not take place in a courtroom; no large audience was present to witness it; neither jurors nor reporters were there; only the judge and the attorney for the defense were present. God, Himself, was the judge, and Abraham, the attorney. He was the greatest lawyer that ever lived. Who were the defendants? Not one or two persons but all the men and women of the cities of Sodom and Gomorrah, who were very wicked and evil and therefore, were to be destroyed. And when Abraham learned of this impending calamity, how eloquent and insistent was his plea in their behalf. Abraham said, Wilt Thou indeed sweep away the righteous with the wicked? Peradventure there are fifty righteous within the city; wilt Thou indeed sweep away and not forgive the place for the fifty righteous that are therein? Shall not the judge of all the earth do justly? And when the Lord promised him to save the city for the sake of the fifty righteous, Abraham persisted in his attempt to reduce the number. "Oh, let not the Lord be angry, and I will speak yet but this once. Peradventure ten shall be found there. and God said, "I will not destroy it for ten's sake." What a dramatic appeal and what an unusual lawyer. See how differently Noah acted. When he was told, "The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth; make thee an ark," does he protest? Does he plead with the Lord to soften the blow, to be merciful and save his creatures from a horrible death? Not at all. Unconcernedly he sets about erecting the ark, interested only in saving himself and his family. Not a single word does he utter in behalf of his townsmen. He lacked a very important quality—a wholesome love of his fellowmen.

A story is told of a preacher, who severely rebukes a very wealthy but miserly person for remaining indifferent to the cries of the poor and hungry in his community. He takes him over to the window, orders him to look through it and inquires, "What do you see?"

The wealthy man replies, "I see many people upon the street." Then he leads him over to a mirror and again asks him, "What do you see now?" This time he replies, "I see only myself." The preacher then sternly tells him, "Remember that both the window and the mirror are composed of glass and the sole difference between them is that the latter is silvered." We all know people who place the importance of helping other people above their own personal ambitions. On the other hand, we know people who have had their glass silvered, that is have become wealthy and immediately, instead of seeing others, have begun to observe only themselves, their own desires and pleasures. Not so Abraham. Both during his lean years and after he had been blessed with good fortune and become mighty, always was he concerned with the welfare of others. Why did he risk his life to save his nephew, Lot? Why did he set up an inn for wayfarers? Why did he plead with so much feeling and earnestness for the wicked people of Sodom and Gomorrah? One simple sentence answers all these questions. Because he loved mankind.

No one can truly hope to be good or great who does not learn to be understanding and tolerant of other people's faults and shortcomings. Even Abraham had to learn this lesson. Ancient sources relate the following story:

Abraham was very hospitable; his greatest delight was to bring strangers into his home and to offer them rest, food and shelter. One day Abraham was overjoyed to welcome an old man into his home. He bathed his feet and set a sumptuous meal before him. At the close of the meal the stranger thanked Abraham for his hospitality. "Do not thank me," said Abraham, "Thank God, the Creator of the Universe, Who made it possible for me to offer you this hospitality." "I do not know God," replied the stranger, "I do not believe in Him and I have no reason to thank Him." Abraham became incensed at these words and unceremoniously drove the stranger forth from his home.

And God appeared before him in a few moments saying, "Abraham, 72 years have I nourished this stranger and sheltered him, and not once did he thank me. Could you not have been patient with him or one night? Need you have begrudged him one more meal?" And Abraham was conscience-stricken, and he pursued the stranger for three

long miles until he overtook him. "Forgive me," he pleaded, "I have wronged you." And he prevailed upon him, as proof of his forgiveness to return with him to his home.

It is told of the great Russian philosopher and writer, Count Leo Tolstoy, that he was once accosted by a beggar while out on his afternoon stroll. Tolstoy immediately put his hand into his pocket for a coin, but, much to his disappointment, found that his pocket was empty. He turned to the poor man and said, "I am extremely sorry, my brother, that I cannot give you anything. Unfortunately, I left my wallet at home." To which the poor man replied, "Ah, but you have already given me something of great worth. Did you not just call me, 'my brother'?"

