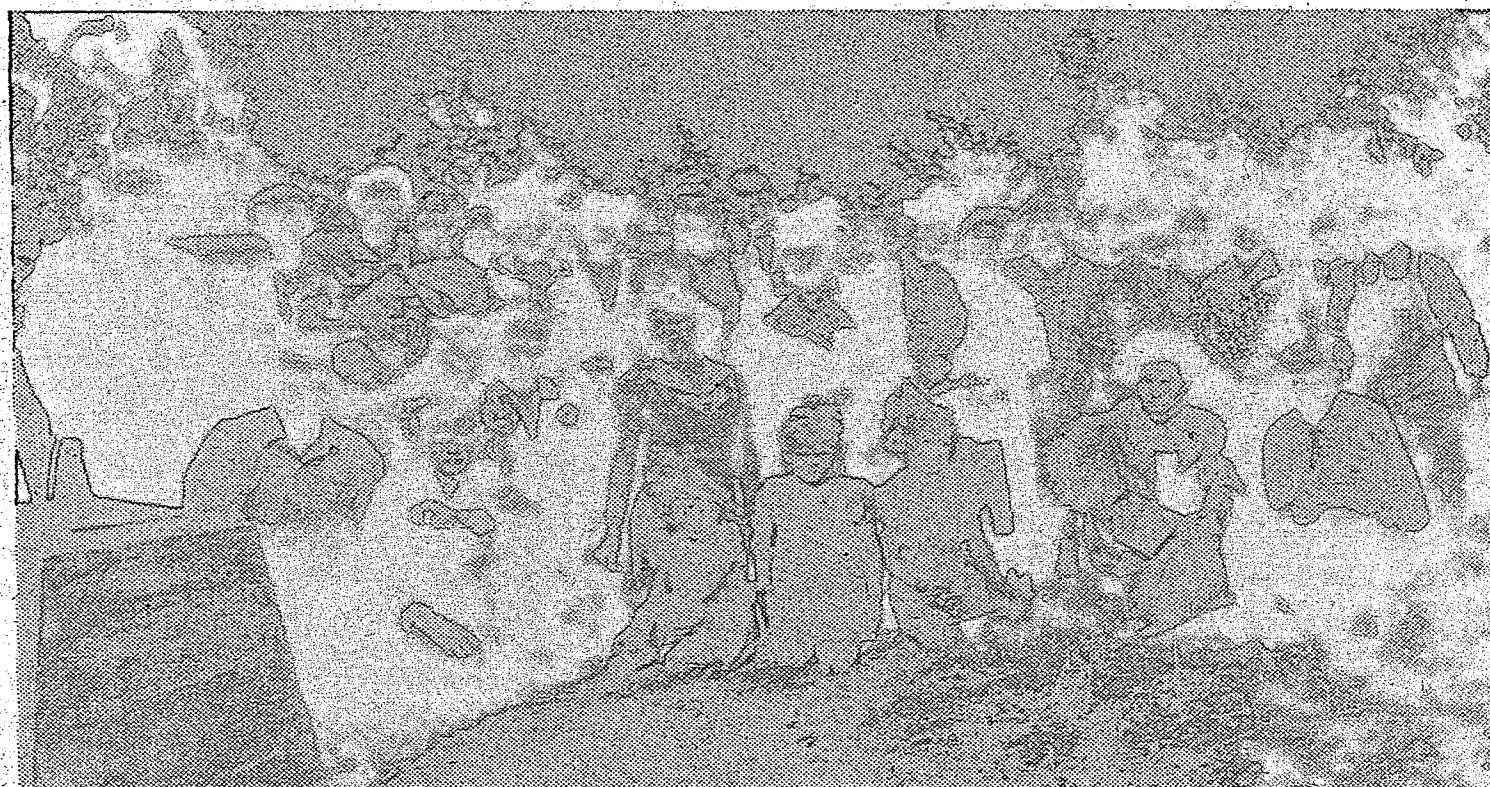


# The Sabbath Recorder

Vol. 136

PLAINFIELD, N. J., JANUARY 3, 1944

No. 1



Members of the North Loup (Neb.) Church erecting a monument marking the spot on the bank of the North Loup River where the first Seventh Day Baptist religious service in the valley was held on May 12, 1872.

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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. Mrs. Okey W. Davis  
Mrs. Walter L. Greene Jeanett B. Dickinson

## CONTRIBUTING EDITORS

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## A SOLDIER'S PRAYER

(Robert Freeman—written during World War I)

White Captain of my soul, lead on; I follow thee, come dark or dawn.

Only vouchsafe three things I crave: Where terror stalks, help me be brave!

Where righteous ones can scarce endure the siren call, help me be pure!

Where vows grow dim, and men dare do what once they scorned, help me be true!

—The United Presbyterian.

## EDITORIALS

### A DISAPPOINTED SOLDIER

A loyal Seventh Day Baptist father has written an earnest appeal for a deeper consecration of people, and a more earnest effort to live true to our convictions. He is deeply interested that our homes shall be more Christian and that we shall be more concerned about the salvation of our children and neighbors.

From him comes a copy of a letter from a disappointed soldier. This letter was received by a minister in Tennessee who regularly speaks over the radio. The letter itself was recently read over the air by a York, Pennsylvania, pastor.

It is worth giving to Recorder readers, though we hope conditions revealed are not characteristic of our homes. The letter follows:

Dear Preacher:

I was at home a few days ago on a furlough and happened to hear you preach on the radio, and I feel that I should write you about what is on my heart. For I think I will be going to the battlefields within a few days and I want to have everything right between me and God before I go. Preacher, I have never seen you and do not know you personally, but I wish you would write me and tell me exactly what to do to be saved and ready to meet the Lord if this should be my time to go. Also, if you wish to read this letter over the air you may do so, for it may help some mother or father to wake up to what is going on. Perhaps it may reach my own mother and help her to see what she should do.

Now, here is the story: When I went home the other week, I went with a feeling of joy, and yet there was a burden on my heart. I knew that perhaps it would be my last furlough home, and that maybe I would never see my folks again. For I know that not all of us are coming back, and as yet I am not ready to die. So I went home; I went hoping that Mother and Dad would help me to get right with the Lord. I knew that they had never been very religious, but they belonged to the church and claimed to be Christians. They never had family prayers and did not seem to care much about the real spiritual work of the church. But I had the idea that that would all be changed now. Somehow, Preacher, I felt that surely this war with all that it is bringing would make Mother and Dad really live for the Lord.

So I went home hoping that they would talk to me about being a Christian, and that they would try to help me get saved and ready to meet the Lord. I went home thinking that surely my mother was interested in the spiritual condition of her son. I have always thought that my mother was the finest woman in the world and have been very proud of her. So I told myself that Mother was praying for me and that she was interested in seeing her boy saved, whether anyone else was or not.

But, things at home were not what I had expected to find them. I think I came back to camp the most discouraged boy that there has ever been. For when I got home everything seemed to be just about as usual. About the only difference that I could see was that they fussed a lot about

having to put up with rationing and because they could not buy just anything they wanted to have. As far as their religious life is concerned, I think they must be farther from God than they have ever been. Preacher, they seem to be asleep to what this war is doing, and instead of waking up and getting right with God, they seem to be getting deeper in sin. The mother that I thought would pray with me and help me to be saved, never once mentioned religion to me. She has even quit going to church with the excuse that they do not have enough gas to drive to church. I noticed that they could take a drive and go visiting in the afternoons on Sunday. Anyway, the church is not very far and anyone who was really interested could walk.

