Association Themes Announced
The Pacific Coast Association, which for a number of years has had only one one-day meeting in the fall, is this year making it a full weekend, Oct. 8-10. The Friday-Sunday meetings are held in the new Los Angeles Church at 4976 North Figueroa Street. The theme is "Declaring the Glory of God."

The fall meeting of the Central Association will be held at DeRuyter, N. Y., on Oct. 9, 1954, convening at 11 a.m. The theme chosen is "The More Excellent Way." 1 Corinthians 12: 31.

For other fall meetings see page 155 of the Recorder of Sept. 27.

NEWS FROM THE CHURCHES
VERONA, N. Y. — Pastor Victor Skaggs gave an interesting report of Conference, Sabbath morning, September 11.

The Ladies' Benevolent Society was entertained for its August meeting at the home of Mrs. John Williams of Oneida. The worship program was in charge of Mrs. Craig Sholtz. Prayer was offered by Mrs. William Vierow. The work of the day was making aprons.

A variety shower was given Miss Twila Sholtz in the church basement on the evening of September 18. Many beautiful and useful gifts were received.

A new heating system is being installed in the church. — Correspondent.

ASHTABULA, OHIO. — The Sabbathkeeping group in Ashtabula which has been holding weekly meetings for some time under the direction of Rev. Albert E. S. McMahon is not yet a church but it is now promoting home mission work in another locality. During the month of September their minister was released to hold special meetings under the direction of the Missionary Board in the Indianapolis, Ind., Church. A report of that effort will be welcomed by Recorder readers when it comes.

The meetings have been kept up satisfactorily during the absence of the minister, S. Kenneth Davis of RD 1, Bristolville, Ohio, has had charge of the services. The meeting time is 11 o'clock. For further information call the McMahon residence, 4008 State Avenue, Ashtabula, or write to Kenneth Davis.

College Courses in Religion
As a special encouragement to adults of the college area, the Executive Committee of the Milton College Board of Trustees has voted to reduce the auditing fee for the course in religion to $5 per semester. This was done at the request of the local Ministers Council which sponsors the course and donates the services of its member to present it. The regular fee for auditing is $15 per semester.

The course is entitled "Christian Religion Through the Centuries," and is one of the regular college classes. For the first semester it will be under the direction of Rev. Elmo F. Randolph of the Milton Seventh Day Baptist Church. It treats of the expansion of the Christian religion throughout the world under Catholic and Protestant auspices.

Salem College continues a rather wide selection of Christian education courses, although the resignation from the faculty of Rev. Clifford W. P. Hansen entails the dropping of some courses in which he was especially qualified.

Rev. Rex Zwibel of Lost Creek comes back to the campus to teach several of these courses in the day school. The president, K. Duane Hurley, also announces that Rev. Kenneth Kyre of Salem, W. Va., is the new professor teaching the courses for the night school classes.

OUR SERVICEMEN
Plainfield, N. J.
Pfc Peter T. Lewis, US 56199296
4th Armored Division Band
Fort Hood, Texas

Births
Hemminger. — A son, Garreth Duane, to Mr. and Mrs. Glenn Hemminger of Camino, Calif., on May 4, 1954.
Vantrease. — A son, Dennie Wayne, to Mr. and Mrs. Henry Vantrease of Battle Creek, Mich., on Sept. 17, 1954.

LATE NEWS FLASH: The Pearsons arrived safely on schedule and planned to motor to the northern churches two days later. Look for letter in next issue. E. T. H.
The Sabbath Recorder
First Issue June 13, 1864
A Magazine for Christian Enrichment and Inspiration
Member of the Associated Church Press
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MISSIONS
EVERETT T. HARRIS, D.D.
Women's Work
Mrs. A. RUSSELL MACK
CHRISTIAN EDUCATION
NEAL D. mills, M.A., B.D.
Children's Page
(Act.) MARG. S. GREENE
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not to act. 'When we see something that makes us feel sorry, and leave it at that, doing nothing to help, we are merely indulging our emotions at no cost, and without benefit to others. There is no need to be ashamed of emotional reactions or to sneer at them. It is more to the point to see that they are used to strengthen character.'

Note: Above editorial in the June issue of the Sabbath Observer, organ of the Mill Yard Street Seventh Day Baptist Church of London, England, came to our attention after publishing our editorial on "Emotionalism in Meetings" in our Sept. 13 issue. We agree with the sentiment expressed above.

