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 the pastors and churches in the denomination and each one was asked to write the name and location of all that he could.

A new furnace is being installed at the parsonage. Several men of the church volunteered to assist, and have built the foundation and done other work.

Miss Dorothy Williams has gone to Canton, where she will attend the State Agricultural School and take up designing.

Miss Agnes Smith has returned to Adams Center, where she will continue in the junior high English position.

The fall session of the Central Association will be held in the Verona church, October 10.

Correspondent.

Milton, Wis.

Registration figures released by the registrar of Milton College, O. T. Babcock, at the completion of the first two days of registration, show that the freshman enrollment is up 10 per cent over the same period a year ago. Total enrollment at 6 p.m. on Tuesday was 145 students. Of this number 71 are upperclassmen who have attended Milton before, 11 are upperclassmen who have transferred from other institutions, and 67 are freshmen. Of particular interest is the fact that 92 students, or 63 per cent of the total are men. This corresponds with 57 per cent of a year ago, an increase of 6 per cent among the men. This is evidence of the seriousness which the young men are giving to getting as much training as possible before the time when they are called into service. The decrease among the women students is attributed to the defense industries. Classes in mathematics and the sciences have shown considerable increase over last year. Total registration is down 11 per cent over the same period a year ago.


(Upon notes)

MARRIAGES

Turck-Polan. — William Benjamin Turck of Alfred, N. Y., and Laura 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, grand­father of the bride. To them were born two daughters: Mrs. Mabel McIntire and Mrs. Vada Tracy. He is survived by his daughter Mabel; by an adopted son, William Davis Ford; also by one sister, Mrs. Lillie Lowther; one brother, Ernest O. Ford; by six grandchildren and one great-grandchild.

At the age of twelve he was baptized in the Seventh Day Baptist Church, Pursley, July 30, 1942, was conducted by James L. Staggs, pastor of church. Inter­ment was made in the Greenwood Cemetery.

J. L. S.
The Sabbath Recorder
A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.
HERBERT G. VAN HORN, D.D., Editor
L. H. NORTH, Manager of the Publishing House
WILLIAM L. BURKITT, Assistant Editor
CONTRIBUTING EDITORS
Mrs. Okey W. Davis
Rev. Walter L. Greene
Victor Skaggs

Vol. 133, No. 15
Established in 1844
Whole No. 5,002

EDITORIALS

COURAGE, BRETHREN!
Dr. James D. Morrison, in addressing the 1942 graduating class of Colgate-Rochester Divinity School, said, "The lights are going out." He was speaking of the serious situation in the world which the new ministers were going out to face. It was not as pessimistically as it sounds; the sentence quoted would seem to indicate, for he pointed out that darkness reveals the stars unseen in the light, and the immensity of the far reaches of God's universe unrevealed in the glare of sunlight.

The darkness not only constitutes a challenge, but presents an opportunity. A disillusioned world, that realizes its nakedness want, and foundations of sand—that is not sufficient unto itself—is on the way to con"m. The writer to the Hebrews pointed out, the moved, that the things which cannot be moved, that the rock foundations are unshaken. In another

sabbath Recorder, Plainfield, N. J.
Entered as second-class matter at Plainfield, N. J.

KEEP HOLY THE SABBATH DAY"
From Atlanta comes the announcement that the permanent committee on the Sabbath of the Presbyterian Church in the U.S. has drawn up the following recommendations:

1. That ministers and officers of our church set a good example of reverence for an observance of the Lord's Day.
2. That people be urged to be regular in their attendance upon the worship services of the Lord's Day.
3. That Sunday school teachers use their influence to have their pupils attend the morning service in the church.
4. That parents be urged to send the church service together with their children, that they occupy the same pew in order that the family may attend.
5. That the use of the Lord's Day merely for business or pleasure, or only for study, is not sanctioned by Christ, the apostles, or the New Testament church.
6. That people refrain from making purchases on the Lord's Day, except in cases of necessity or emergency.
7. That employers, as far as possible in this present emergency, do not require employees to work on the Lord's Day.
8. That the pastors of all our churches be requested to read to their congregations the recommendations of this Assembly in regard to Sabbath observance.

If one could reach the ears and hearts of that committee it would be to commend the concern manifested for a Sabbath and for better Sabbath observance, but also to call attention to the unobjective practice of keeping Sunday, the first day of the week, the so-called "Lord's Day." There is not a shred of evidence in the Bible for Sunday being a Sabbath with any sanction of Christ, the apostles, or the New Testament church. It's little wonder that Christians, even as earnest, conscientious Christians as the Southern Presbyterians—worry about the Bible—have small regard for a Sabbath with no Biblical background, or "thus saith the Lord." If the leaders would influence their people to do as Christ's disciples did, and as the leaders of the Church have urged, and as the recommendations urge, let them restudy the Book and follow the teachings of Jesus Christ, who said he was Lord of the Sabbath.