Dad is all wrapped up in his job. Of course, it is a defense job, but he does not seem to care much about the defense end of it. All he could talk about was the big salary he was getting, and the fact that their local union was pressing for more money. One day when I said something about it being the biggest salary he had ever gotten, he said, "O well, I just might as well get my part out of this war." Preacher, I believe that he is actually glad that the war is going on. He did not seem a bit interested in the fact that the longer the war goes on the more people will lose their lives. All he seemed to care about was his pay.

So I spent my entire furlough at home. Time and again I would bring up the subject of religion, hoping that Mother or Dad would talk to me about my soul. O how I wanted Mother to pray for me and how I wanted Dad to talk to me. Of course I had never heard Mother pray, and Dad had never said a word to me in all my life about my soul, but I thought that surely this war would make people turn to God. But the full time of my furlough passed and they had not said one word.

Then came the day when I had to leave. Preacher, I could not stand it any longer. I know you may think I am a fool, but I broke down and cried like a baby. I just could not help it. It was not because I was having to leave. I did not mind that so bad. I knew that I might never see them again. But that was not what worried me. I just had to cry to think that my own Mother and Dad were not in the least interested in my salvation.

Preacher, I came to camp determined by the help of God to get saved. But I also came back wondering what would happen to Mother and Dad if God should call them into the judgment. I am not very proud of Mother now. I see that she is more interested in her clubs and visits and clothes than she is in the salvation of her own son. And one day when I smelled cigarette smoke on her breath, I knew that Mother was just as badly in need of someone praying for her as I am.

Now, I know that Dad isn't interested in his son's salvation. Oh, he got a kick out of taking me around and showing the men of the community what a fine looking boy he had, and all of that. But, Preacher, Dad does not care about my salvation. He is too much interested in making a dollar. I even caught him drinking one day in a beer joint.

I know this is a long letter and will take some of your precious time, but I write it in the hope

that you may be able to say or do something that will wake the Godless fathers and mothers of America up to see that they have boys and girls who need to be saved and that they should help them. Tell the mothers wherever you can, that for God's sake and for the sake of their boys, they should get right with God and quit this foolish sinful way in which they are going, and get down to business in praying for the boys and girls of this nation. Tell the fathers that they should quit their drinking and gambling and get interested in their children and in God's work more than they are interested in making money. Tell the young girls (and I have some sisters) to quit their smoking and dancing and petting, and to be clean Christians so that they will be fit to marry a decent man some day and raise a family.

Preacher, keep telling them the truth, over and over and over again, and please, pray for my lost mother and father and sisters, and write me just what I must do to be saved. For I want to be a real Christian and ready to meet Jesus even if I have to die on the battlefield.

Signed by a Soldier.

## NORTH LOUP INTERESTS

In the Sabbath Recorder of October 25, 1943, there appeared an interesting item concerning a dedicatory service at North Loup,



Neb., of a monument marking the place where the first religious service was held in the valley, May 12, 1872, by the Seventh Day Baptist pioneers from Wisconsin.



The picture, reproduced on this week's cover, of the group celebrating was not received in time to appear with the "Hook-up" article.

And in this column you are looking upon the likeness of Charles P. Rood, the only survivor of the original worshiping group present in 1943. "Uncle Charlie," known to the writer for the past sixty years, stands by the monument carrying the marble marker.

This morning, December 27, word comes from one of the many nieces that this good man, the last survivor of those who worshiped by the riverside so long ago, has passed on to his reward.

#### SABBATH SCHOOL SUPPLIES

Mr. Elmer H. Juhl writes from Des Moines, Iowa, concerning supplies for church and Sabbath school use, being produced on the press recently given our people by Rev. Riley G. Davis. Usable paper stock from near by supply houses can be had at very low prices.

Mr. Juhl will be glad to furnish free to any Seventh Day Baptist church or Sabbath school a year's supply of such forms as are kept in stock "in return for their assisting us in erecting the necessary buildings and equipment to establish a school here in Des Moines." There is needed, according to Mr. Juhl, \$1,000 within a year's time to begin actual operation of a school, in conjunction with the Soy Food industry which is being established.

Mr. Juhl is a good, well-trained printer and is publishing attractive and helpful supplies. Sample forms will be sent if inquiry is made of Mr. Elmer M. Juhl, 7 Seventh St., Des Moines, Iowa.

#### NEWS IN THE WORLD OF RELIGION

By W. W. Reid

Dr. Henry Sloane Coffin, president of Union Theological Seminary, New York City, and moderator of the Presbyterian Church in the U. S. A., arrived recently in Edinburgh, Scotland, for a visit of two months. He will be the guest of Dr. John Baillie, moderator of the Church of Scotland, and he will deliver lectures at the University of

Edinburgh, Aberdeen College, the University of Glasgow, and St. Andrew's University, in addition to many conferences on postwar reconstruction with British religious and civic leaders.

A welded steel life-saving raft recently developed by the L. A. Young Corporation of Oakland, Calif., for the United States Coast Guard, carries in its equipment fishing tackle, frying pan, ration biscuits, and other foods, signaling equipment, playing cards, cooking stove, fuel, and a Bible among the items that may be needed by as many as thirty-six people if adrift on the ocean. With the Bible go instructions as to where to look for favorite passages, and for passages of help under particular circumstances. "Read Psalms 103 and 104 if you are bored," it says. "If you are facing a crisis read Psalm 46. To live successfully with your fellows follow Romans 12. When things seem to be going from bad to worse try 2 Timothy 3. If you are having to put up a stiff fight there is fine equipment listed at the end of Ephesians."

News coming out of Sicily since the Allied occupation of that island indicates that all through the regime of Mussolini the ancient Waldensian Church of Italy and Sicily retained its democratic and Protestant beliefs. The Synod, meeting annually in the Piedmontese Alps, continued to send messages of loyalty to the King and ignored the Duce. Of the eighty Waldensian pastors, it is reported, only three were Fascists. Eight hundred years ago, in southern France, a religious revival broke out, and some of the persecuted families fled to the Alps where this new church was born. Four hundred years later it aligned itself with the newer Protestant Reformation. It was after their massacre by the Prince of Piedmont that John Milton wrote his sonnet which contained these lines:

"Avenge, O Lord, thy slaughtered saints  
Whose bones lie scattered on the Alpine mountains cold,  
Even those who kept thy truth so pure of old  
When all our fathers worshiped stocks and stones."

They who tread the path of labor,  
Follow where my feet have trod,  
They who work without complaining,  
Do the holy work of God.

—Henry Van Dyke.

## 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.

#### BEGINNINGS AND BEGINNING ANEW

Beginnings are interesting. The birth of a child, the first day at school, the giving of the heart to Christ, marriage, the founding of a church, and many other events are important, as well as interesting, because they are beginnings—beginnings of things which rank large in life. Their significance is shown by the fact that we hold their date in remembrance. Who is there who does not mark the date of his birth? It is recorded and passed on to other generations.

In the kind providences of God we have the privilege of beginning anew. All nature seems based on this fact. By virtue of the arrangement of the solar system, we have months, seasons, and years. This would be a gloomy world if there was only one season. In the moral and spiritual realm the Father has given us the privilege of beginning anew. There are times set for us to review the past, its gains and its losses, and begin anew. The Master forgives the past if we turn away from it and start anew.

The new year is a time when we may well take account of the past and begin anew. Before this Sabbath Recorder reaches the most of the people, the new year with its resolves will have come. What its achievements are depends largely upon our efforts as individuals, churches, and a denomination.

Speaking of beginning anew, there is one fact which should never be forgotten, and that is that every one of us will begin a new life in the spirit world some day.

