In January, 1888, she joined the Adams Center Seventh Day Baptist Church and remained a faithful member all her life. She was married to William F. Oatman, December 22, 1900. She leaves her husband; a brother, Edward; and a sister, Mrs. Mary Williams.

The funeral was conducted at the church; burial took place in the local cemetery. P. S. B.

Threlkeld.—Ruth Pope was born March 17, 1865, at Hartsville, N. Y., and died at her home in Memphis, Tenn., July 24, 1944.

When a young girl she joined the Hartsville, N. Y., Seventh Day Baptist Church and never removed her membership, though a resident many years of Memphis, Tenn., where she was a young bride. Her home and family were Christian. She was the daughter-in-law of Rev. C. W. Threlkeld, many years a Seventh Day Baptist minister, and a sister-in-law of Rev. M. B. Kelley, many years a Seventh Day Baptist pastor and evangelist. Her home was always open to visiting ministers and missionaries, and her heart was always open to the needs of others and to the support of her church, the denomination, and the promotion of the Sabbath truth through the Recorder.

She leaves to remember her beautiful life a son, three daughters, and six grandchildren.

H. C. V. H.
REVIVALS OUT?

It is not popular these days to advocate revival meetings; people shy at them when mentioned and tell of the noisy, emotional orgies about which they have heard. We are told that week-end meetings, or "two-by-two" efforts, and religious education are the modern name by which the kingdom of God is to be built up and members brought into the church.

We have no quarrel with these methods. Many pastors by their careful ministry are leading their children to accept Christ. Work, two-by-two or singly, are winning others. But, if it is true, as one writer said, "These ought ye to have done, and not to leave the other undone."

A review of Seventh Day Baptist activities in the latter half of the past century and early decades of the present reveals the fact of growth among us in spite of inroads upon our territory made by other Sabbath-keeping propaganda. And the fruit-producing method was the revival—the mass meeting which called into action a man's heart;—setting forth the great facts of sin, salvation, and the way to receive it. The preaching was the revival meeting—the mass meeting made up of Bible-hungry church members, and Christ-seeking people of the church constituency. Then too, witness among youth the thousands at the same Madison Square Garden in the meeting of Jack Wyrtzen giving or reconverts and their hearts to the Lord. No! the revival is not out! The church needs it more than ever.

Use every means: education, personal effort, the noontime meeting, week-end revivals, and out and out. The Lord's arm is not so short that he cannot use any consecrated means that are well organized. But remember the great movements of the church of Jesus Christ have begun in the spiritual revival.

LET US BEWARE

Americans must be careful that they do not foster or allow the same hateful thing by which the Nazis are actuated. That it is growing footold and infiltrating our country's life is becoming more and more evident. Anti-Semitism "akin to the type practiced by Hitler's Germany" is growing in America; it "must be dealt with frankly, especially by church people," believes Dr. Channing Twidell, pastor of Young Men's Christian Association. Quoting him further: "Even children, accepting charges at their face value, are organizing and planning raids on the person whose work in "whose work in the removal of racial tensions and conflicts has been outstanding." The publicist, Edward W. Bernays, is making the award; the announcement came from Dr. George E. Haynes, secretary of the department.

All such news brings encouragement to all who are concerned with the answer to the Nazi's fling: "Clean up your own race problem."

We can begin, each of us as a Seventh Day Baptist Christian, by refraining from harboring prejudice against any race, color, or nationality. All of community, state or national attitude begins with the individual.

