

this fall. Mrs. Dwight E. (Wilna Bond) Wilson is a member from the Seventh Day Baptist Church. Rev. Harold R. Crandall is the president of the Westerly Pastors' Association, who are sponsoring the project. A standard course will be arranged for, and credits earned according to the requirements of the International Council of Religious Education. Correspondent.

#### Waterford, Conn.

Carrying out a custom started in 1684, the Seventh Day Baptist churches of New England held their annual meeting at the Seventh Day Baptist church in Waterford yesterday (Oct. 9).

The service was largely attended by Seventh Day Baptists throughout this section, the churches in Westerly, Rockville, and Hopkinton, having omitted their services for the day.

At the 11 o'clock service, Rev. Ralph H. Coon, pastor of the First Hopkinton Seventh Day Baptist Church in Ashaway, spoke on Evangelism.

A basket luncheon was enjoyed on the lawn of the church at noon, and the afternoon program opened at 2 o'clock. Speakers in the afternoon were Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church of Westerly, who spoke on Foreign Missions; Rev. Trevah R. Sutton, pastor of the Rockville Seventh Day Baptist and Second Hopkinton churches, spoke on Home Missions; and Mr. Coon spoke on Practical Christian Work. Rev. William L. Burdick, corresponding secretary of the Missionary Society, spoke on present conditions of foreign mission work, especially in China.

At the morning service, the soloist was Miss Helen Maxson of the Waterford Church and in the afternoon Miss Jeanne Coon of Ashaway.—Westerly Sun.

#### Nady and Fouke, Ark.

Rev. and Mrs. Clifford Beebe and their sons are at Nady for several days, camping at the parsonage, making personal calls and holding services whenever and wherever there is a call. Most of the church members live six to nine miles from the church, and find it difficult to attend many meetings. Also, on account of the gas shortage, the Beebes are not able to drive to Nady as often as they would like to.

The work at Fouke moves along with some encouragements, as well as with some

discouraging features. The entry of so many into defense work has made it very hard to hold the weekly prayer meetings at Texarkana, and has cut down attendance at that service at Fouke. However, we do have good meetings, both Sabbath school and preaching, on Sabbaths, and recently graduated a class of eight Junior Christian endeavorers into the Senior Young People's C. E.—Taken from a personal letter.

#### White Cloud, Mich.

I returned home [Battle Creek] Sunday night after an eight-day intensive evangelistic campaign with Brother Maltby and the White Cloud Church. The meetings were well attended each night by church and townspeople. The spiritual tone and enthusiasm of the church are high. Brother Maltby and his wife are beloved by their church. He will make a fine chaplain, I am sure. I stopped with Brother and Sister Adelbert Branch and visited daily in the homes of the church in White Cloud and vicinity. The hospitality of this northern Michigan church is most excellent. They need your prayers as they look for a pastor, and it is indeed one of the best church fields. It was a joy to work with them and preach the unsearchable riches of Jesus Christ to the audiences there. Old and young responded to reconsecration and we enter the future with greater courage.

G. D. Hargis.

## MARRIAGES

**Rickerson - North.** — At the Church of the Transfiguration (The Little Church Around the Corner) in New York City, on October 9, 1943, by the assistant rector, Rev. Charles Wetherby, Mr. Malcolm J. Rickerson, of Scotch Plains, N. J., and Miss Violet E. North, of Plainfield, N. J.

## RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for each insertion, minimum charge 50c. Cash must accompany each advertisement.

DES MOINES, IA., has possibilities as a natural center in the Northwestern Association, where a Soy Food Industry is already in the process of development. This will be not only self supporting, but also offers opportunity for young people industrially, and to be trained as Bible Workers. In both cases it is desirable that these interests be owned and operated by Seventh Day Baptists. You are cordially invited to investigate the possibilities. Write for samples of foods and for information concerning these interests and how they may be further promoted. E. Marvin Juhl, 7 Seventh St., Des Moines, Ia. 10-18; 11-1

# The Sabbath Recorder

Vol. 135

PLAINFIELD, N. J., OCTOBER 25, 1943

No. 17



# 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  
CONTRIBUTING EDITORS

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Terms of Subscription  
Per Year.....\$2.50 Six Months.....\$1.25

Postage to Canada and foreign countries 50 cents per year additional.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Entered as second-class matter at Plainfield, N. J.

Vol. 135, No. 17

Established in 1844

Whole No. 5,056

## EDITORIALS

### JESUS AND THE LAW

The Hebrew people were never a great nation. Their land was small; only a little larger than the state of Maryland. Their whole history could be written largely in terms of those ancient empires which, in turn, ruled over them, namely Egypt, Assyria, Babylonia, Macedonia, Persia, Rome.

They had no great men of letters. But they had their prophets, seers, and saints, men with deep insight and hunger for God. They were rich in these. Moses and Samuel in the beginning, Elijah and Elisha, warning the people and rebuking kings—these before the writing prophets. Then came Amos and Hosea and Isaiah; and then in turn the suffering Jeremiah, the priestly Ezekiel, and Ezra, the lover of the Law. These by no means exhaust the list. They had their Bible with its lofty conceptions of God. It was likewise a book of laws, history, prayers, poems, and hymns revealing the will of God.

Jesus was a Jew, reared and trained in a devout Jewish home. He built upon the foundations laid deeply in the thought and life of his own people. The heritage of the Old Testament was his most precious possession. The Old Testament prophets made known the mind of God as to character and conduct. All these great teachings Jesus accepted and sympathized with from the bottom of his heart. The tone of his ministry confirms this. Jesus accepted the education of the Old Testament in its entirety.

Rabbi Jacob Emden, one of the foremost teachers in the history of Judaism, sum-

marizes the general Jewish view regarding Christianity thus:

It is a customary observation with me that the man of Nazareth wrought a double kindness to the world: On the one hand he fully supported the Torah of Moses, for not one of our sages spoke more fervently about the eternal duty to fulfil the Law. On the other hand he brought much good to the Gentiles, if only they do not overturn his noble intention for them, as certain stupid people, who did not grasp the ultimate purpose of the New Testament. . . . For he (the man of Nazareth) forbade idol-worship and removed the image-deities, and held the people responsible for the seven commandments, lest they be like the animals of the field; he sought to perfect them with ethical qualities that are much harder even than those of the Law of Moses, a policy that was surely just for its own sake, since that is the straightest way to acquire good traits. . . .—From Jacob Emden's letter, 1757, quoted by Louis Finkelstein, in the Religions of Israel.

Hence we hear Jesus say, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil." Then he proceeds to illustrate the way he would have the law fulfilled. He took the law for granted. "Ye have heard that it was said, Thou shalt not kill"; but he went farther by saying they must not desire to kill. "Ye have heard that it was said, Thou shalt not commit adultery"; but he went farther by saying that lust was a violation of this commandment. He never said, Remember the Sabbath day to keep it holy—he took that for granted; but he went farther by saying, the Sabbath was made for man; use it wisely; it is lawful to do good on the Sabbath. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

A. L. D.

## THE SABBATH RECORDER

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### THE AMERICAN HOME

#### I. The Sanctity of Marriage

God, the Father, having finished creation, began his work with a marriage. Jesus Christ, God's Son, beginning his ministry, made his first public appearance at a wedding.

