

However, though the Board has not often talked about its work, it has not been idle. We wish to mention some of the interests being served. For the past four years, at least, the Board, through its corresponding secretary has been sending out letters, quarterly, to from seven to nine hundred people living away from their home, Sabbath keeping churches.

At times these letters have gone to every state in the Union. In these messages it has been made clear that it is being done in the name of our General Conference. Likewise, for more than two years a similar service in behalf of Conference has been rendered from the secretary's office to men and women in uniformed service of our country. The last letter to the Lone Sabbath keepers carries a helpful message from Rev. Judson H. Stafford, newly recognized by Conference as an accredited Seventh Day Baptist minister, who at time of this writing is assisting Pastor Ralph H. Coon, Ashaway, R. I., in evangelistic meetings, and is scheduled for similar service in November in the Shiloh church. While speaking of Brother Stafford it may be in place to say that he is being sponsored by the Tract Board to the extent of his expense for a two month or more campaign in Mississippi and Louisiana for Sabbath evangelistic services, early in 1945. For his work in Rhode Island and New Jersey the Tract Board is not responsible.

The Board's Standing Committee on Denominational Literature has within the year, or so, completed the splendid series of twelve information tracts on Seventh Day Baptists and a series of six Evangelistic tracts. These have all been published and some numbers are already out and scheduled for reprints.

There will appear soon, the report of a Board meeting held October 22, in which this committee made definite recommendations for new work: a new tract by George Main, a treatise to meet some particular needs; the publishing in Hand-book form the material of the Twelve series of Seventh Day Baptists, with prefatory note, a brief historical sketch, and a conclusion. This will meet a need increasingly felt by some.

At this Board meeting it was voted to restore four pages weekly to the Sabbath Recorder. This news, we believe, will be welcomed by many of our readers.

We would call attention to the attractive titles of Tracts found in the Sabbath Recorder

of October 23, 1944, page 287. Reprints recently made are with self-covers in attractive design and color,—as Her Wedding Ring; Lovest Thou Me?; God's Holy Sabbath Day; and What is Your Decision?

These are some of the things your Tract Board has been doing, or recently completed.

H. C. V. H.

Marriages

Davis - Pohl. — Chief Shipfitter Ardis Duane Davis of Milton, Wis., and Miss Roslie Pohl of Neenah were united in marriage by Rev. William A. Riggs on September 9, 1944, in the Methodist Church at Neenah, Wis.

Obituary

Atkinson. — Franklin Perry, son of Moses A. and Emma J. Robins Atkinson, was born January 2, 1870, and died October 1, 1944.

He was a member of the First Hebron Seventh Day Baptist Church. One of a family of seven, he is survived by an only brother, George William Atkinson.

Funeral services were conducted by Pastor Rex E. Zwiebel. R. E. Z.

Palmiter. — Mrs. Harriet V. Babcock, daughter of Gen. Charles and Frances Nye Babcock, was born near Westerly, R. I., January 3, 1846, and died Monday night, October 9, 1944.

She married Albert H. Palmiter on September 19, 1869, in Westerly and moved to Wisconsin where they spent the major portion of their lives in or near Albion. She joined the Ashaway Church and later transferred her membership to Albion where she remained a loyal member.

She is the last of her own family to be taken in death and is survived by a son, Louis, and two daughters, Mae and Zada. K. V. H.

Randall. — Vanevrie Anderson, son of Edwin and Elizabeth Van Horn Randall, was born at Welton, Iowa, February 12, 1864, and died at Lewiston, Idaho, August 5, 1944.

As a young man he was converted and joined the Welton Seventh Day Baptist Church from which he never removed membership. He was united in marriage March 14, 1888, with Fanny Strahl at Cornwall, Idaho.

To mourn his loss are the widow; three daughters, Cornelia E. Frantzich, Ida Hortense Carman, Alta U. John; three sons, Lloyd V., De Loss J., and Wayne A.; one brother, Elbra; and many other relatives.

Funeral services were conducted by Elder Oliver (an Adventist), and burial was had in Vineland Cemetery, Clarkston, Wash. He lived and died a Christian. H. C. V. H.

The Sabbath Recorder

Vol. 137

PLAINFIELD, N. J., NOVEMBER 6, 1944

No. 19

For the Healing of Humanity

Our Father, which art in heaven—

Father of all peoples, of all nations

Hallowed be thy name—

Give to thy suffering people of war-torn lands the strength and courage under oppression to continue their Christian witness unto thee.

Thy kingdom come—thy will be done on earth as it is in heaven—

Cleanse our hearts and strengthen our hands, that we may become worthy and willing instruments for bringing about thy purpose among the people of the earth.

Give us this day our daily bread—

And turn our hearts to share our plenty with thy other children, our brothers, who today hunger in body and spirit.

Forgive us our debts as we forgive our debtors—

O enter our hearts that love may find a sure and lasting way, by showing forth thy spirit in this hour of crisis, to win to thy allegiance even those who now crucify thee.

Lead us not into temptation, but deliver us from evil—

Save us from arrogance, self-righteousness, and patronizing attitudes. Lead us to give not grudgingly from our excess of riches, but humbly, joyfully, and generously, with hearts full of devotion and gratitude that we may thus have a part in the building of thy kingdom upon earth.

For thine is the kingdom and the power and the glory forever.

Amen.

The Sabbath Recorder

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

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Per Year \$2.50
Postage to Canada and foreign countries 50 cents per year additional.
Six Months \$1.25

Terms of Subscription
Subscriptions will be discontinued at date of expiration when so requested.
All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.
Entered as second-class matter at Plainfield, N. J.

Vol. 137, No. 19

Established in 1844

Whole No. 5,110

Editorials

OBSERVATIONS BY THE CORRESPONDING SECRETARY

Golden, vivid autumn can hardly be surpassed for any countryside drive in beautiful America. Business called, a wayside ministry demanded attention, an important meeting had to be attended. Carefully hoarded gas coupons against just such a time provided motive power for the corresponding secretary and his wife to make a trip into New England—but not too deep. The trip going in the rain, a part of the way, and the return in bright sunshine gave opportunity to enjoy God's beautiful outdoors in one of the most glamorous seasons of the year.

What though the traffic was congested through one of the most highly industrialized areas in the East! What though depression was keenly felt at the convoy ready to sail and transports loaded with our boys in khaki! One could not get away from feeling proud of our resources, so many of which have in former years been freely used for humanity benefits, though now used differently; or the feeling that in spite of our hatred for war, here is an America and ideals worth fighting for.

In the approach to our greatest American city broad, dualized highways are traveled. The outstanding Pulaski skyway, carrying traffic high above railroads, streets, rivers, and cities; the unrivaled tunnel connecting not only two cities but two powerful commonwealths allowing the traveler an easy entrance to the metropolis—these all are

examples of great engineering skill, at which still we wonder.

Thence one's journey can be continued for miles over a striking express highway above city traffic without a stop light or crossroad to delay one's progress for a minute; thence onward by way of interesting parkways and memorial highways for near a hundred miles, skirting cities and keeping away from heavy street traffic; thence into more open, rural conditions to the end of the journey.

We marvel at the engineering, the great ships that sail the seas, the towering skyscrapers, the great aerial birds swooping and roaring overhead—results of man's constructive powers.

But, for the most part, the wonder is of God's creative powers and his goodness to man. How can, from the same kind of earth and lowly elements, the differing form and beauty of vegetation come? Where did the divine painter dip his paintbrush to produce the gorgeous tints, the pastel shades, the tremendous hues that greet the eye and fill the soul with wonderment as the traveler passes mile after mile of copse, glen, and forested hillside?

It takes one with a better eye and vocabulary than those of the observer to describe the vermilion of gum and sumac, the gold of sycamore and poplar, the russet of the oaks, the purple of the ash, the scarlet of maple, and the various shades of red in the dogwoods.

Mildred M. North beautifully portrays autumn's glory:

October's brush has painted bush and tree
With changing colors glorious to see.
Sometimes her tears fall fast, as if in grief
That red-gold loveliness must be so brief,
And then she smiles, and blues again the sky
Touching with haze the glens where shadows lie.
Nature's God seems near in days like these
When October's glory shines on woodland trees.

—Christian Advocate.

Through such scenes and meditations we came to the home of good Sabbath-keeping friends and leaders, the Kimshels of the Pine Street Chapel, Middletown, Conn. Here a couple of hours were pleasantly spent in conversing on topics dear to our hearts: of Christ and his love, of salvation and man's need of it, of friends whose hearts are in similar moods. Never do we visit these leaders or their people but we come away refreshed and with an offering for the work of spreading the gospel and Sabbath truth.

Faring on the way—uphill down glen—after a couple hours more of travel through God's beautiful outdoors, the ultimate goal was reached an hour or more before the sinking sun ushered in another of God's wonderful blessings to humanity—the holy Sabbath day. Dear children and other friends awaited us here. The Sabbath came. Then another day and the meeting of the Missionary Board where some encouraging actions were taken looking to broadening home mission work. Encouraging reports were read, and a deep interest shown in the work that God has laid upon the hearts and shoulders of this group of men and women.

