victory shall not be lost in bickerings around the peace table, and afterwards. Even
as to the conscientious objectors to war, our government has wisely decided that they,
too, may fill positions of usefulness in the post-war world. If experience during the
last war is any criterion, we shall find conscientious objectors passing through a spiri-
tual experience that will make them forever dissatisfied with a merely selfish existence.
They became missionaries, ministers, social workers, and teachers, devoting themselves
to the problems of inter-group and inter-racial conflict, out of which war is apt to
arise.

Again, thanks for Mr. Wheeler's article. If it sets some of us to thinking, and work-
ing, and praying, it will have accomplished a good purpose.

Yours fraternally,
Paul S. Burdick.

FREE TITHING BULLETIN SAMPLES

The Tithing Bulletin, as prepared by Lay-
man Tithing Foundation, offers every church
the most effective of tithing education plus
relief from half the expense and worries of
the ordinary church bulletin. It combines
simplicity, effectiveness, and economy.

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are furnished either with pages 2 and 3
blank or with 1 and 4 blank. They may be
printed, multigraphed, or mimeographed at one
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tithing messages. This affords a quiet but
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ticulars will be sent to any address free of
charge, postage paid.

When you write please mention the Sab-
both Recorder, also give your denomination.

Layman Tithing Foundation.
740 Rush Street,
Chicago, Ill.

Evanston, Ill.—Enough money to pay the
war bills for 158½ days—more than twenty-
five billion dollars—was the price of liquor,
crime, gambling, and vice in the United States
last year. This was revealed recently by Na-
tional Woman's Christian Temperance Union.

Totals as revealed by W.C.T.U. research
were:

<table>
<thead>
<tr>
<th>Description</th>
<th>Cost</th>
</tr>
</thead>
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<tr>
<td>Liquor</td>
<td>$3,653,884,225</td>
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<tr>
<td>Vice</td>
<td>500,000,000</td>
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<tr>
<td>Cost of crime</td>
<td>15,000,000,000</td>
</tr>
<tr>
<td>Gambling</td>
<td>6,000,000,000</td>
</tr>
<tr>
<td></td>
<td>$25,153,884,225</td>
</tr>
</tbody>
</table>

Mrs. Ida B. Wise Smith, president of Na-
tional W.C.T.U., said:

"Dissipation and self-indulgence are fore-
runners of defeat. Only a democracy
strengthened by Christian self-discipline can
prove a match for the hardened, ruthlessly dis-
credited forces of aggression. The pursuit of
'sindulgence as usual by many millions of citi-
zens can be our most deadly internal enemy.'

The money wasted on liquor, vice, crime,
and gambling last year would buy ten $25
war bonds for every man, woman, and child
in the United States, Mrs. Smith pointed out.

—From National W.C.T.U.

O B I T U A R Y

Pearce.—Everett R., son of John and Elizabeth
Cramer Pearce, was born April 34, 1872, near
Williamstown, Ky., and died near Martinsville,
Ind., July 21, 1941, at the home of Mrs.
Dora Rigidon with whom he made his home
for some years.

He was married July 13, 1904, to Miss Jessie
M. Brown, who died three years ago. They
spent eleven years in California, during which time
Mr. Pearce became a member of the Christian
Church. After returning to Indiana he accepted
the Sabbath, being baptized July 28, 1928.
Even since, he has been a staunch and true believer
in the seventh day Sabbath. He was faithful in
his witnessing among his neighbors. For many
years he sent tithes and offerings to the American
Sabbath Tract Society for the promotion of the
Sabbath truth. At the very last of his final
illness he reminded his friend that the residue
of certain property returns should be sent to the
Tract Society. "He was a good friend and neigh-
bor, especially to the poor and needy, and was
a liberal giver to any worthy cause." H.C.V.H.

THE SABBATH RECORDER

Vol. 133
PLAINFIELD, N. J., OCTOBER 5, 1942
No. 14

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Young People's Work

Young People's Sabbath

Our Heritage

Our Heritage

Denominational "Hook-up"

Marriages

Obituaries

Secured too late for Conference Issue)
I, Vol.
Pearl Harbor, last December 7, our whole na
freedom found
in people could no longer do as they pleased.

speed we would choose.
or the gas we need, nor travel the roads at a
typewriter. As loyal
press itself upon
Christ.
the Christian Church have taken their
tian responsibilities somewhat casually.

pIe have resented the proposition that they are
When the United States was attacked at

This fact should impress a great truth on
must be

For editorial purposes this edition of the
American Sabbath Recorder should be all out for Christ.

The Church of Christ...

EXCERPTS FROM A THOUGHTFUL LETTER
A friend who identifies himself with us in
many ways writes in a helpful and challenging
way. A part of the letter is reproduced
here and is worthy our thoughtful considera-

tion.

Sorry we were not at Conference with you, but
thought it advisable at the present time. The
fact is, my allotment of gas was cut short about
February and it seems this is not possible to
get more, but it is embarrassing to ask for it.
Baptist, and....

The Church of Christ must catch a new
vision of its eternal destiny. To hold Sab-
bath service, a Sabbath school, and prayer
in a general way of all denominations. The
Methodists are satisfied that they can trace their
spiritual ancestry to the Wesleys; but
these famous brethren?

