Cotton makes one half to three quarters bale per acre on the eastern side of the strip, while there is good timber on the southern part. Other fine crops can be raised such as corn, rice, vegetables, and all kinds of fruits including some citrus. Two crops of some kinds can be raised each year. Climate is comfortable and healthful. This section has been called by some "The California of the South." Prices range from $15 to $30 per acre—title good.

I may not live to see such a fine colony fully developed, but it could be a splendid success. Write me for further information at 616 E. Berta Street, Tyler, Tex.

Why stay in the cold North when there is opportunity in such a land as this? Why not seek to evangelize this section and build up a strong Seventh Day Baptist community?

DENOMINATIONAL "HOOUP-UP"

Verona, N. Y.

On September 4, our monthly all-day service was held in the church. Pastor Polan gave us a good sermon from the text, "Learn to Do Well," Isaiah 1:17. Following Sabbath school, dinner was served in the dining room. In the afternoon, a short church meeting was called and three of the organized classes held their meetings.

The Loyal Temperance Legion, of which Mrs. Genevieve Stone is leader, held their regular monthly meeting. We are all very thankful that Seaman George Davis' life was spared, as he was in the wreck of the Congressional Limited of the Pennsylvania Railroad, at Philadelphia, September 7. He was here on a short leave before being transferred to California, where he will do V-mail work.

The Young People's Social Club was entertained at the home of Mr. and Mrs. Geo. W. Stone, Canastota, on the evening of September 11. The program consisted of musical numbers by Jean Stone, Louise Hyde, Robert Sholtz, and Pastor and Mrs. Polan; readings by Leora Sholtz and Duane Davis; jokes by Alden Vierow. Olm Davis gave his graduation salute by request, and George Davis, SJC, gave a talk on Navy V-mail.

We have been pleased to have the Fatao family of Schenectady attend our service for a few Sabbaths. One Sabbath they furnished a fine violin solo and a vocal duet.

The Youth Council of the town of Verona met in the Presbyterian church last Monday evening. The next meeting will be held at our church.

Staff Sergeant Allison Smith, who was inducted into the army April 25, 1941, has been stationed at Fort Bragg, N. C. He has received an honorable discharge, to come home to manage the farm of his father, the late Stuart Smith.

Correspondent.

CHINA LETTERS

Written by
Dr. Rosa W. Palmberg
Seventh Day Baptist Medical Missionary to China, 1894 - 1940

278 pages, size 5 x 7½. Green Pattern Cloth. Covers stamped in Gold Price $2.00 postpaid.

All the receipts from sales (except the small mailing charge) will be divided equally between the Tract and Missionary Societies.

Your order for one or more copies will be filled promptly.

THE SABBATH RECORDER
Plainfield, N. J.

RECORER WANT ADVERTISEMENTS
For the Solo, His Stepped, and other compositions of like nature, will be run in this column at one cent per word, for which money, due 50c.

Cash must accompany each advertisement.

WANTED—To employ a reliable Seventh Day Baptist secretary until the death of one. Write: L. R. Bell, Optometrist, The Optical and Watch Shop, 262 South Broadway, Marshfield, Ore.

Obituaries

Burdick, — Rose Pettibone Johnson Burdick, daughter of Daniel A. and Mary Burdick Pettibone, was born April 13, 1866, and died at her home in Alfred, N. Y., August 23, 1943. She was a member of the First Alfred Seventh Day Baptist Church, joining by letter from the Hartville Church in November, 1911.

Surviving are her husband, Clark Burdick, a son, William Johnson of Alfred Station, two grand- children, one great-granddaughter, and several nieces and nephews.

Funeral services were conducted by her pastor, Rev. E. T. Harris. Interment was in Alfred Rural Cemetery.