GIVING TO GOD

Under the heading, "Putting God in Care Giving," Wayne Carr in the Gospel Messenger points out the wrong emphasis of what he calls 'project giving' stressing choir rosters, building funds, assessments, special mission workers, etc. He notes the educational value of such giving but has this to say on the other side: "It has, however, an overbalancing disadvantage and is frequently made to depend upon the pull of these projects (worthy as they are) for the motivation of our giving rather than upon our relationship to God."

If giving is essentially an act of worship, which it is, then the object of adoration should be in the mind when the response is made. Project giving eliminates this intermediate step and prematurely focuses the attention of the giver on the disposition of the funds. As long as need is life up to our people as the compelling reason for sharing, giving is wrenched out of its true character as being a Christian confession and reduced to the inferior status of humanitarianism. This leads to a weakened incentive. It also places the giver in the unfortunate position of trying to 'picture' need compete with his own demanding needs and wants. When this happens it is not hard to guess which wins!"

Roger Babson says it costs the people of this nation $20 for every dollar received from the liquor business. — Prohibition is coming!

THE SABBATH RECORDER

LET'S REVERSE THE TREND

A. Burdet Crofoot

"Seventh Day Baptists must either evangelize or they will lose the field. There is no vision the people perish-... Our generation must be won today, or it will be lost tomorrow."

- (Quoted from the bulletin of the Battle Creek Church for September 25 in a paragraph announcing an evangelistic series being held in Indianapolis. Which are we doing, evangelizing or fossilizing? It is a trite saying that we cannot stand still, but the truth of the statement is obvious. Our generation must be won today or it will be lost tomorrow.)

Church statistics for the year ended June 30 of this year indicate that we may have shown a very slight increase in membership during the year. (Two churches remain to be heard from as this is written.) Twenty years ago, when your secretary's father was Conference president, he showed a chart of denominational membership since the beginning of the century. This revealed a fairly consistent decline from the high point of 9,592 in 1902 to 6,874 in 1932. Since 1932, this decline has been slower, and for the past five years there have been up-and-down fluctuations between 6,200 and 6,400.

Le's reverse the trend. An objective of five per cent increase in membership annually has been suggested — and is achievable. If realized, it would mean a doubling of our membership in fifteen years. It cannot be achieved, however, without consistent effort on the part of all of us. Pastors and laymen alike must direct more intelligent and continuous effort toward bringing in to active Christian confession and life those of our neighbors who are indifferent or uninform ed of the blessings of church participation. How recently have you invited someone to attend church with you on Sabbath morning? Our generation must be won today, or...

We are heartbroken when our girl married a Roman Catholic, in a church in California. They flew out to attend the wedding, and paid the bills, but had almost nothing to say about the details, which were attended to by the groom's parents and priest. It distressed them that Mary had to sign the prenuptial contract, agreeing that all children would be Roman Catholic, and that she would not try to convert them or their father to her faith, nor even explain it to them. At the same time, it was understood that her husband had a sacred duty to convert her to Romanism if he could. At the wedding they sat among the strangers, pleasant enough people, but no one they really knew, none of their own friends or of Mary's.

The author then goes on to answer the question: "Why did God turn it out this way?" The father, active in the church men's club in the early days of his business career, soon found life growing hectic. He joined the Rotary Club for business contacts, and soon became so busy in its activities, that he dropped out of the men's club, and had to say "No" when the pastor and finance committee of the church asked him to take part in the annual canvass. "There just wasn't time for everything!" As he became busier, often taking long trips for the firm, he found that the church was just as busy as ever. Worship was the only one he had for himself. Besides, the morning worship service was too long, and he could not get to the club early enough to get on the crowded links for his game of golf.

So he went to church less and less often.

The mother had been a member and worker in several of the church organizations. She enjoyed going to church but when her husband got "too busy" to go she gradually dropped out herself. Then, too, she felt that she had to join and work in various civic organizations, and to help in the Girl Scouts and Brownies, which were very important as Mary came to that age. For they had such a fine character-building program. She decided that she could "do her bit" as well there as in the church. One day when the minister asked her if she could teach school, she said, "Not this year, I'm too involved." Mary, just nine, innocently asked, right in front of the minister. "Mother, why don't you drop one of the Brownie troops and teach? I'd love to have you for my teacher." But the mother was becoming rather irritated because they kept asking her to take part in the school work. In the Bible school there would wreck any weekend plans, and the Women's Society meetings conflicted with one of her club schedules.

Of course, they sent Mary to Bible school every week — that is, until she was in her teens, then she switched to Youth Fellowship. Her parents felt badly that she did not attend the church since nothing of them got to church very often, they could not very well insist on her going.