NARCOTIC EDUCATION

We are informed that eighteen different colleges in this country are giving courses this summer in narcotic education. Most of the instructors are former students of the National Woman's Christian Temperance Union seminars held at Evanston, Illinois. Of the eighteen institutions represented a high percentage. The students in all but two, one in Indiana and one in Ohio, will be given academic credit through the work. The course will be given for one-half hour of the total through many years of the effects of alcohol on the human system, groundwork was laid for prohibition nationwide. That prohibition failed was not due to lack of merit in the case or failure in essential training in the schools, but was due to the fact that the new generation had not been given the chance to succeed. We must educate our young and the next time see to it that we do.
NOTICES
A thoughtful article found in this issue of the Recorder by Chaplain Wayne R. Rood was meant by him as a contribution toward making each Federal Council conference a step toward mutual dependence on capital and labor, will be reprinted in the labor periodical "Labor Day." The message which was issued by the Federal Council to all denominations calls for "wholehearted cooperation with the Federal Council in the spirit of the labor movement." The message, which was withheld till after Conference, much to all who read it.

The message concerning Labor Day is important and should be given consideration. Labor Day comes this year on September 5. The message itself, too long for our available space, covers a wide range of religious interest and church responsibilities. It can be had on request from the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y.

LABOR DAY
Warning that any tendency toward "narrow isolationism or economic imperialism" on the part of industrial leadership would constitute a "betrayal" of our fighting men would not be unexpected. World War number three, the Federal Council of Churches in its annual Labor Sunday Message urges to management and labor to cooperate in the spirit of the labor movement for world-wide peace and prosperity.

"Our American industrial system, with its mutual dependence on capital and labor, will hold the recognition of society to the day when it can succeed in adapting its program to the demands of a world economy," declared the message which was issued through its Department of Social Service. This message asserts that "a Christian society is under sacred obligation to organize itself that everyone willing and able to work may be guaranteed some meaningful occupation." It cited as a "major problem of social justice" facing America today, that of planning adequately for the reabsorption of millions of returning soldiers into industry at a time of "terrific adjustments incident to a return to peacetime production."

"A way can be found through consultation and co-operation between management and labor to make such adjustments," the message declares, "and at the same time maintain production at a level that will continue to guarantee full employment.

"Problems of human needs in terms of food, clothing, and adequate housing "have never been met even in prosperous America," the message declared, that the "economic goal of tomorrow's world will be the production of more goods at lower prices for more people.

It added, "An economy, therefore, that is planned to serve the consumer promises the greatest security because the differences arising between labor and management are less apt to be solved by a reference away from either group to society at large. All unite at the point of their common interest."

In conclusion the message declared that although the Church is not called upon to devise schemes of social organization or technical plans for industry, it must "manifest its deep concern for the spirit and motive of our economic life."

News Release.

CONCERNING FEDERAL COUNCIL
By Chaplain Wayne R. Rood
During the last year and a half I have occupied the position of being "in" and "out of" the denomination. For nine months in a large interdenominational seminary, and now for nearly ten months a co-operative religion of the U. S. Army, I have lived in an atmosphere dynamically illustrating the importance and practicability of interdenominational co-operation. For these months my chief contact with Seventh Day Baptists has been through the Recorder and other written conversations with members of the denomination. From this more or less detached position I have looked upon my own denomination with an objectivity I have never before experienced. It is with alarm that I have sensed what is apparently a growing condemnation of our affiliation with the Federal Council of Churches.

The overwhelming majority of people I have been meeting have new interest in the name of Federal Council. Inevitably the fact that first recommends my faith to them as a group is the non-denominational character of the members of the Federal Council." The usual comment is, "Is that so? Well, tell me more!" Only a few months after he was vehemently refusing to admit to his church building a sergeant I had brought to sing in his Sunday evening service, because the soldier's faith differed from his own.

Isolationism has never been a wholesome philosophy of living. That has been clear since Cain sullenly replied to the questioning of his dead brother's "keeper!" Man's total experience with man and God has echoed a fervent "no" between labor and industry. His responsibility is always to all of society. "Thou shalt love thy neighbor as thyself," and the golden rule are infallible guides to Godlike living. We have been learning, too, that this is true among groups. No nation can exist selfishly and by itself. No denomination can ignore all others in its own spiritual life...it is manifest to all of society.

The Federal Council of Churches, in its annual Labor Sunday Message, expressed the feeling that the Federal Council should be a "major" and "mission" group to society at large. All unite at the point of their common interest."