E. T. H.
THE SABBATH RECORDER

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

HERBERT C. VAN HORN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

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EDITORIALS

Dr. Alva L. Davis

Dr. Alva L. Davis of Salem, W. Va., has been appointed acting editor of the Sabbath Recorder, temporarily, in the absence of Editor Van Horn, who will be spending a few weeks in field work as corresponding secretary of the Tract Society. This arrangement was made by a special committee appointed at the September meeting of the board of directors of the secretary of editorial burdens while in the field. Such responsibility has been carried by Secretary Van Horn for more than twelve years, and it is felt by an appreciative board that he should be relieved of the extra burden as far as possible.

Doctor Davis must not be held responsible for matters that do not pass through his hands, such as department material and other matter that may not be referred to him. He will furnish editorials, look after the Pulpit material, and such other matters as he may be able to handle, so far separated from the office.

Doctor Davis' willingness to help the Recorder and its editor is greatly appreciated, as will be the high type of contributions from his logical, clear, scholarly mind and pen. We are fortunate in securing his services, which will begin October 11.

Communications usually addressed to the editor of the Sabbath Recorder or articles submitted for publication therein, should be addressed to Rev. Alva L. Davis, Salem, W. Va.

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Leland F. Brubaker, the church will buy a farm in a Brethren community, if the young man who wants it, and the land also, are approved by the local church. The young farmer will pay down about ten per cent of the total value of the farm, and the remainder will be paid in three years at a rate of at least one per cent per year rather than money available elsewhere. Would such a step not be of value if taken by other churches? We think of many of our churches that have gone down because young men who might have been interested have no way of securing a farm hold for themselves.

The World's Christian Endeavor Union announced today (September 27) that Dr. Daniel A. Poling, its president, has departed on an extended journey to Egypt, India, China, Australia, and other combat areas in the Near East and Far East.

Doctor Poling will visit armed forces, churches, and mission centers in the Pacific and Mediterranean theaters.

His third journey of the present war is on behalf of the World's Union, the Federal Council of the Churches of Christ in America, and the Christian Council on War and Peace.

As a major of the Chaplains' Corps, Officers' Reserve, the World's Union president and editor-in-chief of the Christian Herald bears an introductory letter from Brigadier General William R. Arnold, chief of chaplains, and will confer with chaplains in all areas visited.

PROTESTANT PRESS MONTH

By Bernard J. Mulder

(Professor Associated Church Press)

Out in the historic Wartburg Castle, where Martin Luther lived while making his translation of the Bible, the guide always points out an ink spot on the wall. It was made when Luther hurled his inkpot at the devil. There is a legend that ever since that day, four hundred years ago, the devil is afraid of ink. And the ink which the devil of intolerance and bigotry, superstition and tyranny fear most is that ink which is used in preparing a Christian and untrammeled Church Press. Arthur Hays Sulzberger, president and publisher of the New York Times, in an address at Carnegie Institute in
American people annually, some of it good, some indifferent, some bad, and a good deal very bad.

Speaking to a corner pharmacist about his magazine rack, I learned that a large share of his magazine sales were of the detective, horror, and crime long figures show that about 16,000,000 of the "horror" magazines were sold each month. Fifteen million copies of other kinds of magazines sold each thirty days, with young people buying the larger share.

In contrast to all of this, the average weekly, monthly, and quarterly circulation of the Church Press is 13,000,000, this being distributed over about 1,000 periodicals. With some effort, this could be made a useful and inoffensive weapon for the many good causes that it is possible to help those in need.

In this present critical situation, when men are face to face with the progressive paganism of all relationships, the Church Press does not pretend to have a very distinctive task. The great peril of today is crowd-mindlessness. Altogether too many people have no creative convictions, and have no ability to do anything strong if it is informed, and truth alone can defeat the weapon of evil. Everything that Mr. Bal- binger has said with regard to the public press as a weapon is still true. The church paper, as it is today, as a free and responsible press, has a great deal of responsibility for the ideals, the standards, the convictions, and the visions of a people.

