

tor Thorngate exchanged pulpits; a profitable and pleasant time was spent in both places.

There was a beautiful Mother's day service at the regular hour, with Dorothea Payne, Beulah Bond, and Mrs. Bernice B. Smith in charge.

Those from Dodge Center who attended the semi-annual meetings at New Auburn in June were Mr. and Mrs. Donald Payne; Mrs. Arthur Payne; Sheila, Clare, and Mr. and Mrs. Wallace Greene; Marlys Langworthy; Kirk, Barry, Norma, and Mrs. Marguerite Clapper; and Pastor, Mrs., and Mary Thorngate.

At the last business meeting of the church a call was extended to Rev. Paul Maxson of Berlin, N. Y., to become our pastor.

We are happy to announce that we have resumed our regular Friday night prayer meeting. At present we are enjoying the study and comments on the book of James.

Our attendance keeps good and we hope to have a baptismal service in the near future.

Correspondent.

CONSTRUCTIVE CO-OPERATION

A few days ago 85 of our Northern Baptist missionaries met together for conference, fellowship, and prayer. One action taken there is so important that we pass it on to you for a careful reading.

We, eighty-five missionaries from ten foreign fields of the Northern Baptist Convention, gathered in conference at Mt. Carroll, Ill., desire to record our united, grave concern:

(1) that there should have arisen a division within our denomination, with all the misunderstanding and heartaches that such an unfortunate situation entails;

(2) that some public statements have been made concerning the doctrinal position of our missionary colleagues and of ourselves which we know to be unfounded.

We further affirm:

(1) that, in our deliberate judgment, any such division is both unnecessary and unwarranted;

(2) that any such spirit of dissension is highly detrimental to, and destructive of our work at home and abroad where the widest possible co-operation consonant with our fundamental convictions is imperative.

We wish to register also our united confidence in our boards and their entire administrative staffs, and our appreciation of their stand on our behalf against any division of fields or any other such measures which would tend to promote non-co-operation and divisiveness on the fields to which we are intimately related.

We desire to give expression to our appreciation for the manner in which our boards and secretaries have met this unpleasant situation—not in a controversial spirit, but constructively and courteously.

—Pastor's News Letter.

Marriages

Reffue - Hess. — Mr. Lester Carl Reffue, Beloit, Wis., and Miss Norma Hess, of Milton, were united in marriage at the home of the bride's parents, Friday night, June 23, 1944, by Rev. Carroll L. Hill. Their home is at 1403 Copeland Ave., Beloit, Mich.

Obituary

Breneman. — Harriet Augusta Inglis, daughter of J. Andrew and Emma Seeley Inglis, was born at Marquette, Wis., August 21, 1879, and died at Madison, Wis., June 15, 1944, after an illness of four weeks.

After graduation from a school for nursing, she made this her profession until her marriage to Fred M. Breneman, June 29, 1911. They have lived on a farm near Pardeeville, Wis., since that date. She was baptized by Rev. E. H. Socwell, and joined the Marquette Seventh Day Baptist Church, later transferring her membership to Milton, Wis.

She is survived by her husband; two sons, Glen and Lloyd; one daughter, Mrs. Mildred Wopat; one brother, D. Nelson; and a sister, Ruth. Farewell services were conducted by Rev. G. F. Robinson, pastor of the North Scott Baptist Church. Burial was made in the Greenwood Cemetery near Dalton, Wis.

D. N. I.

Duncan. — Fannie Brooks Duncan, daughter of Ephrim R. and Harriett Strickland Brooks, was born in Waterford, Conn., June 9, 1870, and passed away May 16, 1944, in Spokane, Wash.

Mrs. Duncan was baptized and joined the Seventh Day Baptist Church at Waterford, and continued faithful through the years. On June 26, 1895, she was married to John W. Duncan. To them was born one daughter who died in 1918.

Surviving her are her husband; a sister, Cordelia Brooks; and a cousin, Royce C. Gibson. Farewell services were conducted by Rev. R. F. Jameson, Spokane, Wash.

E. F. L.

Green. — Mary Jo, the last of four children born to John Wesley and Josephine Jones Green, was born near Farina, Ill., September 27, 1924, and died June 29, 1944.

She is survived by her sisters, Mrs. Alta Diss and Mrs. Ruth Gilbert; by a brother, James; and by a large number of other relatives and close friends.

Funeral services were conducted by her pastor, Rev. C. L. Hill, and burial was made in the Farina cemetery.

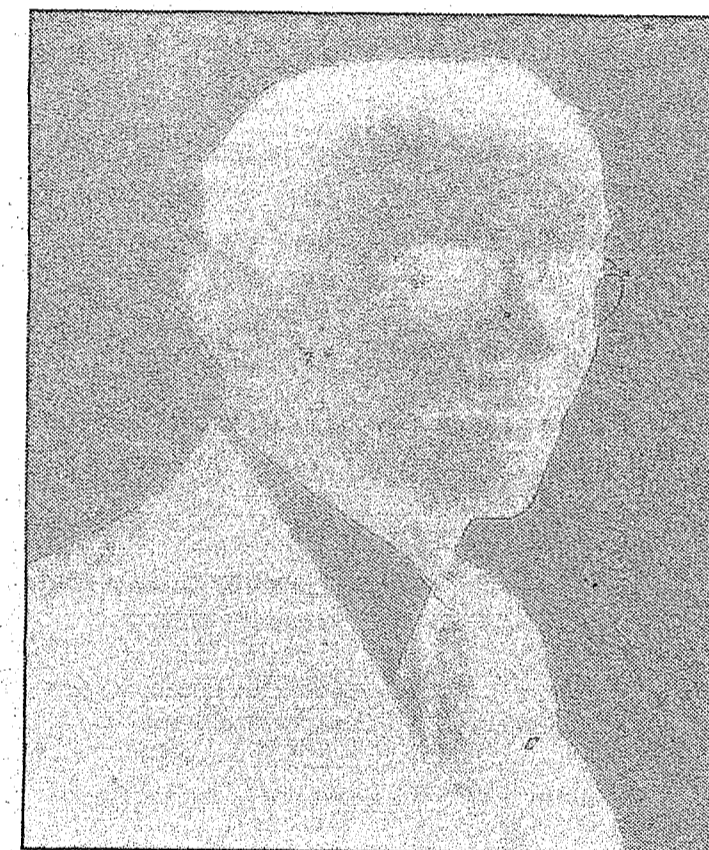
C. L. H.

The Sabbath Recorder

Vol. 137

PLAINFIELD, N. J., JULY 24, 1944

No. 4



CHAPLAIN HURLEY S. WARREN
on leave from the Plainfield (N. J.)
Seventh Day Baptist Church of Christ

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The Sabbath Recorder

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

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Editorials

NEED OF LOYALTY TO THE SABBATH RECORDER

Words of appreciation of the Sabbath Recorder are never lacking. It is appreciated by those who love it, and love the Lord, and the cause for which we stand.

There are many reasons why our churches should do more to place the Sabbath Recorder in every Seventh Day Baptist home; just as many reasons there are why the members of every such home should be regular readers of this paper.