In conclusion the message declared that the Federal Council would be a victory for the isolationist philosophy. Federal Council is active with Seventh Day Baptists there would appear to be serious doubt if the most outspoken rivals of the Federal Council would consider the denomination nearly as accurately as the original council of churches. Affiliation with a small and violently conservative society would be only a compromise with the real issue; for it would result eventually, I am convinced, in an absolute isolation from the Christian leaders and the world-wide consciousness that is the determination to stand wholly alone.

By our long and honorable co-operation with the Federal Council, Seventh Day Baptists have gained a recognition of their beliefs far beyond that which their numbers would warrant. No denomination ten times our size has greater recognition at the World Council of Churches in Utrecht, six years ago. Theoretically, because of our small numbers, our General Conference is not a co-operative General Council of Army and Navy Chaplains. But the newest letterhead of that government-recognized group proudly bears the name of Federal Council in name only. We are a cluster of Seventh Day Baptists. We have withdrawn from the name of Federal Council in order to avoid confusion with the members of the Federal Council."

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Seventh Day Baptists have a unique contribution to make to the family of denominations. It is not, however, Seventh Day Baptists alone. There are other larger and more energetic denominations whose message includes the Sabbath. But these denominations will never achieve a respected place among denominations. There are other denominations whose message includes the Sabbath. But these denominations have learned through the years that a pastor-less and the field he or she leaves behind, is not necessarily the field he or she leaves behind, is not necessarily a loss. It is a matter of faith that the field will continue to be served by other pastors, if not by the original one. There are other denominations belonging to the regrettable lunatic fringe groups. These groups are composed of churches in England, New Jersey, New York, and western Pennsylvania. They are part of the body of Christ, and they need our support and prayers.

There is an appropriation for the church at Middle Island, W. Va.; but Rev. James L. Skaggs, pastor of the Seventh Day Baptist Church in Salem, N. Y., has accepted the call to the Berea Church and begins his service.

There is an appropriation for the church at Lost Creek, W. Va.; Rev. John F. Randolph, who is pastor of our church in Milton Junction, W. Va., has accepted the call to the Berea Church and begins his service.

There is an appropriation for the church at Middle Island, W. Va.; but Rev. James L. Skaggs, pastor of the Seventh Day Baptist Church in Salem, has, in addition to his duties—cared for the Middle Island Church, without compensation from the Missionary Board.

Rev. Angeline P. Allen has been its efficient pastor. Connected with this church is a group of families or the members of the church in Nortonville, Kan., that he may visit regularly our church in Nortonville, Kan., and act as its undershepherd. There has been an appropriation for mission work in the Western Association, but during the year, the church which ordinated him, in the Western Association, but during the year, the church which ordinated him, has worked with others.

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Southwestern Association

The Seventh Day Baptist Church in Hammond, La., has had no pastor since the death of Rev. R. J. Severance in June, 1942. Because of the calls for defense work, several members are away and unable to attend the services regularly; but the appointments of the church are kept up by the faithful workers. A missionary pastor is being selected, and it is hoped that he will be located at Hammond without further delay.

Rev. Clifford A. Beebe has been continued as missionary pastor of our churches in Poultney, Vt., and Little Prairie, Ark., and has done a considerable field work. These churches are two or three miles apart, and it is known that Rev. Beebe has done a splendid work in these churches.

For some years there has been a group of Seventh Day Baptists in Texarkana, Tex., and the number has increased. A number of the churches of our church in Poultney, sixteen miles distant; there has been some talk of forming a church; but most of them think it is better to remain members of the church in Poultney. It is arranged that they have Sabbath school and a weekly meeting Sabbath evening.

Pastor Beebe meets with them when not engaged elsewhere.

For eighteen years there has been a prosperous Seventh Day Baptist Church in Edinburg, Tex., and Rev. Angeline P. Allen has been its efficient pastor. Connected with this church are four or five families of children and young people. Mrs. Allen's health will not permit her to serve as pastor any longer. A missionary pastor should be provided. The fact that Edinburg is about seven hundred miles from any other Seventh Day Baptist church makes the problem of providing a pastor more difficult. In addition to serving the Edinburg Church, a missionary pastor could minister to the lone Seventh Day Baptist church in that part of the southwest.