To this end, the spread of good reading, the Associated Church Press fosters Pro- testantism. A record has been kept of the religious literature for the past year. Let readers beget readers. From these figures one gets somewhat of an idea of the amount of reading material offered to the American people annually, some of it good, some indifferent, some bad, and a good deal very bad.

In the Missions Department this week is a letter which Dr. Crandall asked for her brother, Professor L. B. Crandall, to send to the Missionary Board. Doctor Crandall sent a letter to her brother and in it she gave some additional facts of interest to Doctor Crandall, readers, such as: She is able to get food for the family, although it is very much more expensive than the most nourishing; she owns her own breakfast food and flour for bread in stone hand mills that are in their compound; and wheat is 83¢ (Chinese money) for one hundred pounds.

Doctor Crandall refers to the fact that she does not receive her salary regularly. This has been a most difficult problem for Mr. Stillman, treasurer of the Missionary Board. Air mail has been used in some cases, duplicate drafts have been sent. After this last letter from Doctor Crandall came, Mr. Stillman cabled funds covering all the amounts due her to date, including those she had reported not received.

W. L. B.

EXCEP'TS FROM A LETTER FROM DOCTOR GRACE I. CRANDALL

This letter was written in Shanghai, China, June 17, 1943, and received the middle of last month.

You probably know now that the Shanghai friends are in concentration camps, all but Mabel and her mother. They are still at the mission, living in the second story of the Dr. B. J. Blaine, where the Chinese pastor has a first floor. Mabel wrote in her last letter that she had been called to conference with the Japanese chief of police, in which he told her that on account of her mother's age they would not be required to go to camp. Doctor George is in a warehouse, with a lot of other men, where they are in charge of the mail, as we used to embark on the tender for our steamers. He has been having a bad time, and I think he was better.

They heard this through the wife of a doctor who is in the same camp. Dr. G. was at the mission once to get some medic- ines, as he is one of the doctors in their camp. But he was escorted, so had no chance for any private conversation.

Eugene and May are in western Shanghai on leave. They do not know whether there are other men than he in the camp, or not, but I think they are mostly women, as he said of them from our neighboring missions in that corner of Shanghai.

Our schools had 1,500 pupils the last I heard.

I have received all my salary for last year except early in the two early months, but have had nothing of this year's salary.
THE SABBATH RECORDER

SPECIAL MEETING OF THE BOARD OF MANAGERS

A special meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held today (Sept. 19) following the annual meeting of the society.


Guests present were Rev. Hurley S. Warren, N. J., Mrs. Walter D. Kenyon, and Mrs. Trevah R. Sutton.

A joint luncheon was served by W. W. Crichlow, the board's representative in Jamaica, and Rev. C. L. Smellie was received and read. Mr. Smellie is the only ordained minister in the field, and president of the Jamaica Conference.

Voted that the pastor C. L. Smellie be given a power of attorney with full power to act for this board in connection with our interests in Jamaica until his successor be appointed from this country on December 1, 1944, whichever date shall be the earlier, and that an appropriation of $40 per month be made in favor of Pastor Smellie, beginning November 1, 1943, and continuing until December 1, 1944.

Voted that the disposition of selling property at Green Hill, N. Y., be left to the treasurer and corresponding secretary, with power to act.

Voted that the board favors the proposition of the so-called Preaching Missions, or something of that nature.

The minutes were read and approved. The president offered the closing prayer. The meeting adjourned at 3:20 p.m.

Kenneth Ashaway, John

LIVING A SPEECH

By Duane Hurley

"How can I carry out the Master's wish for me to go and preach? I can't talk!"

"How unfortunately," the speaker continued, "many of the listeners feel that they are not able to carry the message of salvation, and thus they feel a lack of enthusiasm or salve over a fostered conscience by stating their inability, and thus attempt to avoid all religious activity. Both groups are in a tragic spot!"

