

read and reread them. Each time they stir me to great depths. Jesus Christ, as he presents him, becomes a living, ever present friend and guide. He "saves" me from my lower self and leads me in to more abundant living. Dr. Sockman uses many of the symbolic phrases that Jesus used; he interprets them and brings them into practical everyday Christian experiences.

These two types of services have their values for different people. I can see how the older, strongly symbolic type appeals to many, how the almost rollicking lilt of some of the gospel songs sways the emotions. But, somehow I get more deep, spiritual food from the great hymns of the Church and the sermon that helps me live the Christian way without too much translation of phrases.

Thus my Sabbath meditations go on. Now my Sabbath joy is increased for I expect to be located in Milton and have the pleasure of worship in a church of people of similar beliefs after eight years of work elsewhere. I close these thoughts with that given by a Catholic priest in a Protestant church several years ago.

"We can disagree, but we do not have to be disagreeable." Symbolic words, symbolic pictures—some have value, others I prefer not to use.

Milton, Wis.

Marriages

Porter - Walters. — Mr. Charles R. Porter, Jr., and Miss Betty Zoe Walters, daughter of Mr. and Mrs. La Clede Walters, Battle Creek, Mich., were united in marriage at the home of the bride's parents on August 18, 1944. Rev. Henry N. Jordan officiated. Their home address will be 171 West Bidwell St., Battle Creek, Mich.

Obituary

Daland. — Agnes Norton, widow of the late Dr. William C. Daland, was born in Elizabeth, N. J., September 6, 1863, and passed away peacefully in sleep, August 12, 1944, at the home of her daughter, Mrs. F. G. Hall, Dayton, Ohio.

Previous to the present year she had been a resident of Milton for forty-one years and had been active in the literary and cultural life of the village. She had been instrumental in the founding of the Women's Village Improvement Club and always took a deep interest in its activities.

She contributed not a little to the eminent success of her husband as president of Milton College.

Surviving her are four children: John N. (dean of Milton College), Clifton, Stephanie Hall, and Alexander K.; three grandchildren; and one great-grandson.

Farewell services were conducted by Rev. Carroll L. Hill, and burial was had in the Milton cemetery. Editor.

Elsom. — Dorothea Head, youngest daughter of Mark A. and Belle S. Head, was born June 2, 1898, in Albion, Wis., and died August 1, 1944, in Milwaukee, Wis.

She leaves to honor her memory her husband and two daughters. K. V. H.

Gates. — William R., son of George M. and Martha A. Huntley Gates, was born April 4, 1859, at North Pitcher, N. Y., and died at his home in Lincklaen, N. Y., July 22, 1944.

He was united in marriage December 28, 1881, to Ida J. Davis who died March 24, 1940. To them were born ten children.

Surviving are five daughters: Mrs. Bertha Mowers, Mrs. Ruby Burrows, Miss Ruth Gates, Mrs. Nina Coon, and Mrs. Martha Mills; three sons: Everett, Lloyd, and Clair; fifteen grandchildren and fifteen great-grandchildren; and a younger brother, G. Fred Gates.

Funeral services were conducted by a grandson-in-law, Victor W. Skaggs, pastor of the Piscataway Seventh Day Baptist Church, New Market, N. J., and the local pastor, C. Harmon Dickinson. Burial was made in North Pitcher, N. Y. C. H. D.

Randall. — Frank, was born in Reedsburg, July 11, 1876, and died in Edgerton, Wis., August 5, 1944.

He leaves to mourn his death his wife, Kitty Hayes, and one son by a previous marriage.

Smith. — Eliza Elizabeth, youngest daughter of Horace and Charlotte Clement Bliven, was born near Albion, September 25, 1861, and died in Albion, Wis., August 18, 1944.

Except for a few years spent in Massachusetts, she lived in or near Albion. She was baptized and became a member of the Albion Seventh Day Baptist Church in 1877 under the guidance of Rev. J. L. Hoffman. She was a practical nurse and few homes in this vicinity but have felt her Christian ministry.

She leaves an only daughter, Gertrude Whitford; five grandsons; and nine great-grandchildren to remember her useful life. K. V. H.

RECORDER WANT ADVERTISEMENTS

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

WANTED—Owners of permanent home in New York State wish home with a family, two well appointed rooms, larger apartment, or house for soldier's wife, 18 month old son, and 4 month old daughter in or near Laredo, Tex. Have own baby beds. Babies are fairly civilized. Cpl. M. Stanley Butts, 32581806, Sec. C-1, Bks. 268, L.A.A.F., Laredo, Tex. 9-18-21

The Sabbath Recorder

Vol. 137

PLAINFIELD, N. J., SEPTEMBER 25, 1944

No. 13

The Passing of Young People's Work

An Editorial

The First Hand Clasp

Our Conference President

Looking Ahead

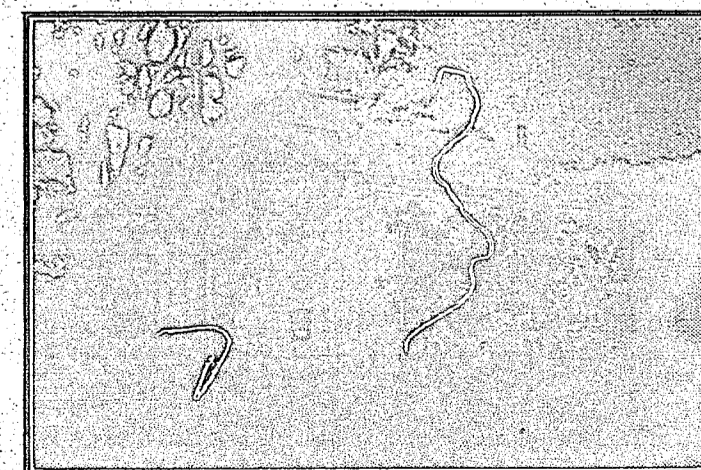
William L. Burdick

In Touch with God

C. Harmon Dickinson

The Discontented Goldenrod

For the Children



Piscataway Seventh Day Baptist Church,
New Market, N. J.

Our Oldest Church in America —
Organized in 1705

Victor W. Skaggs — One of Our
Youngest Pastors

See Pulpit Department in This Issue for
Pastor Skaggs' Sermon on Worship

The Sabbath Recorder

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

HERBERT C. VAN HORN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

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Vol. 137, No. 13

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Editorials

WORLD COMMUNION DAY

In churches the world over, in army camps, and on naval vessels millions of civilians and service men and women will join on September 30 or October 1 in the observance of World Wide Communion. For Seventh Day Baptists and other Sabbath keepers participating, the observance will be on the Sabbath of September 30 or October 7.

Sponsored for the fifth consecutive year in this country by the Federal Council of Churches and abroad by the World Council of Churches with the co-operation of the International Missionary Council, the event will, we are urged to appreciate, "demonstrate and symbolize in a time of division and conflict the unbroken Christian fellowship in every church around the world."

Virtually every missionary field abroad is co-operating in Communion plans according to Dr. Jesse M. Bader, executive secretary of the Federal Council's Department of Evangelism. A record attendance of service men and women is apparently being anticipated by the chaplains. This is particularly significant to us who now have four chaplains actively representing us.

