O B I T U A R Y

Ernst. — Kate Strong Ernst was born in Plover, Wis., June 11, 1862, and died at New Auburn, Wis., June 30, 1943.

Mrs. Ernst was the youngest of three daughters born to Lewis and Emmeline Strong. When a young woman she united with the Seventh Day Baptist Church at Alden, Minn.

On June 14, 1885, she was married to Henry Martin Ernst at the home of his parents at Alden, where a denominational meeting was being held. After residing at Alden for some years she moved, with her family, to Dodge Center, Minn. In 1919, the family came to New Auburn, where she has since lived.

Mrs. Ernst is survived by four children: Mrs. Clark W. Greene of So. Milwaukee; Justin V. Ernst and Mrs. R. C. North of New Auburn; and R. Burdette Ernst of Stillwater, Minn. There are three grandchildren.

Funeral services were held from the home of her daughter, Mrs. R. C. North, on July 3, 1943, conducted by her former pastor, C. B. Loofbourrow. Interment was in New Auburn cemetery.

C. B. L.

Rounseville. — Mary North Rounseville was born in Princeton, Ill., May 29, 1856. When she was about four years old, she came with her parents to a farm near St. Peter, Minn. She was united in marriage to Daniel T. Rounseville December 27, 1881.

This union was blessed with a daughter, Grace, now Mrs. Leiter Burdick, of Minneapolis, Minn., and a son Ir!., of Decorah, Iowa. This union was blessed with a daughter, Grace, now Mrs. Leiter Burdick, of Minneapolis, Minn., and a son Ir!., of Decorah, Iowa. Their toil and vanity are gone.

Ten minutes spent in Christ's society every day, aye, two minutes will make the whole day different. Drummond.

MARRIAGES

Davis - Robinson. — Pfc. George Edwards Davis, son of Mr. and Mrs. Okey Davis of Salem, W. Va., and Miss Virginia Lee Robinson, daughter of Mr. and Mrs. W. Weyman Robinson of Lumberport, W. Va., were united in marriage at the First Methodist church in Fort Myers, Fla., on May 29, 1856. The new home is at Clayton, Kan.

The type of everlasting rest.

Blest day of God! And therefore blest
The type of everlasting rest.

How welcome are thy hours so sweet!
Those hours, which I with rapture greet;
Glad that the six days' work is done.
Their toil and vanity are gone.

C. W. T.

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Ten minutes spent in Christ's society every day, aye, two minutes will make the whole day different. Drummond.
DEFEATISM VS. MORALE
(Quoteditorial)

What is defeatism doing to Seventh Day Baptist morale?

When difficulties arise in any walk of life, one of two opposite reactions may result. One may assume the positivist attitude of defeatists and decide the cause is lost. Another may have his determination strengthened and build up a morale that knows no defeat.

In 1941, the English people took such a bombing from the air as the world had never seen before, day after day, and the courage and confidence that brought them through to better days. Stalingrad in Russia was all but conquered by the enemy last summer. It was not the spirit of defeatism that helped Russian people to hold on and regain the city a few months later. In December, 1941, the United States received a disastrous blow at Pearl Harbor; just how disastrous we did not know for a long time. But it served to unify the American people and inspire the spirit of resistance. Defeat was impossible to think of...

With these examples of morale strengthened by disaster, we must turn again to our first question. "What is defeatism doing to Seventh Day Baptist morale?" Moral and spiritual struggles and our loss of ground at times may be as crushing as bombs on morale. We may be even more vulnerable in that sphere. Are we strengthening our spiritual men to the same degree as our material men, or, to put it another way, is it not in the spirit of defeatism but as a challenge to our Christian morale. We have our doubts and reservations...

Some are throwing up their hands. Of course it is; everyone is talking about it; our reports, our statements, everything seems to point out that we are losing ground; we are neglecting our own Seventh Day Baptist life and institutions. Reason given? We are losing ground; we are discouraging about... We are losing ground; we are discouraging about... We are losing ground... We have tried to raise a $2,500 fund to educate a nationally known evangelist.

There must be something genuine in this growing urge by all peoples to "know each
other better.” This was plainly told by an unlettered Arab of Algeria who, through the help of a British sergeant, wrote President Roosevelt. Aoundah Medchak, the Arab, is not at all clear about "war aims," but he understands the meaning of a package of clothing for his four children, a gift of which he is not at all clear about being new and better. The war is over we shall know one another better.”

