The Sabbath Recorder

Vol. 134

Plainfield, N. J., February 15, 1943
No. 7

How Shall We Honor Lincoln?

How shall we honor Lincoln? Shall we sing His splendid fame, and build fair shrines of stone To tell our children of our chosen king? Yes, let us build these shrines, and thus stone For all the scorn and hate his people gave; And let us build his Highway to the sea, To serve the nation which he came to save; And let us speak of him continually.

So honor him! But all is vain display If we forget the work that he began: To end all slavery, to build Christ's nation Which he founded, and to lay up fireproof shrines And thus atone for what his people gave:

Was the work not all that he gave: To build these wonders, these enduring shrines To which the faithful may come and worship While part of all his work?—Yes, and the best.
The Sabbath Recorder
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EDITORIALS

HOME MISSION EMPHASIS

Special attention is being given this week to the dedication of ministers and laymen to the great work of the Church, that of evangelism. This emphasis has been suggested by the Commission on an act of our General Conference. During the past several years, much has been done in various ways to this vital interest. Articles have appeared in the Recorder from members of the Commission, including those over the name of the promoter of evangelism.

The loan of pastors for evangelistic or other types of missionary work is not new to Seventh Day Baptist churches. For the past hundred years, these churches have been willing to share their pastors' time with others. Pastors have gone out in this adventure under direction of the Missionary Board and of the American Sabbath Tract Society, or under associational direction, and even under their own personal leadership. We think of Saunders, Severel, Babcock, Witter, the Shavos, Hurdics, Burdicks, Randolphs, and Van Horns—to mention but a few within the editor's own recollection of the past half century, who with their groups have dedicated themselves to such service. Under such ministries, men have been won to Christ and Sabbathkeeping churches have been organized and built up.

We believe our churches are just as willing today as ever to share their pastors' time; it is upon just this thing that emphasis is being placed.

We should not fail to mention the reflex experience upon churches, themselves, sending their pastors to the world, to laymen, and even to colored men, crowding around buses being filled with men called to the armed service. He seemed to think whites were being discriminated against. Yet the contrast, as witnessed by the colored segregation, lack of employment in many war-work factories, jim crow cars, etc., and the greater faith and trust in unity of the human race as created by God and as redeemed by Christ, held by Christians in this country, as so manifested in our Negro-white problem, what are we fighting for?

The frequent contradiction between the practices and beliefs of Christians is most deplorable. The kind of Christianity we have been exporting—including the loving Fatherhood of God and brotherhood of man—is a good kind of practice at home. That there are wholesome efforts made along these lines is apparent in the promotion of Brotherhood month during February. Some real gains are being made, as revealed in various surveys, reports, and foundations. We can rejoice in whatever has been accomplished corporately.

However, it is well to call attention to the need of individual feeling and attitude toward the Negro, the Chinese, the Japanese, the Jew, or any other race. Americans, however, who have been created of the same blood as ours by the same God.

We have little to sustain any race superiority complex. Science declares that the blood of all men is the same. All types of blood are in all races. "The brain of humanity is one." There are no permanently inferior races or superior races. Americans should steer clear of such as the Nazi-race complex. We must realize, later if not sooner, that man must be treated as man, apart from the color of his skin. It's a blot upon our civilization and Christian profession that colored and other racial minorities have been denied their due in this country. The remedy for a sick humanity is to be found in the teachings of Jesus, a gospel of Christian love. Let us apply the remedy to race relations.

There are some hopeful signs that prejudices are being broken down. The world-famous Negro contralto, last month, sang in Washington's D.A.R. Constitution Hall for the benefit of China Relief. About three years ago this same D.A.R. refused permission for this singer to sing in their auditorium. Does not this mean something? Some advancement, indeed, has been made since Theodore Roosevelt was President and Booker T. Washington were threatened with personal violence for eating together.

The other day, the death of Dr. George W. Carver of Tuskegee Institute, held front page space in leading newspapers and was highly editorialized by the New York Times. Born of slave parents, he rose to high position and was the author of his outstanding scientific researches, especially for his "outstanding contribution to agriculture." President Roosevelt, in this latter he was noted "Man of the Year in Southern Agriculture." Space does not allow even the naming of other colored men who have recently achieved fame in civil service, political, educational, and other cultural fields. If it is objected in some minds, "These are outstanding exceptions." Let us realize that equally on a percentage basis, the exceptions among people of our own race are no greater.

We are going to have to live together in America, and we will be happier and make a country better if we refuse to discriminate against any color. The New Republic is quoted in an expression of a young Negro student:

"If you discriminate against me because I am unclean, I can become mannerly. If you ostracize me because I am ignorant, I can become educated. But if you discriminate against me because of my color, I can do nothing. God gave me my color. I have no possible protection against it. I cannot even be protected against racism, bitterness, hatred, and despair. Think in these terms.

We need to think on these things, and Race Relations Month furnishes a good place and time to begin—if we have not already.

SPIRITUAL REDEDICATION

Bishop Charles C. Selectman in a recent article says, "It would be far better to have a spiritual awakening in the Church and our Church and soon to a spiritual awakening of the whole body. The remedy for a sick humanity is to be found in the teachings of Jesus, a gospel of Christian love. Let us apply the remedy to race relations.

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with new courage, hope, and determination. Then under the spell of large fanned by the Interchurch Movement, we put financial management foremost of our churches went on the rocks because of unsound foundations—excuse the mixing of metaphors. We too have failed being in some instances so stressed money more than men; finances more than faith.

