

**Dodge Center, Minn.**

Pastor Thorngate conducted a baptismal service in the Zumbro River last Sabbath afternoon. There were five candidates: Mrs. Aaron Mosher and son David of Pine Island; Richard Daggett, son of Lester and Dorcas Daggett, of St. Paul; Robert Lindahl; and Kirk Clapper. A large group assisted in the singing and witnessed the ceremony.

—Dodge Center Star-Record.

**Milton, Wis.**

Being church organist and the mother of two young children, Mrs. Robert W. Randolph has sometimes experienced inconvenience in going to the Milton Seventh Day Baptist church to practice and prepare her church music. Her husband, Professor Randolph, has solved that problem by building an organ for her in their home.

About a year ago he started on the project by collecting three reed organs. Working on it in his spare time (he's a professor at Milton College), he has assembled an electrically blown reed organ having two manuals and pedals. He used the keyboards from two organs, the reeds from the three, the best of the cabinets, a washing machine motor, made the pedals from an organ bench. Now his wife can keep up with her church music, or play for her own "amazement," as Jane Ace would say, without leaving home.

—Milton Junction Telephone.

**North Loup, Neb.**

After some time of not functioning, the North Loup Junior C. E. was reorganized last Sabbath day. Mrs. A. C. Ehret is in charge, assisted by Miss Lois Barber. New officers are: Bonnie Babcock, president; Evelyn Homer, secretary-treasurer.

A pioneer social, sponsored by the social chairman, George Gowan, was a delightful pastime held in our church parlors, recently. During the program, many old tales were told and old musical selections were given. Many of the younger group wore old-time costumes.

A nice sum, amounting to nearly \$100, was taken in at the Conference Sabbath collection.

The church always keeps in touch with their soldier boys. Already plans are afoot to send Christmas gifts to the boys overseas. The boys at home will also be remembered,

the societies, auxiliaries, and church co-operating. Letters are written each month by church members to all of the boys.

—Myra Thorngate Barber.

**OBITUARY**

**Burdick.** — Mrs. Sarah A. Burdick, widow of J. Reed Burdick of Alfred, N. Y., died in Toledo, Ohio, July 31, 1943. She was born in De Ruyter, N. Y., November 6, 1851, the eldest of six children born to Kinyon and Olive Ellis Burdick.

She was baptized when fourteen, by Rev. C. M. Lewis, and united with the Seventh Day Baptist Church in De Ruyter, N. Y. On October 15, 1874, she was married to J. Reed Burdick, and in 1889 removed with her husband and two children to Alfred, N. Y., where she united with the First Alfred Church, and where she remained a member the rest of her life.

She is survived by her children, Mrs. Anna B. Spicer of Toledo, Ohio, and Willis R. Burdick of Rochester, N. Y., with whom she made her home in Plainfield, Toledo, and Rochester after the death of her husband in 1912. She also leaves four grandsons and seven great-grandchildren.

"The world is a better place for the sojourn in it of such a spirit." —Contributed.

**Phillips.** — Mrs. Mary Amanda Phillips, daughter of Amos and Elizabeth Coon Justice, was born September 13, 1865, in Lincklaen Center, N. Y., and passed away at her home in De Ruyter, N. Y., August 16, 1943.

She was united in marriage to Henry W. Phillips, January 17, 1886. To this union were born four daughters, three of whom survive: Mrs. John A. Henshaw of Wheaton, Ill.; Miss Leola Phillips and Mrs. O. D. Blowers of De Ruyter. A sister, a brother, four grandchildren, and several nieces and nephews are also left to mourn her loss.

Early in life she joined the Seventh Day Baptist Church of De Ruyter, where she remained a willing worker until her death.

Funeral services were conducted by her pastor, Harmon Dickinson, assisted by Rev. A. L. Briddon and "Rebekah" services. Interment was in the Hillcrest Cemetery, De Ruyter. C. H. D.

**ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY OF NEW YORK**

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and directors and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 12, 1943, at two-thirty o'clock.

Lavern C. Bassett,

President,

Courtland V. Davis,

Recording Secretary.

# The Sabbath Recorder

Vol. 135

PLAINFIELD, N. J., SEPTEMBER 20, 1943

No. 12

**A MOTHER'S PRAYER FOR HER SOLDIER SON**

As thou didst walk the land of Galilee,  
So, loving Savior, walk with him for me;  
For, since the years have passed and he is grown,  
I cannot follow—he must walk alone.  
Be thou my feet that I have had to stay,  
For thou canst comrade him on every way.  
Be thou my voice when sinful things allure,  
Pleading with him to choose those that endure.  
Be thou my hand that would keep his in mine,  
All, all things else that mother must resign.  
When he was little I could walk and guide,  
But now, I pray that thou be at his side.  
And as thy blessed mother folded thee,  
So, kind and loving Savior, guard my son for me.

—The Australian War Cry.

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# The Sabbath Recorder

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

HERBERT C. VAN HORN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

William L. Burdick, D.D.

CONTRIBUTING EDITORS

Mrs. Walter L. Greene

Jeanett B. Dickinson

Mrs. Okey W. Davis

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## EDITORIALS

### GOOD NEWS—IN PART

Dr. and Mrs. H. Eugene Davis and Dr. George Thorngate, we understand, who have been held as prisoners of war by the Japanese at the mission in Shanghai are to be repatriated. They are to be exchanged for Japanese civilian prisoners held in America. The exchange voyage will be made on the Swedish ship, Gripsholm.

Just when the exchange will take place is not known. The announcement names the return route by way of Elizabeth, South Africa, and Rio de Janeiro, Brazil. Arrangements have been made for them to receive letters at these two landing places, states the Westerly (R. I.) Sun of September 10.

We regret that our missionary, Miss Mabel West, and her mother are not named among those being exchanged. Dr. Grace Crandall and Miss Ruth Phillips are remaining in unoccupied China. The school at Shanghai, of twelve hundred pupils, is reported as "carrying on" in charge of native church members.

### CHAPLAINS NEEDED

Eight hundred fifty-nine chaplains are needed at once in the army, according to the chief of chaplains, Brigadier General William R. Arnold, whose Press Conference, September 8, in New York City, the Recorder editor attended. The chief is an interesting man, one in whom confidence is inspired. He served in World War I; indeed, has been in armed service as a chaplain for thirty years. The work of chaplains in this country is augmented by the service of "civilian chap-

lains," who work locally and do not move with the army.

Requisitions for chaplains are being received, General Arnold told us, much faster than they can be filled. No unit leaves the states for service abroad without a chaplain. Each chaplain serves from nine hundred to one thousand men, and is not available for any assignment except that of a strictly religious nature—a very different arrangement from that of former wars, when the chaplain was mostly a chore boy, doing anything from athletics to running the Post Exchange.

Chaplains are not appointed to special religious groups but serve all alike, as far as their background and religious technique will permit. Every man's religion is honored. The Catholic serves Protestant men in need of his spiritual service, with no thought or attempt to make the man a Catholic.

The government spares no pains to render help of spiritual nature to its defenders. Provision is made to assist the chaplain's service to be analogous to services which he would render in civil parish life, modified only by the peculiar conditions attaching to military life.

In urging the great need the chief said:

If the shortage continues, posts inside the United States will suffer, for we are stripping the camps at home to send chaplains to the combat forces overseas. If we don't get more men from the churches we will have to go without, and that's a tragedy.