When God gave Moses the Ten Commandments, he placed the commandment, "Thou shalt not commit adultery" next to the commandment not to kill. Next to human life, the marriage relation is the most sacred. It is upon the sanctity of marriage that the sanctity of the home rests. The welfare of the home is the welfare of society. The home is the fountain to which may be traced the major issues, for good or evil, in the nation or the individual.

Home life is being severely tested these days. A multitude of forces are at work that make it increasingly difficult to maintain an ideal home. The high tension under which we live and move leaves little time for the cultivation of the family life. Crowded apartments, hotels, tenement houses, and congested quarters are not conducive to the development of high ideals in family life. The entrance of mothers into war work, leaving children with others, or to shift for themselves, is regrettable to say the least. There seems to be no place for the family altar.

Juvenile delinquency is increasing at an appalling rate. J. Edgar Hoover says that there was 30 per cent more drunkenness among male juveniles in 1942 than in 1941; 26 per cent more disorderly conduct arrests; 10 per cent more rape cases; 64 per cent more prostitution among minor women; 104 per cent more sex offenses of other types; 39 per cent more drunkenness.

Judge Carl A. Weinman, in the *Kiwanis Magazine* for October, 1943, says: "The war has precipitated a marrying era of the early forties which presages an epidemic of divorces in the late forties. Since the initiating of the Selective Service Act the number of marriages has almost doubled in the United States. In Ohio . . . there are to date ten times more marriages than there were during the whole period of World War One. Marriage casualties also have been steadily increasing. From 1918 to 1941, although marriages increased approximately 20 per cent, divorces increased nearly 300 per cent." Not many years ago we were told that one out of every seven marriages ended in divorce.

"At present," says Judge Weinman, "only two out of seven peace-time marriages are successful, and we know this ratio will be less with war marriages."

There is no common ground for divorce in the United States. Any couple wishing a divorce, no matter what the cause, may get it somewhere in the United States. Companionate marriages, the removal of all impediments in the way of marriage or divorce, free sex relations, without even separation—all this is simply retrogression to paganism. It is the old individualism of the eighteenth century—the doctrine that society is made up of grains of sand that have no cohesive quality: everything is a matter of contract. Individualism applied to marriage is something like this: Man and woman are two individuals; they form a partnership. When they get tired they dissolve that partnership—that is marriage. Basic in this type of philosophy is the idea that man and woman are two individuals which duplicate each other. But they do not duplicate each other.

The Old Genesis said: God made woman, bone of his bone, flesh of his flesh, that she might be man's counselor, guide, inspiration, and life-giver.

The New Genesis says: God made woman, bone of his bone, flesh of his flesh, that she may enter into competition with man, hustle with him at the polls, struggle with him at the market-place, under-bid him in his wages, and beat him if she can.

Dr. Lyman Abbott once said: "I stand first of all for this: that man and woman together make true humanity. 'God made man in his own image.' Do not stop here. 'Male and female created he them.' And the woman is in God, as the man is in God; and God is in the woman as God is in the man. And the child of God is not the man, and the child of God is not the woman; but the child of God is the man and the woman—one perfect being."

A. L. D.

### WAR EMERGENCY RELIEF

Tina, whom you meet on the cover of the Recorder, is a real refugee child. Her home in Belgium was destroyed by Nazi bombs. She knows what it means to suffer the horrors of war—hunger, cold, separation from parents, the terror-filled nights with bombs shrieking overhead. Through the help of



American Protestant churches, friends got her out of Belgium and into Switzerland, where she now finds food, shelter, and a spirit of Christian kindness.

Some twenty Protestant denominations are uniting to bring a ministry of love to such victims as Tina, to women and children, the aged and infirm, men in prison camps, stranded or interned missionaries, to destitute and impoverished Chinese peasants, and many others.

Seventh Day Baptists will be supporting this effort when we give through our denomination to support the war emergency relief fund. Give through your own church treasurer.

A. L. D.

### SEVENTH DAY BAPTIST BOARD OF CHRISTIAN EDUCATION

#### Annual Corporate Meeting

The annual meeting of members of the Seventh Day Baptist Board of Christian Education was called to order at 2 p.m., Sunday, October 10, 1943, at the Gothic, Alfred, N. Y., by Rev. Edgar D. Van Horn, president of the board. Upon motion of J. Nelson Norwood, Rev. Mr. Van Horn was elected chairman of the corporation meeting.

Members (qualified as such by attendance at the 1942 sessions of the General Conference—no session being held in 1943) present were: Rev. Ahva J. C. Bond, Rev. Charles H. Bond, Ben R. Crandall, Mrs. Dora K. Degen, Rev. Walter L. Greene, Rev. Everett T. Harris, President J. Nelson Norwood, Rev. Herbert L. Polan, L. Ray Polan, Rev. Edgar D. Van Horn, Rev. Alton L. Wheeler.

John Reed Spicer was elected secretary of the meeting.

The report of the special nominating committee appointed at the last quarterly meeting was read by the secretary, as follows:

This committee was appointed to nominate the directors of the Seventh Day Baptist Board of Christian Education for the year 1943-44.

The nominations are as follows:

Ahva J. C. Bond, Charles H. Bond, Harold O. Burdick, David S. Clarke, Ben R. Crandall, Burton B. Crandall, Edward W. Crandall, Mrs. Dora K. Degen, Walter L. Greene, Everett T. Harris, J. Nelson Norwood, L. Ray Polan, Albert N. Rogers, Miss Ruth T. Rogers, Don A. Sanford, Miss Miriam Shaw, John Reed Spicer, Harley H. Sutton,

Edgar D. Van Horn, Alton L. Wheeler, Alfred E. Whitford.

Alfred E. Whitford, Chairman,  
Ahva J. C. Bond,  
J. Nelson Norwood,  
Alton L. Wheeler,  
Committee.

August 13, 1943.

Upon motion of Rev. Herbert L. Polan, the report was adopted and the nominees were declared elected.

Upon motion of Rev. Everett T. Harris, it was voted to authorize the chairman of this meeting to appoint a committee of five to nominate members for the year 1944-45. Their report is to be submitted to the nominating committee of the General Conference if it meets in 1944, otherwise to the next annual meeting of this corporation.

Upon motion of Rev. Ahva J. C. Bond, it was voted to receive and incorporate in the records the annual report as prepared by the corresponding secretary and presented to the Commission.

The minutes were read and approved.

The meeting adjourned at 2.25 p.m.

Respectfully submitted,

John Reed Spicer,  
Secretary.

#### Quarterly Directors' Meeting (A Digest of the Minutes)

Directly after the adjournment of the corporation meeting, the group reconvened for the regular quarterly directors' meeting.

Reorganization for the 1943-44 year was provided for by the re-election of incumbent officers and the appointment of a committee to select members of the board's four standing committees.

Quarterly reports were presented by the treasurer, L. R. Polan; the Committee on Higher Education, Dean A. J. C. Bond, chairman; and the Committee on Church Schools, Rev. Everett T. Harris, chairman.

With no receipts or disbursements in the principal fund, major items in the revenue fund were receipts of \$464.99 from investments and \$916.32 from the Denominational Budget, and disbursements of \$649.23 for the School of Theology. The balance in this fund is now \$1,837.50.

