

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

SABBATH AND GOSPEL TRACTS

OTHER RELIGIOUS LITERATURE

The Sabbath Recorder

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

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

L. H. NORTH, Manager of the Publishing House

William L. Burdick, D.D.

CONTRIBUTING EDITORS

Mrs. Walter L. Greene

Mrs. Okey W. Davis
Harley Sutton

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Editorials

PROTESTANT PRESS MONTH

The month of October will be set aside for the observance of Protestant Press Month under the auspices of the Associated Church Press. This event was inaugurated last year as a period for special emphasis on the value of the religious press. Forty-two publications participated in what was deemed a successful experiment. Many more than that are planning to take part this year.

The committee promoting the observance has for chairman, Homer W. King—successful editor of the Protestant Voice. The president, vice-president, and secretary of the A. C. P. are Dr. Bernard J. Mulder of Grand Rapids, Mich.; Dr. Nathan R. Melhorn of Philadelphia; and Dr. John Marvin of Adrian, Mich.; respectively.

The Sabbath Recorder will again be one of the participating religious papers—publishing contributing articles, items of interest, and featuring efforts to enlarge its own circulation. The co-operation of pastors, church clerks, and others interested in a wider spread of our paper's influence is earnestly solicited.

NATION-WIDE BIBLE READING

The American Bible Society that has been publishing the Scripture without note or comment since 1816 is sponsoring a nation-wide Bible reading from Thanksgiving to Christmas. Passages most helpful in times like these, have been chosen one for each day by a canvass of more than one hundred thousand pastors and six thousand chaplains. Some of our own churches co-operated in the selection of the passages.

A bookmark listing the daily passages will be distributed free by the millions, by wide-spread means. A number of state governors, we understand, have already promised to include a paragraph referring to the Bible reading in their Thanksgiving Day Proclamations while the passage for the day will be read over the air at least once daily.

What Can I Do About It?

One can help first of all by one's own daily Bible reading. One can establish daily family reading in his home. One can boost Bible reading by talking about this plan. He can help arrange participation by his church, business, newspapers, and organizations of his community. He can pray for success of this program which holds large possibilities for the spiritual life of the nation. One can secure copies of the bookmark list of passages for one's self and extra copies to give to friends. They may be had from the pastor, or directly on request from the American Bible Society, 450 Park Ave., New York 22, N. Y.

CHRISTIAN ENDEAVOR RESULTS

For more than sixty-three years Christian Endeavor has carried on till its name has been flung world-wide and its influence felt in all walks of life. Many church leaders and workers today owe much of their ability, interest, and success to the training in Christian activity afforded by Christian Endeavor. The great Christian Endeavor leader, president, and statesman of international renown — Dan Poling — is himself an outstanding example of the training afforded by Christian Endeavor through the Junior society on up.

In spite of criticisms leveled at the Christian Endeavor movement: that it has outlived its usefulness; that it no longer is meeting the needs of youth—needs that are met, it is alleged, by other more "modern" organizations and youth movements—in spite of such criticisms, Christian Endeavor can and does give good account of itself. Recent messages from men of Christian Endeavor, who have found their young people's society training uniquely useful in army and navy life, have recently been received by the writer's personal friend and former co-worker in West Virginia-Maryland Christian Endeavor service, Carroll M. Wright. Mr. Wright is now executive secretary of the World's Christian Endeavor Union and also executive secretary of the Service Men's Christian League.

The first is briefed by Mr. Wright from Jay Abrams, formerly in Lynbrook, N. Y., who reports noticing a soldier "on the trip across" who wore a Christian Endeavor ring. On Abrams' suggestion meetings together were arranged for. He writes: "We had wonderful times talking about our Saviour. We attended the Sunday morning service and joined a group of fellows that sang hymns and choruses following that service. The two of us, who had been meeting each evening for prayer and meditation, proposed that others interested join us that evening at eight. We sang hymns for more than an hour. Then I talked about God's love and care for fifteen minutes, and we had a season of prayers." These meetings continued for all the nights that the group traveled together.

"Bud" Redeker, a former officer of the Colorado Christian Endeavor Union, wrote: "My biggest and best experience abroad has been in connection with chapel. The chap with whom I bunked was active in Christian Endeavor in Pennsylvania and volunteered for the work of Chaplain on board our ship. About fifty-five men came out for his first service. He asked me to take over a service which I was glad to do. We held it on deck in the fog, and with an attendance of seventy-five." On another occasion, he with another substituted for an officer whose duties kept him from leading a service for which he was scheduled.

From another, one Albert D. Fulmer, comes the experience: "At the close of a vesper service one private in Uncle Sam's army asked another, 'Did you do this work back home?' The man addressed answered that church work

was his hobby and he was especially grateful for the training he had received in Christian Endeavor and for the many fine associations in that society. Regular 'Atlantic Vespers' were carried on daily with the co-operation of that Christian Endeavor leader and a Salvation Army man.

"The daily program included gospel songs, daily meditation thoughts, Bible reading, and suggested prayers. Each soldier brought his Testament, and together the men read a chapter in each of the meetings. The men were asked to designate which verses meant most to them."

Mr. Fulmer states that prayer periods were often devoted to particular objects which men of the group suggested—including prayers for service men in hospitals, chaplains, the Red Cross, relatives and friends in service, those in authority in the government and the services, and, of course, the loved ones back home. Almost every service closed with the hymn, "Jesus never fails."

Soldiers from fourteen states and the same number of denominations participated in these "Atlantic Vespers," according to that Endeavorer's report. Before the trip was completed the number attending had doubled.

A GOOD IDEA

Some one at Conference time suggested that the editor secure photographs and materials for the "Who's Who" of loyal Seventh Day Baptist laymen who are successful in professional, business, labor, and other callings. This is an excellent idea and can be done provided the right people co-operate. Obviously a modest man would hardly want to send in his own name, photo, and accomplishments. Obviously, too, the editor might get into hot water by selecting some and passing by others.