ITEMS OF INTEREST
The regular biennial meeting of the Federal Council, according to the action of the Executive Committee, will be held in Cleveland, Ohio, December 10-12, 1942, instead of at Columbus, Ohio, October 27-30. The meeting in December will be concurrent with the World Mission Convocation.

Some of the problems for discussion will be the chaplaincy church ministry in defense and military areas, and the religious bases of democracy.

From the Gospel we learn of the death of Christ on Calvary, which occurred June 28, 1942, at Racine, Wis. Sabbath Recorder readers will regret his passing. For more than a dozen years he has distributed thousands of used Sabbath Bibles in the form of tracts. He was an example of reverence for an observance of the Sabbath Day. From Atlanta comes the announcement that the permanent committee on the Sabbath of the Presbyterian Church in the U.S. has drawn up the following recommendations:

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are dependent. This was the survey made by
Director Howard E. Barnard, Indianapolis
chemist and sanitarian, and a dozen digni-
taries and clerics and their investigators
working under Dr. Ray Lyman Wilbur.

Worship services were conducted each
Sunday as the boat recently landed in New
York City from the Far East by missionaries
passengers. About $185 taken at these
services has been equally divided between
the American Bible Society to provide Bibles
for men in the service, and the Red Cross.

Freedom of religion means that freedom to
worship God is one of the rights of man
which, like every other one of his rights, is
derived from God. It means that every man who
enters this world brings his rights with him
in precisely the same sense that he
brings his body with him, that the State
has nothing to do with the creation of either,
and that governments exist only for the
purpose of making it possible for men to
live in security with respect to both their
bodies and their rights.

There is nothing more fundamental to
democracy than the doctrine of the rights
of man. There is nothing on the face of the
earth that can destroy democracy so effec-
tively as the neglect of religion, which is the
only valid sanction for that doctrine that there is.

The Spingarn Medal for the year’s greatest
achievement by a Negro was awarded to
A. Philip Randolph at the same convention of
the N.A.A.C.P. as more than 3,000 packed
the auditorium, cheering as the bronze medal
into the street, watched closely until the medal
hung in its allotted place, then broke into
thundering cheers. Both colored and white
hung on every word as he said, “Our problem,
now on the operating table, cannot be dealt with
as an ordinary operation; a major opera-
tion is necessary. . . . It is not undemocratic
for the Negro to demand his rights because of
the war. Granting the Negro his rights
will be exemplifying democracy and speed
up war work.”—Kansan City Call, July 24.

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

Introduction
There are different ways in which God
calls his people into Christian service. The
readings for this week show how God
called a few of the great prophets of the
Bible and the various ways in which they
reacted to the call. Though God did not
necessarily mean that God, Paul, God still
calls men to labor in his vineyard. Studying
the calls of great characters gives us insight
as to how we should respond to God’s chal-
 lenges.

Sunday, October 18
Exodus 4: 12. “Now therefore go, and I will
be with thee, and teach thee what thou
shalt say.” Read Exodus 4: 12.

Throughout most of the third and fourth
chapters of Exodus, God is pleading with
Moses to lead the children of Israel out of
Egypt. But Moses, like many today, tries to
back out. He offers numerous excuses as
to why he is not qualified to go. All his
persuading, however, cannot change the pur-
pose of God. After he approaches God with the
plea that he is not eloquent, but slow of speech and tongue.

Regardless of the physical defects a person
has, they are not too great to thwart the
purpose God has for that individual.

Prayer—Dear God, may we not be guilty of
shirking a duty because we feel we are not qualified
for the work. Give us strength, rather, to ever
overcome our weaknesses while we are working for thee.

Monday, October 19
Isaiah 6: 8. “I heard the voice of the Lord,
saying, Whom shall I send, and who will go
for us?” Then said I, Here am I; send me.” Read
Isaiah 6.

Isaiah’s response was different from that of
Moses. When the call came in a vision to
Isaiah, he was ready to go. When the call
comes to us, we must be ready. We must
be exemplifying democracy and speed
up war work.”—Kansan City Call, July 24.

THE SABBATH RECORDER
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Tuesday, October 20
Jeremiah 1: 19. “And they shall fight against
thee; but they shall not prevail against thee; for
I am with thee, saith the Lord, to deliver thee.”
Read Jeremiah 1: 19-22.

God does not call anyone into a hard task
without first giving him the assurance of
divine guidance and protection. This does
not necessarily mean that God will prevent
physical suffering, but that he will always
be close by when we fight for him. As Men
who fought for us in their efforts, but they cannot
prevail against the spirit of the living God.

For if God be for us, who can be against us?”
(Romans 8: 31.)

