OBITUARY

Brooks.—Mabel, daughter of Ezekiel and Malvina Davis Brooks, was born December 22, 1866, at Waterford, Conn., and passed away June 17, 1942. In early girlhood she confessed Christ and became a member of the Waterford Church. She was loved and respected in the community where she spent her entire life. Funeral services were conducted by Pastor E. F. Loofboro. She was laid away in West Neck Cemetery.

Farewell services were conducted by Pastor E. F. Loofboro. She was laid away in West Neck Cemetery.

Coon.—Nettie A. Coon was the second daughter of George and Cordelia Burdick Coon, and was born in Leonardsville, N. Y., April 23, 1866. She died June 13, 1942, following a seven-month illness.

Nettie was baptized in the Seventh Day Baptist church of Leonardsville, N. Y., as a girl, and maintained her membership there until the family moved to Wisconsin in 1891, joining the Milton Seventh Day Baptist Church in 1893. She was a faithful worker in the church.

In 1924, Nettie came to Riverside, Calif., to live, united with the Riverside Seventh Day Baptist Church, and enjoyed her work among its people. Nettie’s love of life and people have made friends for her wherever she went.

She is survived by her younger brother, Floyd T. Coon, of Riverside.

L. F. H.

Gangerfield.—Gilbert Eugene Gangerfield was born at Edgerton, Wis., on June 21, 1861, and passed from this life at his home near New Auburn, Wis., June 26, 1942.

On February 25, 1888, at Delavan, Wis., he was married to Miss Edna Clarke of Waukesha, Wis. He is survived by his wife, three sons, and five daughters.

Funeral services were held from the Werner Funeral parlor in Bloomer, Wis., conducted by Rev. C. B. Loofbourrow. Interment was made in the Cornell cemetery.

C. B. L.

Forsythe.—Della Alma Pierce, daughter of Franklin and Caroline Pierce, was born August 25, 1865, in Minnesota, and died July 20, 1942, in Jane Lamb Hospital, Clinton, Iowa.

On February 12, 1887, she was married at Welton, Iowa, to Austin E. Forsythe, who preceded her in death April 3, 1935. She was the mother of two daughters, Esther of DeWitt, Iowa, and three brothers, Jay, Harry, and Otto Forsythe. All of Garvin County, Iowa, in death were one daughter, Lena, who died May 21, 1903, and two sisters, Mrs. E. W. Hurley and Mrs. Loyal Hurley.

Funeral services were conducted at the McGinnis Funeral Home in DeWitt, July 22, by Dr. E. A. Ramige, pastor of the Congregational Church.

E. F.
YOUNG AMERICANS RETURN TO SCHOOL

Vacation days are over. Thousands upon thousands of boys and girls from American homes, rested, browned, eager to be back. Labor Day marked the period, and now carring groups of north—headed south and westward looking—are met or observed on their happy way to places of study and recitation. This is one of the great freedoms and blessings of our country, and a fundamental religious principle. Schools are the places where the character of the future citizens of our country is formed, and the faith and zeal of our democracy, made possible to every child in this country by a government of the people.

The schools face many problems. One is scarcity of teachers because of war with all its implications. Another problem, perhaps not so acute but perhaps even more effectually than by any cut and thrust of legislation, is the teacher's scarcity of teachers because of war with all its implications. Another problem, perhaps not so acute but perhaps even more effectually than by any cut and thrust of legislation, is the teacher's shortage. Teachers are needed in the public schools and colleges so that the work may be done on a larger scale. The teacher's shortage is one of the great problems of the day, and one that will be with us for many years to come.

A WORD, PLEASE

The Sabbath Recorder management wants to be perfectly fair in opening its columns to its constituency in all matters of vital interest to us and the school. We believe such a problem can be solved by the right attitude and spirit of our teachers and parents toward the school curriculum. We are a Christian nation and Christianity is “catched” rather than taught. We should have in our education through the public schools a Christian objective as well as cultural, scholastic, and vocational objectives. As true as it is, we cannot have a Christian school and half a free," it cannot be what it ought to be half Christian and half pagan. The president of Saint Olaf College, Northfield, Minn., recently said, "No amount of piety will make up for poor scholarship, and the faculty are conscious of this. The amount of scholarship and culture will make up for lack of real Christian life and faith.