Our men, he declared, in the ordeals awaiting them, are in greater need, even, than our parishes at home. "Rob your parish and put your clergy in the army," he urged. Especially are men of experience wanted, men

who are "seasoned" in religious work, know men's real needs, and know how to deal with them.

He spoke highly of the quality of the church men in service. The real chaplain gets acquainted with his men, labors abundantly in personal service, putting in eighteen to twenty hours a day. It's no job for a weakling. Chaplains serve with their men as they go into action, drop with paratroopers, and go with every kind of advance except with the bombers. As they are unarmed and non-combatant, there is no place for them on the bombers, where every man is a fighter.

General Arnold said a soldier's interest in spiritual matters increased in direct proportion to the tempo of the war. During the interview he read a very interesting letter from a chaplain serving overseas. "Interest in spiritual matters began to increase materially upon leaving the port of embarkation," the letter said. At such times the men begin to realize they are up against the real thing and begin to think seriously of their own lives. In describing action, the chaplain's letter bore glowing tribute to wounded men. "Especially noticeable," he wrote, "was the complete lack of complaint of the wounded, and their desire to get back into battle." Many expressions of gratitude have been received from soldiers and their commanding officers for the self-sacrificing devotion to service displayed by the chaplains. Through such splendid work the chaplains have won a place of endearment in the hearts of all, that had never before been reached. It is a matter of great encouragement to learn at near first hand of these things.

But two of the larger denominations have reached their quota of clergymen for chaplain service. The need is urgent. As a Seventh Day Baptist with a knowledge of two of our own men lined up for this service, the writer felt an inner glow in the fact that even with these two we are furnishing a larger per cent of chaplains than perhaps any other group. Rev. Wayne Rood is nearing the completion of special training period, and information is just at hand that Rev. Leon M. Maltby has received word that his application has been approved and he is waiting to be called for physical examination.

### MEDICAL MISSIONS MUST CONTINUE

A bulletin of the Christian Medical Council for Overseas Work urges that thoughtful planning for a freer world of tomorrow demands that a fuller program of medical missions abroad must be provided for and carried out. There is one unanimous opinion on a few necessities. These essentials should be known to all who are interested in a better world. We reproduce a few noted by the bulletin:

Everything humanly possible must be done to make the present lines stronger.

Everything possible must be done to broaden our resources—leadership training, altars, schools, hospitals, and all other health units must be fostered and made permanent.

Everything possible must be done to turn the ministry of healing over to the nationals in each land, and to relate the units of that ministry to the health programs of the country concerned.

For, "in the Christian missionary enterprise of the Church there rests the one great hope of ultimate international peace."

We are assured that there is no fixed or royal road for the accomplishment of this purpose. "Every missionary doctor and nurse . . . must make it a matter of continuing thought and conference . . . to discover the way ahead." There must be a flexible technique, with a readiness for change, and a readiness to change, we are assured.

Upon the church and school must be placed main dependence for evangelization and training in Christian service; upon the hospital and medicine, to express "Christ's love for humanity through the healing ministry."

### ITEMS OF INTEREST

Shiloh Seventh Day Baptist Church is on the air again. The pastor, Rev. Lester G. Osborn, is to broadcast another year from Radio Station WSNJ, under the heading "The Gold Miner." Although the cost of a fifteen-minute program has advanced materially, enough has been pledged to warrant resuming the broadcast. This is Shiloh's third year in rendering this service. Listen in—WSNJ, 1240 k.c., every Thursday at three-thirty p.m.

Friends will be glad to learn that Dean Ahva J. C. Bond returned last Sabbath (September 11) from the Dansville, N. Y., hospital and is reported recovering nicely from a serious, major operation.



One of the largest groups of missionaries appointed in recent years by the Presbyterian Church has sailed for the foreign field. Of the one hundred sixty, one hundred will serve in the war areas. They include ministers, teachers, doctors, nurses, agriculturists. —United Presbyterian.

Ten years ago Chiang Kai-shek called a prayer meeting of about fifty missionaries. He told them that China was passing through a great revolution which would take the road either to Communism and bloodshed or to peace and Christianity. He urged them to pray that the latter way might be taken. From that day there has been a great movement throughout China. This great leader broadcast to the nation at that time, "Taking Jesus as our ideal, let us march bravely toward the cross." Who shall say that China's strength and powers of endurance have not followed from heeding that appeal?

The Church Committee for China Relief reports that during the past five years it has sent to China a total of \$2,603,000. During the present year the church contributions have doubled, and the number of denominations sharing have doubled. But still the need has appallingly increased.

Fifteen mobile units have been contributed to the Red Cross by the Woman's Christian Temperance Union since May, 1942, the National W. C. T. U. reported at its Evanston headquarters recently.

These included nine ambulances, four blood bank units, two mobile canteens, a station wagon, and a clubmobile. Total cost, contributed by state and local W. C. T. U.'s, was \$29,920.

#### FROM THE CONFERENCE PRESIDENT

By Albert N. Rogers

When I was telephoned long distance and told of the resignation of Rev. Hurley S. Warren and of my succession to him as Conference president, I was as surprised as any one of my readers would be under the same circumstance. I felt, however, that I should do my best in filling the vacancy.

We cannot criticize Mr. Warren for laying down the work. He carried it for the usual term and met the unusual problems which

finally made it necessary to postpone the General Conference session for this year. I cannot hope to continue to give the deep spiritual leadership he has offered. He deserves the gratitude of every Seventh Day Baptist.

Many have sent good wishes to me in my present responsibility, for which I am thankful.

I have spoken, so far, in the Waterford church where I was ordained and in my own pulpit in New York City. I am not asking for any great crusade in the year ahead for I know the pressures and tensions already upon the people in our churches in their various roles of citizen, worker, consumer, and member of a family. What I am asking is simply that we "continue in the apostles' doctrine and fellowship" (Acts 2: 42). Some of the cardinal points of that doctrine were incarnation, moral accountability, ecumenicity, reconciliation, and forgiveness, of which we and our world stand in deep need.

The plans of the Committee to Promote the Financial Program of the denomination have been outlined to me and have my endorsement, but I will write of the material side of our work in the future.

General Jan Christian Smuts, premier of the Republic of South Africa, has written: "On the horizon I see not the man of Munich nor the man of Rome, but the Man of Galilee. I see him going round the villages and districts teaching and spreading his message of a new kingdom, healing the sick and suffering." His we are and him we serve.

472 Hawthorne Ave.,

Yonkers 5, N. Y.

#### CHURCH TREASURERS TAKE NOTICE

Payments to the Denominational Budget should be sent to the new treasurer, L. Milton Van Horn, Milton, Wis. Sending to the old treasurer means delay and additional cost of postage, to say nothing of valuable time of the former treasurer, a busy man, wasted.

The editor of the Sabbath Recorder has been asked to call attention to this matter. Send your checks to L. Milton Van Horn, whose address is Milton, Wis.

#### SABBATH SCHOOL LESSON

FOR OCTOBER 2, 1943

Jesus and the Ten Commandments. Scripture—Matthew 5: 17-20; 19: 16-22; John 5: 39, 40.

Golden Text—Matthew 5: 17.

## 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.

### ARE YOU PLANNING FOR THE WORLD WIDE COMMUNION?

Is your church planning to observe the World Wide Communion? As was announced in the Missions Department June 28, the first week-end in October has again been set aside for the World Wide Communion in Protestant churches. For Seventh Day Baptists this will be October 2. Several weeks past, literature was sent by the Missionary Board to leaders in all our churches. More literature, if desired, can be secured by sending orders to the Department of Evangelism, 297 Fourth Ave., N. Y.

