

A fellowship hour was enjoyed by the church members and friends.

Services in the First Hopkinton Seventh Day Baptist Church during the Sabbath week-end included a Young People's Rally attended by a group of young people headed by Rev. William J. Kimshel, pastor of the Seventh Day Baptist Church at Middletown, Conn., from the Rockville and Second Hopkinton Seventh Day Baptist Churches, accompanied by Rev. and Mrs. Trevah R. Sutton, and by those of the local church, Rev. Ralph H. Coon, pastor.

The New Year's Rally for the Eastern Association Young People, opened Friday evening with Bible study led by Pastor Coon; Sabbath study by Mr. Sutton, a devotional service led by Miss Jeanne Coon, and address by Rev. William J. Kimshel.

The theme of the rally was "Spiritual Preparation for the Voyage of 1944 and for Life," which was the basis of all services.

Betty Taylor was the leader of the Senior C. E. meeting, when articles on the subject "Prayer" were read by various members of the group. Questions concerning Sabbath keeping, were entered; an interesting discussion led by Pastor Sutton followed. A short talk was also given by Pastor Coon.

A Fellowship supper was held at the parsonage at 6 o'clock, and later a straw ride through Tomaquag and Hopkinton was enjoyed by the young people.

A closing devotional service was later held at the parsonage.

The Middletown group was entertained at the homes of friends during the two days' stay.

—Westerly Sun.

"Some people think they are defending the faith when they are only arguing for their own ideas."

MARRIAGES

Cadwell - Wright. — On Sunday evening, December 19, 1943, at the home of the groom, 75 Garfield Ave., Battle Creek, Mich., Deacon Herbert C. Cadwell and Mrs. Elsie Wright were united in marriage by Rev. Edward M. Holston in the presence of a few near relatives. They will continue their home at the above address.

Polan - Kramer. — Lt. Roger G. Polan of Milton and Miss Jeanette M. Kramer of Fulton, Wis., were united in marriage at the Milton Seventh Day Baptist church September 5, 1943, Pastor Carroll L. Hill officiating.

Polan - Olson. — Lt. Russell W. Polan of Milton and Miss June Olson of Whitewater, Wis., were united in marriage in the parlor of the Milton Seventh Day Baptist church on December 11, 1943, Pastor Carroll L. Hill officiating.

Radcliffe - Brissey. — At the home of the bride's parents near Berea, on November 15, 1943, Pvt. Lawrence Radcliffe and Miss Alberta Brissey were united in marriage. Rev. Marion C. Van Horn officiated.

OBITUARY

Crandall. — Mary Frances Carlisle, daughter of Simeon J. and Sarah Langworthy Carlisle, was born February 10, 1874, in Farina, Ill., and passed away October 31, 1943, while being taken to Mercy Hospital, Janesville, Wis., following a severe heart attack.

She spent her girlhood in Farina, was educated in the public school, and was baptized and joined the Farina Seventh Day Baptist Church. On August 9, 1893, she was married to Harry B. Crandall at Farina. They moved to Milton in 1909, where Mr. Crandall has been engaged in the grocery business. Mrs. Crandall was clerk of the Milton Seventh Day Baptist church at the time, 11 years ago, when the former building burned. At that time the church records were in her home and were safe. At the time of her death these records were 103 years old, and it is worthy of note that they were begun in the home of her husband's grandfather. Mrs. Crandall was a member of the Women's Circle of the church and held several offices through the years.

She is survived by her husband, a daughter Mildred (Mrs. Walter Hudson), a grandson, John Crandall Hudson, several nieces, nephews, and cousins.

Funeral services were conducted by Pastor Carroll L. Hill and Rev. W. D. Burdick. Burial was in Milton cemetery. C. L. H.

Davis. — Charles Allen Davis, October 4, 1865, — November 15, 1943. (A more extended obituary elsewhere in this issue.)

Pierce. — Hattie Estee, daughter of Deacon Henry and Lucretia Green Estee, was born at West Hallock, Ill., April 17, 1861, and died at her home in Milton Junction, Wis., December 29, 1943.

December 25, 1882, she married Stennett Samuel Pierce, who died in July, 1931. Most of their married life was spent on the farm at Thiebeau Point, Lake Koshkonong. There are five children, all living: Henry Pierce, Newville; Clarence Pierce and Gailen Pierce, Edgerton; Grace, Mrs. Otto Kerchoff, and Ona, Mrs. Bert Woolstrum, both of Milton Junction; also nine grandchildren, six great grandchildren, and one sister, Clara Estee Wilson, of Portland, Ore.

Farewell services were held in the Milton Junction Seventh Day Baptist church, conducted by the pastor, Rev. John F. Randolph, and Rev. Edwin Ben Shaw, a former pastor at the Rock River Church of which she was a member at that time. Burial was in the local cemetery. E. B. S.

The Sabbath Recorder

Vol. 136

PLAINFIELD, N. J., JANUARY 17, 1944

No. 3



Reverend Marion J. Creeger
New Executive Secretary of the Christian
Commission for Camp and Defense Communities

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The Sabbath Recorder

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

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EDITORIALS

TRIED SOLDIERS OF THE CROSS

Sometimes we forget the faithful men and women who for years upheld the cross and gave their all to the ministry of the Word. We do not forget intentionally, but because our minds are focused on present duties and occupied with current responsibilities. The writer is thinking especially of our men now not actively employed in the professional ministry but who continue to think and pray and sometimes write or preach for the glory of God. We do honor them and love them. We do not cease to thank God for their long lives of service, and for the help and spiritual comfort they have been.

We therefore need not apologize for mentioning the one in particular who happens to be the oldest living minister among us. For more than fifty-five years, Rev. E. A. Witter was actively in the service. To this day his heart is warm toward God and his desire is to serve the Master's cause as long as life lasts.

As a personal tribute to this friend, your editor would like personally to say that brother Witter, for fifty years has been an inspiration and help to him. I knew him first in the early nineties when I was in college. A few years later we were neighboring pastors—150 miles apart—in Nebraska and again later in near-to-each-other parishes in New England. His friendship, his fellowship, his letters have ever been valued. They have been most helpful and spiritually

enriching. The verses which are printed in this editorial, Brother Witter writes, have been his ever "since my days in school. They express the purpose in life that has always been with me."

Let me live, oh Mighty Master
Such a life as men should know;
Tasting triumph and disaster—

Joy—but not too much of woe.

Let me run the gamut over,

Let me fight and love and laugh,

And when I'm beneath the clover,

Let this by my epitaph:

"Here lies one who took his chances

In the busy world of men;

Battled luck and circumstances;

Fought and fell and fought again;

Won sometimes, but did no crowing;

Lost sometimes, but did not wail;

Took his beating but kept going;

And never let his courage fail."

These are inspiring verses.

In Our Pulpit Department will be found a sermon on Communion Fellowship delivered by Mr. Witter at Adams Center, N. Y., October 2, 1943.

May our brother be spared in life and health for many years.

TWENTY CONCRETE ACCOMPLISHMENTS

Christian unity, more and more seen to be desirable, is not merely an ideal—it is becoming a near achievement. We enter below a year's record of twenty specific, worthy accomplishments, each of high importance in the wartime effort, and all made possible through the kind of co-operation that is fostered by the Federal Council of the Churches of Christ in America. Co-operative, not divisive, plans and propaganda in Christ are what we need.