Rev. Ellis R. Lewis, who for a number of years has been employed as missionary pastor at a Grayson, Kentucky, has done a fine field work, resigned last fall. This church is now pastorless and the field he served, vacant.

At present, Rev. Clifford A. Beebe is the only pastor in the Western Association, and the needs are great. A missionary pastor has been located in Hammond, La., another in Edinburg, Tex., and another in Gentry, Ark., with the understanding that all should aid in serving the churches with which they are located.

The NorthWestern Church is comprised of churches in the states west of Pennsylvania, north of the Ohio River, and east of the Rocky Mountains.

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lenger has continued to make the trip two Sabbath afternoons a month throughout the year; but recently he has written that he is not able to carry the burden and urges that someone should be employed to give full time.

Los Angeles is a promising field and is a vital key to success in that part of the state. A missionary position was created in Los Angeles with the understanding that in addition to serving the church he should do other mission work as opportunity offers.

Preaching Missions

For several years the Missionary Board has promoted what is called preaching missions, and upon inquiry last autumn it found that there was a sentiment in favor of continuing the work. This year Regional directors were appointed for different sections, and the secretary sent letters and evangelistic material to all the pastors and church leaders.

A number of churches have held preaching missions during the year with good results, and some are trying other acceptable forms of evangelistic efforts.

Annual Report of Corresponding Secretary

The duties of the corresponding secretary of a missionary society are many and varied. At the same time the secretarial office offers great opportunities for service, both within and beyond the office; much of this service cannot be tabulated in a report.

In performing the duties of the corresponding secretary's office, much effort has been made to become acquainted with world conditions and the activities of other boards, to aid other denominational interests and officers, to perform every duty with dispatch, and to make Christ supreme.

During the year the correspondence of the board has been conducted; material for the Missions Department of the Sabbath Recorder provided weekly; much work has been done in connection with the Federal Council of Churches; and the Committee on Denominational Literature; the World Wide Communion was sponsored; the Week of Prayer for the church was promoted; the Fellowship of Prayer, six times a year, before Easter was fostered; and arrangements were made by which one Sabbath in April was observed as Missionary Day on our churches.

The following meetings have been attended: the Eastern Association in Salem, W. Va., last July; the autumn meeting of the Commission on Evangelism of the Federal Council of Churches held in New York in September; a meeting of the Committee on Denominational Literature in Shilo, N. J., in December; and the annual session of the Eastern Association held in Shilo, N. J., in June.

A trip was made to New York the first of December for the purpose of meeting our missionaries returning from China with the other representatives. In March several churches in Iowa, Minnesota, Wisconsin, and Chicago were visited; and in May a trip was made to the Southwestern Association, during which the churches and some Sabbath keepers in Arkansas, Texas, and Louisiana were visited. In one capacity or another about one third of our churches in the United States have been visited during the year; and many calls have been made.

In making the annual report, the secretary wishes to pay tribute to the Board of Managers. It would be difficult to find a board more united, considerate, and efficient. The secretarial work is done by men and women; but they give their time, strength, funds, and devotion.

(To be continued)

EIGHTY-NINTH BIRTHDAY

(A tribute to Professor W. D. Thomas, Milton College)

From an old historic college, with its culture, romance, song,
Leaves a well-worn pathway, ending where the larch trees stand straight and strong
Drop their tasseled springtime greenness, drop crisp cones in winter's cold,
Where beyond the farthest treetops neatly slip the tall old fold.