Every 'spokes' either for Christ or against him, his actions speak. The mere fact of how one appears, speaks. Therefore, the sincere believer needs to involve himself in God's activities, carrying out the Master's command, and the hypocrite better watch out lest he 'say' what he is not, as Jesus said. Actions do speak, and as well as words.

In speech class four simple metaphorical rules are followed for making a good speech.

1. Start a fire.
2. Build a bridge.
4. Land a knockout blow.

A good speech that is right will be followed in making the speech that is victorious living.

The speaker has the immediate responsibility of arousing the interest of the audience. Simplicity, an individual who wants to effectively must attract attention, not as a circus Barker draws the crowd, but with thoughtful and outstanding actions. For a Christian the job is easy. He just naturally stands out from the crowd.

Once attention has been gained, the person making a speech is confronted with the more difficult task of holding the audience's interest. Everyone is interested in his belief centers his living in. If the speaker imagines that everyone exists on an island of personal interest, he can then tie in his ideas with the other fellow's thoughts. Here, again, the following is the vital ingredient. "You can't eat your cake and have it too."

The important speaker will effectively must attract attention, and the important speaker is the one who wants to effectively attract attention, not as a circus Barker draws the crowd, but with thoughtful and outstanding actions. For a Christian the job is easy. He just naturally stands out from the crowd.

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CONGO NEWS LETTER

The following are excerpts from a letter, written March 27, received from Ruth Dickey, Belgian Congo, Africa, through the Woman's Missionary Society.

World Day of Prayer proved to be a rainy day and we wondered if the village women would come. It was going to be a hard job to get the village women to attend so the group was smaller, but the believers were more present. I wish you could have seen them and felt their earnestness and heard their prayers. Mrs. W. F. Robbins and I felt the challenge and felt led to announce a monthly day of prayer for the Congo. Some of them were very old and wore only cloth and water but a light in their eyes. And then some were just developing. We did not see that light in the eyes of non-Christian women. They are the ones who shine through. Some one at some time many years ago told those women that they could not be saved until they became Christians, and then they remained true to Him. There were many requests for permission to be married to a non-Christian. I assured her daughter, a wife for her non-Christian husband, and a woman asked prayers for the little children in her village, and so on.

When we reached Likou, only a few children and the very old ones were there. All others were at work in the gardens or getting their palms of palm nuts and firewood. Some of the Congo villages are quiet and deserted during the day but toward evening time is a lively time and we could come back from gardens with big baskets of manioc and bunches of greens, girls coming to the camp and jars of water, men come back from the forest with palm nuts and firewood. . . . Evening is a happy time in an African village and some of the happiest evenings of my life have been spent with the village women."

"... Evening is a happy time in an African village and some of the happiest evenings of my life have been spent with the village women."
the SABBATH RECORDER

JONAH, NINEVEH, AND THE BIG FISH
Jonah, First and Second Chapters

By Adelbert Branch

In the chapters noted, the lineage of Jonah, the Ninevites, and the command of the Lord to Jonah are all set out in plain language, as is also the failure of Jonah to comply with God's command, his seeming intention to run away from God by taking passage by ship in an opposite direction, with a room in the lower hold of the ship.

Also is recorded the storm that followed, and the general uprising of those in command of the ship, Jonah's confession, and how he prepared for him there. It states that he was swallowed by the great fish that God had prepared for him there. It also states that he was there for three days and three nights, being finally and miraculously cast out to the land, where he later carried out the command of God as to his preaching at Nineveh.

I do not remember having heard of any one who argued that the full days and three nights were ever questioned in this case, though some prefer to look at this as an allegory, saying that it never did really occur. But to me, to look at this as an allegory is as clear as language can make it, and the full three days and three nights had passed while Jonah, confessing and not praying for deliverance, with a promise of obedience in case of release.