The past three years many of our churches have observed the World Wide Communion and have found it markedly helpful in many ways. A special effort should be made to get the entire membership, so far as possible, to attend, and arrangements may be made to take private services to the homes of shut-ins if they desire.

This movement is evangelistic, and one of the first things in evangelism is to revitalize the church and its members. When Christ instituted the communion, he said, "This do in remembrance of me." No one can think seriously of Christ, his life, teaching, death, resurrection, and what these mean to those who accept him without being deeply moved.

Are you planning to observe the World Wide Communion?

W. L. B.

### INTERNED MISSIONARIES RETURNING FROM CHINA

All Seventh Day Baptists will be interested in the fact that arrangements have been made with Japan, through a neutral government, for the exchange of nationals, and that three of our missionaries, Dr. George Thorngate and Rev. and Mrs. H. Eugene Davis, are among those listed to return.

One month past the State Department notified Mrs. Thorngate and the Missionary Board that Dr. George Thorngate was booked to come home on the next exchange. To this notice was attached the request that it should

not be published at that time, and for this reason no mention has been made of it in this department. This restriction was made because the list of repatriates was not completed and those in power thought it not wise to publish the list until about time for sailing. September 9, the State Department gave notice that Rev. and Mrs. H. Eugene Davis are booked to return also.

A Japanese steamer will bring the repatriates to Mormugao, in Goa, Portuguese India (a town 250 miles south of Bombay), and the exchange will take place about the middle of October. The M.S. Gripsholm will meet the Japanese vessel and will bring the repatriates home from Mormugao. It is not expected that they will arrive in America till the last of November. For more than a year the State Department has been endeavoring to bring this exchange of nationals about, and the Gripsholm has been held in New York for this purpose. The steamer is particularly marked, and all will pray that our missionaries and the other passengers have a safe journey.

W. L. B.

### INTELLIGENT MANAGEMENT OF MEN

A noted manufacturer is reported to have said recently that "The most critical shortage today is not oil, rubber, steel, or ships; it is not even in manpower. It is the intelligent management of men."

This statement proclaims a fact which exists in fields other than manufacturing. The intelligent management of people is a prime factor in all organizations and human institutions. Many worthy organizations have failed because the leaders did not know how to conduct in a smooth and pleasing way, and homes are sometimes unhappy because parents do not manage them intelligently.

There is no place where intelligent management is more important than in church and mission work. Mismanagement has put a drag on many Christian enterprises. A pastor, missionary, president of a meeting, or chairman of a committee may conduct the affairs committed to him in a way which alienates people and hinders the work.

Volumes might be written regarding what constitutes intelligent leadership. A severe application of the thirteenth chapter of First Corinthians and the Golden Rule would be amazing help.

There are things beyond human control which will impede the cause under the wisest leadership. Christ found such obstacles. But when we find the cause of Christ and his Church waning, we may justly wonder if it is not the lack of good judgment and the right spirit on our part, and a diligent search should be made to determine where we are failing.

W. L. B.

### TIMES OF CRISIS ARE TIMES OF OPPORTUNITY

By Dr. K. S. Latourette  
(Yale University, New Haven, Conn.)

We are living in perplexing times. The missionary movement is facing the most serious dislocation of our lifetime. Large areas to which we have sent missionaries are in enemy hands. Communications with many other fields are slow and uncertain. Taxes and prices in this country are rising. Giving is more difficult and more sacrificial.

We need to remember, however, that the modern Protestant missionary movement had its birth in an even more difficult age. William Carey sailed for India in 1793, when just across the English Channel the Reign of Terror in France was shaking Europe to its foundations. In 1795, when the world war that followed the French Revolution was getting well under way, the London Missionary Society was organized. In 1799, when Napoleon was returning from his expedition to the Near East where he tried to sever British communications with India, the Evangelicals of the Church of England founded the Church Missionary Society for Africa and the East.

In 1804, the year that Napoleon was planning the invasion of England—the greatest threat which Great Britain faced between the Spanish Armada and Hitler—the British and Foreign Bible Society was constituted. In 1812, on the eve of the outbreak of our second war with Great Britain and when the British were blockading the New England coast, Adoniram Judson sailed for India. In the midst of the Napoleonic Wars, William Carey proposed decennial interdenominational world missionary conferences to plan for the evangelization of the world. His dream was not immediately fulfilled, but has been amply justified by the formation of the International Missionary Council soon after the World War of 1914-18.

The faith of these pioneers led to results far beyond their imaginings. They were true to their trust as Christians. They esteemed a time of world upheaval an opportunity.

We must follow in their trail. Ours is not only an age of peril; like theirs it is also an age of opportunity. Largely through the efforts of these pioneers a world-wide Christian fellowship is coming into being. That fellowship needs strengthening. Its members, which we call the younger churches, are strong in spirit but weak in numbers. They depend upon us in the missionary movement for reinforcement. This growing world fellowship can bind the world together. In that world-wide fellowship is the hope of mankind. — Taken from Laymen's Missionary Movement.

### TREASURER'S MONTHLY STATEMENT

August 1, 1943, to August 31, 1943

Karl G. Stillman, Treasurer,  
In account with the  
Seventh Day Baptist Missionary Society

Dr.	
Cash on hand August 1, 1943	\$4,410.17
Miss M. E. Garthwaite, Milton Jet., Wis., for Dr. Grace I. Crandall	5.00
Los Angeles, Calif.	12.00
Clifford Lamson, Raynham Center, Mass., for missionary evangelistic work	5.00
Reta I. Crouch, Albuquerque, N. M.	3.50
Reta I. Crouch, for China Relief Fund	2.50
First Hebron, Pa.	25.00
Milton, Wis.	25.00
De Ruyter, N. Y.	25.00
Milford Crandall	10.00
Farina, Ill.	5.00
Riverside, Calif., for native Jamaica worker	5.00
Riverside, Calif.	1.00
Ritchie, W. Va., for women's work in Florida	5.00
Gentry, Ark., Sabbath school	3.90
Denominational Budget	307.20
Permanent Fund income	777.32
	\$5,626.99

Cr.	
Loomis, Suffern and Fernald, audit fee	\$ 252.89
Royal Bank of Canada for Kingston, Jamaica, church repairs	500.00
Interest	22.53
Debt Fund share August Denominational Budget receipts	63.57
Rev. Luther W. Crichlow:	
Salary	\$91.67
House rent	20.83
Native workers	39.59
Riverside, Calif., gift for native workers	5.00
	157.09
Rev. Neal D. Mills	27.50
Rev. Earl Cruzan	27.50
Rev. Clifford A. Beebe	27.50
Rev. Orville W. Babcock	27.50
Rev. Verney A. Wilson	16.67
Rev. Marion C. Van Horn	27.50
Rev. Ellis R. Lewis	27.50
Rev. Wm. L. Burdick:	
Salary	\$125.00
House and office rent	25.00
Office supplies	9.11
Clerk hire	33.33
	192.44
Rev. Herbert L. Polan	10.00
Rev. E. S. Ballenger	20.00
Treasurer's expense	20.00

China payments as follows:	
Rev. H. E. Davis, account salary	\$39.00
Dr. George Thorgate, salary	83.33
Children's allowance	25.00
Dr. Rosa W. Palmberg	30.00
Dr. Grace I. Crandall, salary	33.33
M. E. Garthwaite gift	5.00
	215.66
Thomas Nelson and Son, Bible to British Guiana	2.07
W. K. Davis, Treas., special gift Ritchie, W. Va., for women's work in Florida	5.00
Cash on hand August 31, 1943	3,984.07
	\$5,626.99
Accounts payable as at August 31, 1943:	
China	\$2,417.33
Germany	1,708.34
Holland	1,650.00
	\$5,775.67

## WOMAN'S WORK

Mrs. Okay W. Davis, Salem, W. Va.