Our second line defense.
...and alumni and friends must contribute to
Mater shall weather the

The Sabbath Recorder

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ALL OUT FOR CHRIST
When the United States was attacked at
Pearl Harbor, last December 7, 1941

The following is a paragraph that is not
comprehensible as written.

This fact should impress a great truth on
the Christian Church, namely, that its mission
is world-wide. Another fact that should impress itself upon us is that the culture of
people—must be all out for Christ.

Occasionally we have heard from pulp
itself upon the challenge to give
all the people of the world...a... "call of
Christ."

Being heavily "called by God," a
me who will use this challenge.

'though they are...not enough.
The performance of complacent, comfortable
"chore" is not sufficient. We must be presentable as
are—they are not enough.

Dr. Roy L. Smith of the Christian Advocate.
He continues, "We do not need greater build-
ing up of moral and spiritual life."

Christians who...their economic advantages, if by so doing they
can help save the world.

From The American Sabbath Recorder, November 21, 1941.


hide Alfred's needs—to which we would add Salem's and Mays', with the generous support of the Denominational Budget.

ITEMS OF INTEREST

In a recent syndicated Bible lesson on Jacob in a local newspaper, Dr. William J. Ellis strikes a significant note which many other religious leaders have overlooked. It seems it was at Dr. Ellis' suggestion that Theodore Roosevelt invited Chinese students to America and had the government allocate part of the Indemnity Fund for their support. Doctor Ellis writes: "... only God-mastered men can master the new world that awaits us. With all our shrewd comments upon the war and upon the problems that seem to be a singular lack of discernment of the profound basic truth that only the help of the living God can give victory and a permanent peace. We need desperately to reinforce the prayer front."

Bishop R. N. Spencer in the Churchman writes: "The Kingdom of the Truth is at death grapples with the Kingdom of the Lie. Here is a personality that watches and war them sometimes from the church—saying we must not call this war 'holy.' Who wants to call it 'holy.' Who wants to call any war 'holy'? But to oppose by force an unprovoked war against the peace of the world; to fight against the enslavement of half the earth; and the enslavement of it if that can be accomplished; to fight for truth against a killing lie, if that is not holy, then... what is holy?"

Also from the Churchman is gleaned this about the preacher. The preacher has a gift and a style. He is known as a good example. If his wife sings in the choir, she is presuming; if she doesn't, she isn't interested in her husband's work. If a preacher reads from notes, he is not trying to speak especially; if he isn't deep enough. If he stays at home in his study, he doesn't mix enough with new in his field. The Christian must be especially careful of the things he does. How easy it is to acquiesce to wrong without taking a stand against it. How prayer—they are the Christian's sword and shield.

THE SABBATH RECORDER

Prayer—Keep us ever alert to the evil that is around us. If he tells us where we are heading, we tell him where to go.

Word has just reached us that the navy will accept as chaplain applicants ministers who have not as yet reached their fiftieth birthday. This makes the navy age limit equal to that of the army in the upper age bracket.

Many denominations are seriously considering the use of laymen to take the place of ministers serving with the armed forces. These laymen would conduct services and care for the various church organizations. So that short courses in colleges and seminaries are being considered for such leaders. One of the common problems that arise seems to be a singular lack of discernment of the profound basic truth that only the help of the living God can give victory and a permanent peace. We need desperately to reinforce the prayer front.

DAILY MEDITATIONS

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

Sunday, October 11

Philippians 4: 19: But my God shall supply all your need according to his riches in glory by Christ Jesus.

Someone has said, "It is a pitiful thing for God to command a thing which He doesn't do with success." How true it is, especially when we have a God who will supply all our needs. The promise of the Lord is behind us. Can they trust first be accepted. We undertake few ventures of faith. No wonder we are not winning souls for Christ. Christians as Baptists are to grow, we must venture out and trust God to supply our needs.

Prayer—Grant us, O God, the vision to launch our into slender boats with the assurance that thou wilt supply all our needs.

Monday, October 12

Matthew 26: 20: Watch and pray, that ye enter not into temptation.

We must be watchful in everything we do. On the highway we must keep our eyes on other cars and traffic signals. In business we must watch for the best markets. In the professions one must be alert as to what is going on around him. The Christian must be especially careful of the things he does. How easy it is to acquiesce to wrong without taking a stand against it. How prayer—they are the Christian's sword and shield.

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Prayer—Thou who art Alpha and Omega, the beginning and the ending; help us to present our lives as living sacrifices to thee to be used for thy great purpose.

Tuesday, October 13

Mark 11: 24: Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

"We must pray believing," said Jesus. Too often we do not realize the power behind prayer. Think how much is just a matter of routine. Prayer requires faith—positive faith. Prayer is answered according to faith. When we feel that our prayers are empty, it is not because our faith is also empty?

Prayer—When we pray, give us greater faith. May the prayer life play a greater part in our Christian living.

Wednesday, October 14

Psalm 59: 1: Deliver me from mine enemies, O my God; defend me from them that rise up against me.