For one thing, when the Recorder is received in any house and read by the members of the family, it connects that home with our denominational life as nothing else can. It is a co-operative force, therefore, in all our organized work as none other is. Also, it is a most important factor in the matter of denominational unity as regards all our missionary interests and other religious and educational activities. Through the work of the promoter of evangelism as reported, we are stirred to a more loyal effort; through Young People's Work and the Children's Page we are kept young in spirit and made more hopeful for the future. Needs of the field and successes in church developments are kept before us by the Recorder.

While in recent days our schools have not been featured so largely, who can tell how much they owe to the Sabbath Recorder.

Then as a people we are likely more indebted to the Sabbath Recorder for what we are—our love and loyalty for each other and

the cause of Christ—than to any other human agency.

We are deeply touched as over and over we hear of folks who have had soul uplifts, spiritual food, and comfort from the pages of the Recorder; pastors have been helped, shut-ins and scattered Sabbath keepers cheered and encouraged.

Why then should the churches not rally to a large support of the publication? It would seem that, if the members of our churches love the things for which Seventh Day Baptists stand, there should be a Sabbath Recorder drive all along the line to place the paper in every home. Is it not a sad commentary of our loyalty when nearly one half of the families in some churches have no Recorder, and when the other half do not seem to care enough about it to make some systematic effort to better matters?

There are efforts made along this line in some places. A notable example is that of the Battle Creek Church which places the Recorder in every one of its church homes. For several years one hundred or more Recorders have been thus placed. A young man returned home from a recent association with an avowed determination to get every family in his church to subscribe to the Sabbath Recorder. All power to such loyal efforts.

CHAPLAIN WARREN

Our fourth Seventh Day Baptist Chaplain entered the United States war service July

17 as first lieutenant, enrolling in the Chaplain School, Harvard University.

Rev. Hurley Saunders Warren was born at Fouke, Ark., the son of Wayne F. and Alice Davis Warren, November 14, 1898. For some years he lived in the home of the late Rev. G. H. F. Randolph and attended the Fouke School. After graduating from Salem College, 1923, Salem, W. Va., he taught school one year before entering the seminary in Alfred, N. Y. He received the B.D. degree in 1928.

He was married to Maybelle Sutton, July 1, 1926. They have three children, David, age fourteen; Barbara, eight; and Joseph, seven.

Chaplain Warren served Seventh Day Baptist pastorates in Nile, N. Y., and North Loup, Neb., before coming to Plainfield as pastor in February, 1936.

He was president of the Seventh Day Baptist General Conference, 1942-3; he has served in the Federal Council of the Churches of Christ in America in the Department of Evangelism, the Department of International Justice and Good Will, and the Commission on Worship. He served two terms as vice-president of the Plainfield Ministers' Association.

Pastor Warren goes on leave of absence with the good will and prayers of the church. A farewell reception was tendered him by the church on the night after the Sabbath, July 15, where tender words of love and appreciation were spoken. A gift of money was presented as a further token of the church members' and friends' regard.

His address while in training will be Chaplain Hurley S. Warren, Chaplain School, Harvard University, Cambridge 38, Mass.

THE CHURCH AND RETURNING SERVICE PERSONNEL

"When Johnny comes marching home" a serious problem will be created for the church and a challenging responsibility will be offered. Indeed the return is already in progress to the extent, according to reliable reports, of one hundred thousand per month.

The Church must be prepared to receive these sons and daughters; the demand will be great. Already at least eleven million men and women are in the military service of the United States.

Among impelling needs is the basic one of understanding the reactions of these folks when finally they come home. We can well understand that some will require special counsel, and all will need to be met with an attitude of understanding and the spirit of intimate fellowship.

Though the war may be far from over, the problem of those returning is here now. We must face the responsibility we have toward those whom the burden of war has fallen upon most heavily.

One of the things to remember about returning service men is that they will be changed, but for the most of them the change will be in the direction of greater maturity. This is bound to be because of the crises they will have been through. Some will have a deeper insight into Christianity, and some may be impregnated with ideas of Fascism or other issues and ideologies other than Christianity. These men will be seeking with special intensity for something giving cause and meaning to life, a sense of belonging to the community, and a desire for individual personality. They will not be satisfied with platitudes from the pulpit or smug complacency from the pew.

Dr. William B. Pugh, recently returned from war fronts, warns that we must not look for the men to return "religious." He assures us that it is absurd to repeat the slogan, "There are no atheists in the fox holes." No doubt acute danger drives men to think of religion; but when danger is over they generally return to their former state.

We have no wisdom of our own to offer. But we remember it is written, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1: 5.) Let the Church sincerely go to its knees and find the spiritual power and guidance it needs for such a time as this. Great as its responsibility is, its opportunity is greater. Let it be truly a community resource, furnishing to well and sick the fellowship, sympathy, and encouragement needed.

TRACT-A-MONTH CLUB

The Tract-a-Month Club idea was born in the fertile mind of one of the Tract Board members. It has been quietly doing its work for more than four years.

Back of the club is the belief in the value of the printed page and in the need of distributing it. But what is everybody's business, we know, easily becomes nobody's business. Wholesale and indiscriminate methods of distribution are sometimes wasteful and often futile. The tract depository carries on a useful work in mailing out literature on application of individuals or groups. It is our belief that whatever value various other methods may possess, the personally handed out or otherwise personally delivered page is most prolific of good.

Therefore the club came into being as a simple and helpful means of fulfilling one of the purposes of the society. Its operation is simple; as a member one pledges to hand or mail personally the tract received each month from the society office. Once a year the Tract-a-Month Club member is mailed a statement from the office of the cost of the tracts and mailing—not to exceed one dollar per month. This the member gladly pays as an additional part of his interest and support of the work.

The time has come, in the opinion of some of the members of the board, that an effort should definitely be made to enlarge the membership of this club. Some definite steps are being taken to achieve this.

If the reader of this paragraph is not a member already it would give the work a wonderful boost for him to join. Send your name as one willing to be such a member to Secretary Herbert C. Van Horn, 510 Watchung Avenue, Plainfield, N. J. Your name will be at once enrolled; you will regularly receive a selected tract each month, and a statement at the end of the year telling of the cost—not to exceed \$1.00. Try it, and let the club know how you like it.

ITEMS OF INTEREST

There are church leaders in the United States who assert that soldiers are coming home from the present war far more deeply religious than they left America's shores. But Dr. William Barrow Pugh, of Philadelphia, recently returned from a visit to the battlefronts of the world, is less optimistic. He says: "Chaplains testify that if a man enters the service with a religious background and religious training he will come out of the service more religious. The contrary is also true. If he has no religious

training and no religious background on entering the service, he will come out of it with practically nothing of spiritual value. The church must appreciate this situation and realize that what it places in the hearts and minds of the men who enter the service is just as important as the weapons' place in their hands."

