How often in childhood I wandered
Down the lane, so happy and free,
To see the place where we used to gather,
Neath the shade of the old willow tree.
Strolling thro' fields and the meadows,
Thro' the shady woodlands I've roamed;
But the memory that's sweetest of all to me
Is of dear loving Mother at home.

Fond memories of home and loved ones
Come back thro' the flight of years;
Youth's fair scenes are seen upon the screens
As we roam thro' the land of dreams.

Loved ones we meet on memory's street
At in dreamy lands we roam,
But the memory that's sweetest of all to me
Is of dear, loving Mother at home.

—Edgar Davis.

Obituary

Brown. — Bonnie Gilbert, daughter of Sumner and Emma Oviatt Gilbert, was born February 14, 1888, in the town of Milton, and died at her home in Newville, Wis., April 18, 1944.

On July 20, 1918, she was married to Lex W. Brown of Newville, and they have since resided in their present home there. To this union were born two children, Wilma and Lex, Jr.

In this home her aged mother, Mrs. Emma Gilbert, has been tenderly cared for during a number of years. These all survive her: Dr. Zina Gilbert and Ward Gilbert.

Farewell services were conducted April 22, 1944, at the Milton Junction Seventh Day Baptist church, where she has been a member since baptism, December 1, 1902. Burial service at the Milton Junction cemetery was in charge of the local chapter F. R. F.

Dennis. — Miss Bertha Ellen Dennis, daughter of Geo. W. and Sarah Pool Dennis, was born in La Salle, Ill., on September 27, 1873, and died at Riverside, Calif., February 23, 1944.

She is survived by two brothers, G. C. Dennis of Riverside, and Fred P. Dennis of San Diego, Calif.

For the last several years Miss Dennis was a member and faithful and happy attendant of the Seventh Day Baptist Church of Riverside.

L. F. H. Howard. — Margaret Adelle Howard, eldest of four children born to Rev. Charles A. and Margaret Anne Howard, was born in Plainfield, Wis., September 12, 1865, and died at the home of her daughter, N. G. D. Hargis, in Battle Creek, Mich., on February 14, 1944.

She graduated from Alfred University in 1888, and on December 19 of the same year she was united in marriage with George Edmund Howard of Newville, Wis., and they have since resided in Newark until his death, when she with their two children moved to Plainfield, Ill. She united with the Seventh Day Baptist Church of Farina in 1893, and was helpfully associated with all its activities until poor health made such work impossible.

In 1932, she accompanied Rev. H. D. Hargis and family to Jamaica, British West Indies, and was greatly loved by all the folk there, and was affectionately called by them, "Mother Howard," giving them her sincere love in return.

"She was a woman of good works." A short service was held at Battle Creek, Mich., Rev. Henry N. Jordan officiating. On February 16, a farewell service was held in the Parina church, conducted by her pastor, Rev. Claude L. Hill, and she was laid to rest in the family lot in the Parina cemetery.

She is survived by two children, George E. Howard and Marian A. Hargis; two brothers, Arthur L. and Fred C. Burdick; six grandchildren, two great-grandchildren, many other relatives, and a host of friends who mourn her passing.

C. L. H.

Maxwell. — Mary Amelia Hull, the youngest daughter of Rev. Hamilton and Julia Whitmore Hull, was born April 28, 1854, in Newville, Wis., and died April 5, 1944, in Milwaukee, Wis.

In 1872, she was married to Robert Carl Maxwell who preceded her in death in 1934. To this union were born Myrtle A. Mayer who cared for her mother in her declining years, Frank H. Maxwell, and Laura C. Hull, all of Milwaukee, Wis.

She was baptised by her father at the age of thirteen at Jackson Center, Ohio. She later joined the Rock River Seventh Day Baptist Church, and finally the Milton Junction Seventh Day Baptist Church, where she has been a member since baptism, December 1, 1902. Burial service at the Milton Junction cemetery was in charge of the local chapter F. R. F.

"Grandma Maxwell"—as she was known—had taken the Sabbath Recorder for over sixty years, and enjoyed it almost to the last.

Spicer. — Arthur Joseph Spicer, son of Joseph Denison and Elizabeth Ross Spicer, was born May 26, 1874, in Plainfield, N. J., and passed away at Alexian Brothers Hospital, Elizabeth, N. J., April 8, 1944.

His father was a deacon of the Plainfield Seventh Day Baptist Church, and was a faithful worker in church and community while age and health permitted.

Farewell services were conducted in her home church in charge of the pastor, on April 8, 1944, which was Easter Sabbath. Interment was at Milton Junction.