Jesus our Lord when questioned by some for a sign of His Messiahship said that there shall be no sign given except the sign of Jonah, for as Jonas was in the whale's belly three days and three nights, so shall the Son of man be three days and three nights in the heart of the earth. Now if the first can be regarded as an allegory, why not the second, since Jesus himself declared their parallel, thus casting a doubt as to the actual resurrection of our Lord.

When God in the beginning said that the evening and the morning (the night and the day) made one day, we accept this as the truth, and when Jesus said that the Son of man would be in the heart of the earth three days and three nights, we know just what he meant, for Jesus and the Father were in perfect agreement, and this was not at all times speaking of the day in a careless manner.

It is the fact of the resurrection that counts with me, and I count on the integrity and truthfulness of the Scriptures and the words of our Lord. And if there is any reason for doubt concerning the three days and three nights, it is, said, "What, Jonah and the fish? And if not, why not? There's just one thought further, and that is that the truthfulness of the statement of Jesus regarding this matter refutes every claimed reason of the Protestant world for the observance of the Sun-day.

White Cloud, Mich.

LIQUOR AND WAR

The following article was presented over a broadcast of the Hour of Morning Worship and was a part of an address on vital current problems. The speaker was Dr. William A. van Gent, associate professor of social philosophy, University of Michigan's Research Foundation, Detroit. (The following article was presented over a broadcast of the Hour of Morning Worship and was a part of an address on vital current problems. The speaker was Dr. William A. van Gent, associate professor of social philosophy, University of Michigan's Research Foundation, Detroit."

War, throughout history, has ever proved the acid test of personal and national stamina. Facts show that nations and peoples have risen to the command of God as to their preaching at Nineveh.

In all the study of these seemingly unending struggles since time began, it is startling to find that the beverage alcohol has played an amazing part in making and ultimate­ly bringing about the defeat and collapse of practically every nation that has lost the crucial decision on the field of battle or in campaigns of thought.

Liquor has defeated more men, more armies, more nations than any other weapon. It does seem that the lessons that history records should serve as ample warning against this the greatest of all enemies!

Holy Week records that: (a) David defended the Amalekites (1 Sam. 30: 16, 17) after they were found drunk following a temporary victory; (b) Ahab surprised and defeated Benhadad, King of Syria (1 Kings, 20: 16-21) when he found him with thirty-two kings drinking themselves drunk in their pavilions; (c) Nineveh was destroyed by the Medes (606 B.C.) because she was found drunk in a night of sensual feasting and dissipation ( Nahum 1: 10 and 2: 6, 7); and (d) Cyrus conquered Babylon, Alexander, and a command of lords, in a night when they were gathered in a riotous drinking feast (Dan. 5: 1-4, 38).

Philip and Alexander, the greatest leaders of ancient Greek history, won their way to world conquest in abating years, but lost it completely when dissipation conquered them.

Alexander the Great bewailed the fact that there were "no more worlds to conquer." During all his mighty triumphs his abstinence from liquor was so marked as to add another to his vast triumphs finally turned his head. Alexander's end came in a carousel which he took part at the invitation of Medius. "There," said Plutarch, "he drank all the night and the next day, till at last he found a fever coming upon him. The physicians said he was drunk, but alcohol conquered him! He died, drunk, at the age of thirty-three.

The Romans, in their early years strictly abstemious, undermined and destroyed their great civilization through a period of three hundred years of progressive dissipation.

The Normans won the Battle of Hastings, September 28, 1066, during which, as the historian, William of Malmesbury, tells it, "they prayed all night in fasting and prayer" while the Anglo-Saxons devoted the same period to drunkenness and debauchery.

In the battle which took place the next day, Harold and his drinking Saxons were routed and William won the throne of England.

On Christmas Eve, 1776, the American troops crossed the Delaware and won the Battle of Trenton when they surprised the Hessians who were holding the nation's last hope, with drinking and feasting.

The American Civil War, 1861, saw the S. S. Argus fall at the battle of Charleston, defeated by a floating Pelican. It does seem that the lessons that history records should serve as ample warning against this the greatest of all enemies!

