

bona fide members—a gain of at least fifteen members and four prospective members.

Second, our attendance has been maintained rather well by (1) special day observances such as Easter and Rally Day; (2) social activities—two movie parties in the home of the superintendent; (3) visitations by the teachers; (4) mailing cards.

Third, our educational program. Our aim last year was to start a series of lesson helps especially prepared for graded work in contrast to the old type of uniform studies, or even the group graded series. We adopted the "Gospel Light" series because (1) they were based on the Bible; (2) they were progressive—graded material adapted to that particular age group; (3) they used the most recent and finest pedagogical aids, suggestions as to teaching, theory, equipment, etc.

Flannel boards were suggested in these lessons. This fall we have made available two more in addition to the two already in use and hope to order two more at once—so far with no added expense to the Sabbath school.

Our aim this year has been to keep enough pupils in each grade to be able to carry on the graded system. Two sets of "Salvation Songs for Children" have been purchased without the help of the Sabbath school treasury. Funds provided by birthday money and two individual contributions made the purchase possible. Bibles for the last-year pupils of the junior group were purchased by the Sabbath school and presented on Rally Day.

Each Sabbath every class has its missionary collection. The first quarter this fund was sent to Rev. A. T. Bottoms for Seventh Day Baptist mission work in Gurley, Ala.; second quarter, the fund was given to the general fund for Alice Kenyon, a member of the intermediate department who was seriously ill; third quarter, it was sent for the return of our missionaries from China. The last quarter has not been sent anywhere as yet. Each offering has been from six to twelve dollars.

Fourth, the fruits of our work are rather difficult to determine. I have one regret that I allowed the class which was promoted to leave without having a special session where they might have declared their faith and belief in the Lord Jesus Christ person-

ally. I feel that we can easily side-step our responsibility as superintendent and teachers and pastors to draw others to the Lord and, may I add, without being over cynical, before it is too late. Perhaps we fear criticism that we are forcing children into something they know nothing about. Perhaps we ourselves feel unworthy to approach either the children or their parents in behalf of Christ, or perhaps we believe there are none ready to accept him. May I ask, "If there are none, what are we doing?"

There are many phases of the work which could be emphasized during this coming year—especially the evangelistic, contacting the homes of our children more regularly—not only "our children's" homes, but the homes of the community. A duplicate file of census cards, such as our pastor has, would prove very helpful, I think, to the superintendents of the Sabbath school.

Respectfully submitted,

Dorith Crandall,
Superintendent.

MARRIAGES

Kellogg - Wagner. — The marriage of Clarence E. Kellogg, son of Frank R. and Myrtie Randolph Kellogg, of Dunellen, N. J., and Miss Irene C. Wagner, daughter of Mr. and Mrs. Jacob Struve of Raritan Township, was performed December 24, 1943, by Rev. Charles C. Tibbetts, pastor of the Wesleyan Methodist Church of Perth Amboy, N. J.

Johns - Lane. — At the home of her parents, Mr. and Mrs. Erlo Lane of Scottsbluff, Neb., Miss Shirley Lane became the bride of Marvin Johns, son of Mr. and Mrs. Harry Johns of Gering, Neb., January 16, 1944, Rev. R. E. Anderson officiating.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for each insertion, minimum charge 50c.

Cash must accompany each advertisement.

WANTED—Position as Home Economics teacher in a Seventh Day Baptist community. Will graduate in June with a B.S. degree from Plattsburgh State Teachers College. Ellen R. Dobbs, Box 820, Berlin, New York. 1-24-44

HELP WANTED—Luther S. Davis, member of Marlboro church, lives half mile from Shiloh, farms 38 acres. Needs man to help work farm. Must be able to milk 6 to 9 cows. Four rooms for house keeping. Furnished if preferred. Write if interested. Luther S. Davis, Star Route, Bridgeton, N. J. 2-7-24

The Sabbath Recorder

Vol. 136

PLAINFIELD, N. J., FEBRUARY 21, 1944

No. 8

*"But I Say Unto You,
Swear Not At All!"*

(Classic order issued by General George Washington during 1776 in New York City)

The General is sorry to be informed that the foolish and wicked practise of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion; he hopes the officers will, by example as well as by influence, endeavor to check it, and that both they and the men will reflect that we can have little hopes of the blessing of heaven on our arms if we insult it by our impiety and folly; added to this it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it.

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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

EFFECTUAL TRACT DISTRIBUTION

(Guest editorial)

It seems to be the consensus of opinion in some quarters of the denomination that Seventh Day Baptist tracts should be distributed.

At any rate, the American Sabbath Tract Society is so committed to the proposition that it is proper so to do, that it has a Committee on the Distribution of Literature and an item in its budget for the purpose.

This article is to be concerned with the effectual distribution of tracts. Effectual means, "Producing or having result."

Someone may fittingly say, "See here, you are taking in a lot of territory. Why not confine yourself to effective distribution of tracts? Effective means, as you know, 'having the power to produce a result.' How can you tell whether or not this tract that I now hold in my hand when handed to someone personally or sent by mail will produce a result?"

True enough, my friend. It is most difficult to measure the results of our efforts along these lines. But as distributors of tracts can we be content with effective distribution? Ought we not aim toward being effectual? For example, let us suppose for purposes of discussion that several tracts have been wrapped in pretty cellophane paper and tossed onto the street from a passing car or placed at the door of a home without at least greeting a member of the home. The distribution has been effective, has it not? That is, the tracts still have the power to produce a result. The effective must pre-

cede the effectual. The power to produce a result is necessary to the production of the result. The effective is forerunner of the effectual.

The Personal Element

At this point enters the person who will aid the effective to become effectual.

First of all such a person, in order to be effectively effectual in distributing tracts, will need to believe in the merits and values of tract distribution. There are wide differences of opinion among Seventh Day Baptists as to the relative value of such effort. To speak parenthetically, this difference of opinion ranges from that of giving no attention whatsoever to the preparing, printing, and distributing of tracts to that of making the project the major interest of the one agency which primarily functions for Seventh Day Baptists in this field. Now, somewhere between these two poles there is a field of operation which should be fairly acceptable to the majority of folks who are interested enough to have an opinion. It is in this field that the Committee on the Distribution of Literature of the American Sabbath Tract Society is at present trying to operate.

As strange as it may seem, tracts, being what they are, do not automatically hop into the hands of receptive or about-to-be receptive readers. Obviously, the members of the Committee on Distribution of Literature, although somewhat scattered, cannot personally carry out a denomination-wide campaign of tract distribution. There is neither time nor means available for the purpose. We have leaned all too heavily, perhaps, upon the corresponding secretary of the American

Sabbath Tract Society in this matter. He always has a supply of tracts with him wherever he goes. But he can be in only one place at a time. Consequently, the success of the tract distribution program rests in the hands of willing workers throughout the length and breadth of the denomination.

Tract-a-Month Club

Several years ago under the aegis of a member of the Committee on Distribution of Literature, the Tract-a-Month Club was begun, the members of which agreed, "to hand . . . to some friend or acquaintance who is not now a member of any Seventh Day Baptist Church the tract received each month, and to pay for these tracts when billed for them at a cost not to exceed one dollar per year. It is understood that I may terminate this agreement at any time upon notice to the Committee on Distribution of Literature."