We need to be called back to great principles, among which is to be found the dedication of self to God and his kingdom. We smile a bit indulgently upon those early folks to the desire of a consecration that built upon which was something sincere and elemental. The Interchurch Movement went stressed money more than men; finances more than faith.

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BROTHERHOOD IN ACTION
Brotherhood in action means the sharing of privilege. A sense of duty. It is Christian brotherhood. It is the very nature of brotherliness to rebound. Unbrotherliness does too. It is a law of God operative in human relations. Brotherhood in action means being brotherly.

Brotherliness is betrayed unless it is active and positive. It always loves, it never hates. It is always thoughtful, it is never thoughtless. It always sacrifices, it is never selfish. It is compassion. It is love at its highest in action.

Brotherhood in action means seeing life as the other fellow sees it. We often stand ready to criticize and condemn. When we think of this, we understand that with another, we are experiencing brotherhood; we are promoting brotherliness. Now and then we fail to get things first, justice before fact. The right of the land depends upon the facts in the case, so the right in our relationships with one another depends upon the facts. And our prejudices prompt us, or do we withhold judgment until we get the facts? In our eyes is the other fellow condemned already, or are we willing to study his opinions and convictions for an answer? How clear is our vision anyway?

Brotherhood in action means bearing one another's burdens. Some people pitch in with might and main when there is a beam to lift, and go away with form erect in their heart in hope that no one will be picked up, "Oh, well! let the other fellow do it. It is his job. Besides, I helped lift the beam into place." Parallel to this behavior is that of the person whose art of burden-bearing gets little practice between fires, funerals, and disasters. In everyday acts of burden-bearing, brotherhood takes form and becomes real.

Brotherhood in action means seeking the good for others. It becomes increasingly painful to see how much happier would be their lot in life if conditions were improved for others. There are some people who, because of circumstances, cannot help themselves to higher levels of living. It remains for someone to help. And who of us has not been helped by someone else?

Brotherhood in action means the sharing of salvation in Christ. Therefore, the highest type of brotherliness is the type toward which we strive. Certainly, as yet we have not attained it, else the world would be our brother's.

Recently a chaplain from Camp Kilmer addressed a civilian group in one of the biggest. It is the type toward which we strive. Certainly, as yet we have not attained it, else the world would be our brother's.

But it was equally evident that these delegations had been created by knowing the facts. It was evident that the whole of our debt have we paid; how much of our obligation have we discharged? It was evident that the whole of our debt have we paid; how much of our obligation have we discharged? And who of us has not been helped by someone else?

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FELLOWSHIP OF PRAYER FOR 1943

Most churches look forward every year to what is called the Easter season, the anniversary of Christ's passion and resurrection. Though there is no dogmatic teach in these events in this special way, many churches find it helpful to do this. It calls attention to Christ's sacrificial death, glorious resurrection, and triumphant work on earth during the centuries. This custom has been the means of leading multitudes to Christ and his Church and helping millions of Christ's followers to a recreation.

According to the reckoning the Easter season this year begins March 29 and ends April 25. For many years people have been asked to unite with other Christians in making the weeks before Easter a season of special prayer, and this move has been called, "The Fellowship of Prayer." As an aid in this fellowship, a booklet called "The Fellowship of Prayer" has been provided for both public and private use and gives suggestions for every day. Copies of this booklet have been sent to pastors and church leaders and additional copies can be secured for two cents per copy by addressing the Department of Evangelism, 297 Fourth Avenue, New York City.

Doubtless many pastors and churches are planning to hold a Preaching Mission or make some special evangelistic effort during the Easter season. "The Fellowship of Prayer" has been found to prepare the way for and to aid in such efforts.

W. L. B.

TIME FOR CHRISTIANS TO BE A WAKE AND ACTIVE

Though these are days when it seems more uncertain than usual how one can serve, we may rest assured that they open the doors for great opportunities. There is a saying "Man's extremity is God's opportunity," and history has proved the truth of this saying.

We may not know fully what the opportunities will be for the Church and the followers of Christ, but we do know that great things must be prepared, provided they are awake. "Awake, awake, put thy strength, O arm of the Lord; awake, as in the ancient days, in the generations of old." (Isaiah 51:9).

If there was ever a time when it was necessary for the followers of Christ to be awake, it is now.

This means that Christians should be very watchful, and at the same time be ready for the opportunity to come which will present the opportunity with open mind, and be ready to go forward when the way is open. They need to be very thoughtful and prayerful these days, otherwise they will be choosing second best and missing the great opportunities the Master has for them.

The influence of the Church and its members is primarily spiritual. Because the Church is separated from the state and business affairs, Christians sometimes feel that it is powerless; but this is not so. It is the strongest organization on earth. It is the work of the Church to give men high and holy purposes by the transforming of their lives, and in this way influence national and international affairs in the most positive way. For illustration, when the Church produces legislation and new world, has been for the purpose of dealing with the problems of the world through the ages. It is said one half the world was slaves when Christ was on earth; and though he did not directly change slavery, he set in motion influences which have caused the abolition of slavery among the leading peoples of the world.

By virtue of the silent influence of Christians, churches hold the destiny of the world in their hands, and they must not be allowed to fail. They should be watchful, strengthen the work wherever it is established, and be ready when the opportunity comes to press forward in the great work of the easter account of war. "Awake, awake, put on thy strength, O arm of the Lord." W. L. B.