We believe in our colleges and professors, in our public schools and teachers. Their problems are rooted back in the homes. Parents have the first responsibility. As our young people, children, and youth go up to school, let us see to it that our part is well done in holding up ideals, and that our brand of religion, our Christianity, established in the love of God, shall not be twisted by prejudices and unfairness as passed on to our children. May we send them forth, not only with pride but with a prayer for them, their teachers, and the schools.

A CHARGE TO CHRISTIAN LEADERS

The charge to the graduating class of the Lutheran Theological Seminary, Philadelphia, this year, by the Rev. D. Reed, is so pertinent for our own ministers, old and young, and other church leaders that we feel the responsibility of publishing it here. It seems desirable to publish it here. We are glad to help extend its circulation. It follows in part:

"You have been exempted from military service in the Army, but you are not exempt from being a Christian and a Christian soldier.

"If you render a special service to your country as well as to your Church. No exemption for you. Your good work and service to your country will be recognized. Without that service you must render service and you must wield a sword. The sword of the Spirit, which is the Word of God, can defend and destroy the human spirit from the power of sin."

"You may understand all mysteries and all knowledge, you may read your Bible in Greek and Hebrew, you may have the command of theology by heart, and you may have mastered the techniques of homiletics, you may be an admirable Christian speaker and teacher; but unless you have the sword of the Spirit and wield it, you will lose your battle. Take the sword of the Spirit, wield it in God's name, and help your generation to learn the lesson that in the knowledge of God and in the doing of his will is its peace.

Give all possible aid to our country and to those who defend it, not only, for our country's sake, but also for the Church's and the gospel's sake, for those who would destroy our nation would destroy the Church and the gospel as well. But do more than help to preserve the American way of life. Go further. Help toward a way of life that any nation has ever known—Christian's way of life.

Keep fit for your service by self-discipline and prayer, by unswerving faith in your country, your country's trust, and your Church's commission. Keep fit for your work by living a Christian life and build your life and labors into the very walls of his eternal kingdom.

THE SABBATH RECORDER

It seems to your editor that information, views, and suggestions pro and con in this matter should be referred to this committee, leaving Recorder space free for material more vital and progressive than controversial.

The co-chairmen of the committee appointed are Rev. Lester G. Osborn, Shibol, N. J.; and Rev. J. W. Crofoot, Brookfield, N. Y.

CLERGY RAILROAD RATES

Word is at hand from Passenger Associations relative to clergy rates west and south from Chicago and St. Louis, as follows:

"Effective September 1, 1942, the railroads in the Territory west of Chicago, St. Louis, Memphis, Vicksburg, and New Orleans will adopt the same practice as has been in effect for many years in the territory east of Chicago and St. Louis, and have but one class of rates on clergy, regardless of the class of equipment in which the passenger travels."

"The basis for clergy fares will be one half of the first-class fare (approximately 1.05 cents per mile) and that fare will apply for tickets good in sleeping and parlor cars or in coaches."

The quotation is over the names of W. J. Rodgers, chairman, SWPA, and H. W. Siddall, chairman, T-CPA-WPA.

"A CHARGE TO CHRISTIAN LEADERS"
That was the time committed to the destruction of the Jews. Must vividly state again their unchanging belief in the fatherhood of God, the brotherhood of men, and the equality of races.

That the term propaganda has been stressed. Many of us have felt that the term was a threat to Christianity— which it did not.—But because of what it was in itself, a mean and hate-drenched thing, committed to the destruction of the Jews. By defending their rights, by resisting now and forever, by promoting—by promoting, if you will, the Welfare of the Jews, they have been witness to their Christian faith and their own. They have already at some critical juncture forewarned. They have already at some critical juncture formally denounced it, not even because it was an attack on the Jews, but because it was a threat to Christianity— which it did not.