Rev. Harold R. Crandall, in his elected right, presided over the meeting and opened it with a few words showing the responsibilities resting upon us and the increasing burdens and opportunities about to be. On his left he was flanked by Treasurer Karl Stillman and on his right by Recording Secretary George B. Utter, editor of the *Western Sun*, and Executive Secretary Dr. William L. Burdick who for many years has been a guiding spirit and informational reservoir of the board. But minutes of this meeting have already mentioned members present and actions taken. No minutes, however, ever tell the whole story of such a meeting. We are sure that many interested, and sometimes impatient, Seventh Day Bap-

tists would have been encouraged by the spirit and plans of this session.

To Washington

What a thrill one gets at first glimpse of the Washington Monument as his train backs into the great Union Station. The thrill increases in vibration as the imposing Capitol building comes into the picture. Here are the monuments of a great country and a great people. Then, the Lincoln Memorial and the more recent Jefferson Memorial bring to mind some of the great things for which the nation stands. We do not believe in war and deplore all that is involved in it, but there are some things for which we feel justified in fighting.

A few hours were spent on a recent Sunday in the Congressional Library. One wishes the Recorder had a good cut of "The most beautiful building in the world." We do not know if this is true and doubtless many there are who would contest the statement, but that is the claim printed on a picture card obtained in the library. Be that as it may, it is a magnificent building, within and without, looking toward the Capitol. The library was founded in 1800 by act of Congress. It has passed through varying fortunes and misfortunes. The present building was completed in 1897, the annex in 1938. The building with annex covers in floor space over thirty-five acres, has 414 miles of steel shelving furnishing space for its more than six million bound volumes of books.

Words are feeble to describe its beautiful and rich marble corridors, pillars, and mosaics; its frescoes and murals; its stairways and rooms. It is not attempted here. One might tell of a singular Italian marble pillar ornamenting one side of the fireplace in the Congressmen's Reading Room where a friend is on duty in research work. The rich veins and markings in the marble pillar show a natural fine profile of Uncle Sam.

This building cost \$6,000,000, and \$200,000 was returned to the appropriation—a transaction never before heard of, or since, in our government's history. This fact was pointed out by the interesting guide of our tour of the building. Among interesting things viewed within the library were the Gutenberg Bible, first book printed with movable metal type, in 1450, this date from

memory; the Magna Charta of 1215, being kept and guarded for England by two soldiers day and night; the first copy of the Declaration of Independence; and the Constitution of the United States; the original, partly in pencil, copy of Lincoln's immortal Gettysburg speech and second inaugural address.

Before leaving the tour we had pointed out to us the Chinese characters by Sun Yat-Sen, first president of the Chinese Republic who as a young man spent some time in research work in the Library. His words expressing his appreciation, and estimate, and meaning of this opportunity follow: "An ocean of jade and a sea of pearl." To this, probably, largest library in the world come people from everywhere for information and research. Here, the writer found an October 29 copy of the Westerly Sun and the Plainfield Courier-News of October 28. Leading papers from every state can be found here from latest date or back issues in bound volumes on call.

The corresponding secretary, however, did not stop in Washington for thrills of patriotism or visits to such a famous building as just mentioned. On his way west for the Quarterly Meeting of the Southern Wisconsin and Chicago Seventh Day Baptist churches, an ordination service, and a few days of vacation and other matters he stopped in "our" city to look after and encourage interests of Seventh Day Baptists there.

We regret to find discouragements in the congregation of Seventh Day Baptists meeting at V and 10th Streets, N. W. Recent leadership has been unreliable and disappointing. Good courage is being shown by the laity, however, and we believe thoroughly in their ability to pull things together and go forward hopefully. They need our prayers and co-operation. If any of our ministers are in the city they will be cordially received by our faithful ones there.

A group of Sabbath keepers under the leadership of Elder Harold E. Snide, as noted in a recent Sabbath Recorder, is meeting regularly in a classroom of the Mount Vernon Methodist Church at Massachusetts Avenue and Ninth Street, N.W., at 10.30 for Sabbath school followed by church service.

An Interesting Occasion

I met with this group Sabbath, October 28. There were twelve of those usually present, besides my friend Herbert Wheeler. Brother Snide taught the class using the current temperance lesson found in our Helping Hand; he did so in a most helpful and pleasing manner. He is a scholar and student of history, Greek, philosophy, and economics. His sincerity and pleasing personality add much to his ability as a teacher.

Following the lesson and a few minutes of intermission the worship — including hymns, special music, Scripture, and prayer — was conducted by Mr. Snide; then the corresponding secretary was introduced.

He gave a bit of information about Seventh Day Baptists and the American Sabbath Tract Society. Mr. Wheeler was introduced and spoke a few cheerful and helpful words. The sermon then followed on the theme, "Seeing the Invisible." It was a gospel message, received close attention by all present and favorably and appreciatively commented upon. Said one, "That's the kind of message we need."

The classroom in which the group meets is a beautiful one with broadloom carpet, stained glass windows, comfortable chairs, and other appropriate furniture. The room could seat fifty or more. Adjoining is a commodious auditorium available at any time. The pastor of the church is sympathetic and gracious toward these Sabbath keepers. One of the leaders urged the writer to have our folks send a minister to gather in the many now keeping the Sabbath but unattached. He feels a good church can be organized. This man and his family are Sabbath-keeping Baptists. His daughter, a young married woman, plays the piano for the services. Brother Snide is the leader and will continue to be. But a man is needed to devote full time to the work. The work will continue; at some appropriate time an evangelistic campaign can and should be put on. There are unsaved people in Washington as well as unattached Sabbath believers to be gathered in.

Every consideration was given the secretary by Brother Snide in whose home he was hospitably entertained for two days and nights. The Snide family's other members—wife, three fine daughters, and a son serving

in the armed forces—are earnest Christians and loyal Seventh Day Adventists. The head of the family, long an elder and college teacher among them, can no longer believe and preach some of the things upon which that church insists. Sweetly, humbly, and without rancor he dissents and steps aside to use his "gifts" elsewhere. While disfellowshipped there is mutual good will, personal respect and regard maintained.

We feel that this Washington visit was well timed, and we trust it will bear fruit. I hope some others of our ministers will drop in and encourage this movement.

CIVILIAN PUBLIC SERVICE CAMPS VISITED

Dean Ahva J. C. Bond is among the ninety-eight Protestant ministers and laymen who have been visiting the Civilian Public Service Camps and special units. The visitation program is sponsored by the Committee on the Conscientious Objector of the Federal Council. The visitation provides a continuing ministry of counseling and fellowship to the 7,300 men carrying on civilian wartime service in 120 projects in all parts of the country, including Puerto Rico and the Virgin Islands.

According to Dr. Walter W. Van Kirk, executive secretary of the committee, it is expected that the closer fellowship fostered by the visitation program will facilitate the assimilation of demobilized COs into the life and service of the communions of which they are members.

The nature of the work is not preaching but living and working in personal ways with the men and coming to a sympathetic understanding of their basic problems. The length of the visits varies from one to four days.

Dr. Van Kirk in personal conversation with the writer spoke highly of Dean Bond's work and the deep appreciation of the men for his fellowship and for this practical evidence of interest on the part of the churches in their men in Civilian Public Service.

CONFERENCE PRESIDENT'S MESSAGE

First Things First

When first I decided to become an auto mechanic the first thing I did after acquiring some tools was to subscribe for the best trade journal of which I had knowledge.

That trade paper was with me in home and shop. Then too, I loaned it to fellow workmen whom it might help and who themselves might subscribe for it.

Seventh Day Baptists should subscribe for and read their "trade journal," the Sabbath Recorder, and get new subscribers besides distributing it to their friends and neighbors.

During the past week it has been my privilege to be in several homes, some lone Sabbath keepers. To my disappointment the Recorder was little in evidence. In one home another denominational paper came in a roll of five copies to the one address and the four extra ones were religiously distributed during the week before another roll arrived.

When I became a Kiwanian the price of the "trade paper" was included in my membership fee. When anyone joins a lodge, or becomes a Mason or Odd Fellow he takes the "official organ." Would that Seventh Day Baptists go "into business"—business for the King; take the "trade paper" and work with the Kiwanian and lodge zeal for new members and a stronger denomination.

P. B. Hurley.

THE BOYS IN BLUE

Adapted from John P. Herrick

in The Bolivar Breeze

The Civil War which ended seventy-nine years ago was fought and won by an army of boys in their teens. More than 1,151,000 Union soldiers were eighteen years of age or younger, more than 100,000 were fifteen and under, more than 200 were twelve and under, and twenty-five drummer boys were ten and under. Little wonder, then, that the army of which Abraham Lincoln was Commander-in-Chief was called "The Boys in Blue."