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On December 7, 1911, he was united in marriage with Miss Linda V. Morrison of Plainfield. To this union were born two daughters: Katherine Elizabeth (Mrs. Carl Allen) and Margaret, both of Elizabeth, N. J.

In 1929, they moved to Greenwood, Del., where the family home has been since. Besides his wife and daughters he is survived by a sister, Mrs. Irma A. Hunting. Art Spicer was a member and faithful and happy attendant of the Seventh Day Baptist Church of Farina.

In 1934, she preceded him in death, leaving him with their two children, Mrs. Joseph Denison, Jr., and Mrs. Joseph Denison, Jr. Memorial services were conducted by his pastor Monday afternoon at Plainfield.

As we roam thro' the land of dreams.

Fond memories of home and loved ones
Come back thro' the flight of years;
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Loved ones we meet on memory's street
At in dreamy lands we roam,
But the memory that's sweetest of all to me
Is of dear, loving Mother at home.

—Edgar Davis.
I am the person who was born to live in a skin with a different color from yours. I could not choose my parents, nor you yours.

Thus, the color pigments embedded by the unchangeable hands of nature in your skin are pristine white, while mine are black, or yellow.

But, underneath, I am just like you. My muscles ripple in the same waves of power, and thrill to the same thrill of joyous reproduction.

My mind has the same functions as yours. I teach you, just as you do, in aspirations of love, hate, hope, despair, rejoicing, and legitimacy of Protestant missions' reveals the fact that the work accomplished by British and American missionaries has never created difficulties, nor stirred up trouble, and the church is the most effective expression of good neighbors.

It is the religious experience of American solidarity. When America shall have been done away with all 'spiritual tariffs', walls, on that day the dream that we have had for the new world will have been fulfilled. He further adds that when we deprive others of their liberty, sooner or later we lose our own.

Dr. Orlando Gallardo, former ambassador from the Spanish Republic to Argentina, said to me: "As a Catholic, I do not see that you as a Protestant have anything to do in South America. But as a liberal and man of democratic spirit, I shall fight for your right to preach your gospel anywhere and everywhere, but not in my land."

Rev. Bernard Mulder, president of the Associated Religious Press, writes to his constituency of an address made by Dr. George Howard, evangelist to Latin America before the Jubilee Convention of the Foreign Missions Conference. President Mulder was so impressed with the information received that he secured from Doctor Howard a signed statement which he has passed to the editors of the Religious Press. It is too long for full reproduction, to our regret.

In answer to the above question, which he asked repeatedly of the thoughtful leaders in the Catholic Church in Argentina, Uruguay, Brazil, Peru, Bolivia, Columbia, and Mexico, Doctor Howard says, 'In hundreds of interviews I was able to discover that the best thought in Latin America ridicules any such idea.' A written statement by Dr. Casal Castel, a prominent Argentine educator and author, reads: "I feel the leading Catholic of that country says he considers 'that the presence of Protestant missionaries and teachers who have never been able to carry the United States to my country, is the most effective expression of good neighbors. It is the spiritual expression of American solidarity. When America shall have been done away with all 'spiritual tariffs', walls, on that day the dream that we have had for the new world will have been fulfilled." He further adds that when we deprive others of their liberty, sooner or later we lose our own.

Dr. Orlando Gallardo, former ambassador from the Spanish Republic to Argentina, said to me: "As a Catholic, I do not see that you as a Protestant have anything to do in South America. But as a liberal and man of democratic spirit, I shall fight for your right to preach your gospel anywhere and everywhere, but not in my land."
Missions and Evangelism: Promote Good Will on Earth

There are three attitudes which men may hold, consciousness or unconsciousness toward one another. There may be in men's hearts good will, ill will, or indifference toward others; or there may be a combination of any two or all of these. One sentiment may govern the thoughts, feeling, and conduct one hour and the next hour the opposite attitude may be regnant in the soul. Probably no one has ill will toward everybody, and there are very few people who, in spite of their professing better things, do not hate to fight with another, even as God for Christ's sake hath forgiven you. "This does not mean that Christ's gospel is passive. It is not. But he who is kind and tender-hearted will be impelled thereby to do all in his power to help others.

Not only is it the purpose of evangelism and missions teach the world to pray; they have accomplished this end wherever they have been really promoted. Those who have followed the history of the church posses the church historical church history and that old world old world; old troubles have been settled; enemies have become friends; and the ties of friendship strengthened. World peace is the result of all praying hearts. But what is going to produce peace on earth? Christian missions and evangelism is to be the chief means."