Mr. Hodges goes on to record the mother's feelings and thought. A few weeks after his heart on the plane going home. Had she or her husband ever given their daughter any reason or example for church loyalty? She knew that they hadn't. But too late for regrets now. It came to her that she...
would never be able to have her grandchildren sit down at church beside her. She began to realize what her own church meant to her as she recalled sitting among strangers in that church in California, seeing her daughter married, by an utterly strange liturgy, to a Roman Catholic.

Fellow Seventh Day Baptists, there is a lesson here for us. Can we wonder that many of our young people marry outside the church, lose interest in its work, leave the Sabbath, and often entirely lose their spirituality of the things of God, when all too many of their parents take their responsibility to the church quite lightly, and allow such a host of things to keep them from its services, and from participating in its work? How can they expect any other attitude in our children than the same or worse indifference?

As the article points out, when such a church runs up against the demands of the Roman Catholic Church in the matter of "mixed marriages" there is nothing in his or her background to sustain him against these claims. Where the child has memories of parental loyalty to the church, she finds it hard to betray the "sacred efforts of her parents."

We must ask ourselves if we are training our children to be Roman Catholics. Yes, we may well ask ourselves if we are training them to be Seventh Day Baptists, or if there is a long distorted notion of the value of the church and of the Sabbath and will eventually drop out and join the great body of the "Indifferent" or "mixed marriages" in the Catholic Church in the matter of "mixed marriages"? Is there nothing in his or her background to sustain him against these claims? Will this claim be the result of the church's lack of parental loyalty to the church? Does the child find it hard to betray the "sacred efforts of her parents."

As a denomination we have a representative on the Bible Society's Advisory Council and he goes to the Bible House and that which is planned. He, with representatives from other denominations, sees the proposed budget and votes on it. The denominations this year are to raise $5,099. But the result was the establishment of the first Bible Society. Since that time Christian people have worked hard to make available to everyone desiring it, regardless of race or language. We work through the American Bible Society and they work hand-in-hand with other societies throughout the world.

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All of these materials can be ordered free, and certain films and motion pictures are also available without charge. The Bible House will also furnish you with all the leaflets you can use. Remember to order from your nearest depository.

Seventh Day Baptist Chaplain Commented

"As I complete my work at Wolters Air Force Base, I want to express my appreciation of the worthy contribution, complete cooperation, and devotion to the Base-wide Chaplains' Program shown by my Battalion Chaplain (Lt.) David J. Williams, A02261756. I am certain you feel as I do that he merits your fullest consideration in every possible way that will promote a successful career in the chaplaincy." — Base Chaplain. The Battalion Commander expressed his concurrence in this commendation.

[This indication of the recognition of good work to promote the work by our young military chaplain was sent to A. Burdet Crofoot, executive secretary.]
Property Purchase for Crandall High Country School

Word has been received from Rev. Gardner Fritzrandolph that a property containing "forty acres and a fairly good house on it" is being purchased for the purpose of laying "further plans for the early establishment of a 'country school'" as a development of Crandall High School, Kingston, Jamaica.

The purchase price is $1300 pounds ($5,610) of which amount 600 pounds ($1,680) is to be paid in cash and 700 pounds ($1,960) on mortgage, with 100 pounds ($280) to be paid annually. The Jamairon Conference is making the purchase with funds they have raised or will raise.

The house on the property needs repair. Mr. Fritzrandolph writes: "The present building will need to be remodeled for school purposes, and a unit of the planned school built before we will be ready to open the school in even a small way. We are hoping that funds will be coming from the board and from private subscription. However, we are going ahead as best we can but cannot give you anything more definite till after the school board meets."

A Visit to Germany

Our readers will remember the ordination statements of Rev. John G. Schmid earlier this summer. It will also be recalled that he and his German-speaking church members were the center of an extensive German relief program after the devastation of World War II. It was only natural that there should be a mutual desire for a reunion in the native land of families and friends.

On Labor Day, Rev. and Mrs. John G. Schmid and Mr. and Mrs. Frank Schober landed at Idlewild Airport to complete a trip begun six weeks earlier. When the leaders of the Seventh Day Baptist churches of Germany learned of the impending visit, they arranged to convene their conference in order to have as many as possible gathered together to listen to the greetings brought from this country and to express their gratitude for the great assistance rendered to them in their difficult reconstruction days as they faced the future.

As we understand it, the German Conference is much more like the association meetings held in various parts of this country than our General Conference. At least in this case it was a weekend series of meetings beginning Friday night, July 16, at Hamburg. A goodly number of people had gathered at the airport that afternoon to welcome the Schmids and Schobers. As told to us it must have been a strenuous weekend, following so closely upon a sleepless transocean flight.