OFFSETTING COMPENSATIONS

By Dr. Robert E. Speer

The foreign missionary enterprise in the present World War has unquestionably met with a shattering shock. In Korea, Japan, China, the Philippines, Indonesia, Thailand, Burma, and many islands, missionaries have been expelled or interned. Wherever Japanese troops have been, Christian work has ceased, and churches and missionary stations have been Decimated by the war.

But this is not the first time in the history of missions that the cause has faced conditions so threatening and adverse. The Boxer Uprising, which threatened years ago, created difficulties on the field as serious as today though more limited, and launched attacks on missions in the homelands which were wholly lacking today.

In the middle of the 19th century, the Crimean War in Russia and the Civil War in America absorbed the resources of Great Britain and the United States, the two great supporting countries of the mission enterprise, and the Indian Mutiny and the Peiping rebellion upkept the two greatest missionary fields.

We are only facing today problems and difficulties already faced and transcended in the past. And the troubles of today have brought their offsets and compensations. They have provided a new revelation and confirmation of the courage, capacity, devotion of the foreign missionary. They have shown the extent and power of his influence. They have demonstrated the quality and character of the work he has done in founding native churches which now do their work and bear their witness under the most hostile or difficult conditions.

And where one door of opportunity may have temporarily closed, other doors have opened. While in occupied Christian missions are imprisoned or interned, in free China he is welcomed as never before and given such an entrance as has hardly been known in missionary history.

But all these considerations are secondary. The primary thing is that the world needs the gospel more clearly demonstrated than today in the East and the West alike. —Taken from Laymen's Missionary Movement.

CHRISTIAN MISSIONS IN ARMY CAMPS

Five additional Christian Missions were held during the month of December, under the sponsorship of the Army Chaplain Board and Army Chaplains and the Department of Evangelism of the Federal Council.

Seventeen Christian Missions have been held this year in army and navy bases. The department expects to continue this work year.-Taken from Federal GOOD, but it would truth at one time that tolerance could be theological differences have been religious groups. In the name of of justification by faith, and the Bible and the time the mass is celebrated, and by tradition, and down by tradition, and of the great themes of the Bible is warned them against breaking down which supersede the teachings of the council. The approaches to the church to add to Scripture what is handed· of the Council of Church Women Assembly. One wonders whether the Reform.ation· as a matter of baptism, Catholic Church makes righteousness a matter of baptism, and sits at the right hand of God to make everything possible to hinder its spread. The Catholic Church endeavors to keep the Bible which prayer included a petition ·true prayer of Protestants, but not the Protestants. Now we can picture what the Christian World Mission Convocation will be like: we had a fine foretaste at the Cleveland meetings of American Co-operative Christianity in United Other. "Don't Americans ever talk of spiritual things.

Now we can picture what the Christian World Mission Convocation will be like: we had a fine foretaste at the Cleveland meetings of American Cooperative Christianity. That CHRISTIANITY writes, "Seventy-five men were introduced to missions. Near Poona, India, is an army camp. A missionary, Rev. Lester G. Osborn, said China will surely welcome American missionary aid in post-war reconstruktion, for the place of the missionary is secure. In the last five years missionaries have written a new chapter in Acts. "They have been the first to arrive and the last to leave in every place of need and danger. We shall never forget." It will be wise to determine post-war policies in consultation with the Chinese. Rev. Martin W. Bulttedt, president of the Christian Council. He asked that the missionaries be sent experts in physical and spiritual rehabititation.

Samuel Mills of the Committee on Friendly Relations Among Foreign Students gave us two poignant remarks made by Chinese students. One asked, "Are there no Christian American homes?" And the other, "Don't Americans ever talk of spiritual things."

The Bible, like the Baha'i prayer of the Chinese army, has a forceful way of putting things. If we know something of God's color scheme, we will throw out the prejudices and ask, "I am proud of my color; it is medium, not pastel. The Chinese are interested in the treatment we have set aside for the Negro. A lynching makes the front page in the Chinese press, and the Chinese put a question mark under the presentation of treatment of colored races." Mr. Liang-Mo answered with a big, NO the question, "Have we ever taken the color of the Negro as an example?"

The missionary stayed with China who can overcome the prejudice and the enemy stood at the gates. The percentage of Christians in China is only one to the Chinese. He asked, "Are we looking at the nationality—five-twenty percent of those in Who are Christians or graduates of mission schools. There you've got it. We're thinking, "If we have the living sample of the products of missions; if you think me a pretty good sample, give me another chance."

He added, "If we think of Christianity, not denominationalism, that they make Christianity as indigenous as possible—citing with approval the fact that the new hymnal has thirty Chinese hymns—and that they work "not from above but hand to hand and shoulder to shoulder with the Chinese people, like real brothers and sisters."—Sel.
YOUR SINS WILL FIND YOU OUT
Yes, our sin has found us out—make no mistake about it. In the twentieth or perhaps more isolationism has been advocated, preached, and put into operation. Had we lived in the days of Christ, and in the Christian day of duty towards China, we would have stopped Japan before Manchuria was invaded. We, the strongest and most powerful group, with the most influence, the most "looked up to" of any nation, became isolationists, and so it was. For twenty years we have been isolationists, and yet we are saying today “Far fetched" of them not based on facts, and unchristian as a whole.