Long ago, a youth ambitious built a home beside those pines,
And for six full useful decades there's bro't strength for every type of shine.
Handicaps he has accepted with a patience rare and sweet,
And the path from home to college deeper grew, by brilliance and strength.
Fifty years at Milton College... sixtysix "commencement days.
Not excepted, in each June finds him in his old accustomed place.
Textbooks, Bibles, Greek, and history now laid by, he follows still

With keen interest and mem'ry his dear college on the hill.
The worn path beneath the larch trees has grown green, 'bo' deep its grove and strong.
Seldom now his well-loved figure down the shaded walks of life.
Friends today have come to greet him, each from out of college's fold.
Sincere tribute to his teachings, which, like eddies in a stream,
Bind the past, the present, future, to "Prof. Tommy" whom they've known.

Mr. and Mrs. Fay B. Coon, next door neighbors, held open house Sabbath afternoon, July 1, so that many friends could greet Walter Davis Thomas on his 89th birthday. Although more frail than last year, Mr. Thomas is the same old "long-armed gen- den—also a strawberry lot—working late hours. He does all of his own housework, garden work, and all the cooking, and is much interested in newer, better ways of doing things. He has a fine memory, is interested and interested, and he's probably had sixty-five consecutive Milton College locomotive excursions, program and luncheon, and responded to a toast. He was one of the group of ten representing the last ten decades of the history of Milton College. Mr. Thomas was born near Shilo, N. J., July 1, 1855.

Mrs. F. B. C.

\[Scripture\]

WORSHIP PROGRAM

Human Fellowship

The gift of human fellowship is indeed a gracious gift; "for the voice of courage that came to me from a friend, when my own courage had failed and I had fallen; for hands that were reached out in the dark to smooth and soothe a hot and weary brow; for a smile that came across the room when understanding was deeply needed; for the joys that bind hearts together in common tasks and pleasures; for the bond of common ideals; for the strength that is welded through differences of opinion; for the strength that is engendered in each of us through shared struggle and sacrifice."—Spurgeon.

In a peculiar sense, the gardener feels that this truth is illustrated in his work.

"Also, long ago, as a gardener in humanity, he stood on the verge of repeating small malicious gossip, but on some impulse held back from saying what there was no need to say."

Thus, let the young and hesitant friendship between two persons live. He did not nourish it. He did not reach for them. "Grant them space to do and be what they will."

"Grant them space to do and be what they will."

In an unusual sense, the gardener feels that this friendship belongs to him.

"Two pieces of strange nurture in the Garden of God."

---International Journal of Religious Education.

Prayer: "Lord, of all human fellowship, we give thee our thanks and we are grateful for those who have loved and trusted us even when we held aloof. We thank thee for the friends who have been there when we did not reach for them. Grant us the capacity to enter into the hopes and fears of other hearts. May we consciously realize with whom we are in tune of voice, realize that they do not reveal—their inner hopes and
ROCKY MOUNTAIN TEEN-AGE CAMP
By Marjory Hamer
July 11-20 were the dates for the Rocky Mountain Seventh Day Baptist Teen-age camp. Camp was held about ten miles northwest of Boulder, Colo., on property belonging to Paul Hummel. "Old Rusty" was classroom and cookshack; "Valley View" was the girls' cabin; "Pine Lodge" was the boys' cabin.

The staff personnel was: supervisor, Pastor Cruzan; cook, Mabel Wright; and assistant, Marilyn Davis of Boulder.

The camp was attended by George Benner, Denver; Leroy and Duane Davis, Harold Wright, Raymond and Norma Jean Hall, Mary Perry, Alice Heminger all of Boulder; Naomi, Norma, and Lavern Ruby, Montrose; Phyllis, Belva, and Bonnie Babcock, Donald window at the church and upholstering the library that has been raised. We contributed cookies and flowers.

We have given to the following: Denomination $25; Women's Board, $25; Church, $100; Red Cross, $5; Vacation Bible School, $10; and Russian War Relief for kids, $25. Many surgical dressings have been made for the American Red Cross and also garments for the Westerner Hospital.

We have added funds to our treasury in the following ways: presentation of a musical sketch entitled, "Living Pictures"; a garden party; food sales; rummage sale; and suppers.