A fine privilege it is to be able to find refuge in God at all times. "Deliver me from my enemies," pleads the psalmist. He can see God, who can make him powerful enough to hold under his feet those who rise against him, but has he watched? Has he meditated? Do we not know. The enemy delights in catching his foe off guard. Spies in civilian dress are sent out by the enemy to get the line-up—to see. We, like the psalmist, must make our petitions to God for deliverance. The enemy cannot always be detected, so we must continually be protected against the spiritual fifth columnist.

Prayer—Lord, we thank thee that our children in Christ can say, that no matter what comes, thou art ever present to protect.

Thursday, October 15

Psalm 63: 5: I seek thee: O God, my soul thirsteth for thee, my flesh longeth for thee in a dry and a thirsty land, where there is no water.

Why is there so much cynicism, skepticism, and indifference in the world today? Man is searching for something that is not found. From very ancient times man has tried to find the ultimate reality of life. Unable to find God—the solution to his problem, he builds upon a foundation of sand. A great leader arises with a dream of Utopia, literally drawing thousands, yes, even millions, to his side. Have they found the answer? No. Whether they admit it or not, they are searching for God.

Friday, October 16

Psalm 2: 4: It is high time to deal with the things that are hid to them that are lost.

The gospel is God's good news of salvation for all people. This gospel shines in the lives of consecrated men and women who know the Christ. Others see this light are drawn toward it, accepting it to illuminate their path. If we as Christians fail to let the gospel shine from us by keeping it covered, how can others see it? People can stumble into dark; or they can see the light, which their chances of heading straight are scant.

Prayer—God, may our lives shine as beacon lights to those who are on an angry sea. May we continually seek to save those who are searching to know and should know Jesus.

SABBATH, October 17

Mark 2: 27, 28: "The sabbath was made for man, and not man for the sabbath. Therefore the Son of man is lord also of the sabbath."

"Another six days' work is done; another Sabbath has begun." Do we feel relieved at the close of the week? Or do we still feel the grind of our business activities and obligations? Is the Sabbath a day of refreshment or is it a day of restlessness? How do we feel that the Sabbath is a holy day with God, a little closer than on other days? The Sabbath is a day in which we catch his foe off guard. Spies in civilian dress are sent out by the enemy to get the line-up—to see. We, like the psalmist, must make our petitions to God for deliverance. The enemy cannot always be detected, so we must continually be protected against the spiritual fifth columnist.

Prayer—Lord, we thank thee that our children in Christ can say, that no matter what comes, thou art ever present to protect.

SABBATH SCHOOL LESSON

FOR OCTOBER 17, 1942


was privileged to marry two young persons (one of whom I baptized in church). I was able to administer communion to the church, and to extend the right hand of fellowship to the young people, including the two whom I just married. The church is very serious here; it is very hard to obtain and only in very small quantities when it can be had, and then only under supervision. Whether we could have an evening preaching service or not, but due to the foresight and sacrifice on the part of Brother Campbell, we were able to have our service. Brother Campbell informed me that we had enough kerosene for the pressure lantern to last three quarters of an hour, more or less. We were able to gather the lantern when we began to assemble but we sat in the darkness and sang choruses. When the lantern became too late to gather the young people, we had Sunday services at home. One of our churches like longish sermons, but this time I cut a two-hour service to less than an hour. I was pleased next day to hear favorable comments on the service, the chief complaint being that it was too short. But kerosene, or rather lack of kerosene, dictated that we be strong through you to the Missionary Board to do something definite to hold our buildings since the time of your vote of the Waterford Church, fellowshipped by Pastor Grant and Samuel Stewart from the Waterford Church, under the guidance of Pastor N. H. Grant and the Waterford Church, have succeeded in establishing several churches in the remote future. The brethren have been laboring in Derry for some months now and they called me because they wanted my help in the way of performing a baptismal service and marrying a couple. The whole week-end was a rainy one, but we were thankful that the rain did not seriously hamper any of our services. We had a sermonette by myself and a prayer and conference meeting afterward. Beside that I married the couple, youngish people, and it is worth while to note here that I married them at 9, and at 9:30 both of them were at Sabbath school and attended the services throughout the day. I preached at 11 a.m. on the subject, "Feelings and Christian Work." The Sabbath after was fair and I decided to revisit the Baptismal spot. It was another good job. Your letters were waiting for me when I returned to Kingston from Derry. In your letter of July 28 and 29 and your letter to the Transport (Defense) Board, I wrote to the board myself, and I was called down to talk the board myself, and I was called down to talk. The result, due in a great measure to your letter, was that my car is classified as an "Essential Vehicle" and I was given a ration of five gallons of gasoline per month, which will enable me to make one swing around to our rural churches once in two months, a big help to my work indeed.

I heard from Mr. Stillman early in August and I was glad to hear from him. Enclosed please find my report to the Missionary Board for months ending June 30 and July 31, 1942. Find enclosed also my traveling expense account for August: The gross total of the account was $450.75. My expenses were $450.75, but I had to take them in order. In traveling by bus or train I cannot take food or water with me, as I did when I took the train to Kingston from home, because the train would not give me that. I therefore feel that I should do something to contribute to the families who care for me. Thus the item for food in the accounts.