Reports in the press during recent months reveal the verdict of the French Government in August 1942. "For 2,000 years, the chief cause of the French armies' moral collapse and the worst of France's four greatest problems in every detail of this story is as clear as language can make it, and the full three days and three nights had passed while Jonah, confessing and not praying for deliverance, with a promise of obedience in case of release.

Liquor has defeated more men, more armies, more nations than any other weapon. It does seem that the lessons that history records should serve as ample warning against this the greatest of all enemies!

SABBATH SUNDAY LESSON

OR OCTOBER 16, 1943

Save and file material. So often teachers come across an incident, story, or passage in a book, but when the time comes to use it, where is it? The teacher will remember a dramatic box for this use alone. Through clipping, pamphlet, or reference in there. When this material begins to bulk up, get some folders or classify it. It is like building up a hutch.

HOW SHALL WE INTERPRET THE BIBLE?

While reading my New Testament one day, I came to 1 John 1: 7, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." That was an old verse to me, but then it seemed that the condition for having our sins forgiven was that we walk in the light, and that did not seem to agree with the other Bible verses which give belief as the condition of forgiveness, nor with my own observations of Christians who, according to the Bible, had forgiveness of sins before they were walking in the light, and did not have fellowship. So, me there came the problem as how to interpret this verse.

I am told that there are different ways of interpretation—literal, figurative, and spiritual. But I have found that all these need to be accepted as they are. But I believe that the best rule is to interpret the Bible by the Bible. In this way I saw that 1 John 1: 7 could not mean what it at first seemed to mean.

Then after prayerful thought, it came to me. The verse is not talking about the forgiveness of our sins, but about cleansing. As soon as I saw that, my sins were forgiven, but there was still sin in my life which I needed to get rid of and he cleansed from. This verse tells us that the blood of Jesus Christ does more than its original purifying work in the blood of Christ. It is to cleanse and free me from these remaining sins and that.

The best way to interpret this verse is to look at what Jesus Christ himself has told us. I am not worried about the remaining guilt of my sins, for they have been forgiven, but yet I do not live a perfect life, and I need the cleansing power of the blood of Christ. To this end I pray, "Job!

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"I wonder if we will ever hear voices," John said to himself. Just then someone stepped on his foot and John used an ugly word. Quickly the thought was in his mind his mother's voice: "It's not only wrong to swear, but it's such a stupid thing to do. What is the use of it? Why, when we are angry, our words seem to us so much more useful. I hope my boy will always say God's name and mine in a way as if he cared."

John's face became very red as he remembered how many times he had used God's name carelessly since he had been in the army. He wondered what made him think of that now. He thought of all those voices of Joan of Arc's voices. He wondered if God is speaking to him. It will be very hard to stop, but if my mother could hear me it would break her heart.

It wasn't so hard to stop as he thought, because every time he saw a picture or statue of Arc, to hear the stories of how he said, "I am a firm believer in the one congregation in which I was not seen in any Sunday school class, charged down upon the church school superintendent concerning the demand that the teacher of a certain class of girls (the largest in the school) should be fired" because she did not believe that Moses wrote the Pentateuch, so that we shall be fully armed and prepared in the cause.

Toward evening the superintendent's phone rang and he was astonished to hear the pastor, at the other end of the line said, "I'll have to give it up. Many of our people are looking closely through their Bible, and there is not one of them that has any block in it named Pentateuch."

In one congregation a particular group, in the name of a very sacred and beautiful doctrine, created such a spirit of divisiveness and contention that the church became utterly ineffective as a redemptive force in the community. All of its energies were consumed in fighting those who differ with them. It was not only wrong to battle with the doctrine, but the people will not remember how many times he had used God's name, nor was it his privilege to decide this matter in his selfish nature, without taking time to inform himself upon the benefits of observing such a command. What a wonderful invitation upon me to render such a service?