W. L. B.

#### MISSIONS AND THE CHRISTIAN MINISTRY

In the mind of God, the Christian ministry is an indispensable factor in the evangelization of the world. The members of the ministry, so far as they have been called out by God, are the spiritual descendants of the prophets in the Jewish Church and of

the apostles in the Apostolic Church. What these great characters were through the ages the Christian ministry has been in the progress of Christ's kingdom on earth. So far as the human mind can discern, the Jewish Church would have utterly failed without the prophets, and the Christian Church could never have been established without its ministry.

Probably there never was a time in the history of the Jehovah religion when the ministry was more important than now. The Church needs to take more account of the ministry and the ministry needs to take its work more seriously.

There is not only a call for more ministers, but there is a demand for a better quality. It is sometimes said that the improvement of the ministry depends upon the ministry itself. This is true. But it is equally true that the building up of an efficient and spiritual ministry is the work of the Church. The denomination that neglects this matter must falter, stumble, and perish. What should be done by the Church to build up the ministry is determined by the circumstances of the period; but in all ages the Church should make it one of its chief topics of prayer, thought, and endeavor, and strive diligently to lead out the best manhood of its day.

The ministry is worse than nothing, it is a mockery, unless called by the Master; but when called, there is much that the ministers must do by way of preparation and to keep themselves fit. Every effort should be made to remain physically strong, mentally alert and resourceful, and in touch with the great source of power, the Holy Spirit. The greatest keenness of intellect, the widest knowledge, the profoundest judgment, and the completest submission to and reliance upon God are imperative.

All phases of the work of the Christian Church have suffered because there was not the attention given to the building up of a strong, efficient ministry that there should have been—churches have become sickly, homes have degenerated, and education has been neglected; but it sometimes appears that the greatest loss has come to what is termed missionary and evangelistic work. One of the greatest needs of Seventh Day Baptists today is to strengthen and build up their ministry.

W. L. B.

## TREASURER'S MONTHLY STATEMENT

November 1, 1943, to November 30, 1943

Karl G. Stillman, Treasurer,

In account with the

Seventh Day Baptist Missionary Society

Dr.	
Cash on hand November 1, 1943	\$3,196.07
First S.D.B. Church, Syracuse, N. Y. for Jamaica	5.00
Reta I. Crouch, Albuquerque, N. M.	2.00
Happy Helpers' Class, Verona, N. Y.	3.00
Clifford F. Lamson, Raynham Center, Mass. for Missionary Evangelistic Work	5.00
Lucia H. McNany, Venango, Pa., for foreign missions	1.00
Permanent Fund Income	168.38
Debt Fund Savings Account to apply on debt	250.00
Riverside, Calif. for Refugee Fund	2.00
Riverside, Calif.	1.00
Riverside, Calif., for Native Jamaica Workers	5.00
Chicago, Ill.	2.00
Milton Junction, Wis.	9.50
Gentry, Ark., Sabbath School	1.50
First Hopkinton, R. I.	10.00
Denominational Budget	938.86
Amanda M. Burdick Scholarship Fund Income	80.00
Missionary Travel Fund gifts as follows:	
Rachel E. Barber, Westerly, R. I.	5.00
Mr. and Mrs. A. P. Austin, Westerly, R. I.	10.00
S. D. B. Society, Westerly, R. I.	75.00
Paul Mahoney, Oceanside, Calif.	5.00
George Thorngate, 4th, Buffalo, N. Y.	5.00
Ladies Aid Society, Berlin, N. Y.	10.00
Ladies Aid Society, Milton Jct., Wis.	5.00
First S.D.B. Church, Syracuse, N. Y.	5.00
Dr. Paul Johnson, Clarkston, Wash.	50.00
Women's Missionary Soc'y, Nortonville, Kans.	10.00
Reta I. Crouch, Albuquerque, N. M.	10.00
Friendly Gleaners Class, Milton Junction, Wis.	7.50
Battle Creek, Mich., Church	128.75
Independence, N. Y., Church	23.00
Mr. and Mrs. Charles A. Nelson, New Orleans, La.	15.00
Dr. L. C. Bassett, Dunellen, N. J.	25.00
Ada V. Sanders, Fouke, Ark.	1.00
First Hebron, Pa., Church	4.45
First Hebron, Pa., Sabbath School	4.75
Mrs. George Ratliff, Gentry, Ark.	3.00
Minnie Green, Buckley, Wash.	13.00
Rev. A. L. Davis, Salem, W. Va.	5.00
Mrs. Marguerite Clapper, Dodge Center, Minn. Gentry, Ark., Church	10.00
Rev. and Mrs. Ellis R. Lewis, Gentry, Ark.	5.00
Dorothy E. Payne, Claremont, Minn.	18.00
Dr. and Mrs. L. D. Seager, Memphis, Tenn.	10.00
Nortonville, Kans., Sabbath School	10.05
Nortonville, Kans., Church	25.00
Nortonville, Kans., Jr. C. E. Society	1.62
Rev. and Mrs. L. F. Hurley, Riverside, Calif.	5.00
Marlboro, N. J., Ladies Aid Society	10.00
Marlboro, N. J., C. E. Society	5.00
Mrs. George S. Maxson, North Loup, Neb.	1.00
P. L. Coon, Beaver Falls, Pa.	10.00
Mrs. Ruth Threlkeld, Memphis, Tenn.	15.00
First Hopkinton, R. I., Church	145.25
W. F. Randolph, Lost Creek, W. Va.	10.00
Mrs. J. P. Green, Trumansburg, N. Y.	5.00
Dodge Center, Minn., Sabbath School	25.25
Women's Circle Benevolent Society, Milton, Wis.	50.00
Irvington, N. J., Women's Missionary Society	25.00
Walworth, Wis., Church	25.00
Riverside, Calif., Church	2.00
Little Genesee, N. Y., Church	25.00
Faring, Ill., Church	25.00
New Auburn, Wis., Church	10.00
Plainfield, N. J., Church	40.00
First Brookfield, N. Y., Church	13.50
Alfred, N. Y., Church	149.50
Milton Wis., Church	3.00
First Hopkinton, R. I., Sabbath School	5.10
Shiloh, N. J., Benevolent Society	50.00

\$5,860.03

Cr.	
Recorder Press—Share printing Year Book	\$ 38.15
American Export Lines—Transportation Rev. and Mrs. H. E. Davis	1,150.00
Rev. H. Eugene Davis—Travel expense advance	25.00
Dr. George Thorngate—Travel expense advance	165.99
Interest on notes	16.77
Jamaica payments as follows:	
Rev. Luther W. Crichlow—Salary	\$ 91.67
House rent	20.83
Return travel expenses	225.00
Rev. C. L. Smellie, Native workers	39.59
Riverside, Calif., gift	5.00
	382.09
Rev. Neal D. Mills	27.50
Rev. Earl Cruzan	27.50
Rev. Clifford A. Beebe—Salary	\$ 27.50
Travel expense	9.70
	37.20
Rev. Orville W. Babcock	27.50
Rev. Verney A. Wilson	16.67
Rev. Marion C. Van Horn	27.50
Rev. Ellis R. Lewis—Salary	\$ 27.50
Travel expense	21.00
Field work	17.00
	65.50
Rev. Herbert L. Polan	10.00
Rev. E. S. Ballenger	20.00
Rev. Wm. L. Burdick—Salary	\$125.00
House and office rent	25.00
Travel expense	15.59
Office supplies	8.47
Clerk hire	33.33
	207.39
Treasurer's expense	30.00
Mrs. George P. Kenyon	10.00
Rev. R. R. Thorngate	10.00
China payments as follows:	
Rev. H. Eugene Davis—Salary	\$100.00
Rev. George Thorngate—Salary	100.00
Children's allowance	25.00
Dr. Rosa W. Palmberg	30.00
Amanda M. Burdick Scholarship Fund income	80.00
	335.00
Foreign Missions Conference of North America	5.00
Notes repaid	750.00
Interest saved on notes transferred to Debt Fund	9.59
Western Union Telegraph Co.—telegrams	1.66
Debt Fund share November Denominational Budget receipts	122.43
Cash on hand November 30, 1943	2,341.59
	\$5,860.03
Accounts Payable as at November 30, 1943:	
China	\$2,715.77
Germany	1,833.34
Holland	1,775.00
	\$6,324.11

## A MISSIONARY FROM CHINA

By Dr. Harold A. Cockburn

We have had in our midst in these latter days Madame Chiang Kai-shek, the first lady of China, and anyone who had the privilege of hearing her in person or through the wireless must have given thanks to the Church for its missionary enterprise in the past. Such a product of missions should silence criticism for all time, and should increase the zeal of the Church to preach the Gospel to all creatures.