Correspondence should be written to Rev. William L. Burdick, Secretary, Ashaway, R. I., and should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I., on the second floor of the new building, which was dedicated last October.

MISSIONS and MISSIONARIES IN CHINA

As already indicated, our mission work in China has faced serious problems during the year; but the schools in Shanghai have increased in size and have made significant progress, and the hospitals in Shanghai have been strengthened.

The Federal Government, in the autumn of 1940, enquired of the Foreign Missionary Board about the mission field in China. The Board had already arranged with the Chinese government for the establishment of a mission field in Shanghai, and had promised to furnish funds to American missionaries to carry on their work.

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Dr. Grace I. Crandall.—Owing to the limitations regarding communication between America and China during the year, full information has not been available. Dr. Crandall, on his return to the United States, had charge of the medical work in Shanghai, and was in constant communication with the Foreign Missionary Board and with the missionaries in the field. Upon his return to the United States, he became the efficient head of the Girls' School until his death, which occurred in March. Details of his work are not available, but it is hoped for the future that a permanent work may be established.

Dr. George Thornage.—Dr. Thornage has served as head of the mission and as physician for the schools, and has been very successful in his work. The city of Shanghai has been strengthened, marginal members are revived, and Christ's kingdom is advanced.

Conference Recommends.—There is a continued series of special efforts similar to the missions should be made again this year. The matter was discussed at the recent conference and the following action was taken:

"We recommend that Conference request the Missionary Society, through the corresponding secretary, to foster and stimulate evangelism, through Preaching Missions and continuing personal work."

The Missionary Board.—In accordance with the foregoing recommendation, the Missionary Board, through its secretary, is undertaking the establishment of this mission.

Regional directors are being secured, and letters and literature are being sent to the pastors. Some churches have their plans made already, and one church, the one in Ashaway, begins its "Witnessing Mission" this week, September 22.

W. L. B.

"WITNESSING MISSIONS"

The Name.—For six successive years many of our churches have held meetings which have been known as "Witnes.sing Missions." This name was given them because they were started when the preaching of the gospel was particularly emphasized, as is seen by the fact that is has become a term which is to be recognized as he own preaching during the series of meetings. Since the first year, though preaching has formed an important feature, many other things have been stressed. Many of us have felt that the term "Witnessing Missions" does not seem to express the entire meaning and that the name should be changed. It has been suggested that they be called simply "Mission" or "Witnessing Missions." The latter is an expressive term and corresponds with what Christ said to his disciples, «Ye shall be witnesses unto me.»

The chief object of these missions is to encourage and revitalize the church members. By thus doing new de-crees are secured, marginal members are revived, and Christ's kingdom is advanced.

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The Board of Directors of the Women's Society of the Seventh Day Baptist Church reports that the Christian Education Committee has made a report of the Board of Directors of the Women's Society at the annual meeting in the regular annual meeting in the Mrs. C. H. Trainer Sabbath School Room, with the following members present: Mrs. J. L. Skaggs, Mrs. Okey W. Davis, Mrs. Ross Seager, Mrs. S. O. Bond, and Miss Greta Randolph.

Mrs. J. L. Skaggs presided and read Psalm 27. Prayers were offered around the circle. Mrs. S. O. Bond read the treasurer's monthly report showing a balance of $1,264.26. This report was accepted and placed on record.

The Board of Directors of the Women's Society has endeavored to convey it to the boards receiving information from their missionaries. Occasionally has received that our mission in Shanghai is doing a great work and that it should be strengthened. In early November a letter of information was sent to sixty-eight societies and individuals.

The promotion cry is necessary to continue in the work. The committee, according to the instruction of the board, has for several months been seeking a leader who might be inclined to this kind of service.

Should any member of the denomination come to hand, and I have read with serious thinking members of the denomination, it is evident that the need is great and that the need is great. But it is evident that the need is great and that the need is great. There has been enough already written about the balanced between the denominational and the religious characteristics, and that alone would convince me that we were in the wrong crowd.

There has been enough already written about the balanced between the denominational and the religious characteristics, and that alone would convince me that we were in the wrong crowd. But it is evident that the need is great and that the need is great.