Union services in this country are not being contemplated, but rather each local congregation will seek to have its membership present at its own Communion service. A 100 per cent attendance is being nationally promoted.

"As anxiety and sorrow come to more and more homes an increasing number of people are being driven back to the ultimate source of inward security." May we not, increas-

ingly, find comfort and encouragement in the fellowship about the Lord's table, whose emblems represent the suffering and death of Christ.

THE PASSING OF YOUNG PEOPLE'S WORK

We mean by the above caption the discontinuance of the department in the Sabbath Recorder entitled "Young People's Work." Since 1889 this department has been one of the Recorder's best features with such contributing editors as Edwin B. Shaw, the late Doctors William C. Daland and Lester C. Randolph of the earlier years; Dr. Edgar D. Van Horn, Rev. R. R. Thorngate, and others of the middle years; while in more recent times Miss Marjorie Burdick, Luther W. Crichlow, Victor W. Skaggs and others are representative young people who have carried on.

For the past nearly two years the department has been ably edited by Miss Jeanett B. Dickinson; she is now in the Recorder office as assistant to the editor and corresponding secretary of the American Sabbath Tract Society.

During all the years the department represented the work under direction of the Young People's Board. Since that board has been merged with others to form the Seventh Day Baptist Board of Christian Education, its work will continue under the management of that board through one of its standing committees.

By the wishes of the present Board of Christian Education, the co-ordinated work will be presented in a department of the

Sabbath Recorder entitled Christian Education and the Young People's Work as a department will be discontinued. This, we understand, is occasioned by no dissatisfaction with Miss Dickinson's splendid work but by a desire more closely to co-ordinate work of youth with other phases of Christian education. Were more space available, we would urge continuance of the present department—edited for young people by young people.

In the passing of this department the editor wishes to express his appreciation of the interest and faithful co-operation of the young people and their department editors. The work of Miss Dickinson has been earnest and zealous in promoting the general and spiritual interests of those she represents. She has labored faithfully to obtain articles, stories, and other appropriate material from and for young people throughout the entire denomination. As in so many ways we have found during the years, better co-operation has been received from some parts of the states than from others. From an editorial point of view her material, promptness, reliability, and excellent preparation of manuscripts are worthy of special mention.

Farewell to the old—hail the new.

LAST CHAPLAIN'S CLASS AT HARVARD

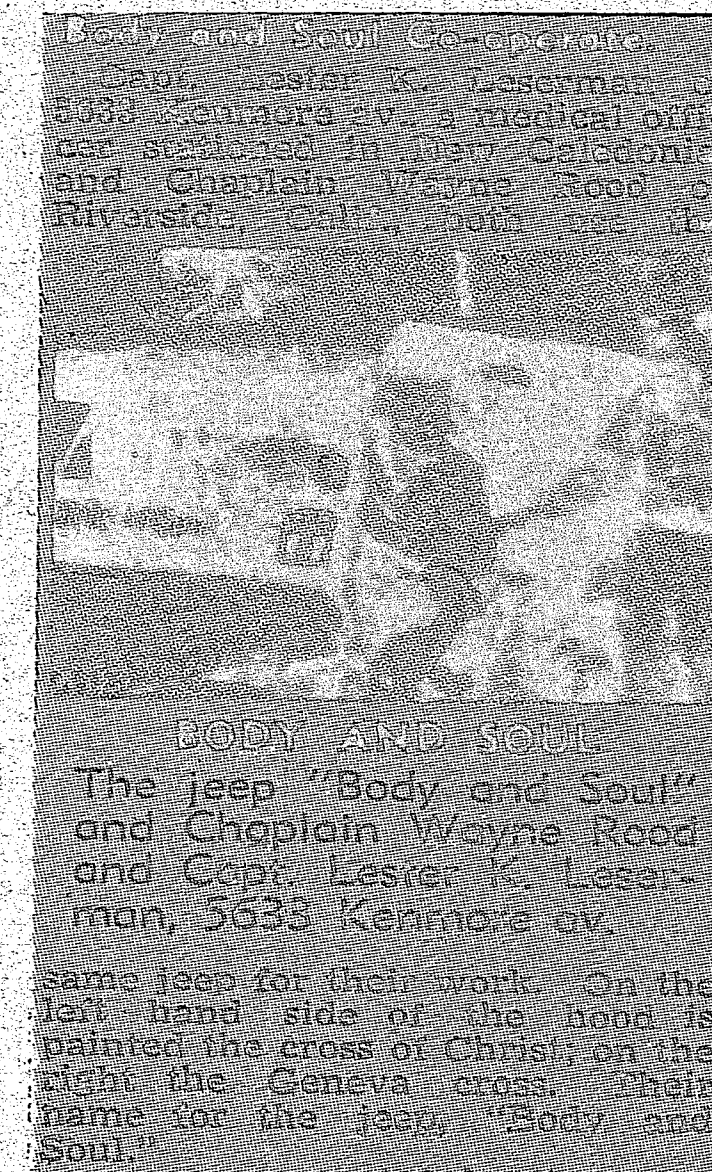
Religious News Service recently released some facts about the Harvard Chaplain's School. One hundred sixty-three chaplains were graduated in the last class before the school was transferred to Fort Devens, Mass. Since August 10, 1942, we are informed, 6,500 ministers have been trained for military duty.

The commandant chaplain told the graduates that wherever they found an American he was their responsibility—regardless of creed, color, rank, or service.

"Let it never be said of an American clergyman that he took shelter when his men were in danger. Your place," he said, "is with your men when they are facing bombs and bullets or any other danger."

The dean of Harvard Divinity School, Dr. Willard L. Sperry, declared that the chaplains were responsible for the spiritual standing and development of the American Army and that their work would be with individuals.

Four of our ministers are graduates of this school: Chaplain Hurley S. Warren, released pastor of the Plainfield Church, being a member of this last class and now located at Camp Ellis, Ill.; Chaplain Leon M. Maltby located at Camp Haan, Calif.; Chaplain



Luther W. Crichlow, somewhere in the southern Pacific; and Chaplain Wayne R. Rood, stationed in New Caledonia. The cut here is of a clipping from the Chicago Sun kindly sent to us by Mrs. Ralph J. Comstock of Grangemead, St. Charles, Ill.

OPEN LETTER TO US

The following letter was written by a teacher, L. G. Griffin, in the Robert E. Lee High School of Rosenberg, Tex., upon learning of the death of one of his former pupils, Arthur Berkman, killed in action on the Italian front, January 12, 1944.

Arthur Berkman gave his life, as hundreds of our boys are doing on various beachheads and battle fronts in the air and on the sea, for us—you and me. What are we doing to make their sacrifices worth while?

The letter follows:

Monday I heard that Arthur Berkman of the Class of 1942 had been killed in action.

At first I was filled with rage at the thought that a boy so young should be sent to his death. Later I said to myself, "What have I ever done, what am I doing to deserve having Arthur Berkman die for me?" A deep humility filled me because only two short years ago this boy had sat before me in English class. Had I at that time given him the best that was in me as a teacher?