Young People's Work
Please send all material and suggestions to $10 Watchung Ave., Pittsfield, N. J.

Ashaway, R. L.
Our membership is forty-eight.

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M. Althea Crandall.

The list of campers from North Loup printed in the Sabbath Recorder of July 31 should have read: the names are all correct and current and Marjory Hamer, — Editor.

SNIPS IN THE NIGHT
By Alice Annette Larkin

The Story Thus Far

Linda Shoop, a confessed Christian, is now at Hilltop Farm helping to care for her Aunt Penny who is seriously ill. Living with Aunt Penny are the dean, Pastor Sutton of Denver; housemother, Marcia Rood of North Loup; cook, Mabel Wright of Boulder; and assistant, Marilyn Davis of Boulder.

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set the coffee pot over the fire; now she brought her a steaming cup. "Drink this; it will warm you up and give you a little strength. I wish you wouldn't try to go back."

"Oh, Mrs. Herbert," called Aunt Penny from the living room, "please don't go. You'll collapse on the way."

"I'm called," Mrs. Herbert said, without the coffee and got up from the chair, but she was weaker than she had thought she would be and immediately collapsed. "Maybe I'm not equal to that walk," she said. I feel as if I'm failing Hiram and Tom, but I wouldn't be much help if I collapsed. I meant only to ask you to keep Billy-

"I'm going to Hilltop Farm," Herbert finished. "I'm equal to that."

Mr. Herbert turned across the old bridge leaving it a black mark, but he turned his curly hair. Blackie can, boast of only a very short tail—almost no tail at all. These black pets are not very friendly toward each other. Blackie can be very noisy at such times and is usually rewarded with a cuff from his horse's tail. Then sometimes Blackie will be eating, and Blackie will creep up and try to scare him away with an angry bellow and would resent it if his mistress didn't come to the rescue.

Blacker can be very mischievous like all puppies always dragging off shoes or any article of clothing to carry away. One thing he especially likes to do is to tag his young mistress around and nip at her heels and try to grab her when she is walking or standing still. It often means tying her shoes many times a day.

She recently had a week's vacation; Blackie had to stay at home much of the time—tied up so he wouldn't run away. He missed her so much while she was gone that he never watched or played and would whimper. Often when he whined and cried she sounds for all the world like a baby crying. He was so happy when his mistress came home. The next morning when he came into the house he went to her room where she was still sleeping, licked her face, and jumped up to the bed and curled up beside her.

Now I will have to tell you about a cute thing that Smokie did last winter. One night on my return trip from town I was going to buy some fresh salmon. You know how well all cats like salmon, and Smokie has a very keensmeller. He came into my room and jumped into a rocking chair by my bed and purr both paws and one hind foot on the chair arm and leaned just as near the bed as he could and with one paw curled up in the air as if he was keeping up walking "meows."

It was strictly against the rules to feed him anything from our trays. So I said, "No, Smokie, against the rules. I can't give you a snack."

He acted as much human as he could and begged a few minutes, then apparently discouraged jumped to the floor and started to go out the door. When he got to the door he stepped a minute as though thinking, then came back and got up in the chair and chewed something. Then he got up in the kitchen when a can of salmon is opened. It has been interesting, too, to watch the various kinds of birds from my window. There was a pair of yellow birds that come to the flower garden and swing and swoop and play on the cosmos, and may be peek away at the flower until they succeed in picking the petals off and then eat the center of the flower.

I think a pair of robins have a nest nearby, as there is a robin that comes and brings worms and twigs and food on the ground under my window.

One day one of the robins spied a nice fuzzy caterpillar in the grass, and it was more interested in that than in the more tempting meal. First she (I expect it was the mother bird) would pick it up in her bill, fling it up in the air and drop it, then do the same thing over and over and to see what the idea was and
found in a few minutes that the fuzzy covering of Mr. Caterpillar had disappeared and it looked like an ordinary worm she might have pulled out of the ground. She flew up on the garden fence and poised there a few seconds with her well-earned family made, and then was off with it—I expect to hear her nest of young ones.