Prayer—Whatever we do for thee, Father,
help us to realize that thou art with us, ready to
give us assistance.

Wednesday, October 21
Ezekiel 3: 14. “So the spirit lifted me up, and
thrust me out of the place where I was in the
heat of my spirit; but the hand of the Lord
was strong upon me.” Read Ezekiel 2: 8-10;

Lifted by the spirit, Ezekiel was able to
perform a difficult mission, work which
would have been too hard to bear under ordinary
circumstances. His weaknesses are rein-
forced. Instead of remaining on the common
level, he is elevated to a higher plane—
plane of service and consecration. It is the
uplifted life that teaches us the needs of
people, about their suffering and limitations.

Prayer—Life us to a higher level of life,
that we may perform the mission we have
to do.

Thursday, October 22
Jonah 1: 2, 3. “Arise, go to Nineveh . . .
and cry against it. . . . But Jonah rose up to flee
unto Tarshish from the presence of the Lord . . .”
Read Jonah 1.

Nineveh was a great city of antiquity,
not only great in size but also great in wickedness.
This Assyrian capital was laid waste cen-
turies before Christ, and never rose again.
Destroyed? Yes, but the guilt of her sin
will not be heard as was Jonah. Some,
we called to be evangelists as the Apostle Paul.
Many are called to be teachers, not only
in the Sabbath school, but even in our public
schools. Regardless where we are called
to serve, or how, let us resolve to exalt the
name of Jesus Christ as Lord of lords.

Prayer—Help us to be guided by the Holy Spirit in
the field God has led you to serve.

SABBATH SCHOOL LESSON
FOR OCTOBER, 24, 1942

Steps Toward Solution of the Alcohol Problem.
Scripture—Ezekiel 17, 10-17; Amos 4: 1-24;
Romans 14: 19-21; 2 Corinthians 6: 17; 1 Peter
4: 1-5.


NEW ENGLAND YEARLY MEETING
The yearly meeting of the New England
Seventh-day Baptists will be held with
its church at Rockville, R. I., Sabbath
morning and afternoon, October 17, 1942,
beginning at 10:30.

Trevah R. Sutton.

“All our troubles in the world arise be-
cause we feel foot-free to violate the God's
Rule, while we demand others to live up
to it.”
THE SABBATH RECORDER

MISSIONS


Correspon¬dence should be addressed to Rev. William L. Burdick, R. I., Ashaway, R. I. Contributions are solicited by the order of Karl G. Stillman, Westerly, R. I.

THE EVANGELISTIC IMPULSE

The perpetuity of the church depends upon the evangelistic urge. This is true whether we refer to a local church or to the Church militant. Evangelism is leading sinful people to accept Christ's grace, helping professed Christians to grow in grace and fruitfulness, and thus fusing into one church two that have been divided by hypocrisy and corruption. Sometimes people lose interest in the church because things do not go as they want them to, and as far as they are concerned, they turn away from the church. All such things indicate self-seeking and that there is not a passion to help others.

Without the evangelistic urge, one may give much time to the work of the church, but the sake of being in the swing of things, or for social contacts; but it is all a mere rightness increases on the earth, and Christ is glorified. It dies because it lacks the impulse which is not a strong, well man, of course. Mrs. Davis is doing very well, but is a more well man, of course. Mrs. Davis is doing very well, but is worn out by Anna's sickness and death. We are drawing money each month for living expenses through the Swiss Consulate. Mrs. Davis and Mark are taking things easier. Mr. Davis is doing very well, and it seems that we ask the Lord to bless your efforts to minister to the needs of the people. We have been doing our best to minister to their spiritual needs. We have been working hard to assist with the church's needs and we hope to be able to do more in the future.

Greetings to all of our friends,

Sincerely,

George Thorngate.

LETTER FROM MRS. H. EUGENE DAVIS

Dr. W. L. Burdick, Secretary.

Ashaway, R. I.

Friends from outposts being repatriated this week. A few ill from Shangthu, West Africa, and we have received September 27. This letter was written September 16 and was mailed by Mrs. R. I. Shields on the S.S. Gripsholm, which arrived in New York the last week in August. A letter of inquiry sent Mrs. Shields revealed the fact that she and her husband for six weeks had made their home with Rev. and Mrs. H. Eugene Davis and sailed for home.

Mr. W. L. Burdick, Ashaway, R. I.

This letter evidently was entrusted to some passenger and was received Chinese. The second letter was from Dr. George Thorngate. It was dated June 28, and was received Chinese. This letter evidently was entrusted to some passenger on the S.S. Gripsholm and mailed in New York. Both these letters were delayed by the censor in New York, and will be found in this department.

W. L. B.

LETTER FROM GEORGE THORNGATE, M.D.