Why do we take so many shots at "communism"? Why is it that form of government that is their affair, and not ours? I am inclined to believe from what has happened and what is happening, that in more time did not a greater good be done we. It is the only country, so far, that seemed to know how to build an army to crush Germany's war machine, isn’t it? Better take some lessons from Russia rather than "cracks" at her. And remember, that Russia is the only nation that has no "fifth columnists." I feel more like getting down on my knees and thanking God for Russia than writing about her form of government, something that you and I can understand a pretty good form of government. It is more than plain, is it not, what "isolationism" did to us politically; can we afford to have it happen religiously? We cannot, because as a denomination do not have the "come back" that our government had. We do not have the "immediacy," the "resources," knowledge of our isolationism, the lack of being ready to protect their boys as well as thousands of other boys, gone, and more to follow?

Had we met the issue—we could have met the issue—We, the strongest and most powerful group, with the most influence, the most "looked up to" of any nation, became isolationists, and so it was. For twenty years we have been isolationists, and yet we are saying today “Far fetched" of them not based on facts, and unchristian as a whole.

No problem in the world today is so perplexing to mankind as a whole as the relation of war and war. Is it an individual or a social problem. The individual problems can be solved with some degree of finality, but the solution of the social problem of war lies far in the future, and mankind may never reach it at all. Yet if it is ever to be solved, there must be long centuries of conscious efforts in the direction of peace. No treaty, alliance, league, or international police force that may come after this war or future wars will be able to make it but a step toward a solution. Yet the importance of these steps, however halting or misguided they may be, must be minimized, for without them the goal will never be reached. It is not for the average citizen to attempt to solve the world's problems; it is for us to attempt to understand them. It is only through a thorough understanding of the causes of war that we can learn to avoid it.

"War is wrong. It is futile. It brings uncounted suffering and hardships to innocent people. These are some of the things that at least 83 per cent (my own estimate of the people) of the United States feel and, believed, between 1920 and 1940. And yet today they say, "War is not always wrong or futile. This war is fought for the common good."

"This is a terrible admission for any civilized society to be forced to make. It is simply saying that we are so hardheaded that we can't solve our problems nor the ability to solve them by rational methods. For war, whether it be fought for the common good or not, is not just as reasonable to keep aloof from all of these as it would be to be out of the Federal Council. Should we make this "close community," but a "friendly" neighbor is dying and he wants me to pray with him before he passes to that "Great Beyond," should I refuse because he is a "friendly" neighbor or a "good" person?

Should Milton, Alfred, Salem, Plainfield, Ashaway, Westerly, and all of our centers, put their heads together, why are not, is it just as reasonable to keep aloof from all of these as it would be to be out of the Federal Council? Should we make this "close community," bad or good, because it is not just as reasonable to keep aloof from all of these as it would be to be out of the Federal Council. Should we make this "close community,"

Palm Springs, Calif.

W. M. Davis.

"He who serves his brother best, Gets nearer God than all the rest.

WAR AND ETHICS
(A paper written for the class in ethics, by Mary S. Springer, a senior in Milton College)

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Palm Springs, Calif.

W. M. Davis.
It is impossible to say whether war is ever a source of more social good than social evil. But the individual often benefits. It gives an opportunity for a concentration of energies, a goal for which to work, a cause to which to give one's loyalty. It inspires the virtues of courage, loyalty, and sacrifice in soldier and civilian alike. It is the world's great pity that these virtues are dedicated to the service of destruction rather than construction.

This has been a rambling discussion, and to each idea I wished to add, "In my opinion," for that is all one can ever do in a discussion of ethics.

Some of my private conclusions are these. Although war may be inevitable, for the present at least, it is never morally justifiable. The share of the world's goods, both material and moral, must be redivided. The following are some changes that must take place before war can be abolished!

1. By some means it must be made possible for every nation and individual to have a just share of the world's goods, both material and abstract.

2. Mankind must realize that the responsibility for war does not fall on any individual or group, but rather on society as a whole.

3. There must be increased understanding of foreign culture, and a generous sharing of the best in each.

4. Race and language barriers must be abolished. The implications of this are too tremendous. It means that intermarriage must take place till there is only one race. The time necessary for such a change is almost beyond comprehension.

The present generation should not expect to solve the problems of war and peace, but should do all in its power to understand them and take measures in solution. And I have faith that this will be the case.

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**THE SABBATH RECORDER**

**DENOMINATIONAL BUDGET**

Statement of Treasurer January 31, 1943

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Comparative Figures

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**THE SABBATH RECORDER**

**DISBURSEMENTS**

| Missionary Society | 655.12 |
| Trinity Society | 104.16 |
| S.D. Building | 126.56 |
|  | 13.12 |
|  | 171.36 |
|  | 10.56 |
| General Conference | 139.52 |
| Board of Adult Education | 181.60 |
| American Bible Society | 7.90 |
| United China Relief | 1.00 |

Budget Specials

Morton R. Swiney, Treasurer.

Niantic, Conn.

**CONFERENCE PRESIDENT’S CORNER**

Dear Pastors and Clerks of Churches Without Pastors:

As Jesus was about to heal a withered hand one day, he asked those who would aid him, "Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?" Matthew 12:4. The Christian Church today is engaged in its greatest task of doing good and of saving life. In performing this task, the respective denominations are finding it advantageous to work through dependable agencies which make effective their interest and their gifts.