### FROM THE FOREIGN MISSIONS CONFERENCE

A notable series of public meetings in the interests of world literacy and Christian literature is to be held shortly in Chicago, St. Louis, and Toronto. Dr. Frank C. Laubach and two associates, Miss Ruth Ure of India and Mrs. Paul Erdman of Syria, will give a panel presentation on the vital and timely theme, "Toward a Literate World."

Dates and places of these meetings are as follows:

Chicago—September 28, at Fourth Presbyterian Church, 8 p.m.

St. Louis—September 29, at Delmar Baptist Church, 8 p.m.

Toronto—October 1, evening; meeting place to be announced.

At the Chicago meeting Dr. Mark A. Dawber of the Home Missions Council will also be a member of the panel.

Admission to these meetings will be open to all, free of charge.

### FROM THE PROMOTER OF EVANGELISM

Mrs. Greene and I came to Crandall Hill, Hebron Township, Potter County, Pa., eight miles from Coudersport, July 16; we will leave soon, after spending two months here with the First Hebron Seventh Day Baptist Church. This church was one hundred ten years old February 10 last. Most of the local membership live within a radius of three or four miles from the house of worship which was erected in 1899. Before that time, as in many of our other churches, services were held first in the homes and then for

some time in the neighborhood schoolhouse. Since 1926, there has been a parish house, or community building, on the church land, erected as a result of the efforts of the Christian Endeavor society; it is used jointly by the Ladies' Aid and the local Grange. There is still plenty of room on the adjoining land for a parsonage, which we hope will have its beginning in the near future.

The first Seventh Day Baptist to come to this place was Judge Clarke Crandall of Alfred, in 1829. The next spring and during the following years many more came from the same place, bearing such familiar names as Greenman, West, Smith, Bentley, Reynolds, Coon, Brock, and Stillman. The first child born here of Seventh Day Baptist parentage was Amanda Crandall, stepmother of Miss Susie M. Burdick. Many of the ancestors of these people were of good New England blood who ranked high in character and intelligence. Their first thought after organizing a church was to build a schoolhouse.

There were only seventeen members of the church at first, but the numbers increased in the first fifty years to more than one hundred. Since then there has been a slow decline, but not so rapid as the growth. Besides the thirty-five or so who now live on "Crandall Hill," a dozen are found in Coudersport who come out very regularly to services, and several live in Shinglehouse and Roulette. Others have scattered to points in the state too far away to get here often. Though this church has been without a pastor more than half its history, so the records say, it can bear testimony to what faithful and efficient lay-leadership can do. There have been very few Sabbaths without some kind of service. Exemplary lives and loyalty to church appointments can keep even small church groups on the move.

With such men as Hiram Burdick, S. R. Wheeler, H. E. Babcock, George P. Kenyon, and Charles A. Burdick as pastors, no wonder the church has been inspired to march ahead when leadership has been denied. Then among those who are still carrying on, we find Wm. L. Davis, Wm. L. Burdick, Elizabeth Randolph, and the last regular pastor, Robert Wing, who is still laboring in the sister church at Hebron Center. All of these have contributed much of value to



its spirit and growth. The widow of George Kenyon still lives at Shinglehouse, not far away, where he was active many years, along with some fifty years of service in the Western Association.

Since this is not intended for a historical sketch, I pause to give credit to Rev. W. L. Burdick for the above facts; let me say a few words about our impressions of this field. We like the hilly, wooded country in which these noble people live. Their ancestors wisely chose a country God had made beautiful for some fortunate people. Seventh Day Baptists were quick to see the beauty as they have in many other places, and came to settle where they could live and worship and make a good living for themselves.

We have been in more than thirty homes while here and found a most cordial welcome in them all. The people seem prosperous in worldly things, and contented so far as material wants can satisfy. This is well so far, and yet, I have wondered why so many outside the circle of those who also have found spiritual needs supplied, have let go by with little concern the great opportunity which might have been theirs in feeding upon the spiritual food made possible by their ancestors and the loyal ones still active in kingdom work. It is to be regretted that here, as in other fields we visit, there are so many good people, not a few of Seventh Day Baptist stock, who have chosen to spend all their efforts in getting other things rather than giving some time to supreme tasks which might add eternal joys and blessings.

We have been unable to maintain more than the usual appointments of the church while here, on account of the very restricted gas rationing, but this has given us more time to visit in the homes, which may be of much profit. We long to see this church with a permanent pastor located in a parsonage by the side of the church, where he can live and work with the faithful members, as well as with youth and children, who so much need the guidance and counsel of a wise and devoted leader. May this day be coming soon.

Your humble servant,  
Leslie O. Greene.

"God is not valued at all, unless he is valued above all."

## YOUNG PEOPLE'S WORK

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

Please send all material and suggestions to the above address.

### VICTORY FOR CHRIST IN THE HOME

(Given at Young People's Meeting of Southeastern Association.)

By Richard R. Bond

To begin with, I want to state a few quotations from the Dictionary on Thoughts:

"When home is ruled according to God's word, angels might be asked to stay with us, and they would not find themselves out of their element."

"To Adam, paradise was home. To the good among his descendants, home is paradise."

"We need not power or splendor; wide hall or lordly dome; the good, the true, the tender, these form the wealth of home."

"Six things are requisite to create a happy home. Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, lighted up with cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing in fresh health day by day; while over all, as a protecting canopy and glory, nothing will suffice except the blessing of God."

What obligations do we have to Christ in the home? How can we meet these obligations? Why should we try to bring Christ into our homes? How should we bring him in?

I have heard a small boy sing a song entitled "There's Four in Our Family." I don't remember all the words, but the four were "Mommie and Daddy and Jesus and me." Is that small boy the only one that can sing that song? If we young people can't sing it truthfully, something's wrong.

There are several deciding factors in our lives that definitely bring Christ into our homes and hasten his victory.

The first to be mentioned in that respect is our parents. Who taught us our first prayer? Who told us our first Bible story? Who was the first to explain to us the difference between right and wrong? Our parents did all these things and only through their love for us did they do them.

What put us into a receptive mood for all these favors of our parents? This brings in the second deciding factor, the church. We

learned to play with others, to become serious, and to live correctly, through the patience and understanding of our minister and Sabbath school teacher.

These examples I have given you were taken from our childhood. We have practically the same factors today. We young people are challenged with new thoughts now. As we grow older we become more daring. Our very contacts with the outside world make us much more unruly at home. Do we need to make all these harmful contacts? Our hope in this case is to develop another factor—will power. We need to develop it so that it will be an impregnable wall against all evil. We can't build this wall overnight. It takes practice. Don't give in to every whim. It will be hard at first, but strength will grow daily. Only if we can resist all temptations, will victory for Christ come.