Mr. W. L. Burdick,

Ashaway, R. I.

Dear Mr. Burdick:

It may be that Helen will send you some of a letter I sent to her in which I told how we all are. If not, this will report all that I have heard and seen, especially that we are all quite well and busy. I have news of many of our friends. I have not heard from many of our friends. We have been doing our best to minister to the needs of the people. We have been working hard to assist with the church's needs and we hope to be able to do more in the future.

Greetings to all of our friends,

Sincerely,

George Thorngate.

LETTER TO THE SOUTHWEST

OUTLINE OF WORK IN THE SOUTHWEST

(Osloversed from the AUTRev. Clifford A. Bees, missionary pastor at Fouke and Little Prairie, Ark.)

A large share of the work that usual has been done in the Little Prairie, where we have conducted Bible school and helped entertrain the association, which was a real spiritual uplift.

It has not yet been possible to hold evangeliast meetings at Fouke, but we hope to do so later in the fall.

Sabbath eve prayer meetings have been held regularly throughout the quarter at Texarkana, the pastor present there part of the time, part of the time at Fouke. Nathan Monroe and Doctor Davis at Fouke and Gardiner Fitz Randolph at Texarkana carry on very well.

The Texarkana prayer meeting was started since the tire situation made it impossible for the Texarkana members to attend services at Fouke often. As it is held on the same night as the prayer meeting at Fouke, I have to alternate between them.

The greatest need just now is perhaps for a real revival. The next greatest need, which cannot be met at present, is for money. The next greatest need, which cannot be met at present, is for money. The next greatest need, which cannot be met at present, is for money. The next greatest need, which cannot be met at present, is for money.

We have made two trips to visit a family of Sabbath keepers (converts) at Kellyville, Ark., which is close to our route between Little Prairie and Fouke. It is hoped that some of this work can be done. We need Brother Lewis to help in a meeting at Fouke this fall, but am afraid home conditions will prevent him from coming.

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ANNUAL MEETING OF THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

The annual meeting of the Seventh Day Baptist Missionary Society was held Sept. 20, 1942, at the Pawcatuck Seventh Day Baptist church. The president, Rev. Harold R. Crandall, was in the chair. In opening the meeting, Deacon James A. Saunders offered the prayer.

Voted that the officers and members of the Board of Managers as recommended by the Nominating Committee be elected. They are as follows:

Officers
President, Rev. Harold R. Crandall, Westerly; corresponding secretary, Rev. William L. Burdick, Ashaway; recording secretary, George B. Utter, Westerly; treasurer, Karl G. Stillman, Westerly.
British War Relief and Red Cross claimed mutual interest in: two small comforters, and many garments, pajamas, dresses, under- 
wear, etc., were made.

Finances were acquired from dues, group contributions, personal gifts, and teas. Sixty dollars was paid on church debt; $60 on 
pastor's salary; $36 for Women's Board project; $23 to Missionary Board.

The directors of the group under the super- 
vision of the key worker have accom- 
plished as much as seemed possible.

1. No special contributions to United Budget.

2. No new subscriptions to Sabbath Rec- 
der. Every of our women read the Sabbath 
Recorder.

3. Many are tithers; we had thank-offer- 
ings at every meeting.

4. Three dollars is sent every month to 
the Special Project fund.

5. Several of our women are members of 
the W.C.T.U.; one is president of the 
city organization.

6. Letters and literature are sent regu- 
larly to isolated Sabbathkeepers on the 
coast.

7. Had no study course, but several of 
the late books on missions were read by 
members.

8. Worship programs were used each 
month.

9. Our church has a Bible reading course 
followed through the year and directed by 
the pastor.

10. Psalm 46 was learned and repeated 
as part of the devotions. The "Prayer" was 
read frequently.

11. Not much was done in the teen-age 
group, but the young married women had 
a good part in the society.

12. Members attended the World Day of 
Prayer service.

13. Our prayers and efforts have been 
made with the hope for a desired peace.

The Dorcas Society had for its monthly 
programs a Temperance Talk, a Religious 
Article, a Study of Our Associations, News 
Abroad, General Interest, and Our Denomi- 
national Interests.

Because of the increased feeling of per- 
sonal patriotism we have given the salute 
to the Christian flag and to the American 
flag at each meeting.

Respectfully submitted,

Polly Hurley, Secretary.

From a pamphlet, "The Church Woman," 
spoken by United Council of Church.

Women:

What Can the Church Woman Do?

Be on the alert:

To choose wisely the use of time and energy.

To perform tasks of friendship which knit 
those far away with home and church. Write letters; 
send cards. (Our stipulations are: the boys in 
camp write 2½ times as many letters as they receive.

To welcome strangers working in war industries 
newly created.

To know about and improve the health and 
furnishing facilities for these workers and their 
families.