Besides the American representatives, Rev. E. J. P. Hansen and Pastor Ulf Oldenborg were welcomed from Denmark, and Brother G. Zijlstra from Holland. From the Eastern Zone of Germany about 40 church members were able to be present. Travel from East to West is now quite freely encouraged, we are told. However, the economic restrictions are severe. The visitors are not allowed to spend one penny; if they take money with them they must bring it all back. Someone has to be present to give the free charge. This difficulty was taken care of by the Irvington Church which provided about $200 to feed the eastern guests. The local Christians in Hamburg also assisted by arranging free lodging in their homes and in the church building.

Such difficulties are not the only ones faced by our German brethren who are under Russian rule. Seventh Day Baptists are not allowed to hold meetings or to baptize believers. News reports indicate that the larger Baptist denomination in Russia is allowed considerable freedom of assembly, but not the smaller groups. In spite of this situation the faith does spread to some extent and believers cross the border for baptism.

On Sunday morning two large buses and one small one transported the conference delegates to a Seventh Day Adventist church about an hour's drive from Hamburg, where arrangements had been made for a baptismal service. Brother Schmid was the speaker of the occasion. Three of the candidates were from the Russian Zone, 19, 24, and 27 years of age. The fourth was an older man from Brunswick. We were told that a few others had previously been baptized secretly in the middle of the night.

A story of great human interest comes in connection with the baptismal candidates mentioned above. It ties in with the story of the new church building at Paint Rock, Ala., which was told in the Nov. 2, 1953, issue. The church was built largely from the government insurance of James Butler who lost his life in the European Theater during World War II. His mother sent his military clothing through the Irvington Church to Germany. An uncle of one of the young men recently baptized had his clothing needs supplied by that gift. If our memory serves us, the outfit was completed by the gift of a necktie at the time of this recent conference. Brother Schmid reports with restrained emotion that there is absolutely no ill feeling among our German brethren towards America for the bombing losses of the late war. At the closing session of the conference all the people wanted to thank the American Christians who had helped them so much in recent years.

At another time we can perhaps carry the story of the extreme devotion of Bro. Ulf Oldenborg of Copenhagen, Denmark, who was installed as pastor of the Hamburg Church during this conference. Suffice it to say here that while this young man was working in Copenhagen he devoted 75% of his salary to the city mission work of Brother E. J. P. Hansen. It would appear that a man with such devotion would soon prove to be a valuable asset to the work in Germany. — Editor.
on "Our Christian Faith." The first lecture, "The Christian Life," pointed out to us that our Christian life is a legacy. It is a heritage that we must always protect and respect.

The next lecture, "Regarding That Which We Believe," brought us the abrupt question, "What do we believe?" We learned that the Second Day Baptists we can let our conscience be our guide, and I'm certain that no one who heard that lecture will ever have a clear conscience because of an empty head. If our conscience is clear it will be because we are living the best kind of life we know how.

The third lecture was, "Belonging to the Church." We discussed the offering of prizes to children to induce them to come to church. This wasn't favored by many of the group. We felt we would rather try to do our share and help the church present God to us as a Being, a Father, and a Holy Spirit. We must make God real in our own hearts as well as in the hearts of others.

The fourth and final lecture was, "Responsibility in Christianity." We must think of God first — first things first. We all know that as we go through life we can't live like a melody with everyone else. We can't all hit the same notes at the same time. It would be overwhelming. We can live in harmony and let this harmony be Christ.

We now better understand our Scripture because of a course in "Interpretive Bible Reading" led by Pastor Kenneth Smith. We all learned more about the field of our choosing by studying in workshops. Something we all loved and enjoyed was the singing. The choruses, hymns, and spirituals seemed to take on new meaning under the direction of Miss Lois Wells of Los Angeles. It really gave me a wonderful experience, and I know that we all came home with a definite goal in mind: To live in, for, and with Christ.

YOUTH AT CONFERENCE

Did you notice at Conference that not many children were playing around the church during sessions, and not many sat propped against their parents during the long business sessions? Where were the children? They had a conference of their own. There was a special program for youth of all ages than ever before.

The Pre-Conference camp, under the direction of Rev. Victor W. Skaggs, was acclaimed by all as a most enjoyable and worth-while experience. With preparation made in camp, the young people led the morning devotional services of the Conference and inspired us all with their singing several evenings under the leadership of Miss Lois Wells. Besides the traditional fellowship breakfast there were fellowship suppers, discussion sessions, a tour to visit the sites of old churches and other historical places, a skating party, and a wonderful experience, and I know that we all came home with a definite goal in mind.