People, therefore, acquainted with loyal successful laymen or women whose achievements might afford example and encouragement to young people, can render a real service by sending to the Recorder names and facts of suitable candidates. Naturally, the use of such material must rest with the editor.

Today the Christian Church claims some 650,000,000 enrolled members. . . . When Christians were numbered by thousands they turned the world upside down.

—Chas. T. Leber.

CONFERENCE PRESIDENT'S MESSAGE

The First Letter

The first letter with suggestions for the 1945 Conference program was from one of our young clergymen. Naturally enough he was planning a line of work for the layman. His proposition was quite in line with thoughts which have been forming in my mind so when Rev. Harley Sutton presents his plan to you it would please me if you co-operate with him 125 per cent.

Possibly you ask why the extra 25 per cent. I would have that be extra Bible study. Revive the old C. E. pledge with its promise to read the Bible every day: only do more of it than we used to do.

Read chapters instead of verses. Begin if you will by reading Matthew 6. Do that over and over; then begin at the nineteenth verse and read the remainder of the chapter many times. Read it so often you fairly learn it by heart. Finally, actually memorize the last four verses.

Make one of your goals for the year this: taking of Spiritual food, Bible study and prayer, as systematically and regularly as you take of your physical food.

Sincerely,

P. B. Hurley.

Missions

TO THE ASSOCIATED CHURCH PRESS

Dear Mr. King:

Designation of the month of October as Protestant Press Month by various denominational and interdenominational publications of the Protestant Church in order to stimulate a wider reading of religious periodicals, will serve to remind Americans of the significant part played by religion in our way of life.

In this period of earth-shaking struggle when the forces of hatred and aggression in the world have sought to deny and crush all spiritual values, it is peculiarly fitting for America to reaffirm those religious concepts that have made us strong in soul as a nation.

America, since the days of Jamestown and Plymouth Rock, has rested upon the firm cornerstone of personal liberty and personal freedom of worship.

In these twin freedoms lie the sources of everything we hold dear. From them have come freedom of the press, tolerance towards others in the right to worship God as they choose, justice toward racial minorities, and all of the other precious heritages that have blessed America as a nation.

I am glad indeed to welcome the advent of Protestant Press Month.

Very sincerely yours,

Franklin D. Roosevelt.

September 9, 1944.

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.

MISSIONARY ADDRESS

By Rev. Earl Cruzan

(Condensation of address delivered during the Missionary Hour at General Conference.)

"And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1: 8. From the last recorded words of Jesus to his disciples we find the words of the text that I have chosen today, "Ye shall be witnesses unto me."

The disciples had spent some time in doubt, indecision, and fear, and were in danger from the authorities, both of Jerusalem and of Rome. They had been weak and human; they were to continue to be human—but no longer weak, for they were

to be strengthened by the power of the Holy Ghost.

The Christian religion from its very beginning has been a missionary religion and must continue to be if it is to continue to grow upon the face of the earth.

If we follow the lives of the disciples we can in a very brief time see something of the work they accomplished. Beginning in Jerusalem they soon spread, just as Jesus had told them to, until at the end of the life of some then living the gospel had reached nearly every known land and nearly every civilized people.

As this is the missionary program, I would like for us to think along missionary themes.

That is the spreading of the gospel of Christ here on earth.

Christianity had its beginning in Jerusalem following Jesus' ascension and the descending of the Holy Ghost upon the disciples. And following Christianity through the years, among the last countries to receive the message of Christ was our own. And yet our country, as we know it, has been a bulwark for Christianity. Our forefathers, many of them, came to these shores in the search of religious freedom. That freedom was not truly found until Rhode Island was founded, and perhaps true religious freedom has never been entirely realized. But in our minds and in our reading, the thought has ever been held forth that we have been foremost in the spreading of the Christian gospel. We have proudly held to the slogan of a Christian nation. We might challenge that statement today as we study the statistics that our government gives to us. With less than fifty per cent of our population belonging to churches and many whose names are on church rolls not actively Christian, that statement might well be challenged.

Christianity had its beginning in Jerusalem. The church had quite a center there with James as the head of the church, and the church at Jerusalem was looked to for authority for a time, but since those early days the story has been somewhat different. Much of the time Jerusalem has not been a seat of Christian influence. And even we as Seventh Day Baptists have sent missionaries to Palestine. I think our mission there was not too successful. The very center of the early Christian church has since that time been in great need of the gospel of Christ because the gospel was not to be found there.

I am speaking this today as one of our home missionary pastors. I sometimes grow discouraged and wonder what is the good of some of the contacts that I make in my field work, because too many times there is not a very evident interest in Christianity or Seventh Day Baptists. There is a friendly atmosphere, and I have grown to have a great deal of respect for many of the people we contact. But from a Christian point of view, I sometimes wonder if friendship might not be about all there is to it.

And then again there are times that I live in hopes of what may be accomplished. But one great trouble is that too many that we meet in the field are those who have been brought up as Seventh Day Baptists and have drifted away because they have not had the conviction or the stamina to stand for the truth in a strange community. As they have become a part of that community, many times the Sabbath truth has been shed as one might shed an overcoat.

But again when you come to a family or a group who has become convinced of the Sabbath through study or who has seen the freedom and the truth in the Seventh Day Baptist beliefs, you can feel there the pulse of a living organization.

Going back to Jerusalem and Palestine as the centers of Christian teaching and their later need of the Christian gospel, I wonder if we as a nation who have proudly waved the banner of Christendom need not stop and think else we too become like Jerusalem of old, dead as far as the teachings of Christ are concerned. Is there not a danger that we who have prided ourselves in sending messengers of the good tidings of Christ to other lands, may not be growing cold at home?

Let us think, and let us act upon our thinking. This is our home as a denomination. As our young people's song tells us, we are scattered from Texas to Rhody—yes, and to California. We have sent our missionaries to China, to South America, to Jamaica. We have had missions, and do have missions and groups in many other places. We are concerned and rightly so with the spread of the truth of Christ to the foreign fields where it is possible for us to labor. And the work of our missionaries is worthy of greatest praise.