Dean Bond reported upon meetings at which he, Mrs. Bond, and others spoke in Plainfield, New Market, Ashaway, Westerly, Hopkinton, and Rockville.

Covering the year's as well as the last quarter's work of the Committee on Church Schools, Pastor Harris reported the work done under Rev. W. L. Greene, promoter of leadership training; extensive encouragement of local Sabbath school work through correspondence carried on by Rev. Harley H. Sutton; operation of the loan library by the chairman; correlation of the work of this committee with that of other committees of the board, which resulted in support of the activities of Dean and Mrs. Bond as noted above; the re-emphasis, in meeting with the Commission, of the board's ambition to employ a full-time executive secretary.

In order to strengthen the work of the Committee on Young People's Work, and to pave the way for Rev. Charles H. Bond to accept the chairmanship of it, a study of past and possible future committee work was authorized.

The Committee on Church Schools was authorized to co-operate with Dean Bond in carrying out the study throughout the denomination of the work of the Federal Council's Committee on a Just and Durable Peace, as advocated by the Seventh Day Baptist Commission.

Dr. J. Nelson Norwood was designated as the board's representative at the December meeting of the Council of Church Boards of Education.

In keeping with the new policy established last year, the board nominated, for election at the October meeting of the Alfred University Board of Trustees, three trustees and four other persons to constitute the Board of Managers of the School of Theology for the year 1943-44. Those selected from the trustees were Howard M. Barber, Samuel B. Crandall, and Orra S. Rogers. Other nominees were Rev. Jay W. Crofoot, Rev. Everett T. Harris, Rev. Albert N. Rogers, and Dr. A. E. Whitford.

Following extended discussion of the board's long-standing ambition to engage a full-time executive secretary, which has recently been given the encouragement of Commission sanction of a budget including an item for such an officer's salary, a committee was established to make a tentative selection and to report back to an early special meeting of the board. (Since the regular meeting, this special session has been called for October 17. Further action in this connection seems properly confidential until

the board has made a definite selection and the designated person has accepted the appointment. Consequently, further public reporting of this matter will be deferred until a definite statement can be made.)

After the reading and approval of the minutes the meeting adjourned at 4.15.

John Reed Spicer,  
Secretary.

### OBSERVATIONS BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

Idaho proves to be a long way from the East—say the Atlantic seaboard. But the trip repays the traveler who has to make it—for the long hours on the train—even in congested times when one must stand in line for two or more hours to get a meal, or even a sandwich and coffee.

Truly a great state is this, with a length of 480 miles and a mean width of nearly 300, embracing 84,313 square miles. It is a country of hills, mountains, valleys, and plateaus, bordered on the south by the great plains of the Snake River. This stream finds its head in Lewis Lake, Yellowstone Park, flowing through Jackson Lake of the Grand Teton Park, then northwesterly into Idaho, and then southward, thence west, finally north, completing a great horseshoe curve, then across Washington line at Lewiston, finally contributing its huge volume of water to the Columbia, the Hudson of the West.

The population of Idaho according to the 1940 census is 524,873, with its capital, Boise, the largest city, with 21,544 people. Pocatello in the southeast is the second city of the state with a population of 16,471. The state, carved out of the territories of Montana and Wyoming, was admitted to statehood July 3, 1890. This part of the country was first explored by Lewis and Clarke, 1805 and 1806, and has been claimed by Great Britain, Spain, and Russia. The last two ceded their claims in 1819 and 1924 respectively; Great Britain in 1846.

The soil is largely basaltic. The rich valleys, as the Snake River, are of volcanic ash. The sand found on the surface in many parts is from wind drift, but a little below this is the rich ash, productive of splendid crops: potatoes, beans, wheat, oats, barley, sugar beets, alfalfa, and a great variety of fruits.

An hour's visit with a Mr. Sheppard, an engineer (eighty-three years of age), who

came thirty years ago to the part of the valley sometimes called Magic Valley, where Jerome is located, confirmed the conviction of the writer that this beautiful country is all, and perhaps more, than it seems. At harvest time one is impressed by the great alfalfa stacks, the truck loads of beans going to market, and the Idaho spuds that helped to make the Jim Hill pullman dining car famous.

The climate seems to be fine. The lowest per cent death rate in the United States is claimed, being outranked, possibly, by Utah. This is written the twelfth of October, and still there have been no killing frosts. Early frosts are desirable to hasten maturity of the potato crop.

In the Snake River Valley, my informant said, there are some 530,000 acres actually under irrigation. With an average of 80 acres to a farm, it adds up to 6,625 families or farm homes. There is an average of 200 sacks (100 pounds to a sack) of potatoes per acre, 30 sacks of beans, 4 tons of alfalfa, 50 bushels of wheat, 90 each of barley and oats. These are figures given by our informant, who also tells of the introduction of dairying interests. The presence of four to six per cent of free calcium in the valley soil has brought the Kraft cheese industry with one of its large plants to Pocatello, 114 miles east of Jerome.

Such country as this has brought two of our loyal Seventh Day Baptist families to the near vicinity of Jerome, which had its beginning about 1902.

Before closing this contribution to our observations, I should add that Mr. Sheppard tells me that there is a gorge northwest of here and ending forty miles south of Lewiston that exceeds in depth the Grand Canyon of the Colorado, of celebrated fame.

#### RESOLUTION PASSED BY THE FEDERAL COUNCIL

The Federal Council's Executive Committee has taken the following action with regard to the Exclusion Act:

Whereas our immigration and naturalization laws affecting Orientals are based on discrimination on account of race; and

Whereas such racial discrimination does violence to the Christian view of one humanity under God, is contrary to the democratic principles upon which this country was founded, and to proved scientific facts; therefore be it

**Resolved,** That the Executive Committee of the Federal Council of the Churches of Christ in America express the hope that the Congress of the United States, taking into account these principles, will take immediate steps to modify these laws, to allow natives of all friendly countries, otherwise admissible, to enter this country under the existing quota system and become citizens on the same terms as immigrants from non-Oriental countries.

### WOMAN'S WORK

Mrs. Okey W. Davis, Salem, W. Va.

#### WORSHIP PROGRAM

Peace—Our Responsibility

Always the word peace is one which gives satisfaction and assurance. Today that word means more to more people than ever before. Someone has said that we are so busy with the everyday experiences and heartaches of this war that we fail to take time to realize what it is all about and just what the results or outcome will be. What is our responsibility to the men returning from the battle front, our responsibility to those who have been faithful on the home front, to ourselves, and to our God? The question is too great for a hasty answer, but we all need to be very thoughtful about that just now. What is my responsibility?

War is a horrible echo of barbarianism, and the age that rids the world of this terrible crime against humanity may justly be called the golden age. Should we not lend encouragement to every effort toward peace universal?

Again, let us listen to that immortal benediction, "Blessed are the peacemakers." May there be "peace on earth good will toward men."

As we pray, let us thank God for peace of heart and mind which can come through close communion with him; for blessings which each day we receive. Let us pray for strength to meet the daily tasks; for strength to see and face our responsibilities as they present themselves; for open minds and hearts with which to do our best in our "new world."

Mrs. Eldred Batson.