Should we continue to support an organization that is made up of members who are disobedient to God, and who are willingly so?

We have been in this organization long enough to bring the Sabbath to their attention. If they still refuse to obey God, should we continue to support an organization in their continued disobedience to God? Let's avoid the very appearance of evil. I think we should obey, "Come ye out from among them and be separate."

ANNUAL MEETING

BOARD OF CHRISTIAN EDUCATION

The annual meeting of the Seventh Day Baptist Board of Christian Education will be held in Alfred, N. Y., in the Gothic Building, October 11, 1942, at 2 p.m. Signed, John Reed Spicer.
The following elected officers were:

President, Mrs. J. L. Skaggs
Vice-President, Mrs. O. W. Butler
Corresponding Secretary, Miss Lotta Bond
Recording Secretary, Miss Greta Randolph

The following committees were elected:

**Histories of Societies:** Mrs. Joseph Vincent, chairman; Mrs. Eldred Batson, superintendent.
**Christian Culture:** Mrs. Ross Seager, chairman; Mrs. Homer May, Mrs. Okey Davis, Miss Greta Randolph.
**Ways and Means:** Mrs. Oris Butler, chairman; Mrs. J. L. Skaggs, Mrs. Edward Davis, Mrs. S. O. Bond.

The committee on study of Peace Literature: Mrs. O. B. Bond, chairman; Mrs. Faye S. Horne, Mrs. Mary Seager, Mrs. Eldred Batson, Mrs. Okey Davis, Miss Josephine Vinson.

**Goals:** Miss Lotta Bond, chairman.

These minutes were read and approved. Adjourned to meet the second Sunday in October, at 2.30.

September 13, 1942,
Salem, Va.

DAILY MEDITATIONS

(Prepared by C. Harmon Dickinson, Alfred, N.Y.)

**Thursday, October 1**

Psalm 47: 1. O clap your hands, all ye people; shout unto God with the voice of joy.

The Psalmist certainly experiences something for which to rejoice; above all, he wants others to rejoice. Perhaps he could see beyond the immediate present to a Messianic hope in the future. Is there not much for us in which to rejoice today? Can we see beyond the perils and challenges of life? Do we have the faith that we should shout and clap our hands with joy when we look forward to the coming of our Savior in glory?

Prayer—Father, help us to lift our voices in praise to thee. May we rejoice for thy goodness and mercy toward us.

October 2

Job 19: 25. For I know that my redeemer liveth.

What a powerful declaration from a man who was suffering most unbearable afflictions. His body was covered with boils; his friends were unsympathetic. Even his family had left him. Yet he said, "I know that my redeemer liveth. Can we with our lesser problems and afflictions say with such assurance and determination that our Redeemer liveth? We need more jobs today with the conviction to say I know.

Prayer—We know more fully our Redeemer. Grant that we may testify before others that we know him.

Sabbath, October 3

1 Peter 2: 9b. ... a peculiar people.

The Jews have always been known as a peculiar people. There are others, who, because of some outstanding characteristic, are called peculiar people. For example, those who do right in the face of opposition. Seventy-day Baptists are in a special sense peculiar people. Because we cling to the true Christian Sabbath of the Bible while the rest of the world is losing its Sabbath consciousness. Regardless of what the world says, let us live the truth and fight for the right, and we will be happier in the end.

Prayer—Keep us ever searching for the truth that we may live triumphantly in the face of opposition.

SABBATH SCHOOL LESSON

FOR OCTOBER 3, 1942


Golden Text—Romans 5: 1.

CAUSE AND EFFECT

By Rev. John F. Randolph

Since coming home from Conference I have thought much on the valuable time spent there in discussing our membership in the Federal Council of the Churches of Christ in America. Since our decline in numbers as a denomination began about the time we joined the Council, we were told that our membership in the Council was the cause of our decline. This is apparently a logical deduction of cause and effect.