Many a person's life has taken a different direction because of a word of encouragement, or one of discouragement spoken at a critical moment. It has been aptly said, "Every good deed is charity; giving water to the thirsty is charity; putting a wanderer on the right path is charity; removing stones and thorns from the road is charity. Our true wealth is the good we do. When one dies, men ask what property he left behind him, but angels ask what good deeds he sent before him.

"He that followeth after righteousness and mercy findeth life, prosperity, and honour."

YOUNG PEOPLE'S WORK

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

Please send all material and suggestions to the above address.

CHRIST'S CALL TO YOUTH: IS PRESENTED ALONG THE WAY

"That Christian young people may reaffirm their faith and their unity under God is the purpose of Youth Week, January 30 to February 6, 1944," the Rev. Isaac K. Beckes of Chicago has stated in connection with the observance for youth of 42 Protestant denominations of the United States and Canada.

"Youth Week should result in the united expression of Protestant young people of their belief in the ability of Christian forces to build a new world on the principles of justice and brotherhood," Mr. Beckes continued. "Every denomination should seize the opportunity of Youth Week to enlarge the vision, deepen the faith, and strengthen the unity of its young people."

Community activities during Youth Week will involve more than 2,000,000 young people in 50,000 groups, Mr. Beckes believes. He is director of the youth work for the International Council of Religious Education and executive secretary of the United Christian Youth Movement, sponsors of Youth Week.

In addition to the 42 Protestant denominations and 30 state councils of Christian education which are constituent agencies of the Movement, Youth Week observances will enlist the co-operation of members of such interdenominational agencies as the Boy Scouts of America, Y.M.C.A., Y.W.C.A., and the International Society of Christian Endeavor.

"To strengthen each denominational youth group and to strengthen the bonds of co-operation between them" is the two-fold aim of Youth Week, according to a proclamation issued by Bentor Rhoades of Williamson, W. Va., chairman of the United Christian Youth Movement.

"War has brought many needful tasks in our communities," Mr. Rhoades declares. "Unless Christians do them, these tasks will go undone. Many of them are too great to be tackled by the young people of any one denomination. If, in the next generation, the name 'American' is to connote the meaning of 'Christian' and 'free,' then we must unite Christian efforts now."

The first part of Youth Week's theme, "One Faith, One Fellowship," will be emphasized by ministers on the opening day of the observance, January 30, with sermons directed to young people. The occasion will recognize the role of youth in the life of the church. Members of all youth organizations in each church will be special participants in these services.

As a climax to Youth Week on February 6, youth groups will aim "to demonstrate and enjoy a fellowship which will reach across racial and denominational lines." Leaders of the United Christian Youth Movement urge that "even in the smallest local church there should be present in the service, one or more Christian young people of another race, of another nationality, and of another denomination. Their presence and participation in the worship will provide a valuable spiritual background" for the theme, "One Fellowship."

During Youth Week, young people of various denominations in local communities will join in some type of service activity as an expression of their Christian faith. The "guide

for community action" of the United Christian Youth Movement entitled, "Christian Youth in Wartime Service," will be used for many projects.—From International Council of Religious Education.

ONE FAITH, ONE FELLOWSHIP

Hurrying wartime crowds will soon meet a new and graphic reminder of the place of the Christian gospel and its implications in the daily life of America. Along the highways and byways, thousands of poster panels or billboards will display the annual Christian Endeavor poster—tenth in an attractive and influential series of outdoor religious messages.

The coming presentation of Christ's call to youth, in words and pictures, employs a strong but simple design in which the Master extends hands in welcome. A spire and the C. E. monogram are reminders of the place of church and young people's society in applying religious motives to daily life.

With characteristic brevity, suited to those who read as they hurry past, the big commercial-sized poster states:

"In war and peace Christ calls youth to leadership. Your neighborhood church invites you. Attend Christian Endeavor regularly."

The display is arranged by local unions and societies of Christian Endeavor with the company which owns and leases poster panel space in the community. In many instances such space has been furnished without charge, the young people providing the handsome 24-sheet posters, which they obtain through the International Society of Christian Endeavor, 41 Mt. Vernon Street, Boston 8, Massachusetts. The poster panels are made available through the co-operation of the Outdoor Advertising Association of America.