**HISTORICAL SOCIETY**

By Corllis F. Randolph

A Chinese Banner

Through the courtesy of the missionary Board, the Historical Society has recently come into possession of a beautiful silk banner, handsomely embroidered by the women of the Missionary Board in Shanghai, China, Church, and sent to the Missionary Board, apparently in 1885, as a token of their appreciation of the good offices of the Missionary Board in sending the message gospel.

The central feature is a large square of black silk, which, along with other embellishments, is embroidered with gold colored silk a large Greek cross, with the Greek letters, Alpha and Omega (the First and the Last). Below, side by side, are three streamers of black silk each bearing an inscription, carefully embroidered in silk of appropriate colors. Throughout the banner and streamers are tassels and borders, all as exquisitely done as the embroidered inscriptions.

Cards are attached, bearing translations in English of the inscriptions, as follows:

*By faith in Christ, we are one body.*
*We glorify the cross of Christ.*
*By this conquer.*

The Shahghai Seventh Day Baptist Church, N. E. Corner, Mill Yard.

The extreme dimensions are: length, seven and a half feet; width, three feet.

Doubltess all the devoted women whose skillful hands made this banner, and the consecrated members of the Missionary Board to whom it was sent, have all gone to their heavenly home; and now the Historical Society accepts it as a sacred trust, to be kept so that those who come after us may see, read, and learn.
suggestions that help be given British Guiana churches, that a successor to Rev. Luther W. Crichlow be named, and that a recent letter be considered.

Voted that the recommendation of the committee in regard to British Guiana be approved.

Voted that the sum of $50 a quarter be appropriated.

Voted that the report of Luther W. Crichlow be published in the Recorder.

Voted that the president, Secretary Burdick, and the treasurer be a committee to investigate sending some one to Jamaica to take the place of Mr. Crichlow, and with power to act.

Rev. C. W. Utter, chairman, presented the annual report of the treasurer and the secretary. An effort has been made to accomplish by correspondence some of the work that is usually done while attending the June associations.

The correspondence has been conducted, attention has been given to the work of the Ministerial Relations Committee of the General Conference, the furnishing of material for the May Department of the Sabbath Recorder has taken much time, one issue has been conducted, and a Memorial Day address delivered.

Respectfully submitted.

Ashawo, R. I., July 25, 1943.

The annual report of the treasurer was presented. It was voted that the annual report of the treasurer as audited by Loomis, Suffern, Loomis, and accepted, and adopted as the annual treasurer's report of the Board of Managers to the Missionary Society.

The annual report of the corresponding secretary was presented. Voted that the annual report of the corresponding secretary be reported in full, in the vault of the Washington National Bank, and that the recording secretary be authorized to deposit the records of the society and any other things he thinks should be deposited, in the vault of the Washington National Bank.

The minutes were read and approved.

The meeting adjourned at 5:05 p.m. Prayer by Rev. Harold R. Crandall closed the meeting.

George B. Utter,
Recording Secretary.

"When the church and the state are welded, then their offspring will be nothing but tyrants and bigots."
THE SABBATH RECORDER

very well fit into one of these four basic motivations.

By comparing the statement in Romans 14: 17-19 concerning "righteousness, peace, and joy in the Holy Ghost," with the above mentioned motives, we at once conclude that they are identical in their scope and purpose.

On the cross of the Scriptures, Jesus tells us that our life will continue under circumstances that are beyond our control.

"I am the light of the world, and the light of the world shall continue under circumstances that are beyond our control.

The light of the campfire reminds us that Jesus is the Light of the world, and certainly it is a dark world. And as we witness to the light of the campfire, we can see that the light of the world is a beacon of hope.

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CHILDREN'S PAGE
Mrs. Walter L. Greene, Andover, N. Y.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

Perhaps I had better write to you before school begins. I am having a good time this vacation at my dog, help my mother, and help in the garden.

We visited my Aunt Florence in Eagle River for a week. My sister, Janet, caught her foot in a bicycle wheel. She uses crutches now, but she will be able to walk again without them in a few weeks.

I will write again sometime.

Your friend,
Donald Drake.

Milton, Wis.

Dear Donald:

I think you are having the best kind of a vacation because you are being useful and having a happy time at the same time, and I can only wish that all my friends could be as happy as you.