The official figures:

10 years and under	25
12 years and under	225
14 years and under	1,523
16 years and under	231,051
18 years and under	1,151,438
21 years and under	2,159,789
Total enrollment	2,778,304
Less re-enlistments	543,393
Net 4-year total	2,234,911

—Alfred Alumni News

Missions

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.

A FRIEND OF MISSIONS PASSES AWAY

Hon. Albert S. Babcock of Rockville, R. I., died at his home October 19, in his 93rd year, and throughout his life he had been identified with mission work. He was a member of the Missionary Board for fifty-seven consecutive years, and its recording secretary nearly a quarter of a century. His services as secretary were exceptionally prompt and accurate, and his judgment regarding the problems which came before the board was farsighted and wise.

For several years he has written for the Missions Department. The articles signed "A.S.B." have been from his pen. They were always brief and pointed and never required editing. Brother Babcock's last article appeared in the issue of October 23, and was written only a few days before his death. A sketch of his life will be given by others; but the contributing editor wishes to express his appreciation and pay tribute to his colleague and lifelong friend.

W. L. B.

WHAT IS THE CHURCH DOING?

People sometimes ask, "What is the Church doing?" Some ask this question for the sake of getting information; but others, missing the fanfare of worldly organizations, ask it for the purpose of inferring that it is doing little or nothing. It is a fair question and in considering it we should take into account its origin, its activities, and its influence.

What is the Church doing? When we consider its origin, we see that it is divine, and that only two other organizations, the family and the state, are in this high and exalted class. Christ founded the Church and promised that it should triumph—that "the gates of hell shall not prevail against it."

What is the Church doing? Look at its activities! All churches hold at least two services every week, and many of them five or six or more. This is done at great expense. Millions of dollars are spent every year in supporting the services of the Church and its auxiliary organizations—its

Bible school, prayer meeting, men's club, women's society, and young people's organizations. Every year the Holy Spirit uses these agencies to bring hundreds of thousands into the kingdom of God and to lives of righteousness.

What is the Church doing? Like light and heat, much of the influence of the Church is invisible. Some men are saying that they wish the Church might be represented at the world's peace conference. It will be, as Christ intended, in the Christian character of men who participate, and not by any branch of the Church sending delegates.

What is the Church doing? Only eternity itself can reveal what the Church of our Redeemer is accomplishing. Let all give it our best!

W. L. B.

ABUNDANT LIVING

(Written version of sermon given at the Yearly Meeting of the New England Churches at Westerly, R. I., by Rev. T. R. Sutton, pastor of the Rockville and Second Hopkinton Churches.)

Text—Matthew 28: 19a, 20b—"Go ye . . . and, lo, I am with you."

Sometimes we may feel that Jesus is not with us in our personal living. We have accepted Christ and are certain of our salvation, yet it seems that the promise of Christ to be with his followers isn't being fulfilled. We find ourselves weak in face of temptations, and we yield instead of resisting. Often the standards which our Lord set forth seem too difficult. Just what might be the trouble?

Again, we may feel that Christ is not with the Church as he promised. It seems that something is lacking in our church and the churches throughout America. Perhaps it is the irregularity in the attendance at the services or in the performance of duties on the part of the members. There seems to be a widespread indifference to the cause of Christ and his Church—not alone from the non-Christian world, as would be expected, but from within the Church as well. There may be a slump in the membership at the

same time there being population increases. Or there may be friction among the members. Just what might be the trouble?

As we think of the promises of Christ, let us remember that with his promise can be found instructions. In his great commission he says, "Go ye." We are told to carry the gospel to all peoples—beginning at home and going out into the world. Then comes the word "and" when Jesus said, "And, lo, I am with you." His command to go is the prerequisite for his blessing in fulfillment of his promises. This is the way of abundant living. Jesus said, "I am come that they might have life, and that they might have it more abundantly." John 10: 10b.

Jesus in selecting his disciples selected men of various types. Among these were some fishermen whom he called to leave their nets and become fishers of men. He called to them and calls to his followers today, "Let's go fishing"—not in those words, but in thought. Jesus was an optimist. He saw the possibilities in his disciples, and he sees the possibilities in us. Someone has said, "A pessimist is one who sees difficulty in every opportunity; an optimist is one who sees an opportunity in every difficulty." Our Lord is an optimist who expects each of his fishermen to give a good account of himself in the day of judgment. How can we think of going empty-handed? A fisherman just can't bear to lose a fish. Thus a Christian should never be content even knowing there will be some failures. He should constantly press on, always striving to win souls.

As we think of our task in winning people to Christ, methods have their place but should never come first—"get the fish" by whatever method will be best. A fisherman once went forth to the stream fully equipped with the best of fishing equipment, and he caught some fish. A lad also went forth to the same stream with a stick for a pole, a plain cord for a line, a hook cast away by the sportsman, and a worm for bait, and he also caught some fish. Therefore in Christian service the method is not first. It is worship and not the form that counts. It may be the forms of a high church, but unless we worship it is empty. It may be almost without form of some "tabernacle" meeting, but it is worship that counts. It may be some in-between form such as we

had today, but it is our worship attitude that counts. It matters not how we worship, but it does matter that we worship and draw near to God. In Christian education equipment and standards have their place, but that which counts is that we win souls and help develop the Christian life. Without this the best buildings and leadership are of little value. With it even the poorly equipped church or worker, with the help of God, can obtain results.

There is today too much of the "either or" attitude. It is time that in many things we cease using those words and use instead the word both. It is not just evangelism or social action; it should be both—it must be both. Evangelizing that people may accept Christ and his redemption. Then as redeemed beings, live out the Christian life of service among men and before God. We should be interested in not just those within our own groups—but outside to everyone. We should reach not just the "better class," but also the so called "poorer class" and welcome them in our midst—not only to the American but every nationality, remembering that every American is a foreigner. May we reach not only adults but children as well, for they need Christ through experiences both of the church schools and the worship service. And may we also remember we should reach not only those who will become Seventh Day Baptist but anyone else who will accept Christ. May we think not of the great alone, but also the lesser. Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 40.

Our failure to "go" as we are commanded and our failures in the attempts we do make may come about because we have not faced certain facts in our lives. One is that we neglect personal spiritual life. We become careless in our devotions and indifferent to our responsibilities. Our lives become at least partially prayerless. Our thinking may even be Bibleless, or at least interpretations are founded upon the thoughts of certain so-called intellectuals rather than being led by the Holy Spirit as we search the Scriptures. Or again, we may become so self-righteous we do not feel the need of the Saviour.

Unchristian attitude often is one of our greatest handicaps. We may be saying un-

kind words or turning a cold shoulder to someone who needs our help. Our actions may be questionable because we are not fully honest in our dealings, or we claim to be Sabbath keepers but do that which is not in harmony with it.

We Americans are just as apt to follow ideas and isms as peoples elsewhere, instead of following the Cross of Christ and his ideals. We spend too much time in thinking in terms of liberal or conservative rather than of Christianity. We prefer to stand like children, thumbing our nose at others who differ with us and thus are dividing Protestantism rather than co-operating and "agreeing to differ and resolving to love."

We also have lost the meaning of the word sin. We shun its use and do not want to be called sinners. Yet to say we are without sin is to commit a great sin for in so doing we defy God. We have taken the word out of our vocabularies but not out of our lives; out of our theology but not out of society; out of our church school text books but not the lives of the children. No wonder we are living in an age of narcotics, alcohol, and drugs! Without Christ mankind staggers.

Therefore, do we fail to have deep Christian experiences—of unsatisfied spiritual hunger, or none at all? Are our churches anemic? Then let us have a blood transfusion from the Lord Jesus Christ, that we may have a new life in Christ. Thereby, going forth in Christian service finding the way of abundant living. In the name of our Lord let us expect something to happen within our lives and our churches, and something will happen! "Go ye . . . and, lo, I am with you."

A DURABLE PEACE IN EUROPE

By William Henry Chamberlin

The problems of the peace in Europe are crucial for a durable peace in the world. What are we as Christians to think about these problems? This publication of the Commission on a Just and Durable Peace instituted by the Federal Council is designed to furnish factual material for an answer to this question so far as Europe is concerned. The booklet comprises eighty pages and contains, in addition to the text, a study guide for groups who may use the material as well as a workable bibliography. There is also

appended to the main body of the pamphlet a statement on the peace in Europe with special reference to Germany prepared by a competent group under the leadership of Professor John Bennett.

Mr. Chamberlin begins by stating why a peaceful, orderly, and prosperous Europe is a matter of concern to the United States. He goes into considerable detail with regard to the effect of the war on the countries of Europe and then in a section on pivotal Germany points out the key geographical and industrial position of Germany in Europe and discusses such questions as the effect of Nazism on German character, questions of war guilt, territorial dismemberment, disarmament, and the problem of the integration of Germany into the new Europe.