Remembering what China has suffered at the hands of the Japanese, is it not amazing to hear this woman who represents her tortured, wounded, massacred people declare:

"There must be no bitterness in the reconstructed world. No matter what we have undergone and suffered, we must try to forgive those who injured us and remember only the lesson gained thereby." In this, does she not remind us of Christ upon the Cross, hating the sin that made men so cruel, yet loving and pitying the sinners who were actually crucifying him?

It makes some of us see a vision of missionaries coming some day from the East to save us of the West from the selfishness and pride that prevent us from entering the kingdom of heaven.—Taken from Men and Missions.

## RACE RELATIONS MESSAGE

(Text of the Race Relations Message from the Federal Council of the Churches of Christ in America)

The belief that all men and women are children of one heavenly Father has been a part of our Christian heritage through the centuries. The inherent right to life, liberty, and the freedom to pursue the satisfactions of life is rooted in that Christian conviction. This is one of the many reasons for our world-wide struggle for the four freedoms.

We may, however, win the war but lose valid grounds for waging it and forfeit the peace, unless we weave interracial respect and co-operation into the fabric of our thought and life. We must not, like our enemies, commit the sin of racial contempt and domination based upon theories of a master race.

Most Americans are united in two resolutions—to win the war as quickly as possible and to see that victory shall lead to a co-operative world order—an order in which all men shall be free. The road to this peace and freedom is not the path of injustice and prejudice. That path leads to revolution and recurrent wars.

Our cause is that of millions of men and women of many nations and races who are resisting tyranny. Of these, in this global struggle, four hundred millions are yellow, four hundred millions are brown, and black, and four hundred millions are white. We must remember without regard to racial distinctions that China, India, and other eastern and western nations are our allies. We cannot achieve a co-operative world order without them—nor should we!

There must be a change on our part not only of policy but of manner; not only of behavior but of heart. For in this conflict in which every race is involved and in which freedom is a shining goal, we as a nation shall prove our sincerity by achieving within our own boundaries a vital community, irrespective of color, or cultural heritage.

Anti-Semitism, ill-treatment of Negroes and Japanese-Americans, Oriental Exclusion Acts, race riots in widely separated places—with growing resentment by dark-skinned peoples against white domination, and their feeling that they are deprived of the position properly belonging to free men in a democratic society—make it mandatory for Christians to speak with prophetic voice and act with apostolic conviction. We must and can achieve redeeming attitudes, methods of common understanding, ways of friendly living, and convictions of spiritual unity.

As Christians we must pursue this vision with realism, sacrifice, and valor. We must demonstrate in life the peace and goodwill among all classes and races which we so ardently profess.

## What Can We Do?

Each of us should examine his conduct, in the sight of God, toward those of other races, and through the instrument of his own personality seek correction of inequalities that exist in his community.

We should say to ourselves: "My welfare is bound up with that of every citizen and every citizen's suffering is mine." Everyone is implicated in whatever social condition exists and every social gain is a triumph for every individual.

Let us conquer our racial and group prejudices. Some feel inferior (often because they are forced to do so). Let them stand erect as children of God.

Others feel superior (often to cover a subtle sense of insecurity). Let them remember that God has no favorites.

Social judgment should be based upon understanding of all facts involved. Let it be remembered that mankind's progress toward the good life for all comes from individual attitudes and deeds. Public opinion is personal opinion.

As Christians each of us—  
Should enlist in the organized movement for interracial brotherhood, and wherever



there is a struggle for advancement of all the people, be in the lead—

Should be unprejudiced and wise enough to bridge and cross the chasms of racial isolation and segregation—

Should give active support to the Fair Employment Practice Committee against discrimination in employment in industry—

Should vigorously oppose all policies and practices of racial discrimination in the armed services.

Christians dare not negate the spirit of Christ. The Christian Church can neither rightly claim its heritage nor fulfill its destiny while denying full fellowship in Christ at the foot of his Cross. It achieves victory when it breaks down the middle wall of partition and makes it possible for all the children of God to enter into the fellowship of his Spirit.

## YOUNG PEOPLE'S WORK

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

Please send all material and suggestions to the above address.

### FAITH AND FELLOWSHIP

By Melvin Nida

Looking ahead of me, I see  
A task unfinished—  
Left in faith by hands grown weak  
Of those who struggled to complete  
The paths of Duty before my feet.

Paul, in the setting of the book of Philipians, was in prison. He had been torn away from the fellowship of the Christians he loved and had striven so hard to bring into obedient faith of the Gospel.

Paul was in prison. Willingly he had taken up his cross even of chains, because he expected to further the Gospel of Christ. That gospel that makes one forget himself and draw to Christ with bands of love transcending all else was Paul's burden to other peoples. To further this Gospel of Christ meant that he must leave the companions with whom he had fellowshiped before.

Paul knew the blessings of the fellowship of others. He was a man—not a supernatural being. He was as we, and fellowship is one of the things we so greatly desire.

Often we do things because we feel that others will approve of what we do. We long for fellowship and the feeling of security in being with a group of associates. Yet so often our actions conform merely to the standards of the group with which we associate and go no higher. There is a fear within us, and this fear of being ostracized from the group keeps many from rising above the common crowd. We desire to have the approval of our family and friends—to know that some one thinks we are just about "tops." It is fine to feel thus, and yet there is something even greater than this. There are perhaps no finer associations than those which can be obtained from fellowship with our church groups. And still, too often even our church groups are prone to let the standards fall.

We must have something greater to which to tie. Can we tie to the eternal values—the great eternal values that Paul saw when he said in Philipians 3: 13, 14, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth into those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus"?

Here is the great eternal value of all life and existence—to press toward the standard of Jesus Christ. Stop and consider! Paul a servant of the Lord, raised a Pharisee, the apostle we so greatly admire today; and yet in humbleness saying to the Philipians, whom he had brought from corruption by preaching Christ, that he was pressing toward the mark. He had grasped something that gave him the power to rise above this earthly existence.

Wherever we may be, we need the same thing. Some day everything else will fade. Life is decadent. We are strong now, but perhaps already the signs of age appear. Our ties to the eternal values are the only ties that will last. When we come to the lonely vale through which each of us must pass—alone, we are going to need the fixation of a faith that rises above creeds, yea, and even fellowships. Fellowship is fine, one of the finest possessions in life, but yet above this there is something finer. It is a faith that will take up the torch of duty left in fellowship for us to complete.

Looking ahead of me, I see  
A task unfinished—  
Left in faith by hands grown weak  
Of those who struggled to complete  
The paths of Duty before my feet.

### MY TESTIMONY

This is my testimony. Perhaps it will be helpful to someone as it is given with the prayer that it may be. What my life has become is but by the Grace of our Lord for sin once was rampant in my life.