The experiences of several members of the Tract-a-Month Club have been most interesting and gratifying. They find no lack of opportunity for handing (or mailing) tracts to folks who seem to be interested in having them. At this moment on the writer's desk are two requests for literature which will have to be filled by mail, since distance prohibits his personally handing it to these persons. A number of times the opportunity has meant the handing or mailing of a half-dozen or a dozen titles instead of one. Several have gone to ministers of the gospel.

The Tract-a-Month Club is seeking new members. Will you, patient reader, join if you are not already a member? Simply drop a postal card to Tract-a-Month Club, 510 Watchung Ave., Plainfield, N. J., stating your purpose, your name and address, and a membership blank will be sent to you immediately.

Tack-up Envelopes

Some pastors and churches are alert and alive to the vast possibilities of distributing Sabbath and other gospel literature. A suggestion which has come recently from one of our pastors who is a member of the Committee on the Distribution of Literature is the use of "Tack-up Envelopes." Already young people are responding to the invitation that was sent out by the secretary of this committee. The plan is for young people who volunteer to receive these "Tack-up

Envelopes," to tack them up in suitable public places or encourage folks even to place them near the outside doors of their homes, and take the responsibility of keeping the envelopes filled with tracts. The tracts will be supplied free of charge for this purpose. We feel certain that pastors and leaders of young people will encourage them and co-operate with them in this effort to make effective distribution of tracts effectual.

The Effectual, Our Aim

Unless our aim is effectual distribution of literature our efforts are in danger of becoming mechanical. Aiming at the effectual will prompt us to follow up or to follow through our effort. One of the tendencies of some basketball players is the failure to follow up their shots toward their goal basket. The same principles hold and the same tendencies appear in our endeavor for Christ and the Sabbath. Especially is this true in the matter of distributing tracts. One chief means of being sure that we shall follow through our efforts is that of prayer. The corresponding secretary in a recent letter addressed to members of the Tract-a-Month Club writes: "No doubt this effort to inform and interest others in the Sabbath truth and observance has been accompanied by prayer." Friends, prayer plus persistence makes certain effectual tract distribution. Just as the success of the tract distribution program rests in the hands of willing workers throughout the length and breadth of the denomination, so the results of such effort rest in the hearts of all our folks who support the program with their prayers.

Therefore, friends, since a Sabbath and other Gospel Tract Campaign is worthy of our best efforts, let us become effectual by our persistence and by our prayers, always "looking unto Jesus the Author and Finisher of our faith."
H. S. W.

"COMFORT YE"

One of the functions of the pastor and other earnest Christians is to bring comfort to distressed people. "Comfort ye, comfort ye my people, saith your God," was the word that came to the prophet Isaiah when God's people were discouraged by warfare, and hope for better things for the nation and its people had been blighted. "Speak

ye comfortably unto Jerusalem, and cry unto her that her warfare is accomplished; that her iniquity is pardoned." There is much that must be condemned and warnings must be sounded; people must be made conscious of their sins and brought to repentance. "Seek ye the Lord while he may be found; call ye upon him while he is near." Many times are the uncompromising denunciations of the prophet necessary; the warnings of a John the Baptist needed. Not lacking, so much, are such messages in the day of our "untoward generation."

But many times we wonder if, as ministers, pastors, editors, messages of comfort and encouragement have been too few and far between. There is much sorrow, grief, mental and heart distress all about us, and we know it not. Many a brave face hides its heart's burden from the eyes of the public. Happy is the person who has a trusted friend in a fellow Christian, a pastor, or some other upon whom he can unload his burden.

Unfortunate the man who feels he cannot carry his burden to his pastor. "Comfort ye, comfort ye," is God's word to the pastor, perhaps, more than to any other. As no other Christian, should the minister be a true counselor. He, as no other than the Christian doctor, has access to the home. In his pastoral visitation he has opportunity for counseling as none other. Pastoral calling must be more than bell-ringing. A genuine interest in people for their own sake must be felt. If really felt it will manifest itself. Truly has someone said, "A minister who cares for anything more than he cares for his people will never make a good counselor." His interest is in more than bringing them into a certain church. He is interested in them for what they are and for what they may become. Jesus looked upon Simon and loved him for what he was and for what he saw possible for him to be.

In seeking to meet the need of someone, the pastor or other Christian worker will himself seek a closer fellowship with the Master Comforter and likeness to him, recognizable by the one to be helped. And there will be an identification of self with the other. "I sat where they sat," said Ezekiel before he was ready to minister to a captive nation's needs. As Jesus looked out upon the multitudes as sheep without a shepherd he "had compassion upon them"; he entered

really into their suffering and disappointment and sorrows, and he "ministered unto them." He "knew what was in man" and pitied him, and while we were yet sinners died for us. Raymond Calkins in a pamphlet, "Pastoral Counseling," suggests a palpable truth when he says, "Perhaps one of the greatest arguments for religion is that the religious interest alone is commanding enough, authoritative enough, to bring unity and so sanity into a man's life." The comforting counselor is on safe ground when he offers the personality of Jesus Christ as the source of assurance and healing power.

BROTHERHOOD -- NECESSARY AS SUNLIGHT

Never before has the world needed brotherhood as it does today. A world so closely knit that a short trip makes it possible for Wendell Willkie to talk to the common people of Egypt, Russia, and China within a few days, is a small community where men actually live together as a family.

A tiny America, where men of all races and creeds rub shoulders daily, where there is no frontier of escape or refuge for objects of hostility, has no room today for bigotry and intolerance. Good will must characterize our American neighborhood or the nation will blow up or fall apart.

A world where the enemies of democracy employ as a major strategy the setting of groups against each other must learn that its only hope for survival is mutual respect among the members of its family.

Therefore, brotherhood is no soft thing, no glamorous ideal of preachers and philosophers. It is a fact, an urgent fact. We are fighting a war to prove that brotherhood is stronger than hate, that the American ideal of respect for every man irrespective of his race or creed can become the life-giving sunlight for all mankind.

Brotherhood in America has worked. True, we have had the Know Nothings, the A.P.A., the K.K.K. and the Christian Front. They are lapses from the American ideal. The fact is that we do treat some people unfairly, very unfairly. Yet America has survived because in every crisis we have stood together as one people despite our "manyness." We are learning that lesson again, and learning it with such force that many of us will never forget it.

For one thing, we are learning the meaning of brotherhood because our world has shrunk to one-family size. We are learning it from the necessity of defense against the Nazi "divide and conquer" method. But we are also more aware of the true meaning of brotherhood because the principles of high religion are now substantiated by the findings of science.

Our prejudices developed, largely in the pre-scientific ages. It is only within the last few generations that anthropologists, social scientists, historians, and other educators have given us knowledge about the nature of group relations, and the principles that govern them. We are beginning to see that the idea of racial superiority is nonsense, that groups are mutually interdependent, that the well-being of one group is dependent upon the health of every group, and that social hostility can be analyzed and reduced to proportions of minor consequence. If we apply our knowledge, co-operation can be achieved. We are seeing that democracy means unity without uniformity, that men do not need to be alike to produce a strong, united, co-operative nation and world. We know that international law and order, with all nations participating, is the *sine qua non* of a just and durable peace.