He points out that the war will mark the decline of Europe and the enhancement of the relative importance of the Soviet Union, Great Britain, and the United States. He emphasizes, however, that the attitude of extra-European powers toward Europe must be one of trusteeship not dictatorship.

In treating of Germany, he discusses certain current ideas such as, that Germany is now planning World War III, that a democratic Germany is impossible and that Germany has been historically aggressive. He insists that it is impossible to conceive of a "permanent and stable European order into which a peaceable Germany has not been integrated." He feels that proposals for breaking up Germany would result in giving Germany a powerful emotional objective to regain her lost unity. He argues that the accent on postwar planning for Germany should be on justice, not revenge; on the future, not on the past; and not on measures that will lead to chaos and bitterness.

In two sections Mr. Chamberlin gives attention to the problems in Western Europe and in the countries of Eastern Europe. He discusses the future of France, the place of Great Britain, the future in Spain and Italy. He is convinced that Western Europe will not "go communist." In discussing Eastern Europe, he takes up each area in detail and gives a good deal of attention to the position of Russia in relation to this part of Europe.

The concluding section discusses the alternatives in Europe, the maintenance of the status quo, a division into British and Russian spheres of influence, and develops his

SABBATH SCHOOL LESSON FOR NOVEMBER 18, 1944

Christianity and Democracy

Scripture—Micah 4: 1-5; Mark 12: 13-17;

Romans 13: 8-10; 1 Peter 2: 13-17

Golden Text—Galatians 6: 2:

"Being dumb is not painful if one does not realize it."

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

view of a federated Europe as the most desirable solution.

This booklet will be useful in the churches for groups who wish to pursue the problems of the peace in detail. The price schedule (including postage) is 20 cents per single copy, 15 cents a copy for orders of twenty-five, and 11 cents a copy for orders of one hundred or more.

Woman's Work

FROM CHAPLAIN MALTBY

(The following are excerpts from a letter to the Women's Board Committee to Promote the Spiritual Welfare of Seventh Day Baptists in the Service of Their Country.)

Let me say first of all that I appreciate your confidence and your inquiry. I doubt if I can add very much to your knowledge or make any very far-reaching suggestions about your work. All the things you mentioned have their value. Some of those things are not being done by other organizations.

I do not think the men in the service care very much for impersonal gifts or attention. What they appreciate most is personal attention such as only their folks, and friends, and would-be friends can give them. For example, the chaplain has at his disposal large quantities of Testaments, Bibles, tracts, and small booklets. These are displayed on tables in the chapels. Some men take them, but the best way to distribute such things is through friendly conversation or correspondence to find out what the man needs or would like. The more personal any service can be made, the more it is appreciated. Personal greetings and letters mean more than gifts. Boxes of dainties are a nice gesture and are probably appreciated, but the civilian population does not need to worry about the service man's stomach. He gets more candy and ice cream than he would get at home. He has in his own mess hall a more balanced diet than he can get in a restaurant. Cakes, and pies, and all other items are better than you can buy on the market.

It is food for the soul that he needs. It is encouragement to endure the humdrum routine of army life. It is some one to pat him on the shoulder and try to tell him why

it has to be so. And what he needs is a constant steadying influence to help him to overcome the hindrances and the temptations. Then, too, we must remember that many of the soldiers are thinking seriously for the first time. They are changing from month to month. Maybe when they went away they had few serious thoughts. As the day of battle approaches they change. One of the greatest difficulties is that the people at home do not change or keep pace with the hidden thoughts of the men. Frequently the men are hungering for something solid on which to lay hold. Perhaps they look through their letters from home to find some spiritual emphasis—some indication of growing faith on the part of parents and friends—and too frequently they do not find it. It needs to come from home, from friends, and from church. The chaplain's work could be helped if there were more people in the churches writing to the men cheerful letters which show a genuineness of Christian experience.

Frankly, I am as concerned about home morale as about soldier morale. I have bought and caused to be sent to several churches a total of 1,700 copies of "The Disappointed Soldier" which I trust have been helpful along this line. They are all gone now, and I cannot lay my hand on a copy. If every member of our denomination would read that thoughtfully, it would mean a great deal.

There is not much use in sending to men at private expense the things the chaplain can secure in quantities free. I might suggest that one of the best services a church can render is to get in touch with the boy's chaplain. Some churches have reply cards printed which are sent to the chaplain giving

some information regarding the soldier's relation to the church and with space on the return portion for the chaplain to fill in after he has seen the man. Of course the return card needs no postage. It accomplishes a double purpose by giving the chaplain a personal opening and by binding the man closer to his church. I might caution that such cards should not be sent to the battery or company chaplain because chaplains are not assigned to smaller units than regiments or battalions. But, be sure to give the complete address of the soldier so the chaplain can find him. Such cards make more work for a chaplain, but they make his work definite and concrete. He gets to know the man. Almost all work in the army and out of it has to be individual to be very effective. A chaplain has seven hundred to one thousand or more men, and it is hard to get acquainted with them. He needs the help of the local church.

The loyal financial support of all agencies for the publication and distribution of literature in which your societies have confidence is very worthy in times like these. The free literature available to the chaplain comes through gifts of Christian people.

There are times when a chaplain could use small gifts of money to some advantage, but most needs are adequately met in other ways. Some of the larger denominations provide communion sets for their chaplains to use. The government does not furnish them except in the regular chapels. The Northern Baptists have a nice set for about fifty dollars (\$50.00) which is furnished free to their own chaplains.

I receive the Recorder regularly and hear good reports of your field secretary or promoter of evangelism.

VISITS TO FOUR C.P.S. UNITS

By Ahva J. C. Bond

When I had been informed that the Commission of the General Conference had appointed me to visit certain Civil Public Service Units I could think of no good reason why I should not accept the responsibility. I learned that this plan to take a spiritual ministry to the conscientious objectors was a joint project of the Federal Council of the Churches of Christ in America and the Protestant denominations that were willing to co-operate. Several

other denominations had done so, and my appointment was the answer of the Commission to the request for our co-operation. In many instances these young men are isolated from their Christian brethren who lack the understanding, or the grace, to give them moral support or Christian fellowship.

I started out with little specific knowledge as to how the COs are taken care of, and with but limited acquaintance with young men who have chosen the way of "non violence" to the extent that they refuse to enlist in the fighting forces of the country. I did seek out two such young men, and talked with them in order to get their viewpoint, and to learn if possible what the needs of these men are to which I, representing the Christian Church, might render.

I returned home with the conviction, which I have had all along, that these young men are patriotic and are as much concerned for the welfare of the country and of the world as are those who in equally good conscience put on the uniform of the fighting forces in the interest of a safer country and a better world.

In making this trip I was representing the Christian Church, but as a Seventh Day Baptist. It seems proper, therefore, to make some report to our people through the Sabbath Recorder.

Incidentally I was given the opportunity more than once of explaining something of our distinctive beliefs. Of course this was only in answer to questions. But in one instance a group of fellows asked for such discussion. On the following day an Episcopalian spoke to me in hearty approval of our quiet Sabbath eve opportunity.

Brattleboro, Vt.

On arriving at Brattleboro Retreat, Brattleboro, Vermont, I found that Robert Dick had transferred to Rochester and that Joe Albrecht was directing CPS No. 87. Mr. Albrecht did everything one could to make my stay pleasant for me and as profitable as possible to the men.

Twice we met with groups for informal discussion, which on one occasion included a sermonette. Then, perhaps a greater privilege and opportunity, I called upon the fellows on duty in the wards which gave occasion for friendly conversation in personal contacts. This was carried out on such an intimate basis

that it left me with the feeling on leaving that I was bidding goodbye to warm friends.

There was a wholesome spirit of fellowship manifest among the members of the unit, and the prevailing sentiment with regard to the future was that of a desire to help build a better world. There was a definite interest in co-operatives as a point of contact with the peace program of the post-war world. An effort was being made by several to find the leading of God in their personal lives in order that they might be able to fill a useful place in a new social order.

One young man expressed in private conversation what seemed to be the prevailing mood of all. He would like to be able to see a pattern of life developing which would insure the greatest good to all, a plan for a future toward which we all might look and work. Then he cared not how humble his task might be if it but contributed to the working out of that plan of life.

These young men are rendering a good service in an institution where the mentally ill are being cared for in surroundings favorable for best results where improvement is possible, and for the greatest comfort of hopeless cases. While rendering such service they were hoping for a better future for all mankind and had visions of a place of their own in helping to bring it about.

Boston, Mass.

The "guinea pig" unit at the Massachusetts General Hospital in Boston gave me a hearty welcome and I had the privilege of meeting personally several members of the unit. I took "Sunday evening light supper" which was attractive and ample, with a member of the unit and his wife and baby. Two other men enjoyed this privilege, and a few others came in after supper.

The evening was spent in an informal free-for-all discussion which was very enjoyable and withal enlightening as to the thinking of an intelligent group of young Americans concerned for the future of the world.