My conversion came seven years ago this Christmas, and really it is only since that time that I have come to live. In Christ we truly become "new creatures" with old things passing away and with our desires being changed.

It was not long afterward that the truth about the Sabbath came to me and a desire to follow him in all things has prompted me to keep it as the day of rest since that time.

Church work interested me greatly, but I did not join one. Another young man and myself were active in young people's work in an interdenominational way and this helped to satisfy our desires to be working for the Lord. The last few years, however, have given me the desire to have a church home, and it was in seeking for such a home that I found our church.

My first real contact came when by writing to Rev. Leon M. Maltby at White Cloud, I was informed about the principles and work of Seventh Day Baptists. Being convinced that here was my church, I asked to be accepted as a member. Now it is my desire to become a stone worthy of the building, the Christian Church, and to be of service to our Lord.

Melvin Nida.

C. P. S. Unit No. 47,  
Springfield Hospital,  
Sykesville, Md.

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

Melvin Nida

Melvin is one of the "newest" additions to our Seventh Day Baptist denomination who was not reared in or hasn't any connections with a S. D. B. home. It was in October of 1943 that Melvin joined our church at White Cloud, Mich. He was born

at St. Paul, Minn., and his birthday is on June 4. His home address is Downing, Wis., but his address at present is C. P. S. Unit No. 47, Springfield Hospital, Sykesville, Md.

In 1938, Melvin was graduated from Downing High School. While there he was active in the band for four years, a member of the basketball team for three years, of student council and class president for one year each, assistant editor of the Year Book, and was salutatorian of his class. He received his Elementary Education Certificate from Dunn County Normal School at Menomonie, Wis., in 1941; was editor of the Year Book and valedictorian of the class. During the summer of 1943 he completed a course at the School of Relief and Reconstruction at Manchester College in North Manchester, Ind.

His main interests and hobbies are photography, art (oil painting), music (vocal), music appreciation, Christian pacification, and medical missionary work. At present he is doing Civilian Public Service as hospital attendant at Springfield Hospital in Sykesville, Md.

### BIBLE STUDY

By Rev. L. G. Osborn

(Concluded)

#### FIRST SAMUEL 1-12 — EVENTS PRECEDING THE MONARCHY

Part I—Samuel, God's Prophet-Priest — Chapters 1-3.

Part II—War with the Philistines—Chapters 4-7.

Part III—The Monarchy Established — Chapters 8-12.

Samuel, given in answer to prayer, is dedicated to God, and in his serving in the temple is called of God for a special position. God had set aside the priesthood which had deteriorated sadly. Now he makes Samuel his prophet-priest. Samuel was the last judge and the first prophet.

The Israelites, in battle with the Philistines, bring the ark to the battlefield, hoping its presence will bring them victory. How low they have fallen—looking to the magic of an object rather than to the power of God. Their religion has become merely a form. The Philistines capture the ark, showing that God is not with the people. But feeling the ark to be a curse to them, they return it. Then Samuel leads a revival.



While the people are gathered at Mizpeh, the Philistines hear of it and attack them. Samuel urges them to believe God and pray, and they are victorious.

The people demand a king that they may be "like all the nations." Thus they reject the theocracy. Samuel warns them of the trouble it will bring, but they insist, so Saul is chosen and anointed. Samuel proclaims the kingdom, reviews for the people the deliverances of Jehovah, charges them to obey him, and warns them against disobedience. Seeming to sense their sin in choosing a king, they come to Samuel to ask him to pray for them. Samuel charges them further and lays down his office. His work is done.

Thus in this rapid survey we come to the beginning of the monarchy. The balance of 1 Samuel, 2 Samuel, 1 Kings 1-11 gives the history of the United Kingdom. 1 Kings 12 on, and 2 Kings is a parallel account of the divided kingdom, Judah the southern and Israel the northern kingdoms. 1 and 2 Chronicles is a history of Judah alone from another source.

The poetic and prophetic books fit into the outline of these books in their proper chronological places.

The kingdom was started and Saul's reign started in 1095 B. C.

### EVENINGS WITH MUSIC

Music is fundamentally an expression of human emotions. The vocal expression of emotion gradually led, in mankind's earliest beginnings, to the development of song. The combination of sound, rhythm, and pitch produced the earliest crude songs; and the same constituent elements produce the most complicated musical compositions of the twentieth century.

Not only is music used to express one's own emotion, but it is also a powerful instrument to incite emotion in the hearts of those who hear. A song can stir emotion to its very depths. It can elevate, inspire, encourage, enrapture; or it can debase and degrade.

Music is major and minor. The change of one note can transform a major chord into a minor one. The entrance of that single note, sin, transformed the glorious major symphonies of the divinely harmonized uni-

verse into the minor fugues of sorrow, distress, and hopelessness. Every minor which exists today—every tear, every sorrow, every war, every plague, every famine, every disappointment, every funeral procession, every crime, every wrong—can be directly blamed upon the presence of that single note, sin!

It is significant that, in earliest times, music was used exclusively in divine worship! Whether primitive man was worshiping the true Jehovah, or whether he was worshiping an idol or a tree or the sun or a departed spirit, he employed music in that worship. And that was music's only use, originally.—(Excerpts from Kerr: Music in Evangelism) in Shiloh Church Bulletin.

### CORRESPONDENCE

Dear Sir:

... I certainly would miss the Sabbath Recorder if it ceased its weekly visits. There is need, I feel, for strengthening the faith of all those who are striving to keep the commandments of God and the faith of Jesus. There are so many calls for money, war bonds, U.S.O., Red Cross, and local charities that it is very simple to devote to these causes — worthy in themselves — so much time, money, and effort that denominational needs are neglected.

My opinion is still the same, that the average Sabbath keeper cannot safely divide his influence, money, and time with two churches without bringing curtailment of effort to the one that needs help greatest.

May this Christmastide bring to Christians everywhere renewed hope and a peace that never wanes. May 1944 see advancement and devoted service all through the denomination, that the Sabbath and the gospel be kept at the front.

Sincerely,

Mary A. Fay.

Princeton, Mass.

### MERRY CHRISTMAS!

This is an old-fashioned Christmas greeting. But for most of us it won't be an old-fashioned Christmas. There will be little of the hectic pleasure and extravagant celebrations of years past. For many of us it will be a Christmas away from home—perhaps the first. There will be presents from the family, and Christmas trees in the day-

## CHILDREN'S PAGE

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

### OUR LETTER EXCHANGE

Dear Mrs. Greene:

I have been reading the Recorder and decided to follow Edith's suggestion, to write to you. I hope others will follow it, too.

It's been a long time since I wrote you last, at least three years, it seems. I started several letters which never got finished, so I hope this one doesn't come to the same bad end of being thrown into the waste basket because it was never finished.

We are quite busy this year, or have been, gathering the crops. Most of the other people here have finished, too.

I have a dog, Peggy, who loves to track rabbits. Daddy bought himself two Beagle Hound puppies to hunt with. He takes my dog with him sometimes to jump the rabbits for the puppies to chase. The puppies names are Jack and Kate.

I'm playing the piano for the congregation of a first day Baptist church. They have prayer meeting on Wednesday nights to which Mother and I go and I play for them to sing. I enjoy it but it isn't like going to our own church.

It's getting near Christmas but it doesn't seem like it. The days are warm enough sometimes to go out-of-doors without a coat on. We have gotten some mistletoe for Christmas already.

I guess I had better close and study my Latin. Good night,

Your Recorder friend,  
Mary Bottoms.

Athens, Ala.