The accomplishments are herewith submitted:

1. Chaplains for the men in our armed forces are being provided by the Protestant Churches under a co-ordinated plan at an average rate of about 200 every month.

2. A general representative of American Protestantism was sent to the chaplains overseas, in the person of Bishop A. W. Leonard, who sacrificed his life in this mission.

3. Sixty-five church workers are now rendering emergency service, under interdenominational auspices, to 54 different communities adjacent to military reservations and centers of war production.

4. Continuous co-operation is being maintained with the USO in the interest of maximum service by the Protestant bodies to the men in uniform.

5. More than one million copies of the "Spiritual Almanac for Service Men" have been distributed as a means of nourishing the personal religious life of soldiers and sailors.

6. "Preaching Missions," usually lasting an entire week, have been sent into 31 military and naval camps to assist the chaplains in interpreting the Christian faith and life.

7. Christian leaders expert in pastoral service have gone into 25 camps to help chaplains and USO workers minister more effectively to men in hospitals and others in special need.

8. The "Service Men's Christian League" has been launched, in collaboration with other agencies, as an interdenominational fellowship through which men in Army and Navy maintain contact with the Churches at home.

9. A project has been inaugurated, through the co-operation of home mission agencies and local churches, for resettling Japanese Americans in new homes as they are released from camps by the government.

10. A nation-wide movement for studying the problems of world order after the war has been organized, and a platform known as "the six pillars of peace" is being publicly discussed.

11. Programs of mercy and relief for victims of the war—including refugees from Europe, suffering Chinese, prisoners of war, missionaries cut off from their home base of support—have been co-ordinated in a united appeal to the churches.

12. Official representatives of American Protestantism were sent to the churches both of Great Britain and of the Continent of Europe in order to maintain ecumenical Christian contacts in spite of the strains of war.

13. A plan for the post-war reconstruction of Christian institutions in Europe has been formulated and the assurance of co-operation by churches of other lands—notably England, Switzerland, and Sweden—has been secured.

14. The annual observance of a "World Communion Sunday" was established for the purpose of strengthening the sense of world-wide fellowship in the church.

15. A "Day of Compassion" for the Jews in Europe, the most ruthless object of Nazi cruelty, was observed as an evidence of Christian sympathy and also of opposition to anti-Semitism.

16. A new commission to mobilize the resources of the churches for interracial justice and good will in America was appointed and began its work.

17. A united declaration concerning the Protestant heritage of religious freedom was promulgated and a comprehensive study of religious liberty was begun.

18. Twenty years of religious broadcasting under the Council's auspices were completed—now the oldest continuous program on the air.

19. "Christian family week" was observed as an occasion for concerted emphasis in all the churches on the home as a cornerstone of civilization.

20. Constant aid has been given to the development of the World Council of Churches, now in process of formation.

SUBVERSIVE INFLUENCES

Professional "hate groups" are preparing the ground work for a wide-scale strife between various racial and church groups after the war, according to teachers in the Michigan State College. This group declares that more than 200 professional "hate groups" are harbored in Detroit alone. These groups are cultivating hate against Jews and Negroes. Members of such groups are un-American and should be treated as public enemies.

ITEMS OF INTEREST

W. W. Reid furnishes information contained in the following items:

Director J. Edgar Hoover says that if more American homes took notice of the leading role our Bible schools, young people's meetings, and similar groups of our youth, we would not now be confronted with the rising tide of juvenile delinquency. "Homes where the parents are working in partnership with God and where the children are given the benefit of proper religious education can do much to combat this trend before it becomes an insurmountable obstacle."

Eleven native chiefs in the Belgian Congo have professed conversion to Christianity recently, according to the Rev. Edward I. Everett, Methodist missionary superintendent in Jadotville, B. C. "For a chief to become a Christian is a great sacrifice," says Dr. Everett. "A chief has more than one wife. If he becomes a Christian he must give up his plural wives. When other chiefs come to visit him he is expected to serve them with a native beer or wine. This custom the church repudiates. He must take down the little spirit huts which he controls in his village. The ancestral spirits may get angry at this and wreak vengeance on the whole village because of it. If a larger chieftainship is offered him, he will not be able to inherit the wives of the dead chief. He must repudiate the witch-doctor, who is the most powerful man in the community. A witch-doctor can call the chief a witch and compel him to drink poison or make the scalding water test to show guilt or innocence."

The London Missionary Society, long active in service to Africa and Asia, is turning its attention to Europe as it approaches the 150th anniversary of its founding. One project is for the "re-evan-

gelization of Britain," where, it says, "for the majority of the people the Gospel has no relevance and the churches do not matter." Another is for Europe's Jews: "We must see to it that the Jews have a square deal in the peace settlement; we must set our faces as Christians against every form of anti-Semitism wherever it may appear; and we must do something about their evangelization. Ought not our churches to consider the question of the Christian approach to the Jews in this country? The religious position of the Jewish people is the acid-test of our faith."

In urging Americans and churchmen to observe Sunday, February 13, as "Race Relations Sunday" and the entire month as "Brotherhood Month," Bishop Henry St. George Tucker, as president of the Federal Council of the Churches of Christ in America, says: "In these critical days of war abroad and group conflicts at home, we have come to realize how close to the surface is the spirit of mob violence. Our democracy is in the balance. Doubt is cast on the sincerity of Christians. We confess, individually and corporately, our failure to appreciate and understand all peoples as members of a common brotherhood. Where Jesus succeeded with ease and naturalness in such things, too often we have been awkward and insincere. Meanwhile, persons of differing languages, customs, and complexions in our midst are suffering from unjust discriminations and unfair practices. Being sorry is not enough. . . . Working through intelligent and alert community race relations committees will help. Better race relations will come primarily from better personal relations."

FOR CAMP AND DEFENSE

Rev. Marion J. Creeger, former Associate Program Director of the Army and Navy Department of the Y.M.C.A., will become the new Executive Secretary of the Christian Commission for Camp and Defense Communities. He succeeds Rev. Harlan M. Frost who has resigned in order to accept the position of Executive Secretary of the Buffalo Council of Churches.

According to an announcement made by Rev. J. Quinter Miller, Associate General Secretary of the Federal Council of the Churches of Christ in America, Mr. Creeger will assume his new office on January 17, 1944.

The Christian Commission for Camp and Defense Communities is an interdenominational body sponsored jointly by the Federal Council of Churches, the Home Missions Council of North America, the International Council of Religious Education, the United Council of Church Women and the General Commission on Army and Navy Chaplains. Through it the representatives of many communities share in the planning and co-ordina-

tion of their extensive service for men and women in uniform and for industrial workers. Projects are now underway in more than 700 communities over the country.

"Mr. Creeger has been intimately associated with the work of the Christian Commission throughout the past year and will bring to this position an intimate knowledge of the needs confronting the churches in communities across America as they seek to minister to the spiritual needs of men and women in the armed services and to industrial defense workers and their families," Dr. Miller said. "He will work in closest co-operation with civilian church leaders, chaplains, the USO, the Y.M.C.A. and the Y.W.C.A."

—News release.