The reality of this truth is made clear by the following:

Today the Christian Church, though outwardly divided, is united in the unity of the faith. The Spirit of Christ is the common agent in all branches of Christendom; we share the same Scriptures; the same Gospel is passive. This is his purpose to produce good will among all men. We in the Universal Church possess a unity deeper than either to carry or to send. This unity is now a chaplain in the United States

The brightest outlook for successful Christian effort in the mission field lies just in front of us, not in the near future—but only One may foresee how much depends upon the answer to this question.

A S. B.
Marion Van Horn, completed his college work after coming to Alfred, and was gradu-
ered from the School of Theology in 1939. Before completing his course here he was elec-
ted to the class at Salemville, Pa. He is now the pastor of the Ritchie Church at Berea, W. Va., and will begin his work with the College student fellowship in the fall. Elmo Randolph, who was the third mem-
ber of this first trio, did work with the Boy Scouts of America as secretary while pur-
suing his seminary course, and before graduation was elected pastor of the church at Alfred Station. He was graduated in 1940. He is now a Scout executive in the state of Maine.

Others who were graduated in 1940 were Wayne Rood, Paul Maxson, and Lottie Snyder. Wayne was pastor at Little Genesee, N. Y., during the vacation last summer. He had had three semesters at Alfred and will begin his work there in the fall. He had had three semesters at Alfred and will be graduated in 1945, has been elected pastor of the Independence Church at Richburg, N. C.

It will be seen that all graduates are occupying positions of importance in Christian work. I am convinced all are doing excellent service in work for which they are fitted. Also the present students are already employed by churches who look forward to having their full-time service upon graduation.

All of this indicates the great need for pas-
tors in the denomination, and raises the ques-
tion as to the immediate future. World con-
ditions will doubtless affect the situation spe-
cially among Protestants. Most Protestant young men do not decide for the ministry until they have entered college. The government now calls them into the army or navy service before that time. We can only hope that some of the young women in the service of their coun-
y try may make the decision even while serving in the armed forces. "Jesus saith unto them, Verily, verily, I say unto you, He that believeth on me the works that I do shall also do them; and greater works than these shall he do; because I go unto my father." (John 14:12.)

We are very glad to report that Paul Maxson and Lottie Snyder served the DeRuyter, N. Y., Church last summer. Wayne was pastor at Rockville and Hopkinton churches in this state. They have now completed their work in medical school.

Two students were graduated in 1943, Charles Bond, our one graduate in 1942, served the First Hebron Church as student pastor during the summer following his graduation. He is now pastor at Little Genesee, N. Y.

Charles Bond, our one graduate in 1942, served the First Hebron Church as student pastor, and as resident pastor during the summer following his graduation. He is now pastor at Little Genesee, N. Y.

Two students were graduated in 1943, Victor Skaggs and Leonard Snyder. Victor is pas-
tor of the Piscataway Church at New Market, N. J., and Alton is pastor of the Friendship and Richburg churches in this state. The latter two have been graduated from the School of Theology this year. They are David Clarke and Kenneth Van Horn. David has ac-
sented the call of the Watertown, Conn., Independent and Yale Divinity School, graduating at Alfred. He is now pastor at Boulder, Colo.

Charles Bond, our one graduate in 1942, served the First Hebron Church as student pastor, and as resident pastor during the summer following his graduation. He is now pastor at Little Genesee, N. Y.

The Executive Committee of the Western Association met April 23, and made plans to hold the 1944 sessions of the association at Alfred Station on June 20 and 21. The first session is to be held Friday evening with a fellowship supper for the young people and services in the evening in charge of the young people, and the last session will be on the night following the Sabbath.

We have planned a short association this year, as we are to entertain Conference in this association in August. Mrs. F. J. Pierce, Corresponding Secretary.

THE SABBATH RECORDER

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Sabbath School Lesson

For June 3, 1944

SELF-RIGHTEOUS INDIGNATION

By Alma Bond

The apostle Paul in his Galatian letter (Galatians 5:22-24) expressed the inspiration of the Holy Spirit, "The works of the flesh are ... wrath, strife, etc." In Colossians 3:8 we are instructed to "put off all these; anger, wrath, malice, etc." Do we not sometimes incorrectly seek to justify our anger by calling it righteous indignation? Is it? Or is it self-righteous indignation? God's anger is holy and righteous because he is pure and holy himself in all his entire being and purpose. His wrath is against sin! Yet in his infinite mercy he loves the sinner and has provided for his salvation through the substitutionary death of his Son.