Colleges, universities, high schools, elementary schools, churches, adult education agencies, and community organizations are accepting their new responsibilities for educating people to realize their duties in a democratic society. That is an encouraging sign.

So brotherhood, long a religious principle, is now a fact, a hard fact necessary to the survival of the human race. It is the cohesive agent of democracy.

Brotherhood means respect, understanding, and co-operation among those who differ racially and religiously. It means insuring for others the rights and respect we desire for ourselves. It means fighting prejudice and bigotry and thinking of people as individuals rather than as groups. It means intelligent and informed good will.

Without good will, democracy will collapse and the world go back to barbarism. With it, men can live as a family and by giving it to each other so all can have it,

will build a world where men of all races, nations, and creeds can be free.

Brotherhood—the sunlight of mankind!
—Willard Johnson.

Brotherhood Week will be observed for the eleventh year, February 20-26, 1944. It is sponsored by the National Conference of Christians and Jews, 381 Fourth Avenue, New York City, in three thousand communities all over the nation. The theme of the observance will be "Brotherhood or Chaos, History Shall Not Repeat Itself." Every community leader is urged to take part in this educational observance to strengthen American democracy. As President Roosevelt said in his call to observe the week (1942), "The war makes the appeal of Brotherhood Week stronger than ever." Every organization in American is invited to participate.

WOMAN'S WORK

Mrs. Olroy W. Davis, Selom, W. Va.

NEWS ITEMS FROM YOUR BOARD

Promoter of Evangelism and Mrs. Greene are working with the Jackson Center people this month. Mr. Greene reports that he is caring for all the regular appointments of that church while there, for the church has no resident pastor now. Extra prayer meetings are being held in the homes. A personal, village-wide invitation is being extended to everyone to attend the extra services.

Plans are unfolding for the development of evangelistic effort among us. Bishop Titus Lowe says, "Evangelism, when properly understood, is the soul business of the Church of God on this earth." It must be the business of each individual member. Jesus said, "Come ye after me, and I will make you to become fishers of men." (Mark 1: 17.) Shall we not be found about our Father's business?

The World Day of Prayer approaches when Christian women of our land will join with Christians of many lands in devoting Friday, February 25, to prayer.

We may close our eyes and visualize Christians around the world in prayer on that day. Some kneeling, some standing with bowed heads beside the work of the day, others standing with upturned faces and out-

stretched hands, one here and another there alone, others in groups large or small, in houses of worship or out under the trees—all in humility will be seeking to express the gratitude and supplication of burdened hearts.

Everyone is invited to join in this fellowship of prayer the world around. Perhaps world conditions have made Christians of today more conscious than ever before of "Standing in the Need of Prayer." Thus it is a privilege to join this band of prayer that shall encircle the earth. As E. Stanley Jones has so well said, "Prayer is not only the refuge of the weak, but the reinforcement of the strong."

"Wherever a few shall be gathered together" on the first Friday of Lent, this theme of the World Day of Prayer will be pondered: "And the Lord Wondered that There Was No Intercessor." Isaiah 59: 16.

Is a World Day of Prayer service to be held in your community? Let the key worker in each society write a short report of that service, giving any unusual and interesting items, about how many were present, and the amount of the offering received. Please send the report to Mrs. R. P. Seager, Salem, W. Va. The Christian Culture Committee would then be able to make up a denominational report of interest to all of our women. It depends largely on the local societies.

Now let us recall how the Peace Committee of your board urged our women to observe World Community Day last November. You will be interested in the returns of the poll conducted by the United Council of Church Women at that time. The returns have been tabulated on both questions; the highest margin was turned in by women voting from the southern states.

Votes have been compiled on a geographical basis and are being sent to members of Congress that they may know the opinion of church women in their constituencies on these current subjects.

Returns were as follows:

Favoring world organization, New England states, 47—1; North Atlantic states, 63—1; Southern states, 126—1; Central states, 42—1; Southwestern states, 60—1; Mountain states, 42—1; Pacific states, 62—1; Hawaii, 94—1.

Favoring continued postwar restrictions, New England, 33—1; North Atlantic, 53—1; Southern, 101—1; Central, 37—1; Southwestern, 62—1; Mountain, 34—1; Pacific, 35—1; Hawaii, 92—1.

The council has decided to observe World Community Day annually the first Friday in November.

May all of the members of our Women's Society, with thousands of church women all over the nation, continue to study "The Price of an Enduring Peace." Watch for suggestions in the near future from our reorganized Peace Committee.

DENVER, COLO., LADIES' AID

Our Aid meets regularly the last Thursday of each month, in the home of some member. For the past five months our hostesses have furnished a hot drink and condiments for our lunch, while each lady brings her own sandwiches. We serve lunch at 12 o'clock, so we are ready to open our meeting at 1.30. Our programs are made out the first of the year and are typed, the typing being done by our members, or daughters, or Pastor and Mrs. Sutton. Mrs. Sutton is our key worker; all through November she was away, but we are glad she is home again to care for the work as it comes in. We have twenty-three active members, seven honorary, and our attendance averages twelve plus. Our members are widely scattered over the city as well as in rural parts, so the gasoline shortage affects their attendance.

We truly want to thank and praise God for being able to help to beautify our house of worship. The Aid helped to install an electric organ in the auditorium, also helped to pay for the new oak floors. We are still working and hoping for new pews as soon as material is available. Quarterly we contribute to the Women's Society and pay our tithe to the Denominational Budget, and monthly we contribute \$10 to the general fund. We don't want to seem boastful, only grateful for the privilege of helping.

For several years we have been divided into committees for our finance projects, each committee serving two months of the year. These projects have been varied, the selling of Jello, Christmas cards, dish rags, etc. There have been church dinners, socials, a "traveling basket," mortuary visitations, rummage sales, our Thanksgiving "dime book" offering each November, and a bazaar in December.

At our election in June, this year, we added a new committee, social service, whose duty it is to contact Red Cross and U.S.O.

centers for work needing to be done. So far we have taken only cookies to the U.S.O. center, there being a great demand for them. Upon delivering three dozen cookies, the U.S.O. gives each lady one cup of sugar to replace the sugar used in making the cookies.

In appreciation of all God has done for us, we want to be led by him to do his will in furthering his cause.

We set aside a few moments each day, 9.30 o'clock, a.m., to unite in praying for the well being and spiritual growth of the "boys in the service of their country," as well as for other young folks away from home. Pray for us that we may prove faithful at all times.

Minnie L. Davis,
Secretary.

1075 W. 38th Ave.,
Wheat Ridge, Colo.

YOUNG PEOPLE'S WORK

Jognott B. Diehlman, Editor
Route 3, Bridgeton, N. J.

Please send all material and suggestions to the above address.

WHAT CAN GIRLS DO?

Those who asked the question a year or more ago, as the young men of Christian Endeavor left for army and navy service, were often genuinely puzzled. Christian Endeavor had not slumped in the United States in 1917 and 1918—but that was a shorter war, drawing less heavily on the young manhood of the Protestant churches.

If the question is asked today, it sets in motion a veritable flood of answers. For the girls and young women of Christian Endeavor proved in 1943 how effectively they can serve their societies and unions, their churches, and the Christian cause in general.

Typical is the message that reached a Kansas Christian Endeavor Union officer in recent weeks. A local leader's letter read in part as follows:

"I feel real proud of my fellow Christian Endeavor members here. Last Saturday, Margaret sent her brother off from his army furlough knowing that he expects to go across immediately.