Arthur Berkman was a sweet boy. I use that word carefully and purposely because it is sometimes too carelessly applied. But Arthur was sweet and decent and considerate and helpful. He wasn't made of the stuff that goes to make a ruthless warrior; rather did he have the mannerisms of one whose touch must have been gentle to those physically ill, and the smile and handclasp that cheered those low in spirit.

What can I do to be deserving of the complete sacrifice made by such a lad? I feel like a Judas or a Quisling when I reckon how little I've done so far. True, I can add up the balance side of the ledger and say, "What a great patriot am I," but my patriotism hasn't caused me any pain or any "giving till it hurts." Life has been too normal, too easy for me to be able to face Arthur Berkman and feel that we've shared equally in a great crusade.

Wherever Arthur is tonight I want him to know that from now on I'm going to play my infinitely insignificant role to the utmost. Imagine having to be asked to buy bonds; imagine chiseling a little extra gas so that my lazy body won't have to strain itself; imagine using points for meat that doesn't belong to me! Imagine indulging in these petty, lousy actions while American school boys gamble with their lives—and lose them—for me.

One other gesture I'm going to make for Arthur Berkman of Simonton, Tex. Arthur was of the Jewish faith—that same faith which gave us Jesus Christ and the mortal men who helped him found that religion of brotherhood and love that the majority of us profess to believe. The next time I hear a slighting remark made about the Jewish people I'm going to say, "Arthur Berkman, an American of Jewish faith, died for you. I

wonder at your pride and arrogance—and ignorance." Arthur wouldn't have said that, however. He probably would have said, "Father forgive them, they know not what they do."

Yes, Arthur Berkman, R. H. S., '42, died that we might live. He died so that we might enter his high school and be nurtured by the thoughts once given to him. He died so that my children can enter the Robert E. Lee School each morning, unafraid, rather than duck, terror-stricken, into a bomb shelter. I hope we'll be worthy of Arthur.

FROM OUR CONFERENCE PRESIDENT

The First Hand Clasp

As president of the Seventh Day Baptist General Conference for 1945 I have been congratulated, I have received sympathy, etc., but that first hand clasp carried with it probably more than can be told. He was a layman who grasped my hand. I am not sure he said anything. I was much confused, but the expression as I caught it was: "We are back of you; we will be continually praying for you; we will make suggestions; we will try to do what you ask." My hope and belief is he was expressing the desire, intention, and determination of all the laity of the denomination. The clergy will do all this we are sure, but since this is laymen's year we are especially anxious that each one make such a pledge here at the start and work for a successful year.

I have been grateful for the letters already received; keep them coming with more of your suggestions and desires for the betterment and growth of the Seventh Day Baptist denomination.

Sincerely yours,

P. B. Hurley.

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Ashaway, R. I.
Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

LOOKING AHEAD

The wise man wrote in Proverbs, "A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished." This is only another way of saying that if we are prudent we will do some very earnest thinking. Letting ideas pass through our minds is not thinking. The fact that one has positive opinions is no sign that one thinks or ever did any thinking. Because one is fluent is no proof that he thinks or is capable of thinking, for as Presi-

dent Allen used to tell us, men lacking thoughts substitute words in their place. An editor once wrote, "The most of us do not think; we only invent arguments to support our prejudices." These statements are painfully true in every sphere in life. Young people should be taught to think, and older people, by some process or other, should teach themselves to think.

Real thinking not only means that the mind take into account the present facts regarding any subject, but also that it take

into consideration the consequences of a given course. In other words it means looking ahead. But people are prone to look only at the present. They spend all they earn in prosperous times and suffer when depression comes; they follow the impulses of the hour, though they lead astray, and smart with pain later.

There is no place where real thinking and looking ahead is needed more than in missions, the colossal task of the ages. Dr. Charles Mayo once wrote, "You can get along with a wooden leg, but you can't get along with a wooden head." He was thinking of the healing of bodies. A wooden head is vastly more dangerous in the work of curing souls than in that of healing bodies.

It was Paul's masterful mind that did more to determine the form and the course of the Church than all others. After his conversion he took three years to think things through before beginning any active work. Throughout his entire life he not only considered the present and the past, but he took into account the future and planned the work of his day in view of the future. He looked ahead; he had vision. Because of this the work was established in such a way that though he and the other apostles suffered martyrdom, the kingdom of Christ continued to increase.

In this day when Seventh Day Baptists and other denominations are trying to solve perplexing problems, they should never lose sight of the effect of any given course of action upon the future. The emergencies of the hour demand vision, not shortsightedness.

W. L. B.

FORGIVEN - FORGOTTEN

There is a saying, "Confession is good for the soul," and yet confession may become a habit. Don't become a chronic complainer against yourself. Correct your unfitness while going on. Sins forgiven may be sins forgotten—what God "remembers no more" shall we continually bring to notice? Isn't joyful praise and thanksgiving better worship?

Maybe it were better, like Paul, to forget some things "that are behind," and serve the Lord with gladness. Best results are from cheerful service.

A. S. B.

MISSIONARY SOCIETY ANNUAL MEETING

The annual meeting of the Seventh Day Baptist Missionary Society was held September 17, 1944, in the Pawcatuck Seventh Day Baptist church.

The president, Rev. Harold R. Crandall, called the meeting to order; it was opened with prayer by Rev. William L. Burdick.

Voted that the annual report of the Board of Managers of the Seventh Day Baptist Missionary Society, adopted by the Board on July 23, 1944, be approved with the addition of the Treasurer's Conference Address and ordered recorded.

Voted that the officers and members of the Board of Managers as recommended by the Nominating Committee be elected. The officers are as follows: president—Rev. Harold R. Crandall, Westerly, R. I.; recording secretary—George B. Utter, Westerly, R. I.; corresponding secretary—Rev. William L. Burdick, Ashaway, R. I.; and treasurer—Karl G. Stillman, Westerly, R. I.

The Board of Managers are as follows: Albert S. Babcock, Rockville, R. I.; Rev. Harold R. Crandall, Westerly; LaVerne D. Langworthy, Westerly; Morton R. Swinney, Niantic, Conn.; Edwin Whitford, Westerly; George B. Utter, Westerly; Karl G. Stillman, Westerly; Dr. Anne L. Waite, Bradford, R. I.; Rev. William L. Burdick, Ashaway; Charles E. Gardner, Waterford, Conn.; Robert L. Coon, R.F.D., Westerly; Mrs. Alexander P. Austin, Westerly; Walter D. Kenyon, Ashaway; John S. C. Kenyon, Hopkinton, R. I.; Hiram W. Barber, Jr., Westerly; Elston H. Van Horn, Westerly; Lloyd B. Langworthy, Ashaway; Rev. Trevah R. Sutton, Rockville; Rev. Eli F. Loofboro, Waterford; Rev. Ralph H. Coon, Ashaway; Mrs. James G. Waite, Bradford; Mrs. G. Carlton Irish, Rockville; Mrs. Harold R. Crandall, Westerly; Rev. Herbert C. Van Horn, Plainfield, N. J.; and Asa F. Randolph, Plainfield.

Voted that the president appoint a Nominating Committee for the ensuing year. He named LaVerne D. Langworthy, Mrs. Alexander P. Austin, and Robert L. Coon.