When the war is over, the needs of Christian churches in Europe, both for buildings and for men, will be staggering. According to Dr. Visser't Hooft, general secretary of the World Council of Churches, Geneva, Switzerland, needs in their order of importance will be: "finance reorganizing parishes in devastated and evacuated areas, where necessary, building provisional church centers; restore pastorate by reopening theological colleges, by scholarships, by adjusting pastors' salaries; provide Christian literature, Scriptures, by financing Christian publishing houses, Bible societies; enable churches to organize large scale evangelistic campaigns; enable Christian youth movements to restart activities; subsidize home missions and Christian social work; send ecumenical delegations to defeated countries; create ecumenical center in Switzerland; restore health of church leaders and renew contacts; replace missionaries in continental mission fields, rebuild destroyed churches."—By W. K. Reed, in News in Religion.

HEED THIS WARNING

Rev. Wm. C. Kernan

James Ferguson, British expert on Nazi propaganda, writes, "Your true Nazi will go down to his doom happy if he can feel he has left his ideas to flourish behind him. Don't think this is alarmist or just imaginative. I have been watching, listening, reading, studying the Nazi propaganda for six years. I am telling you this because I am certain of it. The Nazis are planning now the survival and spreading of their ideas after they themselves have been wiped out. Indeed they are past the planning stage. For months past, Hitler, Goebbels, Rosenberg, Axmann, Ley, and their subordinates, have been drumming one thing above all into selected audiences of soldiers, political leaders, school teachers, and young children. Political education they say, is the vital need

—ideological beliefs. What they are doing is to urge those whom they have corrupted to corrupt others. . . . If we defeat their armies but allow ourselves to absorb their ideas, we shall have lost the war after all."

This is a warning that has to be sounded over and over again because we do not yet realize fully enough that Nazism arises out of a perversion of the ends for which man exists, and that its strength lies in its power to destroy man's ideas about himself and his true destiny. The Nazis know this even if some of us do not; for that reason they have always relied upon the power of false ideas to make men false to themselves, to their fellow men, and to God. Never have they conquered a nation militarily before confusing and weakening it ideologically by spreading their evil ideas about race, religion, and the supremacy of the state. The Nazi ideological fifth column has always preceded the Nazi panzer divisions. The panzer divisions

can and will be destroyed. The fifth column bearing Nazi ideas is another matter. Force cannot destroy it. Only true ideas can.

And we cannot even begin to teach true ideas until we believe that they exist and that we know what they are and why they are true. If we cannot be sure that the sacredness of every human being; the equality of men with respect to their rights, representative government, human brotherhood; and freedom of conscience, press, and speech are true principles, we cannot teach them to anybody with the kind of deep conviction which is so necessary in the face of Nazi teaching to the contrary.

But if we are sure of our principles, then, by all means let us teach them in the Church and in the school and in the home—and stop talking the nonsense, heard in some quarters, to the effect that we dare not teach anything as true because we do not know what truth is.

New York City.

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.

KEEPING THE HEAD

There is such a thing as keeping the head, and there is such a thing as losing the head. Kipling uses the term in the first lines of his poem entitled, "If," when he says,

"If you can keep your head when all about you
Are losing theirs and blaming it on you, . . ."

There is always need of keeping the head, and there is always liability of allowing ourselves to be swept into that state called losing the head. But the danger is greatest in times of stress and struggle. Also the need for keeping one's balance is very great in such times. People come face to face with imminent dangers in various spheres, and those who can meet such crisis coolly are the ones who save themselves and others.

These are days when there is great need of not losing the head in the affairs of missions and the Church. Whatever combination of adverse circumstances may conspire to defeat the missionary program, all Christians must still themselves before God, seek his guidance and meet the situation with clear thinking and calm action. W. L. B.

TRAINING FOR LEADERSHIP IN MISSIONS AND CHRISTIAN WORK

We hear much these days about training for leadership in Christian work, and missions in particular. This is encouraging. The success of a church or mission depends much on the leadership, lay or professional, connected therewith; and the same holds true regarding denominations, boards, and all religious undertakings.

When we examine the subject more closely, we can not help feeling that some of the force of the discussion regarding leadership, and training therefor, is lost because of the crude ideas concerning it. In the minds of some leadership seems to consist in keeping themselves and their doings before the public, or in putting through some scheme, or in dictating what shall be done, or in holding the highest places.

None of these things are essential to Christian leadership, and some of them are destructive to it. Being conspicuous, bossing, holding the highest place, and carrying through projects does not make one a leader.

One may stand at the head of the list and have one's name emblazoned on high and still be a figurehead; and one may dictate what shall be done and at the same time alienate others from one until one becomes powerless as well as disliked, for driving is not leading. There is a difference between driving a flock of sheep to pasture and leading them there. You can drive them if you can corner them, but you can lead them in the open and without aid.

To be sure, leadership takes on outward forms and has to do with positions and offices; but these are the husks, means to an end. We can not define Christian leadership in one sentence, but we are approaching a definition when we say that it consists in being able to direct men wisely in Christian work and to get them to put willing, loving, prayerful, and joyful service into it.

Many things may, and generally do, enter into efficient leadership. To start with the least important, there needs to be the widest and most profound knowledge of the field of activity and those allied to it. One who is ignorant of the purposes, doctrines, polity, and changing conditions of Christ's Church, to say nothing of its history, is in a poor position to be a leader. Many a pastor and many a church of which he was supposed to be a leader have gone down together because of a lack of knowledge on the part of a leader. Guess work has no place here. It will go without saying that missionaries, board members, and all assuming to fill positions of leadership in a denomination should be informed as thoroughly as possible regarding denominational purposes, beliefs, polity, history, and changing conditions. The knowledge needed for Christian leadership may be obtained from schools, private study, observation, and experience; and it is well if one has had the advantage of all these, but private study and experience are indispensable. It has often pleased God to use as his most efficient leaders those whose training was in the school of hard knocks, private study, and experience—self-made men we call them, but it might be better to call them God-made men. The experience and study of yesterday will not suffice for today. A good example of this is found in the field of missions. Here the entire field has changed, and boards and missionaries who

have not kept pace with the changes are working to a great disadvantage, to put it mildly.

Training for leadership should, by some means, give one enthusiasm and gumption. Many a cause has been saved from defeat by the keen judgment of the leader, and a lack of enthusiasm will in time render a good prospect hopeless.

A successful leader, in some way, must learn to keep himself in the background. He must be trained till he ceases to think about being first, what he has accomplished, and what he is to get out of the work by way of praise and honor. With the Christian there are greater things than these in view, one of which is that the work be accomplished. He gladly becomes anything or nothing for this purpose. In this there should be the utmost sincerity. Shamming humility does not help. This often is the most deadly form of hypocrisy. One's teachers in home and school can help one much in this part of one's training for leadership; but the great help must come from the transforming power of Christ in the heart as one, on bended knee, yields to him, and studies his matchless character and teaching. A regenerate heart is the basis for the self-effacement necessary in Christian leadership. He leads best who keeps himself out of sight the most possible consistent length of time with the accomplishment of the work, and all training for leadership should take this into account.

Another thing that should not be overlooked in training for Christian leadership, whether in missions or elsewhere, is what General William Booth, founder of the Salvation Army, calls "passion for men." By this he meant an insatiable longing to help all men, especially the struggling, sinning, and suffering. It is sometimes called a "flaming heart," or love. This was the impelling force in Christ's career; this was the secret of General Booth's great leadership. This passion must be ours if we are to be Christian leaders, or have our leadership Christian. Every act should be considered in the light of the question, "Will this course hinder me in leading any one to Christ and better things?" We say rightly that missions and the Church need trained leaders, men and women with wide knowledge and telescopic view of the work, enthusiasm and good judgment, hu-

mility and clean living; but with the rest there must be a passion for men, and all training for leadership should work for this end.