Another deciding factor is prayer. What could we accomplish for Christ without the divine guidance of God? On the other hand, can God grant our prayers through our unbelief? How can we cure this unbelief? By reading and studying the Bible, and then practicing what we read. This is the big thing—practicing what we read.

One of the big questions of the home is to keep young people off the streets. Isn't it much more enjoyable to sit down to a pleasant game with the rest of the family than to be roaming the streets with nothing to do? We could fix up our lawns to play outdoor games, or just to sit on and relax.

"The family atmosphere teaches a boy or girl either that love is the greatest power in the world or that force is supreme. If in his home he finds understanding, companionship, friendly interest in his achievements, sympathy for his failures, then he builds an idea of God which reflects these experiences. He feels that it is worth while to do right even when everything is against him because God, too, is working for the right. He begins to understand the meaning of the words, 'God is love,' because he, himself, has seen and felt unselfish love within his own home.

"On the other hand, if in his home he finds lack of respect for others, undue severity in dealing with his wrong-doing today and an amused recollection of it tomorrow, and lack of friendly co-operation among his parents and other family members, then his

thought of God is influenced by these experiences. He feels insecure; he lacks faith and trust; and so he acts unfriendly toward others."

Another interruption of peaceful living is a lot of minor quarrels and disputes. These arise over trivial matters and sometimes disrupt the home for days. Can't these be settled in a peaceful manner to the satisfaction of both sides, or, better still, be settled even before they arise?

We assume that Christ's home must have meant much to him. He held so much respect for the word "father" that he told us God is our Father. Would he have done that if his home had been an unhappy one, marred by many quarrels? Even on the cross we find that he felt the responsibility of his mother. If Christ's home was happy, why shouldn't ours be?

Now we have these factors: training in the home and church, daily prayer, and study of the Bible. These go together to make up, in my mind, the most important factor—the one we will be most dependent upon, will power. Only through constant and satisfactory use of these factors in overcoming daily problems can we attain victory for Christ in the home.

Salem, W. Va.

### VICTORY FOR CHRIST IN THE COMMUNITY

(Given at Young People's Meeting of Southeastern Association.)

By Zack H. White

The center of this community is the church, or at least it should be the church. If our church can grasp firmly the vision of leading the community, our civilization will begin to have meaning and purpose.

In thinking of the community we should not forget what has already been said about victory in our own lives and victory in our families. Until a person can master himself and live successfully in the family, he will never be capable of taking a leading part in the community life.

While the church should be the center of community life, it would never attempt to dominate community affairs.

It is our Christian duty to carry out the purpose of Christ in our time, and since Jesus was a shepherd and leader, it is our duty to be leaders, too. So it is the duty of our church not to take the lead itself,

but to instruct, inspire, and send out Christian leaders to lead the community.

There are factors that disqualify even the wise for leadership. One is timidity and the other is selfishness. Christians are timid when they lack faith, while on the other hand, by its very nature, the belief in Jesus Christ as our Savior will give courage for any task that will present itself. When we think of timidity, we at once think of the twelve apostles and of how they reacted at the trial and crucifixion of Jesus. How they scattered and ran like frightened quails at the first real threat of defeat.

Many Seventh Day Baptists are just like the apostles. They will pitch in and help right along until it begins to look as though the cause were lost, then they desert and scatter. We should be forever thankful that the apostles did not remain timid, that when they grasped the true meaning of Christ's mission on earth, even the threat of imprisonment and death could not turn them from their faith and purpose.

In consideration of selfishness, I have noticed a wide-spread tendency toward making our Lord a pagan god. Almost anywhere you can hear it said, "It doesn't matter what you believe, just so you believe in Christ." Regardless of what we think, if we take our religion as being something for our own welfare without consideration of the welfare of others, we are just as pagan as the man who has never heard of Jesus Christ—and more pagan than the so-called heathen that will show mercy to a fellow man. Our great example of this is the Good Samaritan, who was supposed to be the scum of the earth, yet was sanctified because of his service to a fellow man.

If you want a graphic example of what self-centeredness will do, look around at the different churches of the Seventh Day Baptist denomination and you will see that the ones that are leading in community life are prospering, while those that keep to themselves are declining and on the way to extinction.

It is well for us to consider a poem by Alice Cary.

#### My Creed

I hold that Christian grace abounds  
Where charity is seen; that when  
We climb to heaven, 'tis on the rounds  
Of love to me.

I hold all else named piety  
A selfish scheme, a vain pretense;  
Where center is not—  
Can there be circumference?

This, I moreover hold and dare  
Affirm, where'er my home may go—  
Whatever things are sweet and fair,  
Love makes them so.

Whether it be the lullabies  
That charm to rest the nursing bird,  
Or the sweet confidence of sighs  
And blushes, made without a word.

Whether the dazzling and the flash  
Of soft, sumptuous garden bowers,  
Or by some cabin door, a bush  
Of ragged flowers.

'Tis not the wide phylactery,  
Nor stubborn fast, nor stated prayers,  
That makes us saints; we judge the tree  
By what it bears.

And when a man can live apart  
From works on the theologic trust,  
I know the blood about his heart  
Is dry as dust.

We have the power to become sons of God. Becoming a son of God will lead us on the road of sacrifice, the road of benevolent leadership, and will place in our hearts the burden of building a finer community, the burden of furnishing wholesome and worthwhile recreation, of feeding the hungry and clothing the naked, and of protecting our community, our nation, and our world against enemies who would exploit it for selfish purposes.

#### WHO'S WHO AMONG SEVENTH DAY BAPTIST YOUNG PEOPLE?

Richard R. Bond

Richard, better known as "Dick," was born and reared in Salem, W. Va. Dick's birthday is on December 1, and he is now a senior in Salem High School. For two summers he has taken special summer classes at Salem College. Dick's main interests and hobbies are reading and stamp collecting. Dick is secretary-treasurer of the Salem Seventh Day Baptist Sabbath school, president of the Intermediate C. E. for 1942-43, and is recording secretary for the Southeastern Association for 1944.

#### TRY THIS WITH YOUR JUNIORS

Your Junior sunshine chairman can get the juniors to write cheery notes to those who are sick or shut-in.—Geo.

#### YOUNG PEOPLE, NOTICE

Again we are making a plea for more material and suggestions. We do need your help, and sincerely hope you will let us hear from you soon and that you will encourage other young people and friends to do likewise.

J. B. D.

### CHILDREN'S PAGE

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

#### OUR LETTER EXCHANGE

##### What the Sabbath Means to Me

The Sabbath means a lot to me. I have not, until the last three months, realized how much it does mean to me.

It means a great deal to me now because in knowing the Sabbath it makes me feel happy and more pleasant toward other people.

In knowing Jesus Christ it makes me feel willing to do anything Jesus wants me to do, or anyone else.

The Sabbath is a day of holiness and a day of rest. It makes me feel good to know that I am following the Bible, because the Bible says that on the seventh day God rested.

Now I enjoy going to church, Sabbath school, and Junior because I know it is one of my duties to go and to get others to go with me. I see some of the children playing and tearing around now on this Sabbath day, and I know how much it would mean to them if they would take the Sabbath into their hearts and follow Jesus Christ.

Janis Davis,

Member of the Junior C. E.  
of the Shiloh Church.

"The sabbath was made for man and not man for the sabbath." Mark 2: 27. The Sabbath means a day of rest to me, a day set aside for comfort and for going to church. God set aside the Sabbath, not as a day of pleasure, like doing something you wouldn't want to be doing if Jesus came. I feel that it is a pleasure to go to church, Sabbath school, and Christian Endeavor.