Rev. William L. Burdick informed the society of the action of the New York City Church in securing the passage of legislation which will assure the conveyance of any defunct Seventh Day Baptist church properties in New York State to Seventh Day

Baptist organizations and offered the following resolutions which were adopted:

Resolved:

1. That the president be a committee to consider the question of the New York charter of this society.

2. That he report his findings to the Board of Managers as soon as possible, and that further action be referred to said board.

3. That if the charter of the Society of the State of New York be renewed, the officers and Board of Managers as elected by the Corporation of Rhode Island be those of the New York Corporation for the ensuing year.

Voted that we adjourn to meet at the same place on the third Sunday in September, 1945, at 2 o'clock p.m.

Karl G. Stillman,
Secretary pro tem.

A MEDITATION

By Rev. E. A. Witter

Read thoroughly; consider the teachings of Matthew 6: 9-14. Real strength and joyfulness of life is given to all who believe in God as their heavenly Father, who is

Woman's Work

WORSHIP PROGRAM

By Mrs. Eldred Batson
God Meets All Our Needs

Some one has said, "The dawn is always the same in its radiant fact, but amazingly different in detail of color. A morning in summer may come with an extravagance of color; another morning in winter may come like a smoldering flame. So Jesus pushes up over the rim of our lives with varying beauty. He is always the same in splendor of light, but wonderfully different according to our need. If we are lonely, he gives comradeship with God; if we are worn by crowds, he gives peace. If we have strength, he bids us serve; if we are weary, he gives us rest. He meets us at every turn of the road."

Yes, God meets all our needs. Let us turn to the Bible for evidence and proof that we have these promises, that God does meet all our needs.

If we are lonely, he gives comradeship—read Psalm 23.

If we are worn by crowds, he gives peace—read John 14: 27.

touched with the feeling of their infirmities and gives a listening ear to all their appeals for comfort, relief, and blessing.

If there be this thought of God, there will surely be welling up in our hearts a readiness to honor God and to glorify his name, even as we honor and praise our earthly father for his love and kindness to us. It is blessed to hold this happy attitude toward God. It helps us to ask in confidence for what we want and need.

Do we not fail to realize—by our oft repeated "forgive us our debts as we forgive our debtors"—the implication of our prayer? If we are unwilling to forgive others their unkindnesses toward us, then to pray "forgive us—as we forgive" is asking God not to forgive us.

Our interest in the salvation of the unsaved and in the welfare of the world, as well as the enrichment of our own souls, will be truly revealed in the thoughtfulness and sincerity of prayer—our own, or in the use of the prayer our Lord taught the disciples.

Lord, teach us how to pray.

Mrs. Olooy W. Davis, Salem, W. Va.

If we have strength, he bids us serve—read Romans 12.

If we are weary, he gives us rest—read Matthew 11: 28-30.

Father, we thank thee that thou canst see our every need and that there is from thee help and strength for all those needs. Help us to realize our dependence on thee. Make us truly grateful for all blessings and help us to lead others to thee that they, too, may share in them. Amen.

Hymn: "What a Friend We Have in Jesus."

MISSION STUDY 1944-45

By Bessie T. Hubbard

Southeast Asia

It frequently happens that the subject chosen by the Missionary Education Movement proves to be of great timely interest. This year is no exception in the topic selected—Southeast Asia.

Our interest in that locality is keen; our hearts are there as never before. We eagerly

scan the daily papers or hear over the radio the latest news and read in letters from our boys "over there" names of places never before familiar to us. The country, seas, and islands are still a confused subject to us. A background knowledge of lands, seas, climate conditions, and peoples is necessary for our better understanding. Such information, concise and readable, is found in "Peoples of the China Seas," put out by the Institute of Pacific relations, American Council and Webster Publishing Company.

To supplement this reading, although a duplication to some extent, "West of the Date Line" gives accounts of missionary contacts and endeavors, of Christian approach to these peoples from many different organizations. It is this Christian work, the foundation laid so many years ago, that is being a godsend in many instances to our boys in the South Pacific. From these books the daily news becomes more understandable as do some of the peoples in these lands.

Of further study for China is "Changing China" from the same source.

"Tales from Southeast Asia" give interesting examples of the effects of Christian living in these sections so different from ours.

All women like to provide variety in meals for their families. In a little book called "Eating Around the World at Home" one may get suggestions from foods served in Korea, China, Poland, Russia, or from the land of Ararat.

From the background of actual knowledge of Bali and Java are two stories of these countries most interestingly written by Adele de Leeuw of Plainfield, N. J. These books should be in every public library. While primarily for intermediate age, they are fascinating reading for any one.

All the books suggested above are equally good for all groups above junior age.

Juniors are especially well provided for with "A Bell for Baby Brother" (tales of helpful children in other lands), and "The Pigtail Twins" (not South Sea), also (for handwork) "Chinese Panel Posters."

Primary children will love the pictures of a "Life of a Family in China," and will find pleasure and profit in coloring pictures of China from "Around the World Drawings" and of "Paper Dolls and Pictures" of Syria, Thailand, India, and other countries of the South Seas.

Peoples of all ages throughout our churches may thus read of and study together these lands and peoples not so well known to us, that on the return of the boys who are battling for the freedom of all peoples, we can intelligently and sympathetically talk with them of these things. By our further understanding we can be better prepared to participate with them and others in helping bring about a world friendship.

A List of Books and Prices

Peoples of the China Sea, by Elizabeth Allerton Clark, 25 cents.

West of the Date Line, by Constance M. Hallock, 50 cents.

Changing China, by George E. Taylor, 25 cents.

Eating Around the World at Home, 25 cents.

How to Lead an Adult Missionary Discussion Group, 10 cents.

Island Adventure and Rika, by Adele de Leeuw of Plainfield, N. J. Probably can be found in many public libraries, or can be purchased for \$1.75.

Juniors—

Tales from Southeast Asia, by Alice Hudson Lewis, 50 cents.

Handwork (Chinese Life Panel Posters) 50 cents.

Primary—

A Bell for Baby Brother, by Jessie Eleanor Moore, 60 cents.

Life of a Family in China (pictures), 50 cents.

Handwork (Around the World Drawings to color), 15 cents. (Rainbow paper dolls to color), 25 cents.

The Pigtail Twins, by Anne M. Halladay, 60 cents.

These books and handwork to be ordered from the Recorder Press, publishing house of the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J.

WORLD COMMUNITY DAY

On Friday, November 3, thousands of church women of many denominations will unite in the second annual observance of World Community Day to study "The Price of Enduring Peace" under the sponsorship of the United Council of Church Women. The day's program of study will culminate in the personal commitment to be signed by those in

attendance at thousands of community-wide observances throughout the United States.

Problems of relief and rehabilitation, economic independence, and concern of the home front will be discussed. Last year the initial observance featured the taking of a ballot which favored overwhelmingly the participation of the United States in a world organization. The meetings attracted women of various faiths and races.

"Only as the spirit of working together permeates the things we do together can the United Council of Church Women accomplish what it has set to do," says Mrs. Ruth Mougey Worrell, its executive secretary. "As followers of the Prince of Peace we must together build a world order where peace can exist. We have faith to believe that the women of the United States, through prayer, study, and action may determine the

kind of a world we covet for our children and our children's children."