But as we look at the statistics of our denomination in our country, in our stronghold, we should become alarmed over losses. True, we are not alone in this predicament, but that is far from encouraging from a Christian viewpoint. It means that there are more and more people each year who should be caught by the message of Christ, whose lives need to be strengthened by a knowledge of the gospel and what it holds for them.

IMPERFECT IN ORIGINAL

The world needs salvation from self today. For it is self in the search of a fleeting moment of pleasure or passion that is destroying the world in which we live. Men and women need to be saved to eternal life through Christ and his sacrifice. Self is so fastened to the helm of life today that all thought of service to mankind is being lost on every hand. If that service does not pay well in dollars and cents, it is too often cast aside.

What are we doing about it as Seventh Day Baptists? I can't tell you exactly because I do not know what each of you are doing. We need more young men preparing for the ministry. Today we have not enough pastors to fill our churches. But what do we hold forth to our young men except the call to the service of Christ? There are between twenty-five and thirty of our churches with pastors which pay their pastors a salary of less than \$1,000 a year, many of them giving them a parsonage besides the salary. How many of you today would want to attempt to raise a family and live on less than \$1,000 a year? Perhaps that is all the churches can pay. I am not criticizing them, and we do not hear our pastors complaining—they are doing the best they can. But does that leave much of an inducement to our young men except the inducement of the call to service in Christ, with a faith that is strong enough to trust that God will in some way provide for them?

I need not tell most of you that as a denomination much (nearly one-fourth) of the work that we are doing is made possible through the gifts of the generations who have lived before, gifts left in trust with the interest being used for the Christian gospel.

We need young men; we need consecrated Christian leaders as pastors for our churches, as field representatives for our boards to fill the places that in a few years will be vacated, due to the pressure of ill health or steadily increasing years. And I firmly believe that we as a people need men whom we can send to places where people are seeking the truth of the Sabbath of God and want leadership and guidance. We need men who are free to go and spend time with these people, be it for a week, a month, or a year as the occasion demands. We need it if we are to grow in spiritual strength and in numbers, but we need to be able to give to these

same men the assurance that their physical needs and the needs of their families will be taken care of, and we can't give that assurance today with the funds that are at our disposal.

There is a message in the text that I have chosen, the words of Christ to his disciples, and to you, and to me, and to every Seventh Day Baptist, and every Christian upon the face of the earth: "Ye shall be witnesses unto me." You must be a witness unto Christ; and you must start in Alfred, Alfred Station, Shiloh, Ashaway, Boulder, Riverside, or wherever you live. It may be away from any church contact, but you must be a witness for Christ, and you must be a witness for his gospel.

COMMENTS ON CURRENT DISCUSSIONS OF INTERNATIONAL ORDER

To public leaders and our people:

The Commission on a Just and Durable Peace is deeply gratified that our nation is putting forth strong non-partisan efforts to achieve with other nations a world structure to promote durable peace. Decisions of world significance are now being reached. We therefore reaffirm certain basic convictions which we earnestly hope will be reflected in what is to be done.

There must be world organization. It must not be merely an agency for the maintenance of an existing order nor merely repressive. It must deal constructively with the underlying causes of war. These include quest for power, economic and political maladjustment, exploitation in colonial relationships, racial discrimination, and the denial to individuals of spiritual and intellectual freedoms. Only if world organization is curative and creative will man generally be willing to make the sacrifices necessary to sustain it.

We recognize the importance of power in any world organization when responsibly used toward a common human good. Force as one exercise of power is an accepted element of public order, domestic or international. But force of itself cannot achieve peace. Force must be made the servant of just law. If an organization of force is brought into being under such conditions that the purposes for which it may be used are ill-defined and unpredictable it will stimulate

rivalry among those who will seek to control it and thus undermine the whole effort for peace.

In their origin, any international principles which are to govern the use of force and determine when and against whom force shall be brought into play ought to reflect the balanced judgment of all the nations. The greater nations have moral responsibilities in proportion to their power and therefore no arrangement for the use of force should, even in appearance, be a device whereby the strong impose their will upon the weak.

In their use, any international principles ought to be equally applicable to the great nations as well as the small. Any system which granted immunity from restraints to a few powerful nations would from the beginning be lacking in moral authority and prove politically ineffective.

Any world organization ought, as quickly as possible, to be universal, and bring not only neutrals but also former enemies into association for peace. When fighting ends there will be both punishment and settlement. But if we try to make the settlement

itself the punishment, the settlement will not last.

We do not expect the impossible. We know that any world organization now created is bound to be imperfect and that the future will have to mold it. But we hope that any initial defects will not involve such violations of fundamental principle as would drive men to reject the moral authority of the organization. We deem it essential that it quickly becomes the nucleus of a co-operative effort which will give all the people a sense of creative fellowship.

We affirm that it is true realism to reckon with the moral law as it applies to both individuals and nations. "The fear of the Lord is the beginning of knowledge." We believe that the only world organization which will contribute to a lasting peace is one which conforms to the law of God and opens the way for the expression of the spirit of Christ in the community of nations.—The Commission on a Just and Durable Peace.

September 21, 1944.

Woman's Work

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

WOMEN IN THE CHURCH

Through the co-operation of the Board of Missions of the Methodist Church, the Foreign Missions Conference of N. A., the Home Missions Council of N. A., the United Council of Church Women, and other missionary and church agencies, more than one hundred fifty weekly and daily newspapers in the United States are now publishing once each week a three hundred word column of religious and missionary news concerning the world-wide activities of church women. It is entitled "Women in the Church," with the by-line of Mary Fowler.

"Women in the Church" is interdenominational and international in scope. It is strictly news in content, and has no propaganda or editorial material. It tells what women are doing, planning, saying in the field of missions and general church interests. Editors now using it have expressed complete satisfaction with its objective point of view.

The use of the column is offered, free of charge, to one newspaper in any community. The column has no paid salesmen or agents, but relies upon the presidents of women's church organizations, the chairmen of their publicity committees, etc., to call the column to the attention of editors of local papers and urge them to use it regularly. The editors know that church women are among their best readers, and that they are interested in this type of news.