To help care for our children's developing 
habitual day nurseries for those whose mothers work; by 
providing milk and hot lunches.

To protect your community from growing bitter- 
ness and intolerance.

To provide recreation for soldiers and sailors and 
all young people. Plan entertainment so in 
cluding that "honky-tonk" style will lose 
glance.

To human need and the church's ministry every- 
where, where we generally sacrificially.

To bring the comfort and courage of religion to 
all areas of social peril.

To turn often to the church for renewed faith 
and vision.

To use your own denominational resources.

Thus can we serve the kingdom of God, 
our country, and the world.

DENOMINATIONAL BUDGET

Statement of Treasurer, September 30, 1942

Receipts

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The growing Edge of Religion

by ALBERT N. ROGERS

"... first the blade, then the ear"

Religious Education Week. Heard a solid 
sentence on the purpose of Christian nurture: 
To create loyalties, to create the ability to 
discriminate, and to interpret religion as life 
situation. Come to think of it, Jesus did just 
that.

We whose consciences have been troubled 
by the migrations, the deprivations, the New 
York State find encouragement in the attention drawn 
to the problem by the recent Madison County 
Grand Jury report. They severely condemn the 
unsanitary shacks in which workers are 
housed, and recommend that schools be 
provided and that the State Department of 
Public Health take some steps to prevent the spread 
of disease and crime.

Another recommendation of the report is 
that efforts be made to obtain a federal 
migrant labor camp for Madison County. 
This calls to mind the splendid work being 
done by the Home Missions Council under 
Miss Edith E. Lowry in these federal camps. 
Seventh Day Baptists have had a part, if 
small, in this through their Women's Board. 
Migrant labor is not, of course, used only 
in New York State.

World Wide Communion Day promises to 
become second only to Christmas and 
Easter in significance on the church calendar.

Dr. Adolph Keller returns to Geneva, 
Switzerland, after nearly two years in Amer- 
ica during which he has interpreted contem- 
porary Christian thought as well as the bitter 
needs of our sister churches there in such a 
way as to make us deeply his debtors. "If the 
Gentiles have shared their spiritual blessings 
they owe them a debt of aid in material 
blessings." (Romans 10: 27—Moffatt.)

A high school boy was asked to lead 
recreation for a group of Negro children 
collected from an area two blocks from the 
church. A few weeks later he commented on 
the project: "This makes sense. I'll join 
the church!"
that boy, I breathed and said,—...

YOUNG PEOPLE'S WORK

Great Persons in Church History

By Rev. Walter L. Greene

When your editor suggested that I write a paper on the above subject, I drew a long breath and said, "Who is sufficient for these things," to select from the multitude the really significant ones who could not have been significant without the multitude to carry on the vision of thought and life which the so-called great persons perhaps imperfectly have been. I would like to mention Justin Martyr, Tertullian, Athanasius, Augustine, Patrick, Benedict, Hildebrand, Godfrey, Francis, John Wycliffe, Thomas Aquinas, Martin Luther, John Calvin, George Fox, Zinzendorf, John Wesley, Jonathan Edwards, and Horace Bushnell, but where can one stop?

Justin Martyr

Justin was born in Samaria about A.D. 100 and became a Christian at Ephesus about 133, and some fifteen years later addressed to the emperor the Apology for Christianity, and a little later produced his Dialogue With Trypho. Arrested and brought before Ruscinus the governor, he stood undaunted before that court at once and submitted to the king. Justin said, "To obey the commandments of our Saviour, Jesus Christ, is worthy neither of blame nor of condemnation." Rusticus: "Are you not then a Christian?" Justin: "Yes, I am a Christian. Do what you will, Christians do not sacrifice to idols." Rusticus the judge pronounced sentence: "Let those who have refused to sacrifice to the gods and to yield to the command of the emperor be scourged, and led away to the punishment of decapitation, according to the laws." So died, a martyr to his faith, one of the great Christian leaders of the second century, A.D. 165.

Augustine

Augustine, one of the most influential men of Christ's church, is probably the greatest theologian in the early church, found himself in conflict between his philosophic ideals and his sinful physical nature which gave him a sense of the sinfulness of human nature and the exceeding greatness of the grace of God. Salvation is not by human merit but by the grace which gave him a strong sense of the fulness of human nature and the exceeding greatness of the grace of God. Salvation is not by human merit but by the grace which gave him a sense of the sinfulness of human nature and the exceeding greatness of the grace of God. Augustine, one of the most influential men of Christ's church, is probably the greatest theologian in the early church, found himself in conflict between his philosophic ideals and his sinful physical nature which gave him a sense of the sinfulness of human nature and the exceeding greatness of the grace of God. Salvation is not by human merit but by the grace which gave him a sense of the sinfulness of human nature and the exceeding greatness of the grace of God. Augustine, one of the most influential men of Christ's church, is probably the greatest theologian in the early church, found himself in conflict between his philosophic ideals and his sinful physical nature which gave him a sense of the sinfulness of human nature and the exceeding greatness of the grace of God. Salvation is not by human merit but by the grace which gave him a sense of the sinfulness of human nature and the exceeding greatness of the grace of God. Augustine, one of the most influential men of Christ's church, is probably the greatest theologian in the early church, found himself in conflict between his philosophic ideals and his sinful physical nature which gave him a sense of the sinfulness of human nature and the exceeding greatness of the grace of God. Salvation is not by human merit but by the grace which gave him a sense of the sinfulness of human nature and the exceeding greatness of the grace of God.