I am thankful that I have a church to go to, because some people either don't have a church at all or have to go a long way to get there.

I'm happy to think that God made the Sabbath, and Jesus kept the Sabbath, and that they set it aside for us. It says in Mark

2: 28, "Therefore the Son of God is Lord also of the sabbath." It means to me a day to keep holy at all times.

"Remember the sabbath day to keep it holy." Exodus 20: 8.

Arline Swing,  
Member of the Junior C. E.  
of the Shiloh Church.

Dear Janis and Arline:

I thank you both and Mrs. Ayars, your Junior superintendent, for these two well-written papers on "What the Sabbath Means to Me." Even though they didn't reach me until so long after the special Sabbath Rally number, I am very glad to have them for it is always a joy to think of the Sabbath, the seventh day of the week, which God blessed, and Jesus kept and taught all mankind to keep, as God had commanded, blessed, and hallowed it.

Yours in Christian love,  
Mizpah S. Greene.

Dear Mrs. Greene:

How are you? I am a junior. I passed into third grade at school. I like to go to school. I went to Bible school.

Good-by,  
Barbara Spindler.

Shiloh, N. J.

Dear Barbara:

I am in the best of health, thank you, and very glad to receive your letter.

I am glad you enjoy your school work for that means you are doing your best and are getting along well, doesn't it? A little girl, who was in kindergarten last year and is now in first grade, told me yesterday that she didn't like school this year because the teacher didn't give her interesting things to do. I told her she would begin to like it when she tried to do her best, her very best, in everything she had to do. I'm sure you'll agree with me. She, like you, goes to Bible school and loves to go.

Your true friend,  
Mizpah S. Greene.

A Woodland Wedding

By Helen A. Parks

(Continued)

The bride was charmingly arrayed in a gown of Flax, embroidered with Goldthread and Stitchwort and trimmed with Queen



Anne's lace. She wore yellow Lady's-slippers, Beechdrops in her ears, a Skullcap beaded with Jewelweed and Sundew over her Lady's-tresses, a Trailing Arbutus veil, and carried a Bridal Wreath.

The groom wore a nationalistic costume of Dutchman's-breeches, a coat of Indian Hemp decorated with Bitter Buttons, and a Turk's-cap.

The decorations were of Prince's Pine and Multiflorus.

Johnny-jump-up directed the wedding orchestra consisting of Indian Pipes, Bluebells, Hare-bells, Trumpets, and Fiddleheads.

(To be continued)

### BALANCED THINKING

By E. M. Juhl

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isa. 26: 3.

We have this conditional promise. For us to benefit from this promise we must know how to "keep our minds" and also know exactly to what extent or degree our "trusting" is in operation.

This is not so easy an accomplishment to acquire. The average person needs a lifetime to gain this knowledge. The "good" angels have not yet been able to grasp its full significance. See Eph. 3: 9, 10; 1 Pet. 1: 12.

The process of balanced thinking consists of arranging knowledge of life's activities into patterns in such a manner that by exercising the faculty of judgment we may be able to provide ourselves with a satisfactory course of action.

Thus the thinking mind determines the course of proper action. When this action is the result of orderly thinking, it is balanced, sound, and true to course. This course is determined through proper **understanding**, as suggested in Matt. 15: 16; correct **knowledge**, as mentioned in Rom. 10: 14; and **confidence** as mentioned in Isa. 30: 15.

The mental process of correct thinking preceding action would therefore consist first of securing information. This is the motivating force that lies behind all action. Next is the securing of available evidence. Thus our understanding is broadened into knowledge. It is concerning this second step in the thinking process Isaiah 1: 3 laments: "But Israel doth not know, my people doth not consider."

The third step is the conviction which brings with it the necessary impelling force that leads to correct action. This threefold method of procedure preceding all action necessitates the expenditure of time, delay, and natural limitations on the one hand; while on the other there is the unfolding of unlimited possibilities resulting in greater achievements in life's activities.

The Bible contains many texts encouraging all to think their thoughts through to a complete and balanced solution preceding all action to assure the highest achievements possible. The following references are supplied for further study. See Ps. 25: 5; 27: 14; 37: 34; 130: 5; Prov. 20: 22; Isa. 40: 31; Lam. 3: 25, 26; Luke 12: 35, 36; etc.

### RESOLUTIONS OF RESPECT

Whereas God in his infinite wisdom has seen best to call to her reward our sister, Martha Avery Coon; be it

**Resolved**, That we express our heartfelt appreciation of her years of faithful service as a member and officer of the Women's Benevolent Society of the First Brookfield Church at Leonardsville, N. Y. Also be it

**Resolved**, That we express our sincere sympathy to her husband, Almeron Coon, and to their two sons, Leland and Robert. Also be it

**Resolved**, That a copy of these resolutions be sent to the Sabbath Recorder and that one be placed in the records of our society.

Committee on Resolutions,  
Women's Benevolent Society.

## OUR PULPIT

### CONFERENCE PRESIDENT'S ADDRESS

By Rev. Hurley S. Warren

(Some folks have asked about the address which the retiring Conference president might have given if General Conference had been held. It is difficult to tell precisely what would have been said, since Conference was postponed over seven weeks before the date set for it to open. Of course, outlines, notes, and Scripture selections were made during the year and were ready for use. However, I have found that the actual content of most addresses and sermons is determined in the last few days or weeks prior to presentation. Therefore, with some misgiving and with earnest hope that this address-sermon may in part meet the requirements, it is offered.)

**Christ at the Center of the Church**

Scripture Lesson: Matthew 16: 13-28.

Text: "The powers of death shall not subdue it." Matthew 16: 18c (Goodspeed).

### I. Christ at the Center of His Church.

One day Jesus put a searching question to his disciples when he asked them, "Who do people say that the Son of man is?"

They said, "Some say John the Baptist, others Elijah, and still others Jeremiah or one of the prophets."

He said to them, "But who do you say that I am?"

Simon Peter answered, "You are the Christ, the Son of the living God!"

Jesus answered, "Blessed are you, Simon, son of Jonah, for human nature has not disclosed this to you, but my Father in heaven! But I tell you, your name is Peter, a rock, and on this rock I will build my church, and the powers of death shall not subdue it." Matthew 16: 13-18 (Goodspeed).

Some Greek scholars find here a play upon words. When Jesus said, "Thou art Peter," they point out that the word was "petros," literally "a little rock"; and upon this rock, "Petra," I will build my Church. Jesus did not promise to build his Church upon Peter, but upon himself. Peter appears to have set this forth in his first letter in which he speaks of Christ as the chief cornerstone (1 Peter 2: 4-10).

Another familiar interpretation of Jesus' reply, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it," is that upon the sure foundation of Peter's good confession, "Thou art the Christ, the Son of the living God," Jesus would build his Church.

Therefore, Christ himself becomes the center of his Church. And in the words of our text, "The powers of death shall not subdue it."

According to Dr. Robert E. Speer, in his book, *The Principles of Jesus*, Jesus bore "relations to two churches. One was the established Jewish Church. The other was the Christian Church which he was founding.

"Jesus trained the new Church within the old. His relations to the new Church during his earthly life were his personal relations to his disciples. His formal ecclesiastical relations were to the Jewish Church."