If "Women in the Church" is not now being published in your hometown paper, write for a sample of the column to the News Service Department, Board of Missions, 150 Fifth Avenue, New York 11, N. Y.

Show the sample to the editor, and when he agrees to use it, notify the News Service Department. It will then be sent direct to the editor each week. With the first regular mailing a mat of an art heading for the column will be furnished.

A CALL

To the Church Women of the United States

The course of the world for the next thousand years may be determined by what the Christian Church does in the immediate future. The Church, in turn, is guided by the men and women who compose it.

These serious times demand that we deepen our awareness of the tremendous tasks confronting us. The church women of the United States, mobilized for study and action, may, if they will, constitute a most potent influence in building the kind of postwar world we covet for the generations to come.

"Forward Together in Christian Action" is the theme of the second biennial assembly to be held by the United Council of Church Women in Columbus, Ohio, November 14-16, Mrs. Ruth Mougey Worrell, executive secretary, announces. Church women of all denominations are urged to attend the meeting to plan unitedly a program of action for church women in all parts of the United States.

NEWS ITEMS FROM THE BOARD

I have just completed a successful Vacation Bible School in Palatka. There was an enrollment of thirty-seven children and an average attendance of twenty. There were several more whom I could have rounded up if I had felt equal to handling them. As it was, the older children assisted me with the younger ones.

I will go to Georgetown for Vacation Bible School work for two weeks, beginning next Monday. This Bible School will be held in the home of Mrs. Padgett Hall. She is the sister of Mrs. Lela Price at Carraway. Mrs. Hall and family, husband and six children, believe that the seventh day is the Sabbath, and I believe that we can depend upon Mrs. Hall and most of the children to keep it. At present Mr. Hall is employed in defense work in Jacksonville, Fla.

You will be interested to know that the property for our church in Carraway has at last been surveyed. The deed to this property was made out yesterday—"A Warranty Deed." We conclude it is all right now to proceed with the building project.

Lumber has been so scarce that there is only one company in Palatka from which

we have any promise of being able to secure it. We were told that unless we placed our order before August 1, it was very doubtful about our being able to get a priority permit for the lumber. Hence, believing that our title would be found clear, we placed an order for \$250 worth of lumber. This is the estimated amount needed to put up a building, 18 x 20 feet, without a ceiling. This does not include the roll roofing material which will be needed, but which we are not able to pay for at present. We have windows and doors which have been donated, also screens for the five windows.

The project has been carried on by faith without any anxiety on my part about finances. When there have been sufficient resources we have proceeded to expand, and when resources have been limited I have curtailed expenses and tried to catch up with important phases of the work that could be done with a minimum of expense.—Gleaned from letters from Elizabeth F. Randolph.

August 4, 1944.

Promoter of evangelism, Rev. L. O. Greene, is working with the churches in the Central and Western Associations since the Conference in August. He reports that about two hundred have signed the pledge to try, each one, to win one this year.

The Annual Letter with the "Goals" will be in the mail this month, and another year of work for the Master has begun. If your copy fails to arrive, drop a card to Miss Lotta Bond, Lost Creek, W. Va. Let the women rise up this year stronger than ever to "Help bring the kingdom of heaven in."

Pray not for lighter burdens but for stronger backs.

—Theodore Roosevelt.

RECEPTION AND TEA

The reception and tea for all Conference women given by Alfred women, under the auspices of the Women's Board, was held Sunday afternoon on the spacious lawns of Crandall Hall which is the present home of Dean and Mrs. A. J. C. Bond.

The day was perfect, and refreshments were served under the trees from lace spread

tables to nearly one hundred guests. Among those receiving in line and presiding at the tables were the presidents of Alfred church groups, the president and other members of the Women's Board of the denomination, the wife of the Conference president, and missionary representatives.

The women welcomed this occasion to become better acquainted.

Matilda F. Crandall.

NOTICE

The annual meeting of members of the Corporation of the Seventh Day Baptist Board of Christian Education will be held

Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

TO OUR SABBATH SCHOOLS

Material has been sent to the pastors, Sabbath school superintendents, and teachers asking that they urge all workers in the Sabbath schools to read at least one book on Christian Education during the Religious Education Week. Reports of reading done and special Rally Day programs will appear in the Sabbath Recorder.

H. S.
Run Chris Edu notice again

RELIGIOUS EDUCATION WEEK

With the need for spiritual power in the lives of people throughout the world increasing as the war tempo grows, Protestant forces of the United States and Canada are working for a wider observance than ever of Religious Education Week which will give emphasis to Christian teaching for the fourteenth year, from September 24 to October 1.

Co-operation of forty-two Protestant denominations and one hundred eighty-two state, provincial, county, and city councils of churches and religious education will be given to community-wide observances which will have for their theme, "Power for These Times." Detailed programs for specific activities have been developed by many denominations.

"During Religious Education Week the churches of the nation and the dominion will attempt to remarshal the missionary spirit

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.

in their educational work," says Dr. Roy G. Ross, general secretary of the International Council of Religious Education, sponsor of the observance.

"These chaotic times demand that we not only increase our programs of Christian teaching for those who are now attending church schools, but we also must increase our efforts to reach the more than fifteen million children of school age who have had no religious training of any kind."

Increased church and Bible school enrollment and attendance, growing home-church co-operation, leadership education, and effective evangelism through the church school are some of the aims set for Religious Education Week by its leaders.—International Council of Religious Education.

THE WHITE HOUSE

Dear Dr. Ross:

In this time of our spiritual testing as a nation, it is good that we should strengthen our religious ties and reinforce the quality of our religious education. Our young men have given proof upon a score of battlefields that they have the stamina, the courage, the absolute moral force without which they could not stand against this extreme trial. In their need, in their searching for essential inner strength, they have exemplified the religious background of our culture. They

have found in prayer and in battlefield services before crude altars the renewal of their spirit which enables them to carry on.