DENOMINATIONAL BUDGET

Statement of Treasurer, December 31, 1943

| | Receipts | |
|-------------------------|----------|--------------------|
| | December | Total for 6 months |
| Adams Center | \$ 1.25 | \$126.00 |
| Albion | | 124.68 |
| Alfred, First | 157.70 | 1,108.57 |
| Associations and groups | | 187.74 |
| Battle Creek | 92.75 | 569.31 |
| Berlin | 41.65 | 74.65 |
| Boulder | | 74.55 |
| Brookfield, First | | 82.00 |
| Brookfield, Second | 39.09 | 79.14 |
| Chicago | 11.50 | 100.74 |
| Daytona Beach | 58.55 | 162.80 |
| Denver | 36.00 | 119.95 |
| De Ruyter | 16.50 | 264.90 |
| Des Moines | 1.00 | 9.40 |
| Dinuba | 25.00 | 57.50 |
| Dodge Center | 22.00 | 69.60 |
| Edinburg | 6.00 | 33.00 |
| Farina | 20.00 | 120.00 |
| Fouke | 16.00 | 132.42 |
| Friendship | | 5.00 |
| Gentry | 2.00 | 26.80 |
| Hammond | | 33.25 |
| Hebron, First | | 48.13 |
| Hopkinton, First | | 185.81 |
| Hopkinton, Second | 19.25 | 28.25 |
| Independence | 26.00 | 75.00 |
| Individuals | 108.00 | 747.76 |
| Irvington | | 40.00 |
| Jackson Center | 10.00 | 20.00 |
| Little Genesee | 29.88 | 233.26 |
| Little Prairie | 4.00 | 15.00 |
| Los Angeles | | 38.35 |
| Lost Creek | 49.65 | 150.05 |
| Marlboro | 65.00 | 475.00 |
| Middle Island | 6.29 | 43.89 |
| Milton | 346.57 | 1,108.22 |
| Milton Junction | 66.57 | 388.78 |
| New Auburn | 97.65 | 163.90 |
| New York | 101.70 | 177.45 |
| North Loup | 46.00 | 174.79 |
| Nortonville | 16.00 | 62.50 |
| Pawcatuck | 260.82 | 1,750.48 |

MISSIONS

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I.
Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

WORD FROM MISSIONARIES IN CHINA

Through the kindness of Miss Miriam Shaw we have further news regarding our missionaries in China. This came through a radiogram to Mrs. George Thorngate. The last we had heard from Shanghai was brought to us by our missionaries who came on the Gripsholm and who left China in September. The last we had heard from Dr. Crandall was dated some time in September and published in the Missions Department November 29.

The radiogram which was sent out in October indicates that the Wests are well and willing to come home. This is thought to mean that they will return when opportunity is offered again. Dr. Crandall had received her salary and evidently was as well as could be expected. W. L. B.

THE APPEAL OF MISSIONS

We can look at any object of interest from different angles. Missions are no exception to this rule. We may be moved to aid missions by a desire to advance some cherished creed or church, or on account of a longing for an adventurous life, or because of a passion to help men.

The supreme appeal of missions is to be found in the last. Not that it is wrong to labor to establish some creed which we believe to be true; not that it is wrong to enjoy the thrill of an adventurous undertaking; but the highest, holiest, the most God-like motive in missions, and all Christian work, is to help men to the noblest and best by bringing them into loving harmony with Christ and his way of life. This was that which prompted the Savior's supreme sacrifice, and it should overshadow all else in mission work. When the heart comes to glow with a desire to help others the world over, we labor on a high plane, one where the eternal Father stands and where the Holy Spirit can help us.

A passion to help men will clear away the clouds and hold the missionary to his course when other motives fail. Though we see our dearest creeds crumbling, our highly cherished organizations being swallowed up, and

| | | |
|-------------|--------|--------|
| Piscataway | 30.00 | 75.63 |
| Plainfield | 163.77 | 955.30 |
| Richburg | 31.20 | 61.30 |
| Ritchie | 12.00 | 51.04 |
| Riverside | 111.43 | 339.15 |
| Rockville | 26.18 | 75.46 |
| Salem | 139.00 | 318.81 |
| Salemville | | 52.20 |
| Shiloh | 157.00 | 603.00 |
| Stone Fort | | 14.00 |
| Verona | 132.50 | 132.50 |
| Walworth | 10.00 | 60.00 |
| Waterford | 10.00 | 60.00 |
| White Cloud | 48.73 | 94.74 |

Disbursements

| | Budget | Specials |
|------------------------------|-----------|----------|
| Missionary Society | \$ 816.40 | \$360.60 |
| Tract Society | 255.20 | 2.00 |
| S. D. B. Building | 158.20 | 1.00 |
| Women's Board | 16.40 | 24.00 |
| Ministerial Retirement | 214.20 | 126.46 |
| Historical Society | 13.20 | |
| General Conference | 174.40 | .50 |
| Board of Christian Education | 352.00 | 2.00 |
| Overseas Relief | | 38.45 |
| United Christian Relief | | 5.00 |
| Indian Famine Relief | | 35.00 |
| Foreign Relief Fund | | 5.00 |
| United China Relief | | 11.00 |
| American Bible Society | | 38.75 |

Now and Then

| | 1943 | 1942 |
|------------------------------|-------------|-------------|
| Budget receipts for Dec. | \$ 2,043.69 | \$ 1,623.59 |
| Special receipts for Dec. | 649.76 | 675.77 |
| Total receipts for Dec. | 2,693.45 | 2,299.36 |
| Budget receipts for 6 mos. | 9,545.35 | 7,632.01 |
| Specials receipts for 6 mos. | 2,836.40 | 3,066.98 |
| Total receipts for 6 mos. | 12,381.75 | 10,698.99 |

L. M. Van Horn,
Treasurer.

Milton, Wis.

A TRIBUTE

Whereas, in the providence of Almighty God, our brother, Deacon Robert Jones, has been taken to his reward, we hereby take this opportunity to express our appreciation for his life and character.

He was baptized February 15, 1887; joined the church February 16, 1887, during the pastorate of Rev. Joseph C. Bowen. He was ordained as deacon, June 14, 1931, following in the footsteps of his father who was deacon for several years. He passed away October 5, 1943.

The church wishes to take this opportunity to pay tribute to his kind and stable character and faithful service.

Rev. H. L. Cottrell,
Deacon L. S. Davis,
Deacon Wm. R. Lawrence,
Mrs. Archer W. Dolbow.

the thrill of adventure turning into the monotony of endless toil, yet the hope of helping others bears us up and we press on with Christlike satisfaction.

While not discarding secondary motives in our mission work, we must keep before us the highest of all, the helping of others by leading them to Christ and the good things, temporal and spiritual, which he has for those who take his yoke upon them and learn of him.

W. L. B.

PRESSING DIVISIVE QUESTIONS NOT WISE

The fundamentals of the Gospel are few, and so easy to be understood that a child can become a genuine follower of Christ. This being true, it is not wise to harp on questions which lead to divisions among members of the church. Ministers, missionaries, and all followers of Christ would do well to remember this.

It is well to have strong convictions; but we do not need to proclaim in public and private everything we believe, and thus stir up trouble over nonessentials. In Paul's day there was a divisive question about eating meat which had been offered to idols. He believed in eating meat; but wrote, "If meat make my brother to offend, I will eat no flesh while the world standeth lest I make my brother to offend." (1 Corinthians 8: 13.) In this generation political questions, pacifism, and other beliefs which are not vital to the Christian life have sometimes been dragged into the pulpit and into private conversations and have caused serious divisions.