The week-end, August 21-24, I spent at a new place, Derry, where Brothers Octavius Thompson and George W. Grant, of the Waterford Church, under the guidance of Pastor N. H. Grant and the Waterford Church, have succeeded in establishing several churches in the remote future. The brethren have been laboring in Derry for some months now and they called me because they wanted my help in the way of performing a baptismal service and marrying a couple. The whole week-end was a rainy one, but we were thankful that the rain did not seriously hamper any of our services. We had a sermonette by myself and a prayer and conference meeting afterward. Beside that I married the couple, youngish people, and it is worth while to note here that I married them at 9, and at 9:30 both of them were at Sabbath school and attended the services throughout the day. I preached at 11 a.m. on the subject, "Feelings and Christian Work." The Sabbath after was fair and I decided to revisit the Baptismal spot. It was another good job. Your letters were waiting for me when I returned to Kingston from Derry. In your letter of July 28 and 29 and your letter to the Transport (Defense) Board, I wrote to the board myself, and I was called down to talk the board myself, and I was called down to talk. The result, due in a great measure to your letter, was that my car is classified as an "Essential Vehicle" and I was given a ration of five gallons of gasoline per month, which will enable me to make one swing around to our rural churches once in two months, a big help to my work indeed.
Mrs. Crichlow and I manage to keep fairly well. I hope you had a good Conference this year. I suppose you will let me know something of what took place later on, but I hope you will do it by air mail. I have not received a Conference, but the June eighteenth number, no mail of that class having come through by boat since mid June.

Very sincerely yours,
W. Crichlow,
Corresponding Secretary.

22 Sackville Road,
Kingston, Jamaica,
September 7, 1942.

SEVENTH DAY BAPTISTS IN INDUSTRY
(A Conference Seminar Address by George B. Utter)

Where industries have been prosperous, there Seventh Day Baptist churches have been prosperous. Conversely, where industries under Seventh Day Baptist management have slowed down, the church has less membership and influence in the community.

Where management has passed out of the membership of Seventh Day Baptist churches, where the Seventh Day Baptist and his job were not protected, the Seventh Day Baptist has passed out of existence.

Men have found that compromise of the church and job not only means compromise with the principles for which our church has stood, but means the ultimate loss of another congregation.

This statement may be a bit of a shock to some of you, but it is my fact that too many times conversion to the Sabbath of Jesus and the disciples has been a matter of convenience. A conviction that it is necessary to obey all the laws of God as given to us at Mount Sinai is lacking. And without belief in our church, our strong men are lost to the work of our church.

My conclusions are that industries managed or owned by Seventh Day Baptists are needed and have been asked. I have been told to speak from the angle of the employer, you will forgive me if I say that the inventive genius among our people is not as evident as it was years ago.

The men of years ago, these inventors, business men, industrialists, employers of labor, dreamed of more efficient steam engines and safer high pressure boilers, new ways to twist and braid line and twine, build speedier shapes into hulls of ships that raced around the Horn to California or the China Sea. There were men who made the steamboats, manufacturers of printing presses, paper cutters, smaller and more efficient water wheels, steamboat propellers, looms that wove cloth and faster, and cloth shearing machines. There were weavers of sail cloth that carried the ships that sailed the seas.

Where are the inventors of years ago, who later with the support of other influential members of the churches became industrialists, employing hundreds of men, giving a living to hundreds of families, and an impetus to educational and missionary efforts of the denomination?

We have too few of them today. The printing press field and the Physio-Therapy field are still seeking new fields for their products.

We need inventors, but we need more employers and more Seventh Day Baptists. We need men with vision. Do not forget that in Proverbs it is written, “Where there is no vision the people perish.” No business, no industry has been created, has grown to worth ness in humanity, if it has not been done for the convenience? A conviction that it is necessary to obey all the laws of God as given to us at Mount Sinai.

Because these men who became employers of labor had convictions as to the Sabbath, their industries gave employment to men who followed the church even after they were able to get religion elsewhere. That was the business background of a man whose voice was heard in Conference and whose example was a model to connect with a Sabbath-keeping concern.

A bell in a tower of Salem College calls us to worship. One hundred years ago I heard that bell back in a New England valley, before it had ceased to call people to worship in a Seventh Day Baptist church at midnight. I have been asked to speak from the angle of the employer, you will forgive me if I say that the inventive genius among our people is not as evident as it was years ago.

When the demand for wooden ships ceased after the war between the states, the demand for the Mystic Church also lessened. When the yard closed, men went away, some into the machine shops and carpenter shops of Westerly or Waterford, Conn. Inventors moved into the fields they built. They built there and gave up of their denominational works.

To-day, in the later years management changed, employees were driven to seek new fields of labor. Membership in the churches fell. New blood, new activities were not forthcoming, and the work of the church suffered.

Newport, which rivaled every seaport on the Atlantic, was an important port for the shipping industry. Seventh Day Baptists skippered ships that carried cargoes to the Caribbean and England. They returned from the other side of the Atlantic with cotton goods, rum, and slaves. Men aboard ship, hard at work, did not think about religious or other things of them.