Christian Endeavorers and other churchmen regard the project as effective in advancing evangelism and religious education. While the posters are on display, Christian Endeavor groups give special emphasis to welcoming strangers, receiving new members, and conducting training courses and other activities which will speedily aid interested youths to become more useful in church activities.

The posters directly relate to one of the important observances in Protestant church calendars for 1944. On Sunday, January 30, Christian Endeavor societies and many other leagues of fellowships of church youth usher in a united interdenominational "Youth Week —

Christian Endeavor Week." For the eight days ending Sunday, February 6, communities from coast to coast will recognize the church work and leadership carried on by young people. "One Faith—One Fellowship" will be the theme for the week of worship, service and fellowship events for church young people and their friends and visitors.

Effects both direct and indirect are traced yearly in many communities by the leaders of the interdenominational local and state unions of Christian Endeavor to the widening use of C. E. poster. The display centering on the figure of Christ, calling young men and women to Him, is considered especially appealing and significant in this period of wartime excesses and heedlessness.

"As one of the servants of the Christian church," states Ernest S. Marks, field secretary of the International Society of Christian Endeavor, "this movement aims to be more and more useful in helping to make the call of Christ known anew to millions in our country."

Mr. Marks urges that personal invitations be given to millions of young people, by the active Endeavorers of the nation, during January and February. Post cards reproducing the new outdoor poster in several colors will be available for announcements of society and union meetings, following up the personal word of welcome. The church building in which a society meets may be designated by a metal sign reading, "Attend Christian Endeavor here." Newspaper articles and other forms of publicity will also be in abundant use in the early weeks of 1944, when America's young people are again urged to hear and answer Christ's call to a dedicated life, Christian allegiance, and loyal service.

—From World's Christian Endeavor Union.

MARGIN OF SAFETY

By Allen Bond

Engineers, when planning for a bridge, do not allow for just enough strength to hold the largest expected load, but they allow a margin of safety which is called the safety factor. Often a modern bridge will be ten times as strong as would be necessary to support the normal or expected load required of the bridge. But we don't want any bridge failures, so we are willing to put up the extra money that it takes so that no life will be endangered on that bridge.

Christian, are we going to build our lives with a big safety factor, or are we going to go as far as we can and still be safe? Are we going to avoid worldly amusements of which there may be a slight doubt or which are regarded as being questionable? We may say there is no harm in them, but remember the margin of safety which we must allow if we are to be most fruitful as Christians. Give God the benefit of the doubt. (Try applying this principle in connection with the borderline of dubious stories and jokes that you tell.)

Someone has said: "There are three ways to look. If you want to be wretched, look within; if you wish to be distracted, look around; but if you would have peace, look up."

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Katherine:

I am glad you told me so much about your family for the names are all very familiar to me and I can feel that I am really acquainted with you. I shall be looking for more letters from you.

You are fortunate to have a bicycle to ride. My first bicycle, in fact my only one, I earned myself during my first year of teaching and I was very proud of it, I rode it to and from my school nearly every day; three miles each way. I still had it during our first pastorate in Brookfield, New York. During our second year there a little niece came to spend the summer with us. She was very anxious to learn to ride my bicycle, so one morning at five o'clock she slipped quietly out of the back door, took the bicycle, and when she came back about two hours later she was riding it, but I will not try to tell you how many black and blue spots she had to show for it. She rode it all the while she was with us and almost all the spending money her father sent her went to pay for repairs on that bicycle. Just before she left she took it to the hardware store for final repairs only to be told that the only way to repair it was with a new bicycle, so when we left Brookfield we left it and I never knew what became of it.

I saw your Uncle Eugene at Alfred at mid-winter Commencement but did not see your Aunt May. I imagine she was busy with her

grandchildren. You know they have four at Alfred now, the last two, twin boys.

Sincerely your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I am only three years old so my mother is writing this. She told me about the letters on your page of the Recorder that came today. When I heard about Edith's white kitty I wanted to tell you about our puppies. Our doggie had six cute puppies yesterday afternoon. They don't have their eyes open yet; but Mommie says they will get bigger and their eyes will open in about nine or ten days.