W. L. B.

NO SOLUTION FOR WORLD PROBLEMS EXCEPT IN MEN

By Walter H. Judd, M.D.

There is no solution for any of these problems, at home or abroad, except in men. Oh, I believe in institutions, of course. I believe in colleges and churches. I believe in disarmament conferences, too, but I sometimes wonder if we don't make a mistake if we let ourselves believe too much in anything that is arranged or signed by men who are less than men of goodwill. We have a maxim in medicine that you don't give a hypodermic or morphine in an "acute abdomen" until you have made a diagnosis, because the morphine simply masks the symptoms, and gives you a false sense of security. The patient feels relieved temporarily—and then dies for lack of the operation he no longer realizes he needs. And if we go to disarmament conferences with men of less than Christian character and goodwill, let's not take a hypodermic or morphine and think we have really accomplished something, when we probably haven't. It is because I want peace that I feel it would be better for the world if we stopped deluding ourselves about any of these things that are done by men who are less than thoroughly Christian men in their politics, as in their private lives.—A Philosophy of Life That Works.

A RECENT PAMPHLET

By Mrs. S. S. Powell

A Sunday-keeping friend has handed me a pamphlet entitled, "Seventh Day Adventism," which was recently printed at Grand Rapids, Mich.

The author, Wm. E. Biederwolf, is primarily criticizing the Adventists on various counts, and also all Sabbatarians; yet his only adverse criticism of Seventh Day Baptists is an almost witty allusion to their fondness for banqueting.

But the portion of the tract that most plainly invites discussion among thoughtful readers, is that part where Ignatius, a church

father living 100 B.C., is cited as authority for Sunday observance.

I have a copy of the "Epistles of Ignatius," and I have often read what is said there about Sunday observance, which is briefly this: "No longer observing Sabbaths but fashioning their lives after the Lord's day."

I have also often read there some other statements which Mr. Biederwolf fails to mention:

"Obey the bishop and the presbytery without distraction of mind."

"When ye are obedient to the bishop as to Jesus Christ, it is evident to me that ye are living not after men."

"Let all men respect the deacons as Jesus Christ, even as they should respect the bishop as being a type of the Father, and the presbyters as the council of God and as the college of apostles. Apart from these there is not even the name of a church."

"Plainly therefore we ought to regard the bishop as the Lord himself."

In these quotations one may easily recognize the touch of the Roman hierarchy.

The Protestant friend who handed me the anti-sabbatarian pamphlet would shrink from accepting the four latter quotations, which are actual and typical of Ignatian church policy, but would accept the one referring to Sunday observance.

This is a curious position for a truly consistent Christian to maintain.

Princeton, Mass.

DENOMINATIONAL BUDGET

Statement of Treasurer, June 30, 1944

	Receipts	
	June	Total for 12 months
Adams Center	\$ 11.00	\$277.00
Albion	130.62	315.80
Alfred, First	257.07	2,098.46
Alfred, Second	138.80	277.10
Andover		10.00
Associations and groups	247.41	510.15
Battle Creek	124.60	1,191.84
Berlin		117.65
Boulder		140.58
Brookfield, First		162.25
Brookfield, Second	58.70	191.69
Chicago	31.00	216.74
Daytona Beach	17.50	280.10
Denver	16.75	246.20
De Ruyter	5.00	383.40
Des Moines	3.50	19.90
Dinuba		57.50
Dodge Center	6.50	76.10
Edinburg	6.00	75.50

Farina	15.00	235.00	Shanghai	4.00	8.00
Fouke	35.00	299.21	Shiloh	207.00	1,206.00
Friendship		25.00	Stone Fort	16.00	30.00
Gentry	5.00	43.80	Syracuse		4.00
Hammond	10.00	43.25	Verona		284.16
Healdsburg-Ukiah	27.16	76.28	Walworth		60.00
Hebron, First		48.13	Waterford	22.60	148.60
Hopkinton, First		387.97	Welton		25.00
Hopkinton, Second		36.25	West Edmeston		20.00
Independence	14.00	201.00	White Cloud	39.47	233.07
Individuals	2,111.69	3,002.95			
Irvington		340.00			
Jackson Center	10.00	40.00			
Little Genesee	31.06	469.27			
Little Prairie		15.00			
Los Angeles	45.00	184.85			
Los Angeles, Christ's	5.00	17.00			
Lost Creek		351.85			
Marlboro	55.00	824.20			
Middle Island	6.58	77.16			
Milton	204.61	2,090.91			
Milton Junction	102.71	776.77			
New Auburn	36.00	289.65			
New York	115.15	512.16			
North Loup	5.00	286.61			
Nortonville	60.51	168.01			
Pawcatuck	253.67	3,622.48			
Piscataway	30.00	200.83			
Plainfield	197.08	1,841.15			
Richburg	32.50	157.80			
Ritchie	6.00	87.05			
Riverside	190.27	808.27			
Roanoke		14.00			
Rockville	5.92	148.72			
Salem	91.50	583.56			
Salemville		63.50			

Woman's Work

WORSHIP PROGRAM

By Mrs. Eldred Batson

My Garden

Scripture: Isaiah 61: 11 and Jeremiah 29: 5.

Last year and this year perhaps more than ever before, people are gardening—victory gardening we say. Our gardens give us more to eat, they help to feed those about us; they help, each in its own small way, to keep food going to our armed forces and to our allies. These are, indeed, worthy causes and in themselves are truly worthwhile. But I'm wondering if there isn't another important result of our gardening—a nearness to God which may not be so keenly felt in any other way as in working with him to produce something from the soil.

Recently I ran across a poem which I think very well expresses this idea of our dependence on God and of our close communion with him through nature. The

poem, of course, refers to a flower garden, but to me the idea is much the same. The poem was written by James S. Kelly of Tacoma, Wash.

My Garden

I worked in my garden a while today,
And God was there; and I heard him say:
"Those roses of yours and the columbine,
With the jasmine sprouts that now entwine
The old south wall near the kitchen door
Are very pretty; but let's look them o'er
And see if we can't separate
The things you do from the part I take.
You planted the seed," the Master said,
"You watered and tilled your flower bed,
But did you make the small seeds grow
To raise their heads in the morning glow
And draw their substance from the sun
That gives them strength to carry on?
Did you paint the blossoms of blue and gold,
Did you give them fragrance, or did you mold
The shape and form of each lovely bloom,
Or did I do that and give you room
To work with me in the garden?" he said.
I turned, and the voice I heard had fled.
But the words God spoke disturbed me much,

For I thought I gave those plants the touch
That made them grow in a vigorous way;
But he spoke again, and I heard him say:
"Your garden and mine," and this puzzled me,
For I have a learning and felt I should know
What seed I should plant and how they should
grow,
But this new doctrine of God-and-me
Changed that garden; and now I see
That it no longer is my own,
But God's-and-mine, and ours alone;
So, now when I plant, I have God for a guide
And we work that garden side by side.