I have three grandchildren myself so I know how much she enjoyed it.

I am sure you will enjoy your second grade work in school and in another year be able to tell me, "When school begins I'll be in third grade."

Your sincere friend,
Robertta Ann Randolph.

Milton, Wis.

Dear Roberta Ann:

I think it was a splendid plan to send the song record to your Grandma Sutton. I have six grandchildren of my own so I know how much they enjoyed the lessons and making good progress, for she is a good teacher; one of the best.

We have a nice little puppy and four cats. Our dog, Blackie, is a good size. He is a good-sized watchdog. Blackie jumped out of the car and nipped the big dog in the nose. The big dog didn't even try to play with him, and grabbed the poor little fellow by the throat. That was an exciting time; the little girls screamed while the rest of us tried to get the dog to let go. At last I got hold of his collar and pulled him off while Joyce got out up in the car. Little Gretchen said, "We won't take Blackie up here any more, will we Grandma?"

I hope your sister, Janet, is walking without her crutches by this time. I am sorry she had such an accident.

Your sincere friend,
Mitzap S. Greene.

Dear Mrs. Greene:

I am six years old. I will be in second grade when school begins. My brother Lynn sings all the songs, too. He is almost two years old. Our daddy made a record of us and sent it to Grandma Sutton in Denver.

I take piano lessons from Miss Crandall at the college. I go to Sabbath school and church every week.

Your friend,
Mitzap S. Greene.

DELORAINE, IOWA

ORDINATION OF ALTON L. WHEELER

The ordination services of Alton L. Wheeler were held at the Richburg, N. Y., Seventh Day Baptist church, Sabbath day, June 5, 1943.

The council was called to session by Jesse Burdick, moderator of the Richburg Church; and Rev. Alva J. C. Bond of Alfred, N. Y., was elected examiner and moderator, with Omon Lee, as clerk of the council. Rev. Walter L. Greene of Andover read the Scripture lesson and offered prayer.

The council consisted of representatives from the following churches: Little Genesee, 8; First Alfred, 5; Second Alfred, 5; First Andover, 2; Second Andover, 3; Independence, 5; Richburg, 17; Friendship (Nile, N. Y.) 17.

On invitation of the examiner, Mr. Wheeler read an excellent statement of his Christian experience, call to the ministry, and doctrinal beliefs. Following the examination, acceptance of the candidate's statement as satisfactory, and benediction by Rev. Walter L. Greene, the morning service was adjourned for dinner.

The ordination service was completed in the afternoon with appropriate worship. Rev. Everett T. Harris of First Alfred preached the ordination sermon; Rev. Robert Wing of the Hebrons offered prayer (with laying on of hands by ministers present); Charge to the Candidate was given by Rev. George B. Shaw, and Charge to the Church by Rev. Robert A. Shaw, both of Alfred. Welcome to the Ministry was extended by Rev. Elmo F. Randolph of Second Alfred. Present at the ordination services were the following churches, by Mrs. E. B. Cowles.

Mrs. Wheeler of Nortonville, Kan., mother of the candidate, was present for her son's ordination. Benediction was pronounced by Rev. Alton G. Wheeler.

Mr. Wheeler is present pastor of the Richburg and Nile Seventh Day Baptist churches, which he has served since July. Before being called as pastor of the Presbyterian Church in Belmont, he completed his education at Alfred Theological Seminary, and Mrs. Wheeler.

Mr. Wheeler was born and reared in Kansas. He was graduated from Salem College, Salem, Va., in 1940, with an A.B. degree and a B.D. degree from the School of Theology, Alfred University.

THE SABBATH RECORDER

STATEMENT OF BELIEF

By Alton L. Wheeler

Call to Ministry

In response to the call to ordination in behalf of the Friendshipp and Richburg Seventh Day Baptist churches, I present this paper setting forth elements influencing my Christian experience and my call to the Christian ministry, and a statement of my religious beliefs.

Elements influencing my Christian experience and my call to the Christian ministry:

If I were asked what factors have determined the choice of my life work, I would be baffled for a reply of satisfaction—so many influences have exerted their weight in helping to mold my decision for the ministry.

I am indeed thankful that I was reared in a Christian home. Strange as it may seem, I believe this is the most useful thing we can do for our children more by example of their lives than by words of instruction or admonition. While we were rather young they encouraged us to make our own decisions, socially as well as religiously. There was a time when I felt that they were very lenient with us; yet I have realized since the impact of their influence in the decisions I supposedly made for myself.