The "Middlers" (7th and 8th graders) had their own daily sessions under the leadership of Miss Ethel Wilson of the Philadelphia Fellowship, and the Juniors were under the direction of Miss Ellen Swinney of Waterford, Conn. These leaders had many helpers who assisted in story-telling, music, and recreation. The "Middlers" and Juniors, as well as the "Pre-Con" group, were featured once or twice in the evening singing.

We hope to have fuller reports of all these youth activities, and to have the names of all those who helped to make them successful.

OCTOBER 11, 1934

Dear Mrs. Greene:

Mrs. Van Horn and Mrs. Palmer are our leaders in Junior. Each one of us takes turns being leader. We are learning memory verses and have a contest to see how many points we can get. The side that gets the most points is entertained by the losing side.

I am eight years old and in the third grade. My birthday is November 5.

I go to the Leonardsville Seventh Day Baptist Church. Rev. Marion Van Horn is my pastor.

Sincerely,

Leola Welch.

Dear Mrs. Greene:

I go to Junior every Sabbath day. We have learned the Lord's Prayer, the twenty-third Psalm and new songs.

I am eight years old and in the third grade. Mrs. Miller is my teacher. My birthday is November 5.

I go to the Leonardsville Seventh Day Baptist Church. Rev. Marion Van Horn is my pastor.

Sincerely,

Leola Welch.

Dear Leona and Leola:

I was pleased to receive your letters and will answer them next time.

In Christian love,

Mizpah S. Greene.

A Little Girl in a Faraway Land

By Arlie Davis

Long, long ago a little girl went to live in a city faraway from home. We do not know what her real name was, but we call her Judith. After a while Judith did not mind being there so much, because the people with whom she lived were very kind to her. It was only a short time before she learned to love them very much.

Every day Judith helped about the house. And her new mother taught her many things little girls, and boys, too, should learn to do. What a busy, happy time Judith had.

In this faraway land Judith saw that the people did not worship the true God. As a wee little girl in her first home, she had been taught from God's Word. She loved to talk to her Father in Heaven every day because He was the one true God who had made the heaven and the earth. But here in this heathen country, they worshiped many gods and goddesses. So when that Heavenly Father she knew, these heathen gods were terrible! The people who worshiped them did many wicked things in their temples. Judith was sure her Father was not pleased.

How Judith's little heart ached to be able to tell them of her God. She wanted so much to tell them how God loved them, and could make their hearts clean and sweet. Most of all, she wanted her new parents to have peace in their hearts. So she prayed about it every day, telling her Father in Heaven about how much she loved those people and how she wanted them to know Him as she did.

What do you think happened? God answered Judith's prayers in a very miraculous way. You will tell you about it in the next Children's Page. I know you won't want to miss it.

Corky, Pet Crow of Norfolk Family

(Concluded)

Corky is quite distrustful of strangers. He has to size them up and make his own decision before he will approach anyone, and even then a stranger cannot pick him up. However, I made friends with Corky in a few minutes to the extent that he let me stroke his shiny black back and give him the red pencil.

Louise C. Blake.

Unflinching Devotion

Being examined for baptism the daughter of a Gold Coast chieftain told the pastor:

"Every time I come to Sabbath school, my husband beats me when I return home."

The pastor asked, "How often do you come to Sabbath school?"

"I always come to Sabbath school."

—Review and Herald.
THE SABBATH RECORDER

STATEMENT OF BELIEF

For picture and Statement of Belief, see page 154. For Mr. Appel see Recorder of September 27.

With the consent of Rev. Addison Appel, and at the suggestion of some of those present at the ordination, we are printing only extracts from his statement of belief. Every item in our denominational statement was quoted as his sincere conviction. To these brief sentences printed in tract form, Mr. Appel added words of his own and made considerable use of the explanatory remarks in the book "Seventh Day Baptist Beliefs," a manual for study, now available from the American Sabbath Tract Society at $2.50 per copy.

Here are some of the things he affirmed about God and Jesus Christ:

"God is a Spirit without origin and without end. He is here and at the same time He is everywhere.

"Jesus Christ was both God and man. As man He had a beginning and an end. He was born, grew up, and died. As God He had no beginning. He was with the Father before the world was. He is in the world today drawing all men to Him. He came to earth in the form of man to take upon Himself the sins of man. He died on the cross for the sins of man so man might be saved through Him."