Hymn: In the Garden

Prayer: Heavenly Father, from the whirl
and turmoil of this changing world, let us
come to thee in the quiet of the garden or
wherever we may be and know that thou
art there. We praise thee for thy goodness
to us; we thank thee that we may feel thy
presence if we but pause to commune with
thee. Help us to find those quiet times
when we can more truly know that thou art
present. Amen.

MINUTES OF THE DIRECTORS' MEETING OF THE WOMEN'S SOCIETY

The Board of Directors of the Women's
Society of the Seventh Day Baptist denomi-
nation met in regular session in the Mrs.
G. H. Trainer Sabbath school room with the
following members present: Mrs. J. L. Skaggs,
Mrs. Edward Davis, Mrs. Joseph Vincent,
Mrs. M. C. Van Horn, Miss Lotta Bond,
Mrs. Ottis Swiger, Mrs. Roswell Seager,
Mrs. S. O. Bond, Mrs. Okey W. Davis, and
Miss Greta F. Randolph.

Mrs. Skaggs led the devotions using Ephe-
sians 3: 14-19 as a basis for her remarks.

Mrs. S. O. Bond gave the report of the
treasurer showing a balance of \$715.17. Her
report was accepted and placed on file.

Mrs. Ottis Swiger gave the report of the
committee to promote the spiritual welfare
of Seventh Day Baptists in the service of
their country. Her report was accepted and
her request for five dollars to carry on the
work was granted. The following report
is filed:

To the Board of Directors:

Your committee to promote the spiritual welfare
of our men and women in the service of their
country submits the following report. We have
compiled a roster of our men and women in
service and had the same published in the July
10 issue of the Sabbath Recorder. While this
list is incomplete, as several of our societies did

not respond to our request for their honor rolls,
yet we are very proud to give as good a list as
this to our women. Much credit is due the editor
of the Women's Page for her untiring effort in
preparing so comprehensive a list.

Our committee held one meeting and drafted
a letter to be sent to the three chaplains of our
denomination asking their advice as to what our
board can do to be of most service in promoting
the spiritual welfare of our men and women;
also, assuring the chaplains our co-operation and
appreciation of the service they are rendering the
youth of our land.

The committee plan a supplement to the roster
to be published in the Recorder the first week in
September.

The committee recommends that different so-
cieties send the issue of the Recorder that has the
roster to the men and women on their respective
lists.

The committee requests five dollars for expense
money.

Respectfully submitted,

Mrs. Ottis F. Swiger,
Chairman.

Mrs. Okey Davis gave the report for the
committee to study a just and durable peace.
Her report was accepted and placed on file.

To the Board of Directors:

Your committee to study a just and durable peace
is working on a collection of material on this sub-
ject for display at the coming Conference.

That the three denominational committees study-
ing the subject may co-ordinate their efforts, your
committee recommends that a conference, or dis-
cussion, take place in Alfred, among Rev. A. J. C.
Bond, Rev. Neal D. Mills, and Mrs. J. L. Skaggs.
We believe such a meeting would not only co-
ordinate and strengthen our efforts, but it would
save energy and prevent overlapping.

Respectfully submitted,

Frances Davis,
Greta F. Randolph,
Lotta Bond.

Mrs. Okey Davis gave the report for the
World Literacy and Christian Literature
Committee. Her report was accepted and
placed on file.

To the Board of Directors:

Your committee on World Literacy and Christian
Literature recommends:

1. That the Women's Board sponsor an ex-
hibit and literature sales table at our coming Con-
ference.

2. That the board consider the possibility of
time at this coming Conference for an address on
this important matter, the arrangement to be left
with our program committee.

The material for either or both of these recom-
mendations would be secured by your chairman in
conjunction with Miss Sue Weddell, secretary of
the Foreign Missions Conference Committee.

Further, if it is necessary to name a recipient of material in Alfred, that Mrs. A. J. C. Bond be so named.

Respectfully submitted,
Frances Davis.

Mrs. Joseph Vincent gave a verbal report for the Histories Committee. To date she has the history of thirteen societies. Her report was accepted and filed. Voted three dollars for the work of this committee.

Voted that a vote of thanks be extended to Mrs. Laura Randolph for her devoted work in typing the thirteen histories.

Mrs. Roswell Seager gave the report for the Christian Culture Committee. Her report was accepted and placed on file.

To the Board of Directors:

The Christian Culture Committee submits the following report:

A second set of mimeographed letters has been sent out to all societies which responded to the first letter stating their willingness to co-operate in Mr. Greene's program of personal evangelism. These letters contained a definite working plan for this program.

The committee plans to have some literature on display at Conference relating to the program.

Respectfully submitted,
Mrs. R. P. Seager,
Chairman.

Mrs. Skaggs gave an informal verbal report for the Ways and Means Committee.

Voted that Rev. L. O. Greene be instructed to attend the Ashram, Geneva Point, Winnepesaukee, N. H., and send the bill of his expense to the treasurer.

Voted that the treasurer be instructed to pay the bill of twenty dollars for the picture "The Power of God" to be given at Conference.

The annual reports of the corresponding secretary and the treasurer were read and accepted as the board's report to Conference.

Voted that the chair appoint a committee to have the board report printed. The following committee was appointed: Miss Lotta Bond and Mrs. Roswell Seager.

Voted that thirty-five dollars be advanced to Mrs. Skaggs toward her expenses to Conference.

Voted that the board extend to Mrs. Sylvia K. Davis a vote of thanks for her work in auditing the treasurer's books.

These minutes were read and approved.

Adjourned to meet in annual session the second Sunday in September, at 2.30.

Mrs. J. L. Skaggs,
President,
Greta F. Randolph,
Secretary.

Salem, W. Va.,
July 16, 1944.

Young People's Work

Jeanett B. Dickinson, Editor

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

WE PRAY?

By Melvin G. Nida

"Prayer is like a golden river
On whose brink
Some thirst and die
While others kneel and drink."

One favorite quotation often heard, "More things are wrought by prayer than this world dreams of," might well have been concluded, and more things could be wrought by more prayer.

God calls us to seek him—calls us to take the proffered strength and courage that we so need today during the strains and stresses that are apt to draw us astray from his way.

Think of Jesus. He needed the strength that contact with his Father afforded. So often the Record tells of his praying and

often there are the words recorded in which he taught his disciples that prayer was necessary for them. Listen as he speaks through John, "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."

Is it any wonder that we do not have joy and are defeated? So little time we spend in actual contact with our Lord Jesus. How very often do we even fail to reach the place of contact with him. We pray, yes, a passing few words that do not let us touch even the edge of the fullness of his bounties, and we come away unsatisfied and defeated. We must learn to pray into contact with God and then—pray!

Oh, the fullness and the beauties that await us as we actually drink at the brink

of prayer are the experiences that bring us in touch with infinite power. Power that will bring men to the place of decision. Power that can free us from the chains that hold our feet, our hands, and our tongues from doing his service.

At the brink of prayer we find the key to our salvation. The only condition to finding his fullness of guidance, leadership, and joy complete is to kneel and drink.

Kneel and drink!