Doctor Speer further states, "We are members of a better Church, Christ's own Church. She is not what she ought to be, but she is better than we are. She loves Christ. They are mistaken who think that she would

not welcome him back with eagerness, or who charge her with opposing him or disobeying his word. We can be in our Church what Jesus tried to be in his, and we shall be cheered and welcomed and helped, where he was antagonized and rejected and slain. What he tried to be and do in his Church, we are to try to be and do in ours."

For he is at the center of his own Church and "the powers of death shall not subdue" the Church of which we are a part.

### II. Christ at the Center of Our Comradeship in His Church.

Students of United States government point out that one of the reasons for the failure of the New Deal was, "Every man made an exception of his own business."

When well-meaning men begin to make an exception of their theology, of their religion, failure already has its foot in the front door.

There is a situation that increasingly perplexes me as Seventh Day Baptists earnestly seek to share the saving Grace of God in Jesus Christ and to share the sanctifying influence of the Sabbath.

Why should the conservative mind and spirit and the liberal mind and spirit be exclusive of each other? In my judgment this is one of the most serious problems that we face as a people. Surely, friends, we cannot, we must not, we will not fail God in this high hour of unprecedented opportunity. We must not betray Jesus Christ, our personal Savior and Lord, who has never failed us, nor will we deny the power of the Holy Spirit which has never deserted us.

I am persuaded that in matters religious the conservative approach and attitude and the liberal approach and attitude, in their pure forms, are, or ought to be, mutually inclusive, and not divisively exclusive. Let us test this statement.

When, in your considered opinion, as a people have we been most nearly fulfilling our God-given mission? Has it been at the point of undue emphasis of our differences, even to the alienation of some? Or, has it been at the point of co-operation in the common task of living and helping others to live like Christ, recognizing our varying viewpoints, yet fixing our eyes and hearts upon him?

Assuredly, as Christian friends we ought to be able to go even a step farther than "Voltaire on Helvetius—I wholly disapprove of what you say and will defend to

the death your right to say it."—New York Herald Tribune.

You may have read recently of the time that dietitians are having in getting army recruits from certain parts of the country to eat "dishes scientifically balanced and expertly prepared." The fact of the matter is, these men are just like everyone else in holding to food habits. Yet, balanced diet is highly necessary and is accepted if begun early enough.

Is there not a parallel here to spiritual diet? Naturally, to some degree, a student will embody and reflect the attitudes of his teachers. If this were not true how discouraging and futile the efforts of teachers of the Christian religion would become. Likewise, however effective the influence of a teacher becomes, the true teacher would not want the student to be merely another of himself. But both being created in the image of God, as they sympathetically and co-operatively explore the "hidden truths" of God, share with each other the rewards of their effort. And it is altogether likely that, under the training and influence of the teacher in and out of the classroom, the student will go beyond certain limitations of the teacher. How significant and vital the teacher's privilege and task become!

The Apostle Paul has a direct word on some phases of this matter. Let us hear what he has to say to the Christian Church at Corinth: . . .

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

"I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

"For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

"For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

"Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

"I have planted, Apollos watered; but God gave the increase.

"So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. . . .

"Therefore let no man glory in men. For all things are yours;

"Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

And ye are Christ's; and Christ is God's." —1 Corinthians 3: 1-7, 21-23.

Can we not as Christian brothers and sisters accept each other, when in obedience to the call and claim of Jesus Christ we offer our all upon his altar and become his through time and into eternity?

On May 4, I attended a meeting of the Department of Evangelism of the Federal Council of Churches before which Dr. Daniel A. Poling spoke of some of his experiences on his overseas visit to several of the military fronts from which he had recently returned. Doctor Poling said: "The closer I got to the front the more intense I found the unity. It was not only a unity of compulsion, but it was also a unity of comradeship."

Friends, I submit that we are on the great spiritual front today. Our unity in Christ ought to be intense. There is nothing in all this wide world important enough to divide Seventh Day Baptist comradeship in Christ. Even "the powers of death shall not subdue it."

III. Christ at the Center of Our Conquest Through His Church.

Life is a real battle. It is a constant conquest. This is true of personal life as well as group life. We can and are apt to spend so much time on the periphery of life that we miss life's inner, fuller values. As one has recently remarked, "We need to be all the while transcending ourselves." Spiritually speaking, the channel of most effective conquest in personal and group endeavor is through the Church of Christ.

As we turn to consider Seventh Day Baptist achievement in terms of the co-operative kingdom task there is much to encourage. This is becoming increasingly evident as the reports of the churches are received and work of the boards, societies, and committees is reviewed. . . .

We have come to the One Hundred Thirty-first Annual Session of the Seventh Day Baptist General Conference in an expectant spirit. These hours and days together are to be the means of binding us more closely as brothers and sisters in Christ. This Conference will be the turning point in some of our lives.

In other words, this Conference is charged with the privilege, yea, the responsibility

of making its contribution to the lives of the folks here, to the fellowship and sacrificial service of the churches represented here, to the total program of the Seventh Day Baptist denomination of which we are a part, to the larger sphere of Christian co-operation, and to the eternal elements and crowning joys of the kingdom of God in the realm of man.

The Spirit of God is brooding over our spirits in these sacred precincts. He is waiting to enter some life in a special way today. He is ready to enter all of our lives in fullness and with power. Only as we allow him to enter can we become conquerors with him. . . . We would now dedicate ourselves to the high privilege of making this session of Conference the means toward holier thought, loftier word, and nobler deed.

It is a privilege and a joy to meet and greet again folks who are living victorious lives. . . . But, friends, had it not been for Another who lived life courageously, victoriously, and gloriously, none of us would be here today.

It is related that when George Nixon Briggs was governor of Massachusetts, three of his friends went to the Holy Land. One day when they visited Calvary's knoll they remembered their friend, Governor Briggs, and procured a cane for him from one of the trees near there. After their return home they called to present the cane, saying, "Governor, we thought of you when we were at Calvary."

He replied, "Gentlemen, I appreciate your thinking of me when you were there, but I am profoundly grateful that Another thought of me on Calvary."

Friends, it is he who conquered the last enemy of man and who has declared that the powers of death shall not subdue his Church.

Thank God for him! For his sacrifice! For his victory!

Let us allow him to be at the "Center of His Church," both now and even forevermore. Amen.

## MARRIAGES

**Slingerland - Kenyon.** — Robert Slingerland of Geneva, N. Y., and Louise Kenyon of Whitesville, N. Y., were united in marriage at the Gothic in Alfred, N. Y., on September 5, 1943. The wedding service was solemnized by Rev. Everett T. Harris and David Clarke.

**Sleeth - Kennedy.** — Paul Edward Sleeth and Thelma Lee Kennedy, both of Clarksburg were united in marriage at a Baptist church in Clarksburg Tuesday, September 7, 1943. Miss Thelma is the daughter of Mrs. Nora Kennedy of Clarksburg, members of the Seventh Day Baptist Church of Lost Creek. Mr. Sleeth is in the U. S. Army and is a member of the Baptist Church of Clarksburg. They will not establish a home until Mr. Sleeth returns home from the army. Pastor Harley Sutton performed the ceremony.

## OBITUARY

**Babcock.** — Arthur H. Babcock was born August 12, 1865, in Dakota, Wis., and died in his home in North Loup, Neb., February 24, 1943.

He was the second son of Rev. Oscar and Metta Bristol Babcock. When he was but seven years old, soon after his mother's death, he came with his father, two brothers, and one sister to North Loup valley where he has since resided. His schooling was obtained in the country schools, one year at Alfred University, and one year at Ann Arbor Law School. Wide reading and study made him a well read man.