I have a baby sister, Cathy Sue, just nine months old. I love her very much.

We don't have a Seventh Day Baptist church here, so I go to Sunday School so I can see the boys and girls my age and learn the Bible stories.

Just now I like the Christmas story very much. It was too bad Baby Jesus didn't have any bed, wasn't it? But so many people brought him presents I guess he was a beautiful baby and much loved.

Mommie says we will put up our tree this week end. Daddy will make it from boughs of a cedar tree out at school where he teaches. I hope all the boys and girls have a tree of some sort. I hope everybody has a Merry Christmas, too.

Yours truly,

Terry Ann Hurley.

816—10th St.,
Marysville, Calif.,
Dec. 16, 1943.

Dear Terry Ann:

Please say thank you for me to your dear Mommie for writing this nice letter for you, and I hope she will do it again. Some day you will be able to write to me your very own self.

Our little grand daughters have a nice little dog named Blackie and how they do love to play with him. Gretchen is three, too. They had a nice Christmas tree, too, and Pastor Greene and I went down to help them enjoy it. We had a little one here at home and I liked it so much that I only took it down this morning. The true Christmas story about the Baby Jesus is the very best story of all and we all love to hear it over and over again. I am sure you will try every day to be more and more like him.

Your true friend,
Mizpah S. Greene.

Dear Mrs. Greene:

It has been a long time since I have written to you. I take piano lessons and like it very much. I am seven years old and will be eight on December 26.

My mother is helping Virginia do some Bible puzzles and trying to read the Recorder. Daddy has gone out to start the milking. Christine's cat was sleeping by the fire, but isn't now. I think I'd better stop.

Your friend,
Nathalie Davis.

Bridgeton, N. J.,
R. D. No. 3,
Dec. 20, 1943.

Dear Nathalie:

You came pretty near being a Christmas present yourself for your dear father and mother, didn't you? I'm a little late wishing you a happy birthday, but I do just the same and I feel quite sure you had one, and a merry Christmas and pleasant New Year, too. We have had a white Christmas and New Year. I wonder if you did. Do you ever see our daughter-in-law and baby Karen? We should like to have been with them in Bridgeton for Christmas vacation but must wait until later, when I hope to see you and others of the Shiloh church.

Your true friend,
Mizpah S. Greene.

OUR PULPIT

FIRST THINGS FIRST

By Rev. James L. Skaggs

(Pastor Salem, W. Va., Seventh Day Baptist Church)

"Seek ye first his kingdom and his righteousness." Matthew 6: 33.

Jesus has been discussing the problems which beset men as they try to find a right relationship to both material and spiritual things. Jesus acknowledged that man has need of both, but insisted there must be a special order of precedence. It makes a difference which comes first, or claims first consideration. There is a divine order which must be followed by those who would solve the problem. "Seek ye first his kingdom and his righteousness." There is the key to the problem, and it is very simple. Indeed, if the instruction of Jesus is followed, the problem disappears.

Here, as, always, Jesus is charmingly simple in his teaching. He speaks directly from the heart of God to the heart of man. He does not need a great philosopher or theologian as an interpreter. That need came later as men tried to formulate their creeds and systems of doctrine. The simple-hearted peasant folk could easily understand the teachings of Jesus.

If we turn back to the prophets of the Old Testament the same thing is true, and their emphasis is very similar. The real prophetic message is direct, easily comprehended, and often luminously illustrated from the common experiences of the people. The people knew what Isaiah meant when he cried: "Hear, O heavens, and give ear, O Earth, for Jehovah hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. . . . What unto me is the multitude of your sacrifices? . . . Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies, I cannot away with iniquity and the solemn meeting. . . . When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; . . . seek justice, relieve the oppressed, judge the fatherless, plead for the widow."

Here the prophet speaks in the simple terms of the people. Doubtless some of his hearers knew what it meant to nourish and bring up children and have them rebel against parents and home. The prophet calls the people to repentance, and insists that as a first principle they give their allegiance to justice and righteousness, even as Jesus insisted, "Seek ye first his kingdom and his righteousness."