He came to seek and to save the lost. We are expected to help Him find and lead sinful men to a saving knowledge of Him. He gave His life for us; because He loved us even in our sins, we should show our love to Him by giving our lives to Him."

The Holy Spirit is partially described as follows:

"The third person in the Trinity, the Holy Spirit, was active in the creation (Gen. 1:2). The Holy Spirit is spoken of as coming upon certain men and equipping them for special work. I believe that He still, as in the Old Testament days, leads and equips men for service."

Under "The Bible" the candidate used this closing paragraph:

"The Bible is the rule and guide of our faith because it is not an ordinary book but a book of authority, with truth to convey, written by inspired men. It is the most wonderful book in the world because it is true. Not at death but at every stage of development, a help in every perplexity, a source of comfort in time of sorrow.

"In the statement about 'Man' we left the middle paragraph as a sample of what was said on this subject:

"God's purpose in creating this earth and all that is in it, was to make provision for beings who could love Him, and whom He could love. God is love, but there had to be an object of love before He could complete the acts of love; therefore, He created man. Having been created capable of love and faith and obedience, man had missed the mark. He has failed to live up to God's high purpose for him. But even yet God is working out His purpose for man in that He provides a way for his redemption."

Under 'Sin and Salvation' Mr. Appel expressed his views in three brief paragraphs taken from the manual published in 1941. We quote:

"All sin is 'enmity against God' (Rom. 8:7). Not every sinner is conscious of this enmity. Sin is a principle that grows in the mind of the sinner in which he turns from sin to Christ; regeneration is the change wrought in the sinner by the Holy Spirit (John 3:1-8). All three of these are essential elements in salvation. God impresses the individual to turn from sin, but the individual must also turn and turn from it. True repentance and salvation exist only in connection with faith: faith in Christ as Saviour, faith in the atoning work of Christ..."

"Jesus Christ arose from the dead and lives with the Father, too, have hope of eternal life (1 Corinthians 15:12-23). I believe that at death the soul returns to God who gave it, and we will be in the presence and likeness of Jesus."

"The church," said Mr. Appel, "is not an end in itself, but it is the means to a greater end. It is for proclaiming and interpreting the will of God, for the personal work of Christ, and to minister to the needs of people.

"Under the heading 'Sacraments,' the candidate expressed his belief in baptism as being a wonderful sign of the apostles' power, and the Lord's Supper as a perpetual sign of the atoning power of Christ, and a constant and faithless reminder of what Christ has done for those who believe.

"In regard to the Sabbath, after expressing his belief in it as a perpetual sign between God and man, he quoted the concluding words found in the manual for study as follows:"

"We quote the glory of the Sabbath of the Bible is its holy character. It has been made sacred by divine appointment, by the place it has taken in the revelation of God through the centuries, and by the place it occupied in the ministry of Jesus..."

"The degree of faithfulness and devotion with which we give the hours of the Sabbath to the things of the Spirit, is the measure of our love to God. This is the high level upon which Jesus placed all our commandment keeping. It is on that level that Sabbathkeeping becomes one of our greatest spiritual assets, a frequent and regular reminder of God's love for His children, and a constant and faithful expression of our love to Him. Our souls require a Sabbath, and the holy seventh day of the Scripture answers that demand of our busy and needy lives..."

"Under the final heading, 'Evangelism,' the candidate, among other things, said this: The chief business of the church is to spread abroad the Gospel everywhere and to nourish and train men of the new Christian community. While the local church has special responsibility for the territory in which it is situated, it shares with the rest of Christ's body the task of world evangelism, missions, and religious education."

OCTOBER 11, 1954

JEALOUS FOR THE LORD

Rev. Edgar F. Wheeler

"And he said I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant."

I Kings 19: 10

"Rarely do those looking at this picture of Elijah in despair, fleeing for his life, perceive a heroic character. But let us bear in mind the incidents which preceded this scene. Before a nation gone mad in idolatry, Elijah alone stood forth for God. With His help, he proved the falsehood of the Baal worship by the contest of Mr. Carmel (see 1 Kings 18) and destroyed the false prophets. Only after this ordeal was Elijah overwhelmed by the apparent hopelessness of trying to lead Israel back to God, and by his sense of personal danger."

The picture of a faithful saint of God in a moment of despair and dejection after he has fought the good fight of faith is more magnificent by far than that of the professing Christian who has averted battle by drifting with the tide.