The question of compulsory military training for all American youth came in for pretty thorough discussion. Pointed questions were asked as to the attitude of the Church on this question, and as to methods whereby the Church can make its voice heard on the matter. There was considerable sentiment in favor of early and definite action on the part of organized religion, perhaps calling for some

special form of definite training and service for young men with all military tactics omitted. Perhaps the Church itself should inaugurate a program of this sort, asking the government not to interfere with the more important work of the Church in building manhood, rather than making soldiers. Or if training should be made compulsory let it emphasize health and morals, leaving the military training for those who in our free country volunteer for such training.

Frank Walton was busy about necessary matters outside the unit, but we did have a good chat one morning during which I learned much as to the desire of the COs to render real service. He told me how the morale in one group was greatly improved when the men who had been cutting small timber, evidently a made job,—had the privilege of presenting their bodies as a habitat for one hundred body lice. By this experiment they hoped to help in the discovery of a more effective powder for delousing and thus be of service to others. This group constituted the "liceum."

The day I was there the boys returned one by one from the doctor's office with a good deal of elation because the doctor had given them hopes that they might be on the verge of a discovery of a remedy for malaria. Here again service to others was the key to their joy.

Milton Gold took care of me handsomely here, and took me to visit some of the boys at their work, even to an autopsy room where Jim Bond was assisting the doctor who had his knife in his hand but who delayed the first stroke, for my benefit. I am persuaded.

Again I left amid expressions of appreciation for my visit, and of friendly goodbys.

Exeter, R. I.

Ted Neff and Harold Snyder did the honors at Exeter Training School for Mentally Deficient Children at LaFayette, Rhode Island. This unit is under Mennonite management, the other three visited being administered by the Friends.

I found each unit different from the others, without being able to say that any one out-rivalled the others in excellence. Each had its strong points. Here I found the most homogeneous group, since all had a similar background religiously and culturally. All were Mennonites but three, although representing different groups of that branch of the Christian Church. One by-product of the experience

may be the bringing together of different types of Mennonites in a closer fellowship.

The boys of this unit were faithful to what many would look upon as extremely unpleasant tasks. They were patient and sympathetic in working with their charges, as I was able to observe in close-up contacts with them while on the job. The administration thinks highly of their work, and does not know how the institution could function in these times of shortage of labor without their services.

Most of these young men have had no mental struggle in connection with their decision to accept the present status. In fact they have not had to make a decision as to what course to take. They are simply being true to their own religious history and traditions as Mennonites; and to their teachings and practices from childhood. Neither have they any problem as to their status in postwar society. Most of them will go back to the community and the church from which they came, and will find there a welcome from those who have been anxious that they be true to their religion.

I was informed here that an effort is being made to gather data from the experience of units in schools for mentally deficient throughout the country, in the interest of better care for these unfortunates and the possible rehabilitation of a greater number. This look into the future but illustrates a fact easily observed by a visitor to these units, which is that most COs desire to render a service to humanity far beyond the limits of the immediate task.

The second evening of my visit here we had a more or less formal religious service in the chapel.

More friendly goodbys and I was off to the last unit of my itinerary.

Cooperstown, N. Y.

I found on arriving at CPS No. 12 at Cooperstown, New York, that Roger Drury was leaving that evening, and that Carl Jellinghaus was taking over the leadership of the unit.

Whereas the other units were dealing with people—mentally ill, the sick in body, and the mentally defective, respectively—here the men were concerned with trees and timber lands and forests. This group is working with the Otsego Forest Products Co-operative Association in measuring and appraising the value of wood-lots and forest timber. They also do original work in discovering and advertising

ways of conserving forests, preventing the destruction of the timber, and of marketing wood products.

Many in this unit had developed in pre-war days skills and interests which sought expression here, in many cases successfully. There were many unique samples of useful and unusual map making. A sculptor was using his special skill in designing and forming clever and impressive warnings against forest fires. These diversified interests served to contribute to the individual members of the group personal satisfaction, while perhaps enriching the fellowship.

My contacts were with individual campers for the most part, but we had one informal discussion session. I had been told that they were not strong on group meetings, and our coming together was another confirmation of that fact. They declared it to be the largest number that had assembled recently, and several took part in the discussion.

Probably due to the fact that several of the men had been pretty well settled in jobs or professions, their return to more normal life becomes for them an uncertain adventure. Several do not expect to be received back to their former positions. They do not seem too apprehensive, but their questioning attitude set me thinking about the situation in our modern society, as I turned my face homeward.

Is there a place in our Christian land for a young man who has a conscience that leads him to go counter to the majority in thought and action? I am not sure but that one service these boys are rendering is that of giving to the Church an opportunity to demonstrate its hospitality toward men who in all good conscience differ from their brethren, but who would be fellow-builders of the new world for which all good Christians labor, with charity for all, and with a free conscience under God.

ARCHBISHOP OF CANTERBURY

Appreciation

On being informed of the death of the Archbishop of Canterbury, Dr. William Temple, Dr. John R. Mott, as vice-chairman of the World Council of Churches, now in process of formation, telephoned this statement from Orlando, Fla.:

"Countless friends and colleagues of the Archbishop of Canterbury in all the churches

of the United States and of other countries will receive the news of his death with deep sorrow and almost with consternation. It would be difficult to exaggerate the gravity of the loss suffered by the Christian Church—not only by the Anglican Communion throughout the world but also by all the communions gathered in the World Council of Churches under his wise and prophetic leadership. Other phases of the ecumenical movement, particularly the International Missionary Council and the World's Student Christian Federation, will likewise feel keenly the irreparable loss of one of their most trusted counsellors."

By Rev. Samuel McCrea Cavert:

Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

(At the request of Mr. Sutton, the material this week is furnished by the former editor of Young People's Work. J. B. D.)

CHRISTIAN JOY

By Allen Bond

An English boy, reared in a strict and long-faced religion, was having his first introduction to America. His American friends showed him all the wonders of New York: riding the elevated trains, visiting parks and museums, and viewing the famous skyline. As a final treat, they stopped at an ice cream parlor. The English boy had never tasted ice cream, so his friends were interested in seeing his reaction upon first tasting it. After sampling a spoonful of this American dish, a strange look passed over his face. Then, with a resolute set to his jaws, he pushed his chair back from the table. Surprised, his friends asked him, "What's the matter? Don't you like it?"

"Like it!" he replied. "Anything that good must have the devil in it!"

There are still some people who define sin as being anything that they enjoy. Such a view of Christianity slanders the nature of God. Philosophic reflection shows that God must desire our happiness. He offers beauty to add to our enjoyment. Why else should flowers have such beautiful colors? I believe that God was thinking of us when

In the death of the Archbishop of Canterbury Christendom has lost one of its greatest leaders of this century. When the organization of the World Council of Churches was launched in 1937 by the Protestant and Eastern Orthodox bodies of thirty nations, all eyes turned to him as its first chairman. He was widely regarded as the outstanding Protestant in the world today.

A Christian scholar of the first rank, a humanitarian of deep social sympathies, an administrator of exceptional ability, an ardent champion of Christian co-operation and unity, the Archbishop of Canterbury was beloved and honored, not only in the Anglican Communion but in other denominations throughout the world.

he added so much color and beauty to nature. When we turn to our Bibles, we read that Jesus said, in John 15: 11, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." The whole story of God's salvation, as revealed in his word, points to the evidence that God desires our joy and happiness. And our own personal observation and experiences should teach us the same truth. I challenge any of you to tell of a person who has died regretting that he became a Christian and lived a life of full submission to God.

You say that you don't have to be a Christian in order to have a good time? I might agree with that, but I would still maintain that you can have a better time if you are a Christian. In Psalm 16: 11 we read, "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." The world offers joy, but only Christ can give fullness of joy. There may be pleasures for the unsaved, but only in Christ can be found pleasures for evermore. The contrast is too great for any thinking person to ignore. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

You say that some Christians are unhappy? Yes, I know, but that is their fault, and not

God's. You may find inconsistencies in Christians, but you will never find any in Christ. These unhappy Christians are the ones who have missed the road that God had planned for them to take. Children are punished to correct their errors, and not to add to their happiness at the moment. No wayward child of God can be expected to carry a constant smile as long as his will is crossed with God's will.

Happiness in the Christian life is not an accident, but rather, the result of effort. Christianity is like a blue serge suit—the more you wear it, the more it shines. It is not a snap to follow in the path where our Saviour leads us. It may not take much of a man to be a Christian, but it takes all there is of him. Any dead fish can float with the current, but to go up the stream, over the falls, and through the rapids, requires the utmost effort.

A young girl wistfully approached an older Christian and said, "I'd give the world to have the kind of Christian experience that you have."

The answer came back, "Then you can have it, for that is just what it cost me. I had to give up the world."

In Luke 9: 23 Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." You have to pay a great price, but the best is never cheap.