I once had a valuable lesson in this kind of deduction. My first car was of Henry Ford's earlier manufacture. Not knowing very much about cars, or even the Model "T," I took in some friends to make a little trip. On the way I stopped at a filling station to replenish my gasoline. Immediately after filling my tank the car lost all its former "T." As a result of its very ability to function. I had to ask the passengers to walk up a hill, for the car could not pull them up. On the level the radiator heated badly I was often stopping and putting in cold water. I said some uncomplimentary things about the man who sold me that gas, but had left me. I know that our Redeemer liveth. Can we with our lesser problems and afflictions say with such assurance and determination that our Redeemer liveth? We need more jobs today with the conviction to say I know. Power to write a powerful letter—know more fully our Redeemer. Grant that we may testify before others that we know him.
a lot of choice passages of Scripture for instant use, and preferably to know the location of each. This is not easy to acquire but it is worth while.

The second method is a careful, prayerful, protracted study of some doctrine or problem, comparing Scripture with Scripture and using any other helps obtainable. It may be that the truth is the gold in the quarts in the ground.

The third use that we may make of the Bible is for the strengthening of our own spiritual life. This use is in connection with prayer. When we pray, we are talking to God and when we read the Bible, God is talking to us. Sometimes we may study the Bible so much that we miss the voice of God to us.

The Bible is in a real sense the Word of God. To understand it and teach it, one must be helped by the Spirit of God. At best, we do not all interpret it alike, and it behooves us to be very charitable with each other.

The Haymow, Alfred, N. Y., September 2, 1942.

CHILDERN'S PAGE

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

WILL ROGERS' BEST LOVED HORSE

By Lois Smelling

In her biography of her husband, "Uncle Clem's Boy," Mrs. Will Rogers writes often of horses. No true biographer could do otherwise, since horses played such an important part in the life of the cowboy-humorist. From the days of his childhood to the time of his tragic death in Alaska, one of his interests and deepest affections was horses.

But of all the ponies that galloped and raced through his active life, the one that Will Rogers loved best was "Teddy." And Teddy well deserved his master's affection, for it was he that co-acted with Will in his early vaudeville days and launched him on a successful stage career.

Teddy had a hero's name sake to live up to for Will named him for President Theodore Roosevelt. He was reared on an Oklahoma ranch, and it was necessary for Will to economize as some horses cost as high as one hundred dollars that was Teddy's purchase price. He was a beautiful little pony—dark bay, with a white tail—just as bright as a new dollar. Will would call out to him, "Right!" and he would start instantly and just as quickly would he stop.

Will bought him a beautiful dark blue blanket, banded with gold, and the name, "Will Rogers," in large gold letters across it. The cowboy who assisted Will in his act would ride the little horse down the crowded street and up to the stage door.

When Will and Teddy finally separated, the parting was a sad one. Teddy was shipped back to Oklahoma and placed on pasture with the other horses on the Rogers' ranch. There were instructions that he was to have the best of care, but one day the fence was broken down.

The ranchman found that the horses had escaped. Eventually they were all rounded up except one. Nowhere could Teddy be found.

When Will Rogers, far away in the East, learned of the disappearance, he was heart-broken. He wrote to me an impromptu letter which was presented by Editor Van Horn. Here's hoping I'll have at least two or three letters to answer next week.

Mizpah S. Greene.

Dear Recorder Children:

Since there are no children's letters this week it is good time to send you an interesting story. I would hardly like to say that he studied, but he may very well have done just that. He used the Scriptures in three ways that may seem three ways for us to study the Bible. Time will not allow more than the merest outline of what I have in mind. He used Scripture in his own defense. He met Satan with Scripture. He met human critics with Scripture. He met death with Scripture.

He also seems to have used the Scriptures in laying out his life work. He saw himself in the Scripture and was guided by what he saw. This day is the Scripture fulfilled in our ears. It seems to me to have used the Scripture in connection with prayer for maintaining his own spiritual life. It would not be at all surprising if we were to find that it suggests to me three ways of using the Bible. First, it is to have in one's memory

On the Sabbath—The Sabbath Recorder.
Have We Neglected Our Heritage?