Scripture—John 16: 33; Luke 1: 68, 79; John 14: 1, 2, 25, 27; Isaiah 2: 2-5.

Prayer of St. Francis of Assisi.

Hymn—Peace, Perfect Peace (Tune, Pax Tecum).

#### FROM THE PROMOTER OF EVANGELISM

Monthly Report for September, 1943

To the Women's Board, Salem, W. Va.

As I promised in my last report, I have furnished a report of the Hebron work for the Recorder which appeared in a recent issue. The first Sabbath in September was spent in Andover, N. Y., where I preached to that congregation and to the members of the Independence Church jointly. After the regular preaching service in which I urged the people to take a definite stand for an evangelistic program, I was asked by Pastor Greene to hold a conference with all present, and again, in more detail, I presented some of the possibilities of personal work. There was a very good response, and many questions were asked. The same evening at Independence, by previous invitation, I attended a Ladies' Aid social in the parish house, and, following the supper, I spoke of the interests of the Women's Board and stressed loyalty to the program of evangelism in which we are spending our efforts. It was a happy experience to speak again in the community where thirty years ago I began my first pastorate. Some plans are in the making for carrying on a program here among members of the local society.

The following Sabbath was spent in Hebron, when I preached my last sermon to about twenty-five people on the subject, "Ye Are My Witnesses." I stressed the personal evangelism program and proposed a plan for organizing such work. This could not be completed before I left, but material is now in the hands of the congregation and some have committed themselves to the work. I shall keep in touch with the work and hope for definite results in the future.

Sunday night, at the First Hebron church, we held a dedication service for the new service flag which was presented by the church to the community. The house was nearly filled with friends and neighbors who gathered there to pay tribute to the six boys in the neighborhood who are in the service of their country. It was a very impressive service and a fitting close for our work in Pennsylvania. At least seventy-five were present, some of whom had not been in a church for years.

The following week was spent in making final calls upon some of the church people.

We leave behind a loyal group of workers and some very fine newly-found friends. We feel very fortunate to have the friendship of Rev. and Mrs. Robert Wing, whom we did not know before.

On September 16 we went to Canisteo, N. Y., to spend a few days with our son, Herbert, on furlough from California, who was to be at the home of our daughter, Mrs. Wayne Crandall. On September 23, I left for the West to go with Rev. H. C. Van Horn on our mission to Idaho, of which you have already been informed. Arrangements had been made to meet him in Des Moines, September 30. This gave me a Sabbath which I felt justified in using at Albion, Wis., and it was my privilege to speak to about eighty members of my former congregation. A bounteous dinner was served at the church in my honor, and I spent a few happy days in calling on many of those who so reluctantly, yet kindly, released me a year ago to take up the work with your board. On Sunday, at Madison, along with my daughter, Marjorie, and her husband, Corporal Gerald Bond, who live there, I attended and assisted in the chapel services of the Hospital Unit in the Truax Flying Field. September 29, I left Albion, and the next day I met Brother Van Horn, and we with Brother Elmer Juhl began five days of work in Des Moines. I shall be pleased to report on this work at another time in the near future. My address for the next month or more will be at Jerome, Idaho, c/o Elmer Greene.

Leslie O. Greene.

#### REPORT OF THE REPRESENTATIVE IN ECUMENICAL SABBATH PROMOTION

To the Tract Board:

The word "ecumenical" signifies, in its modern usage, the "whole household of faith, embracing all races, all nations, all branches of the Church itself." The familiar hymn puts it thus: "All people that on earth do dwell." In its meaning of universality it is nearly synonymous with the more familiar word "catholic," but has the advantage of never having been used to designate a particular branch of the Church.

Few of the generations of men have seen more impressive days: days of endless calamity, disruption, dislocation, confusion worse confounded. If they be not days of endless



hope, too, then they are days of utter despair. For it is not a small hope that will suffice, the ruin being clearly, either in action or in prospect, universal. There must be a new world if there is to be any world at all.

The Book of Acts tells the story of the first "council on Christian unity," which met in Jerusalem and was presided over by James, our Lord's brother. Paul had to contend with those who wanted to confine Christianity within narrow Jewish limits. They wanted "uniformity." Paul recognized the fact of diversities but he held that it was a glory of this new way of life that it could have varied expression with unity of spirit. He sought for unity but not for uniformity.

At Lausanne, Switzerland, in August, 1927, for the first time since the Church was divided into East and West, all branches (except the Roman communion) which "confess our Lord Jesus Christ as God and Saviour" met "for the consideration of questions touching Faith and Order." To carry on what had been begun at Lausanne, a Continuation Committee was appointed. Two Seventh Day Baptists attended that meeting, one from the continent of Europe and one from America. The latter was made a member of the Continuation Committee.

"Faith and Order" met again in Edinburgh, Scotland, in August of 1937. Seventh Day Baptists were not represented by delegates at Edinburgh. However, they were reckoned as a member of the conference and their member of the Lausanne Continuation Committee was made a member of the committee named there to carry on.

When seven members appointed by the Edinburgh Conference, jointly with a like number from "Life and Work" meeting at Oxford, appointed a meeting of Church representatives from all parts of the world—ten only from the United States—a Seventh Day Baptist was a member of that meeting at Utrecht, Holland, at which time a constitution for a World Council of Churches was adopted for presentation to the churches. More than eighty denominations, in twenty-eight countries, have voted to become members of the World Council on the basis of that constitution. The first section of the constitution, under the heading Basis, reads: "The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour."

This report thus far consists of an adaptation of paragraphs from a little brochure, titled "We Have Dared and God Has Justified Our Daring," prepared for the "Friends of the World Council of Churches."

The American Section of the "Executive Committee" of the World Council meets regularly in New York. Your representative attends two or three times a year. At other times he has been represented by his regularly recognized alternate, Rev. Albert N. Rogers. In this representative way Seventh Day Baptists have a continuing part in the ecumenical movements of the Church, sharing the responsibility of the Church of Christ for bringing to fulfillment the vision of John of a new earth and the Holy City, new Jerusalem, coming down from God out of heaven.

Other activities of your representative continue very much as reported last year.

Respectfully submitted,

A. J. C. Bond.

#### AMERICAN ENVOY PRAISES BRITISH WELCOME FOR U.S. TROOPS

Rev. W. B. Pugh, chairman of the General Protestant Commission on U. S. Army and Navy Chaplains, is in Britain continuing the work which was tragically interrupted by the death of Bishop Leonard.

According to the New York Post (August 31, 1943), Mr. Pugh said recently that he would like "to impress upon the people of America the fact that the churches of the British Isles have opened their doors to all our troops.

"The rectors and ministers have gone to our chaplains and officers and told them the churches were theirs to use while they were in Britain," he added. "It is a demonstration of Church unity without parallel."

—From Spiritual Issues of the War.

#### A PRAYER

By Fanny E. Davis Burdick

Lord, "thou hast been our dwelling place"—  
Oh, precious words of truth!  
We praise and bless thy holy Name  
For calling us in youth.  
And may thy mercy satisfy,  
That we may joyful be,  
And ever when afflictions come,  
Oh, make us glad in thee!

Richburg, N. Y.

## YOUNG PEOPLE'S WORK

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

Please send all material and suggestions to the above address.