They were men who were concerned with the salvation of their souls. They thought things through. At night on the watch they were near God under the stars of heaven. They needed him when the ship was at sea, and later when they were able to get religion elsewhere...
rate artisan, if he or she only has the will to work. The young man who has convictions, and is willing to work loyally for his employer, will find himself helped up the ladder to positions of responsibility.

Under war time conditions Battle Creek, Detroit, Chicago, and yes, New York, offer splendid opportunities for the Sabbath keeper who wants work and opportunity in other places. There, too, are Seventh Day Baptist churches which need members. If people want the Sabbath they can have it.

Sabbath keeping employers have had the experience of employing Sabbath keepers who have not measured up to their work. The employer is under no obligation to hold on the payroll the man who does not fit in the machine. If Seventh Day Baptists are to regain their leadership in industry, if the churches are again to grow because of their industries in their midst, if Seventh Day Baptists are to deserve their jobs in Seventh Day Baptist industries, then we might well hear of Henry van Dyke say in his "Life's Compass":

Four things a man must learn to do. If he would make his record true To think with the world clearly. To love his fellow men sincerely; To trust in God and heaven securely.

Given these characteristics, Seventh Day Baptists will be welcome, even in Seventh Day Baptist industries, if they fit in at all, are more, they are likely to deserve their jobs.

THE SABBATH RECORDER

WOMAN'S WORK

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

A LETTER TO THE SOCIETIES

September, 1942

Dear Friends:

Conference is over, and to those of us who were privileged to attend it was a blessed occasion. The spiritual "lift" we experienced will help to carry us safely through what ever may happen for us. Those who could not attend may catch much of the spirit of Conference by reading most of the addresses in the Recorder.

I am told that so many people from far distant places were able to be present. We rejoiced to see so many young people taking an active part in the work of the denomination.

These are the most trying times, perhaps, through which we have ever passed, but it is not a time to become discouraged. God will be our help forever, and right will at last prevail." Trusting in him for strength we can and will go forward.

We are happy that Rev. L. O. Greene has become our promoter of evangelism. We believe that you will agree with us that he is the man for that work. His sincerity and eagerness to spread the gospel message and his experience as a teacher and pastor render him well qualified for this new service. He has spent some time in personal contact with personal Seventh Day Baptists in Adrian, Mich., on his way home from Conference. He and Mrs. Greene are eager to make contact with their fellow members. We are pleased to report that our friend Oliver K. Black, from the department of Evangelism of the national churches, was the guest speaker at the Women's Hour in the morning. At the close of his address a very enthusiastic solicitation service was conducted for Mr. Greene.

In the afternoon at the seminar on Evangelism a number of our people gave ideas, and we can say that they will be very active evangelist visit. A large number who were interested in evangelism ate dinner together Thursday morning and Saturday morning of the week, and again, continuing the description of his plan for evangelism which he had begun in his morning address and carried through the setting up of an outline of his method of visitation in the Year Book when it is published.

We should be glad to have people to submit your ideas to the Woman's Page of the Recorder. Will you please write Mrs. Okey W. Davis, Salem, Va., and tell her of some interesting news of your group so she can share it with others through the Recorder.

We hope that this will be a very good year for your society and that together we accomplish a greater service in God's kingdom.

In behalf of the Directors of the Women's Society.

Sincerely,

Lotta M. Bond,
Corresponding Secretary.

Lost Creek, W. Va.

EXPERIMENTS IN THE STUDY OF PEACE

By Rev. Alva J. C. Bond

The latest meeting of the Commission to Study the Bases of a Just and Durable Peace was held in Brynmaur, Pa., September 16-17. This commission, set up by the Federal Council of the Churches of Christ in America, is very active under the chairmanship of John Foster Dulles, and with a young Baptist minister, Bradford S. Abernethy, as its secretary. Walter W. Van Kirk, the secretary of another commission of the Federal Council,
is devoting much of his time to the work of this commission. He and Mr. Dulles had recently returned from England, and brought back interesting reports of colloquies, both with church people and with many members of the government in Britain.

These men are convinced that American Christians have become somewhat too preoccupied with the kind of a peace that the world needs. England is tired, and is so close to the battle front as to make it difficult for the English to get the perspective that will contribute most to the working out of the peace.

On the other hand, in America the administration is anxious to receive the suggestions from the representatives of the Church. Mr. Dulles, who is not of the same political faith as the present administration, is very much encouraged because of the attitude, especially Christians have a great opinion here. His confidence in Hull and Welles is that he has been successful at the last election.

Mr. Dulles believes that there will be no "Peace Table" following the present war. The peace will be made gradually, with the use of present governmental set-ups, modified as necessary.

The practical significance of this conception, for which he feels he has good support, is that we are already making the peace while fighting. It is the task of our commission, therefore, as he sees it, not to form a blueprint of a peace that will be announced at a given time, but rather to build a dynamic peace, and engender a spirit that will move us to put on the inspiration of his animated voice and countenance.

**HIGH POINTS IN SEVENTH DAY BAPTIST HISTORY**

By Dean A. J. C. Bond

The editor of this department has asked me to write a brief article on the subject of the place at our disposal is necessarily limited, and the one who undertakes to condense into a small compass the high points of our history must be content to omit many advantages. The space at our disposal is necessarily limited, and the one who undertakes to condense condensed into a small compass the high points of our history must be content to omit many advantages. The space at our disposal is necessarily limited, and the one who undertakes to condense condensed into a small compass the high points of our history must be content to omit many advantages. The space at our disposal is necessarily limited, and the one who undertakes to condense condensed into a small compass the high points of our history must be content to omit many advantages.

