spirit and liberty of Seventh Day Baptists. During the meetings two accepted Christ, one of them a mother of several children. Because the entire group are laboring people and became very weary from attending meetings each night after working hard all day, it was thought best to omit meetings for a few nights. Mrs. Wilhite returned to Los Angeles, and Brother Friesen and the writer visited other Sabbath-keeping individuals and groups in localities farther north—in Modesto, Riverbank, Lodi, Sacramento, Redding, and Marysville. On this trip two meetings were held, and Bible studies were enjoyed in two private homes. At both of these church services we were cordially invited to return and hold a series of meetings. In two other places people expressed their eagerness to have a Seventh Day Baptist Church located near them.

After returning to Dinuba, three meetings were held on Sabbath in Brother Friesen’s Tabernacle, and one on Sunday night in a locality about three miles distant. In all cases it seems to be the combination of the gospel and the local spirit that makes Seventh Day Baptists appealing.

On the way home from Dinuba, the writer stopped in San Bernardino and met Brother Roy Britton, the Pentecostal pastor who has an appeal that is similarly affecting. Because most of these people are laborers, many of them migrant workers, it remains to be seen how permanent the groups in both places will be. I think it can be safely said that Seventh Day Baptists appeal to both groups. Since our return home, Brother Friesen has learned that a fourteen-year-old girl near Dinuba has already won three converts to the Sabbath, and that these new Sabbath keepers have been worshiping with Brother Friesen’s group.

Will you pray that God’s will may be done in all lives connected in any way with these new Sabbath converts?

Loyal F. Hurley.

MARRIAGES


Godfrey. — Jennie Coon Godfrey, daughter of David and Hannah Coon, passed on to be with her Savior May 13, 1943, at the home of her brother, Miss Minnie Godfrey, Walworth, Wis. She was born November 4, 1856, in Walworth Township, where she spent all her life except for four years in Rock Rapids, Iowa. She joined the Walworth Seventh Day Baptist Church at the age of eight, where she continued as a faithful member and worker until the time of her illness and death. February 10, 1880, she was married to Marcus Godfrey, and to them were born two daughters, Minnie and Ida. Her husband and daughter Ida preceded her in death. She is survived by one daughter, Miss Minnie Godfrey; a sister, Mrs. Louise Bonham; and a number of nephews.

Funeral services were held at the Grendale Funeral Home and the Seventh Day Baptist Church. Allen Bond, acting pastor of the church, assisted by Rev. George W. Zimmerman of Elroy, Wis., officiated. Burial was in the Walworth Cemetery.

Smith. — Gertrude Susan, daughter of William and Mary Case, was born in Elma, N. Y., April 26, 1875, and passed away May 21, 1943, after an illness of nine months. Mrs. Smith spent most of her life in Onondaga County, N. Y. When a girl she was baptized by Elder L. R. Swift and joined the De Royer Seventh Day Baptist Church. In 1896, she married Calvin Smith of Jamesville, N. Y. To this union five children were born. She is survived by one daughter, Mabel, Mrs. Orin Bishop; three sons, Leon of Lafayette, N. Y., Ernest, of Harrisburg, Pa., and Herman, of the U. S. Navy; one brother, Harry Treece of Albany, N. Y.; two sisters, Mrs. Emma Whitford and Mrs. Jennie Seaman of Syracuse; seven grandchildren; and four great-grandchildren.

Since 1915 she has been a member of the Syracuse Seventh Day Baptist Church. Services were conducted at the home of her son in Lafayette by her pastor, Rev. Herbert Poore of Verona, N. Y. He used as his text, Galatians 5: 22, 23, because it exemplified her character. Three beautiful hymns were rendered by Pastor and Mrs. Poore. Burial was in Jamesville, N. Y., J. S. Willams.

Williams. — Alfred brother of the late Warder Williams, died at Grand Junction, Colo. He is survived by two sons: Roger, a member of the U. S. Army, and M. B., who is in the Navy; also a daughter, Mrs. Clyde Cooley of Oberlin, Ohio. Interment was conducted by Mrs. H. B. Dick of the Central Christian Church. Interment was in Rosewood Cemetery.

The Sabbath Recorder

PLAINFIELD, N. J., JUNE 28, 1943

No. 26

Vol. 134

The home of Lester B. Burdock at Tonka Bay, Minn.