One of my most precious memories of our family life is of our Sabbaths. My father's trucking business necessitated his being away from home most of the time. Sabbath was a big family day for us. That was usually the only day that we ate meals together as a family. We always lived in a small room from the Nortonville Seventh Day Baptist church, and each Sabbath morning the family car was driven or hitched to the horse that was not urged to go to church, but none of us thought of staying home unless it was necessary.

In the afternoons, before we young people were old enough to drive the car to Christian Endeavor, we had family worship at home. We would gather in a circle and would read chapter after chapter of the Bible, each member taking his turn reading a verse.
It is my humble prayer that, by the fruits of my life, I may in some degree repay my parents for all they have done for me. At the age of ten, I was baptized with several others by Reverend Herbert C. Ingraham, and joined the Nortonville Church. I do not recall any special change in my life; it seemed the natural thing to do. A training was held before our baptism, and of whatever we learned I recall only one statement: "Baptism is an outward sign of an inward experience." I began to think of devoting my life to the ministry while Rev. Lester G. Osborn was our pastor, although I did not speak of it to anyone else for some time. I was deeply impressed by several Bible study courses, Wednesday night prayer circles, and mid-week services conducted by our pastor, besides the regular weekly services of the church, and through those services I became increasingly zealous to help others to realize the joy and peace of the abundant life. Then one New Year's Eve, after a social evening in the basement of the church, our young people convened in the candle-lighted sanctuary for a watch night service, and several reconciled their lives. It was my senior year in high school on that occasion that I expressed my willingness to dedicate my life to full time service in the ministry, if it was the Lord's will.

When I enrolled as a freshman in Salem College, I was quite sure what I should do. Thus, having entertained the thought of taking preparatorial work for an engineering course—I delved into mathematics—the solution was not that simple. I felt as though I were looking in one direction and walking in another. Two years of indecision passed, and then, by the grace of God, with no means financially of returning to college. Of all years that one has proved to be more valuable to me in my life than the one during which I was enrolled at Salem College. I believe that God is omnipotent, omniscient, and omnipresent. As to his power, I believe that all things are possible with him. God made man a free moral being, creating him male and female. In him he wills to turn away from the ways of his heavenly Father. Even so, it is through God's power that man has that privilege of freedom; thus, the exercise of God's omnipotence is limited by his own wise, holy, and loving nature. As to his omniscience, I believe that God is omniscient, that his understanding is infinite, that he is mindful even of the thoughts and intents of men's hearts, and according to what he regards as being unto every one of them. In him each individual lives and moves and has his being. From the uttermost parts of the earth, man may whisper a prayer and God will hear him. I believe that God in his counsel, purpose, and plan works always the same—yesterday, today, and forever.

I believe that God is love; love is the very essence of his moral nature: "For God so loved the world, that he gave his only begotten Son, that whatsoever believeth on him should not perish, but have everlasting life." I believe in the Fatherhood of God, that prayer is our privilege of communion with him, and that by him our prayers are answered. Since he is the Author of our being, and the Source of our strength, we owe him all. Our "possessions" are really his, and are given to us in trust.

Jesus Christ
I believe in Jesus Christ, God manifest in the flesh, as our Teacher, Guide, and Savior. He is often referred to as the second Person in the Trinity. As John says in the first chapter of his gospel, Christ was with God from that he was God," yet in his incarnate nature, he became flesh and dwelt among us. (John 1:14; 1 Timothy 3:16; Hebrews 1:3.)

I believe that he was manifest in the historical Jesus of Nazareth, born in Bethlehem of an earthly mother, and that as he developed, he became scholar and statesman, and in favor with God and man." Even as he went about teaching, healing, and marvelously transforming lives of sinful men, I believe that he was tempted in "all points like as we are, yet without sin" (Hebrews 4:15). He had the freedom of choice for his life as we have for ours, and at any time he could have turned aside from the path of the cross, thus to have broken the plan of the Father. In the exercise of his incarnate nature, he would not, for he and his Father were one in spirit.