By Rev. Hurley S. Warren

(Sermon preached at General Conference)

Scripture Lesson: Matthew 5: 13-20

Text: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matthew 5: 16.

In "Reposing Our Religious Heritage," before true repossession can take place, it would seem that we need to be possessed by that which is greater than ourselves. It is with this in mind that we have chosen to discuss the subject, "Have We Neglected Our Heritage?" under seven headings, namely:

1. Have We Neglected Our God and His Word?
2. Have We Neglected Our Christ and His Gospel?
3. Have We Neglected the Holy Spirit and His Gifts?
4. Have We Neglected the Sabbath and Its Sanctions?
5. Have We Neglected Our Stewardship and Its Sacrifice?
6. Have We Neglected Our Prayer Life and Christian Service?
7. Have We Neglected Our Church and Her Service?

Upon an answer to these seven questions hinges our positive or our negative reply to our text in this question, the sermon began last evening and to close Sunday evening.

Our text is, Matthew 5: 16, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Jesus, at this point in the Sermon on the Mount, has just taught that in the world of men the disciples are the element which keeps society wholesome. He then states that "the disciple is the light of the world." By the effect of their good works the world of men (society) will be compelled to pay attention to them and their teaching. Men do not light a lamp, and put it under the bushel, but on the candle stand; and it shineth in the house." "The imagery is drawn from humble life—the one-roomed house." The lamp, when ready, was not placed under the bushel. The bushel was the wooden measure (modius) in which the day's bread was measured and was about a peck in capacity. When ready, the lamp was placed upon the lamp-stand so that its rays would lighten the whole room.

"Even so," says Jesus, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

As disciples of Jesus we must let our lights transform into good works. When the world of men sees the good works of Jesus' disciples, they will give God the Father the glory.

As we transfer our thought to the theme, "Have We Neglected Our Heritage?" let us bear ever before us the great need of letting our lights shine.

1. Have We Neglected Our God and His Word?

"In the beginning God." Many try to go back of the beginning. Some men try to find a God who must have been there that man has not. Secrecy scientists have discovered that there is a beginning and something has to be accepted on faith. Otherwise, they have no basis for their marvelous discoveries. They work with God and in harmony with his laws and he reveals his wonders to them.

Other consistent Christians likewise find God to be in the beginning and in every benign beginning. Hans Denck has said, "He who gets are for God has not yet found him." All through the centuries since the beginning of human history the ways of the world have wearied men, not the ways of God. It is so today. Men become weary when they wander from God. They are weary today because they have strayed from God. As soon as men stray from God they violate his plan for them, disgrace them-selves, and hurt their fellow men. No man's actions affect him only.

What of "man's inhumanity to man?" Bishop Francis J. McConnell at the Seventy-fifth General Conference of Drew University said that if we ever come to grips with the war question we will ask, "Ought the arm of the law to be so extended that only then will the problem be solved." The human text has to come in. What is to become of us and the world? Boys and girls? Especially, their redemption.

Is it not rather strange that we are inclined to take God and his plan of redemption as revealed in his Word so much for granted?

The other Sabbath some of us were privileged to visit with a German congregation in Irvington, N. J. We arrived last Sabbath. Although we could not understand the language, we could understand their spirit. We knew that they were at home with the Word of God. We caught some of the contagion of their Word-inspired conversation.

2. Have We Neglected Our Christ and His Gospel?

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. In him was life; and the life was the light of men. The light shineth in darkness; and the darkness comprehended it not. That was the True Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. He did no marvels as received him, to have him power to become the sons of God, even to them that believe in his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.—John 1: 1, 2, 4, 5, 9-13.

The center of salvation's circle is Christ. The circumference of salvation's circle is the Church. The circle goes on forever, for God's Spirit. Dr. Colias F. Randolph writes that Presi- dent Booth C. Davis said of his father, "He was a man whose heart was the up- ward bent." The fruits of Uncle Sammy Davis' labors bear witness to his ready and willing Spirit.