(See Observations of Corresponding Secretaries)

O BI T U ARY

Godfrey.

A GOOD PLACE FOR "A DAY OFF"

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

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CHRIST NEEDED BY ALL

(Guest editorial)

The brotherhood of man, about which we hear and read much these days, has a strong humanitarian appeal. We feel sorry for the oppressed and downtrodden, and want to help them. This is right and proper, and surely we as a people and individually must do all in our power for the good of our fellow men. But there is some confusion about the importance of brotherhood work. It, in no sense, takes the place of religion. It alone will save no one. Salvation comes through the acceptance of Christ as a Savior. If a person is a true Christian, accepting Christ as his Savior, he will do good works and will join in all good movements that have to do with the brotherhood of man. But these good works and activities in the brotherhood work will not save him. He may follow earnestly the ritualistic teachings of the Maori of New Zealand, or the Aztecs, or others, and do much for their country, but he will not be saved. For salvation comes through faith alone, and accepting Christ is by faith. We know that if Christ’s teachings were accepted and followed, we would live in a perfect world. There are no teachings comparable to them. If his teachings are true, then his statements are true; the Bible is true; and he is truly the Son of the living God. Then why should we not accept them without reservations, and try to make ourselves believe that we need only to feel kindly toward our fellow men, use Christ’s teachings as a guide, and thus feel we have assumed the proper life here and in the hereafter. Not long ago a noted minister when asked what is necessary to salvation said, "We should say, accept Christ as your Savior, be baptized, and ask for forgiveness of sins. Perhaps he meant that, but he did not say so. Too little is said these days about the need of accepting Christ as a Savior without reservations, admitting our sins, and praying for full forgiveness. Some people say, "Christ did not die for such and such kind and helpful to others would save a man, but no one has been more kindly or helpful to distressed mankind than Christ. And the true Christian is always sympathetic and helpful to suffering humanity."

H. N. Wheeler.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

A Day Off

A day of rest was enjoyed in Minneapolis—barring a half dozen pieces of correspondence and a call or two—a day especially marked by visiting and being cared for by a good friend, a former parishioner. The home of Lester Burdick on Lake Minnetonka, at Tonka Bay, is shown on our cover. In company with the friend, a drive of several miles was made on the shores of this popular lake.

There are one hundred thirty-five miles of shore drives around the lake, we were informed. The lake was discovered about 1852 by a drummer boy from Fort Snelling at the juncture of the Minnesota and Mississippi Rivers. Later it received its present name by the combination of two Sioux Indian names: minne (waters) and tonk (large). The lake is clear, with sandy bottom and docks in places, dotted with many small islands. It is reputed to be one of the best fishing lakes in the state. It would have been a real temptation to fish, but the fishing was good at this time. But continued cold weather and high water were against this restful sport. It was a privilege, however, to see this beautiful country, the wild ducks, and other wild life protected here.

The region is a paradise for tourists, sportsmen, or anyone wishing a quiet rest. We cannot soon forget the courtesy and thoughtfulness of our friend and his wife in making time spent here so restful.

Stacy, Minn.

Stacy, a village of two or three stores and other business places, of a hundred or more inhabitants, lies on Federal Route No. 61, thirty some miles north of St. Paul, Minn., in direct line to Duluth and the iron ranges of the state. The farming country is good, of sandy loam, with some peat bottoms, lakes, and timber reaches. Lupines, the bluebonnet, and Christ’s thorn are lovely wild flowers including the fiery Indian paintbrush adorn the highways and invite one to stop, pluck, and enjoy. Much rain has left many ponds in fields, causing much damage to corn, potatoes, and other plantings. A pickle factory, owned and operated by a Sabbath keeper, is doing a splendid business. A mile or so from Stacy, furnishes outlet for cucumber growers. The proprietor of the plant is installing equipment for picking, and the work is being done at night. A small lake, Lake Fawn, and baptism was administered to Robert and Elaine Moore upon confirmation of their faith in and acceptance of Christ as their Savior. The baptism was in the Moore home. About twenty were present, and listened respectfully to an explanation of the work of Seventh Day Baptists, and appreciatively to the gospel message presented by the corresponding secretary. Several tracts were taken and some questions asked personally. We believe the groundwork was laid for special meetings by Seventh Day Baptists when time seems opportune.