As our Teacher and Guide, he lived not merely to teach us his divine plan for our lives, but he lives as an example unto all men. The theme of his life work was love. When he was asked the greatest commandment, he replied, "that requiring man's love for God with all his heart, mind, and soul; the second requiring man's love for his neighbor. Through love Jesus taught, healed, and lifted the diseased. Through love, as our Savior, he seeks those who have lost their way in life. On one occasion he said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

Not only did he live in the world, teaching us how we might have eternal life, but he left us a legacy, voluntarily offering himself as the supreme sacrifice for sin. Thus he triumphed over sin, and by his grace frees from sin all who take him as their personal Savior.

The Holy Spirit
I believe in the Holy Spirit as the Spirit of God at work in the world, the Spirit of Christ active in the hearts and minds and lives of men. In the Old Testament, the Holy Spirit was manifested in the form of the Spirit of God at work in the world, the Spirit of Christ active in the hearts and minds and lives of men. In the New Testament, the ministries of the Holy Spirit became more definite. As revealed by the Scriptures, before Jesus' death he promised the coming of the Holy Spirit saying, "and when he is come, he will show you into all truth . . . he shall glorify me." Since he is the Author of our being, I believe that he was the Inspirer of the prophets; and the Author of the Scriptures. In the New Testament the ministries of the Holy Spirit became more definite. As revealed by the Scriptures, before Jesus' death he promised the coming of the Holy Spirit saying, "and when he is come, he will show you into all truth . . . he shall glorify me." Thus, upon Jesus' ascension, the Holy Spirit was given to men to accomplish the results that were sought in the mission and work of Christ.

I believe in the Holy Spirit, not merely because of his nature, mission, and power are revealed in the Bible, but more because I have seen his Spirit at work in the hearts and lives of those who have placed their trust in him. His power is like that of a mighty wind that sweeps over all obstructions; it is not visible, but it cannot be resisted. Not only does the Holy Spirit inspire men to accomplish the results that were sought in the mission and work of Christ.

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in righteousness, and empowers for witnessing and service.

The Bible

To me, the Bible is the inspired record of God’s will for man. It is a progressive revelation by God of himself, with Jesus Christ as the divine Interpreter and the Holy Spirit as the chief Instructor guiding into all truth.

In speaking of the Bible as the progressive revelation by God of himself, and of his will for man, I believe that God revealed himself to men as fully as there was disposition and capacity to receive him into human experience.

As to the inspiration of the Bible, I believe that it was not simply by the private interpretation or by the will of man; rather, as Peter said, "that holy men of God, spake they as they were moved by the Holy Spirit." As one has said, "The Spirit of God so lived in the hearts and lives of men that when they wrote amid their struggles, their hopes, and their ideals, they left to us a development, a help in our position and capacity to receive him into all truth.

revelation by God of himself, and of his position and capacity to receive him into so lived in the hearts and lives of men that when they wrote amid their struggles, their hopes, and their ideals, they left to us a development, a help in our position and capacity to receive him into all truth.

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As our Master has warned us, "to do good, and doeth it not, to him it is sin.

When man was first created, he was pronounced "good" by his Creator (Genesis 1:31). But when man yielded to temptation, sin entered, and "sin" is the only want of conformity to the character and will of God. It may be a "transgression of the law," as Jesus taught, either by attitude or by act; both conviction of guilt in the judgment of God. Or sin may be of the nature to which James refers (James 4:17), "To him that knoweth to do good, and doeth it not, to him it is sin.

Thus Christ conquered sin in the perfect life he led, and by his resurrection was it the servant of sin (John 8:34). Thus our heavenly Father through his infinite love for a sinning, suffering world, sent into the world his only begotten Son that all who believe in him might not perish but have everlasting life.

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And this is the record, "I am the resurrection and the life: he that believeth in me shall live even as he died, and shall live for evermore; and whatsoever he hath sown, that shall he also reap. For with what measure ye mete it shall be measured to you again.

I believe that baptism of believers by immersion is a witness to the acceptance of Jesus Christ as Savior and Lord, and is a symbol of death to sin, a pledge to new life in Christ.

I believe in baptism of believers by immersion, since that was the mode of Jesus' baptism, and is our perfect example. "And Jesus, when he was baptized went up, straightway out of the water." It is my conviction that the individual must be at the age of understanding and should be able to comprehend to some degree the significance of the step he is taking.