Now let us analyze our own anger. Is it wrath against evil because of its hindrance to the cause of Christ? Is it wrath against the desecration of God's holy name? His temple? His day? Is it indignation which is prompted by a desire to see themselves as righteous but others as being unjust. God's name blasphemed, his word reviled? If the answer to these questions is "yes," perhaps we may correctly describe our passion as righteous indignation.

But, if it is anger because I have been unjustly accused; if it is wrath because someone has returned to me evil for good; if it is indignation because someone has doubted my integrity, my honesty, my sincerity, my motives, my loyalty to him by some other than righteous indignation. Perhaps self-righteous indignation would be appropriate.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Galatians 5:22-24.

SHIPS IN THE NIGHT

By Alice Annette Larkin

The Story Thus Far

Linda Sherman, the oldest daughter in the Sherman family, had assumed the responsibilities of the home during Mrs. Sherman's recovery from an accident that had left her ill for several months. Now the doctor had given Mrs. Sherman permission to take over the household duties, and a very joyous evening was spent by the family as they rejoiced over this good news together. Just as they finished praying, however, Mrs. Sherman let her voice be heard as she turned to the telephone ringing sharply, and Linda hurried to answer the call.

"Yes, this is the Sherman residence," she said. "Aunt Penny at Hilltop Farm? Oh, I'm sorry. No, I'm afraid he can't possibly do that, but somebody will be there tomorrow." "Yes, I promise."

Chapter II

Nine-year-old Peter Brown—although much older than that in wisdom—watched the steam coming from the teakettle. "Almost ready," he announced. "It sounds friendly-like. Since Miss Penny's been sick, our teakettle doesn't sing so often. Lucy's always takin' the water out before it gets a chance to boil, 'n' that's what it has to do if you're going to make good tea, Miss Penny says. Can you make good tea, Mrs. Herbert?"

"Can I make good tea? Young man, I'm almost insulted—me a housekeeper for nearly fifty years!" replied Mrs. Herbert. "Do you Lucy a cup of tea? Why didn't you say so right out?" Here, sit down by the table while I get a cup. There might be a doughnut and a piece of apple pie left over from dinner, too. You did have a long, cold walk down here. I ought to have thought of that, with you a-shivering with the cold."

"I guess maybe the shiverin' was 'cause I'm scared," confessed Peter. "You see, I don't know what Miss Penny's goin' to do to me. Maybe after the war we'll get a real big one. If Miss Penny only had more kerosene, the lantern out at the back door would be burning. Then we would see the way up on the hill better, and it wouldn't be so lonesome-like."

Peter and Lorenzo had reached the small wooden house on the other side of the road; soon they would be crossing the rickety old bridge over the river that flowed through part of Miss Penny's farm. From there they had to follow the winding path up one side of the big hill. There was another way to get to the farm. If you took that, you didn't have to cross this bridge at all; but it was a long walk and Peter was tired. Lucy would be worried about him too.

Peter didn't mind the hill so much in the daytime, and one side of it was fine for coasting—if you had a sled. Once he had tried to slide down it on a shaved block, but it wasn't so good. Hills weren't too bad if you climbed them step by step, so the missionary lady who came to see Miss Penny was sure he could do it if he had any good to keep looking up and thinking how terribly far it was to the top. Everybody had hills to climb—some, little ones; some, big ones. She was a nice missionary lady, and it was too bad she didn't come again.

Suddenly Peter's thoughts turned from hills to the war. When he came tomorrow to see Miss Penny's, "Lorenzo, we're in a heap o' trouble," he declared. "We're making some- body come up from the man that's going to 'gin' to bring her from the station? Nobody has any gas to spare, 'n' the man that promised Miss Penny a ride to town once every month in the year for lettin' him keep the hay he bought off o' her in her barns got an awful good idea about his gas. He even forgot to tell how to find him when she wants the rides. We sure are in a heap o' trouble, Lorenzo."

HAVING CALMED his anxiety with the shaggy brown dog, Peter looked up at the big house on top of the hill; and there, at the back door, was a light—a light to guide him home. But would it be his home after tonight? (To be continued)
Dear Bonnie:

Here comes my tardy answer to your letter which got crowded out last week. It is such a lovely spring day that one would rather be out walking in the sunshine than writing letters, but as I write I am looking out upon a beautiful green hill directly in line with my dining-room window, though the foliage on the trees between is getting so abundant and heavy that before many days it will almost hide my hill view. Out of my kitchen window I can see the early signs of our victory garden coming up. The heavy rain yesterday seemed to hustle all growing things along.

I am sending you a poem, "Trees" by Joyce Kilmer. I memorized it in Literature the other day. I must close as it is about time for the mail.