It is possible for every one of us, like Joan of Arc, to hear God's voice. Sometimes he speaks to us through our own conscience and tells us what it is we love, and sometimes through the Bible, so that we shall be fully armed and prepared in the case.

Another passage is found in Matthew 22: 37, the teaching of which is essential to acceptance with God: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." This command is clear and comprehensive, but a brightening of our selfish nature, without taking time to inform himself upon the benefits of observing such a command.

I am a firm believer in the one congregation, in which I was never seen in any Sunday school class, charged down upon the church school superintendent concerning the demand that the teacher of a certain class of girls (the largest in the school) should be fired" because she did not believe that Moses wrote the Pentateuch, so that we shall be fully armed and prepared in the case.

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with authority, but entreaty, earnest invitation to think upon, to hold in mind an important truth.

Do you hesitate to love God with all your soul? Is there ever with you a fear that God's love will fail you? Think of Paul, who could not fail to fill that soul with larger portions of himself and blessings of his kingdom. God is not satisfied with just making us comfortable in our religious life; he is trying to make real men and women of us for the enlightenment and salvation of the world. "Ye are the light of the world." Matthew 5: 14.

Seek ye first the kingdom of God and his righteousness. Matthew 6: 33.

Let your light shine" that the world may see that light, the way to God. Matthew 5: 16.

"Be ye stedfast, unmovable, always abounding in the work of the Lord.

DENOMINATIONAL "HOO K-UP" Alfred, Ark.

The Amandine tea last Thursday at the Community House was a very enjoyable event. About sixty members, friends, and guests were present. The Community House was decorated with autumn leaves and bouquets of dahlias and gladioli. At the table, pourers were Mrs. Clara Thompson, Mrs. Louise Holmes, Miss Bertha Anns, and Miss Edna Bliss. In the absence of the retiring president, Mrs. Harold McGraw, the vice-president, Mrs. Charles Amberg, presented the new president, Mrs. Ben R. Crandall. Mrs. Crandall extended a welcome to the visitors and introduced the new officers who were the hostesses for the day. She announced that the first regular meeting of the year will be held at the Community House, October 7, at 3 p.m.

-Alfred Sun.

An open letter to the Members of the Ways and Means Committee of the House of Representatives and Members of the Finance Committee of the United States Senate.

THE SABBATH RECORDER

Dear Sirs:

Will you allow me a word with you on this subject, I will not, except under some millions of this kind, like me, am glad to pay any sized income tax you feel you must levy. But we are irritated, disgusted, and enraged when we are hauled, trying to understand the complexities of the present law. Can you people not simplify it?

Don't let us be expected to worry for days or maybe weeks over the 1942 vs. 1943; March, June, September, December, 1943, May, 1944. May, 1945? We get dizzy over "forgiveness, cancellation—$50," $50 out of $66.67, 75 per cent; income tax, victory tax, withholding, payment to college, the tax half a year, the tax half a year, withholding income tax and victory tax together half a year, corrected returns; 3 per cent, 5 per cent; 20 per cent, 17 per cent, normal taxes, surtaxes, exemptions, joint return, divided exemptions, exemptions plus spouse's income; form long, short form, etc., etc., etc.

Yes, Mr. Senator, Mr. Congressman, won't you take pity on us and simplify this tax business. You can save us from chucking all the blanks and reams of calculations into the waste basket in complete disgust; then sitting down purposefully with folded hands and the cop to take us off to jail for non-payment, or worse, to the mad-house. Please, please.

Dizelly yours,


-Alfred Sun.

Fouke, Ark.

The Southwestern Association met at Fouke, Ark., this year, instead of Rolls, Mo., because it is more centrally located, and it seemed advisable because of the conditions we are all acquainted with during this time. The theme was "Christ, Our Strength"--Psalm 28: 8.

We were all blessed by having Rev. Paul Maxson with us as a representative of the Eastern Shore, and the Arkansas Association. He preached two splendid sermons, and assisted our other ministers ably. His friendliness won a place for him in all our hearts.