### A GOOD SOLDIER

By Alice Annette Larkin

(Concluded)

"Sure. Maybe you don't know very much about Peter Cole. I didn't. Well, he moved out to Lone Pine Farm from the city about a month before Roger went away, and he came to our Sabbath school class just once. Right after that he was in an accident that hurt him so bad he can't walk a step without his crutches. Maybe he can't even do it. Roger went out to see him and carried him some books and games. Just as soon as Peter got well enough to ride he was going to take the car and bring him to Sabbath school, but Roger had to go away. He sort of left Peter in my care and I promised him I'd do what I could, but I haven't done anything I thought I was going to, Cynthia. I haven't been to Sabbath school many times myself. Why should I go when nobody cares enough to teach our class? That's what I thought, and that's what the fellows all say. But I knew Roger'd be asking me about Peter some day, so I went out there instead of mailing your letter. I expected to find him down in the dumps. That's where I'd be, and I hated to go, so I had a surprise before I got clear to the house—he was singing, and boy, he sure can sing! At first I thought he was marching too, but I knew he couldn't be, and I reckoned he must have company. When I stepped up on the porch, I saw how it was. Peter was tapping the floor with his crutch to make it sound like someone marching, and what do you think he was singing?"

Cynthia shook her head.

"Well, he was singing:

'Onward, Christian soldiers,  
Marching as to war,  
With the cross of Jesus  
Going on before,  
Christ the royal Master  
Leads against the foe:  
Forward into battle,  
See, his banners go.'"

Jimmy was silent for a moment, and Cynthia was picturing in her mind the scene out there at Lone Pine Farm—a crippled boy

singing the song of marching soldiers. Then Jimmy said, "Now I know why Roger called Peter a good soldier when he asked me to go out there. Instead of grouching because he can't do what other fellows do or because he can't have a lot of things he wants dreadfully, he makes the best of it. He was glad I came—it gets pretty lonesome out there at the farm—and I had a swell time with him. He told me why he likes to sing that song. His dad was in France in the other World War and before the armistice was signed his division was moved up to the deep woods bordering Germany. A regiment from India was camped alongside. These men were high caste, and they had been trained in India by the British. Their commander was one of their own caste. As these soldiers spent weeks in camp, they became quite friendly. Officers from that regiment would visit our campfires at night when the soldiers were singing the hymns and songs they liked best, and the soldiers from India were specially fond of 'Onward, Christian Soldiers' and they asked them to sing it over 'n' over. They saw how cheerful our soldiers were and heard them tell how their folks at home were praying for them. Peter said one officer was converted and another almost was, but a sudden battle formation broke up the friendly meetings, and the soldiers never got together again. I guess instead of my helping Peter I can learn a lot from him. Course, I'm going to help him all I can. I reckon I can ride my old bike out to the farm once a week. And we've got to find a teacher so Peter can have a class to come to. We need him. Would you mind telling Roger about my seeing him today, Cynthia?"

"Mind, Jimmy? Why, you've given me about the best news I could send him. But you'd better eat your lunch now. You must be hungry."

"Oh, Peter's mother made me eat lunch with him. You finish your letter and I'll go mail it. O. K.?"

"O. K., Jimmy. My letter needs some changes, but I'll hurry."

"Oh, I'm thankful I have a chance to make my letter O. K.," thought Cynthia. Perhaps Jimmy was nearer becoming a good soldier than she had dared hope. And she herself? Into Cynthia's mind suddenly came words she had read many, many times: "Thou endure hardness as a good soldier of Jesus Christ." "Wherefore take unto you

the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." And up from Cynthia's heart went a little prayer, "Dear Father, help us all to be good soldiers of Jesus Christ."

Ashaway, R. I.

### OUR OWN POETS

#### DEAR LORD, FORGIVE

By Bessie S. Davis

Dear Lord, with contrite hearts we kneel  
Before thy throne of grace.  
Forgive our willfulness and sin;  
Forgive, O Lord, forgive.  
We kneel in humbleness of heart;  
We pray, "Thy will be done."  
Oh, teach us how to truly serve  
Thy kingdom here on earth.

Dear Lord, thy graciousness and love  
Are matchless gifts to man.  
Without thy grace, in vain would be  
Our lives, our work, our pain.  
We humbly seek thy mercy seat,  
Redeemed by thy love.  
We praise thy great and glorious name,  
The greatest name on earth.

Bridgeton, N. J.

### PEACE

By Allen Bond

People are looking for peace, and the reason they don't find it is that they don't look in the right place, for peace is not a thing, but a person. Ephesians 2: 14, "For he is our peace, who hath made both one, and hath broken down the middle wall with God." But they are nearly two thousand years too late, for in Colossians 3: 15 we read that Christ made peace through the blood of his cross. Peace is ready for us, if we seek it in a person, the Lord Jesus Christ.

The story is told of a young man who was seeking peace, but couldn't seem to find it. He went to his pastor about it, and his pastor asked him, "Do you believe that Jesus died for your sins?" The young man replied, "Oh, yes. I know that because Isaiah 53: 6 says so." The pastor went on to ask him, "Well, let's go a step farther. Do you believe that when Jesus died he was bearing all of your sins?" "Yes, I do," replied the troubled youth. "Now," went on the preacher, "where do you think Jesus is?" After a moment of thought, the youth replied, "I had never thought of that, but I suppose that he must be in heaven." "Did

he take your sins into heaven with him?" queried the pastor. Then, with a new light in his eyes, the young man exclaimed, "Oh, I see it now. He has gotten rid of my sins entirely, so that they aren't on me, and they aren't on him, either. It is like the Bible says, they are buried in the depths of the sea. Why didn't I see it before?"

Reader, do you have the peace that comes through the acceptance, as personal Savior, of the Son of God, who not only died, but rose again and ascended up to heaven, having put away the sins of all who will accept this redemption?

Salem, W. Va.

### THE AVERAGE MAN, RELIGION, AND DEMOCRACY

By Rev. Wendell Phillips, Rector,  
Christ's Church, Rye, N. Y.

The average man has the mistaken idea that it is possible to have a good country and a fine civilization without concerning oneself about religion. But without our religious tradition, we simply cannot perpetuate a democracy such as we have achieved. And unless we can teach the average man the fundamentals of our faith, our form of democracy cannot survive. We must teach our citizens that democracy is rooted in and depends for its life upon the religion of the Bible.

The democratic principle that "all men are created equal, and that they are endowed by their Creator with certain inalienable rights," was taken bodily by our forefathers from the Scriptures. It stresses, above everything else, the supreme value of the individual. It was Jesus who taught us the value of the individual man, rich or poor, Jew or Gentile, free or slave. "It is the will of your heavenly Father that not ONE of these little ones should perish." The shepherd went out into the wilderness to find the ONE lost sheep because he loved and cared for each one of them. The woman swept until she found the ONE lost coin which had fallen. The father waited patiently at home for the ONE lost son who had gone astray. Even so, our heavenly Father is concerned about every human soul which he has created. Thomas Jefferson put it into political language: "The care of human life and happiness, and not their destruction, is the first

and only legitimate object of good government."