I believe that baptism is a witness to the acceptance of Jesus Christ as Savior and Lord, and is a symbol of death to sin, a pledge to new life in Christ. It is frequently referred to as an outward sign or symbol of an inward reality. "Baptism symbolizes the fact that the believer has surrendered his life to Christ." For as many of you as have been baptized into Christ have put on Christ. This is the Lord's Supper commemorates the suffering and death of the world's Redeemer, "till he come," and is a symbol of Christian fellowship and a pledge of renewed allegiance to our risen Lord.

The Sacraments

I believe that salvation from sin and death comes by grace through repentance and in faith, and the Lord God is the God of God by redeeming love. "By grace are ye saved through faith, and that not of yourselves: it is the gift of God." All we need for this salvation is a realization through the strength of faith we must renounce, turning about from the old life of sin, and newness of life found in Christ. Our works testify of our faith. "As the body without the spirit is dead, so faith without works is dead also.

The Eternal Life

My belief in eternal life is focused in the death and resurrection of Jesus Christ and in God reviving us in the life hereafter. Jesus declared, "My kingdom is not of this world." He died for that conviction and rose again from the dead in vindication of his belief in an eternal kingdom. Jesus said just before his death, "I came forth from the Father and am come into the world. Again, I leave the world, to go to the Father." And even as Jesus Christ rose from the dead and lives with the Father, we too have life eternal (Revelations 21:5, 22:1). "And this is the record, that God hath given us eternal life, and this life is in his Son . . . he that hath the Son hath the life.

I believe that Christ will come again in heavenly glory. When he shall come, we shall know the hour. As to his mission (Matthew 16:27): "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations: and he shall separate them one from another as a shepherd divideth his sheep from the goats.

It is rather significant to me, that according to Matthew 25:31-46—when Jesus spoke of the judgment, those who were invited to a place on the right hand of Jesus had been
unaware of the happy consequences for eternity of their richly helpful lives. They were concerned with making their lives useful to others as they lived day by day. Concerned with making their lives useful to man, man, man, in a time set aside for recuperation; and second, man's spiritual nature is inspired by observation of a transcendental aspect of things. The Sabbath is a symbol of God's presence in time, a pledge of eternal Sabbath rest.

I feel confident that it is our privilege and mission as a Sabbath-keeping people not only to preserve the Sabbath for the Christian Church, but to expand that concept as the Lord gives us strength and opportunity.

The Church and Evangelism

I believe that the Church of God is the whole company of redeemed people gathered by the Holy Spirit into one body, of which Christ is the head. It is invisible and universal and is made up of all who, profess Christ as the Son of the living God. The Church is referred to as the bride, and Christ as the bridegroom. Christ is head of the body, the Church: who is the beginning, the firstborn from the dead: that in all things he might have the pre-eminence (Ephesians 4: 15; 5: 23; Colossians 1: 18; 2: 19).

I believe that the local church is a community of Christ's followers organized for the worship and service, practice and teaching of God's revelation, claiming common convictions. In general, we as Seventh Day Baptists "believe in the Holy Spirit, teaching them to observe all things which he has commanded you; and, lo, I am with you always, even unto the end of the world. Amen." (Matthew 28: 19, 20).

A SOLDER'S LETTER

Rev. Herbert C. Van Horn.
Corresponding Secretary.

Dear Sir:

I received your letter of March 18, 1943, a few days ago, and was very much pleased to know that you are thinking of all of our men in service. That is one of many things that help to build up our morale. Although the letter was written a couple of months ago, it was the same as news to me, and I appreciate it.

In your letter to me you mentioned that you were informed that some chaplains were misleading our men to believe that if they were to die in battle, they would be insured of salvation. Many a time I have had to hear some say anything about that subject. As near as I know you have been misinformed, and I hope that is right. All that I have met and heard give sermons have been very fine men and are very genuine. I appreciate your warning, but I'm sure that you have been misled in that belief.

I suppose that you know that my home is in Daytona Beach, Fla., and that my family and I belong to your church. If and when you get in touch with the church there, let them know that I remember them all and will do my part to get this war over with as soon as possible.

Sincerely yours,
Eugene Mead.

May 30, 1943.


"When the church persecutes in the name of the Truth, it turns light into darkness and religion into an iceberg."