It is no less necessary for us at home to turn to the faith of our fathers; for, we, too, have had our hours of testing, and many of us have known days of dark suspense and ultimate grief. Without supreme devotion to our religious beliefs, without devotion and faith in the cause for which we battle against the forces of evil, we could not have borne these burdens. But we have borne them. We have grown stronger, and our dedication is the more intense because of these sacrifices. We will carry on, and we will fulfill our pledges to mankind. Our cause is just, our purpose clear. Under God, there can be no other outcome save victory.

It is therefore peculiarly fitting that there should be nation-wide observance of the fourteenth annual Religious Education Week. The children whom you will summon to the fine and uplifting principles of religion will be called upon to live in the world we are creating. If they follow in the firm path of truth which we strive to walk upon, we will be confident of the ultimate victory to which we are dedicated—peace and good will for all men everywhere.

Very sincerely yours,

Franklin D. Roosevelt.

Washington, D. C.,
July 6, 1944.

SABBATH SCHOOLS IN JAMAICA

By Mrs. Luther W. Crichlow

Our Seventh Day Baptist Sabbath Schools in Jamaica, British West Indies, are run in connection with our churches just as they are in this country. Also, as in this country, there are a few Sabbath schools which are run by themselves and not in connection with any church, as used to be the case with our Shiloh Sabbath School. But essentially our Sabbath schools there are what they are here for their model and ideal are our Sabbath schools in this country.

If you could, however, be privileged to visit some of our Sabbath schools in Jamaica as I have on numerous occasions, especially those in the rural areas, I think your first and predominant impression would be that of a loud and busy buzz. After you got adjusted

to the situation and had time to look around, you would find that for the most part this buzz would come from the little children's classes where the tiny tots would be reciting rapidly over and over, in rote fashion, the verse of Scripture chosen by their teacher for them to learn that day. In the public schools of Jamaica, such as they are, children still learn their lessons by reciting them aloud over and over again, and they still learn to write and figure their sums on the little slate boards with their slate pencils. So it is no wonder that you would notice this buzz first as you entered one of our Sabbath schools on the Sabbath day.

Your second impression, I think, would be one of openness. This feeling I think you would have in part from the open and sunny countenances of men, women, and children, as they turned with smiling and curious eyes to see the visitors from America. But it would come more from the openness of the places of worship; for our church buildings for the most part in that tropical country are openwork booths with coconut-thatched roofs and bamboo-woven sides. There can be no question of proper circulation of air in these buildings, and they certainly are waterproof except to the very hardest and sustained of tropical downpours.

Your third impression, I think, would be one of smiles and eager curiosity. The eyes of men, women, and children would be turned toward you with frank curiosity. Your manner of dress and your bearing would be seen, noted, and shrewdly commented upon in short order. Your character, what you are deep down inside of you, would be skillfully sized up in a few minutes of skillful but polite interrogation and the judgment would often be correct. You might think you were doing the questioning and the sizing up, and it might surprise you to learn some time later after you became better acquainted with the people and they learned to have confidence in you that they had so shrewdly and accurately sized you up.

We have many Sabbath schools in Jamaica, some large and some small. Practically all meet at 9:30 a.m. Sabbath morning and are over at 11:00 a.m., at which time the morning worship service begins. The ways of conducting and teaching the schools vary from place to place, varying with the skill

and ingenuity of the superintendent and the teachers. For the most part our people are not formally educated, but they make up for that with a sound knowledge of and command of Scripture such as would put many of our brethren in this country to shame. The former missionaries who have labored in that field and the writer and her husband have done a great deal to improve the standard of our Sabbath schools.

For the most part, the type of lesson material varies from the ungraded, with the adults and youth studying one lesson and the little tots memorizing their memory verse, to the graded, as in the Kingston Sabbath School, with the classes divided according to age group and sex and with some attempt to pass the scholars from one class and age group to another. No attempt has been made to use the closely graded materials since this required trained teachers and groups prepared for that type of work. Without exception the lesson help used is the "Helping Hand," with picture cards and sometimes special lesson helps more suitable for children and youngsters.

Children's Page

Dear Recorder Children:

Since, greatly to my disappointment, there are no children's letters again this week, I think it is a good time to write instead some very interesting things about the chameleon, which were written by Dr. G. B. F. Hallock, of Rochester, N. Y., for the Religious Telescope and sent to me by Editor Van Horn.

Dr. Hallock writes as follows:

This time I have for you Religious Telescope young folks a true story about a very peculiar animal. It is a variety of lizard of which you have all heard, the chameleon. It is best known for its ability to change its color so as to look like its varied surroundings. That is not considered a good thing in people. We call them "turncoats." And we don't like persons of that sort, do we? People who have no reliable character?

But a chameleon is famous for something else, which we may not know about or seldom think about. Let me ask you a question: What animal can stick its tongue out nearly

In Jamaica, as is equally true in this country, there always is room for improvement. Since the Sabbath school is one of the most important training grounds and auxiliaries of the church, those in Jamaica should not be overlooked or disregarded. As we help to raise the level of education among our people as a whole and as we prepare to help individuals who are capable of absorbing formal education and who can share with our people in Jamaica what they have acquired, we shall help to improve our Sabbath schools, and will thus help to improve our churches and work there. More education, in spiritual and in practical affairs, is needed in Jamaica. In Jamaica will be found wide fields of opportunity and service for the Master. And from Jamaica there comes the Macedonian call, "Come over and help us."

SABBATH SCHOOL LESSON FOR OCTOBER 14, 1944

Jesus' Understanding of Man
Scripture—Genesis 1: 27; Psalm 8;
Matthew 12: 9-21
Golden Text—John 2: 25.

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

twice the length of its body? Of course it is not a boy or girl! No, no; it is the chameleon. Though commonly celebrated for its color changing ability, it is marked still more for the deft use of its rapid-firing tongue, almost twice as long as its whole body. It has the most amazing tongue in all nature. Suppose your tongue were that long, how long would it be? Five or six feet!