Your friend, Bettie Butler.

Dear Bettie:

I must make my answer to your letter short, as your letter was so nice and long and I want to get one more letter on this page.

My little friend next door, Nedra Burrows, who I believe is one of your pen pals, also has two goldfish of which she is very proud. Her father has a new hunting dog now, a pointer, but he is only a small puppy now so it will be some time before he can hunt. I can hear his piping bark now, so I guess she has him out to play. He likes to jump all over. He is tan and brown and they call him Bonny. He is a Girl Scout. I like being a Girl Scout very much. We have lots of fun

I am sending a poem, "Trees" by Joyce Kilmer. I memorized it in Literature the other day. I must close as it is about time for the mail.

Your friend, Betty Butler.

The heavy rain yesterday seemed to hustle all growing things along.

I am glad to hear of the splendid grade you received in examination as your letter was so nice and long and I want to do better in all your examinations. I mean to keep on teaching myself for two and a half weeks with an infected eye. I think you will be very much interested in my victory garden. We have planted my victory garden.

I am sending this week-end, Aunt Ethel and Uncle Harmon will soon be leaving for De Ruyter, so we won’t get to see them so often.

The heavy rain yesterday seemed to hustle all growing things along.

I am glad you had a chance to hear Doctor Thomas. We heard him at Independence Day. I think you will be very much interested in my victory garden. We have planted my victory garden.

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Your friend, Betty Butler.

Dear Mrs. Greene:

It has been quite a while since I wrote you last. I believe the last time was New Year’s Day. I surely didn’t write a very good letter then.

I am a Girl Scout now. I like being a Girl Scout very much. We have lots of fun sometimes. I think we are going on a camping trip next week-end.

I have two goldfish. I think they are nice. I have one dark one and one gold one. They sometimes chase each other around so fast I can hardly see them.

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The flowers are blooming down here now. Our flower garden is very pretty. Mother says it is the prettiest it will be any time this year. We have a pretty vegetable garden, too. I have planted my victory garden. Some of it is up and has been so wet lately that we couldn’t plant very much. The trees have been green sometime now.

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Your friend, Betty Butler.

Everything is pretty and green here and the flowers are beautiful. We have been having lots of bouquets for Daddy. Two weeks ago I spent a week-end with Aunt Ethel. Arline is spending this week-end. Aunt Ethel and Uncle Harmon will soon be leaving for De Ruyter, so we won’t get to see them so often.

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Your friend, Betty Butler.
Angels

He had. It is not his death that saves us, but Jesus, but to have the sort of faith in God that a sacrifice for pouring out his world of body on the sinned " (Romans 5: 8, 9).

4. His Vicarious Death

Christ died on the cross. He was buried, the tomb sealed, and a guard set. But the gospel account tells us that when his followers came to weep at the sepulchre, it was empty. He was gone! There is no doubt but that the gospel and the epistles alike teach that Christ rose physically. His followers, according to the records, saw him, and touched him. He ate with them and talked with them. Christians for centuries have believed and yield the will of the Father as no one else ever has.

2. His Victorious Life

Our Lord was sinless because he was the Son of God. He was not tempted to see whether he would sin or not, but to show that he could not sin, that he was indeed "the Word made flesh." Being the Son of God, he had the power to perform miracles over nature, over disease and death, over demons.

Our modern Sadducees deny the miracles, striving to explain away things in naturalistic grounds. This attitude makes Jesus only a sleight of hand performer, an impostor, or makes the writers of gospel prevaricators.

3. His Vicarious Death

The Bible clearly teaches that "all have sinned" for "there is none righteous, no not one, for we are all dead in" our trespasses. But it also teaches us that God's only begotten Son came "out of the ivory palaces into this world in a lowly and poor condition." 

Modern Sadducees say that Christ did not rise physically. Either he only swooned and recovered, or his disciples loved him so much and longed to see him so intensely that they had hallucinations and imagined they saw him and thought he had risen. He lives today only spiritually and by his teachings and influence.

5. His Visible Return

Christ told his followers that he would "come again." At his ascension the angels said, "This same Jesus shall so come in his name, as ye have seen him go into heaven. " (Acts 1: 11). And ever since he taught it. It is a note of hope all through the New Testament, and down through the centuries it has inspired and comforted men and women of God. Christ spoke in twenty-seventh of the New Testament speaks of it.

Modern Sadducees deny that Jesus is coming to earth again bodily. He comes, they say, in the movements of history, at conversion, and death. But he never will come to set up his kingdom and sit on David's throne to order it and to establish it with judgment and with justice from henceforth even for ever.  