Dear Mary:

Of course you noticed last week that I only got about a third of your letter in the Recorder. I only discovered what I had done when I got your letter out to answer this afternoon, so I decided to send in your whole letter this week. The two inside pages were stuck together which explains my mistake. Please forgive me this time and I'll promise to be careful that such a mistake doesn't happen again.

The Christmas season is certainly a very busy time; at least it has been so for me. Tonight is the sixth Christmas program I

rooms, special services at the Chapel, and turkey for dinner on Christmas Day, but these things only take the edge off our loneliness. At home, too, Christmas will be different. Part of the family is away at Camp. There is the growing realization that many of the biggest battles of the war are yet to be fought.

These things, though, are not the whole story of Christmas, this 1943. Hardships and sacrifices turn our minds and hearts to the real meaning of the first Christmas. Stripped of the trivialities of other years, we sense the nearness of the Eternal, and knowing the uncertainty of the year to come before another Christmas, we realize our need. We are sustained by the same faith that sustains those at home. While we pray this Christmas, so do they, for a time when Christmas will again be a time of peace and happiness. It is a prayer in which all the weary world is joining.

In friendly nations, in occupied lands, in enemy countries, on the land or on the sea, Christmas is first of all a feeling in the heart. There will be a way to express it for the most lonely of us, if it is only a warmer handclasp, a more tolerant thought for the other man, a stronger faith in "Peace on earth, good will toward men."

Wayne R. Rood,  
Protestant Chaplain.

304th Infantry.

### CHRISTMAS

By Rev. Neal D. Mills

How great the need for Christmas! Not the Christmas business but the Christ's birthday; not the Christmas presents but the Christmas presence; not the mistletoe but the message.

It isn't the outward appearance that makes Christmas. It is the flame of love that burns in the hearts of men. The heart of Christmas is Christmas in the heart. Without its heart Christmas becomes a hollow not a hallowed occasion.

May the Christmas be born in us and borne by us to others till all mankind can join the angelic choir and sing, "Glory to God in the highest, and on earth peace . . ."

—From a Greeting Letter.



have attended, and the last. This is the program of our Andover Church which was postponed from Wednesday night because of the Christmas program at Andover Central School. We are having Christmas dinner and program here at the parsonage at seven o'clock and as it is now four-thirty I'm making my typewriter buzz at a great rate and must make my answers short. I hope you will write again soon.

Your sincere friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

I have sent Delores Cox some napkins. My oldest brother, Warren, is in Sicily. His wife has a baby girl. They call her Juanita Joyce. They live in Salemville, Pa. I took the November 29 Sabbath Recorder to school for current events. I told about Dr. Grace Crandall, Doctor Thorngate, and Rev. and Mrs. Eugene Davis.

I would like to hear from some of the Sabbath Recorder children. I wish you a merry Christmas.

Love,

Della Fern Lippincott.

1408 S. Third St.,  
Janesville, Wis.

Dear Della Fern:

Mr. and Mrs. Davis are in Alfred now. They got home just in time to welcome their twin grandsons, Brian and Brandon Crandall, born December 14. I imagine they were some surprised and pleased as we all were. Dr. and Mrs. Thorngate missed the train from New York the night of December 11, on account of the storm, so they could not stop off at Alfred but went directly to Milton, Wis. Before returning to Alfred they were to visit Doctor Thorngate's people in southern Minnesota.

I have some napkins collected for Delores Cox which I will try to send her this week. Have you a hobby, too? If so, what is it? I don't know that I have any real hobby but I love children best of all.

Sincerely your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I am going to tell you a little about my family. My Daddy is Elno Davis and my Mama was a Crosby, granddaughter of Uncle James Crosby whom many of you knew.

I have two sisters and a baby brother six months old. I go to school and am in the third grade. I have a bicycle.

We are all very happy that my Uncle Eugene and Aunt May are back in the United States. If you can print this I may write again.

Katherine Davis.

11080 W. 38th Ave.,  
Wheat Ridge, Colo.

## OUR PULPIT

### THE POWER OF THE GOSPEL

(Prepared on request by Rev. Trevah R. Sutton of the Rockville and Second Hopkinton, R. I., churches)

Text—Romans 1: 16a.

We would have to look for a long time to find a biography any more thrilling than that of the Apostle Paul. He was a man of conviction, vision, and determination—a man of God who heeded not the demands of men or nations as he obeyed the call of God. We first see him, under the name of Saul, persecuting the Christians because of a strong conviction that this new group was untrue to the faith. We also see him along the road to Damascus when the Lord Jesus appeared before him and he was converted. Realizing his great mistake he turns his whole efforts in his new conviction as he proclaimed the gospel of Jesus Christ.

The inspired writings of Paul have become some of the priceless jewels of the Christian faith. Among his many statements we find the words of our text in Romans 1: 16a when he said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." His life and preaching manifests that conviction. The gospel gave him power. To him there was no shame in imprisonment or in death for the preaching of the gospel.

Paul was a man of prayer. He sought to find the will of God. It is fitting for us to begin the new year with a week of prayer. Not that every week should not be a week of prayer, but that we begin the year on our knees so God might show us our real selves—that we become repentant and humble ready to call upon the Lord Jesus through whom we are saved from sin. It is then that we

can receive the power of God through the working of the Holy Spirit within us. If we will begin this year in this way, then every week will be one of real prayer.

Can we truthfully say with Paul, "I am not ashamed of the gospel"? If it has become "the power of God unto salvation" because we believe in Christ, we can. But if our belief is in Jesus only as teacher, prophet, or reformer and denies that the blood was shed because of our sins, then probably we will be ashamed of the real gospel. If we consider ourselves Christian because of membership in a church, or because we accept the moral and social teachings of Jesus, rather than in an experience where we find the "power of God unto salvation," we will be ashamed of the Christian basis.

Are we ashamed to carry the Bible in public? Are we ashamed to be seen going to church? Are we ashamed to do personal work? We might be embarrassed by our inexperience but we should never be ashamed to do these things unless we are ashamed of the gospel and of Christ. If we are, then we should ask ourselves, "Do I believe in Christ as my personal Savior?" Are we ashamed to send missionaries to other parts of the world? Are we ashamed to have our church promote evangelism in our community? Are we ashamed of our worship because we cannot reach the classical standards of Fifth Avenue churches in New York? If so, we have never known the Lord Jesus Christ personally as Paul did.

We need convictions today—convictions founded on real experiences with Christ. We may not all have the sort of experience that Paul had with sudden change. Some, because of Christian experiences in their homes and church, find experiences of decisions to go on in the Christian life. Nevertheless, each person must choose whether he is to have Christ. One must choose salvation. It is freely offered but each must take the gift. Then there constantly are choices to be made and new goals to be reached. To do so we must have convictions.

In times gone by the churches of various denominations had stiff competition even to the point of bitterness, but there seemed to have been firm convictions held and prac-

ticed among those of like faith. Today we have good feeling between denominations, but sometimes I wonder if internally our churches have come to a point of greater differences and we no longer have common convictions of faith and practice. Some may not even know the faith and practice of their own church, yet if their church were to preach the gospel they would be ashamed. Why? Can it be they have never felt the thrill of witnessing—of sharing a deep conviction?

It is time that the churches of America returned to a firm, yet kindly, conviction. We must again proclaim the crucified Christ as man's only hope of eternal life. But the churches cannot do this until we find that experience and conviction for ourselves. We may be interested in moral and social problems, but unless we place redemption in Christ as the key for the solution we work in vain. Unless we build with Christ as the cornerstone we build in vain; otherwise, the best of systems will tumble in the time of storm.