Herbertion was made for Sabbath school and preaching service Sabbath afternoon. None came, however, so the family studied the Sabbath school lesson, and together we teachers and in the Moore home. About twenty were present, and listened respectfully to an explanation of the work of Seventh Day Baptists, and appreciatively to the gospel message presented by the corresponding secretary. Several tracts were taken and some questions asked personally. We believe the groundwork was laid for special meetings by Seventh Day Baptists when time seems opportune.

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many things that should be of interest to us all. We are selecting a few excerpts from this communication in order that they may reach many L. S. K.'s, or others who may not hear the letter from their own pulpits:

Dear pastors and fellow workers:

This letter is dated June 1, 1943, from the Committee to Promote the Financial Program. You are asked to call attention to the fact that the Conference will close on June 30, this month. The accomplishment of raising the Budget of Missions for 1943-4 for the year 1943-43 from the Sabbath Recorder that this is a great task before us as a people.

The three months that lie just ahead are often called the "leanest of the year." If Seventh Day Baptists are to keep pace with the vacation period and provide funds, working funds, for carrying on the denominational activities, and for the improvement of our programs, work will have to be accomplished. But stress is being placed on the need of adequate reserves for emergencies that might be made the object of a thank offering, if it is found American missionaries, men and women, can tide over the vacation period, and be greeted at an annual meeting of the boards and societies.

With the vacation approaching, if it is not allowed to degenerate into a period of laziness when the work of the boards and societies is being left after the other forms of work have been completed, there are strenuous calls for support of the national crisis, but there are also small contributions for the work that those Americans were doing.

In later years, I have sometimes wondered about the wisdom of foreign missions. In the light of the great teachings and the age-old civilizations of the East, it has sometimes seemed to me presumptuous on our part to aspire to convert the entire world to our particular religious views. But on my recent trip, I saw at first hand a multitude of concrete instances which convinced me of the value of foreign missions, both to the lands they serve and to the cause of Christ. Everywhere, in China, every place where I went I found American colleges, schools, hospitals, and churches, many of them supported by the churches of this land.

I found American missionaries, men and women, exerting a leadership—a human and personal leadership—which seemed to me no less a nation of inerts, but a nation of individuals—individuals who are working with the hope of a future world. They are just beginning to glimpse a future which they know is inevitably tied with the western democracies. The goal of this process, in my judgment, was planted in the mind and leadership of men and women who had been surrounded by centuries of Christian life; and it is to be held on tight, not only a nation of individuals, but a whole nation which is ready to do battle for the faith, as is the case in a monastery.
ingly congenial with ours. Today she
stands the onslaught of Axis propaganda and
Axis cruelty. She turns in her thinking to
the western world to which her neutrality
has been a bulwark. One of the big factors
in this attitude has been Robert College at
Istanbul, where thousands of young Turks
have received a western education.
This kind of work, in which our American
missionaries have been so loyal and conscien-
tious, is a fine example of what I mean by
leadership. The missionaries themselves are
leaders—but that is not all the point. They
Teach the people to provide their own leader-
ship. They develop within their missions a
sense of respect; others in nearby communities are
constantly nourished by western ideals,
which have been going on now for decades. And
that, I believe, is one of the chief causes
that good will toward the United States
now exists in almost every corner of the
earth.
"ORPHANED MISSIONS"
From time to time we have published news
items of that remarkable project in Christian
co-operation known as "Orphaned Missions,"
through which many in lands still free
contribute to a central fund from which money
is channeled to individual mission stations
throughout the world which have been "orphaned" by the war, that is, cut
off from all normal sources of support in
the lands of their origin now under Nazi
domination.
A report recently issued summarizes the
operations of the Orphaned Missions Fund
Commission, December 1, 1942. The report
states that, in the last year and a half,
Christian churches in twenty-three countries
had contributed $2,264,000 for the support
of mission stations throughout the world
which have rarely seen a day of peace.
It is worthy of note that more than half of
the contributing lands are countries harbor-
ing "Younger Churches," themselves founded
by the missionaries. Within the past
century and a half. India has given $13,000;
China, $5,000. According to the report,
"Every mission of the European churches
which has been discovered to be in distress be-
cause of the war has been assisted. This has
been done without any discrimination based
upon nationality or creed. It is still possible
to say that, as far as is known, no missionary
has been compelled to leave his or her
work because of lack of financial support."
In addition to this aid from Christian
churches, the Orphaned Missions Fund
Commission has generously to sustain educational work of
French Protestant Missions and the Royal
Norwegian Church. In the past year, they appropriated about $350,000 to assist Lutheran
missions.
This vast and complex enterprise of mutual
aid is one of the most extraordinary in Chris-
tian history.—Taken from Christianity and
History.