The chameleon lives on flies and other insects. First it has to catch them by being smarter than they are. Lying on the bark of a tree or bush, the chameleon hides itself by taking the same color as what it is resting upon. Then it lies patiently and very stealthily still, waiting almost unseen for a fly or insect to come along. But without his extraordinary tongue he could never catch them, for they have wings and are very alert. Now comes in his rapid-fire weapon. A seven-inch chameleon has been known by use of his rapid-firing tongue to shoot it out and

catch a fly twelve inches away! My, what a tongue!

Now, I wonder, I do wonder if there are any boys or girls who have tongues like that! Long tongues! Rapid-firing tongues!

For instance, rapid-firing tongues for gossip! Talking, young friends, is one of the fine arts, one of the noblest and most important, but one of the most difficult. Interesting conversation leads to popularity, to fine friendships, and a richer life. But what Shakespeare called "long-tongued babbling gossip" is very evil. Someone has said, "It is a great deal better not to know so many things than to know so many things that are not so." Gossip deals mostly in things that are not so. There are three rules for testing gossip. First, is it true? Second, is it kind? Third, is it necessary? Gossip is terribly liable to become a chronic disease. Let us be careful not to "catch it"; contract it at its beginning.

There are rapid-fire tongues also for criticism. How liable we are to say detracting or unfavorable things about our companions, or playmates, or those we meet! Let us watch against this fault before it begins. Some people are nothing if not critical. It is much easier to be critical than to be correct. The tongue of criticism is a piercing tongue. It inflicts pain like stinging nettles that hurt.

I take space to mention only one other kind of rapid-fire tongue. It is the tongue of crossness. Such a tongue always gets us into trouble, for it makes us both unhappy and unloved. It never pays to use this rapid-fire weapon.

Our Pulpit

WHICH WAY EDUCATION?

(A sermon preached at the Plainfield Seventh Day Baptist Church September 16 by Rev. Charles L. Copenhaver, minister of the Congregational Church, Plainfield, N. J.)

Text: What manner of child shall this be? Luke 1: 66.

We cannot possibly foretell the nature of the future. Will the feet of man slip off the edge of the abyss, along which he has been so precariously picking his way, and send him plunging down into the deep canyons

Let us recommend to you a motto, said to be that of our former President Calvin Coolidge:

A wise old owl sat on an oak,
The more he saw the less he spoke;
The less he spoke the more he heard;
Why aren't we like that wise old bird?

In our Sabbath school lessons we have been studying about David, that great and good king, an ancestor of Jesus our Saviour. So this week I'll tell you a true story about him.

One day when David was just a boy he was out in the field tending his father's sheep as he did every day. Suddenly he saw a big, fierce looking animal coming toward the sheep; he heard a loud roar. It was a big, old lion. Before David could stop him he ran into the very midst of the sheep, snatched one of the little lambs in his sharp teeth and started to run away with it. David loved the little lamb, and besides he was a very brave boy. He quickly ran after the lion and grabbed him by the hair on his chin. Of course the angry lion opened his mouth to bite David, and out dropped the little lamb and ran back to its mother. Then the old lion was so angry that he tried to get David and eat him up; but the brave boy again caught the lion by the hair on his chin, hit him a mighty blow, and the fierce lion fell dead. Another day he saved his sheep from an old bear in the same way. He always took good care of the sheep because he loved them.

Sincerely yours,

Mizpah S. Greene.

of darkness? Or, will the clutching fingers of man, frantically grasping the edges of the rocks on the side of the mountain, have strength enough to pull him up to the mountain paths where his feet may seek again new heights? The answer we cannot know. All we are able to say now is that the future holds enormous possibilities for both good and evil. As yet, we cannot tell whether we shall see the lady or the tiger when the door finally swings open to the future.

A picture like this, so fraught with peril and so rich with possibilities, turns thoughtful people to an examination of that force which has always influenced events and guided history: the tremendous force of human character. When the decisive battles are yet to be won, when the peace plans have yet to be determined, when the world's economic system has yet to be chosen, when the forms of government vacillate from fascist tyranny to democratic freedom—the one positive force with which a man may come to grips is the force of human character. Granted that our future is uncertain, yet here is an element with which we can deal that is constant. It is a single ingredient common in the formula of all eras of history. The question in Luke's Gospel makes its impact on us now: "What manner of child shall this be?"

I

In the long run, the answer to that question is a more important and a more determining force in history than anything else: "What manner of child shall this be?" How great will be its strength of character? The issue is up to man because man can influence, direct, and mould character. The question, "What manner of child shall this be?" therefore, is not flippant because it deals with a fact—the fact that character is not biologically inherited. We may inherit physically the foundations of a healthy body. We may inherit certain intellectual gifts from our parents and grandparents. But, character has to be taught by education and caught by environment.

A leading anthropologist summarizes years of study: "Conscience is not an inalienable aspect of a human being like his eyes or his liver . . . it is a rare and special development. Far from springing full grown in every human child's heart, only very special types of training can produce it at all. Half of the world lives and has lived not by conscience at all." So, character and even conscience have to be taught. "What manner of child shall this be?" See that this is an intelligent question. It places the responsibility for character up to us. We have to answer the question because it is our business, and it is the one certain and sure element with which we have to work.

Now, in recognizing this, do we not have to acknowledge at the same time that modern

education has been preoccupied with the techniques of imparting knowledge and the business of fitting the child for his vocation? Are we not forced to admit that we have failed to recognize the higher importance of training a child's character? We struggle to give our children a place in a competitive economic life—but, have we given them a love of the human values which are deepest in life? Can we hope for a better world if we do not give to our youth a discriminating sense of values?

In a sense the German youth were the best educated in hand and mind in Europe. But, look and see the cataclysmic disaster we suffer when there is no education of the character! "What manner of child shall this be?" However encyclopedic his knowledge, however varied his skill, however splendidly prepared for his vocation—have we truly educated him if we have not set as the first goal the education of his soul?

We have labored to equip our children with tools and techniques. Have we labored with equal care for the development of their character? We have imparted information and charted statistics. Have we instilled worthy aspirations and noble ideals? These are questions whose answers will shape the future. Thomas Edison must have had this on his mind when he suggested that inventors might stop their work until the character of men caught up with them.