When you consider that the Bible describes our Saviour as a "man of sorrows, and acquainted with griefs," you may think that this contradicts our theme. Yet, it has been my experience that there is more joy in Christian sorrow than there is in the ephemeral pleasures of the world. When we think of the sorrows of Jesus, we naturally think of Gethsemane and Calvary. But in Hebrews 12: 2, we read, ". . . Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame. . . ." Could there be joy for Christ in the Cross? Is it possible? Yes, he had the joy of knowing that by his death he was opening the door of salvation to "whosoever will." And in our sorrows, it is the forward look, which considers eternity, that brings joy. If there is any

greater joy than knowing the assurance of personal salvation, it is the joy of leading others to know it, too.

I once heard a story of a boy who was born blind. His mother loved him dearly and did the best she could to describe the beauties of the world to him. In spite of all that she did to make him happy, she often wished that he could see for himself. It was not until he was nine years old that an eye specialist announced to the mother that an operation would restore the boy's sight. The operation was performed, and for several days the boy's eyes were covered with bandages. At last the day arrived when these barriers were to be removed. It was a beautiful day in May, and the doctor decided that the removal of bandages should be made in the garden back of the boy's home, in order that his first picture of his new world might be the best. So there, among the flowers and shrubbery, the doctor clipped the last bandage and let it fall from the boy's eyes. In amazement he cried out, "Mother! Why didn't you tell me how beautiful the world was?" And with tears of joy the mother replied, "Son, I tried, but I just couldn't put such beauty into words. You had to see for yourself."

I can't describe to you, or sum up in words, the joys that Christ offers you freely, if you will accept his salvation and his plan for your life. The only way you will ever know is to experience it for yourself. "Taste, and see."—The Bible Advocate.

Salem, W. Va.

OUR OWN POETS

Seek Ye First

By Melvin Nida

Oh, seek ye not what ye shall eat,
Nor yet what ye shall drink;
The dear Lord Christ is over all
And cares—more than you think.

His hand outstretched in love today,
So strongly seeks and pleads
To keep the soul from sin's dread way—
To sow there priceless seeds.

So go ye forth and seek ye first
The kingdom of our Lord;
Who makes him Master shall not thirst
But find that blest abode!

Sykesville, Md.

Children's Page

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am in sixth grade. I am eleven years old. I read the Sabbath Recorder. I read your story about Ruth. I was baptized two years ago.

We have three kittens. We also have two dogs. Their names are Jack and Tiny. Our big cat's name is Tiger.

My brother had to learn "Come Little Leaves."

One day in the summer I received two bookmarks and a calendar from Mrs. Powell in Massachusetts.

We had to learn "Columbus" at school. I said my poem Monday. I will close for now.

Your friend,

Lois Kagarise.

P. S.—I'll write before two months are up the next time.

New Enterprise, Pa.

Dear Lois:

I am very glad to hear that you have been baptized and thus have become a true servant of our dear Saviour, Jesus Christ. I could not be baptized until I was of age and my own mistress, for my mother did not want me to join a Seventh Day Baptist church, and I wasn't willing to join any other. I could hardly wait for the day when I could be baptized and enter fully into Christian service not only in my own heart but before the world.

Yesterday, representatives of every Seventh Day Baptist church in this association attended church in Hebron, Pa., and in the afternoon two deacons were ordained: Stephen Snyder for the First Hebron Church and Burton Hemphill for the Hebron Center. Mr. Rex Zwiebel is pastor of both churches. He graduates from the School of Theology at Alfred this coming June. We took three from our Andover church with us and found the service very inspiring.

Just as I was reading what you said about your two dogs a train went by and its whistle was very shrill. To add to the noise, Rusty, the dog next door, began to howl

as he almost always does when a train goes by. It's comical to hear him but makes me want to put my fingers in my ears. He is a half-grown puppy, but he is a Pointer and will make a good hunting dog one of these days.

Your letters are always very welcome but more so than ever this week since it is the only one I have received.

Sincerely your friend,

Mizpah S. Greene.

THE DANDELION

(A fable)

A goldenhaired dandelion grew in the long grass under an apple tree. One day a lighthearted robin perched on a branch above her and looking down at her yellow head, sang to her this little song: "Oh, little dandelion, you are a bright bit of the golden sun; when the sky is cloudy, and the day is gloomy, I will come here and look at you, and you will be my ray of yellow sunlight." Then the bird flew away.

The dandelion thought it was very fine to have such pretty things said to her, and she was very proud of her golden head, and looked up to the sun, thinking, "I am as bright as you, for the robin said so." She forgot that she owed not only her bright color but her very life to the great sun who warmed the earth and made all things grow.

The dandelion waited anxiously for the robin to come again, but he did not come. She wanted so much to hear some more of the pretty speeches that she could think of nothing else. She did not try to grow and make the best of her life, and she fretted so over the absence of the robin that her lovely yellow hair turned white before its time and one windy day blew all away and left her standing there baldheaded.

And then who should come but the robin. But he never dreamed she was the same flower. He saw a daisy standing near her, and he sang to her, "Oh, little daisy, you are always bright and fresh as a summer morning. How do you keep your heart so shining bright and your petals like pure white pearls?" And the daisy replied, "I

keep fresh and bright by drinking in the sunlight and the sweet moisture of the earth, and by being ever happy and grateful for this lovely world in which to live."

"Ah, I see," said the robin; "you are beautiful because you are good, and you live long to gladden other hearts because you think of something besides yourself." Then the robin flew away, and the daisy went on gaily blooming, and the dandelion thought sadly, "I wish I had learned that lesson myself, but now it is too late."

—Selected.

A LETTER

(This letter with a personal portion added was sent to service men by Rev. Ralph H. Coon.)

I have tried to keep you in touch with your home church by sending you the weekly calendars, but they are rather impersonal. I want you to know that not only as your pastor but as your friend I am interested in you personally. I am always glad to receive a letter from you. A number of the service men have written to me, some several times. I am afraid I have been slow in answering letters. The extra duties I have had during the summer such as supervising Vacation Bible School and Lewis Camp have kept me from answering until now. I assure you the delay was not because I did not think of you.

May I come to the most important part of this letter first? While it in all probability is not new to you, still I am sure you will agree with me that it is good news. This good news is to the effect that God has given us the eternal life and that this life is in his Son. He who has the Son has the life, and he who has not the Son has not the life. I write all this to you who believe in the name of the Son of God that you may know for certain that you have eternal life. What I have just written beginning after the words "This good news," while it is the message I would give you from my own heart, is God's own message to you. It is from Weymouth's translation of the New Testament as found in 1 John 5: 11, 12, 13. (First John, not the Gospel of John.) Compare it with the commonly used translation of the passage in your Testament. (If you haven't one be sure to let me know, and I will send you one right away.)

This and many other passages in God's Word make it clear that entering into this life is a definite transaction and one can know definitely if he has eternal life. A Christian minister was talking about these things to a friend who questioned if one could know for certain that he is saved. The minister asked, "Are you married?" The answer was, "Yes." "Are you sure?" "Why of course I am." "How do you know?" The natural reply was, "I was there when the marriage relation was entered into and the minister pronounced God's blessing upon us as man and wife. More than that my friends all know that I have lived with my wife in true happiness since that day." The comparison was all that was necessary to make the minister's point.

In much the same way becoming a Christian is a definite transaction. It is taking Christ to be your own and your becoming his. As at marriage one enters into a new life; much more at one's acceptance of Christ he enters into a new life. Jesus calls it being born again. Read John 3: 1-7. We can be just as sure whether we have it or not as we can be sure if we are married or not.

If you are in any doubt as to your being a Christian you can make sure of the matter right now by telling the Lord that you give yourself to him and hearing him say, "Verily, verily, I say unto you, he that believeth on me hath everlasting life." John 6: 47.

Please do not think that I doubt the sincerity of any profession of Christ you may have made. I write as I do because there are so many who are uncertain of their being Christians even among church members, and I want you to know that you belong to the Lord.

When I read of men in the armed forces who have never prayed before praying when about to encounter danger I always wonder if they have accepted the greatest gift that the Lord offers them before they ask him for some lesser thing. Do we really have a right to ask for anything if we have not first accepted the life he so longs to give us?

When you have joined your life with that of the Lord Jesus he expects you to confess him before others. Read Romans 10: 9 and Matthew 10: 32, 33. There is much more reason for your being willing to do this than there is for a married man being willing to let others know that he is married. When

you confess Jesus you are letting worldly people and influences know that you are no longer available for union with sin and the passing things of this world. Have you told your chaplain and your buddies where you stand?

Ashaway, R. I.

IN ALL FAIRNESS

War Department Letter Clarifies Liquor Misunderstanding

Disquieting statements that our armed forces are being supplied with beer and whiskey to the exclusion of soft drinks have occasionally appeared in the religious press and elsewhere. One such claim is by a soldier in India who wrote his father as follows: "Can you imagine we men are furnished 24 bottles of beer per month, plus two quarts of whiskey? Seems funny no soft drinks, like I enjoy, are to be had."