Program material for World Community Day may be secured from the United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y., and is priced at 10 cents per copy. Included in the material are suggestions for worship and prayer, factual information for speakers, suggestions for community action, and possible procedures whereby observance of World Community Day may be facilitated in various parts of the country. Additional copies of the commitment may be ordered. They are priced at \$1 per hundred copies. Each woman present will be asked to sign the commitment as a solemn pledge to work for an enduring peace. A freewill offering will be taken for world relief. — Released by United Council of Church Women, New York.

Christian Education

Rev. Harley Sutton, Alfred Station, N. Y.

Sponsored by the Seventh Day Baptist Board of Christian Education

VACATION SCHOOL NEWS

(Continued)

Rev. Alton Wheeler, who was the director, reports a successful school held at Nile, N. Y., July 10-21. The Nile Evangelical Church co-operated. Seventy-seven children were enrolled. A committee of six, three from each church, met two months before time for the school to make plans. Six of the teachers attended a Vacation School Conference at Friendship. Pastor Wheeler spent the week just previous to the school in visiting homes of the community. Posters were put up in the village store, and a leaflet about the school was distributed, by children. Offerings were received and sent to the American Bible Society to be used in supplying gospels and New Testaments to men in the Armed Service. The amount received was \$8.38. Expenses of the school were paid by money received as gifts and the offering taken at the program given at the close of the school.

Pastor C. Harmon Dickinson reports an unusual plan which was followed at De Ruyter, N. Y. The sessions began at 8 p.m. and continued until 9:30 p.m. Dates for the classes were August 1-20 on Tuesday, Thurs-

day, and Sunday evenings. Twenty-five children were enrolled and eighteen had perfect attendance. The age groups were Junior, Intermediate, and Young People. An offering of \$10.49 was received for the American Bible Society. Courses included "Essentials of the Christian," "How to Become Children of God," and studies in the Books of Philipians and 1 and 2 Thessalonians. A demonstration program was presented at the last night. The theme of "Victory" was used for the school.

SABBATH SCHOOL LESSON FOR OCTOBER 7, 1944

Jesus' Program for Meeting Life's Problems
Scripture—Matthew 4: 1-11; 6: 24-34
Luke 4: 16-30
Golden Text—Matthew 4: 4

LETTERS FROM OVERSEAS

From an American Red Cross Worker

Dear Mr. Van Horn:

Please don't think I haven't appreciated hearing from you just because I didn't answer. I was a bit busy for a time, and then went on leave during July to Australia.

My work has been mostly organizing entertainments and doing recreation work in a club. The most satisfying part of my program was our church service at "Shangri-la," our Red Cross Club. When I went there, I had to hunt for a place to go to church, and it wasn't so encouraging to go bumping over rough roads and getting lost, so as soon as possible I made arrangements with the base chaplain to hold services at the club. At first a few straggled in—maybe fifteen or twenty. But then it began to grow, and the seats were filled, and many were standing. The chaplain always insisted it was "my baby," but let me tell you when I was really proud.

When I came back from my furlough some friends and I went to church. I went in and saw no chaplain—but a young private who had been the chaplain's assistant was in charge of the service; when it came time for the sermon, it was preached by an earnest little corporal who looked about eighteen. If all of you back home could have looked over those intent faces of your boys as they listened to the inspiring message of living the everyday Christian life, you'd be as proud of them as I was. He talked to them about the possibilities of a midweek prayer service, as some of them had evidently expressed a desire for it. As there was no chaplain then, he suggested that they gather together in small groups and form their own prayer meetings.

It is surprising how very little effort it takes to start a church service; once it has started, it grows because when you're over here in New Guinea you need God more than you ever did before. Everything about you is strange and different from your usual way of life, and you'd get lost if you couldn't look up and find him in the same place sending out comfort and inspiration.

I like to think that you remember the three hundred of us scattered abroad in the service. I'm sorry I missed the Recorder Centennial issue, but I'll be looking forward to hearing from you again.

Sincerely yours,
Ruth Kenyon.

From the South Pacific

Dear Mr. Van Horn:

I was most happy in having received your latest letter dated in April, and want to

thank you for your having written me and wishing to know of some of my thoughts or an experience that might be helpful to others.

One thing that has struck me is I find that more and more men who have seldom attended church services are today at this outpost finding the day of prayer—one in which to relax the soul and pray for that ultimate peace which we know will someday bring us home to our loved ones and the life we miss. A short time ago I heard a new definition of a soldier's version of religion: "Religion is what a man does with his solitude!"

I enjoyed the paragraph written in your letter of the Easter services on the European front where American soldiers were attending the services and four hundred yards away were Germans—listening to the services by loud-speakers. It all goes to prove that no matter how bitter men or nations may feel toward each other, there's a closer tie among all warriors when it comes to the Lord's Prayer; all of us seem to forget there is a war going on.

Our life here in the Southwest Pacific is in some ways a repetition of our earlier days in the army. But, hardly a day goes by without experiencing a new or strange sight or bits of news that make our present days seem so long. We wonder when it will all end. Mail is a great factor in bringing us the news from home and to read the many things we enjoy; I find that letters home are also welcome and precious when they do arrive.

Hoping to hear from you in the near future, and anxiously awaiting the Centennial number which I am very interested in seeing, I am

Sincerely yours,
Marion B. Wilber.

From Italy

Dear Mr. Van Horn:

It seems good to have letters, though late in reaching us due to our moving around. They are good reminders of home and the pleasant memories of the past. I might add that a copy of the Centennial Recorder has just arrived, and I am looking forward to some good reading.

Living in Italy we find things quite different. The people, their ways of living and working seem to us like going into the

past many years. The old buildings, the roads, and the old stone still remain except, of course, they have been bombed. It is all interesting.

Since we have been here our camp has gradually been built up until we have things quite nice. One of the buildings we have is a chapel which through our chaplain's efforts was designed and built. Soon after it was finished he made the remark that even if

we were to move the next day he felt it already had proved its worth.

... We are all looking forward to the day when we will be able to return to our homes. Until then we will remain inspired with the hope within us that makes it possible to look beyond this crumbling present to a better and more permanent future.

Sincerely,
Kenneth Emerson.

Young People's Work

Jocnett B. Dickinson, Editor

Please send all material and suggestions to 510 Watchung Ave., Plainfield, N. J.

IN APPRECIATION

In reading the editorials you will realize that Young People's Work as a department is to be discontinued. In behalf of those who have edited these pages for over half a century, I would like to say "thank you" to those who have contributed materials or have offered suggestions for the betterment of Young People's Work.

For a time after I was asked to take over this position, in the spring of 1943, it was bewildering to think of the great responsibility that was mine in securing and editing material. However, friends, pastor, and three "old faithfuls" as suggested by Editor Van Horn came to the rescue. Later others responded to written requests; gradually young people began to send in materials and suggestions as the result of requests made through the pages of Young People's Work. You may be interested to know that all Seventh Day Baptist associations have been represented. Such splendid co-operation, helpful suggestions, and kind words of encouragement as given by Editor Van Horn and those who have made the young people's department what it has been, have been and are greatly appreciated. We have tried "to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Let us as young people always remember those words found in 1 John 1: 7, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

J. B. D.

IN TOUCH WITH GOD

By E. Harmon Dickinson

(This is a summary of a talk given during the young people's program of Eastern Association at Shiloh, June, 1944.)