Another, writing on the same theme, doubtless would make other selections, in part at least. Since there can be no logical selection of sub-topics, one is obliged to be somewhat arbitrary in his choice. I have selected certain points in our history not all of which are outstanding in the thinks which are important because of their relation to larger movements and its influence on subsequent events. I write not as a historian, but as one who highly values the historical perspective.

1668 — Wallingford

Edward Stennett of Wallingford, England, is an outstanding character in his own right, and is important also, in Seventh Day Baptist history because of his descendants unto the third and fourth generation. By no means the first Seventh Day Baptist in England, yet he is representative of that early group of Seventh day Baptists, which made itself felt very definitely in the history of England in the seventeenth century.

He was a minister in the Church of England, and when he began observing the Sabbath. He resided in Waltingford Castle, which gave him protection from those who would disturb him on account of his beliefs. Doubtless this freedom from such menace enjoyed by one living in a castle gave rise to the familiar expression, "A man's house is his castle."

By Dean A. J. C. Bond

The editor of this department has asked me to write a brief article on the subject of the place at our disposal is necessarily limited, and the one who undertakes to condense condensed into a small compass the high points of our history must be content to omit many advantages. The space at our disposal is necessarily limited, and the one who undertakes to condense condensed into a small compass the high points of our history must be content to omit many advantages.

Another, writing on the same theme, doubtless would make other selections, in part at least. Since there can be no logical selection of sub-topics, one is obliged to be somewhat arbitrary in his choice. I have selected certain points in our history not all of which are outstanding in the thinks which are important because of their relation to larger movements and its influence on subsequent events. I write not as a historian, but as one who highly values the historical perspective.

1671 — Newport

All Seventh Day Baptists who know anything about their history have heard of Stephen Mumford, who came from London to Newport, R. I., near the middle of the seventh century. He was a Sabbath keeper, and his enthusiasm and his clear and persuasive interpretation of the Scriptures won others to the faith. These new converts were members of the Baptist Church, and continued in that fellowship while observing the Sabbath.
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1847 Shanghai

One of the important dates in Seventh Day Baptist history is 1846, the year when in Plainfield, N. J., Nathan Wardner was ordained to the gospel ministry. Mr. and Mrs. Solomon Carpenter and Mr. and Mrs. Wardner were set apart as missionaries to China. This was December, and in the following spring they sailed for Hong Kong, and had four converts to Christianity. At about this time they dedicated a chapel, and six months later consecrated it with the presence of many who had been helped by their prayers. No greater blessing could be found in the midst of the harshest oppositionaster, was or Mrs. Solomon Carpenter and Mr. and Mrs. Wardner were set apart as missionaries to China. This was December, and in the following spring they sailed for Hong Kong, and had four converts to Christianity. At about

1890 — Philadelphia

When in 1905 representatives of many Protestant churches met in New York City to consider some form of federation, Seventh Day Baptists were present. Again in 1908 when delegates from almost all denominations met in Philadelphia and organized the Federal Council of the Churches of Christ in America, the Seventh Day Baptists were present by appointment of the General Conference. At that time representatives of a certain communion were in receipt of receiving a communication from the Council asking them to consider the possibility of withdrawing from the Seventh Day Baptist movement, because of the desire of the churches to join the Union of Churches. The reply of the Seventh Day Baptists was in the affirmative. Because of this opposition one of our delegates was on the point of withdrawing forthwith. Representatives of other denominations spoke against our withdrawal. Many were anxious for us to remain with the Council just because, among other things, we would oppose Sunday legislation.

These counsels prevailed, Seventh Day Baptists stayed in, and for a century they have had influence in the Federal Council far beyond what would be expected in view of their numbers.

To the spiritually gifted by our delegates at Philadelphia, St. Louis and New York or members in the Federal Council during the past seven years, Seventh Day Baptists have been enabled to have some part in other Christian movements. These relationships have given us the opportunity to serve the cause of Christ in the wider fields, and have made us widely known as a people loyal to the truth neglected by others, while interested in all good work engaged in by the Church of Christ the world around.

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.

LOVE

By Oswald G. Russell

Love is a gift most blessed, the overflowing of the heart of the Eternal upon the children of men. Linked with prayer, it constitutes the mightiest force in the universe. It’s the basis of true worship and shows the world the duty, both toward God and toward its fellow men. Indeed, it’s the foundation and very essence of true religion, and without it the fabric of Christianity would crumble to pieces.

It gives new life and energy to every fiber of the soul; every true and noble deed has been inspired by its divine influence, and life would be void without it. It gives strength and courage in times of adversity. It dispels the clouds of darkness and gloom and brings in the glorious light and liberty of the sons and daughters of God. Fear flees before it, for it is stronger than death. Many waters cannot quench it, neither can the floods drown it.

It is also a clear mark of Christ’s followers. Says the beloved apostle, “For we know that if our grass withers; but we have love the brethren.”