We have a wonderful Gospel, and ministers, missionaries, evangelists and all who would help their fellowmen should avoid subjects which divide members of the church. This was Paul's plan. He wrote, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." (2 Corinthians 4: 5.) Again he says in Acts 20: 24; "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Paul's passion was to preach the "gospel of the grace of God," and this should be the supreme purpose of all his followers, of ministers and missionaries in particular.

W. L. B.

FROM THE PRESS

We Are Glad You Have Come

"The other day, as my husband was entering a Hindu village, to preach Christ there, he met a Hindu farmer just leaving it, with his oxcart—on business. The farmer could not stop, but he called to my husband: 'We are glad that you have come. None of us in this village has worshiped any idol or god since you were here last year, and we heard what you said about Jesus Christ and what he did for us sinners. And we all want to become Christ's when we hear more and know enough: Oh, cannot you come of-tener?' "—World Dominion.

We Must Teach 1,100,000,000 People to Read and Write

I have heard Frank Laubach, a missionary under the Congregational Church in the Philippines and an ardent enthusiast for the illiterate peoples of the world, say things like this: "Eleven hundred million people, almost two-thirds of the world's population, have never had a delegate in any world council or conference. For they are voiceless. They cannot read, nor write, nor vote. They do not know how to make their cry reach the rest of us. Tell your friends about these voiceless people. Few people know that ninety per cent of the adherents of the four great non-Christian religions are illiterate. Japan is the only nation professing a non-Christian religion which has a high rate of literacy. The present trend in various nations indicates that we may expect that in the next fifty years five hundred million new readers will step out of the silent ranks of illiteracy and speak for the first time. That is one of the most stupendous, most arresting, most ominous facts on this planet. All of the communist, nationalist, and other ways of life are flooding these newly taught readers with literature."—Christian World Facts.

I Am a Debtor

I would not be a Christian today if Christian missionaries had not gone to my pagan forefathers. I owe a great debt to the discoverers who dared, the pioneers who sacrificed, the builders who toiled, the thinkers who dreamed, the teachers who inspired, and the prophets who prayed.

I am indeed a debtor. And unless I render value received to humanity I will die a pauper.

But how can I pay my debt to the past which is gone forever? I can only discharge my debt to the Fathers by paying the Sons, I can clear my debt to Yesterday by serving Today—and Tomorrow.

God help me to be faithful to my obligations.—New Auburn Bulletin.

Missions Will Go On

And where do missions come in? What have they to do? Certainly the enterprise is not "done for" if missions are to be regarded as the expanding edge of the Christian churches, the ministering agencies of Christendom reaching out to humanity in physical and spiritual need. The missionary methods of the years that have gone may be supplanted by other techniques of helpfulness; servants of humanity having larger possibilities of creative helpfulness, though still driven by the ideals and spirit of Jesus, may have to be discovered and enlisted. Even some new name for the movement may better challenge giving constituencies and the enlistment of youth. But missions in some form, under some name, beyond a doubt will go on, because suffering, sinful humanity needs the values and the helpfulness of devoted spirits who for the greatest of ends go forth to places far and near to serve the deepest of needs.—Foreign Missions Conference.

WOMAN'S WORK

Mrs. Oboy W. Davis, Selom, W. Va.

AN INTERESTING MEETING

More from the Seventh Interdenominational Missionary Institute

Prepared by Miss Ada Crandall, Milton, Wis.

Dr. Frank C. Laubach was, perhaps, the main speaker of the evening. He is known as the "Apostle to the Illiterates"; a missionary in the Philippine Islands under the American Board of the Congregational-Christian Church; known for his great success with a system of individual instruction which has brought the written word to literally thousands of men and women around the world. He is, also, the author of this year's mission study book, "The Silent Billion Speak."

Dr. Laubach opened his address with a request that the audience remain in silent prayer during his remarks, stating that the silent prayers of 1,000 people could bring about a miracle. He stated that we have the task of lifting other nations to our level after the war and it is the greatest missionary movement ever undertaken by our Christian government.

It was stated before the war that, in case we fail to send the needed missionaries, we would be sending bayonets. Those whom we have not sent to heaven with Christian teaching, we send to hell with our guns.

Dr. Laubach's special mission is to overcome illiteracy among the backward peoples. Ninety per cent of the unchristian in China and Africa are illiterate. Ghandi is converted to the literacy program in India. Dr. Laubach quoted Ghandi as saying, "The people are illiterate because they are hungry, and they are hungry because they are illiterate." Three fifths of the people in India have not enough to eat because of the debts of their great grandfathers; each son takes on the debts after the death of the next older one in the family, so the debts pile up on some, and it is impossible to lift the load and get enough to eat.

If America will give five billion dollars to the work in India, the job there can be done. The world is going to be literate and it must be made so by the churches. If the Christian Church leads the way, we can make the world Christian. Are we willing to give the price of one battleship for such work? With the money the natives would do the work. One literate gladly teaches another and thus the work spreads. With the increase of literacy comes a knowledge of better health, agriculture, etc., and it leads the way to Christianity. The world is going to be literate.

Dr. Laubach closed with a stirring challenge to the effect that God is speaking to America.

Miss Ure, who as a member of the National Christian Council of India, took part in the panel discussion, is a young woman, very slight, with a bright interesting face. She has spent a number of years in India doing her part in bringing the light of Christianity and education to that great country of nearly four hundred million people. Dr. Laubach praised highly the work she has

done, calling her a leader among the Christian workers in India.

Miss Ure began her discussion by telling a story of a villager who received a letter which, because he himself was unable to read or write, he took to a neighbor who was, so to speak, educated. He was told that the letter contained the news of a very serious illness of a sister and the request that he send at once twenty rupees. (A rupee is worth between three and four cents.) The villager, a poor man, succeeded in getting the rupees and brought them to the letter writer. Later he was summoned and told that another letter had come asking for five more rupees. This money, of course, remained in the hands of the educated neighbor. Miss Ure told this simple little story only to show how the illiterate are always at the mercy of those who can read and write. She also told of a little incident to show how appreciative the Indians are when given the opportunity to learn. A man who had been studying for three months became a teacher in the school. The head master said to him: "Let me give you a salary in return for what you are doing." "No," replied the man. "Don't ever mention money to me. You taught me to read—now it is my duty to teach others."

At present only about fifteen per cent, or even less, of India's population is able to read or write. Eighty-five per cent of the men and 90% of the women are illiterate. In China only about 10% of the population is literate, while in Japan the literacy rate is 95%. Nearly every Japanese child goes to school, but such is not the case in India or China. In some parts of India the child of an untouchable may not even enter a school room. There are 222 different languages and dialects in India, with no uniform written language such as is used everywhere throughout China, which has done so much toward keeping China a united nation.

The 340,000,000 illiterate people in India are for the most part ill-fed, poorly clothed; their poverty is unspeakable. Because of poverty there is an alarming prevalence of disease; 50 to 100 million cases of malaria a year and a million of tuberculosis. They lack physical vitality. The average length of life is only 25 years. They see nothing ahead but the same depressing state of affairs they know now.

India is 89% rural. In the north the land is held by landowners and farmed out to tenants. In the south peasants hold the land themselves, but mostly in very small tracts of less than ten acres and often of less than half an acre. In either case one half of peasants' earnings goes for rent and taxes. This system is not a British invention but goes back to a very early Hindu custom.