I wonder how many of you Recorder boys and girls have watched a robin "dress" a caterpillar ready for a meal. I never did before.

Very best wishes,
(Miss) Anna L. Scriven.

Adams Center, N. Y.

On Palitst

STATEMENT OF BELIEF

By David S. Clarke

(Preceded before the ordination council, Jackson Center, Ohio, June 17, 1944.)

God

I believe in God, "the personal spirit, perfectly good, who in holy love creates, sustains, and orders all." (William N. Clarke.) He is the source, means, and end of all things (Romans 11: 36). Man can do nothing without using the power of God, and nature itself is powerless without God's almighty and loving hand, which was made by God, and the source of life is in him. Above all these things, however, is another characterized: all creation, sustaining, and ordering by God is done in love—a love pure and unchangeable which reaches out with a desire to make him holy too. The things of nature also are held under God's power of holy love. The goal of God's plans wrought in holy love is beyond the power of man's mind to understand, partly because of man's burden of sin which nulls his approximation. The highest source of information and inspiration about God's purpose is the Bible. As we have received of God's bounty in the past, so must we seek to find God's purpose through his Book, and make our contribution to the future of his work.

Since man is created in God's image, and God is loving, mankind's relations with him are intimate and personal. Whether or not a man knows it, God is always present, powerful, and seeking to be known. God always seeks man's love and loyalty. Men have not always sought God or his love. Through God's Son, God sends to men to right relations of love and co-operation in his work.

II. Jesus Christ

I believe in Jesus Christ as the perfect example of a free and moral man living among other men. As such, he shows men that they are sinful and need to follow his godly example.

Jesus Christ is the Son of God, manifesting all of what God meant when he created man in him. Jesus Christ is the Saviour of all men as children of God, who works to make men "at one" with God. The more that men show their life in harmony with God is greater than death, he redeems men from all sinful temptations in life through faith in him, and puts their hope in eternal life with the Father.

The power of Christ to make men true sons of God is no more "explainable," perhaps, than the power of electricity. Electricity cannot be explained by any other way than by what it has done. Christ's power lies in his magnetic example as the Son of God, Son of man, and ambassador of reconciliation between the two. A spiritual life that has changed the course of events and won the most secular parts of history, that has been the example for progress in civilization, that has changed individuals from slavery to sin to glorious service in love, cannot be easily explained. But it is easily seen in all its power, just as lightning displays readily the power of electricity but does not explain it. The same is true about that power through faith in Christ Jesus, just as electric wires and the proper machines harness the power.

Faith in Jesus Christ is both life-directing and life-giving, and it is the Christian's duty and privilege to put that faith to work in his own life.

III. The Holy Spirit

I believe in Jesus Christ as the Supreme Spirit of all life, who is the inspiration of men's minds and hearts to write and preserve the Holy Scriptures.

I believe in the Holy Spirit as God seeking to unite men's hearts with his. Because God does seek men's loyalty, the Holy Spirit exists in the inward parts of every man to reveal God's will and empower men to follow it. The work of the Holy Spirit is to "reprove the world of sin and righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." (John 16: 8-11). Because men turn from God through the Redeemer and Saviour from sin, the Holy Spirit convicts them of sinful aims and deeds in life. Because men turn from God to the Saviour by faith, the Holy Spirit as the perfect example of right, the Holy Spirit is in their hearts to teach them the righteous path He has chosen for them. The Holy Spirit does this through the footsteps of the Master. Because men have not sensed that sin is sin, that death is not the destiny God intended for man, the Holy Spirit dwells in each heart of every man to God and thus remove sin from his life.

I believe in the Holy Spirit as the third in the trinite personality of God. God is the creative and purposing power, Jesus Christ the redeeming and uniting essence, and the Holy Spirit is the guiding and empowering essence, of using the thoughts of God and the things of God to come to the supreme manifestation of his high and holy purpose toward men, his creatures.