"She came back with tears in her eyes, but very happy. As a result of a long talk with him Friday night and another talk early Saturday, she had succeeded in winning him to Christ. When the brother first

went away about three months ago, our Quiet Hour group prayed a lot for him, because Margaret was so much broken up over his unsaved condition; now, through her work, we see the answer to our prayers."

A college student writes to Kansas leaders that she would probably not be in her present form of service if it were not for Christian Endeavor. She continues:

"We feel that our girls' group of twenty-five here in school is going to 'go places' this year. There is a felt need for Christian Endeavor, and we have to fill that need. Here in this city we have a big field; there are nearly one thousand boys in training in the college, and they definitely need that help that only Christ can give. Many are unreached."

The writer of this letter, a tither, is also generously investing time and talents as well as dollars in church and Christian Endeavor work.

The Texas Union recently published a number of serious responses that soldiers and sailors have made to Christian Endeavor girls' letters that have a distinctly spiritual and evangelistic tone.

"I am looking forward to a great spiritual awakening in the outfit," one service man writes to a girl whom the Texas Union identifies merely as "Miss Christian Endeavor."

A Pennsylvania endeavorer, now in a Texas camp, is among these correspondents. He tells of having a grand time at a Texas Christian Endeavor convention, adding that it seemed to him to be a "real spiritual blessing." He thanks Texas girls for the effective aid they are offering to army chaplains.

In the program of the International Society of Christian Endeavor, the efforts and leadership of girls and young women are well represented by the Women's Auxiliary of Christian Endeavor—which has made steady and strategic progress in enlisting new members of the World's Union. By entering this relationship with Dr. Daniel A. Poling and other world leaders of the movement, those who respond to the WACE invitation to share the C. E. work and progress, prepare the society for its postwar responsibilities and broadened usefulness to Christ's cause.

Service men express much interest in the progress of the WACE.

—World's Christian Endeavor Union.

THE SCRIPTURES SAY

By Esther D. Swing

"All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53: 6).

The Bible tells us that not just a few have sinned and come short of the glory of God, but all (Romans 3: 23)! That means me; it means you, too. Have you acknowledged that fact? If so, will you accept the sin substitute God has provided? "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed" (1 Peter 2: 24). "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life" (John 3: 16). "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6: 23).

Again in John 3: 18, he tells us, "He that believeth on me hath everlasting life; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." There is only one way to salvation. "We have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Ephesians 1: 7). "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God" (Ephesians 2: 8).

If God so loved us that he gave his only Son for our eternal life, we should love him enough to accept Jesus as our personal Savior in faith believing. Then and only then can we know that deep peace which comes from above, which the sinful man cannot comprehend. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians 4: 7).

LETTER FROM A SERVICE MAN

Dear Fellow Seventh Day Baptists:

When I last wrote I was stationed at Corry Field. I am now at Whiting Field near Milton, Fla. Pensacola is about forty miles south of where I am at present.

Right now I am working in the hangar as a night check-in rigger. We start to work

at 17.30 navy time—to most folks, 5.30 p.m. We are usually through by 24.00 or 01.00 (12 midnight).

The riggers check all control cables, rudder, elevators, and air lines; inspect the retraction of landing gear, brakes, air in the tires, and also the oleos which act the same as springs on a car. I really like this work better than any other I have been in.

Today, strange as it seems, makes sixteen months in the navy for me. The navy isn't such a bad place; one certainly learns to respect his home, country, and flag. Many of us see the great need of the church in the world today, more than ever before.

Since moving to Whiting Field, I have been attending church in Milton, and enjoy it. To start with, there were two officers and myself. (We had gone together at Pensacola.) Now there is a group of about thirty young people composed of Waves, officers, enlisted men, and British and American cadets. We really have a swell time together.

Enclosed find a poem I wrote as my message to you.

I remain a fellow S. D. B.,
Darrell Barber.
Sgdn 8-C,
Whiting Field,
Milton, Fla.

OUR OWN POETS

Trust in the Lord
By Darrell Barber

Are you discouraged, sad, or blue?
Tired of living when a long day is through?
Then look to God and to him pray,
And happiness you will know away.

Trust in the Lord, he'll make you strong
Against the evils that are so wrong.
Without his help how could we stand,
In glory on his promised land?

So go in trouble to the Lord,
Be happy and cheerful instead of bored.
For if you look to God and pray,
He'll reward you in glory on that glad day!

WHO'S WHO AMONG SEVENTH
DAY BAPTIST YOUNG PEOPLE

Darrell Dean Barber

Darrell is now serving in the navy as aviation machinist mate 2C at Whiting Field in Florida. Born in North Loup, Neb., he spent his school days there and was graduated from the high school in 1940. He was active in football, basketball, orchestra, band,

and in the boys' glee club. He is an active member of the North Loup Seventh Day Baptist Church, sang in the choir, and held offices in the Christian Endeavor and Sabbath school before leaving for the service of his country. Darrell's main interests and hobbies are farming, mechanics, music, poetry, and reading. His birthday is April 6.

WHY I BECAME A SABBATH KEEPER

By Zack H. White

[Each student in the class in Sabbath History and Philosophy in the Alfred School of Theology was asked to write, not a lengthy paper on the general subject of the Sabbath, but a very brief paper on one particular phase of the subject. Each was asked to select his own subject. The following paper was written in response to this assignment by the teacher.]

When one is working hard, six days seem like a long time, but when there is something to look forward to, it isn't bad at all. The more you have to look forward to, the easier your work becomes.

When I was a little boy it almost killed me just to pick up rocks for about five minutes. But when Dad offered me twenty-five cents to pile up all of the rocks on a field, it didn't seem hard at all; in fact, it was just like playing, because picking up rocks wasn't just picking up rocks; it was earning twenty-five cents, which I looked forward to in terms of candy and a jack-knife.

As I grew older I began to learn that there are other things to look forward to as the result of a hard day's work. I learned that work can produce food and clothing, and build a home; in fact, I learned that work can produce life.

Then the bottom fell out of everything. Why bother with food, or clothes, or even life itself? What good is it? I was back at the same place I had been at the beginning when I couldn't understand why I should have to work for Dad.

But I was luckier than most young people; I had a friend who was kind enough, and gracious enough to explain to me the Sabbath interpretation of life. She showed me that life is not aimless, and that there was a purpose for man even before God created him; that God did not just make man as a physical being, but made him a "living soul," and the development of that soul is the prime purpose of our physical existence; that the soul shouldn't be kept in the background throughout this life, hoping to be

unveiled by some miracle at the judgment, but should be unveiled now so that it can grow in the sunshine of the friendships of man and communion with the Holy Spirit. As it will do the body no good to produce food unless you take time to eat it, it will do you no good to build a healthy body unless you take time out to let your soul feed upon this fruit. For this reason God has given us the Sabbath as a link between our physical and our eternal existence, as feeding time for the soul.

What a real friend this "eccentric Seventh Day Baptist" turned out to be. She did not tell me these things in so many words; she only showed me passages in the Bible. But I got the idea, and now I am a Seventh Day Baptist.

The only Sabbath presented in the Bible is the seventh day of the week, or Saturday; look for yourself.