King George of England says that the key to the Indian problem is sympathy. Miss Ure emphasized the fact that to teach these people one must love them and, when Christians are willing to go at the work in this way, great progress will be made. Therefore, "If the membership of a church cannot read the Bible," said Miss Ure, "there can be no enduring church." It will take patience, wisdom, and unending enthusiasm on the part of the churches in Christian lands to carry on the work of educating the people of India until every one can read and write. The church can and should take the lead not only in educating but also in providing literature for these people. Of what use to teach them to read, unless there is reading matter provided for them? About one third of the entire population of India lives in the 700,000 villages. The task of the church will not be complete until in every one of these villages there is a library. Her own library cost \$3. It is a tin box containing several books written in three languages. If the church is to accomplish its great mission of educating the people of India, it must also assume the responsibility of publishing books and making them available for use.

Dr. Mark Dawber, the third speaker on the program is Executive Secretary of the Home Missions Council of North America. In harmony with the general theme of the dangers of illiteracy and the need of intelligent understanding in human relations, especially Christian understanding, Dr. Dawber called attention to the high degree of illiteracy even in the United States. There are 375,000 persons in New York alone who never saw the inside of a school house; also there are many illiterates in our colonies, in the mountain regions of our country, and among our Negro population. This places a great responsibility on Christian institutions. We also have a responsibility in the world situation. Christian religion is needed to

bring about an intelligent and satisfactory relationship between individuals and nations.

Illiteracy is a great handicap in this respect and a great challenge to the Christian Church.

Methods being used by the Committee on World Literacy and Christian Literature are a great help in this direction, being effective and rapid in overcoming illiteracy. Along with the work of overcoming illiteracy goes the teaching of the Fatherhood of God, the brotherhood of men, and the understanding of the issues at stake in these trying times.

DEACON HORACE ROSCOE LOOFBORO

Horace Roscoe Loofboro, eldest son of Isaac Newton and Anna Maria Davis Loofboro, was born July 30, 1865, near Welton, Iowa, and passed away at Edgerton Hospital, Edgerton, Wis., Sabbath morning, December 18, 1943. He attended public school in Iowa and in 1883 the family moved to Milton where he attended Milton Academy and College, graduating in 1892.

After his graduation he went to Colorado, returning to Welton in 1899. On June 5, 1901, he was married to Hattie Mudge by their pastor, Rev. George W. Burdick. To them were born two sons: Paul, now teaching in Princeton, N. J., and Elston, employed at Gilman Engineering Company in Janesville, Wis.

Under the pastorate of Rev. H. B. Lewis, Horace joined the Welton Seventh Day Baptist Church. In 1910 the church chose him as deacon, and he was ordained on September 17 of that year, Rev. George W. Burdick being pastor and Rev. A. J. C. Bond visiting minister. He was a Sabbath School teacher of note.

In Welton he was engaged in farming till poor health forced his retirement. In 1926 the family moved to Milton, where he served faithfully as a deacon as long as his health would permit. He was unassuming, made many calls on the sick and shut-in, and served in any way he could. He was much interested in the fiftieth anniversary of his college class in 1942.

He is survived by his wife and sons, a brother Lou of Milton, four grandchildren, besides several nieces, nephews and cousins.

Funeral services were held December 20, 1943, in the Milton Seventh Day Baptist church conducted by Pastor Carroll L. Hill. Burial was in Milton Cemetery. C. L. H.

YOUNG PEOPLE'S WORK

Jeanett B. Dickinson, Editor
Route 3, Bridgeton, N. J.

Please send all material and suggestions to the above address.

YOUTH WEEK

Prominent leaders in the nation who are interested in young people have given hearty endorsement to the observance of Youth Week, January 30 to February 6, by Protestant forces in the United States and Canada. Their statements have been released by officials of the United Christian Youth Movement, sponsor of the observance with the International Council of Religious Education.

"That young people might become a vital part of the Church—sharing in its total program, giving to it and taking leadership in it, we need Youth Week," states Rev. Dr. Roy A. Burkhart, pastor of First Community Church, Columbus, Ohio, and well-known speaker and counselor for youth.

"We need Youth Week to call our young people to greater consecration and devotion and to lead them to a new discovery of the will of God. The observance also should be used to enlist leaders and young people in the job of winning other youth. Unless America is Christian she will not stay free, and if young people do not get into the Church, they will not find the way of Christ," Dr. Burkhart stated.

Cleveland E. Dodge, New York financier and chairman of the International Board of the Y.M.C.A., one of the constituent agencies of the United Christian Youth Movement, believes that Youth Week has "especial significance" this year because of the problems faced by young people.

"I am a strong believer in the necessity of religious education as one means of influencing youth," Mr. Dodge declares in his statement. "If your young people are to grow up with a proper sense of responsibility for things in their communities and in the world as a whole, they must receive the idealism and the sense of obligation that only religion can give. This is a great challenge to the churches and to all parents who desire to see their children grow older in a better place to live."

Calling attention to the fact that victory in the present war will provide youth "the greatest opportunity in history for establishment of world-wide order based on principles of personal freedom, social justice and human brotherhood," Miss Katharine F. Lenrott, chief of the Children's Bureau, U. W. Department of Labor, Washington, D. C., has the following to say about Youth Week:

"In Youth Week, young people of the United States and Canada have the opportunity to consecrate themselves anew to the life-long pursuit of the goals for which countless lives are being sacrificed. Such consecration means the union of faith, deepened and enriched by worship, and works, finding expression in community, national, and international service."

President Charles Seymour of Yale University, New Haven, Conn., believes in the observance by church and communities of Youth Week because "the spiritual force that is needed to influence the world with a passion for the peaceful life must come from a renewal of Christian faith among the young."

"The annual observance of Youth Week by our churches, our youth organizations, our homes, and our communities," says Governor John W. Bricker of Ohio, "can be a powerful influence in promoting better understanding and Christian leadership. It is an influence the world needs."

Mrs. Dorothy Canfield Fisher of Arlington, Vt., well-known novelist, has expressed the hope that during Youth Week many young people will get "their first glimpse at the literal truth of Christ's paradoxical axiom, 'He who loses his soul shall find it,' and thus take the first step away from the dark prison of his heathen self into a Christian realization of his oneness with his fellow man."

CHRISTIAN READING

It is said that the young people of today are looking for thrills, excitement and adventure. It is not always possible to experience this personally, but so often we may have the pleasure of reading good books. And nowhere in all the world is there a group of people who have more adventure and excitement than God's true servants, his missionaries.

Recently I have been thrilled and inspired by reading the book entitled, C. T. Studd, Athlete and Pioneer. He was born in a very wealthy British family, accustomed to ease and luxury. But while still in college he accepted the Lord and put his life in his keeping. God has used C. T. Studd to pioneer in missions in some of the darkest recesses of the world. During these years he had the joy of seeing heathen saved, of seeing cannibals accept the Lord Jesus Christ, and later go out to take the Gospel farther into the interior of Africa to their unconverted black brothers.

Another book of adventure is Climbing, by Rosaline Goforth. She gave her heart to the Lord when young, and he called her into full time service for him as the wife of a missionary. Their work was among the most destitute in inland China. She tells of their experiences of rearing eleven children as she traveled from one mission station to another with her husband. Her special work was with the women and children. The reader is thrilled again and again as she relates the times God answered prayers when they were in immediate danger or need.