Frequently we hear the expression, "Let's get back to the good old days." In postwar planning some advocate the slogan, "Back to normalcy." Then again our parents and older friends often remind us of the "horse and buggy days." During the pioneer days a soul stirring cry was, "Go west, young man, go west!" It is good to look back and recall the experiences of the days gone by. There is something about hearing the adventures of the early settlers that thrills our souls, and we might even long to be a frontiersman ourselves.

Personally, I don't care to go back. "The good old days" do not appeal to me. I am glad to be living in this present age looking forward to what little I can do to help solve the problems that face the human race. Through the help of God, I want to have a part in bringing about this new world order about which we hear so many talking.

The frontier closed in this country around 1890 when the East and the West met. In the old frontier ambitious and daring men and women packed their goods, moved to the unsettled regions, cleared the land, and built homes. Now the situation has changed. Most of the land has been settled. We must seek some other employment when it becomes impossible for us to make a living where we are. Sometimes we young people

complained during the depression years because it was so hard to make a living. It is so easy to lean on someone else for a livelihood. Many of us hesitate to enter business or take up farming because of the vast amounts of capital required for private enterprise in this machine age.

But why should we fret because the old frontier has passed? A new and greater frontier lies ahead of us. There is a toppling economic order that must be undergirded. A devastated Europe will have to be rebuilt following the war. Starving people the world over should be fed. Our mission fields are challenging us: China needs more missionaries; Jamaica calls for more leaders and a school to be used in training her youth for Christian service; slum districts in our cities and neglected rural sections including the vast South where Seventh Day Baptists are doing mission work plead for workers. These all give evidence of the tremendous frontier awaiting young Christians who are filled with a passion to make the gospel of Jesus Christ known to sinful and ignorant men.

This new frontier is even harder than the old. The old frontier was geographical and physical. It required ambitious men who were strong in body and not soon to give up. The new is a spiritual frontier dealing with lost men and the destiny of men's souls. It requires more patience, courage, understanding of human nature, and an unsurpassable faith in God. This frontier has many hardships and is plenty tough, but it gives the one who enters it thrill and adventure and above all joy and happiness received from making our Lord Jesus Christ known to men. This frontier must be entered by young pioneers who are in touch with the power of the living God.

Are we able to enter this challenging frontier? We will be by renewing our contact with Jesus Christ through prayer, Bible study, sacrificial living, and a growing faith. When we are in touch with God we will receive the power. There can be no doubt about that. Sometimes good contact with a storage battery will not bring power. This is because the power is lacking in the battery. But this is never true with God. When we make the contact the power must come. Jesus assures us of this power: "All power is given unto me in heaven and in earth." (Matthew 28: 18.) Jesus also said in Luke

24: 49, "And, behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." This power came on the day of Pentecost. Twice Paul speaks of this power: "I can do all things through Christ which strengtheneth me" and "my God shall supply all your need according to his riches in glory by Christ Jesus." (Philippians 4: 13, 19.) The Bible everywhere bears witness to this power which we will receive when we are in contact with God.

The frontier is here; pioneers are needed. Christ is calling every young man and woman who is seeking for service in this life to tackle this frontier. We young people who have life decisions to make must enter it. Courageous, ambitious, and consecrated youth will be qualified to enter the frontier when they are in touch with the power of God. God will supply the power as fast and as abundantly as we are able to draw upon it. Why not enter the frontier?

De Ruyter, N. Y.

A YOUNG MAN WHO DESPISED WISDOM

By Rev. Judson Harvey Stafford

The case of Rehoboam, a young man of the royal house of David and who became king of his father Solomon's great people, provides us a clear example of the waywardness of youth when it refuses to follow the advice of men with age and experience.

Here was a young man who, upon the death of his father, found himself absolute monarch of a great kingdom. None could dispute his will, and the vast treasures of his royal father were his to do with as he liked. Surely, as his grandfather David had said, the lines were fallen unto him in pleasant places.

The subjects of this young prince, upon his accession to the throne, came to him respectfully requesting a lowering of the taxes which Solomon had demanded of them. Rehoboam seemed to use the caution and wisdom of a true ruler, for he told them to come again in three days for their answer. To this they agreed.

Rehoboam then sought out the older statesmen who had faithfully advised his father and asked them for their opinion in the matter. They counseled kindness and fair dealing in his treatment of the people and

said that such a course would insure the loyalty of all his subjects.

Thereupon the young king whose name ironically enough meant "enlarger of the people" sought counsel from young men of his own age who had had no more experience than he. Their advice was altogether different; they counseled a harsh dictatorial attitude with higher taxes and threats of violent punishment if they weren't paid.

This rash advice pleased young Rehoboam because it brought to his mind most forcibly that he was king and that none could gainsay his decrees. Therefore when the three days were up and the people came to Shechem again for their answer, this rash young king astonished and angered them by his arrogance and threats, for he had decided to take the advice of those who knew no more than he did. He had rejected the counsel of older, experienced men whom he doubtless regarded as "old fogies." The result of his foolishness you may read for yourself in God's word; 1 Kings and 2 Chronicles will tell you how the outraged people rebelled and seceded from his government, leaving but two tribes out of the original twelve faithful to him.

Thus it is today: young people need the experienced advice of older people who have traveled through life long enough to know that arrogance and reckless living lead only to final disaster to both soul and body. Rehoboam's epitaph is recorded for all to see in 2 Chronicles 12: 14: "And he did evil, because he prepared not his heart to seek the Lord."

Young man, young woman, will this be said of you? Your father may have been a fine Godly man, but now you must choose for yourself whether to follow in his footsteps—or rejecting his wisdom follow after the foolish ways of this modern time.

WHO'S WHO AMONG SEVENTH DAY BAPTIST YOUNG PEOPLE

C. Harmon Dickinson

Harmon is pastor of the De Ruyter Seventh Day Baptist Church. He was born on December 23 near Bridgeton, N. J., and was an active member of the Shiloh Church until transferring his membership to De Ruyter this summer. Within a year after having been graduated from Bridgeton High

School in 1937, he felt confident that the Lord was calling him to the ministry; he entered Salem College in the fall of 1938 and received his A.B. degree in 1942. His major was in social studies; his minor was English. While there he was a member of the Mixed Chorus and was active and held offices in the Y.M.C.A. and the college chapter of the Red Cross. Shiloh Church granted him a license to preach. In June, 1941, he married Ethel Davis of Shiloh. In January, 1942, he entered Alfred School of Theology. During the fall of 1943 he transferred to Eastern Baptist Seminary in Philadelphia and completed his theological training there this summer. He will receive his degree from Alfred with the class of 1945. His main interest is to share with others the gospel; his hobbies are gardening and stamp collecting.

NOTICE

The annual meeting of members of the Corporation of the Seventh Day Baptist Board of Christian Education will be held on Sunday, October 8, 1944, at 2:00 P.M., in the Gothic at Alfred, N. Y.