N. B. C. RELIGIOUS NEWS

"The Chaplain's Story" Repeated on NBC
for Brotherhood Week

Brigadier General William R. Arnold, Chief of Chaplains, U. S. Army, is the guest speaker on a repeat performance of "The Chaplain's Story," Tuesday, February 22 (NBC, 12.15 - 12.30 p.m., EWT).

This program, originally heard on NBC September 7, 1943, has been singled out for a citation of merit by the National Conference of Christians and Jews for its contribution toward inter-faith understanding and national tolerance. The repeat performance comes during "Brotherhood Week." "The Chaplain's Story" is a moving tale of the courage of a chaplain under fire.

Laymen Speak for Tolerance

Three outstanding lay representatives of the major faiths will be heard on "The Layman Speaks," Saturday, February 19 (NBC, 6.45 - 7.00 p.m., EWT) stressing tolerance and inter-faith and inter-racial co-operation.

Speakers will be former Governor Alfred E. Smith, speaking as a Catholic layman; Joseph M. Proskauer, president of the American Jewish Committee; and John Foster Dulles, chairman of the Commission on a Just and Durable Peace of the Federal Council of the Churches of Christ in America.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

My little granddaughter likes to have me read your Children's Page in the Sabbath Recorder. We read in the Recorder the letter which her cousin Mary Gullett of Florida had written to you. Grandma Walters is writing this, because Adele Walters is not old enough to read and write, but is learning, as this is her first year in school.

Adele wants me to say that she has four kitties and a dog named Major, and of late Adele has been riding the "Old Gray Mare," so the horse will not get out of exercise. Adele hopes to hear from you.

Sincerely,
Adele Walters.

R. D. 1, Edgerton, Wis.

Dear Adele:

Indeed you shall hear from me, and first of all I'm asking you to thank your dear grandmother for writing this good letter for you. I remember her very well as Ella Frink, although I did not remember her married name. I'm sure it will not be long before you will be writing to me your very own self.

You have quite a kittie family. I'm going to tell you about four little kitties we had one year when we lived at Independence. We had known that our old gray kittie had some kittens under the house but we couldn't get her to bring them out where we could see them. But one morning I heard her in the sewing room. She seemed to be calling me, so I went in and there she was in my sewing basket and with her was a little yellow kitten; a half hour after she called me to see a gray kitty, and so on until she had two more kittens to show me, a black one and a black and yellow one. She had kept them under the house until they all had their eyes open.

It's fun to ride horseback, isn't it? When I was a little girl in Walworth I used to ride our old horse Topsy. One day a little friend and I both tried to ride at the same time. She faced the head and I faced the tail. Topsy didn't like that kind of a load; she gave a sudden jerk and I landed by the roadside, a sadder but a wiser little girl.

Your true friend,
Mizpah S. Greene:

Dear Mrs. Greene:

I did not go to our church in Denver today as they have all gone in a body to Boulder, thirty-five miles away. At home I read some in two Recorders; in one you had no letters from children, and in the other was my hint for writing about Sugar Bowl. Should you lack material some time perhaps you might use this, and of course I had to have an excuse for writing for the Children's Page—hence:

I'm only a child of sixty-five
And oftimes I wonder why still I'm alive;
But alive I still am, often seen, often heard
(For really I like to put in my small word).
I, too, enjoy reading from you own page
Word from over the nation and differing age.
Your work for the children I greatly admire,
And may it be long before your call to "go higher."

I was just reading some things you and Bettie Butler said about school well and schoolhouse. How would you like to hear about Sugar Bowl schoolhouse where I got my schooling?

I was a boy of nine when our school district was organized and the house built with a belfry—but no money for a bell. So they held an oyster supper to raise money for the bell.

Some men came to the supper who had no notion of being conspicuous, for they had some liquor of their own and they wanted sugar to sweeten it. One man went in to supper and emptied a sugar bowl into a napkin in his pocket and left a small corner of the napkin showing; someone gave the napkin a jerk and the sugar was lost. However, another man put sugar bowl and all in his pocket and got out with it. The next day the sugar bowl was found on top of a fence post two and a half miles east of the schoolhouse.

Afterwards people would speak of something over at the schoolhouse where the sugar bowl was taken. So it became known as Sugar Bowl schoolhouse and still is after more than fifty years.

Your friend,

Route 2, Box 91A, Lyle E. Maxson.
Littleton, Colo.

Dear Mr. Maxson:

I haven't room to write you the answer you deserve, but I do thank you for your interesting letter.

Sincerely yours,
Mizpah S. Greene.

OUR PULPIT

OUR PLACE IN LIFE

By Rev. John F. Randolph,
Milton Junction, Wis.

Scripture: Luke 14: 7-14.

Theme: Readjustments.

Text: For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. Luke 14: 11.

In the fourteenth chapter of Luke's Gospel Jesus put forth a parable for the lawyers and Pharisees, showing the need of readjusting their evaluation of honored places at a feast, throwing light on the character of people as displayed in their choices made. The words of our text show how radically different was his evaluation of the best things of life from that of those to whom he was speaking, and the readjustment of ideas that was necessary on their part to find the true values of life.

The application of the text today may well show us our need of readjustments also—readjustments to conform to the qualities and values as set forth by Christ. All important events and influences in life tend to produce a readjustment of life and the evaluation of things, people, and qualities of character.

Wars

Wars are fought to produce readjustments. One man leading a group of those dissatisfied with their place in life will use force of arms to bring about a readjustment. Christian people who would not use force to promote their evaluation of things, people, and qualities of character find themselves compelled to meet force with force, that their conception of Christian values may be preserved for themselves, and that they may continue to make an appeal to the world for readjustments in accord with our text.

But we will all come out of this conflict with certain readjustments of our own evaluations. We will find that we have been seeking selfish advantages. We will find that to be justly exalted we will need to humble ourselves. Postwar problems are already demanding the attention of thoughtful people.

Nations must find their proper place in life, likewise individuals by readjusting their evaluations in accordance with those of Christ.

Education

The object of educational systems is to establish in the minds of people certain ideas and values of life. Different systems promote different ideas and set different evaluations on all phases of life. One school of thought teaches that "Might makes right" and that "They should take who have the power, and they should keep who can." The highest seats in national and world affairs are for those who can take them and all others should adjust themselves accordingly, submit, even worship.

Another educational system will recognize the value of the individual. "All men are created equal," that is, equal in rights and privileges—equal right to life, liberty, and the pursuit of happiness. That there are different shades and degrees of these evaluations only shows that the process of readjustment is going on, not completed.

The object of philosophy is to delve into the depths of the human mind for the fundamental truths of life on which to base our evaluations and make our adjustments, or find our place in life.

The object of historical study is to summarize events, past experiences, for the same purpose.

Futility

It is evident that in all these ways, by force, by persuasion, by study and many other influences, men are seeking for some readjustments, with more or less definite evaluations in mind. It is also evident that these means, in themselves, have been futile—resulting in materialism, humanism, nationalism, despotism—all seeking the chief rooms in some realm of material life. The result is: Wars have never established permanent values; educational systems are as far apart as the poles; there are as many philosophies as there are human minds; and history is interpreted according to one's philosophy. All these influences seeking for evaluation of life, in themselves alone, fail because they focus attention on things, such as "chief rooms," honor, possessions, and physical power, "a place in the sun," "a superior race," trade routes, etc. All these are readjusted in our evaluations, and take their proper place in life (and they may well have a proper place) when they come second to quality of personal character. This influence is added by religion.