This new spirit of reform gathered momentum in England and on the continent, differing because of local conditions and differing personalities, led by such men as John Huss in Bohemia, Martin Luther in Germany, John Calvin in Switzerland, John Knox in Scotland. It is a thrilling story of the religion of the spirit struggling for free expression and breaking the bonds of worldly privilege. Truth crushed to earth will rise again.

School of Theology

Alfred, N. Y.

THE SABBATH RECORDER

AN ENEMY HATH DONE THIS!

By Rev. R. L. Smith

(Editors of The Christian Advocate)

He was an American boy, a youngster about twenty-two years of age. No insignia of rank decorated his plain uniform; he was a private in the 263rd.

Something terrible had happened to him! There he lay, slumped down in the Pullman seat, breathing heavily, unresponsive. Glaring at the mouth, his face almost blood-red, his swollen tongue protruding slightly from between hot, parched lips. It was very evident he was poisoned!

It was not long ago that he had stood, along with several hundred other young men, making the oath he had taken, the oath of allegiance unyielding devotion to the flag of his country and his nation's cause. He had pledged himself to give his life, if need be, in defense of his country.

But as we looked down on him there in that Pullman seat, he was a tragic figure—infinitely pathetic. Had an enemy struck at his flag or his home in that hour he would have been alive this morning, living as he was a heretic, his flag or his home. His work was done by the hour. The enemy hath done this.

On the windowledge beside him stood a bottle about half empty. Very evidently it was from that bottle that he had drunk the poison which had rendered him helpless.

On that bottle was a United States Government Internal Revenue stamp!

His own government, in the face of spending a very considerable sum on his military education, had sold someone the right to sell the poison which had been his ruin.

Had an Italian, German, or Japanese administered the poison, the boy who had been fighting for the United States government would have fallen upon the offender and dealt with him summarily.

But it is probable that some civilian, with a flag hanging in his window, licensed by the state and municipality in which he did business, sold the boy the stuff. That same civilian, all proper, all patriotic, took a part of the profit from the sale and invested in defense bonds, and called himself a good citizen.
THE SABBATH RECORDER

On June the fifth, Barbara Spicer and I were baptized. The next day we were received into the church. We had a class miss Mr. Sutterbury was very much impressed with us. The class was down to our farm for a hot dog roast. At this, our last party, we presented a book to him that he very much wanted and was finally compelled to having another good teacher, Mrs. Priestly. Well so long for this time.

One night we cook meat out on your friend,

Jeanette Randolph.

New Market, N. J.

Dear Jeanette:
You certainly have been a very busy girl the past month or two and do so much useful or as such a constitution, for one as well as for the nation. When I was about your age I kept house for my father and brother on the farm. That was my task for about five years, with school thrown in for good measure. I, too, was a busy but a happy girl, for there were many play times as well as work times. I am glad to hear that you and Barbara have joined the church. You will, I am sure, find Christian service the best work of all, I lived during those very thirsty years and attended church at New Market. I have very pleasant memories of the church and the people, most of whom were direct ancestors of those who constitute the church membership now. I wonder if I would find any familiar faces if I were to visit the dear old church today.

Sincerely your friend,
Mizpah S. Greene.

THE CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:
School starts tomorrow. I have had a nice vacation. We contain a dairy and I know how to milk, pretty well. My cow is going to have a calf soon. I help Mother in the milk house. We have two brooks in the canal near our place quite often. I am nine and my brothers are seven and six. Sometimes we have lots of pets. Our white Persian cat has three kittens, one white and two orange ones. I wrote you a letter in May and never sent it, so I'll try to do better this time.

Your new friend,
Mary Fisher.

Edinburg, Tex.

Dear Mary:
I am very glad you did send me your letter this time and am sorry I did not receive the one you wrote in May. I am pleased to welcome you as my new friend of the Children's Page. I don't believe I have ever known any boy or girl who did not enjoy going swimming. I remember how the children of Independence used to have great fun swimming under the bridge near the church where they had dammed up the water of the creek. Claire learned to swim and dive there when he was quite a small boy.