Several years ago I heard Dr. A. Maude Royden, of England, as she spoke in the Riverside Church, New York City, tell how she had suggested to certain bishops in the English Church that as an aid to impress the churches of Europe with the necessity of saving souls for world peace, a lighted torch be started from some central church in England and be carried by runners from church to church, until the churches of all faiths would have received the symbol and would have become united in a positive world peace program. The reply of the bishops in substance was, "Oh, Miss Royden, we do not care for anything so dramatic.

Sometimes, Christ's people hesitate to become dramatic. Yet no nobler drama could engage the churches of our General Conference than to engage the churches of our General Conference than to catch the vision of a German congregation from the lips of the resurrected and victorious Christ. Then, go!

3. Have We Neglected the Holy Spirit and His Power?

About three years ago I was supplying the pulpit of a near-by church. At the close of the service a lady came forward and spoke to me in a most gracious manner. As she commented on the sermon, which seemed to have made an appeal, she said, "You left out one thing. You left out mention of the place and power of the Holy Spirit." It came over me like a flash. I had not. I had neglected the Holy Spirit and failed to accept his power.

The question arises, "How may we know that the Holy Spirit is there, just? How do we feel toward folks in general and folks in particular? Do we hate the Japanese, the Italians, the Germans? Do we hold any grudge? Do we have a daily victory over temptation and sin? Do we feel the urge to share the Good News with others?"

Now, the Apostle Paul was a very practical man. Let us hear what he has to say to the Galatians as to the fruit of the Spirit. Paul says, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. If we live in the Spirit, let us also walk in the Spirit." Galatians 5: 22, 23.

4. Have We Neglected the Sabbath and Its Sanctions?

Surely the Sabbath has eternal value else God would not have set it apart in the beginning.
“And God blessed the seventh day, and sanc	ified it: because that in it he rested from all his work which God created and made.” Genesis 2: 3.

What is good enough for God should be good enough for all who claim to be His children. Invariably when man has tried to alter or improve upon God’s plan, the human race has retrogressed. When man has lived and suffered. When they obeyed God and His commandments they forsook God and His Kingdom. We are fully aware that religion and prayer are not that I am come to destroy the law, or the prophets: I am come to destroy, but to fulfill. We are deeply conscious of our need of God. But sometimes we wonder for what we should pray. And does our praying do any good?

On June 16, 1942, Dr. Joseph R. Sizoo gave a very helpful address over W7ZJ on the Sabbath. This great and beloved fact, always remember that religion and prayer the Bible, “Not my will, but thine, be done.”

The Church of Jesus Christ is the one channel through which the complete claims and needs of the individual and the community can be sympathetically received and satisfactorily met.

The Church of Jesus Christ and Her Service. A favorable answer to our seventh question is possible as we have been able to answer the first six favorably. In the Church and Her service these six are sharpened.

The Church and Its Ministry.

The social, after sundown, was featured The Seventh Day Baptist picnic on Sun-

day was held at Achinson County Lake, about sixty enjoying the occasion. The food was served in Edwin Wheeler’s truck and several cars. A delicious feed was served cafeteria style, while rowing, hiking, and swimming he little ones afforded recreation. Pat Paulcock got a good drenching when Milton McClure told him to go jump in the lake.

On the evening of August 8, 1942, the young people of the Schenectady Seventh Day Baptists presented a musical play which was named “Christian Youth Club.” Our officers are: Eugene Fatato, president; secretary-treasurer, Isabel Pratt; social committee, Mr. and Mrs. Bill Saunders.

The club voted to do what we call “home missionary work”; that is, going into differ
ent homes where there are shut-ins or sick people and sing or do whatever we can to make their lives happier. We do this on Sabbath mornings and Sunday afternoons.

We have a quartette that sings at the homes we visit. It is composed of the following persons: sorrow, Isabel Prati and Alice Fatato; alto, Dorothy Saunders; tenor, Bill Saunders; bass, Eugene Fatato. We have already sung in church, and have been asked to sing whenever we have a song ready.

Our meetings are on the night after the Sabbath, and are always opened and closed with prayer. We hold them in the different club members' homes. Our theme song is the "Young People's Rally Song."

We are small in number as yet, but we are trusting in the Lord to help us to grow spiritually and in numbers.