Men and women who had that faith built this country, and without that faith in the value of the average man in the eyes of God, the country cannot long live. The Pilgrim Fathers dying in that first frightful winter had it; the Minute Man standing his ground and defending his rights at Concord Bridge, and dying there; the American farmer at Valley Forge and Morristown, freezing, bleeding, starving, and dying because a common man can defy a tyrant king; the Boones, the Jacksons, the pioneers going westward over Cumberland Gap, floating down great rivers uncharted and infested with Indians and pushing ahead over wide plains; Marcus Whitman and his wife living and dying for the white man and the Indian alike in primitive Oregon—they all believed in the worth and value of the individual man because God told them to. They believed in the possibilities of democracy because they believed in the Holy Scriptures.

Democratic values come from God, as the builders of America very well knew. It is to be hoped that the present generation of Americans will not make the mistake of supposing that they, unlike their forefathers, can sustain a democratic society without a firm reliance upon God who is its source.

—Christian Institute for  
American Democracy.

### CHILDREN'S PAGE

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

### OUR LETTER EXCHANGE

Dear Mrs. Greene:

I live in North Loup, Neb. I am eight years old. I am four feet and four inches high. I have light brown hair. I am in third grade.

I have a little brother four years old and his name is Gary. My father is a well man.

I have a napkin collection, and if some of the other writers for the Children's Page read this letter I shall be glad to get some napkins from them.

Your friend,  
Delores Cox.

North Loup, Neb.

Dear Dolores:

It is quite a hobby with a good many people to make large collections of certain objects. Some are collecting little figures of dogs, some little elephants, some postage stamps, some all kinds of dolls, and others buttons; I might name many more of which I have heard, but only once before have I heard of any one who was collecting napkins. If I find some odd napkins I'll try to send some to you. I don't think I have any hobby of that kind, although Pastor Greene sometimes laughs at me because I sometimes buy pretty dishes I happen to see, and says they are my hobby, but I manage to use them at one time or another.

It was nice to get your letter, especially as it was the first one I had received in several weeks.

Very truly yours,  
Mizpah S. Greene.

Dear Mrs. Greene:

How are you? I am feeling fine; but when my Aunt Ruth left here I was not feeling good, because I like her. You see, she got married and went back to camp with her husband.

I have two uncles who are in the army, and two cousins. Their names are Mary Lou and Harold.

My grandfather just came home, so I've got to get supper.

Your friend,  
Shiloh, N. J. Barbara Spindler.

Dear Barbara:

I was pretty sure it would not be long before I received at least one letter from Shiloh, and yours was it. Thank you.

Did you ever play you were a nurse and have you a play nurse's outfit? My little friend next door, Nedra Burrows, is playing nurse this afternoon and has been typing some cards for her patients on my typewriter while I stopped to warm my feet. She likes to use the typewriter and is getting to be quite an expert. Your printing is so good that it looks almost like typewriting.

Yours sincerely,  
Mizpah S. Greene.

Dear Mrs. Greene:

I am seven years old and in the third grade. I have a cousin in the Army Air Corps. He is in Texas now. Rev. J. E. Hutchins was my mother's uncle.



I live in town. I have a dog Mickey that I like to play with. I go to church and Sabbath school every week.

Your friend,  
Jeneane Brennick.

Dear Jeneane:

Two letters from North Loup this week. It looks as if North Loup children must have heard and prepared to answer my S.O.S. call, so I'm hoping more letters are on the way to me.

Your Uncle Jesse and Aunt Edith Hutchins were very good friends of ours and were fine Christian people. We love to remember them especially from the days we knew them in Alfred.

Dogs are fine playmates for boys and girls. Even I like to play with the cute puppy next door. His little mistress, Nedra, has named him Gypsy. He has a funny sharp little bark.

Sincerely yours,  
Mizpah S. Greene.

Dear Shirley:

I started to copy your letter when I found I was almost to the bottom of the page. So I'll have to save your good letter for next week. I'm sure it will be a fine beginning for the page.

Sincerely yours,  
Mizpah S. Greene.

### FROM AN OFFICER IN THE ARMED FORCES

Dear Brother Van Horn:

It might be interesting news to the Recorder readers to know that a lieutenant colonel here has accepted Christ and has taken up Sabbath keeping, in so far as his official duties permit him to do so. He never goes out for his own entertainment on the Sabbath, and reads the Bible nearly every day. He was, from his own words, practically an agnostic, though he had been a member of a Methodist Church. So God's truth marches on.

I suggest that each Recorder subscriber slip his paper from the wrapper each week, read it, then mail it to someone again in the same wrapper; it costs only one and one-half cents. There's no telling what good might come of it.

—Condensed from a personal letter.  
Fort Sill, Okla.

## OUR PULPIT

### HARNESS THE FLEETING MOMENTS

Colossians 4: 5; Ecclesiastes 3: 1-12

By Rev. Harley Sutton

We listen when a man like Paul speaks of redeeming the time. When in prison he sang hymns, talked with the guards about accepting Christ, and with him no time was ever lost.

In verses 4-7 of Psalm 39, the Psalmist is ill and sees only the frailty of life, yet he comes back to close with a strong hope in God. Paul could always say, in whatsoever state I am, therewith I am content. There is no time for the Christian to lament and mourn. With the Psalmist in Psalm 90: 12, the prayer is, "So teach us to number our days, that we may apply our hearts unto wisdom."

The prophet Isaiah said, "Seek ye the Lord while he may be found; call ye upon him while he is near."

Jesus said, "While daylight lasts, we must be busy with the work of him that sent me: night comes when no one can do any work." John 9: 4. And in John 12: 35, "The light will shine among you for a little longer yet; walk while you have the light, that the darkness may not overtake you."

Paul in 2 Corinthians 6: 2, "Behold, now is the accepted time; behold now is the day of salvation." In Galatians 6: 9, 10, "So then, as we have opportunity, let us do good to all men." In Ephesians 5: 16, "Make the most of your time, for these are evil days."

These verses all call us to harness the fleeting moments, that we too may redeem the time.

As someone has said, "Time is not ours. We do not make it, we cannot control it. God created time when he brought the world into being. Yet how careless many of us are in giving God first place in our daily use of time. This we are definitely commanded by Jesus to do. "Seek ye first the kingdom of God and his righteousness." One man said, "The Book of God and the God of books, the Bible, opens by declaring that God is the foundation of the world, 'In the beginning God.' This puts God first in all things." Yes, what would happen if God were as careless in his care of us as we are in the use of God-given time? If God were

to say, "I do not have time to care for my ungrateful children on the earth," we would not have sun, air, and the world would crash into other heavenly bodies. But God does not deal with us as we often deserve, but out of his mercy and grace he continues to give us other opportunities to redeem the time and our life.

Does it not often happen that when we are asked to do something for God we say, "Oh, I haven't time to do that." If an earthly son would say to his father, "Oh, Dad, I can't be bothered with that now, I haven't time," we would call him very ungrateful to his father who has given so much of his time and wealth to make the son happy. We should deal with God as we expect people to deal with other people here on the earth, and add much more because of the marvelous things that God has done for us.

Our life is a trust. It is not ours, and certainly an important element in life is what we do with our self in the time that God allots us. Someone said, "Make time a friend by a higher consecration." What dark, terrible hours for the criminal who must feel all the time that the police are about to catch up with him. What a disappointment when we look backward and see what might have been.