I

So the method and emphasis of Jesus was not new. Isaiah saw the people not only worldly and sinful in their general conduct, but even in their religion, vain, foolish, meaningless. If we read carefully the twenty-third chapter of Matthew, the chapter of woes, we can understand something of the heart-sickness which Jesus felt. We can hear his prophetic voice ring out against the uselessness of such a religion as he saw the people practicing.

The voice of the prophet, the voice that speaks for God, has often called the people of God to thoughtfulness and to duty. The Church today needs the voice of the prophet, as much as it needs the priestly service and sympathy of the pastor. In Jesus we see both functions combined. No other prophet ever spoke such stirring words and no other shepherd was ever so tender in the care of his flock.

II

Jesus found the people looking after the routine matters of religion fairly well. But it had been many years since they had heard the voice of the prophet. And when Jesus began to talk to them about making their religion deep, spiritual, human, they would not have it. They hated him for it and they killed him. They likely attended worship as regularly as do we. Their faith in the reality of Jehovah God cannot be questioned. They were likely more regular and generous in the paying of their tithes and offering than are we. Undoubtedly they observed the Sabbath more strictly than we do.

III

But Jesus began to talk to them about love. They knew what love meant; but they were not prepared for his application of it: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." That called for the consecration of the whole being to God. Nothing could be held back. Since God stood for truth and goodness, it demanded the devotion of the whole personality to these great realities. Then Jesus added to that requirement: "Thou shalt love thy neighbor as thyself." What more searching thing could ever be required of a people? How different from the mere formalities of religion which they were accustomed to observe! And this loving interest was not to apply to kindred and friendly neighbors only, but even to enemies. They thought he was asking too much. They would not have it.

But it was by such means that he would bring in his kingdom on earth. Such attitudes were *first things*.

IV

Jesus gave many illustrations as to how his teaching should be applied to particular cases.

He told the story of the unfortunate man who was passed by and neglected even by the

leaders and teachers of their religion, and how a stranger had come along and given the needed assistance. And he said, "Go and do thou likewise."

He gives them a picture of a lost sheep and the anxious shepherd seeking until he finds it, and speaks of the rejoicing in heaven over one man who is brought into the kingdom of God.

He gave them a picture of the end of the world, and how the righteous shall be separated from the wicked, and how their eternal destiny depends upon their helpful consideration of the poor, the hungry, the stranger, the sick, and the imprisoned. He told them that if they could not live helpfully with the people about them, they surely could not love God and enter into his kingdom.

All through the teaching of Jesus, we find him directing the eyes of men from self to others, to a relationship of love and helpfulness where people are suffering and dying physically and spiritually.

I have been told that there are many Christians who would like to render such service for Christ and his Church but do not know how, do not know where to take hold, do not know what to do. We might well take our cue from Jesus. We remember that he said to some men, "Come ye after me, and I will make you fishers of men." On another occasion he said to a man, "Go home to thy friends and tell them how great things the Lord hath done for thee." He said to another, "Go sell that thou hast and give to the poor and thou shalt have treasure in heaven, and come follow me." And James the brother of Jesus said, "If any of you lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not, and it shall be given him." And again we read, "He that would do his will shall know his teaching."

It would seem that those who would help to build the kingdom of God must have some initiative in Christian work as well as in other affairs of life. "Seek ye first his kingdom and his righteousness."

**SABBATH SCHOOL LESSON
FOR JANUARY 22, 1944**

Jesus Teaches in Parables. Scripture: Mark 4: 1-34.

Golden Text—Mark 4: 23.

DEACON CHARLES ALLEN DAVIS

Charles Allen Davis, son of Rev. and Mrs. Darius K. Davis, was born October 4, 1865, in Humboldt, Kan., and passed away in Milton, Wis., at the home of Mr. and Mrs. Charles Sayre on November 15, 1943.

He was married to Miss Alice Nelson of Flandreau, S. D., on April 17, 1895. They came immediately to Milton, where they have resided since, except for a short time spent at Smyth, S. D. Mr. Davis was for some time engaged in farming, worked for several years at the Burdick Company in Milton, then for Davis-Greene Corporation.