Isabel Prati, Secretary.

SCRIPTURES FOR MEN IN SERVICE
Requests from chaplains for Testaments remain at a high level in spite of the distribution of the books issued by the government. The trend is reflected in the following figures of shipments dispatched to chaplains: May, 55,801; June, 52,000; July, 50,896. The present quantity in production, 500,000, is apparently not an overestimate.

The chaplains are very appreciative. One writes:

It is with a grateful heart that I acknowledge the receipt of 500 copies of the New Testament from your publishers. May the Lord continue to bless the distribution of Scriptures in the future as he has done in the past. When our present crisis is over, I am certain that your great work, although not mentioned in the histories of this conflict, will be recorded in the annals of his kingdom.

American Bible Society.

MARRIAGES

Bond - De Land. — On August 8, 1942, at the home of the bride's parents, Mr. and Mrs. Harry De Land of Nortonville, Kan., Miss Phyllis Bond and Mr. Lafe De Land were united in marriage to Mr. Iras Bond of Nortonville by their pastor, Rev. Verney A. Wilson. Their new home will be at Nortonville, other than a former pastor of the Shiloh Seventh Day Baptist Church. He is survived by three children; his wife, Ethel Horner; Mrs. Florence Davis of Elmer; Mr. John Maxwell Cordrey, Oakwood Beach, also by eleven grandchildren and six great-grandchildren.

The funeral services were conducted by Rev. Herbert L. Cotrell and the burial was made in the Shiloh cemetery. H. L. C.

Cordrey. — Charles Bright, son of Albert M. and Sarah Jane Cordrey, born March 2, 1867, at Shiloh, N. J., and died at Oakwood Beach, N. J., on September 3, 1942. He was married to Nellie M. Vincent of Milton, Wis., March 2, 1888. His wife passed away January 10, 1942. He was converted and baptized during a series of revival services conducted by Rev. E. B. Saunders, a former pastor of the Shiloh Seventh Day Baptist Church. He was survived by three children; his wife, Ethel Horner; Shiloh; Mrs. Florence Davis of Elmer; Mr. John Maxwell Cordrey, Oakwood Beach, also by eleven grandchildren and six great-grandchildren.

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Stone. — Herbert E., oldest son of Theron M. and Emma Fink Stone, was born near Milton, Wis., August 1, 1874, and died at Riverside, Calif., August 16, 1942.

Much of his life was spent in Nebraska, Wisconsin, and since 1926 at Riverside, Calif. He was united in marriage on March 18, 1907, with Miss Nettie M. Shackleton. In 1902, he was baptized by Elder Simon H. Babcock and united with the Albion Seventh Day Baptist Church. On moving to Riverside he became a member there, continuing faithful, persevering, and devoted to every Christian task.

He is survived by his wife; two brothers: T. E. Stone of Yakima, Wash., and Aarlan L. Stone of Riverside; and a niece, Mrs. Ethel Babcock of Nortville. His life was a model of virtue and faith, and he was a source of comfort and solace to many, and shall be missed by many friends and relatives.

Gibson - Cotrell. — At the Seventh Day Baptist church of Marlboro, N. J., Darrel E. Gibson of West Pembroke, Me., and Harriet M. Cotrell of Marlboro, N. J., were united in marriage on Wednesday evening, September 2, 1942, by the bride's father, Rev. Herbert L. Cotrell.

Stephan - Wheeler. — At the Nortonville, Kan., Seventh Day Baptist church, at early candlelight, September 3, 1942, Miss Audrey Wheel-er and Mr. Wendall Stephan, both of Norton-ville, were united in marriage by their pastor, Rev. Verney Wilson. They will continue their college courses at Salem, Va.

Wheeler - Kenyon. — On June 20, 1942, at the home of the bride's parents, Mr. and Mrs. Orilie Kenyon of Nortonville, Kan., Miss Reba Kenyon was united in marriage to Mr. Charles Wheeler of Nortonville, by their pastor, Rev. Verney A. Wilson. They will make their home at Nortonville.

OBITUARY

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