SHIPS IN THE NIGHT

By Alice Annette Larkin

The Story Thus Far

Linda Sherman, a consecrated Christian, is now at Hilltop Farm helping to care for her Aunt Penny who is seriously ill. Living with Aunt Penny are two young children, Lucy and Peter, who are very grateful to her for taking them into her home. Aunt Penny's own son, Donald, left home several years ago when his mother spoke unkind words about his bride-to-be. No one in the family had heard from him since. Back home, Linda's father is trying to locate Donald, and the rest of the family is preparing boxes to be sent to Linda. As they work, a fat letter arrives for Linda from her sweetheart, Bob Williams. They are happy about this because they know this is the first Linda has heard from him since he left for foreign service in the medical division. In the last chapter we looked in on Donald and his wife where they are happily married and living on a tenant farm.

Chapter X

Linda couldn't wait another hour for the mail. The children would get it when they came from school, but it had been so long since she had seen her name on an envelope she felt as if she must go for it herself—even if she found nothing more important than an advertising circular in the box.

It was a lovely afternoon for a walk—one of those glorious winter days when the severe cold, that has held the countryside in its firm grip for a long time, relents, and the bright sunshine melts the icicles and the pictures Jack Frost has painted on the windows. It was good to be alive on a day like this.

Linda stepped into the living room to make sure Aunt Penny was all right; then she called Lorenzo to stand by till she returned.

"I'll be back in a little while, Aunt Penny," she said. "Don't try to get up. You must save all your strength, you know, for Lucy and Peter are counting on your having your birthday supper with them."

"No, I wouldn't want to do anything to disappoint them," Aunt Penny replied, "but I haven't made much of birthdays during these late years. There always seemed to be more important things to do. I'm reminded of the little girl who said that birthdays are funny things; they come when you don't want them, and when you add them up, you're not too much delighted. Mine would add up to quite a sum."

"Then we won't add them. Well, I'm going now. Lorenzo'll take good care of you, and maybe I'll bring home an armful of mail."

Linda enjoyed her walk to the last foot of it. She had brought some crumbs, hoping she might see a blue jay and possibly a squirrel. She did see a jay and also some snowbirds. It seemed, almost, as if in spite of the snow still remaining on the ground, she could feel a hint of spring in the air; though she knew the winter was far from being over. It was nice to have this little interlude of warmer weather, anyway, she thought as she looked in the mail box.

Yes, there were letters waiting to be taken out—letters for Aunt Penny and for her. The walk had not been without good results. The fattest letter of all came out last, and a little prayer of thanksgiving went up from Linda's heart when she saw the handwriting on the envelope.

With fingers that were not quite steady, she tore off one end of the envelope and drew out the contents. "O Bob, it's been so long," she said, "and I've been so worried. But you must be all right or you couldn't have written this."

Slowly Linda walked back to the farm, reading as she went—every precious word helping to bring the writer closer to her. Not until she was again in the living room did she examine the other letters. Then she was delighted to see that every member of her beloved family was represented. For Aunt Penny there were letters from Mother and Dad as well as cards from the children.

"What's the good news, Linda?" Aunt Penny asked. "You look as if someone had sent you a million dollars."

"They've sent something worth more than that to me, Aunt Penny," Linda replied. "They've sent a part of themselves in these letters. One does that in a real letter, I think. And, Aunt Penny, I've heard from Bob. Isn't that wonderful! I'll tell you more about him after a little while, but you'd better open your mail now while I put that chicken we're going to have for supper in the oven."

Lucy and Peter had made little gifts for Aunt Penelope with Linda's help, and Linda herself had given her a pretty towel and a handkerchief trimmed with crocheted lace. When she read her letters, Aunt Penny learned that gifts from the family would be somewhat delayed, for they were coming with the radio.

Aunt Penny seemed grateful for the remembrances, and she expressed her appreciation of the supper so daintily prepared and served in the living room. Lucy and Peter were happy to have her sitting up and looking so much better, but Linda knew that Donald was uppermost in her thoughts.

When the little festivities were over and the house had become quiet, Linda took her letters to the kitchen and sitting down by the stove read them again and again. She had shared parts of them with Aunt Penny. They were full of the everyday happenings in the little white house, and she loved them.

Paul and Patty told her she was going to have a wonderful surprise, but she mustn't guess what it was. Phyllis informed her that the position in the office down the street had been taken, and one of the boys at school had said a beautiful blonde was in the cafeteria office at the plant in a near-by town. Ted wanted an invitation to come to the farm for a few days' coasting. Not that he could accept it, but it would be fun to be able to brag to the fellows about the winter sports he might have enjoyed. And couldn't he come and work at Hilltop next summer? Other boys were going to work on farms, and he had as much muscle as any of them. Mother wrote about the people who came to call and about a friend's new baby. Dad was trying to learn something about Donald, but she'd better not mention this to Aunt

Penny. And Bob—Bob's letter was so full of cheer and courage even though he couldn't write half the things he wanted, but she could read between the lines.

"No one knows how long it will be before I see you," he wrote, "but I know you'll be right there waiting for me. We don't know whether our lives will be spent in some quiet little town or far out in the country. We might even find ourselves in some foreign land; but we'll be together, dear, doing our best, and that is what counts."

(To be continued)

ORGANIZING KIT

In keeping with the increased demand for Christian Endeavor Organizing Kits, Carroll M. Wright, Executive Secretary and Treasurer of the World's Christian Endeavor Union, announces that the basic manual and other contents of the famous packet have been revised and reprinted. The kit is supplied without cost to inquirers who address the World's Christian Endeavor Union, 41 Mt. Vernon Street, Boston 8, Mass.

SABBATH THOUGHT

"According to the Bible account of creation the earth was not finished when all creature comforts had been provided for man, but only when the continued presence of God had been permanently symbolized in the sanctifying of the seventh day."

SABBATH SCHOOL LESSON FOR AUGUST 5, 1944

Power Through Self-Discipline. Scripture — Proverbs 1: 7-10; Jeremiah 35: 5-10; 1 Corinthians 9: 24-27; 1 Thessalonians 5: 22.

Golden Text—1 Corinthians 9: 25.

Heaven Help the Editor

When a garage man makes a mistake, he adds it on your bill.
When a preacher makes a mistake, nobody knows the difference.
When a lawyer makes a mistake, it was just what he wanted, because he has a chance to try the case all over again.
When a judge makes a mistake, it becomes the law of the land.
When a doctor makes a mistake he buries it.
But when the editor makes a mistake, heaven help him.

—Exchange.

Children's Page

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

How are you? I am fine. I had a birthday July 5. I have a sailor hat and I got it for my birthday. I also got four dollars. I will get a prize next Sabbath, and I will get a birthday tag, too.

My daddy got a big boat for fishing. Its name is "Little Nipper," and we go fishing in the Delaware Bay.

The neighbor next to us has two baby kittens and the neighbor across the street has two baby kittens, too.

Our family is going to the seashore for a week. I like to play in the ocean.

I am ten years old. I went to Bible school. I got perfect attendance and a cross for the best work.

We are going to a picnic Sunday night. We are going canoeing. I am learning to paddle a canoe.

I will be waiting for the letter in the Recorder.