CHINA LETTERS

Written by

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

278 pages, size 5 x 7½.
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THE SABBATH RECORDER

Plainfield, N. J.
THE SABBATH RECORDER

DENOMINATIONAL BUDGET
Statement of Treasurer, July 31, 1943

Receipts

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Comparative Figures

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<td>Recorder Press for publication of Dr. Palmborg's book</td>
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WITH MEN IN SERVICE
Good Conduct of Soldiers

A letter from a branch-office of the Judge Advocate General to this office makes the following interesting observation:

"You will be interested to know that in this part of the world the conduct of our soldiers has been highly commended by the Australian people generally. As might be expected, we have had a few serious civil type felonies committed, but I am glad to say that in every instance the strength of our forces the number of offenses committed against the Australian people has been practically negligible. I venture the prediction that the good conduct record of our soldiers here is not exceeded in any part of the world."

"I Went to Church This Morning"

A lieutenant writes his mother as follows:

"I went to church this morning. Church out here is a privilege so rare I shall never forget it. There were only about thirty-five present, but it wasn't the numbers. Our altar was a stand over which was draped a cloth of deep red, on which was opened a small case resembling a typewriter case. The platform was covered with a white cloth and thereon was placed a silver cross about a foot high and a candle on either side. We had a small organ about three feet high, a small hymnal, and a service pamphlet which I am sending you in this letter. Behind the altar a canvas screen was set up. We were seated on the sand with no overhead shelter. I could not keep the tears from my eyes, and Mom, I could feel myself being cleansed of all impurities. In the Bible it speaks of washing away our sins. It was never so plain as today. If I can only stand by faith as he has by me, I shall never be afraid. You and Dad will never have to blesses you have brought on us by bringing us up in the house of the Lord."

—from Chief of Chaplains.

Describing life on the South Pacific island, Chaplain McKnight said: "Although it is monotonous now that the war is over, everything is being done to relieve the monotony. Lots of work, with movies and athletics, recreation, or tremendous helps. The men want to fight. They want to get it over with and come home."

Chaplain McKnight said that the men crowd around the radios to get the latest news from home and to hear their favorite programs, as sometimes they tune in the "Zero Hour," which is a broadcast by the Tokyo radio featuring recordings of well-known American dance orchestras as a come-on. In the dance selections, an announcer, speaking in English, will relate the latest U. S. news, in reverse. The boys get a big kick out of it."

As for the religious life of the American soldiers here, Chaplain McKnight stated that and again men have come to him and said, "Chaplain, I've never realized what religion really means." Chaplain McKnight told that, during the fighting on the island, nine chaplains were at the front continuously for twenty-eight days. From present, 114 separate religious services are scheduled each week.

A graduate of Mississippi College, Clinton, Miss., and the Southern Baptist Theological Seminary, Louisville, Kentucky, Chaplain McKnight was pastor of the Baptist Church at Sanders, Carroll County, Ky., before entering the army on January 1, 1940. He was on duty in Hawaii at the time of the attack on Pearl Harbor. At present he is on duty at the Chaplain School at Harvard University.

—From The University.

IN INTEREST OF THE FAMILY ALTAR

A call to the 220,000 churches of America to restore the custom of daily family prayers as an antidote to the rapidly increasing wave of crime and delinquencies has been issued by the Family Altar League from its headquarters in Chicago. It offers free preaching materials and campaign guides to pastors who wish to carry on a home devotions revival.

J. Edgar Hoover, director of the F.B.I., who knows more about crime conditions in the United States than any other living man, in a statement to the Family Altar League, calls upon the churches to go into action to restore the Christian home. He points out that juvenile delinquency and immorality are constantly on the increasing rate, and says that this is only the beginning. He says that religion is the only preventive. His assertions are echoed by sociology and law enforcement authorities and many churches throughout the land.

The Salvation Army and the International Council of Religious Education alike, have issued warnings that juvenile delinquency is booming and that most of the waywardness comes from the twenty million boys and girls of the United States who are growing up in an age ofanism, having no religious training whatsoever, and who never hear the name of God except in profanity.

The directors of the Family Altar League, made up of businessmen, women, ministers, attorneys, and others, are one in asserting that the great task before the Church today is to reach lost youth with a verile Christianity that will stir them to loyalty and personal service to Christ. They are convinced that if God is not honored in young life and Christ is not taken as the Savior, we will have a generation of exploiters, gangsters, and law-breakers and self-centered men and women, which will all but doom the Church.