Your new friend,
Mizpah S. Greene.

On the fifth of June the fifth, Barbara Spicer and I were baptized. The next day we were received into the church. We had a class miss Mr. Sutterbury was very much impressed with us. The class was down to our farm for a hot dog roast. At this, our last party, we presented a book to him that he very much wanted and was finally compelled to having another good teacher, Mrs. Priestly. Well so long for this time.

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FUNDAMENTALS OF THE CHRISTIAN RELIGION

By Adelbert Branch

Text: Ecclesiastes 12: 13

With every legitimate and successful enterprise there is a reason for existence, and without such reason it cannot long exist. There is a good reason for the existence of the Christian Church and that reason is fundamental and is the basis of its existence. I wish to comment on the Fundamentals of the Christian Religion, and I will use the words of the preacher, found in Ecclesiastes 12: 13, which are as follows: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments, for this is the whole duty of man."

When we speak of the fundamentals of the Christian religion, one may ask, What is it, or what does it mean? I fear that sometimes the matter is passed carelessly by, thoughtlessly by. For instance, the basis or foundation for action, and in the dictionary is described as follows:

Fundamentals: the foundation, or basis, serving as the foundation. Essential, important. A leading or primary or principal rule, law, or article, which serves as a groundwork of a system. Essential part, as the foundation of the Christian religion.

The policy in Government of the United States is that one of constitution, for one as well as for the nation. When I was about your age I kept house for my father and brother on the farm. That was my task for about five years, with school thrown in for good measure. I, too, was a busy but a happy girl, for there were many play times as well as work times. I am glad to hear that you and Barbara have joined the church. You will, I am sure, find Christian service the best work of all, I lived during those very thirsty years and attended church at New Market. I have very pleasant memories of the church and the people, most of whom were direct ancestors of those who constitute the church membership now. I wonder if I would find any familiar faces if I were to visit the dear old church today.

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Sincerely your friend,
Mizpah S. Greene.
This, according to the statement, was less
that make the fundamentals of the Christian
setts, and had embraced the
The following is from the Grand Rapids
itself. I read:
Day Baptists now are about three hundred
and other, and that these eleven principles do
well and truly constitute the fundamentals of

1. We believe in God, the one personal, 
perfect, and eternal Spirit, Creator and Sustainer of the universe, who manifests a holy, 
redeeming love toward all men.
2. We believe in Jesus Christ, God manifest in the flesh, the true God and Savior, who draws himself to all men who will come to 
him in love and trustful obedience.
3. We believe in the Holy Spirit, the indwell-
ing God, the inspirer of Scripture, the Comforter, active in the lives of men and minds and lives of men, who reproves of sin, instructs in righteousness, and empowers for witnessing and service.
4. We believe that the Bible is the inspired 
record of God's will for man, of which Jesus Christ is the supreme interpreter; and that it is our final authority in matters of faith and conduct.
5. We believe that man was made in the 
image of God in his spiritual nature and 
personality and is therefore, the noblest 
creation; that he has moral responsibility, and 
that he is the image of God in his spiritual nature and 
and Guide, who 
empowers for witnessing and service.
6. We believe that sin is any want of con-
formity to the character and will of God, and that salvation from sin and death through re-
edification and regeneration is performed by the gift of God by redeeming love, centered in the death of Christ on the cross.
7. We believe that Jesus rose from the dead 
and lives eternally with the Father, and that he will come again in the same manner he came; that he lives, eternal life, with spiritual and glorified bodies, forever and ever.
8. We believe that the Church of God is the 
whole company of redeemed people gathered by 
the Holy Spirit into one, of which Jesus Christ is the head, and that the local church is a 
community of Christ's followers organized for fel-
sion and ministry and his 
and Guide, who 
empowers for witnessing and service.
9. We believe that baptism of believers by 
imersion is a witness to the acceptance of Jesus Christ as Lord and Savior, a pledge of 
life to a new life in Christ. In
10. We believe that the Sabbath of the Bible, 
that salvation from sin and 
and eternal Spirit,
and Sustainer of 

The church now has four men in active 
service.

11. We believe that Jesus Christ, by his 
life and death, atonement and his dis-
ciples, commissions us to promote evangelism, 
missions, and religious instruction, and that it is 
through these agencies that the Church must 
be the reward of the redeemed.

And while we will go on with our Bible 
and that it should be faithfully kept by all 
they all may 
and Mrs. Ralph L. 

The church now has four men in active 
service.

Correspondent.

Rockville, R. I.