II

If children are to be truly educated they must have a moral purpose, a spiritual end toward which all tools and techniques of knowledge build. Without such a purpose and such an end, children will grow up mentally stunted and deformed: they will suffer a sort of rickets of the soul. Without this sense of a spiritual destiny and end, all methods and procedures, all tools and techniques no matter how scientific—will only make man a robot content to yield up his human freedom.

Information is not education. The imparting of scientific knowledge is not education. Perhaps never before was there so much knowledge, and never before such abuse of knowledge. Never before so much straining for life, never before so many unhappy lives. Never before so much science, never before was it so used for the destruc-

tion of human life. Have we not missed Plato's great truth: the primary purpose of education is the inculcation of the distinction of right from wrong?

Reason and knowledge are God-given tools which can be used for good or evil. So, the mind minus a great character, can be at the service of evil as well as the service of good. We have greatly improved the intellect of the world—what have we done for its character, its conscience? "What manner of child shall this be?"

Since character is taught and not inherited, we can say that no education can ever be neutral. No teacher can escape being a character building agent. No school can fail to make its impact on a child's character growth. It is either a positive or negative power. If it is not God-centered it is thing-centered. If it is not wedded to the Christian idea of man's destiny, it is supporting a pagan concept of the final end of man. If it professes to be religiously neutral—and thereby ignores religion—it is irreligious. If we do not, in our education, build noble character we are teaching the ethics of the jungle. There can be no neutrality in the character building forces of education.

Professor Harold Rugg of Columbia put it this way: "As we look upon life, so we teach. What we believe, the loyalties to which we hold, subtly determine the content and method of our teaching." When I first read this statement I remembered the young teacher of French I met on a ship crossing the Atlantic. She told me with obvious satisfaction how, while teaching the French language, she was able to inject the teachings and propaganda of Communism. There is no neutrality in character formation.

The pleasing pagans in a thoroughly secular school are actually taking the stand that religion has no necessary connection with the realities of life. This is dogma—as narrow as a medieval religion.

III

And now, having undergone the price of educating minds without developing characters, our leading college presidents are beginning to recognize that the purposes of education must be re-examined. They are beginning to see how far we have missed the mark. From New York there come the words of Nicholas Murray Butler: "The sepa-

ration of Church and State is fundamental . . . but . . . the principle has been so far departed from as to put the whole influence of the tax-supported school on the side of one element in the population — namely, that which is pagan and believes in no religion whatsoever." And from California come the words of Robert Gordon Sproul: "While I am a firm believer in the separation of the Church and State, I also believe that our people have carried the principle to an extreme. Without the vital issues of religion, students might become merely efficient in the Nazi manner. Something more than brilliance, cleverness, and gathering degrees is needed in our educational system."

Is it not an appalling fact that in a country where through the centuries religion has held the central place in the life of a people, the educational system now largely ignores the subject? How can the principal task of education which is character building, be accomplished unless we turn with new interest to our religious heritage and tradition? Learning without a religious outlook on life merely produces a clever, relentless, hard, and self-seeking kind of success which eventually stifles the noble, the ideal, and the civilized in man. Until education comes to this fact and acknowledges its truth, educators are not unlike builders who work ahead frantically at full speed while the fires are going out under the boilers. "What manner of child shall this be?" There is the real issue!

IV

But charging the trench of institutional education is not the only front. The issue belongs also to the family. Psychologists tell us that a whole response to life can be settled during the first six years of a child's life. That is before he goes to school. Even after the child attends school, he spends about 85 per cent of his time at home. The child's response to life, his character is as so much putty in the hands of the parents.

If parents bring children into this world and have nothing to teach them concerning the meaning of life and the destiny of their souls, they fall short in their highest obligation. A parent is as much bound to train a child's soul as he is to feed and clothe its body. Yet, how many children have ever had the deep spiritual experience of seeing

their parents quietly reading the family Bible! Too often the Bible is treated as lovelorn maidens are wont to treat wedding cake: that is, they break it up in small pieces and sleep on it—a little bit this Sabbath, a little portion next Sabbath.

But, who can measure the power and influence on character that a father or mother might have if his young child could hear him read the Bible with reverence: "This is the day the Lord hath made. I will rejoice and be glad in it. . . . The Lord is on my side. I will not fear. What can man do unto me? . . . I can do all things through Christ who strengtheneth me." What enduring power lies here?

"What manner of child shall this be?" When the future is uncertain and the tests and strains are many, let us not betray our greatest duty to God and to our children: to build such character that they shall endure as souls built on foundations of rock.

DENOMINATIONAL "HOOK-UP"

Dodge Center, Minn.

The Seventh Day Baptist Sabbath school was royally entertained at a picnic last Sunday held at the Mr. and Mrs. Aaron Mosher home near Pine Island. Harry Bird and Miss Dorothea Payne were the committee in charge.

The usual picnic dinner with hot coffee and scalloped potatoes furnished by the hostess was duly enjoyed.

The usual ball game was played with volunteers. Pastor Thorngate and Orph Greene were captains and chose sides. Mr. Thorn-gate's side was the winner. After the game some time was spent in singing old hymns.

On account of the gas and tire conditions it was feared the attendance would be small—but through the ingenuity and forethought of Lester Greene, a truck was provided which made it possible for all who wished to have a means of conveyance.

All came away feeling the time well spent and that a vote of thanks should be extended the Moshers for their hospitality.

—Star-Record.

Milton Junction, Wis.

As the result of a "bee," the old barn at the Milton Junction Seventh Day Baptist parsonage has been torn down and a two car

garage will be erected. Other improvements are being made to the house which will be occupied soon by the new pastor, Rev. Orville Babcock, and family who are moving here from Pennsylvania.—Telephone.

New Auburn, Wis.