Love suffereth long, and is kind, envieth not, vaunteth not itself, is not puffed up, seeketh not its own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, hopeth all things, endureth all things.

Love never fails. It creates in the heart of man new desires and holier ambitions in the service of the Lord. Barred gates and walled cities cannot withstand its mighty influence; with a power stronger than that of Niagara, it sweeps all sin and superstition before it.

Love, too, is the great magnet that attracts. It has accomplished more for the uplift of fallen man than any other agency. It is to be found in the most humble cottage as well as in the palaces of kings and queens. It is within our power to cultivate it, and by its sweet influence be unto the world a savor of life unto life. But we can so retard its presence in our lives that our hearts become as black stones, shutting out all that is beautiful, across a fertile garden, leaving behind it death and destruction.

A gospel teacher, lacking this most essential gift, is like a smith endeavoring to forge paws and went to sleep. These counsels prevailed, Seventh Day Baptists stayed in, and for a century they have had influence in the Federal Council far beyond what would be expected in view of their numbers.

It makes me happy to know that you enjoy the Children’s Page and also because you read other parts in the Sabbath Recorder. The Recorder is also a school for Sunday School teachers in our home and we are pretty apt to read it from cover to cover.

I have a story about Connie, a great Dane belonging to Bobby Carpenter, the young son of one of our near neighbors. The other day I was almost at the doorstep of Bobby’s home when I saw Connie walking slowly along the middle of a side street, and trotting by his side was a tiny black kitten. I stopped to watch them for a minute. Soon Connie stopped and looked up at me in a friendly way and the kitten rubbed against his leg and purred lustily, then the pair walked on again until they reached Bobby’s doorstep, then Connie lay down and the kitten cuddled up between his paws and went to sleep. You would have to think how very big and the kitten so very little.

Your sincere friend,

Mizpah S. Greene.

CHILDREN’S PAGE

Dear Mrs. Greene:

I enjoy the Children’s Page very much, and other parts in the Sabbath Recorder. The Recorder is also a school for Sunday School teachers in our home and we are pretty apt to read it from cover to cover.

I have three kittens—two fuzzy yellow ones called Day and Cream, and a black one called Night.

I will start to school Monday. There are six in my school. I have only one-fourth mile to go. I am seven years old. I like to help my mother. Yours truly,

Ericson, Neb., Lucille Ann Swanson.

September 5, 1942.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

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Ericson, Neb., Lucille Ann Swanson.

September 5, 1942.
Dear Lucile:

You have a nice little kitten family. I should like to see them playing together. We miss our Skeezees kitty for we had him almost fifteen years, ever since our daughter Eleanor was ten. He, too, was fuzzy yellow, but had some white on him as well.

I'll have to tell you a joke on little Joyce's dog, Blackie. When we started for church a week ago Sabbath day, Blackie ran after the car and got so far away from home that we were afraid he would get lost. So we stopped and took him into the car. When we got to church we shut him up in the baggage carrier, or we would all have gone home with a coating of gravel, and there was Blackie right by the church and the road men had to fix our car and take him into the car. When we got to church there was a coating of gravel, and there was Blackie right by the church and the road men had to fix our car and take him into the car.

Dear Arab:

Look for my answer next week.

I'm so glad that school starts this week.

Sincerely yours,
Mizpah S. Greene.
ours? Selfishness is the basic sin. Nowhere does it show its head more in matters of inheritance. Remember the man who came to Jesus saying, "Speak to my brother that he divide the inheritance with me." (Luke 12: 13) It seems to be easier to share one's earnings than to share one's heritage. But with conversion comes a burning desire to tell someone else. How many have lost that early zeal? Are you reluctant to share with others? Has our love grown cold? Have we somehow become so wedded to our own things that we will not be willing to lose them for the sake of saving others? Do we ever feel that the thing we have been sacrificing for has no intrinsic value? Is the thing we are willing to lose the one we should have kept? Why?

swallow pride and be willing to be called upon to suffer. Why? It must be because we know that the things we are willing to lose are not really ours but God's. I must also pay a three per cent sales tax on the things I use. Are you willing to share your heritage with others? Can you bear to think of the people whom you wish to help? God is waiting to start a work in your town if you are ready to pray and to plead with people to accept Christ. More and more we see the need of follow-up work. The Gospel must be given and it must be encouraged and strengthened.

In conclusion: Almost every town and every church in these strenuous war days has one or more first aid classes or home nursing courses. People are flocking to them, old and young, to get prepared—to be able to help someone else in case of an emergency. Most of us live in localities where the danger of an air raid is remote. Accidents may be less this year than in the past year, but the man who is prepared will find a use for his knowledge. This is a time of spiritual as well as national emergency. Every first aid class should be matched with a soul-winning class. Are you preparing yourself to administer spiritual first aid to the victims of the ravages of sin? How many times has it happened that people are ready to step into the breach, contributing blood plasma and personal work. Sometimes our prayer meetings are too impersonal, too general. In the quiet intimacy of a cottage prayer meeting it sometimes happens that no one cannot think of a single definite thing or person for whom to pray. Before we can effectively pray we must really think. Many of our churches are not growing. None are growing in proportion to the importance of the message we have to give. It is the preacher's fault, never the listener's. The SABBATH RECORDER

SPRAY TO KILL POISON IVY: DO NOT BURN

Poison ivy, pest of woodlands and roadsides, is always with us. Children—and adults too—who fail to recognize the vine, experience distress from it. No one has time this summer to be laid up with poison ivy infection or to care for those who have, so a fight against poison ivy vine can be a task of major importance.