If you had been present at the Commission meeting when Rev. Albert N. Rogers, who represented the Commission at the meetings of the Communities on Foreign Relief Appeals in the Churches, gave his report you would have felt as we did, "Well, we must give and encourage others to give it also." February 20 to March 13, 1943, has been chosen as the period for special emphasis on the Foreign Relief Appeals in Seventh Day Baptist churches. This period includes four Sabbaths. Surely every church will be able to choose one Sabbath on which the great need shall be fulfilled.

In order to aid this appeal Rev. Herbert C. Van Horn is sending to each of you a number of special cards, which have been furnished for the purpose. This, the "United Christian Relief," ministers to the needs of thousands of our brothers and sisters through the various agencies listed on the card. Then, turn over the card to see how big your dollar is.

Pastors and clerks, will you please hand these cards to folks who would like to fill them? If more cards are needed, send for them.

Yours sincerely,

Hurley S. Warren.

**THE SABBATH**

The Sabbath was made for man (Mark 2: 27a)

Why We Observe the Sabbath of God

By Rev. Paul L. Maxson

I believe that the Sabbath is one of the four fundamental beliefs that we as Seventh Day Baptists hold, which to my mind has almost been lost.

We insist that the Sabbath of Jehovah God be kept and that he who would not keep that Sabbath of God instituted it at creation for man's good, and commanded its observance at Sinai.

Again, we observe it because Christ observed it, having kept the commandments and the ordinances which were after the law was given. We observe it because that would be sufficient reason, inasmuch as God did appoint, bless, and sanctify the seventh day of the week as the Sabbath.

We keep the seventh day of the week as Sabbath because the question of this Sabbath as instituted for man is at stake, and the Bible is our guide in this matter. It is written about 1900, said something like this: Every year is making it more and more apparent that no day can stand as a Sabbath without the Word of God to back it up.

If man can set aside one part of God's holy Word, one part of his commands, and one part of his teachings and practices, he should well discard the entire Book. True Sabbath observers must live and teach this great truth of the Sabbath. Ultimately the Sabbath of the Bible and the Bible itself will stand or fall together.

I believe in keeping the Sabbath of the Bible which makes the seventh day of the week the day of rest and purity taught and lived by our Savior, Jesus Christ. I also believe that we should defend and live this truth because we love and cherish the Sabbath of Almighty God.
THE SABBATH RECORDER

OUR LETER EXCHANGE

Dear Mrs. Greene:

I am a new writer. I haven’t even thought about writing before, although I used to read your letters often, before my mother used to read them before she died. Whenever the Recorder came I would always ask her to read the Children’s Page to me. But since she died I have lost contact with it until one Sabbath after Christmas this year I thought I would read the Children’s Page, and have never looked at it ever since. I enjoyed your stories very much.

I am twelve years old and in the seventh grade. These are alone except for a hired man. I have one brother in the army and that makes up our family.

I am sorry to hear that Skeezics died, because I enjoyed hearing about him very much. We have three half grown kittens. I have taught them to jump over and walk by myself when I hold them out in front of me.

I am afraid this letter is rather long to put in the Recorder, so if you don’t mind I will rather have you answer it in another way.

Keep up the good work. God bless you.

Your friend,
Elma Swenson.

Viborg, S. Dak.

Dear Elsa:

Your letter is not one bit too long, so I know you will not mind that I have put it in the Recorder. I am always glad to add another our Sabbath Recorder hand.

You must miss your dear mother very much and you have my sincere sympathy in your loss. It must be a comfort to you to know that you could not be free from a pain in more beautiful home than she had on earth, the home where Jesus dwelt. You had your dear mother a twelve year daughter to be your homemaker now. I, too, began to try to make a real home for my father and brother when I was eleven years old.

We do miss our Skeezics kitty very much. You see, we had him nearly fifteen years. The eleven year old girl next door to us, Joyce Lanka, has a white kitty who spends a good deal of time with us, as his little mistress often stays with us. Her father is in, the army and her mother is working. Where is your brother located and has he been in the army very long?

This is a good time to stop as I have reached the bottom of my first page. Your sincere friend,
Mizpah S. Greene.

THE BIBLE ALPHABET

A—is for Antioch, where Christians had their name (Acts 11: 26)
B—is for Bethlehem, from whence the Savior came (Matthew 2: 5)
C—is for Calvary, where for his sins he died (Luke 23: 33)
D—is the plain of Dura, where loud a herald cried (Isaiah 10: 22)
E—is for Eden, where Eve’s obedience failed (Genesis 3: 1)
F—is for Fair Havens, where Paul’s ship once sailed (Acts 27: 9)
G—is for Gethsemane, where Jesus was betrayed (Matthew 26: 38)
H—is for Hebron, where David king was made (1 Samuel 21: 1)
I—is for Iconium, where Paul preached the word (Acts 14: 4)
J—is for Jerusalem, the city of our Lord (Matthew 5: 3)
K—is for Kiriath-arba, where Isaac’s mother died (Genesis 23: 2)
L—is for Lebanon, whence cedar was supplied (1 Kings 5: 6)
M—is for Mt. Carmel, where Abraham pitched his tent (Genesis 18: 1)
N—is for Naaran, where Christ’s youth was spent (Luke 2: 51)
O—is for Ophir, whence much gold was brought (1 Kings 22: 48)
P—is for Philippa, where Paul and Silas taught (Acts 16: 12-13)
Q—is for Nicya, where Christ’s youth was spent again (Acts 8: 1)
R—is for Ralein, where he taught them all (Acts 6: 5)
S—is for Samaria, where he taught (Acts 8: 5)
T—is for the city of the seven churches of Asia (Revel 2: 11)
U—is for the land of Uz, where patient Job once dwelt (Job 1: 1)
V—is for Vain, if you seek a place there is not one so evil (Proverbs 8: 13)
W—is for Wady, where Wilderness begins (Deuteronomy 1: 1)
X—is for Xanthus, where Paul and Silas were imprisoned (Acts 16: 17)
Y—is for Yul, where Paul was imprisoned (2 Timothy 1: 20)
Z—is for Mount Zion, the city of our Lord (Hebrews 12: 22)