Your friend,

Shiloh, N. J.

Billy Trout.

Dear Billy:

As you see, I have two birthday letters this week, so I congratulate you, too, on your birthday and nice gifts.

I used to go fishing in Geneva Lake, Wis., and thought it great fun, though I didn't catch many fish. I enjoy best of all a trip to the seashore. When we were in Bridgeton we went to Ocean City a number of times. I didn't go prepared for ocean bathing, so I sat on the shore and read while Pastor Greene did the swimming for me.

Your sincere friend,

Mizpah S. Greene.

Dear Mrs. Greene:

June 12 was my birthday; now I am thirteen. We had a picnic at Taughannock Park. I got a red and white dress, five defense stamps, an autograph book and "Little Women."

My Aunt Argot and cousins Nancy Jane and Ann were visiting us for a month. Their father is a doctor, now in New Guinea.

They live in Chillicothe, Ill., and have a pony. They had fun riding our horses, Muff and Silver.

We are going to move to Milton, Wis., some time this month. We hate to leave our friends here but we know we will make new friends and like it there.

We have a little baby calf named Valentine. She is very cute and frisky. We are expecting another one this week. We were going to name it Independence if it was born on the fourth of July. I made some cupcakes and decorated them red and white. I didn't have any blue coloring. I have been making several cherry pies lately. I like to cook very much.

Georgia and Daddy have been painting the porch today. It is going to look very nice when it's done.

Here in Trumansburg there is no Seventh Day Baptist church. That is one reason why we are going to Milton. Also, the Thorn-gates live there. We'll be glad to see them and want to live near them.

We have two sweet cherry trees on our farm. Mother has been canning them this week. Do you have any cherries? Last year we didn't have much fruit to can.

May 26, I visited my Aunt Mildred and Uncle Floyd. They live in Hartford, N. Y. I rode up with my music teacher, Mrs. Jepson, who was visiting her mother. I had lots of fun. On the way back we saw the two huge hotels in Saratoga, the "United States" and "Grand Union." Mrs. Jepson said they are only open one month a year when they have horse races there. They are perfectly huge.

This letter is getting awfully long so I'd better stop now.

Your Recorder friend,

Helen R. Green.

Trumansburg, N. Y.

Dear Helen:

And so now you are "in your teens." I felt quite important when I reached that age, for you see I was housekeeper for my father and brother and considered myself pretty well grown up. I congratulate you on your birthday and your nice presents.

As perhaps you know, our son is a doctor and was in New Guinea for some time. He is now north of New Guinea in the Admiralty Islands. That seems a long distance from home, doesn't it?

I am sure you will like it in Milton and win many fine friends there, besides having

the privilege of attending a Seventh Day Baptist church. I always enjoy visiting there for I have many good friends in Milton as well as two own cousins. I hope Conference will be there next year, don't you?

Sincerely your friend,
Mizpah S. Greene.

Our Pulpit

WARNING TO CHURCH MEMBERS

By Margaret Prati

Texts—Matthew 5: 20; Revelation 3: 15, 16.

There are many people today who call themselves Christians who have a head profession, but no heart possession. It is to these people that I send this message with a prayer that God will somehow, through the power of the Holy Spirit, use it to look into their hearts and cause them to see themselves through his eyes.

These so-called Christians have their names on the church roll—they pay their tithes scrupulously, and even their offerings go into the collection plate each Sabbath. They pray long, fervent-sounding prayers — in short, they are very religious. But what did Jesus say in regard to this? Listen to his own words: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." We must remember that the scribes and Pharisees were above reproach when it came to religious ceremony; they prayed, they tithed, they fasted, yet Jesus said that our righteousness must exceed that of the scribes and Pharisees if we desire an entrance into the kingdom.

Remember Jesus' parable of the Pharisee and the publican, who both went up to the temple to pray? The Pharisee, much pleased with himself, reminded the Lord of his own righteousness. The publican, on the other hand, "would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." Which one went away justified? We all know the answer to that. Someone may be thinking, "Why bring up this parable?" For this reason: to show, as Jesus did, that all the outward show of piety will get us

nowhere spiritually if there is no purity of heart to back it up, and that is exactly what is the trouble with many church members today.

"Sanctified people are a blessing to any church, but a dry, hollow, hypocritical professor will ruin any church." Jesus told his disciples then, and still does, to "beware of the leaven of the Pharisees, which is hypocrisy."

As I look around at the big, fashionable churches here in Schenectady (and I have attended services in some of them), I see just what Jesus referred to when he made the remark contained in the words of the text of this message. Surely Satan has gained, and is still gaining, more and more, a foothold in our churches—not only in the big ones, but the smaller ones, and even in some Seventh Day Baptist churches. Just this Christmas season, I was asked to help with the music in one of Schenectady's large churches. As I looked around me, I saw the marks of the world manifested in nearly every face there, in one way or another. God has said we must come out from among them (the world) and be . . . separate." But so many of the so-called Christians, church members, have not done so. They are lukewarm, backslidden, and either spiritually dried up or frozen. Over in Revelation, God has pronounced a terrible judgment for such people. Hear what he says: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm . . . I will spue thee out of my mouth." (Rev. 3: 15, 16.) Friend, do you want such a judgment? If not, let me exhort you in love to repent and get right with God; for you will meet just such a fate, as sure as there is a God in heaven, for his word is sure.

Jesus also said these words: "Not every one that saith unto me, Lord, Lord, shall enter

into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7: 21.) Do you think that so-called Christians are doing the will of the Father in heaven when they cling so tenaciously to the things of the world and still try to serve God? Jesus says, "ye cannot serve God and mammon." Also, over in James we read: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." Again, in 1 John 2: 15, are these words: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Certainly the love of the world is manifested in church members today.

Then there is the influence that these professors have upon sinners. The influence of the church member on the sinner should be good; but from personal observance and from the testimonies of some sinners, I am sorry to say that the influence is not good, but evil. They are keeping sinners from getting into the kingdom because they profess to have Jesus in their lives, but their lives show that they have not. We should remember that sinners set a higher standard of living for us than we do ourselves, and they are ready to pick us up on any careless word or act, small as it may seem to us. Jesus said, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Whether we like it or not, we are examples to our fellow men, whether they be sinners or saints, and we should, as such, consider our ways, as Haggai admonishes us. (Haggai 1: 7b.)

We all will have to face God in the judgment, and unless we begin to consider our ways and ask God, through the power of the Holy Ghost, to cleanse our hearts and then let him come in to dwell, we shall meet the awful judgment to be meted out to all lukewarm, backslidden, professing church members.

Someone may be wondering how to get the heart purity necessary to enter into the kingdom. There is only one way—by the baptism with the Holy Ghost. Many people

think, when they are baptized with water, that is all that is necessary to their salvation, that they are purified then; but that is not enough—the baptism with the Holy Ghost is necessary in order that we may become holy and pure in his sight. In other words, the baptism with the Holy Ghost is our own personal Pentecost, and we rise to "walk in newness of life." Jesus, just before he ascended into heaven, made this plain to them when he commanded them to wait in Jerusalem for the "promise of the Father. . . . For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." According to the Scriptures, the disciples had not yet received power, for in Acts 1: 8, he says, "But ye shall receive power, after that the Holy Ghost is come upon you." This baptism, the baptism with the Holy Ghost (entire sanctification), is what purifies our hearts—cleanses us of our inbred sin and carnality; we receive it by faith.