To Mr. and Mrs. Davis were born three children: Hazel, of Wauwatosa, Wis.; Mryl of Appleton, Wis.; and Sgt. Charles Allison stationed with the Armed Forces in India.

Mr. Davis was a member of the Rock River Seventh Day Baptist Church, until its disbanding, when he and Mrs. Davis joined the church in Milton. He was a deacon of the church and served faithfully. For years it was his task to care for the communion glasses.

He was preceded in death by his wife on February 14, 1943. Beside his children, he is survived by a brother, William K. Davis of Daytona Beach, Fla., and by three grandchildren.

Funeral services were held at the Milton Seventh Day Baptist church November 17, 1943, conducted by Pastor Carroll L. Hill and Rev. Edwin Ben Shaw. Burial was in Milton cemetery. C. L. H.

DENOMINATIONAL "HOOK-UP"

Verona, N. Y.

The annual Church and Society meetings were held in the church December 5, when officers for the year were elected and other business transacted. A unanimous call was given Pastor Polan for another year with an increase of salary.

A variety shower sponsored by his Sabbath School class was given Mr. and Mrs. Alva Warner on the evening of December 11 in honor of their recent marriage at Battle Creek, Mich. A program was given consisting of musical numbers, a skit, and advice to the groom and bride. The latter, attired in her wedding gown, stood with the groom under a prettily decorated arch of evergreen where they received many attractive and useful gifts.

The Young People's Social Club was entertained for the December meeting in the church parlors by Pastor and Mrs. Polan and Jean Sholtz. A Christmas party was the order of the evening, and after a short program gifts were exchanged among the members. Several gifts were wrapped and sent to the Salvation Army.

Our Christmas program of songs, recitations and exercises by the children and young people was given in the church December 25. Following the program Pastor Polan preached a short Christmas sermon. A prettily decorated tree was in evidence and the children all received boxes of candy. Superintendent Craig Sholtz in behalf of the church and society presented Pastor and Mrs. Polan a gift of money.

An all-day service was held January 1. Dinner was served following the Sabbath School. The Advisory Board met in the afternoon, one class meeting was held, Mrs. Polan had charge of the Children's L.T.L. and the young people had a meeting.

—Correspondent.

Ashaway, R. I.

After a period of 20 years' faithful service as president of the First Hopkinton Seventh Day Baptist Church, Frank Hill resigned that office at the annual business meeting of the church held yesterday afternoon, and will be succeeded by Merritt Kenyon, as president of the church organization.

Other officers include Clarence E. Crandall, who succeeds George Murphy as treasurer, Mr. Murphy having held that office for 31 years, and Mrs. Tacy Saretski, clerk, who was reelected.

Trustees also reelected were Martin Oates, Mrs. Howard Kenyon and Albert B. Crandall.

Rev. Ralph H. Coon was appointed chairman of the Religious Life Committee, which includes officers and heads of the various committees of the church. Lloyd B. Langworthy was appointed auditor and Albert B. Crandall, chorister.

The meeting was well attended and reports of the church organizations were read and accepted.

Preceding the meeting the annual dinner of the church parish was served at 12 o'clock in the Parish House, more than 60 being present. The committee in charge of supper arrangements was headed by Frank M. Hill, who was assisted by other men of the church and their wives.

A fellowship hour was enjoyed by the church members and friends.

Services in the First Hopkinton Seventh Day Baptist Church during the Sabbath week-end included a Young People's Rally attended by a group of young people headed by Rev. William J. Kimshel, pastor of the Seventh Day Church at Middletown, Conn., from the Rockville and Second Hopkinton Seventh Day Baptist Churches, accompanied by Rev. and Mrs. Trevah R. Sutton, and by those of the local church, Rev. Ralph H. Coon, pastor.

The New Year's Rally for the Eastern Association Young People, opened Friday evening with Bible study led by Pastor Coon; Sabbath study by Mr. Sutton, a devotional service led by Miss Jeanne Coon, and address by Rev. William J. Kimshel.

The theme of the rally was "Spiritual Preparation for the Voyage of 1944 and for Life," which was the basis of all services.