Now all this is written in God’s most holy Book. It is written for our learning when into it we look: To teach the way to God and how to happy be. Not only in this present life but through Eternity.

De Ruyter, N. Y.

—Rev. Albert Braddon.

JUST BEFORE THE BATTLE

Text—Proverbs 20: 1: “Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.”

A few Glimpses Into History Proving That Liquor Is Victory’s Most Potent Saboteur in Wartime

In the history of man you will find that liquor played a vital part in the outcome of a startling number of them. Pearl Harbor, Port Arthur, Nineveh—so runs the roll, and in each instance it was on “the morning after the night before,” while enourmous numbers were under the influence of liquor or in the throes of a hang-over, and therefore in no condition to meet a surprise (Mark 8: 33) from enemy came and a defeated was administered. History reveals that drunkenness, vice, and disease always bring about a deterioration of individuals and the ultimate fall of nations which have, through discipline and abstinence, risen to influence and power.

Let us take a quick glance at some of the defects registered by alcohol:

Irish was a force to be reckoned with in the days of her prime. But two hundred years or more after the death of Solomon, nineteen kings had led ten tribes deeper and deeper into error (Jeremiah 51: 7), which was drowned (Ezodus 14: 30) in the Sea, but after it was carried away into captivity. (2 Kings 17: 5-18).

Something of the social conditions of those days is seen in the scathing words of Amos and Hosea as they condemn the wine drinking and debauchery which were common to the times. Priests and prophets were setting aside their calling, the wine was sold to the poor, and drunkenness was looked upon as a normal experience, and abstainers were held up to derision.

The scene turns to Nineveh in 606 B. C. These eight kings tried to turn the people from idol worship, drunkenness, and immorality spread until at last vice and disease had made the people weak and they fell before the invaders. The Babylonian general, whose spies had informed him of the revolts, made an attack in the cover of darkness, and the city fell in the manner described a hundred years before by the prophet Nahum. (Nahum 1: 10; 2: 6.)

In 586 B. C. Jerusalem met her downfall at the hands of Nebuchadnezzar. In the history of the two tribes there had been only eight of the twenty rulers of whom it was written, “He did what was right.” These eight kings tried to turn the people from their wickedness and thus delayed the final downfall for about the hundred thirty years. But the desire to "keep up with the Joneses" made them turn a deaf ear to religious counsel. Idol worship, drunkenness, and immorality spread until at last vice and disease had made the people weak and they fell before the invaders.

In a dramatic scene was that in the palace of Belshazzar, ruler of Babylon, one night in the year 539, when the king and a thousand lords and captives, wine vessels out of the temple in Jerusalem! What contrast between the picture of the drunken princes and the stately figure of Daniel, the Hebrew abaster who read (perhaps as much from the faces of the sottish crew as from the written word of the over-confident nation! (Daniel 5: 1-4, 30, 31; Jeremiah 51: 7-8.).

Alexander conquered the world of his day. He had risen to power through self-discipline and abstinence. Yet, having attained the topmost pinnacle of human achievement, he fell before the age of thirty-two, having won the world and lost his own soul. It was reported that he was poisoned on the night of his victory. The true poison which brought him to his end was wine, which has killed 'many thousands besides.'

It was A. D. 476 that Rome, the mighty mistress of the Western World, fell before the barbarian hordes whom overran western Europe. But Rome, however, was prosperate before the invaders came. The barbarians battered down gates and structures, but they could not take the city. But Romans themselves had paved the way for their own descent to hell. According to Gibbon, the fall of Rome dates from the sec. and captains; that is, when the prophetaic writer put it, Roman mothers forsook the noble tradition of motherhood and "refused to carry on their own infants, but gave over that sacred task to foster-mothers, slaves who were usually intemperate and often unchaste, which to a eugenist meant alcohol in the foster-

"Our Pulpit"
maternal milk and syphilis and gonorrhea in the bloodstreams.

The night before the battle of Hastings (A.D. 1066) was spent in opposite fashion by the opposing armies. The Normans gave the time to prayer and meditation. They were not drunk but to drink wisely and to drink spotlessly.

Another night upon which history was made: the night before the battle of Trenton in 1776. General Washington's footsore, starving troops lay quietly in ambush as the army of Hessians celebrated Christmas with a drunken orgy. The morning of the twenty-sixth saw the capture of one thousand "sleepy" German soldiers at a cost of four wounded and none killed on the Colonial side.

It was a well-known American ship, the Argus, captured by the British Pelican, after the American sailors had become drunk from a wine cargo captured the night before. Their eyes bleary and their hands unsteady, the tipsy Yankee sailors could not aim their guns at the enemy.