If you want more thrilling experiences read Honore Willsie Morrow's novel, Splendor of God. This tells you the life story of Adoniram and Ann Judson, who were the pioneer missionaries in Burma. One is thrilled with this couple's consecration and faith as they labored for years among the unbelievers before winning one convert to the Lord.

Read these three books, and you will be inspired and your lives will be strengthened.
Geo.

A BETTER KINGDOM

It is said that some years ago the king of Abyssinia took a British subject, by the name of Campbell, prisoner. They carried him to the fortress of Magdala, and in the heights of the mountains put him in a dungeon, without cause assigned. It took six months for Great Britain to find it out, and then they demanded his instantaneous release. King Theodore refused, and in less than ten days ten thousand British soldiers were on ship-board and sailing down the coast. They disembarked, and marched seven hundred miles beneath the burning sun up the mountains to the very dungeon where the prisoner was

held, and there they gave battle. The gates were torn down, and presently the prisoner was lifted upon their shoulders and carried down the mountains and placed upon the white-winged ship, which sped him in safety to his home. And it cost the English government 25 million dollars to release that man.

As for me, I belong to a better kingdom than that, for I belong to the kingdom of God, and do you think that he would offer me less protection than an earthly kingdom? "And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life." 2 Kings 25: 30.
Allen Bond.

SABBATH THOUGHTS

(From one in the service — a personal letter)

"I thought of church and Sabbath school often, yesterday. Probably it was because I had to work. One just doesn't realize what the Sabbath means until it becomes necessary to miss it. Oh, but a person can recognize it in spirit even though we must be somewhat busy with necessary physical duties. Yet even then, the gain we obtain from the Sabbath is somehow missed. It does mean so much. There is such a blessing gained from each one we sincerely hold, even though it must be held only in spirit."

OUR OWN POETS

My Very Life

The stars hold tonight in their influence
My very life.
It seems that here is found the effluence,
In the open air—the clear, pure sky,
That forbids of strife.

O God, tonight I feel akin to thee!
My very life
Is tied to thy boundless security.
Lord, keep me pure and from me take
that of self—so rife,

Lest thy duties, Lord, that demand my all,
My very life,
Should be forgotten and days so enthrall
That I should fail to seek thy face;
In the daily strife.

Melvin Nida.

"I wish I had your creed, then I would live your life," said a seeker after truth to Pascal, the great French thinker. "Live my life, and you will soon have my creed," was the swift reply. The solution of all difficulties of faith lies in Pascal's answer, which is

after all, but a variant of Christ's greater saying, "If any man will do God's will, he shall know of the doctrine."

"Almost anyone can laugh, but can you smile? You have to have a heart satisfaction and happiness to have a constant smile, and that is the kind of joy Jesus offers. Psalm 16:11, "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

CHILDREN'S PAGE

Mrs. Walter L. Groono, Andover, N. Y.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

Today is New Year's day. I wonder what the new year will bring. I guess there will be lots of sadness because of the war, but I hope the war will soon be ended and all our sons and brothers back home.

Since I wrote you last I have begun to correspond with two of your Recorder children. I think I shall like it very much.

Last Wednesday my brother took my pet calf to market. I have paid my father for the feed he ate and then I am paying my brother for feeding him on mornings when I had to go to school. I shall buy a bond with most of what is left.

I am sending you a poem I wrote. It is about our school well. My Math teacher told me to write one about it. This well, as it tells, was buried when the other one was dug as it didn't provide enough water for the children. I will copy it on another sheet.

I will close now as it is almost time for the mail.

Your friend,
Bettie Butler.

Woodville, Ala.

There once stood a well
Where boys and girls now walk.
The young lovers used to go
To the old well to talk.

To this grand old well
These boys and girls would run,
For water to quench their thirst,
They also had some fun.

This well lies buried now
Way down beneath the ground,
Though glad memories of it stay,
There remains only a mound.

Dear Bettie:

I know one of the Recorder children with whom you are corresponding very well because, as you know, she is my next door neighbor. She has just been in to call on me and we had a good visit while I was getting dinner. I'm sure I do not need to tell you her name. She was very much pleased to receive your letter and lost no time in answering it.

To buy a bond was a fine way to spend your calf money. Ten years from now it will come back to you twofold.

I like your poem. Some day I may try to write a poem about the Old Cobblestone school house where I used to go to school in Wisconsin. It was torn down long ago and in its place is a wooden building, but it still goes by the name, Cobblestone School.

Your sincere friend,

Mizpah S. Greene.

Dear Mrs. Greene:

How are you by this time. My father and mother went to Shiloh church on January 1. I stayed at home with my sister. I have been in bed for two days. It snowed here the third.

I want to hurry to go to Sabbath school. I go every Sabbath and like to go.

I have to close now.

Charles R. Buckson.

173 W. Lincoln St.,
Bridgeton, N. J.

Dear Charles:

I like to go to the Shiloh church, too, and I hope to see you there next spring or summer if we have gas enough to make the trip to Bridgeton. Perhaps you know that we have a little new grandson at 61 N. Pearl St., Bridgeton, born January 4. Of course we are anxious to see him, his mother, and little sister, Karen.

The ground here is covered with snow though it has never been very deep this winter, but we are having plenty of zero weather. It was a few degrees below zero when I got up this morning.

I'll close my letter to you with a little prayer my children learned when they were small. Perhaps you and other Recorder children will like to commit it to memory.

"For the new morning with its light,
For rest and shelter of the night
We thank thee heavenly Father.
For health and good, for love and friends
For everything his goodness sends
We thank thee heavenly Father."

Sincerely your friend,

Mizpah S. Greene.

OUR PULPIT

COMMUNION FELLOWSHIP

(Adams Center, N. Y., October 2, 1943)

By E. Adelbert Witter

Scripture Lesson—1 Corinthians 10: 13-17 and 11: 23b-26.

We are gathered here today that we may join together with all the Israel of God in celebrating one of the tenderest and most inspiring incidents recorded in the life of Jesus Christ of Nazareth. It is the evening hour, Jesus is meeting with his chosen band of disciples in an upper room, away from the noise and commotion of the busy street. They are seated in the enjoyment of a feast that has been prepared for the occasion. It is in remembrance of the Passover instituted when the Children of Israel were being delivered from Egyptian bondage. Get in mind a picture of the families of those slaves, dressed for their journey, as they stood together, after having slain the Paschal Lamb and having sprinkled its blood upon the lintel and doorposts of the home, while they waited for the passing of the death angel and for the coming of the new day. Think as well as you can of the anxiety that rested upon the minds of the occupants of each home as they stood in silence after the feast; for God had told them, by the mouth of Moses, that the death angel would pass through the land that night, and in every home that was unsheltered by sprinkled blood of the slain lamb, the first born of that family would be found dead in the morning.

It was in celebration of this feast that Jesus and his disciples were gathered on this occasion.

If you remember that through Jewish literature God had been teaching the world that Jesus Christ, the Son of God, would become the world's Paschal Lamb, the Sav-

ior of all men, to redeem them from the bondage of sin and bring them into the promised land of redemption. If you remember these things, you will be much helped to understand the mind of the disciples as they thought over the teachings of history and the more recent teachings of Jesus. Later events revealed the fact that this was really a farewell meeting of Jesus and the disciples.