HISTORICAL SOCIETY
By Corliss F. Randolph
The Pulpit in the Old Newport Meeting House
Turn to p. 592 of Vol. II, of "Seventh Day Baptists in Europe and America" (I trust there is a copy in every English-speaking
Seventh Day Baptist home), and see, on
the opposite page, the picture of this beauti-
ful pulpit which the Old Newport Church, and still has. Note how the semi-urn-like
panel, on which the Bible rests, is sup-
ported by a fluted column, extending from
the floor upward. Both the supporting
column and the semi-urn are flanked by har-
dy balusters which the Bible rests on, sur-
rounding from the column supporting the pulpit, and
flanked by a panel on each side in which
are set the Tables of The Law.
The pulpit is reach by a stairway set in a
semicircle in the house of God; are filling the
pulpit in company, and a man of fine, artistic tastes.
Mr. Robert C. Chipman, of Yonkers, N. Y.,
has presented the Historical Society with
a large architect's water color drawing of
"A Proposed Lyceum Building for Alfred
University" (a building never erected); done
by his father, the late Charles Clarence Chip-
man, an architect of repute in New York City,
and one of our more prominent denomi-
national leaders some forty years ago.

WOMAN'S WORK
IS FAITH BECOMING FASHIONABLE?
Religion is in the news as never before in
our lifetime. For months we have been
reading, in religious, nonreligious, and ir-
religious periodicals, the testimonies of men
and women who have rediscovered or re-
discovered God. Never within our
memory has religious news been so favorably
received in the newspapers.
In the era through which we have just
come, it has been fashionable to be skeptical
and unbelieving. The "passion to disbelieve"
was so strong as to constitute an almost in-
superable barrier to faith. Too often, God
was but a by-word, the Bible a collection of
legends, religion a myth, a heaven, a joke, a hell
product of imagination, and the Bible a
Judgment a medieval superstition. But now
there is a readiness to listen, and it is almost
fashionable to believe.
Religion, however, has not yet possessed
the heart of America. Religion is still news.
To the people of faith it is
the exception and not the rule. The faith of the
masses is but a mild acquiescence in the
principle, and an occasional yearning to
yield the soul to the Lordship and Sovereignty of
Christ. The masses are not trusting God for
delivery, but are looking instead to our
industrial and military strength, our airplanes,
tanks, and battlehips, our soldiers, sailors,
and marines. The masses are still neglecting
the house of God; are filling the "movie"
houses and taverns, and dishonoring God in
their nightly "Belsazhar's feasts" in a thou-
sand nightclubs and other iniquitous
establishments.
But religion is probably facing its greatest
opportunity in a lifetime. From thousands
of homes which never knew a family prayer,
prayers are ascending on behalf of loved ones.
Men and women who have long neglected the
house of God are coming back. From most
of our churches the men who have gone to
war average one man to every pew. Many
are attending church for the last time, with
the deep realization that they may never
return. The casualty lists are growing.
Hearts are heavy with loneliness and anxiety.
In consequence there is a tending of heart
and a receptiveness for the gospel which we
have rarely seen.

PRAYER FOR MEN IN THE SERVICE
Our heavenly Father, day by day we be-
come increasingly aware of the physical hard-
ships which our men in the service endure
for the sake of those of us who are at home;
and we are praying for the safety and
welfare of those on the field, and for the
spiritual needs of these men while they
are absent from us. So today, as we lift our voices unto thee in prayer, we ask thee to lead us into attitudes that will be worthy of what these men are doing for us. They give themselves that we might be free to worship God, forgive us that we take so lightly a freedom which requires so high a price to retain. They give themselves that we shall have freedom of speech, freedom from want, freedom from fear; and we pray thee that no act of ours will jeopardize these freedoms for others. We thank thee for our men, and pray to thee that they will have cause this day to thank thee for us, in Christ’s name. Amen.