The Church needs those today who are "jealous for the Lord, who are wounded by the present disregard for God as deeply as they would be by a personal affront. For this is an age when shallowness is often regarded as broadness; avoiding the world in interpreted as a goal, rather than as a danger to be avoided. The abandonment of high ideals, the neglect of moral discernment, easy tolerance with the vulgar and sensational irreverence for spiritual things — these are the characteristics of our times."

Worst of all, many professing faith in Christ are trying to rob Him of His glory and to obscure God's grace in His plan of salvation for man.

It is high time that we become jealous for the honor of the name of the Lord and all that He claims to be. God's grace has been held in contempt long enough! We can no longer bear to see His righteousness flouted, His just demands ignored.

The world needs a true picture of God — His character, His righteousness, His
On tract in your letters, whether private or for Christ and here on business for the themselves are very sick. When you visit them leave a tract of comfort.

To anyone who may call at your place in your office, so you can hand a grocery store, hospital, barber shop. In this way you are sowing the Scripture. Before giving one out. Be courteous and tactful. Never force a tract upon an only those which are stamped with the church return and those not soiled.

The Truth? demands, His grace. It is up to us who know Him through Jesus Christ to rise to the defense of His glory. - De Ruyter Church Bulletin.

THE SABBATH RECORDER

ITEMS OF INTEREST

A picture recently appearing in the Watchman Examiner showed the Chaplains who are members of the Southern Baptist Convention. Two of the seven men, pictured in civilian clothes, hold the rank of major general. It is significant that the Chaplains have in recent years furnished two men for the office of Chief of Chaplains, which now calls for a two-year term. They are Mayor Gen. Roy H. Parker and Major Gen. Ivan L. Bennett. The present chief is a Roman Catholic.

Out of more than 18,000 Protestant missionaries serving overseas during 1952, nearly half were in Africa or Latin America and the West Indies.

The next largest number, totaling almost one third, were in East Asia, India, Pakistin, and Ceylon, according to a report on American Protestant mission work during 1952.

The report, issued by the Missionary Research Library, noted that 94 per cent of the missionaries worked as evangelists, educators, or medical missionaries.

Two thirds of the Protestant missionary force were lay workers rather than ordained ministers. Nearly 70 per cent of the missionaries were married and had children, and of the unmarried personnel 3 per cent were men and 28 per cent women. Short-term missionaries made up only 2.5 per cent of the total force.

As an aid to building greater mutual understanding among men and women of different heritages, New York City's Protestant churches are conducting services in 23 different languages for their thousands of non-English-speaking members. According to the New York Protestant Council, there are 137 churches within the city's five boroughs preaching in foreign languages. These include Chinese, Korean, Japanese, Italian, Spanish, Czechoslovakian, Hungarian, German, Polish, Russian, Estonian, Swedish, Ukrainian, Finnish, Latvian, Welsh, French, Norwegian, Danish, Slovak, Yugoslavian. There is also a Lutheran church for deaf-mutes where sermons are preached in sign language.

The Way? Is straight and narrow, This good Christian way, Yet Faith and Hope and Love Keep cheerful company If we obey we trust.

Keep cheerful company If we obey we trust.

The Way? 'Tis straight and narrow, This good Christian way, Yet Faith and Hope and Love Keep cheerful company If we obey we trust, Trust and obey.

The Life? Abundant, over-flowing life Supplying every need, Then flowing on to others In kindly words and deeds, This is the goal For every Christian soul.

We are sowing the Scripture. Before giving one out. Be courteous and tactful. Never force a tract upon an only those which are stamped with the church return and those not soiled.

The Tent of Mercy has been in existence in the State of New York for eight years. It was established as a response to the needs of homeless people who were not welcome in other shelters. The Tent of Mercy provides a safe and welcoming space for individuals to receive food, clothing, and other necessities. It is open seven days a week and serves as a refuge for those who are experiencing homelessness.

The Truth? demands, His grace. It is up to us who know Him through Jesus Christ to rise to the defense of His glory. - De Ruyter Church Bulletin.

OCTOBER 11, 1954
Northwestern Association

Charles Williams of Albion, president of the Northwestern Association, announces that the association will convene at Milton Junction, Wis., on Oct. 16 and 17. As a special feature, Rev. Charles H. Bond, of the Westerly, R. I., Church, will preach a series of four sermons from Thursday evening, Oct. 14, through Sunday evening, Oct. 17. The association theme is 'God's Plan for Life.' [Sorry we did not have this notice for an earlier issue.]

Marriages

Lewis - Dier. — Captain Alfred E. Lewis of Culver Military Academy, son of Mrs. Dollie Lewis of Riverside, Calif., and Miss Betty Dier of Knox, Ind., daughter of Mrs. Erman Dier of Angola, Ind., were united in marriage at Knox, Ind., with Rev. George Long, minister of the Christian Church, officiating.