Since such reports are disturbing to parents whose sons are from homes where temperance is advocated, it was thought advisable by Bishop Edwin F. Lee, director of the General Commission on Army and Navy Chaplains, to obtain factual information concerning the Post Exchange services to troops.

The casual reader is apt to conclude that the War Department issues rations of beer. That it disclaims. It does permit the Post Exchange to requisition beer and soft drinks. The service man, like the civilian, may exercise his choice between the two but he is not obliged to accept either.

The statement quoted above that "men are issued 24 bottles of beer a month" is misleading inasmuch as it implies that there is a per capita ration for service men. Like all scarce commodities, beverages are rationed overseas but they are not furnished in the sense that one is expected to receive a certain quantity. The inclusion in the statement "of two quarts of whiskey" per month, implies that American service men have distributed to them a commodity which the army prohibits.

While many must regret that beer may be obtained through the Post Exchange, it is disquieting for a report to be given circulation that beer and even whiskey are being distributed as rations to overseas troops. It was an inquiry from Bishop Lee for the facts concerning liquor and the army that brought a reply from the Department of War which is as follows:

The army does not issue beer, whisky, or soft drinks to its personnel. All overseas Post Exchanges may requisition and are, as far as possible, supplied with beer and soft drinks for sale to personnel. The sale of whisky or other distilled liquors is prohibited. Because of military factors and shipping difficulties, it is impossible to supply the full demand for beer and soft drinks in overseas theaters. For this reason, the Post Exchanges have instituted their own rationing systems, covering the sale of these items. The army attempts to supply the Post Exchanges with one case (24 bottles) per man per month of both beer and soft drinks, although the theater commander may, at his discretion, increase or decrease the consumption quota of any item, subject, of course to available supply.

H. C. V. H.

ALBERT STILLMAN BABCOCK

Albert Stillman Babcock, son of William B. and Mary Rogers Babcock, was born at Ashaway, R. I., November 14, 1851, and died at Rockville, R. I., October 19, 1944, being ninety-three years of age.

Mr. Babcock was educated in the Hopkinton Academy and at the age of nineteen was employed in the Ashaway store. Two years later he moved to Rockville where he was employed in the store he later bought. He was the Rockville postmaster for nineteen years. From 1893 to 1903 he was a member of the Legislature of Rhode Island.

Mr. Babcock was baptized by Elder Alfred B. Burdick and united with the First Hopkinton Seventh Day Baptist Church in Ashaway at about twelve and transferred his membership to the Rockville Church in June, 1881. He served as clerk of the Rockville Church since April, 1887, and has been a member of the Board of Managers of the Seventh Day Baptist Missionary Society since the same year. He was a frequent contributor to the Sabbath Recorder.

He was married May 4, 1878, to Lanta A. Burdick, who died May 13, 1937. Besides his daughter, Lyra B. Irish, he leaves two grandchildren and three great-grandchildren.

Funeral services were held at the Avery Funeral Home in Hope Valley on Sabbath afternoon, October 21, with interment in the Rockville cemetery. The services were conducted by his pastor, Rev. T. R. Sutton, assisted by Rev. H. R. Crandall and Rev. W. L. Burdick, representing the Missionary Society.

T. R. S.

OBSERVATIONS OF AN ARMY CHAPLAIN

(Extracts from a Radio address by Chaplain
Arnold R. Jansen, Scott Field, Ill.)

It is my conviction that there are far too many hasty and ill-advised marriages in the army. Marriage is a most sacred and solemn responsibility that should not be entered into lightly, or without much prayer and much deliberation. The old saying, "Marry in haste and repent at leisure," has been tragically illustrated many times. If your daughter has known some soldier for only a short period of time, persuade her to wait awhile and carefully study her boy friend before making any rash promises.

* * *

I have learned that it is the part of wisdom to be tolerant of the other fellow's religious beliefs. In the army, as perhaps nowhere else in the world, a chaplain comes to understand the point of view of the Jew, the Roman Catholic, the Christian Scientist, the Mormon, and the members of the various religious sects. This does not mean, of course, that we should surrender our own convictions, but we should learn to understand why the other fellow thinks as he does.

* * *

The religious illiteracy of some enlisted men is appalling. How so many men can grow up in a so-called Christian land and be so amazingly ignorant of the Bible is beyond me. That is the reason, I believe, why the men still love to hear old-fashioned expository Bible preaching, preaching that is based squarely upon the Scriptures. That is why they will listen to a chaplain whose aim is not to tickle the ear but to tackle the conscience. Many of these men come from homes where there was little, if any, parental authority or control, and little if any, definite religious teaching. It is not to be wondered at, then, if they appear so ignorant in matters moral and religious. The atmosphere of far, far too many homes is still, to all intents and purposes, irreligious. And what shall we say of the millions who make no profession of religion at all?

* * *

As a chaplain, I have learned more about human nature than I ever did before. While in the shipping and receiving area at Scott Field, I interviewed an average of more than two hundred thirty men a month. I was privileged to get an insight into not only the

noble qualities of human nature, but also the sinful and hideous traits. I have learned that, just because a man joins the Army of the U. S. A., he does not necessarily change overnight into a hero, or that, morally and spiritually, he is greatly improved. The physical benefits may be obvious to all, but the temptations are great, and, unless a soldier has been deeply religious prior to induction, he will find it most difficult to keep in touch with God.

* * *

Not alone in his moral life is the service man confused by the army environment, but also in the final crisis of facing death in battle. In time of danger, a man who is sure in his faith will stand strong and without fear, but the irreligious man will often seek moral support, temporarily, to sustain him in his desperate need. In this light, I think the oft-repeated saying, "There are no atheists in foxholes!" has been much overworked. A fighting man, with a few notable exceptions, who waits until he finds himself in a foxhole, face to face with death, to get "religion," will, generally speaking, lose that religion soon after the danger is passed.

From my observations of the military life of our young men, I can readily see the tremendous value of the church in shaping the spiritual life of our people. Yes, I assure you, when I return to civilian life, I shall do much more counselling than I ever did before.

* * *

Thousands of army men are, however, hungry for a vital experience with God; a vital, satisfying religious experience. If, when they return from the battle fronts of the world, they find the churches trifling with the great issues of life and religion, they will probably turn away from such churches in disgust. I believe that many soldiers feel as does David Elton Trueblood, professor of the philosophy of religion at Stanford University. In his recent book, "The Predicament of Modern Man," he writes: "What mankind desperately needs is justice, mercy, and truth, but what we are offered is some ugly stained-glass windows and a holy tone and a collection plate full of dimes." "Christianity won in the Roman Empire, not chiefly as a belief, though it was a belief, but more as a self-conscious fellowship. . . . A group of fifty really devoted Christians who are not in the least apologetic and who are willing to make the spread of the gospel their first interest would affect mightily any

campus in the country no matter how great the initial opposition might be. The same can be said of an average town. The prospects for the gospel might be better if the average town had only a few dozen Christians in place of the few thousand church members now listed." We must turn their skepticism into wholehearted belief, and challenge them to be militant Christians. When they do return to us, it is imperative that we welcome them with a warm, friendly, and understanding hand clasp, and make them feel that we do want them and that we are deeply concerned about their spiritual welfare. We must challenge them to help us win the peace. We must put them to work for God and righteousness.

DENOMINATIONAL "HOOK-UP"

Battle Creek, Mich.

Rev. Alton Wheeler of Nile, N. Y., has accepted the call of the local Seventh Day Baptist church to become its pastor and will arrive in January with his wife to assume his position. Mr. Wheeler will succeed Rev. Gerald D. Hargis, who resigned to accept a pastorate in Los Angeles. He will leave with his family December 1.

The church membership has voted to purchase from Mr. and Mrs. Edward M. Holston a camp property at Cotton Lake to be used in the social and religious education program of the church. The church held its summer camp program there in July.

Rev. Leslie O. Greene of Salem, W. Va., Seventh Day Baptist field secretary of the Women's Board, has been doing promotional work in evangelism in the church here.

—Esquirer and News.

New Auburn, Wis.

Our semi-annual meetings were held the third weekend in June with a very good attendance and some splendid services.

Pastor and Mrs. Mills conducted a Bible school at Pine Grove School the last week in June and the first two weeks in July. The average attendance was twenty-seven, and the program at the end of the three weeks demonstrated some of the things learned and accomplished.

On July 24 the annual church picnic was held at Long Lake with a good crowd out to enjoy the bountiful dinner, the games, and swimming.

Tech. Sgt. Dale E. Churchward, accompanied by his wife, was home on furlough from San Diego, Calif., the middle of July. They were home for one church service and also attended the church picnic.

Mrs. Nettie Coon of Milton was also here to attend the church picnic. She came up to the semi-annual meetings in June and spent a few weeks in the community visiting friends. Mrs. Coon is one of our very faithful nonresident members.

Pastor and Mrs. Mills and Anna Rood attended the General Conference at Alfred, N. Y. The church people enjoyed and appreciated the splendid reports given the following Sabbath.