Waterloo stands as a classic example of the effect of one glass of wine on the history of nations. According to the story of a high Russian source in a letter to a student on the next morning. When he recovered his senses it was decided that on the night of the attack on the Methodist minister in which the statement of liquor were taken to the Sixth Avenue and kill the helpless soldiers. According to an Italian writer, "They might have become another Alexander."

The wily Japanese, during the night before the battle of Merville, was captured by the Argus, was captured by the Argus, was captured by the Argus. Their eyes bleary and their hands unsteady, the tipsy Japanese sailors could not aim their guns at the enemy.

"In flowers that bloom, in birds that sing, in the sweet sound of children's voices, in ministering angels, in the soft breath of Spring, in the melody of a soldier's song, in theAccent, in the thought of God's love, is the world a better place."

- Bertha Rachel Palmer, in "The Christian Advocate"
THE SABBATH RECORDER

for the service men at Fort Dix. This is a

service station, established by

Rev. George A. Palmer, of Philadelphia. We

send about thirty dozen cookies per month to

the center.

Twelve members of the Shiloh Church are

serving our country in various branches. We

dedicated a service flag in Sabbath

the year, honoring these men.

Our Christian Endeavor society has charge of

the morning service, Sabbath day, January 30, proponent of The Challenge of the Cross

effectively.

A delegation of seventeen from our society

carried off the attendance award at the annual

anniversary banquet of the County C. E.

Union February 1.

The record attendance of the Sabbath

school during the past year was 190, with an

average weekly attendance of 148. The home

department has sixteen members with ten of

them in Franklin City, Va.

The Christian Endeavor society has been

studying the Manual on Seventh Day Baptists

Beliefs, under the direction of the pastor.

A surprise grocery shower was presented to

the pastor and his wife at the supper-con

ference in December.

The junior choir under the direction of

Mrs. Jessie Rainear, with an average attend
 ance of fifteen, has added greatly to the

beauty and value of our Sabbath services of

worship.

Contributed.

RE: HIGH HEAVEN AND LOWEST HELL

(Behind the Committee on Foreign Relief)

The following letter was recently received by

the American Friends Service Committee

from their representative in their Lisbon

office:

Dear Friends:

Packed into some forty-eight hours recently

we here in the Lisbon office were called on to

shift the strain of three weeks of the

highest degree of work and travel.

The joy and exaltation came with three Spanish

families who within a few hours of each other had

all received visas for Mexico and made travel

arrangements:

1. Senora Juana - and her three charming

Spanish children of years.

Two of the

six had escaped into France and later got into

Mexico. The women do not know how.

Since then the family has been trying to get

together in Mexico. At last the visa came through,

the Spanish authorities gave pass-

ports and exit visas on the condition of a

signed document that they would never return

to Spain by their own free will.

And so they arrived in Lisbon to take the S.S. "Nyassa" in May. But, alas, their

name did not appear on the list and they

were left stranded. Then their visas expired,

their funds were exhausted, the boarding house

put them out (after carrying them without

money for two months) and held their bag-

gage. They went without food for three
days and then they found the American

Friends Service Committee. The living costs
down to a minimum - twenty
cents a day each (!) and $14 a month

for rent to the landlord.

Again the "Nyassa" was going, but only

cases in extreme danger could be taken from

Lisbon, so this family was not on the

list and in despair. Then all at once the visas

were renewed, the Jewish Committee was gen-
terous, the American Friends responded favorably to an urgent cablegram, the

passports were arranged for an earlier sailing, and

mother and daughter came in to say goodbye

and share with us their overwhelming joy.

Seven - and three sons of eight

teen, fourteen, and eight years of age. Widow of a Spanish artist, who was elimi-
nated during the early days of the Spanish

Civil War for his republican ideology and

activities. The widow was a Cuban, a

journalist in her own right. Three years old

years in Mexico, where he had a good stand-

ing among artists, and two of their three sons

were born there. Just before the Spanish

War they had returned from Mexico to Spain.

After his death the widow had a desperate

desire to leave Mexico and find her three

children in Lisbon. She was advised to

apply to their destruction and to secure a visa

when Mexico had said no more. Despairing of their

ever getting out, the police finally told them

that they were not gone within fifteen days, they

would be deported (as they had once before when caught in the same situa-

tion).

We succeeded in getting that extended
to thirty days, and then longer. Then our lucky

forty-eight hours came along and those splen-
did young people came bouncing in to say their

visa had come, and the "Jare" was taking

them to Mexico, passages paid, on the "Ny-

assa." More recently we hear from you.

After six years of dodging the firing

squad!

SEVEN WONDERS OF GOD'S GRACE

Isaiah 1: 18

1. That God should forgive at all.

2. That God should forgive all.

3. That God should condense to reason with sinners (rebels).

4. That God would reason after all he has done for us.

5. That God should also transform the sinner.

6. That he should do it on such easy terms.

7. That God should still deal patiently with us after continued rejection.

Shiloh Bulletin.

Aside from the inspirational value of these

service station for "extreme ability" and the varied talents with which our

people are entrusted.

After the "Quiet Hour," older and younger people flock to the

social rooms where shuffleboard, table tennis, and various other games are given a

work-out, which of course means another side of our church life.

We hope this report is sufficient to give an

idea of the life and activities of this church. We are deeply thankful for all the benefits

we enjoy, and wish all people could be as

fortunately situated as we are. May the time not be far distant when the world will be

the "one great family" in Christ.

E. M.

Shiloh, N. J.