Bond - Ford. — Robert L. Bond, son of Mr. and Mrs. Leslie Bond of Nortonville, Kan., and Wilma Ford of Austin, Texas, were united in marriage at Austin on Sept. 6, 1954. The couple will reside at 408 East 10th St., Apt. C, Austin, where the groom is stationed at Bergstrom Air Force Base.

Births


Burdick. — A son, Gary Owen, to Mr. and Mrs. Eugene Burdick of DeRuyter, N. Y., on Sept. 23, 1954.

Williams. — A daughter, Romona Jeanne, to Chaplain and Mrs. David J. Williams of Wolters Air Force Base on Sept. 7, 1954. Romona Jeanne is their third child.

Obituaries

Rood. — Warren Ray, son of George Burrell and Virginia Saxton Rood, was born June 11, 1874, at North Loup, Neb., of pioneer parents who helped to seek out and found a new colony. He was called to rest Aug. 21, 1954, at Riverside, Calif.

He completed his elementary education in Nebraska, attended Milton College, and did graduate work at Madison, Wis. He held positions as principal, city superintendent, and teacher in the Wisconsin and California schools.

He and his wife were members successively of the Seventh Day Baptist churches of North Loup, Neb.; Milton, Wis.; and Riverside, Calif.

Throughout his years he maintained a deep interest in educational, religious, community, national, and world affairs. Having organized the Junior Institute of World Affairs in Riverside, Calif., he served as adult sponsor for twelve years. Although he spent the concluding thirteen years of his life in retirement, he manifested a very active interest in and gave loyal support to the Lord's work.

He is survived by his son, Wayne R., Associate Professor of Religious Education at Berkeley School of Religion, and two grandchildren of El Cerrito, Calif.; two sisters: Mrs. Jay Van Horn, Edgur, Texas; and Mrs. D. N. Inglis, Milton, Wis.; and by a host of friends in the denomination, country, and world. His wife, Ella B. Rood, preceded him in death on January 6, 1948.

Interment was in the Olivewood Cemetery, Riverside, services being conducted by his pastor, Rev. Alton L. Wheeler.

A. L. W.

Bassett. — Dr. Lavern C., oct. of Mr. and Mrs. Clark Bassett, was born in Richburg, N. Y., Sept. 25, 1879, and died at his home in Dunellen, N. J., Sept. 20, 1954.

Dr. Bassett had been a physician in Dunellen since 1918. A graduate of Alfred University, he served his internship in a Chicago hospital. He was past president of the Rotary Club, past commander of the Dunellen American Legion, Post 119, a member of the Middlesex County Medical Association, and served in a medical detachment with the U. S. Army in World War I.

As a member of the Piscataway Seventh Day Baptist Church of New Market, N. J., he served efficiently and lovingly in several capacities and was chairman of the Board of Trustees at the time of his death. He was also a member and past president of the American Sabbath Sect Society, serving in recent years as chairman of the Investment Committee.

He is survived by his widow, Jennie Bender Bassett, a daughter, Faith E. Brechtlen, at home, and a grandson, Lavern C. Brechtlen.

Farewell services were conducted jointly by Rev. Clarence E. Getz of the local Presbyterian Church and Frank R. Kellogg, pastor of the Piscataway Church. The remains were taken to Alfred, N. Y., for burial.

F. R. K.

Lawrence. — Katherine Davis, daughter of Descon Henry and Ida Shimp Davis, was born at Marlboro, N. J., Oct. 7, 1884, and passed away at the Bridgeton Hospital, Sept. 14, 1954.

She became a member of the Marlboro Church in her early youth and has remained active in the work of her church until the time of her death. On March 23, 1907, she was married to William H. Lawrence who later became a deacon of the Marlboro Church. To this union were born six children, two of whom preceded their mother in death.

Rev. Lawrence was born at Petersburg, N. J., and she is survived by her brother, David S. Davis, of Elmer, N. J.; a sister, Mrs. George Ellis, of Madison, Wis.; and four children: Roscoe, of Arlington, Va.; Mrs. David T. Sheppard, of Cedarville, N. J.; Edward, and Miss Katherine Lawrence, both of Marlboro; and eight grandchildren.

Funeral services were conducted from the Johnson Funeral Home in Bridgeton by Rev. Henry Lawrence, a relative of the family, with her pastor, Rev. Rev. Byrduck, assisting. Burial was in the Shiloh Cemetery.

C. R. B.