Clarksburg Baptist.

**THE SABBATH RECORDER**

**PEOPLE'S WORK**

**YOUNG PEOPLE'S WORK**

James B. Dickson, Acting Editor

Please send all material and suggestions to the above address.

In order to better acquaint Seventh Day Baptist young people with each other and our local activities, we are planning to feature each week one who has contributed material for our Y. P. W. Special forms have been made on which to put information for this new project. Please send the names and addresses of those you think we should feature in our "Who’s Who" section, so we may contact them. And, don’t forget, we need material!

J. B. D.

**WHO'S WHO AMONG SEVENTH DAY BAPTIST YOUNG PEOPLE**

Charles H. Bond

Birthday, July 22. . . born of S. D. B. parents. . . has been an S. D. B. since around 1926. . . was graduated from Salem High School, Salem, W. Va., in 1933. . . entered Salem College. . . specialized in physics department assistant junior and senior years. . . served the Y.M.C.A. as president senior year. . . was graduated from First Seventh Day Baptist School of Theology at Alfred, N. Y., . . married former Margaret Skaggs, daughter of Rev. and Mrs. James D. Skaggs. . . is the first S. B. Church acting as pastor for two years while attending seminary. . . made home in Hebron. . . entered S. B. Church doing full-time work. . . received B.D. degree in 1942. . . accepted call to become pastor of Little Genesee S. B. Church . . . working with the Boy Scouts at present and scoutmaster of the local troop . . . another main interest is that of raising a valuable garden. . .

**THE HAMMER HEAD**

By Charles H. Bond

There are many types of heads in this world—so critics say. There is the blockhead, the swollen-head, the flat-foil, and the cool-head. Then there is the head with the broad mind, the narrow mind, the deep mind, and the shallow mind. Yes, we hear about all of these heads, and at times we see what might be the result of them. The thing I have wondered about is why, in this imperfect world, we don’t look more for the hammer head.

We have learned lessons from almost everything under the sun. The other day while looking through a little magazine I read the importance of the hammer’s head.

The hammer is the only knocker in the world that does any good. My, what a pleasant world this would be to live in if we left all the knocking to the hammer! Now that we as a people are being told how far we can travel, how much meat and canned goods we can have, etc., we are kicking everyone out. Some are even knocking God because he is sending an abundance of rain. Others spend their time knocking organizations— even the church is not perfect. Still others will pick out human weaknesses and start knocking a fellow-man. Remember that it is to the hammer that the wood babe down, so let us leave the knocking to the hammer.

The hammer keeps its head and doesn’t fly off the block. How many times have you wished that you had counted one hundred or even a thousand before you spoke. If those words were a hammer, they might be drawn back and all would be well. In other words, in speaking hastily you flew off the handle. It is in this imperfect world, we see what a Christian character if you can keep your head when others are criticizing and blaming you. A Chinese proverb says, "If you lose your temper, remember that you have wrong on your side." Cato says, “The first virtue is to restrain the tongue. One of the worst things which holds his life. Jesus held his silence when he stood between Pilate and while on the cross said, ‘Father, forgive them, for they know not what they do.’

The hammer keeps pounding away; it finds the point, then drives it home. Many of our Seventh Day Baptist people live on farms, and at times they may find it pretty hard to keep pounding away when there is a chance for big money in the fact that, when things don’t work they form home on leave, or when some sharp tongue or weak mind criticizes them for re-
It is too bad that you cannot have a Vacation Bible School in your church because of the scarcity of children. We are faced with the same difficulty, both in Andover and Richburg, as we have only four children in each place. Until last year we have had children enough in Independence to form a Vacation Bible School, but now haven't even enough children for that. In Andover we join the other Protestant churches in a union Vacation Bible School. You are right, however, that God will give us help and blessing as we read and study his Word as our daily habit.

I do hope you will write again and often.

Sincerely your friend,
Mizaph S. Greene.

Dear Mrs. Greene:
You say that the leaders of your columns may be interested to read a few paragraphs from a letter lately received from a school girl in Nady, Ark., where people suffer many more losses from these rainy times than we who are up in the hills of western New York State.