A late July or early August sodium chloride spraying is suggested by Alvin Schwendi of the Wisconsin College of Agriculture and Henry Lunt, state supervisor of seed and weed control, as an effective poison ivy killer. For persistent vines another late fall spraying is needed. The chloride solution, which has not been removed from the vine by persistent spraying, is also effective in destroying other perennial poisonous plants. The spray should not be applied within ten feet of valuable shrubs or trees as it will kill all plants with which it comes in contact.

Precautionary measures should be taken to keep the chemical from falling on the clothing of those who come wet with the spray is easily inflammable. In grubbing out single plants where spraying is discouraged because of small area or inability to control it, it should be taken that the hands and face do not come in contact with the foliage. Plants that have been chemically treated grow more resistant to burning. Ivy in burning gives off an organic acid which is poisonous to skin and throat.

—Selected.

DENOMINATIONAL "HOOK-UP"

Waterbury, R. I.

The "Church Night" of the Seventh Day Baptist Church was an enjoyable and interesting event. The program was evident during the supper until the close of the program. Hymns were sung under the leadership of Mrs. Elsie Van Horn, with Mrs. Dwight Wilson at the piano.

The program was "Impressions of Conference," addresses being given by four delegates of the Seventh Day Baptist General Conference held at Salem, W. Va., last month. Mrs. Van Horn told of the activities of the young people and programs given for and by them under the general leadership of Rev. Elmo F. Randolph of Alfred Station, N. Y.

Mrs. John H. Austin spoke in particular about the several sessions and devotional services and the work of the Women's Society. An impressive service was that of the dedication of Rev. Leslie O. Greene as proctor of evangelism, new employee of the society. Dr. Oliver K. Black, of the Department of Evangelism of the Federal Council of the Churches of Christ in America, was present and gave inspiring and helpful addresses on Friday and added to the interest and value of the seminar on Evangelism.

John H. Austin spoke of the business of Conference, the discussions of various groups,
and the strenuous duties of some of the committees.

George B. Utter spoke of the opportunity, not only of the programs of Conference, but of meeting leaders from different parts of the country. He was impressed by the young ministers and their wives and prospective ministers, and encouraged by their number and their spirit.

—Westerly Sun (Sept. 22).

Verona, N. Y.

Interesting reports of Conference were given by Pastor Polan and Alva and Garth Warner on the Sabbath following their return.

A variety shower was given Mr. and Mrs. Orville Williams in the church parlors on the evening of August 29, in honor of their recent marriage. The decorations were pink and white gladioli and garden flowers. After a short program the wrappings were removed from many beautiful and useful gifts, by the bride and groom. Light refreshments were served.

Mrs. George Thorngate, Mrs. H. O. Burdick, and Miss Miriam Shaw, of Alfred, who came here to attend the Turck-Polan wedding, were present at the Sabbath morning service, September 5. Miss Shaw spoke in the adult Sabbath school on the conditions under which the missionaries work in China, and Mrs. Thorngate spoke in the children's department.

The Y.P.S.C. was entertained in the church parlors for the September meeting by Pastor and Mrs. Polan. One feature of the program, beside music and readings, was a guessing contest. Mrs. Polan passed pictures of committees.

An interesting report of Conference was given at the Verona, N. Y., and Mrs. Pearl Polan of Verona, N. Y., were married at the Verona Seventh Day Baptist church on September 5, 1942, by Rev. Herbert L. Polan, father of the bride. They will be at home at 59 Swan St., Aberdeen, Md.

MARRIAGES

Turck - Polan. — William Benjamin Turck of Alfred, N. Y., and Lura Pearl Polan of Verona, N. Y., were married at the Verona Seventh Day Baptist church on September 5, 1942, by Rev. Herbert L. Polan, father of the bride. They will be at home at 59 Swan St., Aberdeen, Md.

OBITUARY

Ford. — William T., son of James and Talitha Davis Ford, was born near Salem, W. Va., July 25, 1863. He died in Pursley, W. Va., July 28, 1942.

He was married October 4, 1888, to Miss Mary Elizabeth Davis, by Rev. James B. Davis, grand-father of the bride. To them were born two daughters: Mrs. Mabel McIntire and Mrs. Vada Tracy, of Pursley, W. Va.

He is survived by his wife, Mabel; by an adopted son, William Davis Ford; also by one sister, Mrs. Lillie Lohr; one brother, Ernest O. Ford; by six grandchildren and one great-grandchild.

At the age of twelve he was baptized by his uncle, Rev. S. D. Davis, and became a member of the Salem, Seventh Day Baptist Church.

Funeral services held at the Church of Christ, Pursley, July 30, 1942, were conducted by James L. Skaggs, pastor of the church. Interment was made in the Greenwood Cemetery.

—J. L. S.