"Christ has established his church on earth for one purpose only—to redeem mankind. Great buildings, billions in property, complex organizations, social affairs, and so forth are merely auxiliary to this central fact. If Christ is not proclaimed and people conserved in their way of living, then everything else is in vain."

The Family Altar League believes that the next great "revival" lies in the home, with whole families converted to Christ. The description of the Family Altar League headquarters are 189 W. Madison St., Chicago. Its executive secretary is Dr. William F. McDermott, religious editor of the Chicago Daily News. All members of the staff except the office secretary write without pay. The sole aim is to advance the kingdom of God.

—News Release.
Darrow - Tomlinson. - Archer W. Darrow of Newport, N. Y., and Ella J. Tomlinson of Marlboro, N. J., were united in marriage at the Seventh Day Baptist church, July 19, 1943, conducted by her pastor, Rev. Charles W. Thorgood officiating. Their new home will be at Marlboro, N. J.

Hurley - Hodge. - At the Baptist parsonage, Adams Center, N. Y., on August 7, 1943, Rev. Loyd F. Hurley of Riverside, Calif., and Mrs. Flora W. Hodge were united in marriage. Officiating clergymen were Rev. Ray McCann and Rev. Paul S. Burdick.

Phelps - Stebbins. - At the Seventh Day Baptist church in Dodge Center, Minn., Mr. Walter Phelps and Miss La Von Stebbins were united in marriage by Mr. and Mrs. Frank Stebbins of Dodge Center, at 10 a.m., Sunday, August 1, 1943, Pastor Charles W. Thorgood officiating.

Clarke. - William D. Clarke, son of Herbert M. and Winfield W. of Little Genesee; and a number of nephews and nieces.

Little Genesee. - Farewell services were held from the Avery Funer al Home, Hope Valley, R. I., August 3, conducted by her pastor, Rev. Trevah R. Sutton, and attended by a large company.

Funeral services were held at his late home, Marlboro, N. J., and died July 23, 1943.

Funeral services were held at his late home, Marlboro, N. J., and died July 23, 1943.

Funeral services were conducted at the farm home on Monday afternoon, July 26, by his pastor, Rev. Herbert L. Pullan, assisted by Rev. Alva L. Davis, and the burial was in the Verona Mills cemetery, with services conducted by the Westmoreland Grange and the two pastors. H. L. P.

Obituary

Chapman. - Clarence Earl Chapman, son of Guy and Ethel Greene Chapman, was born at Ledyard, Wis., on December 16, 1925.

His entire life was spent in the vicinity of New Auburn, February 12, 1943, as a young man he joined the Seventh Day Baptist church, where he served faithfully. He was many years a trustee of the church, Sabbath school superintendent, and was a teacher in the Sabbath school and a deacon of the church at the time of his death. His judgment was always valued in church and other matters.

He had been moderator of our Central Association at different times, for twelve years was master of the S.S. at the Westmoreland Grange, and committee man of the G.L.F. at Rome.

Besides his widow, he leaves three children: Mrs. Kenneth Babcock of Milton, Wis.; Agnes Smith and Mrs. George Davis at home; and S/Sgt. George Allison Smith, at Fort Bragg, N. C.; three granddaughters, other relatives, and a host of friends as the usually large attendance at the funeral showed.

Funeral services were conducted at the farm home on Monday afternoon, July 26, by his pastor, Rev. Herbert L. Pullan, assisted by Rev. Alva L. Davis, and the burial was in the Verona Mills cemetery, with services conducted by the Westmoreland Grange and the two pastors.

COMBINATION OFFER

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Both papers for one year only for $3.50.

(The Protestant Voice is an interdenominational weekly, eight page, eight-column religious newspaper.)

A BISHOP'S PRAYER

The Rt. Rev. Henry St. George Tucker, presiding bishop of the Protestant Episcopal Church, has written the following prayer which he suggests all Christians use for those who have lost loved ones in the war:

"Almighty God, who didst offer thine only Son to be made perfect through suffering, and to win our salvation by enduring the cross, sustain with thy healing power all those whose loved ones have given their lives in the service of our country. Redeem, we pray thee, the pain of bereavement that knowing their loss to be the price of our redemption they may remember the gratitude of the nation for which they gave so costly a sacrifice. And grant, O Lord, that even though dead they not have died in vain, and that out of the agony of the present hour there may arise a new and better world in which we may know and love thee, the Lord Christ. Amen."

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