This notice is issued pursuant to Sections 1 and 3, Article IV, of the By-Laws.

1. The annual meeting of members shall be held on the second Sunday of October of each year at two o'clock in the afternoon for election of directors and such other business as may properly come before said meeting.

3. Notice of all annual and special meetings shall be given by publication of the time and place and object of such meeting in the three (3) issues of the Sabbath Recorder immediately preceding such meeting.

John Reed Spicer,
Recording Secretary.

A preliminary estimate of the requirements of the American Bible Society for publication and distribution for four years (including 1944) to supply the Armed Forces, prisoners of war, current emergency needs in Europe and the East, and production for quick supply to freed areas, amounts to \$2,075,975 over and above the budget for regular work. The aid of every friend of the Bible in America is needed to achieve this result.

Children's Page

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

Dear Recorder Children:

Of course you noticed that the September 11 edition of the Sabbath Recorder contained no Children's Page. No doubt you have guessed why—namely, that it was a Special Conference number, and because no children were allowed to attend Conference this year there were no children's activities for me to describe—much to my disappointment. So the material I prepared had to be put over a week. I do hope next summer I will find an unusual number of children at the Milton Conference; don't you?

Since there are no children's letters for me to answer this week here is a little nature fable for you, boys and girls.

The Discontented Goldenrod

"Oh!" sighed a tall branch of goldenrod. "Just see all these daisies, buttercups, and violets growing near me; how I wish I could be covered with flowers, like these; here I am, just a homely, green branch, with not even a promise of any blossoms; it is very hard!"

Day by day it watched the flowers and grew more discontented as it saw the children pass it by, without even a glance and gather the daisies growing near. Not even a butterfly lighted upon it, and the poor goldenrod felt very lonely indeed. All summer long it saw the flowers bloom and die, one by one, until at last not even a daisy was left.

One day it noticed, on the ends of its branches, some little green bunches. These bunches grew larger and larger every day, and the goldenrod wondered what they could be. The days quickly passed by, and summer soon was gone. It grew cooler and cooler, and the poor branch thought it must soon die. But one morning it was much surprised to see one of the little bunches, which it had noticed before, begin to open. It watched closely and soon saw a beautiful little yellow star, bright as the sun. More and more came, and soon the little branch was covered with the bright yellow blossoms.

"Oh, see that beautiful bunch of goldenrod!" exclaimed a lady who was passing.

"It is more beautiful than all the flowers I have seen this summer." So saying, she took the branch and carried it home; there it blossomed for many days in a beautiful vase.

"I never dreamed of such happiness as this," said the branch to itself. "How I wish I had not been so discontented."

I am sure, my Recorder boys and girls, if you think hard, you will find a lesson for you in this little fable. And now I have another little story for you.

Love Your Neighbor

Paul was just a little boy, not quite six years old. He could not remember all about a certain Sabbath school lesson his teacher had taught him, but that one sentence he did remember and kept saying over to himself, "Love your neighbor."

"The little boy who just moved in next door ought to be my neighbor," he thought, "but how can I love him? He's a foreigner. He doesn't talk like I do. I wish I had a boy to play with, but I'm not going to play with him!" When he saw the little boy on the sidewalk he called him names. The little boy, whose name was Tony, looked as lonesome as Paul; and he, too, played alone in front of his own house.

One day there was a hard snow storm. Early the next morning Paul was out in his front yard playing in the snow. Tony stood on his own front porch watching him, and how he did wish Paul would ask him to come over and play. He watched Paul roll the snow into balls and set them in a row. Then he put another row on top of them.

"He's making a fort," thought Tony, "like we used to do in the old country."

When Paul had finished his fort he went into the house and soon ran out with a big silk American flag which he fastened in the front of his fort. He played with it for awhile, but it wasn't much fun playing all alone, and besides his feet and hands were getting cold. He had just decided to take down his flag and go in the house when a rough boy much larger than he threw snowballs at him and knocked him down. Then he grabbed for the pretty flag.

But with a shout Tony came running across the street and rescued the flag just in time. With two boys to protect the flag, the rough boy was glad to run off.

Paul looked at Tony with shining eyes and said, "You are my neighbor, Tony, and I do love you."

"Yes," said Tony, "I neighbor. I 'merican, too. I love you."

Our Pulpit

WORSHIP GOD

By Victor W. Skaggs

(Pastor of Piscataway Seventh Day Baptist Church, New Market, N. J.)

Out of a wind and rain-swept darkness, lighted only by flashes of lightning came a whispered phrase from a boy on a rubber life raft: "O God, help me."

In a plane flying low over the jungles sat a benumbed crew. Some of them were injured; the plane was almost disabled; their gas supply was low; they could not gain altitude to enable them to jump. The motors faltered and caught, then stopped for good. The plane nosed downward, and the pilot speaking for the crew said into the "intercom," "God help us."

At home a mother kept her lonely house, waiting for word that did not come from her boy, and she turned and went to her knees in prayer.

A boy lay sorely wounded on a cot in an advanced base hospital. He lay and thought and thought. He had nothing else to do except groan. Finally the lips that had not opened for such a purpose in years muttered, "O God, stay with me and help me."

A girl lay in bed. She was not to leave that bed. No, she did not die. She lived on, year after year, in bed and happily thanked God for the many blessings that she enjoyed.

Long years ago a man went up into a temple to pray, and he bowed his head and would not so much as raise his eyes to heaven and said, "God be merciful to me a sinner." And a poet king, convinced in his own mind that he was a great sinner, as indeed he was, spoke: "Have mercy upon me, O God, according to thy lovingkindness;

After that they were the best of friends and had many fine times playing together.

"Tony isn't a foreigner any more. He's a real American. And I guess all good people are my neighbors, and it's wrong to call them bad names—even if they aren't Americans."

Sincerely,

Mizpah S. Greene.

according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin."

What were these men doing?

Let us take another group.

At the birth of the Christ angels sang, Glory to God in the highest, and on earth peace, good will toward men.

Long before that time a songster had sung:

Rejoice in the Lord, O ye righteous: for praise is comely for the upright. Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song; play skillfully with a loud noise. For the word of the Lord is right; and all his works are done in truth.

Still longer ago than that, Moses had sung in a moment of great joy:

The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. The Lord is a man of war: the Lord is his name. . . . Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?

And another great song writer:

Make a joyful noise unto the Lord all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

And at still another time one wrote:

Bless the Lord O my soul: and all that is within me, bless his holy name. Bless the Lord O my soul, and forget not all his benefits: . . . The

Lord is merciful and gracious, slow to anger, and plenteous in mercy. . . . For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us.

What were these men doing?

Look with me at one more group of people. One man wrote:

The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?

We often sing:

Lead, kindly Light, amid th' encircling gloom,
Lead thou me on.
The night is dark, and I am far from home—
Lead thou me on.
Keep thou my feet; I do not ask to see
The distance scene—one step enough for me.

The boy Samuel lay upon his bed in the tabernacle at Shiloh and heard a voice calling him. When he understood who it was who called to him he answered, "Speak, for thy servant heareth."