6. The Verbal Inspiration

The Bible is the revelation from God to mankind. It is God disclosing himself and his will to mankind. "Holy men of old spake as they were moved by the Holy Ghost." (Acts 1:14). That is, the writings of the Bible are inspired and so influenced by the Holy Spirit that their writings are free from error. "All scripture is given by inspiration of God. " (2 Timothy 3: 16). We can bank on its truth—its genuine- ness, its history, its authenticity. It is indeed the word of God!

Modern Sadduceism says that the Bible is a human book. It contains the word of God mixed with superstition and myth. It contains so much wheat, but along with it much good chaff. It is a human book inspired as any other good book, and its writers were inspired as other writers are today. It is not, they say, the word of God, but the record of man's discovery and ideas about God.

This is the basic thing: for once the inspiration of the Bible is accepted, the other things can be, upon the simple statement of the Bible. But make the Bible a human book, and human reason the basis for judging what to accept and what to discard, and chaos results.

Conclusion

"Skepticism of the leaven of the Sadducees." The Church surely needs to be warned against the rich of this form of leaven. It has, indeed, worked like: levity—quietly, slowly, in­ sidiously—until Christendom is shot through with doubts and denials. It has taken such a hold upon the Church at large that local churches, individuals, and associations of Christians have felt impelled by love to God and his truth to leave their denominational bodies.

Why beware? Because it is all a part of Satan's attempt to keep man from fellowship with God, which he broke in the garden when he persuaded our first parents.

Do you want an example of where this doctrine leads? This theology originated in Germany. "Modernism" was the word! Well, we see what it has done over there, and where it has led that country. Today we shun the "Messianic" papers and, if one is among us, it is one we should eschew. We want none of it, and God helping us, we will have none of it!

DENOMINATIONAL "HOOK-UP"

Riverside, Calif.

The Pacific Coast Association of Seventh Day Baptists met in Riverside, Calif. Church on April 7-9, 1944, in what proved to be another blessed meeting. Travel conditions affected our attendance considerably, yet we had very good numbers present throughout in spite of rationing. We thanked God, and took comfort.

Our theme, "The Living Christ," brought forth spiritual and challenging messages from first to last. Sermons and talks were given by Brother Wm. Robinson, Dr. Rosa Palmberg, Mrs. Madeline Robinson, Mr. Robert Henry, Mr. Albyn Mackintosh, Brother E. S. Ballener- ger, Brother T. Denton Lee, and Loyd F. Hurley. Some of the messages were followed by testimonies or discussion. The sermon by Doctor Robinson was inspired by the commentary by Elder Ballenger. Some of the testimonies were followed by the communion. Elder Ballenger said he thought it was the best association he had attended in his twenty-four years on the coast.

The music was unusually good. We have good music in Riverside all the time, but Los Angeles can beat us these days. The little group there has a remarkable lot of talent for their size. Folks who teach music, or sing in large city choirs or over the radio, some who sing on the Charles Fuller hour, largest radio hook-up in the world, and others who just enjoy singing in their own group. And they shared with us their rich talents most freely. The vespers arranged by Doris Hurley, and the Sabbath night program by the Los Angles group were unusually fine.

We still have calls for service in other communities, and we hope to answer in time. Our people still want to spread the truth of Christ and his Sabbath to others.

Loyd F. Hurley, Corresponding Secretary.
During April we were fortunate in having Rev. and Mrs. Eugene Davis with us, and both spoke at the regular Sabbath morning service on April 22. At the regular bimonthly business meeting of the church three trustees were added and the by-law amendments of the trustees are: Earl D. Burdick, Edmund Smith, and Miss Abbie A. Hakes.

Mrs. Blanche J. Burdick.

Plainfield, N. J.

At the annual church meeting, April 2, Rev. Hurley S. Warren was re-elected as our pastor for two years. Interesting reports of the different branches of the church were read and all joined in pleasant fellowship during the supper.

Our Easter service was beautiful. The organs were in good condition and the special music brought by the pastor was uplifting. Then the choir rendered the cantata, "Victory Divine," by Mars, which was truly inspiring. Many lovely Easter lilies, given in memory of former members of the church, added much to the charm of the occasion.

In the afternoon of April 15, the one hundredth anniversary of the Women’s Society for Christian Work was celebrated. With setting of antiques and old-time articles a most interesting est program was given. All who were invited to witness this "glimpse into the past" were deeply impressed by the achievements of the women of former days. Some real fine papers were given. A pleasant social time followed.