July 3, 1893, he was united in marriage to Esther Davis. Surviving him besides the wife are three children: Albert of Scotia, Neb., Erlo T. of North Loup, and Ruth, Mrs. Richard Sporleder, of Portland, Ore.; a sister, Mrs. Myra Gowen of Long Beach, Calif.; seven grandchildren, and eight nieces and nephews.

In early life he became a member of the North Loup Seventh Day Baptist Church, the church which he attended all his life. He was a great lover of people, and was loved by everyone. He is greatly missed by the community as he was one of the early settlers who helped build the community.

Funeral services were conducted by his pastor, in the church where he had so often worshiped. Burial was in the local cemetery. A. C. E.

**Bond.** — Emery Alonzo Bond, son of Richard B. and Eliza Crowell Bond, was born October 17, 1869, at Roanoke, W. Va., and died at the home of his sister, Mrs. Lillie Bee, at Roanoke, August 8, 1943, after an illness of about two months.

He was baptized and joined the Roanoke Seventh Day Baptist Church at the age of fifteen, and was a member at the time of his passing. He was faithful in attendance and service when it was possible.

Surviving are one brother, Everett Bond, a half-brother, Lee Bond, a sister, Mrs. Lillie Bee, all of Roanoke, and one sister, Mrs. Jennie Gribble Bond of Akron, Ohio, and a half-sister, Miss Sophronia Bond of Weston, W. Va.

Funeral services were conducted by Pastor Harley Sutton, and burial was in the local cemetery. H. S.

**Bond.** — Mrs. Nellie Isobelle Corwin Bond was born near Scranton, Pa., September 5, 1862, and died at her home at Quiet Dell, W. Va., August 30, 1943.



She was married to William Franklin Bond, May 16, 1886. The following children, born to this union, and surviving are: William Corwin Bond of Clarksburg, Harmon Booth Bond of Quiet Dell, Mrs. Anna Louise Riblett of Clarksburg, and Mrs. Mary Isobelle Calvert of Akron. Also surviving are six grandchildren, and four great-grandchildren.

Funeral services were conducted by Harley Sutton and burial was in the family cemetery.

She and her husband were married by Rev. L. R. Sweeney who was at that time pastor of the Lost Creek Seventh Day Baptist Church. They attended the church there, and she continued to come and to support the church after the death of her husband, as long as she was able to do so.

H. S.

**Greene.** — Arthur E. Greene, born September 25, 1861, in Berlin, N. Y., passed away on August 9, 1943. He was a life-long member of the Berlin Seventh Day Baptist Church, and until the end was treasurer of the church. He was the son of Edgar R. Greene and Eliza Greenman Greene, all of Berlin.

He is survived by his widow, Mrs. Cora Whyland Greene. They were married on May 10, 1888. He is also survived by two sisters, Mrs. Hattie Cowee of Berlin and Mrs. Ida Dennison of Riverside, Calif.

In the absence of his pastor, who was attending the Southwestern Association, farewell services were conducted by Rev. Albert T. Strobel of the Methodist Church of Berlin.

Mr. Greene was apparently in the best of health until he was stricken with a heart attack on Sunday afternoon. He passed away on Monday afternoon.

P. L. M.

**Peddie.** — Mrs. Edith W. Peddie, widow of John W. Peddie, formerly of Dunellen, N. J., was born in North Plainfield, September 5, 1880, and died at Knoxville, Tenn., August 11, 1943. She was the daughter of the late James Y. and Sarah Stillman Wilson. She was a member of the Piscataway Seventh Day Baptist Church of New Market, N. J.

For some time she had been living with her daughter, Mrs. John H. Alexander of Knoxville, Tenn. Mrs. Peddie's husband died January 17, 1940.

Besides the daughter, she leaves to mourn her loss a brother, J. Alfred Wilson of Dunellen; a grandson, James Alexander of Knoxville; and a nephew, Austin Wilson of Cranston, N. J.

Funeral services were conducted from the Runyon Funeral Home, Dunellen, Rev. Clarence E. Getz officiating. Interment in Hillside Cemetery, Plainfield.

H. C. V. H.

**Thomas.** — Harry Ellsworth Thomas, son of Randolph B. and Sylvia Coon Thomas, was born January 12, 1875, at Albion, Wis., and passed away in Mercy Hospital, Janesville, Wis., on August 2, 1943.

He was baptized February 27, 1892, by Rev. E. A. Witter, and joined the Albion Seventh Day Baptist Church, where his membership remained till he later moved to Milton. October 10, 1895, he was married to Edna B. Thomas at Albion, by Rev. E. A. Witter. To them were born two daughters: Eloise, at home; and Eunice, Mrs. Franklin Walsh, of Hebron, Ill.

He is survived by his wife, his mother of Battle Creek, his daughters, and one sister, Bessie, Mrs. B. F. Johanson of Battle Creek, Mich. In February, 1920, Mr. Thomas moved to Milton where he was in the employ of the Burdick Company till ill health caused his retirement, May 5, 1942.

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

C. L. H.

### ANNUAL MEETING BOARD OF CHRISTIAN EDUCATION

The annual meeting of the members of the Seventh Day Baptist Board of Christian Education will be held on Sunday, October 10, 1943, at two o'clock in the afternoon in the Gothic, at Alfred, N. Y., for election of directors and such other business as may properly come before said meeting.

(Signed) David S. Clarke.

### DENOMINATIONAL "HOOK-UP"

Albion, Wis.

For the first time in years Albion has had a Sabbath school picnic. Due to the gas shortage it was not held, as formerly, on the shores of old historic Lake Koshkonong, but on the beautiful campus. This is so central a place that no one had far to go and a crowd of seventy or more gathered under the beautiful old trees to enjoy the dinner and general good time.

During the summer we have been blessed with a resident pastor, Kenneth Van Horn, who has been very faithful, preached inspiring sermons, and been very helpful to the young. He had planned to leave for Alfred, N. Y., Wednesday, September 8, to finish his course there, but was called by telegram from the draft board to report at West Virginia September 6. Consequently he had to leave immediately, Sabbath, September 4. "Church Night," which was held in the church parlor that evening was to have been a farewell for him, his wife, and boy. Mrs. Van Horn attended and a sum of money was presented her as a farewell gift.

The Van Horns, have been with us only a short time, but with their kindly ways and faithful services they have endeared themselves to all, who are sorry to have them leave. However, we hope to have them return in the spring. We will have services in the afternoon and Rev. Carroll Hill of Milton will occupy the pulpit.

Pastor Van Horn returned from West Virginia Wednesday, and he and his family left for Alfred, N. Y., Monday. Correspondent.

# The Sabbath Recorder

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No. 13

## LIGHTS OF HOME

By Elizabeth Evelyn Moore

The night was dark as I walked alone,  
Not a star on the sky's wide plain,  
The wind was wild and it stormed at me  
With the touch of a hurricane;  
But just as I turned the corner  
There was nothing more to fear,  
For I saw the lamp in the window—  
The Lights of Home were near.

The night may be dark when the last hour comes  
And the thunders of God may roll,  
The wind may be wild in the outer ways  
To frighten the alien soul;  
But I know that the stormiest sea  
Must break at the last to foam,  
And I know in some distant harbor  
I shall see the Lights of Home.

—Verona Church Bulletin, 1941.

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