Russel A. Churchward, F-C 3/c, was home on leave the last week in August. Russel left here for Washington, D. C., where he is attending the Advanced Fire Control School.

A farewell party for Duane and Agnes North was held at the home of Eli and Grace Loofboro August 31; around forty-five were present and enjoyed the evening together. Although we miss them here, we hope they will enjoy their new location near Boulder, Colo., and that Duane's health will be improved by a change of climate.

On September 30 the regular church service was held at Ox-Handle Lake with a baptismal service following. Those to receive baptism were Warren North, Virginia Churchward, Clayton and Mary Peterson, and Winifred Loofboro. On October 7 these young people were given the right hand of fellowship by their pastor and were received into the church; they took part in Communion for the first time. We hope and pray that these young people will continue to grow in the Christian life and that we older members will forget our discouragements and set a better example for Christian living.

The Christian Endeavor meets every other week on Friday nights. On the night of September 23 a wiener roast was held out in Loofboro's woods; a good time was enjoyed by all.

The Ladies' Aid continues to meet every few weeks. The attendance is very good, and there is plenty of sewing to do. The Ladies' Aid takes charge of collecting old clothes for the needy in Europe.

We have been so glad to have Mrs. Edna Dangerfield in the community for the past three weeks, and we know how she enjoys attending her home church again. She has been located at Cornell this summer, but she will return to Kenoska, Wis., soon.

Correspondent.

Westerly, R. I.

The yearly meeting of the Seventh Day Baptist Churches of New England was held yesterday, October 21, at the Pawcatuck Church, and special morning and afternoon services were largely attended.

Rev. Trevah R. Sutton, pastor of the Rockville and Second Hopkinton Churches, gave the sermon at the morning service, having for his text, "Go ye . . . and lo, I am with you." Matthew 28: 19, 20. The pastor of the local church, Rev. Harold R. Crandall, presided and conducted the responsive reading, while prayer was said by Rev. Eli F. Loofboro of Waterford.

Special music was furnished by the Pawcatuck Church Men's Chorus of 22 members under the direction of Albert B. Crandall, organist. The soloists were George D. Howard, Martin H. Spellman, and Clifford A. Langworthy. Four selections in all were sung by the chorus: "Seek Ye the Lord" by Roberts; "Ye Shall Dwell in the Land" by Stainer; "Jesus, My Saviour, Look on Me" by Nevin; and "Nature's Praise of God," by Beethoven.

Rev. Judson Harvey Stafford of Boston was the preacher at the afternoon service, and the devotions were conducted by Rev. Ralph H. Coon. In addition to an anthem by the choir, the musical program included a duet, "In the Cross of Christ I Glory," by Mrs. Charles F. Hammond and Mrs. Dwight E. Wilson.

Lunch was served at the noon hour between the services by the Woman's Aid Society.

Almost coeval with the establishment of Seventh Day Baptist churches in America was the custom of the yearly meeting. This denomination counts the beginning in this country early in the settlement of the colony of Rhode Island. To quote from "Seventh Day Baptists in Europe and America":

In 1684 there was appointed a general or yearly meeting of Rhode Island Seventh Day Baptists; and our Conference is a direct descendant of that general meeting.

From that meeting there sprang up a "union and Communion" among such churches as entered into the fellowship, which continued for 105 years, without written constitution or very formal organization.

The years 1762 and 1763 were critical years. In 1763 there is recorded substantially this minute: "Our general meeting was, for sundry good reasons, voted down and to cease last year; but upon considering how necessary it is for brethren to meet together, to stir up one another and likewise to commune together, in order to provoke one another to Christian love and unity, that the weak may become more strong, and that God may have glory and our souls peace, we have thought fit that, for the future, the sixth day before the third Sabbath in September be a church meeting, and the Sabbath following an annual Communion, that all our distant brethren and sisters may be present, in order to be helpers of our joy; and that the first day following there be held a meeting if then thought proper."

—Westerly Sun.

Obituary

Babcock. — Albert Stillman, son of William B. and Mary Rogers Babcock, died October 19, 1944. (For extended obituary see other part of this Recorder.)

Kerr. — Vance H., oldest son of Mr. and Mrs. S. S. Kerr, was born near what is now Fouke, Ark., November 13, 1883, and died at Texarkana, Ark., September 19, 1944.

He was married to Miss Eda Davis, who survives, together with three children: Pfc. George Whitfield, Ina Ladell, and Melba Jean. He also leaves six brothers and sisters. He was a member of the Seventh Day Baptist Church from young manhood and had served as a member of the Board of the Fouke Seventh Day Baptist School.

Funeral services were in charge of his pastor, C. A. Beebe, assisted by Pastor Charles Bond of Little Genesee. C. A. B.

COMBINATION OFFER

Sabbath Recorder, 1 Year	\$2.50
Protestant Voice, 1 Year	2.00
Total	\$4.50
Both papers for one year for only	\$3.50

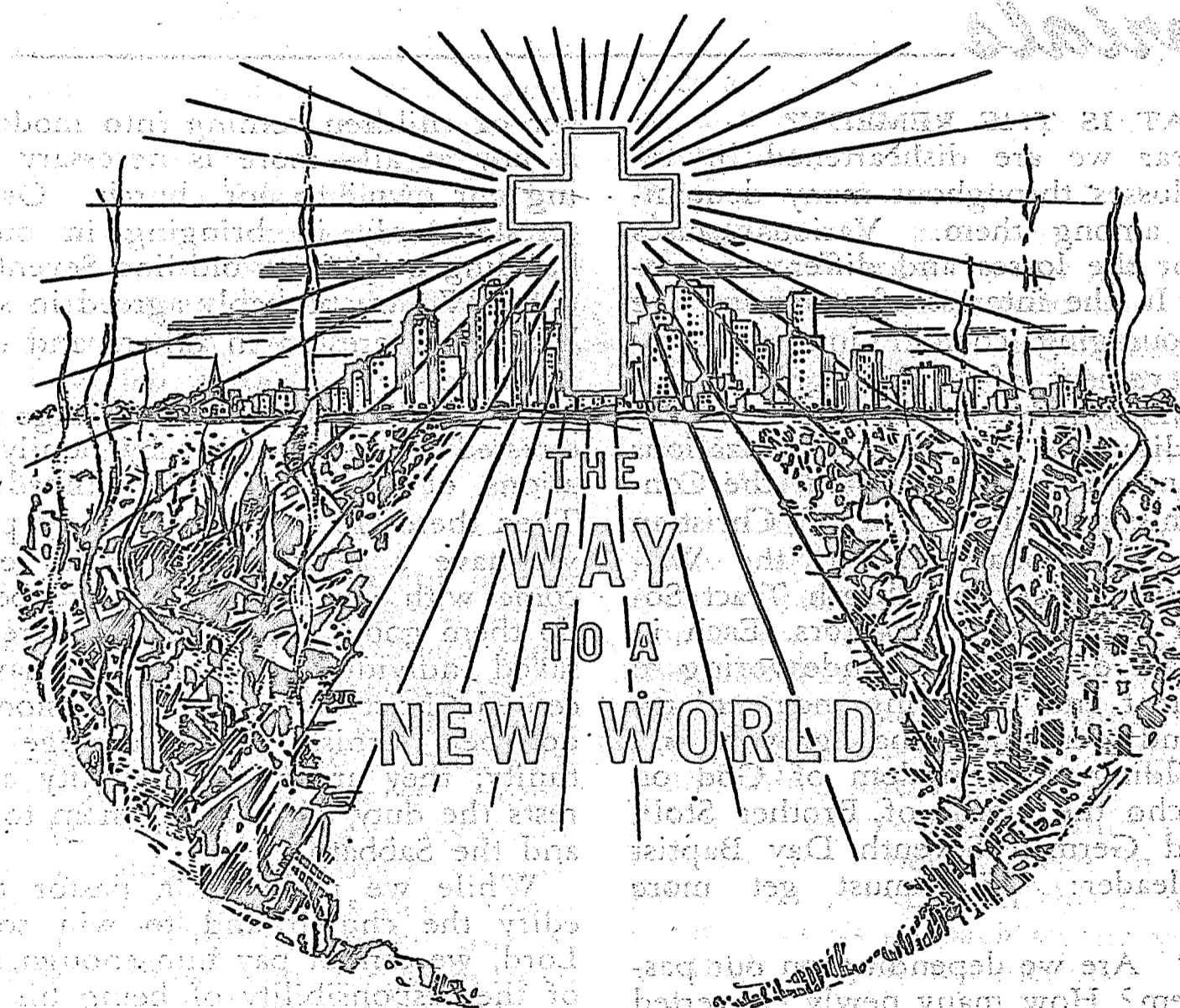
(The Protestant Voice is an interdenominational weekly, eight page, eight-column religious newspaper.)

The Sabbath Recorder

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PLAINFIELD, N. J., NOVEMBER 13, 1944

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