I received my diploma, which showed I had completed the eighth grade, the twenty-first night of May. I was glad to get it. I think I will go to the Guillett High School this next year on the bus, because we have consolidated with that school.

"It has been raining for three days. It was raining the day we moved over here to Grandmother's house. We had to move over here because the water was high. It even got our garden, cotton, and hay. But we have a garden over here, because we know the water was up."

I had written to her to notice particularly the first four verses of the forty-sixth Psalm, and to write what her people will do if the water comes up to her grandmother's house, too.

I am fourteen years of age. Next year I will try to have a Vacation Bible School. I am going to have some of the Recorder readers about my age write to me.

Our pastor is Rev. Alton Wheeler from Nile, N. Y. I wish very much that our church could have Daily Vacation Bible School. There are so very few in our class or in the other classes that it would hardly pay to try to have one. Maybe some day our church can have it. I surely would do all I could toward it. Every day as I drive home with the hammer I think of the Recorder readers about my age write to me.

Some day in July we are going to have a Children's Day program. It probably won't be much, because there are only five children that go to our church.

I shall close for now, hoping to hear from you and some of the Recorder readers.

Yours truly,
Thelma Marie Marvin.
Richburg, N. Y.

Dear Thelma:
I am glad you sent these paragraphs from the Arkansas girl's letter. I wish she would write to us more often. Perhaps, also, she and Thelma Marvin of Richburg could start up a correspondence. She must be about Thelma's age, since they are both going to enter high school this fall.

Sincerely your friend,
Mizaph S. Greene.
O Lord and Master of us all
We own thy sway, we hear thy call,
We test our lives by thee,
We feaily hear, we dimly see,
In differing phrase we pray.
But dim or clear is thee
The Light, the Truth, the Way...
Not thine the biforme partial plea,
Nor shines the light of the communion
Those well canst spare a love of thee
Which ends in hate of man.

The problem of how to treat those of differing belief is no new one. It is at least as old as the New Testament, as is shown by Paul's directions to the Corinthian Christians, as well as in the Book of the Revelation. It seems to me I have heard the question discussed all my life, and what little I know of church history confirms the impression of persistence of the problem.

The recent letter of Courtland Davis, in the Sabbath Recorder has caused me to think over some of my own experiences, and I shall include more of them in this sermon than it is my custom to do.

Christians who wish to say how glad I am that a century ago the First Baptist Church of Brookfield and the Second Brookfield Seventh Day Baptist Church united in the building of this house of worship, which for more than a hundred years has stood as an example of proper Christian co-operation. I have wondered what critical effort in building churches has not been made in other localities.

We are not so well preserved in close communion and I grew up rather supposing that all Seventh Day Baptists did, too. I believe I had not this notion myself until it was several years ago, during my first term of service in China, and before my ordination. It happened that Dr. D. H. Davis was coming to this country, and he asked Mr. Tatum, a Baptist missionary, to perform any marriages and administer communion for our Shanghai Convert Church, organized by a group of English-speaking people, mostly Americans, who had been meeting for worship in a public hall, or the Foreign Y.M.C.A. It was made up of an approximately equal number of business men and women who desired to join the new organization without giving up their membership in Chinese churches. Dr. D. H. Davis presided at these services, and was to attend to the meetings sometimes, and it so happened that the other members of our mission in Shanghai, feeling the importance of the organization and gave in their names as members. I was not there at that meeting and I hesitated a long time—a year or more—to whether or not I should join. Eventually I did join, keeping up that double membership for some years till I left China.

We have an illustration used by the pastor. It was something like this: "When I was a small boy my brother and I had driven to town with my father and as the team was plodding leisurely homeward at dusk we saw a light, and one of us boys said, 'There's our house.' The other started an argument saying, 'It's not our house. It's Daddy's house, and so the argument went till an older person said, 'What's the matter with you? It's our house. It belongs to all of us.'"

The double membership of which I have been speaking is much like that association which several of our own churches now have, and which seems to take the place of a former custom of having both a "Seventh Day Baptist Church" and a "Seventh Day Baptist Society" of which the membership was almost identical. I believe this organization of a community church did not make me any less a Seventh Day Baptist.