A man had an only son whom he loved dearly. The word of God came to him to slay his son as a sacrifice; and he, loving the Lord, went forth to do it. And though Abraham's hand was stayed, mentally he had sacrificed his son unto the Lord contrary to all his inclinations.

What were these men doing?

For in all three groups they were doing the same thing. True, some were filled with an agonizing sense of sin; some were calling for aid in dire need; some felt a sense of power in him on whom they called; some were praising God; some brought to him thanksgiving and honor and glory and blessing; some brought their petitions to him; some just trusted him; some trusted day by day without worrying about the morrow; some listened for his voice and sought to feel his presence; some obeyed him—but they were all doing the same thing. They were all, in one way or another, worshiping him.

I

Worship is a strange thing. We speak of worshiping in spirit and in truth. We come to church to worship, so we say. But worship sometimes eludes us in church, and often times we find it out of church. Its essentials are a man or a woman whose spirit yearns to know, or to know more of, the living God. It may be a broken spirit and a contrite heart seeking forgiveness and con-

fidence from the hand of the loving heavenly Father. It may be a spirit bountifully blessed, humbly murmuring, or joyously shouting its thanksgiving to the gracious God. It may be a spirit raising its voice in paeans of praise to Almighty God. It may be a spirit broken by inward conflict and outward confusion pleading for the indwelling Prince of Peace. It may be a heart turning toward its new found Saviour. It may be a man or woman or a boy or a girl giving a cup of water in Jesus' name or leaving his gift upon the altar or in the hand of the needy. Whatever of our acts draw us near to the Father in heaven—these are the acts of worship.

II

Worship is inward. We say we meet together for worship. It is good that we do. We do not always worship when we meet together for worship. I am almost ashamed to admit it, but I have sat through church services where not a single thought of God entered my mind. It was not the fault of the building, nor the order of service, nor the choir, nor the sermon, nor the person of the preacher. It was my fault; the fault lay within me.

III

We gain many things when we meet together here. We find mutual comfort and strength in meeting with those of our friends who believe as we believe and who thus come to a like understanding of life's meaning. But more than all that, as we meet here in worship, we gain regular weekly pointers to God.

If these pointers point you to God, they mean more than anything else in the world. They mean more than wife or husband or child or mother or father or home or food or sleep or relatives or friends or health or life itself. They mean more than anything on earth if they really point you to the way to God. And it is time we realized it.

If they do not point the way for you to find God, there are two possibilities. 1. Perhaps they do not point the way to God for anyone. In such a case there is only one thing to do—change them. It may be that the order of service needs changing. Perhaps it has been, as it is so long that it has become mere habit. It may be that the kind of hymn that is sung is not uplifting or suited to your congregation. It may be

that the prayers are not an expression of the feelings, and prayers of the people. It may be that the preacher does not know how to preach. It may be that he or his ideas do not fit, fundamentally, with those of the congregation. If that is the case get another preacher, change the service, but find how you can best be led to worship God.

2. The second possibility is this. These things of the church do point the way to God to others, but not to you. Consider for a moment if this be so in your own life. If so, consider why. Consult those men or women whom you trust; consult your pastor if you will. Find out what is separating you from God; eliminate it.

Regular stimulation of worship within us is the anchor of the abundant life. Those who feel it as we gather here need no urge to use it, for they know that it brings them all they hold dear. Those who do not feel it need to find for the first time the value of coming close to God regularly—daily and weekly, alone and together—making use of the privilege of improving life, of finding God, and of living for him always.

IV

Weekly worship is important. It is one of the most important things in the Christian life. It is the great stimulus to Christian living, to private devotions, and to the adoring worship of God Almighty through Jesus Christ. It can point the way closer to your heavenly Father for you. Let no trivial reason keep you from worship. Let no trivial reason keep you from approaching the throne of grace each Sabbath day in company with your brothers in the faith. For if you do, you will find yourself poorer for it. You will find yourself lacking in the strength for God's work that you might have had. You will be less fruitful than you could have been in serving the Christ. Come to the church and find God. Let the pointers to him become your most treasured possessions. Learn to know him better in company with us all—and thus grow in spirit and into a more abundant life of perfection promised to those who love the Lord.

"What exercise do you take when you first awaken in the morning?" asks a physician. We turn over, slowly, and go back to sleep.—Bridgeport (Conn.) Post.

Marriages

Barnett - Morley. —James Thomas Barnett of Mercedes, Tex., and Miss Beverly Ann Morley of Battle Creek, Mich., were united in marriage on September 2, 1944, in Tucson, Ariz. Mrs. Barnett is the daughter of Mr. and Mrs. T. J. Morley and granddaughter of Mr. and Mrs. O. C. Wells of Farina, Ill.

Burdick - Lippincott. — Rex Carroll Burdick of De Ruyter, N. Y., and Betty Merle Lippincott of Battle Creek, Mich., were united in marriage on September 2, 1944, in the Battle Creek Seventh Day Baptist Church. Pastor G. D. Hargis officiated.

Obituary

Smith. — Arthur H., son of Charles and Jane Stevens Smith, was born near Elmira, N. Y., March 28, 1883, and died July 5, 1944, at Deaconess Hospital in Buffalo after a brief illness.

As a young man he attended Alfred Academy. He married Miss Lena Stukeley of Alfred, March 15, 1905. He had been employed as a mechanical engineer in Nebelhaer Brothers' Machine Shop in Buffalo, carrying on work vital to the war industry. He was a member of the First Alfred Seventh Day Baptist Church.

Survivors are his wife; a son, Theron; a grandson; two sisters; and several nieces and nephews.

Farewell services were conducted by Pastor Everett T. Harris. Interment was in Alfred Rural Cemetery. E. T. H.

Williams. — Zilpha, daughter of Julina and De Etta Scriven Williams, was born in Lewis County, N. Y., November 15, 1880, and died at Harrisville, W. Va., June 10, 1944.

For many years the family home was in Plainfield, N. J. For several years she served as assistant to the corresponding secretary of the American Sabbath Tract Society. She was a devout and faithful member of the Seventh Day Baptist Church at Plainfield.

For some years she lived with a sister and a brother-in-law, Professor and Mrs. W. R. Harris, at Salem, W. Va. During her last illness she was cared for at a nursing home in Harrisville. She is survived by her sister, Mrs. W. R. Harris.

The funeral was conducted by Rev. James L. Skaggs at the Baptist Church in Harrisville; the body was laid to rest in the nearby cemetery.

J. L. S.

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—Owners of permanent home in New York State wish home with a family, two well appointed rooms, larger apartment, or house for soldier's wife, 18 month old son, and 4 month old daughter in or near Laredo, Tex. Have own baby beds. Babies are fairly civilized. Cpl. M. Stanley Butts, 32581806, Sec. C-1, Bks. 268, L.A.A.F., Laredo, Tex. 9-18-21

The Sabbath Recorder

Vol. 137

PLAINFIELD, N. J., OCTOBER 2, 1944

No. 14

The Recorder Press

co-operates with

Protestant Press Month



A View of a Part of Our Plant at Plainfield, N. J.

THE SABBATH RECORDER

HELPING HAND

GRADED LESSONS

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