Shiloh Church is concentrating on the Gospel

of John this quarter, making an intensive study of it. Sabbath school lessons, Friday

night studies and talks, Sabbath morning sermon

texts, a community Bible reading course, and a new "Home Bible Studies" course, are all

centered in this gospel. The studies, dis-
pussions, and talks on Friday nights stress the

purpose of John as he states it in chapter

31-to prove the deity of Jesus. The Bible

charge of the Recorder subscription list.

who has been putting on a systematic

course. And who has been putting on a systematic

course.

... con, ...
OBITUARY

Babcock. — Edith, youngest daughter born to Deacon Stephen R. and Harriet Green Potter, was born October 5, 1875, and passed away January 15, 1943, on the Potter homestead, Albion, Wisc., where she had lived all but one year of her life.

She was married to Milton J. Babcock December 26, 1904. She is survived by her husband; three children: Willard, Elizabeth (Mrs. N. A. Chadfield) of Milton, Vermont, Doris and Dorothy (Mrs. M. C. Sayes) of Whitewater; and eight grandchildren.

She was a faithful member of the Albion Seventh Day Baptist Church for forty-five years, and of its choir for fifty years.

Funeral services were conducted by Rev. Carrol L. Hill assisted by Rev. W. D. Burdick and Rev. E. M. Oliver. Burial was in Evergreen Cemetery, Albion.

Barber. — In Westerly, R. I., January 7, 1943, Mrs. Rachel E. Barber, Lucinda Barber, and Emily Barber, was born March 17, 1853, and was a faithful member of the Pawcatuck Seventh Day Baptist Church. She was a teacher in the public schools. Mrs. Barber was the rest of her life.

He also leaves six grandchildren. Mr. Barber was a son of Richard and Lydia Bond.

Bond. — Brumfield Lloyd Bond was born January 10, 1852, and died December 17, 1942. He was a son of Richard and Lydia Bond.

On July 16, 1879, he was married to Emma Mariner. He is survived by two daughters, Mrs. Lora E. Ball and Mrs. Maude Leonar, and fifteen grandchildren. He joined the Roanoke Seventh Day Baptist Church in 1890, and remained a member of the rest of his life.

Funeral services were conducted by Rev. C. A. Nelson, and burial was in the Woodlawn Cemetery, Claremore. He belonged to that group of pioneers who built the Roanoke Church and his memory will be cherished by all who love that church and community.

H. S. 

Bondlong. — In Charlestown, R. I., December 15, 1942, Lillian A. Bondlong, aged 71 years.

Miss Bondlong, daughter of Charles R. and Mary Knight Bondlong, was born in Ashaway, R. I., January 2, 1871. For more than fifty years she was a teacher in the public schools. She was a member of the First Seventh Day Baptist Church of Hopkinton. For the past three years Miss Bondlong had made her home with her niece, Mrs. Benjamin C. Gavitt, in Charlestown. Beside Mrs.

Gavitt, she is survived by a sister, Mrs. Ellen B. Barber of Mystic, Conn., and a nephew, Charles H. Barber of Whitman, Mass.

Funeral services were held at the church in Ashaway. By request, Rev. Harold R. Crandall, pastor at Westerly, officiated, assisted by Rev. Ralph Van Horn. Burial was in the local cemetery.

Green. — Nellie Saunders, daughter of Lyman and Loretta Green Saunders, was born in Adams Center June 24, 1860, and died in Adams Center, December 21, 1942.

She was married to Porter Green of Adams Center in 1886. To them was born a daughter Lora (Mrs. Samuel Dibble), with whom she has resided since the death of her husband. Others who survive are a brother Horace Saunders, three stepdaughters, four grandchildren, a nephew, and nieces.

She had been a member of the Adams Center Seventh Day Baptist Church since 1876. Funeral services were conducted by her pastor, and burial took place in the local cemetery.

Lanphear. — In Westerly, R. I., December 23, 1942, George Herbert Lanphear, aged 84 years.

Mr. Lanphear was born September 4, 1858. He was the son of George R. and Emily Burdick Lanphear. In 1881, he was united in marriage with Jennie Greene, by Rev. L. A. Platta, who was then pastor of the Pawcatuck Seventh Day Baptist Church. Mrs. Lanphear and the two sons born to them preceded Mr. Lanphear in death. He is survived by several cousins. He was a loyal member of the Pawcatuck Seventh Day Baptist Church and faithful to its services until failing health prevented.

Funeral services, his pastor officiating, were held at the Avery Funeral Home on Sabbath afternoon. Interment was in River Bend Cemetery.

H. R. C.

Meredith. — Miss Millie Elizabeth, daughter of Job and Mary A. Amos Meredith, was born July 12, 1852, in Ritchie County, near the mouth of White Oak, and died January 7, 1943.

In early childhood she lost her hearing as a result of scarlet fever, and for the remainder of her life she was without speech or hearing. She became a member of the old Pine Grove Seventh Day Baptist Church when she was a young girl. For a number of years she kept house for her brother in Parkensburg, W. Va., and for the last twelve and one half years her home has been with her sister, Mrs. Leonard F. Jest, of Berea. She is survived by one sister and other relatives and many friends.

Funeral services were conducted by Rev. Marion C. Van Horn. Burial was in the Pine Grove Cemetery at Berea, W. Va.

M. C. V. H.

"The man who tries to cover up his religion in the presence of unbelieving friends has a spiritual yellow streak."