I have not the least experience of mine bears on the matter. At an associational meeting at New Auburn, Minn., where my father was pastor when I was in my teens, a questioner came to the house to ask about using unleavened bread for communion. He was referred to me about it as I was going to the church to the other members of those who were not Seventh Day Baptists here.

About a quarter of a century ago Shanghai Connect Church, organized by a group of English-speaking people, mostly Americans, who had been meeting for worship in a public hall, or the Foreign Y.M.C.A. It was made up of an approximately equal number of business men and women who desired to join the new organization without giving up their membership in Chinese churches. Dr. D. H. Davis presided at these services, and was to attend to the meetings sometimes, and it so happened that the other members of our mission in Shanghai, feeling the importance of the organization and gave in their names as members. I was not there at that meeting and I hesitated a long time—a year or more—to whether or not I should join. Eventually I did join, keeping up that double membership for some years till I left China.

We have an illustration used by the pastor. It was something like this: "When I was a small boy my brother and I had driven to town with my father and as the team was plodding leisurely homeward at dusk we saw a light, and one of us boys said, 'There's our house.' The other started an argument saying, 'It's not our house. It's Daddy's house, and so the argument went till an older person said, 'What's the matter with you? It's our house. It belongs to all of us.'"
time the person who offers the one-minute prayer is a Roman Catholic, and sometimes he prays to the Virgin Mary. I don't like it. But I can join in the other part of the prayer, and when he prays to Mary I can do something else. In Shanghai I was an officer of the Moral Welfare League, for some years. Each meeting was begun with prayers of this nature discussed in that expression, "in the name of Christ." I used to wonder how that seemed to the Jewish rabbi who was a member of the committee, but I was always glad of his co-operation.

In one sense a broad tolerance characterized our Master himself. His apostles included the leper and the quiet, reflective John. Among those drawn to him we find Pharisee and Publican, Nicodemus and Zaccheus, Mary of Bethany and Mary of Magadan, the thief upon the cross and the centurion beside it. He did not render any conviction to be popular or to avoid trouble, but he was popular—the common people heard him gladly. He hated the prejudice: the lukewarm Laodicean is taken in belief was evident.

When I think back over the religious arguments to which I have listened so often, the absence of love and consideration and the recognition that even the speaker or we are indifferent to right and wrong, to truth and falsehood? By no means. We are to have the conviction which formerly upheld the legality of requiring them to secure licenses before they could teach or give away their literature. We have sometimes felt that another religious group are more anxious to show some other Christians that they are in error than Christians that they are in the lost state. But when I think that, I am being uncharitable. When we blame others for being critical, we are being critical ourselves.

I am far from satisfied with the Red Cross Society and other religious societies (they are doing money) The International C. E. Society, the Federal Council of Churches, the American Bible Society, all do things of which I cannot approve, but I expect to continue to go with them as far as I can.

What then? Are we to be spineless jelly fish, without conviction of truth, indifferent to the thunder? By no means. We are to have convictions and to defend them in love.

The virtue of tolerance is not neutrality. It is no virtue to tolerate that about which we are indifferent. As a means to forbear what we believe to be wrong or untrue, while at the same time holding firmly to our own conviction. The danger is that we shall be like some who in these times demand "freedom of speech," meaning freedom to say anything which their neighbors or at least what is of indifferent effect. Real freedom of speech should mean to me that I allow freedom of saying what I disbelieve and even disapprove.

I do not like much those people who call themselves "Jehovah's Witnesses." My experience with them has not been pleasant, and some of their beliefs I believe to be absolutely wrong. But I am glad that the U. S. Commission has reversed its decision which formerly upheld the legality of requiring them to secure licenses before they could teach or give away their literature. I have sometimes felt that another much and wish we could have them with us each Sabbath. This past week I discovered one of our faith living at the Y.W.C.A. She had been unabled to meet with us because she did not know where we are holding our meetings. For the benefit of anyone else who may be near us and may read this, I would mention that we meet each Sabbath at 420 Nottingham Road. Telephone 43363. We extend a most hearty welcome to all. Correspondent.

Verona, N. Y.

Our monthly all-day Sabbath service was held June 5. Pastor Polan delivered the morning sermon from the text, "Bringing into captivity every thought to the obedience of Christ." The "Widow's Sons and Workers," Mrs. Ruth Davis' class, had charge of the worship program in the Sabbath school.