Christianity

The object of Christianity also is to give men everywhere a complete and true conception of values; to help man find his place in life. It focuses attention on character. There are chief rooms to be had, but the character of the one who assumes that position is different from that of the one who takes a lower place until he proves worthy of the chief room. One is an evaluation of outward things; the other is an evaluation of character first. "Man looketh on the outward appearance, but the Lord looketh on the heart." The spiritual evaluation of life is the contribution of Christianity in this search for a place in life.

A Conflict

The Second World War is not the only conflict going on because of these different evaluations of life. In every man's heart there is more or less of this struggle going on between the values of men and the values of God. We use the word men here in the sense of men without God. It has been said that western history, at least since Christ, is a story of that conflict: the conflict between the material and the spiritual, between greed and unselfishness, ignorance and knowledge, sensualism and purity, injustice and righteousness, cruelty and kindness, coercive control of men and conscience control, outward show and Christian character.

It is easy to see the conflict but hard to take the right stand. It is not easy to take the lowest seat, yet Christ came not to be ministered unto but to minister. Nations act selfishly, going roughshod over people, bruising and maiming all who get in the way. They demand "a place in the sun"; they seek "the star of national destiny," and would build "a superior race."

Business men deem it necessary to scheme for personal profit.

I recently heard of a young clergyman who saw no chance for himself in the Seventh Day Baptist denomination because a few men had all the desirable places.

It is a struggle for all, but strength is derived from struggle; and the Christian spirit will dominate the whole heart when the whole personality has become subject to Christ's standard of values. Then may it be said, "Friend, go up higher," for whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

DENOMINATIONAL BUDGET
Statement of Treasurer, January 31, 1944.

	Receipts	
	January	Total for 7 months
Adams Center		\$ 126.00
Albion		124.68
Alfred, First	214.91	1,323.48
Alfred, Second	98.70	98.70
Associations and groups		187.74
Battle Creek	127.10	696.41
Berlin		74.65
Boulder	10.15	84.70
Brookfield, First	23.00	105.00
Brookfield, Second		79.14
Chicago	43.00	143.74
Daytona Beach	30.00	192.80
Denver	30.00	149.95
De Ruyter		264.90
Des Moines	5.00	14.40
Dinuba		57.50
Dodge Center		69.60
Edinburg	5.00	38.00
Farina	15.00	135.00
Fouke	13.79	146.21
Friendship	5.00	10.00
Gentry	2.00	28.80
Hammond		33.25
Hebron, First		48.13
Hopkinton, First	9.16	194.97
Hopkinton, Second		28.25
Independence	88.00	163.00
Individuals	34.00	781.76
Irvington	150.00	190.00
Jackson Center		20.00
Little Genesee	49.75	283.01
Little Prairie		15.00
Los Angeles	10.00	48.35
Lost Creek		150.05
Marlboro	55.00	530.00
Middle Island	5.71	49.60
Milton	245.12	1,353.34
Milton Junction	54.41	443.19
New Auburn	5.00	168.90
New York		177.45
North Loup	32.86	207.65
Nortonville		62.50
Pawcatuck	303.66	2,054.14
Piscataway	40.00	115.63
Plainfield		955.30
Richburg		61.30
Ritchie	6.00	57.04
Riverside		339.15
Roanoke	6.00	6.00
Rockville	12.50	87.96
Salem	25.00	343.81
Salemville		52.20
Shiloh		603.00
Stonefort		14.00
Verona		132.50
Walworth		60.00
Waterford	26.00	86.00
White Cloud		94.74
	Disbursements	Budget
Missionary Society	\$ 612.30	\$23.33
Tract Society	191.40	7.33
S. D. B. Building	118.65	2.00
Women's Board	12.30	16.00
Ministerial Retirement	160.65	114.09
Historical Society	9.90	
General Conference	130.80	
Board of Christian Education	264.00	6.00

Overseas Relief and Reconstruction	24.00
India Famine Relief	53.35
United China Relief	15.00
China Relief, S. D. B. Conference Committee	15.00

Now and Then

	1944	1943
Budget receipts for January	\$1,504.72	\$1,615.06
Special receipts for January	276.10	573.17
Total receipts for January	1,780.82	2,188.23
Budget receipts for 7 mos.	11,050.07	9,247.07
Special receipts for 7 mos.	3,112.50	3,640.15
Total receipts for 7 mos.	14,162.57	12,887.22

L. M. Van Horn.

Milton, Wis.

SABBATH SCHOOL LESSON
FOR MARCH 4, 1944

Jesus Urges His Disciples to Watch. Scripture—Mark 13: 1-37.

Golden Text—Mark 13: 35.

DENOMINATIONAL "HOOK-UP"

Second Hopkinton Church, R. I.

The Second Hopkinton Church held its annual meeting at the home of Deacon and Mrs. Walter D. Kenyon on January 16, 1944. A fine supper, served by the women of the church, preceded the meeting and a splendid social time was enjoyed.

Officers for 1944 were elected and a slight increase in salary was voted Pastor Sutton, whom we share with the Rockville Church.

Three of our members are in the service. Master Sgt. Harold M. Lewis is somewhere in England; Irvin Lewis is still in the States. Miss Ruth Kenyon enlisted with the American Red Cross for overseas recreational service and spent two months in Washington, D. C., and in Virginia in training. In Washington she wrote:

I can think of no group who is trying harder to do the things Jesus would be doing if he were about in person today. I'm proud of my job. It means sacrifice and work and loneliness, but you're repaid by the feeling inside that you are doing what you can to serve humanity, and even if it meant anything happening to me (which it won't), I'd still feel I had done the only thing I could do and that life has been beautiful and worth while. I'm sure wherever I go God will keep an eye out for me. God knows I wish everyone could keep out of the war, but it's here, and no living person can go on unaffected by it because it is not of our doing. It's because war is such an atrocity that I feel we owe anything we can do for the comfort of the millions who are forced into it. The man who spoke at our final exercises on Sabbath day, and who is head of the Special Service department for the armed forces, read from the Bible, "Inasmuch as ye

have done it unto one of the least of these, ye have done it unto me." I feel I must be about my Master's business.

Ruth is now somewhere in New Guinea. Quoting from a recent letter, she said:

The poor kids are lonesome, but I'm proud of them. They all want to get home, but they want to get to Tokyo first. Sometimes I listen to their stories and look at pictures of their wives and babies and mothers and sweethearts, and I feel like weeping for them and their separations. Not that people go about with long-drawn faces. There's always a wise crack from our Yanks, and the Aussies are not far behind. They appreciate little things so much. Sometimes I wonder if what I am doing is really worth while, and someone comes up and says to me, "You know I haven't spoken to a woman in two years, or six months. It's nice to talk to someone."