On April 22, the Sabbath morning message was brought by Miss Ruth L. Phillips, on "New China," and the afternoon message by Mrs. B.W. Warren on how, when Miss Phillips answered questions about China, it was a real treat to have her with us. The New people get joined with us in these meetings.

We were very happy to have with us on April 29, Rev. and Mrs. H. Eugene Davis. An all afternoon meeting was held at the women’s Picadaway and Irvington churches were well represented. "Gospel Messages from Occupied China" was presented by Rev. and Mrs. Davis at the morning service. Then followed Sabbath school, and a luncheon at one o’clock served under the auspices of the Women’s Society. At two-thirty a forum was held, at which Mr. and Mrs. Davis answered the questions of the students and talked about China, their internment, and trip home. We are glad to see these fine Christian missionaries and friends of ours looking and feeling much better when they first arrived on the Gripsahlm.

Correspondent.

CENTRAL ASSOCIATION

The Central Association is to meet with the Adams Center Church the first week-end in June. The first session will be Friday night, June 2, and the last session Saturday afternoon, June 4. There has been some difficulty in fixing the date, but the one chosen is most convenient for some of those having parts on the program, and it is also acceptable to the entertaining church. It is the same as the date of the Western Association, but as we do not exchange delegates, this should not cause great difficulty.

Some will be interested in the fact that apparently entirely separate Associations sent "joint" delegates to the Southeastern Association in 1943. This was my error I suppose, but it arose from two things. The Central did not send to the Southeastern in 1942, so it seemed right to send in 1943; and when the Southeastern in 1942 decided to ask me in 1943 asking me who was the delegate, it appeared to be our duty to choose one. Presumably at the meeting of the Central Association at Adams Center in 1944 the Southeastern for 1944 will be chosen.

J. W. Crofoot.

May 2, 1944.

COLLEGE AND CHURCH

If, as we have stressed frequently in this bulletin, the college is the church, and the Church is in large measure the fruit of the program of the college, then the organic relation between church and college, in which each needs the other. And so, as the editor of the Lutheran Standard in the issue for March 18, 1934 says, "If the relation between church and college is anything like ideal, our colleges must remember their need of, and obligation to, the Church. And the Church must remember, church obligation to, its colleges. The two need each other. Neither can function properly without the other. If that is constantly kept in mind, our colleges will, without being asked or compelled to do so, be more loving and liberal in their support of the Church. And the Church will, without being asked or compelled to do so, be more loving and liberal in its support of our church colleges." Educational News Bulletin.

ATROCITIES

By J. H. Wheeler

Funk and Wagnalls New Standard Dictionary gives the Hebrew name for "atrocity" as "Avon" in "atrocious enormity of crime; great cruelty or reckless wickedness." It quotes from Lecky Hist. Eur. Modern (1875) on "the most outrageous and inhuman barbarities cannot reasonably be said to have diminished the number of wars, they have had a very real and beneficial effect in diminishing their Atrocities.

Atrocity stories are connected with practically all wars, and unfortunately most of those on the part of the enemy in this war are true. We wish they weren’t. But why should anyone try to minimize these stories or prove they are not true? The only satisfactory way of settling the question, instead of, why not spend thought and energy toward lessening the atrocities?

We have no choice but to believe the testimony of many men who have told of the horrible things done to our thousands of boys who had to surrender at Bataan Peninsula and Corregidor. The testimonies of missionaries and laymen of how, to the dismay of the Japs, or the Japs have been captured and in the cities of China, even of those with the protection of missions and hospitals, are authentic. There is plenty of evidence that these stories are true. The Japanese have ravaged the men of all classes of the conquered peoples in the most bestial fashion. Just now true accounting of the terrible treatment is being handed over to the more than seven hundred men and women, some of them missionaries, returning the recent Allied drive on the Japs in New Guinea. Photographs are shown as proof.

The evidence is clear as to how the Nazis have treated us. They have, to and killed more than two million Jews. They admitted it and even boast of it. The story has been told many times of the destruction of the Jews and the killing of all the people of the Slovokoslovka city of Lidic. This was done because a Gestapo incarnate fiend was killed. There are others. One of them is true, not proven but proven that this particular murderer was slain by his own men.

The Russians have discovered, in the cases of mass slaughters and mutilations of civilians in the conquered territories. They have in the past few days reached the Polish city of Rovno. It was a city of one of the hundred thousand people—three-fourths Jews. It has been completely wrecked and even the ancient cemetery has been horribly desecrated. Eddie Gilmore, a news reporter, found less than a dozen people wandering in the outskirts; 52,500 corpses were found in the appropriate ghastly vaults discovered in the city dump; and 500 more were gassed in sealed trucks.