THE SABBATH RECORDER

SABBATH SCHOOL LESSON

FOR SEPTEMBER 9, 1944

David Anointed King.

Scripture—1 Samuel 16: 1-5, 11-18.

Golden Text—1 Samuel 16: 7.

Dear Miss Scriven:

Thank you so much for your interesting letter. I am sure the children will enjoy it as I have. I would write more but have reached the end of my page.

Sincerely yours,

Mizpah S. Greene.

THE SABBATH RECORDER

IV. The Bible

I believe in the Bible as the treasure house of God's instructions to man. Inspired in the hearts of men in the past by God's Holy Spirit, it will continue to instruct and empower men to live it. It will be the end of time. No man can read it with a sincere purpose without being made better. No man can be a Christian without reading it.

God inspired men to record his will, to record revelations of himself made in his dealings with individuals and nations, and to record those events which revealed his holy purpose and character. God also inspired other men to preserve the holy Word in written and printed form as a help to writing the "law in their inward parts.

Since Christ is the supreme revelation of God and since he is our Saviour, he is the supreme interpreter of the will of God for man in the Bible. The events and teachings of the Old Testament must be considered in the light of Christ's words and deeds. Whatever has been said about God's will, since Christ, must always be interpreted by consideration of his saving work.

I believe the Bible is our final authority in all matters of faith and conduct. It speaks to every need and has treasures of uncharted inspiration and guidance which only sin-free men will know. Whether in deepest sorrow and disappointment or highest ecstasy, the Holy Bible is the source of the supreme revelation of God's will for any man.

(To be continued)

LETTER FROM A SOLDIER

By Rev. Alva J. C. Bond

Following are excerpts from a letter received recently from our Seventh Day Baptist boys now in the service. It indicates the fact that some of our boys at least at home are following this war shall be more than an armistice. He feels pretty sure also that the right kind of peace can be achieved only through the aid of the Church of Christ.

Possibly, as this young man suggests, the churches should be represented at the peace table, that Christ's leaders in the movement to enlist the churches in the making of peace, think otherwise. However, that is
I hope my denomination will take a strong position and urge constant fervent prayer concerning the matters mentioned in this letter.

Marriages

Burdick - Smith. - Corp. Richard L. Burdick, son of Mr. and Mrs. W. H. Burdick of BATTLE Creek, Mich., and Miss Vera Smith, daughter of Mrs. Irving Smith of Skaneateles, N. Y., were united in marriage by the bride's pastor on June 10, 1944, at Stillwater, Okla.

Obituary

Clarke. - John Milton, youngest son of Dr. Henry and Lorinda Coon Clarke, was born June 16, 1846, in Walworth, and died in Mercy Hospital, Janesville, Wis., July 26, 1944.

In January, 1871, he married Mary O'Connor who died in 1904. In October of 1906 he married Mrs. Mary Taylor who died in 1926. He is survived by two stepchildren, Paul Taylor and Mrs. Charles Innan; and several nieces and nephews.

Funeral services were conducted by Rev. Ira Schlagenhau of Gellig M. E. Church; burial was in the family lot in the Walworth Cemetery.

Davis. - Zeta Summerville, daughter of John A. and Martha Brannon Summerville, was born in Ritchie County, W. Va., in 1873, and died at Clarksburg, August 4, 1944.

She was married to Owen Thomas Davis Sept. 10, 1890. Mr. and Mrs. Davis formerly lived in Salem; they were members of the Salem Seventh Day Baptist Church. All through the years they have been known for their Christian devotion and their loyalty to Christ and his church in Salem.

Besides her husband, she is survived by two children, Mrs. Frank V. Langstaff and John Henry Davis; two half sisters, Mrs. A. L. Smith and Mrs. A. T. McCann; three grandchildren; and three great-grandchildren.

Funeral services were conducted by Rev. R. S. Burdicks of Clarksburg and Pastor James L. Stagg.

Interment was in the Elk View Masonic Cemetery, Clarksburg, W. Va.

J. L. S.