Save time by controlling it. Strike while the iron is hot; seek the Lord while he may be found; today is the day of salvation. The floor of the United States mint is taken up at intervals and carefully swept in order to recover the precious particles of gold that, unseen, have fallen upon it. Workmen in the Philadelphia mint wore shoes with adhesive soles so they could carry away these small particles and gradually collect enough to sell for a large sum of money. We should equip our minds with this adhesive quality so that we may seize the golden fragments of time which we waste every day. Keep the Bible close, also good magazines, so that in your odd moments you may make, through the years, a most surprising study of the things that are worth while.

The result of life will be mainly an aggregate of littles, but out of these many littles come the great things. Even a minute is not an unimportant trifle. A ray of light travels eleven million, six hundred thousand miles a minute. We travel with the earth in its journey round the sun, one thousand

miles a minute. The great Bacon's fame was mainly due to works written during his leisure hours while he was chancellor of England. Burns wrote many of his most beautiful poems while working on a farm. The lesson for us is, have something worth while ready for every spare moment.

The bee, starting in May, working through all the days until October, traveling hundreds of miles, visiting thousands of flowers, and sucking the honey from millions of petals and stamens, gathers a little more than a quarter of a teaspoonful of honey. Yet California alone exports hundreds of tons of honey. Of the hundreds of thousands of bees that are massed together in the hives, each bee is contributing his quarter of a teaspoonful, and the aggregation is the splendid mass of dewy sweetness for the world. No single bee can afford to draw out of his hive, because, after all, his contribution is small. No smallest worker for humanity can afford to draw out of the great army of workers, because, looking at his work individually, it is so small. We should all be like the workman who was pounding up stones and when asked what he was doing replied with a light in his eyes, "I am helping to build a beautiful temple."

What is the price of a day? We might picture Father Time having a shop with days for sale. How much would you be willing to pay for a day? How much is a day worth? Mr. Carnegie wanted to live ten more years and said that he would be willing to buy them and pay two hundred millions of dollars for them. That would be fifty-four thousand dollars per day, over two thousand dollars per hour, thirty-eight per minute. Most of us could not keep up long at the sixty-three cents per second that the time would cost him. But we don't have to buy days. God has given them to us and these days are filled with a lot of minutes and seconds. Our job is to spend them so that they will bring the best returns for God and for ourselves. We cannot hoard time. We must spend it. Jesus said, "For whosoever shall lose his life shall lose it; but whosoever shall lose his life for my sake and the gospel's shall save it. For what doth it profit a man to gain the whole world, and lose his own life?"

Alfred, the wise king of England, many years ago, was a very busy man building ships to keep the Danes from pillaging his

kingdom; he was also helping people with farming, and giving them educational advantages. He found he had hardly time to do all that he desired, and he had to plan his days most carefully. So he had candles made with different colors in different sections. Each represented the time he had to give to each duty. We don't need to use candles, but we do need to use the idea. Some people divide their time into small portions, even five minutes. A lot can be done in five minutes. That much per day spent in reading the Bible would enable you to read the Book of Mark through twice in a month. That much time spent in memorizing Scripture and other good materials would give a storehouse of good things. Yes, five minutes a day spent in this way will keep mental stagnation away.

Now figure one thousand four hundred forty minutes a day. If you make good use of every one of them you are a good steward. If you can give each unforgiving minute sixty seconds worth of distance run, as Kipling said, you are a man my son. Then you won't be advertising, "Lost somewhere between sunrise and sunset two golden hours, each set with sixty diamond minutes. No reward is offered for they are gone forever." Therefore we sing, "Work for the night is coming. . . . Fill brightest hours with labor. . . . Give every flying minute something to keep in store. Work for the night is coming, when man works no more."

Redeem the time for it is God given. When we come to the end of life, our Maker is going to ask us to give an account of our stewardship of time. What will your record show?

Lost Creek, W. Va.

### UNITED STATES ARMY CHAPELS

Only in a free country could you find a chapel built to be used for worship by Catholic, Jew, and Protestant alike. The army chapel seals the cordial amity between the three groups into a fecund source of progress.

In September, 1919, the quartermaster general's office listed twenty-nine chapels located at military posts. One at Fort Totten, N. Y., had been constructed in 1837.

In 1940, when the Selective Service Act was passed, there were only seventeen chapels (permanent type). Improvised chapels were

provided in other buildings. As the army expanded, a very genuine and great increase in religious interest has been shown.

Chaplain William R. Arnold, the present chief of chaplains, has sustained the chapel building program since its inception. His absolute faith in and untiring effort towards the establishment of needed chapels has borne much fruit. In March, 1941, an appropriation of \$12,816,880 for construction of six hundred four chapels at military posts throughout the country was approved by Congress. General Marshall, Chief of Staff, United States Army, is quoted as saying he believes that religion is as important in war as guns. In giving magnificent recognition to the importance of religion in maintaining the American way of life, General Marshall has carried on tradition of our country. Chaplain (Brigadier General) Arnold said at ground-breaking ceremonies of first mobilization type chapel, South Post, Fort Myer, Virginia, May 4, 1941: "The purpose of a chapel is to provide a place where God and men may meet. . . . A chapel is a place primarily for religious services and secondarily for such functions as are commonly used to promote parish life."

All army chapels are suitable for the needs of Catholic, Jewish, and Protestant faiths. The altar attracts special attention. Designed to serve all faiths, it is movable and so constructed as to be adaptable for use by the several religious groups. In the mobilization type of chapel a series of doors and panels, with a recess above the altar will provide the essential requirements for each type of service. In some chapels the cross turned around is a crucifix. In appearance these chapels look like the typical small church found in every community in America—the slant-roofed frame building with steeple at the front.

Starting the fiscal year 1942, the Chapel Construction Program became part of the army general construction plan for camps, posts, and stations. This provided gratifying evidence that the policies and actions of the War Department in furthering religious and moral training, were meeting with hearty approval.

Religion is recognized by many as the strongest propelling and drawing force in the world. Over 1,400 chapels are now in our army camps.

The army chapel provides soldiers, their relatives, and friends with a comforting point of orientation relating the military environment of the soldier to that of his civilian status.—Office of Chief of Chaplains.

### DENOMINATIONAL "HOOK-UP"

#### North Loup, Neb.

A week ago a marble marker was placed in the spot where the first religious service in the valley was held. The marker, the gift of the Paine Monument Co. of Grand Island, was instigated by Chas. W. Barber, who was instrumental in placing the first marker on the site.

In May, 1872, a group of Seventh Day Baptists, pioneers to this country, held a religious service on the banks of the river east of the village of North Loup. On the fortieth anniversary of that date, a marker was put on the spot by Walter G. Rood, Ray G. Thorngate, and C. W. Barber. Later, a second marker was put on the place by the trustees of the Seventh Day Baptist Church.

The marble slab, which bears the words, "First Service of the S. D. B.s, May 12, 1872," was further dedicated at the service Sabbath, September 18. Chas. Rood, the only surviving member of the first group, was present, as well as Rev. Mr. Ehret, the trustees of the church, and several others. Prayer was offered by Pastor Ehret and all joined in singing "Shall We Gather at the River," which song was sung at the first service. A short service was also held when the marker was put in place a week ago.—Scotia Register, Sept. 23.