Now watch, as the Lord and Master girds himself with a towel, takes a basin of water and washes and wipes the Apostles feet. And when he had finished and was sat down, he said unto them, "Know ye what I have done unto you." "If I, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." What a lesson of humble servitude. Not a servitude that becomes a bondage, or a burden, but a blessing, a benediction.

In our treatment of the lesson of this morning I am impressed with the importance of a careful study of the meaning of the word, communion. In the Standard Dictionary we find the definition of the word communion to be: (1) The act of confidential, sympathetic, intercourse; fellowship; (2) The Sacrament of the Lord's Supper, or the act of partaking of it; (3) Religious fellowship.

We here find that the word, communion, is interchangeable with fellowship. To get the fullest meaning of the definition let us define fellowship. In the Standard Dictionary we find fellowship to be: (1) Friendly intercourse, communion; (2) Community of interest or feeling. These are definitions of physical things and relations. There is much of physical, intellectual, emotional, and social pleasure to be experienced as we commune, one with another upon the social, intellectual, and physical affairs of life. It sometimes seems there is nothing higher or more worthwhile or satisfying to our senses or emotional nature to be attained in life than that which is ours through the communings and fellowships had with friends, as we exchange views upon the varied experiences that are ours as we journey along through life.

In 2 Corinthians 6: 14, Paul reveals the fact that there is not communion in the truest sense, except there is in the mind and heart of those communing a harmony of thought and purpose.

There may be communing together in conversation, a cursory, not co-operative har-

mony of thought and purpose. This is fellowship in the expressing of views, or serving together in a cause as friends, but not necessarily in harmony in thought and belief.

To me this is not carrying out the thought that is significant in the word fellowship.

Paul asks the question, "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" 2 Corinthians 6: 14.

Is it possible for two or more persons to have real fellowship who are unlike in belief and purpose of life? Is it possible for us to sit here in communion about the table of the Lord, if there is in our hearts unbelief in Christ as the Son of God, the risen and living Savior of mankind? There would be closer, more satisfactory fellowship with Christ and each other in our Christian life, if there were a burying of unbeliefs and questionings and a cultivating of harmony in thought and purpose.

In this statement I am not trying to teach that we should seek to harmonize our lives and practices with the multitude of varied beliefs and ideas with which we are surrounded, but rather seeking to show the importance of understanding and incorporating into life the Biblical teaching. The New Testament says, "Beloved, believe not every spirit, but try the spirits whether they are of God." 1 John 4: 1. Be sure to try them by gospel standards. These standards are at hand, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Christ is come in the flesh is not of God." 1 John 4: 2, 3. If the spirits tested fail in the light of God's standards, Paul in 2 Corinthians 6: 16-18, gives counsel that is worthy to be followed, "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty." Jesus said, "If ye love me, keep my commandments." John 14: 15.

There can be no true fellowship with skepticism or unrighteousness.

There is no sweeter, more soul-satisfying time in life for husband and wife than when they come to experience the fellowship of soul that makes it possible for the heart to be satisfied and understood, without an audible word.

There is no experience in life for you and for me that is sweeter and more soul satisfying than when the storms of life are stilled as we wait in fellowship with the Christ who said, "Lo, I am with you always, even unto the end of the world." That we may have the blessedness of such an experience there are several steps that we must take.

First, put the word of Christ into practice, "Thou shalt love the Lord thy God with all thy heart." Matthew 22: 37-39.

Second, Draw night to God. James 4: 8.

Third, Ye are the light of the world. Let your light so shine that God may be seen and sinners led to him.

Finally, "My beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Corinthians 15: 58.

If these steps I have indicated be taken, you and I will be prepared to take new steps in the matter of Christly attitudes in fellowship, with all the Israel of God, as we come together about the communion table in this world communion season.

When I was baptized and came into the church, 79 years ago this month, there was no readiness to take part in a world communion service. The Lord's Supper was a sacrament of the church, or denomination to which one belonged.

It was thought a sin to partake of the Lord's Supper with others than the denomination of which one was a member. It was long years before I felt at liberty to break bread with those who observed Sunday as the Sabbath; but as I came to realize the meaning of Christ's words, "As oft as ye eat this bread and drink this cup ye do show forth the Lord's death till he come," I felt free to commune with those who believed in Christ. May the entering into this World Christian service help us to realize more fully that they who believe in the Lord Jesus Christ as the Son of God, and the Savior of all who believe in him, may eat of this feast together in remembrance of him.

Belief in Christ as a personal Savior gives the privilege of eating in remembrance of him, rather than indicating membership in a denomination. God lead us to meet in fellowship not in judgment.

It will be 36 years the first day of next January that I preached my first sermon in this pulpit, using as a text John 10: 10. "I am come that ye might have life, and that ye might have it more abundantly."

In a few days I shall be gone for the winter. With great desire have I desired to speak to you again and leave with you a message concerning the more abundant life. As surely as there is a drawing near to God, he will not fail to draw near to you and impart more of himself into your consciousness.

Spiritual fellowship is fundamental—inescapably necessary. By relying on his presence we are able to triumph.

DENOMINATIONAL "HOOK-UP"

Hammond, La.

We want our friends to know that the Hammond church, though weakened from several causes, is still trying to let her light shine. Sometimes, perhaps, this light becomes very dim, and only through earnest prayer can we find the courage to carry on. We recall, however, that Secretary Burdick said through the Recorder recently, that it is harmful and wrong to dwell on discouragements, so we shall try to think of the brighter things.

Sabbath, December 25, was a day to warm our hearts and bring us courage. Our members from New Orleans and from Ponchatoula were with us, and also several visitors. Pvt. Robert Lippincott of Battle Creek, now stationed at Camp Van Dorn, Miss., offered the prayer; Mrs. Severance brought us a Christmas sermon; Mrs. Gerald Coalwell sang a solo accompanied on the piano by Miss Alice Virginia Jeffrey of Nortonville, now a WAVE and stationed in New Orleans; and Deacon Charles Nelson offered the closing prayer.

After the Sabbath School we enjoyed a short program consisting of songs and recitations by the children, a solo by Rolleesa Godfrey; and a quartet composed of Mr. and Mrs. Earl DeLand, Mrs. Austa Coalwell, and Robert Lippincott rendered the sweet

old song, Silent Night, accompanied by Miss Alice Virginia Jeffrey.

Two days after Christmas another of our faithful members was called to be with Jesus, Mr. O. D. Crandall, who for many years had been a member of this church, and one of its trustees. Again we bow our heads and say, "Thy will be done." But how we shall miss Farrie's cheerful smile and helpful greeting.

We ask for your prayers that we may be faithful and ever ready and willing to do God's will. Correspondent.

Durham, N. C.

Friends of Chaplain Wayne R. Rood will be interested to know of his present address, which is 311th Infantry Regiment, APO 78, Camp Butner, N. C.

Chaplain Rood writes that he has been with this new outfit only a few day, but "likes the set up very much." The prospects of an eight week "camping trip" in the middle of winter do not seem "very rosy! But the south has advantages over northern Wisconsin in that line, too."