With us, also, besides the regular deleges, were Emerald, Mae, and Mildred Stillman from Salem and Marlboro, who brought us special music and took part in many helpful ways. These three, and Zack White, our president, brought us a bit of personal contact with our fellow Christians in the East. Pastor E. R. Lewis, from Gentry, who didn't arrive in time for the regular services, brought us two splendid messages concerning our true fellowship with Christ and each other, and the saving grace of our Lord.

All through the meetings, in the messages, songs, and worship services, we enjoyed the fellowships. Christ was truly felt as "Our Strength." The theme song, "Jesus Will Keep Me True to the End," was especially fitting, and was so beautiful in its harmonies that someone was humming or singing it nearly all the time.

Two of the highlights of our association were our dinner and orchestra. The orchestra was furnished by members of the Little Prairie and Fouke churches, with Pastor Lewis directing. It was completely new at association, never having played as an orchestra before, and we did enjoy it as it played as an accompaniment to our songs, and by itself.

Sabbath afternoon brought one of the spiritual highlights of our meetings, as we all gathered in the woods and on a little crop, and received by baptism into our fellowship, Sybil Bellamy, a young woman from Texas. It was a beautiful, worshipful service, and as the Bible custom of "laying on of hands" was carried out, we all felt that Christ indeed was among us when we reconsecrated their lives to him, and in the testimonies meetings there were others who made public their reconsecration and desire to serve better.

Sunday evening people enjoyed a picnic supper in a pine grove near the church. We had a grand, good time, topped off with watermelon, "a la fingers."

We were all treated with such wonderful hospitality and warm friendship that we know God's presence is still in the hearts of our people, and all of us who were from away, as well as the people of the area, closed our meetings with a conscious knowledge that Christ is truly "Our Strength," and will always be ready to strengthen us for our responsibilities as Christians if we will commit ourselves to him.

Mrs. Augusta Coalwell, Secretary, pro tem.

New Orleans, La.
The annual meeting of the members of the Seventh Day Baptist Board of Christian Education will be held on Sunday, October 11, 1943, at two o’clock in the afternoon in the Gothic, at Alfred, N. Y., for election of directors and such other business as may properly come before said meeting.

(Signed) John Reed Spicer.

O B I T U A R Y

Eccleston. — Mrs. Martie D. Eccleston, daughter of William T. and Mary E. (Palmer) Collins, was born July 31, 1872, at Hopkinson, R. I., and died August 24, 1943, at Westerly, R. I.

She was a member of the First Seventh Day Baptist Church of Hopkinson. She and her husband, Charles P. Eccleston, have lived for many years in Westerly where she attended the First Baptist Church, being a member of the Ladies’ Aid society of that church.

Besides her husband she leaves a daughter, Mrs. William Phillips of Quonochontaug, R. I.; two sons, Ray P. and Charles C. Eccleston; a sister, Mrs. Emma Rathbun, and two grandchildren.

Farewell services were conducted by Rev. H. Campbell Bough of the First Baptist Church of Westerly. Interment was in the First Hopkinson cemetery.

Palmer. — Mrs. Phoebe Etsa Palmer, daughter of Isaac and Mary, Coon Patelo, was born at Hopkinson, R. I., June 16, 1866, and died in Westerly, R. I., September 2, 1943.

She was the wife of the late George D. Palmer. She lived in Ashaway until a few days before her death. She was a member of the First Seventh Day Baptist Church of Hopkinson.

She leaves a son, Byron Palmer, with whom she lived; three brothers, George Patelo, of Ashaway, Charles Patelo, of Concord, N. H., and Crawford Patelo, of Stafford Springs, Conn.; and a number of nieces and nephews.

Farewell services were conducted by her pastor, Rev. Ralph H. Coon, and interment was at the Oak Grove Cemetery, Ashaway. R. H. C.