Many new Christian groups are being formed today. Many people from the established churches are turning to these groups. Some of these have tendencies of extreme emotional experiences and overlook some of the other values held by established churches. Yet we must not be too critical of these groups. Let us first turn the criticism on ourselves. So ashamed have we become of the gospel that we soft peddle its presentation—we refrain from street preaching (the radio being the more up-to-date and effective method), we form programs void of all emotion and become more and more formal, we keep children from the church worship lest some "pharisee's" prayer be disturbed (fortunately children are still welcomed in some churches), we believe in culture and education yet permit so many of the so called Christian colleges to sidetrack soul searching evangelical Bible study. No wonder then, so many people are turning elsewhere for their religious affiliations, and their youth to unrecognized schools. Yet, a good number of these are people of culture and education who love good music and the classics, and would be more than glad to continue in established churches had they not been crowded out by our apparent, if not real, being ashamed of the gospel.



In this week of prayer let us swallow our pride and get down on our knees before God in true confession of our sins. May we ask him to give us such soul stirring experiences that we may see for ourselves the power of the gospel so that we will be eager to let our convictions concerning the Lord Jesus be known before men. Then will our churches become places of life and warmth instead of death and coldness. Then will our churches be reaching out to lost souls and the hungry redeemed regardless of race, color, or class. Then can we have a safe balance of culture, education, and emotion.

The church of tomorrow will be the outgrowth of present reactionary groups unless established churches of today return to the gospel of the crucified Christ as Savior and Lord. Let us have less style and more common fellowship—less skepticism and doubts and more Bible centered faith—less social radicalism and more gospel truth—less of the wisdom of unregenerated men and more of God's wisdom—less dependence upon man's authority and control and more dependence upon co-operation among men who have found their peace with God. Then can we say with the Apostle Paul, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth."

#### ANOTHER YEAR IS DAWNING

Another year is dawning,  
Dear Father, let it be  
In working or in waiting  
Another year with thee;  
Another year of progress,  
Another year of praise,  
Another year of proving  
Thy presence all the days;

Another year of mercies,  
Of faithfulness and grace,  
Another year of gladness  
In the shining of thy face,  
Another year of leaning  
Upon thy loving breast,  
Another year of trusting,  
Of quiet, happy rest;

Another year of service,  
Of witness for thy love,  
Another year of training  
For holier work above.  
Another year is dawning,  
Dear Father, let it be  
On earth, or else in heaven,  
Another year for thee. Amen.

—Frances Havergal.

#### SABBATH SCHOOL LESSON FOR JANUARY 15, 1944

Jesus Answers His Critics. Scripture—Mark 2: 23—3: 35.

Golden Text—Matthew 5: 11.

#### DENOMINATIONAL "HOOK-UP"

Riverside, Calif.

Brother Denton Lee received his A.B. degree from the Los Angeles Baptist Theological Seminary last Sunday, November 28. Heartiest congratulations.

Pastor and Mrs. Hurley, Nettie Stone, Edna Richards, Polly Hurley, and Maleta Curtis attended a Child Evangelism Fellowship dinner meeting in Los Angeles Thursday night. We were all convinced anew that the only salvation of America and the world lies in the conversion of childhood to Christ. Child Evangelism has not only a challenge, but a proved method. And it works.

The Men's Prayer Meeting last week brought out the largest number yet, and the spirit is deepening. The copies of John's Gospel are ready for distribution. Be sure to come for your share.

—Church Bulletin (Dec. 4).

Alfred, N. Y.

The annual S. D. B. Sabbath School Christmas service, held Tuesday evening, was opened by the superintendent, Mrs. A. J. C. Bond, and the singing of carols by the congregation. A girls' chorus, conducted by Mrs. Nellie Bond Parry and accompanied on the organ by Mrs. I. M. Jones, sang a selection of songs with Lois Jane Sutton reading the Scripture. The Primary Department gave a group of songs accompanied by Mrs. Lillian Holmes Jacob at the piano.

The play, "Christmas at Greccio," written and conducted by Miss Elsie Binns for the Amandine Club, was presented by the same cast with one exception, J. R. Spicer taking the place of Professor Ringo as Sir John, a nobleman.

The Christmas song, "Silent Night," was sung by the Junior Choir at the front of the church and echoed by the Intermediate Choir at the back of the church.

Many contributions were left at the rear of the church in honor of the White Christmas Gift idea.

Prayer of dedication of the gifts was given by Pastor Everett T. Harris.

The decorating of the church was in charge of Dr. Ben R. Crandall and the lighting was in charge of John Norwood assisted by Willard Sutton, Jr.

Alfred University has just received a generous cash gift of \$11,400 from a source which must be allowed to remain anonymous. The money is given outright to be used as the University authorities may deem best. The thought of the donor is that it is first available to help tide the institution over the difficulties due to the times. Alfred is most fortunate in its generous friends, and deeply appreciates their substantial and timely support.

Through its Continuous Support effort the University is attempting to supplement the larger gifts by steadily increasing numbers of smaller annual gifts from alumni and friends not only to aid in the present crisis but also to liquidate the operating deficits, the capital debt, and to make possible improvements and expansions to meet future educational requirements.—Alfred Sun.

Dean A. J. C. Bond received last week the following letter from the Abingdon Cokesbury Press, Nashville, Tenn.:

My dear Mr. Bond:

More than two-thirds of a million copies of "Strength for Service to God and Country" are being used by soldiers, sailors, and marines.

I thought you would like to be reminded that on next Thursday, November 25, hundreds of thousands of these men here and in far-away places will be inspired and helped as they read your contribution to this little devotional book.

On this day I know your heart will be with them as they are reminded of you and are strengthened by your message.

Sincerely yours,

Pat Beaird, Mgr.

—Alfred Sun.

Battle Creek, Mich.

Dr. John Ralph Kellogg, famed physician, health authority, and head of the Battle Creek Sanitarium, died during the night (Dec. 15) at the age of 91.

Doctor Kellogg had been in failing health for about six months, and had not been at his office for about five months.

He was a leader of a health movement that bans meat from the diet, emphasizing the food value of grains, fruits, and vegetables. His brother, W. K. Kellogg, heads the W. K. Kellogg Company cereal manufacturers.