When the atrocities are true, it is, in fact, most of the accounts are underestimations.

The Nazis admit sending women of the conquered countries to the army camps for illicit purposes, and in breeding alien women and their own unmarried young girls with the intent of making all Europe eventually German. Certainly no one would suggest that "ministers and laymen under Japanese control," could repeat the goyim stories, but it surely is proper for them to call attention to them in an effort to lessen them and bring home the lessons they teach. They acquaint us with the kind of enemies we are fighting.

"Of course we are urged to forget these things now in the process of a justifiable war," so says a guest editorial in the May 1 issue of the Sabbath Recorder, referring to our own Civil War. We were told this was the first World War that the atrocities stories were not as bad as pictured. That was a mistake. It was done so that the offending nations could be taken back into the family of nations without undue prejudice. But what was the result of such teachings?

There developed in this country and in Brit- tain pacifist ideas that nearly proved our undoing. To such an extent that they signed statements they would not go to war to protect the country, even if it were imperative. The result was that the people have been disillusioned and are now real Americans, working and fighting and praying for the success of our armed forces. It is unthinkable that anyone would allow a bear, a lion, or a human being more vicious than these wild animals, to attack the members of his family. We do not picture a true Christian in that light.

Instead of denying the occurrence of these present-day atrocities let us put up and bring up the morale of our boys who are at the front fighting for the same things our ancestors fought for—freedom, not false freedom, but true freedom and all it stands for.

Three of our ministers, one of them a colored man, are chaplains at the front or else their sons are on duty. More than 199 Missouri Synod Luth-
Miss Louise Crabtree, daughter of Mr. and Mrs. James Crabtree of Fouke, Ark., was united in marriage to Mr. Robert Seavitt, son of Mr. and Mrs. W. N. Seavitt of Tichnor, Ariz. (Little Prairie), by Pastor C. A. Beebe, at the Fouke parsonage, on April 16, 1944.

Wilson—Mr. and Mrs. Louis Wilson of Fouke, Ark., were united in marriage to Mr. and Mrs. Louis Babcock of Delmar, Iowa, on April 27, 1856, and died in Riverside, Calif., in 1921. The family moved to Colony Heights in 1895, and since that time Mrs. Babcock has been actively connected with the Seventh Day Baptists near Riverside. In her later years she pieced quilts constantly for her children and friends. She had a great love for children, and her devotion to the church never flagged. She was a constant attendant as long as she was able to be brought to the house of worship. L. F. H. Rensrow.—Grace, daughter of Mr. and Mrs. O. W. Babcock of Delmar, Iowa, passed away at her home in Glendale, Calif., April 21, 1944.

Mrs. Babcock was born at Andrew, Iowa, April 18, 1892. At the age of eleven she was baptized and joined the Welton Seventh Day Baptist Church. She received her education at Milton Junction High School and Milton College, and was a teacher in the Turtle Lake, North Dakota, High School for six years. On May 30, 1920, she was married to E. E. Rensrow. They later moved to Glendale, Calif. She was an invalid the last twenty years of her life, and spent much of her time writing poems, many of which were used at the local radio station. She also carried on an extensive correspondence with family and other prisoners along the western coast. Both her poems and letters were of a deeply religious character.

She leaves, besides her husband and parents, a brother, M. J. Babcock, near Miles City, Montana; also a nephew and niece of that city. Burial was in Forest Lawn Memorial Park cemetery, Glendale, on Tuesday, April 22, 1944.

Babcock.—Mr. and Mrs. James Babcock of Fouke, Ark., was united in marriage to Mrs. James Crabtree of Fouke, Ark., and united with the Seventh Day Baptist Church near Riverside. Her allegiance to her church and Bible school never swerved, although she was often detained from attending by ill health.

She was a sincere Christian woman of a quiet, retiring disposition, especially devoted to her husband, children, and home. Funeral services were conducted at the Shiloh church by her pastor, Rev. Lester G. Osborn on April 6, and interment was in the Shiloh cemetery.

L. G. O.

Her parents moved to Nebraska during her childhood, and when she was about ten years of age she united with the Seventh Day Baptist Church at Long Branch.

On March 28, 1874, she was married to Benjamin Babcock. To this union were born nine children: Martin, Lillian, William, Albert, Robert, Besie, Lewis, Johnnie, and Jesse. Lewis and Johnnie died in early childhood and Albert in early manhood. The other six children, with six grandchildren, and eleven great grandchildren, survive.

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