Following the dinner, a Mother and Daughter program was presented, sponsored by Mrs. H. L. Polan and Mrs. Ruth Davis, committee. Mrs. George Davis was the speaker. Interesting letters were read from Rev. T. J. Van Horn, Mrs. Lester Osborn, and Mrs. Leonard Way. A letter from Linda Osborn incoming, Rev. Lester Osborn were former pastors here. Several recitations and musical numbers were given.

Three young men who are in naval training were present: George Davis, A.S., who is at the hospital at Sampson; Frost Warner, A.S., who leaves for Harvard, Mass., for further training; and Paul Saltavolta, S. who do not forget that Jesus said, "Forbid him not; for he that is not against you is for you."
A TREASONABLE ATTEMPT!

There are insidious attempts in many parts of the country to change laws so as to permit younger people to enter saloons. The age limitations should be in the higher brackets—not in the lower. There should be nothing lower than a twenty-one year limitation. And young women should be kept out of saloons under any and all circumstances.

Attempts to lure our young people into saloons should be immediately and crushingly repulsed whenever and wherever they are made. They are symptoms, and also results, of the general relaxation of morals and manners that are inevitable and inherent with war-time conditions.

Why are these attempts being made? Of what conceivable good to the country is it to open the saloons to adolescents, boys and girls hardly out of school? Will it make Americans fight harder, live more strenuously, work longer hours, or produce more goods? Is it necessary for public health and morale that our youngsters learn to drink and get drunk? Of course not.

On the contrary, it is of the utmost urgency in these harsh and trying days that our young people keep their spirits and bodies in excellent condition; that they turn energies to good work and wholesome leisure; that they learn to follow and appreciate the qualities of restraint, industry, and creative effort.

If this is necessary in the normal days of peace, it is tenfold more necessary in the anxious days of war. To let half-grown men and women have free and unsupervised access to unlimited drinking in public bars, amounts to raising a generation of drunkards. And no generation of drunkards ever built a city nor defended it; it never cultivated an art, produced food, invented or operated a machine, lived happily or remained free.

Thus to agitate for the lowering the age of promiscuous drinking is not only stupid and dangerous to our society, but it is in fact a treasonable attempt to debase the virtues and sap the spirit of the country precisely at the time when these qualities are most needed. Young people should be kept out of saloons, no matter by what fancy name they are known. Any movement that seeks to get young people into saloons, instead of out of them, must be promptly and indignantly exposed and then defeated.

—Editorial, Albany Times Union.

Editor's note: If one of the notoriously wet Hearst papers feels this way about it, wet interests may well be alarmed, and Christian and all other well-wishing people should be alert to do all within their power to do away with this corrupting evil.

MARRIAGES

Kenyon - Rathbun. — In Westerly, R. I., June 4, 1943, at the parsonage of the Pawcatuck Seventh Day Baptist Church, by Rev. Harold R. Crandall, Elwin Alexander Kenyon, Jr., of Bradford and Miss Ellen Lucy Rathbun of Hope Valley.

THE GREAT UNLOVED

Napoleon Bonaparte, even in his lifetime, was known as "The Great Unloved." Somebody said of him:

"He leaped the Mediterranean; he dashed across the desert; threw himself against the gate of the Orient, and its hinges, rusted by five hundred years of disuse, were shattered.

"The ruler of Italy at twenty-six; the despot of Egypt at twenty-eight; the dictator of France at thirty; the master of Europe at thirty-two."

But he was unloved. And although he was the most dramatic character in history he still remains the least respected, with a handful of exceptions like Tamerlane and Torquemada. Unloved in life is to be unloved in death.

With unerring hand the centuries are sifting the character of Napoleon. The empress Josephine peers from behind the curtain of the years and tells the tale of her spurned love and of her immolation on the altar of Napoleon's ambition.

St. Helena was a fit setting for the last act of the Napoleon drama. There he stands alone, dominated by imperial disappointment; regret gnawing at his vitals; looking out upon the somber sea for consolation.

And life fails, miserably fails, without love. Robert Ingersoll speaks for all of us when he says:

"I would rather have been a poor peasant and gone down to the tongueless silence of the dreamless dust than to have been that imperial impersonation of force and murder known as Napoleon the Great."—Alexander Cairns, in Religious Telescope.