Before I close this message, I will give a few words of personal testimony. For many years I was one of those lukewarm, spiritually dead church members, with nothing but an empty shell of a profession on my hands; but one day God began to trouble my heart; and I was miserable and unhappy, not knowing what was the matter. Because he had given me a willing heart and mind, he saw the willingness there, and began, little by little, through the power of the Holy Ghost, to show me my lukewarmness. And now, praise his name, I can say with all my heart, that as far as I know, there is "nothing between my soul and the Savior." Glory be to his precious Name! I have received my own personal Pentecost.

If there be someone reading this who is hungry for just such an experience he needs only to ask God, through the power of the Holy Ghost, to come in and take full control; forsake the things he is doing that are contrary to his will; then wait (in his Jerusalem) for the promise of the Father, and he will not disappoint. Every one who is willing to meet the conditions and then wait will receive it, for God is more anxious to give the Holy Spirit to those that ask him, than an earthly parent is to give good gifts to his children; that is his Word. (Luke 11: 13.)

Schenectady, N. Y.

DENOMINATIONAL "HOOK-UP"

The Army

From Chaplain Luther W. Crichlow, now located in the New Hebrides Islands, we learn of his good health and spirits.

The islands remind him of Jamaica, their location being about the same latitude south as Jamaica is north. They are enjoying fall weather and looking forward to winter; "but it's going to be a hot winter."

He writes particularly of his appreciation of his wife's being at the Western Association and of her kind treatment there, as she spoke of the work in Jamaica. "Our brethren in that country," he continues, "are eagerly waiting—awaiting what help they are to receive from our brethren in the states. They are trying to help themselves; they deserve help because they are trying."

His address is Chaplain Luther W. Crichlow, 494 Qm. Bn., APO 708, c-o P. M., San Francisco, Calif.—Editor.

Stonefort, Ill.

The Old Stone Fort Church is located in a farming community, and the season of our May meeting always finds people very busy. Nevertheless, a week of evening meetings was held this year preceding the Annual Homecoming. Communion services were held on the evenings of May 20 and 21. Pastor Oliver Lewis conducted the meetings the first part of the week, and Pastor C. L. Hill of Farina from Wednesday night on through the remainder of the week.

Those coming from Farina on Sabbath day were Deacon and Mrs. Arthur Burdick and Pastor Hill's wife and son. Nonresident members and friends came from Carriers Mills, Harrisburg, Eldorado, Johnston City, Marion, and St. Louis. Since this was Sabbath Rally Day throughout the denomination, Brother C. L. Hill preached a sermon along that line—using the beliefs of Seventh Day Baptists as a basis for his remarks.

There have been seven additions to the church the last few months—two of these are adult Sabbath converts. Four were baptized and united with the church just before Communion Sabbath. The young son of Pastor Lewis came home from his preliminary naval training at Great Lakes, Ill., and united with the church March 25; he had been previously baptized by his chaplain.

A committee appointed in April to see about a new roof for the church reports progress; because of the war conditions, the progress is necessarily slow.

Addison Appel, a young married man, expressed a desire to become a minister of the gospel. In June he was granted a license to preach.

The young son of one of our members took Christ as his Savior at a Sabbath service in July. Other young people were converted during a revival meeting held in the village in April. Correspondent.

Marriages

Godbout - Crandall. — Mr. Philip Louis Godbout of Allenton, R. I., and Miss Abby Catherine Crandall of Hope Valley, were united in marriage by Rev. L. H. Flisher, July 5, 1944, in Wickford, R. I.

Obituary

Dillman. — John Hugh, son of Lewis and Susan C. Dillman, was born in West Virginia, June 3, 1865, and died at the home of his daughter, Mrs. Orville Hyde at Verona Station, N. Y., May 18, 1944.

When he reached the age of four his family moved to Churchville. He was a glass blower in the Cleveland and Dunbarton plants and also farmed near Verona Station.

On September 5, 1888, he married Margaret E. Lewis who died in 1935. He is survived by three children: Marion, Leonard, and Mrs. Alice Hyde; a half sister, Mrs. Jacob C. Dillman; five grandchildren; and five great-grandchildren.

Funeral services were conducted by Rev. Herbert L. Polan, and burial was at the West Cemetery, site of the Second Verona Seventh Day Baptist Church. H. L. P.

Irish. — Lillian Muncy, daughter of Arza and Mary Colgrove Muncy, was born March 16, 1859, at Cuyler, N. Y., and died at her home in De Ruyter on June 27, 1944.

As a young girl she joined the Cuyler Seventh Day Baptist Church and later united with the De Ruyter Church of which she remained a faithful member. She taught school for a time, and then married John Irish who died in 1927. For many years she cared for the sick in and around De Ruyter.

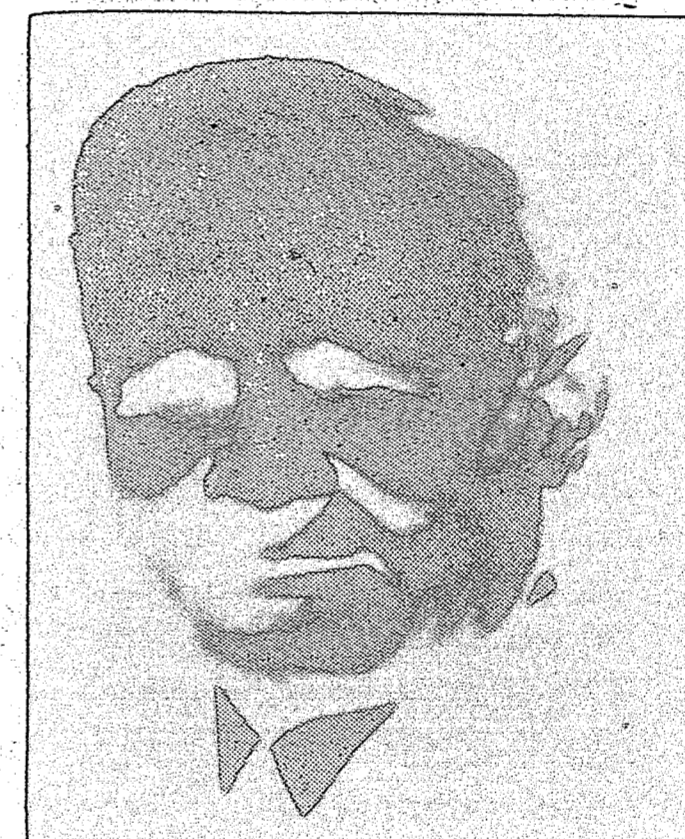
She is survived by a niece, Mrs. Ernest Judd, and a foster son, John. Funeral services were conducted by Rev. Herbert L. Polan of Verona, assisted by Rev. George Britton of De Ruyter. The burial was at Hillcrest Cemetery, De Ruyter. H. L. P.

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E. STANLEY JONES, D.D.

Missionary to India

On Mission in the United States since 1941

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