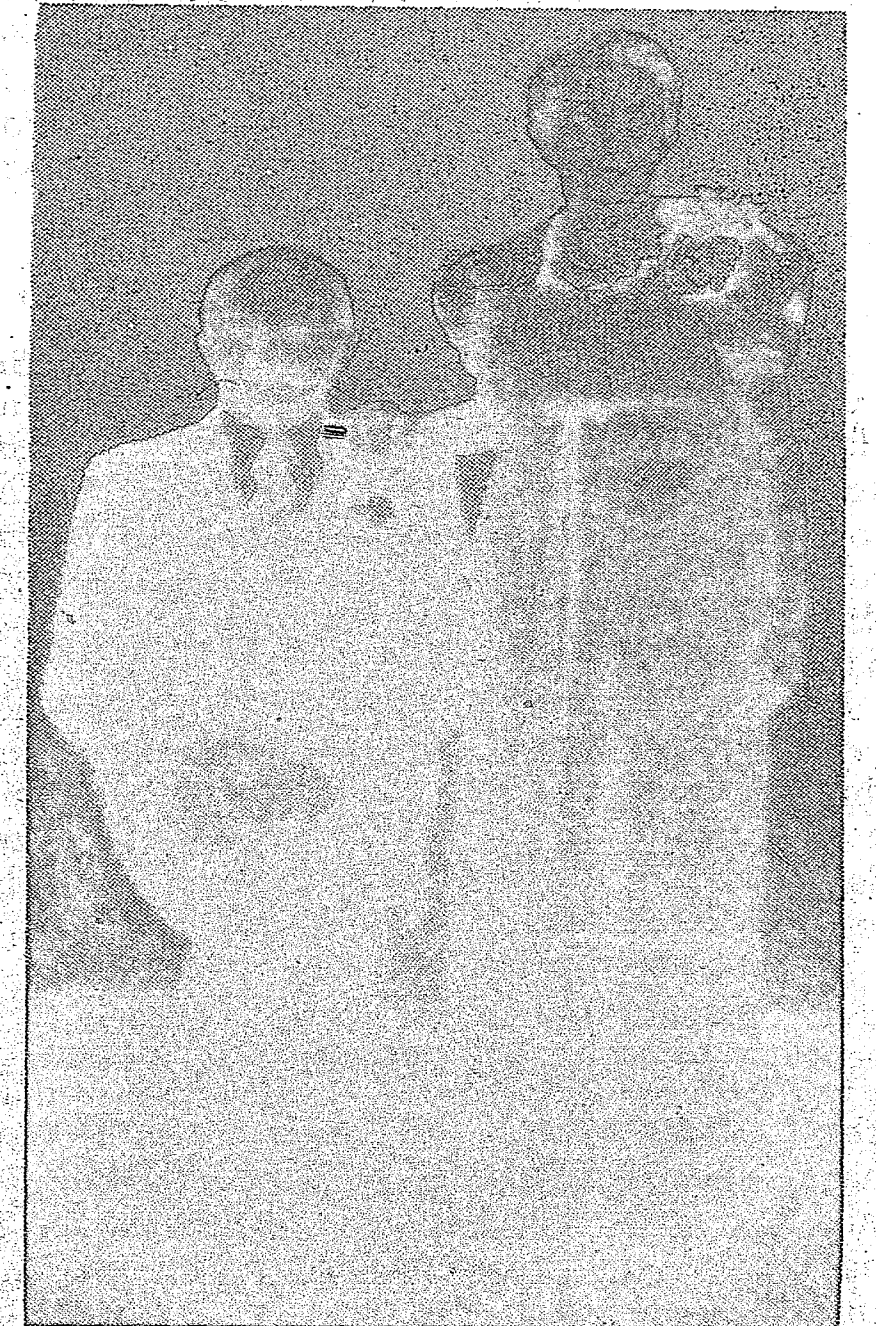
A native of Tyrone, N. Y., Doctor Kellogg was a practicing surgeon while still in his seventies, and was the author of several books on dietetics.

Doctor Kellogg's wife died in 1920. They had no children. He and Mrs. Kellogg, however, provided funds for the education of many boys and girls, virtually rearing forty children and legally adopting several of them.

Doctor Kellogg, advocating fresh air for health, slept out of doors for more than half a century.—Westerly Sun.

Fouke, Ark.

Mr. and Mrs. J. N. Pierce celebrated their golden wedding anniversary October 26, 1943. A family breakfast brought together



the four daughters: Mrs. W. T. Fitz Randolph of Texarkana, Ark., Mrs. L. D. Seager of Memphis, Tenn., Mrs. M. E. Gardner of Houston, Tex., and Mrs. B. F. Flanagan of Dallas, Tex. Their son Alpha Pierce and family of Spur, Tex., were unable to attend.



A son-in-law W. T. Fitz Randolph, eleven of their twenty-two grandchildren, and one great-grandchild were present. Also attending the breakfast were Mrs. Pierce's sister Mrs. E. G. Scouten and daughter Hazel of Fouke, and Pastor E. R. Lewis of Gentry, Ark.

Open house was held from 3.30 to 5.30 p.m., with many friends and relatives calling to visit with them. They also received gifts, flowers, letters, and cards from twelve states.

Mr. and Mrs. Pierce were born in Nebraska and received their early education in and near Humboldt. They were married at Pawnee City, Neb., October 26, 1893, and lived in that state until December of 1904. They were charter members of the Farnam Seventh Day Baptist Church, in Frontier County. In 1904, they moved to Fouke, where they united with the Fouke Church. They have been faithful to the church, and their Christian influence has spread through the community and county.

Correspondent.

Westerly, R. I.

Dr. George Thorngate, who came from internment camp in China on the Gripsholm, and Mrs. Thorngate missed the train from New York, Saturday night, on account of the storm, which would have allowed them to stop off in Alfred a few hours, en route to Milton, Wis., where they had to go immediately on business.

His youngest son, Philip, who had not seen him for three years, and Miss Miriam Shaw, boarded the train at Hornell and went to Wellsville with them. The Thorngates plan to return next week, after visiting the doctor's people in southern Minnesota.

—Westerly Sun.

Des Moines, Iowa

On November 13, during the Sabbath school, Elder R. G. Davis made a motion that the school adopt the constitution, covenant, and statement of belief as prepared by the committee on October 2, 1943. This committee was composed of Elder H. C. Van Horn, chairman, Elder Leslie O. Greene, and Brother E. Marvin Juhl. Four copies of the above mentioned document had been made and placed in the hands of the members for further study two weeks previously. An additional article had been inserted, entitled, "To Use a Budget System," which has

reference to our method of records. The motion was brought to a vote and carried unanimously with the understanding that when the time should come to organize a church this would be submitted for their further commendation and approval. Mention was later made that this information be published in the Sabbath Recorder.

Respectfully submitted,  
Des Moines Seventh Day  
Baptist Sabbath School,  
E. Marvin Juhl, Supt.  
Milton, Wis.

Doctor George Thorngate, who returned on the Gripsholm from Shanghai, China, spoke to a capacity audience at the Milton Seventh Day Baptist Church Wednesday night, December 15. The last seven months of his stay in China were spent in a Japanese internment camp near Shanghai, where he had charge of the medical care of twelve hundred civilian prisoners.

Doctor Thorngate first went to China in 1924 as a medical missionary, returning to America on furlough several years later. He spent some time in practice at Saranac Lake, N. Y., and Phoenix, Ariz., at the latter location being associated with Doctors Howell and Victor Randolph, former residents of Milton. Doctor Thorngate was graduated from Milton College in 1916, and later from Western Reserve Medical School, Cleveland.

Shortly before leaving Shanghai Doctor Thorngate was permitted to visit Mrs. Nettie M. West, a sister of Mrs. Martha Anderson, Milton, and her daughter, Miss Mabel West, who have chosen to remain in Shanghai. Their friends here were pleased to learn that the Wests are well and busy and are still permitted to live in their home. . . .

Doctor and Mrs. Thorngate left Wednesday night for a visit with Doctor Thorngate's parents, brother and sister at Eau Claire, and at Dodge Center, Minn., after which they will return to Alfred, N. Y.

—Milton Junction Telephone.

## MARRIAGES

**Randolph - Mitchell.** — On December 9, 1943, Pvt. Wm. T. Fitz Randolph and Jennie Belle Mitchell were united in marriage by Rev. Mr. Lewis, pastor of the Bethel Baptist Church of Fouke, Ark., in the absence of Pastor Beebe.

# The Sabbath Recorder

Vol. 136

PLAINFIELD, N. J., JANUARY 10, 1944

No. 2

## LET US DETERMINE

Printed here by request.

As we pass the threshold, then, of 1944 there are a few things on which we might well be determined. Let us be determined:

To be less critical of others; a bit more severe with ourselves.

To appreciate more the point of view of those who differ from us. They might be right.

To be willing to attempt what we think the other fellow ought to do. We might accomplish more.

To harbor no hatred or ill will of enemies. Christ prayed for his murderers.

To do all within our power to break down racial, color, and national prejudices. "He hath made of one blood all races."

To take hold, wherever there is a chance, of efforts to bring about universal justice and a lasting peace. "I am come, that they might have life and have it more abundantly."

—From the Sabbath Recorder, Dec. 27, 1943.

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