A large crowd attended the dedication services at the (Sampson) town hall Labor Day when an honor roll for the service men and women was erected. The New Auburn high school band played several selections. A male quartette, a trio, and a sextette sang; and Kenneth Olson sang a composition, "Cream of America's Manpower," by Robert Wooley. Oscar E. Nelson, a veteran of both world wars gave a short talk and Fire Controlman Russell Churchward of the U. S. Navy, home on furlough, spoke on behalf of his comrades. Rev. Neal Mills of New Auburn gave the main address, stressing the problems facing us in concluding an enduring peace, and expressing his faith in human-kind that those problems will be wisely solved. Rev. C. B. Loofbourrow and Rev. Alexander McEathron and Principal G. E. LaDuke spoke briefly. The service roll contains the names of seventy-four men and one woman, Miss Agatha Avery, serving in the WAVES.—Chippewa Herald-Telegram.

North Loup, Neb.

S/Sgt. Merlyn Van Horn, who has spent some time in the Panama Canal area has been the guest of his parents, Mr. and Mrs. Lloyd Van Horn. Darrell Barber AMM 1/c has also spent his leave with his parents, Mr. and Mrs. Dell Barber.

The Service Committee is making plans to remember the boys in the armed service as usual at Christmas time. All the boys in the states and overseas will be remembered.

Many of our young folks are employed in defense work in Grand Island. Some have left recently for institutions of higher learning, and those of our number who are teaching left the last of August for their work.

We regret that Mr. and Mrs. Albert Babcock and daughter Belva have decided to move to California and make their home there. Their daughter Mary is a junior in Milton College. Their son Albert, Jr., has been chosen from his ship to take a course in radio school and is expected to arrive in the states shortly. His new work will be in Chicago and will begin September 15. He

has seen much service in the Pacific theater and has received the Purple Heart for wounds received in the Solomons.

The ladies of the church were entertained recently when they talked informally of work to be done. Light refreshments were served.

A pleasant guest at the parsonage the past few days was Mrs. George Potter, of Alfred, a daughter of Pastor Ehret.

Plainfield, N. J.

Our city was quite visibly affected by the hurricane, September 14, that traveled up the Atlantic Coast. We experienced again a complete black-out. The next morning showed large trees down all over the city, blocking streets and sidewalks. Probably the greatest damage would be felt by electric and telephone companies, because of so many of their wires being down. As this is written—four days later—the streets are still dark and some of the homes are without electricity and telephones. We feel, however, that we have a great deal for which to be thankful; for what does a little inconvenience for us mean in comparison with loss of life and of homes? Perhaps it is a good thing for us, once in a while, to have to use candles for light, carry a flashlight when we walk on the streets, go without telephones, and make-shift in some way when our refrigerators, electric clocks, etc., do not function. At least it should help us to appreciate our material blessings more and not take them too much for granted. Anyhow, we have no deaths to report and not any great property damage—just a few minor inconveniences.

The prayer meeting Friday evening was led by Miss Lucy Whitford. Her topic was Fear, which was quite appropriate at this time; and in spite of no electric lights, Miss Whitford was undaunted and conducted her meeting by candlelight. It was a helpful and interesting service. At the Sabbath morning service the electricity had not been restored to the church, so the piano was used for hymns and anthems instead of the pipe organ, and a few candles up in front gave the necessary light for the pulpit and choir. The change did not detract at all from the service, for we had a very inspiring sermon by Rev. Charles L. Copenhaver, minister of the Congregational Church.

We miss Pastor Warren very much, but the people are taking hold of the work will-

ingly—each one trying to do his part. The committee appointed to supply the pulpit is doing some good work. At our Sabbath morning service, September 9, Conference reports were given by four of our members. Miss Ruth V. Hunting talked on General Impressions; Miss Jeanett B. Dickinson talked on Young People's Activities; the Commission was the topic of Courtland V. Davis; and L. H. North gave us a good report on the Business of Conference. These addresses were interesting and instructive.

The Missionary Committee of the church, of which Miss Ruth Hunting is chairman, has been appointed to secure leaders for the prayer meetings for a period of three months. We are having some good meetings.

The Missionary Committee of the Women's Society, assisted by the Missionary Committee of the church, is sponsoring a collection of new and used clothing for the liberated peoples of Europe. This is part of a nation-wide effort.

The class in Evangelism has resumed its study, meeting twice a month, with Rev. H. C. Van Horn as leader.

Correspondent.

Marriages

Davis - Bowen.—St. Sgt. C. Allison Davis of Milton and Pvt. Bernice Bowen formerly of Evansville, Wis., were married in the parlor of the Milton Seventh Day Baptist Church on August 29, 1944, with Rev. Carroll L. Hill officiating. Sgt. Davis has just returned from twenty-nine months' service in India and will report at Miami Beach on September 12. Pvt. Bowen reports back at Parris Island, S. C., on September 5.

Obituary

Hemphill. — Deacon James Wallace, son of Silas P. and Mary E. Hemphill, passed away at his home near Coudersport, Pa., on August 30, 1944.

He was born in 1869 and married Elizabeth Mae Roberts on January 15, 1908. She passed away in January, 1939. He served as a faithful deacon in the Hebron Center Seventh Day Baptist Church for many years.

Children who survive him are Leroy, Burton, Mae, and Max an adopted son. Also left are two sisters: Mrs. Vina Burdick and Mrs. Ruth Barrett. Two brothers, Walter and William, survive him.

Funeral services were in charge of Rev. Charles Bond assisted by Rex Zwiebel. R. E. Z.

The Sabbath Recorder

Vol. 137

PLAINFIELD, N. J., OCTOBER 9, 1944

No. 15

A Prayer for Beauty

By Evelyn Gage Browne

Help me to live beautifully, O God,

Amidst life's sordid things;

To find in lowly ways and humble tasks

The lift of wings;

To paint a bit of sunset's glorious light

On every somber cloud;

To keep my spirit gay and unafraid,

My head unbowed.

Help me to find the lovely flowers of faith

Neath fallen leaves of fear;

To stud my skies of night with golden stars

Of hope and cheer;

To add a touch of beauty to my world

When life seems dull and bare;

Help me to live beautifully, O God—

This is my prayer.