The Scotia Register also gives a long and interesting account of the "Popcorn Celebration," which has come to be an institution in North Loup and vicinity. Many different clubs, bands, schools, and other groups joined in making the celebration a success. There were interesting parades in which prizes were offered. There were beautiful decorations and exhibits of fancy work, flowers, canned goods, agricultural products—and oceans of popcorn. Fifteen hundred pounds of it were eaten. Reading this vivid account makes one wish he might have been there, at least as an observer.

#### Salem, W. Va.

The homecoming program opened Friday evening, October 1. On Sabbath morning World Communion was observed, and on

Sunday morning letters were read from a number of absent members by the pastor, Rev. J. L. Skaggs. An address was delivered by Rev. A. L. Davis. Special music also was a feature. A covered dish dinner was served at noon and the final session (business) in the afternoon concluded the program. Many from out of town attended.—Salem Herald.

#### Edinburg, Tex.

Our people here are faithful in attendance, for the most part. Though all are not present at every session, interest and enthusiasm keep up well.

Our Sabbath school did not have a program on Children's Day this year, but we had a good Sabbath Rally Day program in which the children had a part. We used the songs and other material prepared for last year, adding a chorus by the young people and children, "The Young People's Rally Song."

The meetings held by Rev. C. A. Beebe last summer were very helpful to us all. Four girls were baptized and united with the church. Others have been thinking of doing so.

In response to a unanimous vote, Mrs. Allen conducts a short service at the close of the Sabbath school, when her health permits.

It is nice to have Brother and Sister Jay Van Horn with us again after their vacation in Arkansas.

Press Correspondent.

#### Farina, Ill.

September 26, 1943, at Farina, Mr. and Mrs. Ernest F. Randolph celebrated their golden wedding anniversary, the third such event to be recently observed by the children of Silas and Emily Lusk Randolph. The other members of the family who have passed the fifty-year milestone in matrimonial life are Mrs. Inez Wells and Mrs. Lura Persels.

Mr. and Mrs. Randolph are well and favorably known in and about Farina—Mr. Randolph having lived most of his eighty years of life in Farina and in the same home built by his father when the Randolphs came to Illinois.

Mrs. Randolph was born near Farina and as a child migrated with her father's family (prairie schooner method of travel) to Nortonville, Kan., where she met and married Mr. Randolph, and following the marriage came with him to Farina, which has since been her home.



Mr. Randolph for sixty years has been engaged in business here as jeweler, optometrist, and as watch and clock repairer, and has through the years built a wide practice and is known for his honest, accommodating, and efficient service.

Fifty years ago Mr. Randolph put together, from parts he had on hand and other parts he had made, a town clock. This timekeeper had three sets of weights and one set had to be wound practically every day; however, it was never wound Sabbath day, and it is estimated that this clock has been wound through these years about 15,912 times.

Twice in his long business career Mr. Randolph has been "burned out"; once in what is called "the great fire" in 1890, and again in 1941. Both times he re-established himself and was soon doing business in his usual helpful way.

Both Mr. and Mrs. Randolph have held important social and business posts of honor and service in the community, and in the Seventh Day Baptist Church where they have been members for many years. Mr. Randolph has served as deacon for thirty-nine years, and throughout his long business activities has been known as a keeper of the Sabbath day.

Many gifts were brought them, and many beautiful baskets of flowers presented by friends and neighbors helped to express satisfaction and joy because of their long life of service.

Two children were born to them: Dale at home, and Emily, Mrs. Bud Davis of Jerseyville, Ill. There are two grandchildren—Frances and Deanna Davis. C. L. H.

Alfred, N. Y.

The quarterly meeting and supper of the Seventh Day Baptist Church was held Sunday evening at the parish house with over one hundred in attendance. During the supper, twenty students of the college and seminary were introduced.

A candle lighting service was held with thirty-one boys in service being honored. The junior choir of the church sang two selections. After the supper, the business meeting was held in the parlors.

—Alfred Sun, Oct. 14.

#### SABBATH SCHOOL LESSON FOR NOVEMBER 6, 1943

The Sacredness of Human Life. Scripture—  
Exodus 20: 13; Matthew 5: 21-26, 38-45.  
Golden Text—1 John 3: 15.

#### RESOLUTIONS OF RESPECT

Whereas our heavenly Father has taken our beloved sister, Fannie E. D. Burdick, to her reward, we mourn a beloved sister gone. Her life was an example of Christian fortitude, faith, and trust in God. In health she was an untiring worker for her church. When health was gone her interest was always with us.

**Resolved,** That these words of appreciation be placed upon our minutes and copies sent to her two sons and the Sabbath Recorder.

Ladies' Aid of the Richburg  
S. D. B. Church,  
Mrs. E. B. Cowles, Secretary.

#### MARRIAGES

**Davis - Prosheck.** — James A. Davis, son of Orson and Maud Davis of Denver, Colo., and Miss Ruby Prosheck, Toledo, Ohio, were united in marriage, September 4, 1943, in the Evangelical and Reformed church, Toledo, by Rev. C. Kent Chidester.

#### OBITUARY

**Carpenter.** — Herbert Floyd Carpenter, Jr., son of Mr. and Mrs. H. Floyd Carpenter, of Ashville, N. Y., was born in Ashville, October 6, 1926, and was killed in an accident near his home October 5, 1943.

He was graduated from Chautauqua Central High School last June, and since that time has been associated with his father on the farm.

He is survived by his parents and his sister, Mrs. Harold Wellman, all of Ashville, and a host of friends who mourn his passing.

Funeral services were held in the home and in the Blockville Methodist church, conducted by Rev. A. J. C. Bond and Rev. Alton L. Wheeler. Committal was at the Blockville cemetery.

A. L. W.

**Rockwell.** — In Westerly, R. I., September 25, 1943, Mrs. M. Carrie (Kenyon) Rockwell, aged 78 years.

Mrs. Rockwell was born in Ashaway, R. I., January 27, 1865, and was the daughter of Lyman and Irena D. (Ennis) Kenyon. Her husband, James S. Rockwell, died three years ago. She was a loyal member of the Pawcatuck Seventh Day Baptist Church, but was unable because of physical infirmities to attend the services and enter into the activities of the church. She was of a friendly and cheerful disposition. She leaves to mourn their loss a daughter, Mrs. John H. Schofield, and two grandsons, besides nieces and nephews.

Funeral services were held at her late home, 146 Beach Street, on Tuesday afternoon, and interment was in River Bend Cemetery. Her pastor, Rev. Harold R. Crandall, officiated. H. R. C.

# The Sabbath Recorder

Vol. 135

PLAINFIELD, N. J., NOVEMBER 1, 1943

No. 18

## THESE THINGS BELONG

By the Lady with the Pencil

Yesterday, fine possessions seemed very important; today, in their stead, I covet for my children the more lasting qualities of courage, the sense of right and wrong, the desire to be clean and strong, the will to be kind, the heart to sympathize, the mind to understand, and an ever deepening responsibility for making a better world out of this troubled one. Yesterday, I was concerned over the size and the location and the furnishings of a house; today, I pray for wisdom to make a better home. Some things of lesser importance can wait but these things belong.—Christian Advocate.

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