At the request of Chaplain Rood, an expression is here given of his appreciation of the flood of Christmas cards and greetings from all over the denomination received by him and his wife. It seemed practically impossible for him to acknowledge them all, personally. So he asks, "Would you be good enough to crowd this notice into the Hook-up column, or somewhere?" This we gladly do, and wish Chaplain Rood the best of blessings in the year now ahead. Editor.

North Loup, Neb.

The regular December church social was held Sunday evening, December 16, in the church parlors. The tables were decorated with candles and greens, and the birthday table had a tiny tree gay with silver and red balls. After supper, the program was presented, in charge of Mrs. Edward Christensen. Several carols were sung and little folks gave recitations and exercises. A pageant, "When the King Comes," arranged by Mrs. A. C. Ehret was given in shadowgram, appropriate carols being sung by a quartette. Mrs. E. T. Babcock was reader.

After the program, David Barber, tiny son of Mr. and Mrs. Russell Barber, appeared as Santa Claus, and gave the children gifts from his bag, carried in his toy wagon.

The annual church dinner was served on Sunday, January 2. The church basement was comfortably filled with tables, when at about one o'clock, an abundant meal was served. The tables were decorated with holly from Washington state, greens from California, and cones from New York. The children were cared for, as usual by Mr. and Mrs. J. A. Barber, this being their thirteenth year in the service. After the dinner and the visiting, the quarterly church meeting was held, during which routine business was transacted. It was voted to extend an invitation to Dr. George Thorngate to include the North Loup church in the list of those to be visited. Correspondent.

WILL THE CHURCH LEAD?

By Rev. Wm. C. Kernan

There is no better time than the present to promise ourselves, our friends, and our country that, when our men overseas come back to these shores, they will find a country which has remained true to those principles for which they fought and for which many of their comrades either lost their lives or became permanently incapacitated. What we want to show these men is that we have continued in the fundamental, democratic way of living which some of them may have feared would disappear during the war's crucial days.

We know from daily reports in the press that men of every faith, every political belief, every social group, and national origin, are fighting shoulder to shoulder with one common purpose. We know that Riley and Goldberg landed together at Salerno, that Calhoun from the South and Cabot from the North are buddies on a submarine, that Pendleton from the West and Johnson from the East are fighting their way up through the Italian Peninsula, side by side. These men, these relatives of ours, have learned something pertinent about democracy. They all know from actual experience that the soldiers in front, in back, to the right and to the left of them are all men like themselves who suffer as they do, and serve as they do, and share as they do in the common victory. Out there where the bullets are flying and the dive bombers are screaming, men of all races are recognizing that racial hatred and prejudice is treason.

We must resolve that in our country, to which our fighting men will return after the war, there is going to be more understanding, and justice, and brotherhood. For, what shall it profit us to win a victory at arms if, at home, we lose the things for which we fought?

The Church has an obligation here. The President referred to it recently when he said, "May God grant that the Church will not fail in providing light in our present darkness. For, if we lack spiritual guidance for our immediate problems and set our feet, in consequence, upon obscure ways, our children shall wander for long years in a moral wilderness." Mr. Willkie has said much the same thing, "Particularly in the dangerous, degraded, allied fields of race hatred and nationalistic megalomania—dual philosophies antipathetic to all religious teachings—the Church must lead a ceaseless, victorious fight for justice, moral and social."

Surely, the Church will not fail. Certainly she cannot but take the responsibility, which is so clearly hers, to provide America with the spiritual and moral leadership without which we cannot endure as a strong and peaceful nation.

New York City.

SABBATH SCHOOL LESSON FOR JANUARY 29, 1944

Jesus Uses His Power to Help. Scripture—Mark 4: 35—5:43.

Golden Text: "Why are ye fearful? Have ye not yet faith?" Mark 4: 40.

MARRIAGES

Burdick - Kennedy. — At the home of the bride's parents in Denver, Colo., December 31, 1943, Delwin G. Burdick and Elois W. Kennedy, both of Denver, his pastor, Rev. Erlo E. Sutton, of the Denver Seventh Day Baptist church, officiating. They plan to make their home in Denver.

Harris - Hurley. — In the Seventh Day Baptist church at Milton, Wis., Christmas, December 25, 1943, Gladys Maxine Hurley, daughter of Mr. and Mrs. Archie R. Hurley, and Orville William Harris, son of Mr. and Mrs. Alford R. Harris, by Rev. Edwin Ben Shaw assisted by Rev. Carroll L. Hill.

Randolph - Kuyper. — On Christmas night at 7.30, Miss Nellie Kuyper, daughter of Mr. and Mrs. William Kuyper, was united in marriage to David Randolph, son of Mr. and Mrs. Isaac Randolph, at the Shiloh Seventh Day

Baptist Church. Rev. Lester G. Osborn, pastor of the church of which both young people are members, officiated.

Relthford - Griffith. — Miss Ruth Joyce, daughter of Mr. and Mrs. Lucian Griffith of Texarkana, was united in marriage with Mr. Charles Relthford at McKinney, Tex., October 16, 1943. They are at home, 877 Maud Ave., Texarkana, Tex.

Severance - Hansen. — Lt. Dalon I. Severance of Milton and Miss Marcella Marie Hansen of the Town of Milton were united in marriage at the Seventh Day Baptist parsonage in Milton on October 7, 1943, Pastor Carroll L. Hill officiating.

Warner - Clarke. — At the Seventh Day Baptist church in Battle Creek, Mich., November 27, 1943, Alva Warner of Durhamville, N. Y., and Dorothea Clarke of Battle Creek, Mich., were united in marriage. Rev. G. D. Hargis officiated. They are at home in Durhamville, N. Y.

White - Parkes. — At the home of the bride's aunt in Kenmore, N. Y., January 2, 1944, Zack H. White and Jean E. Parkes were united in holy wedlock. Dean Ahva J. C. Bond was the officiating minister.

OBITUARY

Kolvoord. — Albert C. Kolvoord was born August 5, 1883, at Orange City, Iowa, and died December 7. He was the son of John and Anna (Bolt) Kolvoord.

He was a resident of Battle Creek for 57 years. He was a member of the Seventh Day Baptist Church, and employed as a printer with Post Products.

He leaves to mourn his going his widow, Jennie, two daughters, two sons, two sisters, and six brothers.

He was laid to rest in Oak Hill Cemetery from Hebble Funeral Home on December 10, 1943. Services were in charge of Pastor G. D. Hargis and Pastor E. M. Holston. G. D. H.

Loofboro. — Horace Roscoe, July 30, 1865 - December 18, 1943. (A more extended obituary will be found elsewhere in this issue.)

Wolf. — Agnes Virginia was born in Philadelphia, Pa., the daughter of John and Margaret Martin Wolf. Most of her early life was spent in Pittsburgh, Pa.

In 1896 she accompanied her cousins, Rev. and Mrs. Wm. C. Daland, to England, returning in 1900. She visited them often in Milton and in the early 1900's she and her widowed cousin, Mrs. Daland, built, and have jointly maintained a home in Milton.

She was a most loyal member of the Milton Seventh Day Baptist Church, and of the Woman's Circle. She passed away quietly November 24, 1943.

Funeral services were conducted by Pastor Carroll L. Hill. Burial was in Milton Cemetery.

C. L. H.

The Sabbath Recorder

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No. 4

Heart of the Gospel

God so loved the world, that he gave his

Only begotten

Son, that whosoever believeth in him should not

Perish, but have

Everlasting

Life.

—John 3: 16.

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