Betty Taylor was the leader of the Senior C. E. meeting, when articles on the subject "Prayer" were read by various members of the group. Questions concerning Sabbath keeping, were entered; an interesting discussion led by Pastor Sutton followed. A short talk was also given by Pastor Coon.

A Fellowship supper was held at the parsonage at 6 o'clock, and later a straw ride through Tomaquag and Hopkinton was enjoyed by the young people.

A closing devotional service was later held at the parsonage.

The Middletown group was entertained at the homes of friends during the two days' stay.

—Westerly Sun.

"Some people think they are defending the faith when they are only arguing for their own ideas."

MARRIAGES

Cadwell - Wright. — On Sunday evening, December 19, 1943, at the home of the groom, 75 Garfield Ave., Battle Creek, Mich., Deacon Herbert C. Cadwell and Mrs. Elsie Wright were united in marriage by Rev. Edward M. Holston in the presence of a few near relatives. They will continue their home at the above address.

Polan - Kramer. — Lt. Roger G. Polan of Milton and Miss Jeanette M. Kramer of Fulton, Wis., were united in marriage at the Milton Seventh Day Baptist church September 5, 1943, Pastor Carroll L. Hill officiating.

Polan - Olson. — Lt. Russell W. Polan of Milton and Miss June Olson of Whitewater, Wis., were united in marriage in the parlor of the Milton Seventh Day Baptist church on December 11, 1943, Pastor Carroll L. Hill officiating.

Radcliffe - Brissey. — At the home of the bride's parents near Berea, on November 15, 1943, Pvt. Lawrence Radcliffe and Miss Alberta Brissey were united in marriage. Rev. Marion C. Van Horn officiated.

OBITUARY

Crandall. — Mary Frances Carlisle, daughter of Simeon J. and Sarah Langworthy Carlisle, was born February 10, 1874, in Farina, Ill., and passed away October 31, 1943, while being taken to Mercy Hospital, Janesville, Wis., following a severe heart attack.

She spent her girlhood in Farina, was educated in the public school, and was baptized and joined the Farina Seventh Day Baptist Church. On August 9, 1893, she was married to Harry B. Crandall at Farina. They moved to Milton in 1909, where Mr. Crandall has been engaged in the grocery business. Mrs. Crandall was clerk of the Milton Seventh Day Baptist church at the time, 11 years ago, when the former building burned. At that time the church records were in her home and were safe. At the time of her death these records were 103 years old, and it is worthy of note that they were begun in the home of her husband's grandfather. Mrs. Crandall was a member of the Women's Circle of the church and held several offices through the years.

She is survived by her husband, a daughter Mildred (Mrs. Walter Hudson), a grandson, John Crandall Hudson, several nieces, nephews, and cousins.

Funeral services were conducted by Pastor Carroll L. Hill and Rev. W. D. Burdick. Burial was in Milton cemetery. C. L. H.

Davis. — Charles Allen Davis, October 4, 1865, — November 15, 1943. (A more extended obituary elsewhere in this issue.)

Pierce. — Hattie Estee, daughter of Deacon Henry and Lucretia Green Estee, was born at West Hallock, Ill., April 17, 1861, and died at her home in Milton Junction, Wis., December 29, 1943.

December 25, 1882, she married Stennett Samuel Pierce, who died in July, 1931. Most of their married life was spent on the farm at Thiebeau Point, Lake Koshkonong. There are five children, all living: Henry Pierce, Newville; Clarence Pierce and Gailen Pierce, Edgerton; Grace, Mrs. Otto Kerchoff, and Ona, Mrs. Bert Woolstrum, both of Milton Junction; also nine grandchildren, six great grandchildren, and one sister, Clara Estee Wilson, of Portland, Ore.

Farewell services were held in the Milton Junction Seventh Day Baptist church, conducted by the pastor, Rev. John F. Randolph, and Rev. Edwin Ben Shaw, a former pastor at the Rock River Church of which she was a member at that time. Burial was in the local cemetery. E. B. S.

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Reverend Marion J. Creeger
New Executive Secretary of the Christian
Commission for Camp and Defense Communities

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