Writing of a jungle trip Ruth says:

The colonel had planned the party for Lanny Ross to go along. Did I tell you I sang a duet with Lanny one night? You never know what you're going to do in these parts. We had a "duck," an auto that rides on water, believe it or not, and plows along like a jeep. The river was very lovely and green and we could see pretty little blue fish floating around. The native police wear black tunics trimmed with red, and have bright beads and ear rings, and very fuzzy hair, which some bleach bright red. Among the fuzzy-wuzzies was one little black fellow with silky brown hair. I gave him a comb and he surely did love the thing. He was really sweet. The village was on a hillside. When I heard a group of sweet voices singing, "Silent Night, Holy Night," I went closer and sat down on the ground to listen. A native woman with fuzzy top, bare feet, and wearing a cotton house dress, came smiling and brought me a reed mat to sit on. They sang "God Bless America," and they really meant it. A native lassie came and served us fresh slices of delicious pineapple. An interesting old character was "Gogo," the ancient native. He wore khaki shorts, that some soldier probably gave him. In his hand was an old, old Bible, the covers tattered and torn and printed in the native language. You could see how Gogo loved that dear old Book. I thought of my Dad and his Bible; and though Gogo and Dad don't look alike (wait till you see our pictures), yet the way they hold the Bible is the same. I've met a lot of nice people over here, but I know what it is not to hear from home for months.

Nevertheless her mother has sent to her (via A.P.O.) two letters per week since last November.

Mrs. W. D. Kenyon.

Little Genesee, N. Y.

The Little Genesee Church has been holding services on the first and third Sunday nights of the month. They always feature a song service, a helpful sermon by Pastor Charles Bond, and usually special music.

These meetings are held for the purpose of reaching all Sabbath and Sunday keepers in the vicinity. At Thanksgiving time a special service, showing historical slides, was enjoyed. On December 7 the Sunshine Society held a turkey supper and bazaar in the cafeteria of Bolivar Central School, which netted a goodly sum.

A series of Friday night prayer services, leading up to the Christmas season, were held at the homes of shut-ins, which seemed to be much appreciated by those who are unable to attend church service. Tuesday night before Christmas ten of the C. E. members stopped at sixteen homes, bringing cheer to shut-ins by singing carols. Hot cocoa and sandwiches were enjoyed, afterwards, at the parsonage. The C. E. quartet sang at the Sunday evening Christmas church services on December 19, and music was furnished by the C. E. members at the annual "White Christmas" program at the church. Two baskets of home-cooked food were given by the society to local people, also \$5 for foreign relief. The special Christmas bulletins for use on Sabbath day were purchased by the C. E. society.

A very effective, White Christmas service was held, consisting of tableaux by the young people during the reading of the Christmas story, while Christmas carols were being played softly on the Orgatron, after which white gifts were presented by the classes for various worthy purposes. On Christmas morning an appropriate worship service was held, after which the choir of sixteen voices sang the Christmas anthem, "Christians Awake," with Victor Burdick conducting and Mrs. J. F. Whitford at the Orgatron.

As many of our Recorder readers know, our community hall, across the road from the church, burned last spring. Several meetings have been held to discuss various plans for rebuilding sometime in the future. Meanwhile we are somewhat handicapped. However, the members of the committee in charge of the church night supper at the time of our quarterly business meeting surprised us when they converted the balcony, or room over the entrance hall and classrooms, into a most pleasant dining room, with tables (salvaged from the hall fire) set end to end, and stretching across the room. Electric hot plates kept the coffee and tea hot, and tureens were brought by each

family. After supper a short program was enjoyed, some of which (especially the speeches) was quite impromptu, and brought forth many a laugh. The large doors in the balcony were opened into the church auditorium, unlighted except for the lighted cross in front of the dossal, on the communion table, which view was an inspiration to all, giving us a feeling of Christ's presence. A trio of girls, near the cross, sang during the evening.

Correspondent.

Verona, N. Y.

The Doers Sabbath School Class was entertained at the home of Mr. and Mrs. Howard Davis in Oneida, January 16. As it was Mrs. Davis' birthday, a delicious birthday cake, made by Mrs. Genevieve Stone, decorated the table.

The Verona Town Council of Religious Education held its quarterly convention at the Lowell M. E. Church, Tuesday evening. Mrs. Howard Davis, president of the council, presided. Rev. George Butler, pastor of the M. E. Church of New London, gave an interesting address on the subject of Juvenile Delinquency.

The Ladies' Benevolent Society held an all-day meeting at the home of Mr. and Mrs. Arthur Franklin in Rome, January 26. Mrs. Polan had charge of the worship program. Quilt blocks and aprons were the work for the day.

Dr. George Thorngate, one of our missionaries to China who recently returned to this country on the "Gripsholm," gave a talk in our church on Sabbath morning. Pastor Polan and David Clarke of Alfred School of Theology took part in the service. Following the Sabbath school, dinner was served in the dining room to about one hundred people. After chorus singing of several songs led by Alva Warner, the visitors were introduced by Pastor Polan, some of whom made a few remarks. Then all were given an opportunity to ask Doctor Thorngate questions, which he answered very satisfactorily. In the evening he gave a very interesting account of his experiences in China. We were thankful for the opportunity to meet Doctor and Mrs. Thorngate and hear his most interesting and instructive talk.

We have recently lost one of our highly esteemed and faithful members in the pass-

ing of Mr. Joseph Sholtz. As long as health permitted he was always in his place in church and ever ready to give of his time and effort for anything to benefit or improve the church. He will be greatly missed.

Correspondent.

Dodge Center, Minn.

The annual church dinner and business meeting were held in the high school community room. Pastor Thorngate was given a unanimous call to continue as our pastor for the ensuing year.

Sabbath evening, December 25, the Sabbath school gave their Christmas program, with a tree beautifully decorated. A sack of candy and nuts and a popcorn ball was given to each one present.

Corp. Claston Bond, who is in the Marine Air Corps and is located in California, has been home on leave. He will start on his return trip Sabbath day. While home on Thursday evening, January 6, a party was held for him in the high school community room with about sixty present, consisting of both old and young people. Games were played and all entered into them with zest. The old became young again, and the young younger. It did us all good to meet in such a jolly, social way. At a late hour a sumptuous lunch was served, after which all took part in singing songs from our Sabbath school song books. All had a good time, and it did our hearts good to have Claston with us once more, even for so short a time.

Since last September the Norwegian Lutherans of Dodge Center and community have made arrangements with our trustees to hold their meetings and Sunday school in our church. Your correspondent, who also is church janitor, does the janitor work for them. They highly appreciate our people being so kind in letting them have the use of our church building, and now as a sign of that appreciation, besides paying a regular monthly amount to cover extra cost of coal, lights, and janitor work, they have offered to furnish the paint for our church if we will be responsible for putting it on. December 18 to 20, Dr. George and Helen Thorngate were here and Dr. George filled the pulpit Sabbath morning in his father's place; and because so many of our townspeople had shown such an interest in his safe return to the homeland, there was another meeting arranged for on the evening fol-

lowing the Sabbath, so they could hear him. The church was filled with an appreciative and attentive audience. Many questions were asked Dr. George. We are all so very thankful that he has been safely returned to us, and feel that our prayers have been answered. We do not feel that one ever loses by being helpful to others in every way possible. Our wish for you all:

Not all of smiles, nor all of tears,
We'd wish to have your days;
But through your hopes and through your fears,
The gleam of friendship's rays.

Though hard the heart and great the mind,
Man cannot live alone;
We need the touch of human kind
And friendship's tender tone.