The Rockville and Second Hopkinton 
correspondents were well received at a recep-
tion held in the parish house in Rockville, 
the night after the Sabbath, September 19, 
for their new pastor, Rev. Trevah R. 

and Mrs. Wayne R. Rood, the new pastor 
and wife, Rev. and Mrs. Kenneth Huyck of 
Hope Valley, Rev. and Mrs. Ralph H. 
Coon of Ashaway, Rev. and Mrs. William L. 
Burdick of Ashaway, and the deacons and 
their wives, of the local church at the cere-
monies. Refreshments were served by a 
committee consisting of Mrs. Edwin James of 
Hopkinson and Miss Elva Woodmanee of 
Rockville, assisted by the young people. 
The social hour was enjoyed by all.

Correspondent.

First Hebron Church, Ps.

At our Sabbath morning service, September 
15, five young people, with great joy 
when five of our young people took their 
stand for Christ and asked to be baptized. 
A goodly company of representa-
ents and friends met at the church and 
carved a chain of ten cars for the trip 
for the little stream, where the young people, 
Robert Brock, Esther Car-
penter, Albert F. Carey, David Stearns, 
and Marjorie Treat, were baptized by their 
 pastor, Charles Brown, in the name of the Father, 
the Son, and the Holy Spirit.

On the following Sabbath morning there 
was a special service for these young people.
The right hand of fellowship was extended to each person baptized; thus they became members of the local church as well as the great Church of Christ. Certificates of baptism and of church membership were given to each. This very impressive service was followed by communion. Christ was certainly there, as all who partook of the emblems were strengthened—the young by the old, the old by the young, and all by the Father.

A farewell supper was given in honor of our pastor, Charles Bond, and wife on the night after the Sabbath, September 26. There were about fifty present; many were church members, but several had gained contact and interest through the Vacation Bible School, and Sabbath school. The supper tables were decorated with horns of plenty, but not only with horns. There was plenty of food. After supper the toast master, Bill Thompson, took the floor, called for order, and short talks followed. Each organization was called upon for a short report of the work they had been doing during our pastor's short stay. Mrs. Mildred Carey talked about the Vacation Bible School; Shirley Burdick, the work of the Christian Endeavor society; Art Mettger spoke about the Grange and its relation to the church; Stephen Snyder, who was unable to be present, wrote a report on the Lord's Acre, which was read; Don Stearns told about the need for a parsonage and means toward that end. Then Charles Bond was called on to leave a departing word. His message was inspiring, as he spoke of the value of the church in the community and urged those outside the church to take a positive stand for Christ. A gift of money was given to the pastor, and we sang a hymn and went out. Correspondent.

**Obituary**

**Ballenger**—Emily Wideman Ballenger, the youngest of a family of four, was born at Ottawa, Ill., February 9, 1860, and died at Riverside, Calif., September 25, 1942. She was of French descent, her parents coming from that battleground of Europe, Alsace Lorraine.

Mrs. Ballenger was the wife of Rev. Edward S. Ballenger with whom she had lived most joyfully for over fifty-two years. For the past twenty-two years they have resided in Riverside, being members of the Seventh Day Baptist Church. For about eight years of that time Brother Ballenger was pastor of the church.

Mrs. Ballenger was active in church service, especially as kindergarten teacher in the Sabbath school. Until her health declined, about three years ago, she was a constant attendant at all the services of the church, singing much with her life and testimony and the earnest sincerity of her prayers. She was small in stature, but large in heart; fragile in body, but strong in faith. A devoted Christian is now at rest in the Lord.

**Stillman**—Alice M. Marble, daughter of William and Sarah Perry Marble, was born in Lincolns, N. Y., April 24, 1888, and died at the Portland Hospital, September 13, 1942.

Soon after her birth her mother died and she was taken at the age of nine days by her aunt, Mrs. Phoebe Marble, who brought her up as her own child. At an early age she was baptized and joined the De Ruyter Seventh Day Baptist Church. She was married October 4, 1905, to Fred Stillman of De Ruyter, N. D. M.

She is survived by her husband; their daughter, Mrs. Ella Wood; her foster mother, Mrs. Phoebe Coon; two brothers, Elbert and Rupert Marble, and two grandchildren, Ward and Beverly Wood.

The funeral was held in the Seventh Day Baptist Church conducted by Rev. Neal D. Mills and Rev. Albert L. Bridson, pastor of the Congregational Church. Burial was in Hillcrest Cemetery, De Ruyter.

**OCTOBER 19, 1942**

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These autumn days when every wayside tree
Stands forth triumphant in its rose and gold,
When woods bear witness to the majesty
Of Him who moves among them as of old.
To us may vision come, to turn aside
While beauty burns and yet is not consumed:
To put from off our feet the shoes of pride.
Aware of holy ground, now hills go plumed
With flaming splendor flung against the sky.
To hear God speak and answer, "Here am I."

Molly Anderson Haley,
—From Shiloh Church Bulletin.