For riches come, and fade away
Like fragrant summer wind,
And fame is fleeting—but a day
And we have passed from mind.

But just a loyal, loving friend,
Or, mayhap, two or three,
With smiling eyes and happy blend
Of faith and charity.

Then for this year, and all the years
This wish to you we'd send,
To share your joy and pain and tears,
And understanding friend.

Correspondent.

GUIDEPOSTS TO PEACE

To be glad to live because it gives you the chance to love God and your fellow man; to be able to work and play and enjoy rest; to be able to look up at the stars in silent contemplation of his infinite universe; to be satisfied with your possessions, but not content with yourself and your life's work, until you have made the most out of the opportunities around you by industry and honest effort; to despise nothing in the world except falsehood, meanness, and selfishness; to fear nothing except ignorance, greed, dishonesty, and cowardice; to be governed by your admiration of virtues rather than by your disgust of vices; to covet nothing that is your neighbor's except his kindness of heart and his gentleness of manner; to think seldom of your enemies, often of your friends, and every day of humanity and the beautiful life and teachings of the lowly Nazarene; to spend as much time as you can in God's out-of-doors—these are little guideposts on the foot-path of peace, happiness, and contentment, that we hope will greet you each day anew. —Selected.

MARRIAGES

Dittner - Wood. — At the home of the bride's grandparents, Mr. and Mrs. George Arnold, in Battle Creek, Mich., Sunday evening, January 23, 1944, Pfc. Rudolph A. Dittner of Beaver, Wis., and Miss Pauline Wood of Battle Creek, Rev. Edward M. Holston officiating.

OBITUARY

Lusk. — Fannie May Lusk, daughter of Charles and Mary Vermilyea, died at the Boulder, Colo., Sanitarium February 2, 1944.

Mrs. Lusk has been a Christian for seventy years, having joined the Christian Church in 1874. She has lived in Boulder for the past fifteen years and has been a member of the Boulder Seventh Day Baptist Church since 1934.

The funeral service was conducted from the Howe Funeral Home by her pastor, Rev. Earl Cruzan, and the body was taken to Trinidad for burial in the family lot.

She was an outstanding Christian woman and will be greatly missed by her friends. She loved everyone and set a wonderful example for others to follow.
E. C.

Mudge. — Jennie Climena Hull, daughter of Varnum and Malinda Larkin Hull, was born at Milton Junction, Wis., May 22, 1851, and died at the home of her daughter in Battle Creek, Mich., January 30, 1944, at the age of 92 years.

When fifteen years old she was baptized by Elder Darwin Maxson and joined the Milton Church, where her membership was when she died. She and Myron C. Mudge were united in marriage September 10, 1870, at Welton, Iowa, by Elder Varnum Hull. She was active in the Welton Church.

There were three children, two of whom survive her; Mrs. Hattie Loofboro of Milton and Mrs. Leonard Wilkinson of Battle Creek. Her husband died August 4, 1918. There are three grandchildren and four great-grandchildren.

Farewell services were held in the Seventh Day Baptist church in Battle Creek, with Pastor G. D. Hargis in charge. Burial in Memorial Park Cemetery. Last words were built around her favorite Scripture, Revelation 22: 14.
G. D. H.

Moulton. — Dennis Edward, infant son of Roderick Orrin and Beth Barber Moulton, was born December 10, 1943, at Battle Creek, Mich., and passed away January 17, 1944.

Prayer service was conducted by Pastor Gerald D. Hargis. Burial was in the Memorial Park Cemetery, Battle Creek.

Besides his parents the baby is survived by his grandparents, Mr. and Mrs. Benjamin H. Moulton of Battle Creek and Mr. and Mrs. Dell F. Barber of North Loup; also by his great-grandparents, Mr. Orrin L. Moulton of Grimes, Okla.; Mr. and Mrs. James Ingerson; and Mr. and Mrs. Charles W. Barber; one aunt and two uncles. G. D. H.

Randolph. — Agnes F. Randolph, daughter of Abram and Mary Randolph, was born January 19, 1855, in Jersey City, N. J., and passed away December 25, 1943, at the home of her son Earle.

At twenty years of age she was baptized by Rev. L. A. Platts and joined in membership with the Seventh Day Baptist Church of Piscataway, where she was active until ill-health prevented. On October 25, 1876, she was married to the late Calvin Fitz Randolph. To this union were born two children, Willard and Earle W. Fitz Randolph.

She is survived by her two sons, Willard and Earle, and by a grandson, Wayne, and a granddaughter, Jeanette.

She was a most loyal member of the Piscataway Church for sixty-eight years. Even when ill-health prevented an active life of service, her interest was unflagging and her faith growing. She faced her death with the sure hope of life to come.

Funeral services were conducted on December 28, by Pastor Victor W. Skaggs at the Runyon Funeral Home in Dunellen, N. J. Interment was in the Seventh Day Baptist Cemetery in New Market.
V. W. S.

Rood. — Charles J. In the obituary which appeared in the Recorder of January 31, an error was made in naming his parents. It should read, "Charles J. Rood, son of C. P. and Mary Ann Thorngate Rood." We are very sorry for the mistake.

Whitford. — Orlo J., one of ten children born to Edward M. and Josephine Burdick Whitford, died at his home in Farina, January 22, 1944.

He was born at Farina and lived his entire life in the community. He was twice married—September 15, 1898, to Emma Ferrill, and to this union three children were born: Mrs. Josephine Hutchins of Chicago, Ill.; Mrs. Mable Kinkaid of Marea, Ill.; and Edward of Farina. The wife and mother died May 27, 1918. The children survive.

December 3, 1921, he was united in marriage with Caroline Soldner. One child was born, Ira Neil, who died in infancy.

He united with the Seventh Day Baptist Church at Farina when thirteen years of age and continued his membership until his death. He was faithful in his attendance upon all its appointments.

Funeral services were conducted at the Seventh Day Baptist church January 24, by the pastor, Rev. C. L. Hill, and burial was made in the Farina cemetery.

Aside from his wife and children he is survived by three sisters: Mrs. Millie Whitford, Mrs. Edith Davis, and Mrs. Mary Ware; by two brothers, Max and Elmer; four grandchildren, and many other relatives, friends, and neighbors. C. L. H.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for each insertion, minimum charge 50c.

Cash must accompany each advertisement.

FREE—as the Lord provides—copies of the Sabbath tract, What Is the Difference, which was published as a continued article in the Recorders for January 31 and February 7, 1944. Gifts to help in the expense of printing will be gratefully accepted. Allen Bond, 60 Oak St., Salem, W. Va. 2-21-2t

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No. 9

I Need Not Stand Alone

By ELIZABETH FISHER DAVIS

I need not stand alone
Before the judgment seat,
For Jesus will be there;
Oh, what a comfort sweet!
The spotless Lamb of God
Was offered up for me.
He lived and suffered, bled and died,
From sin to set me free!

"I need not stand alone!"
My heart with joy repeats.
"I need not stand alone";
Forgiveness is complete.
For o'er my sins he'll throw
His robe of righteousness;
And I can go with him
To the home of light and bliss.

I need not stand alone!
Oh, may this life of mine
Show forth my deepest gratitude
For all his love divine.
Believe and trust his grace,
Then there's no fear of hell.
None who accept will stand alone;
He's there—and all is well.