

tist, Calvary Presbyterian, United Presbyterian, Universalist-Unitarian, Episcopal, Seventh Day Baptist, besides several who had no church home at all. Several of our own children were among the number, for which we rejoice.

Of course, many will say that children such as these (most of them are below teen-age) do not know what they are doing. Probably some of them do not, or may not be sincere. The same is true of older folks, also. But "the Lord knoweth them that are his," and it is safer to win them before they wander away into sin, than it is to try to reclaim them after they become the victims of the spirit of this debauched age. The Riverside Church rejoices in the opportunity of thus serving the whole community in this campaign. L. F. H.

Watertown, N. Y.

Dr. George Thorngate, a Seventh Day Baptist medical missionary who returned to this country from Japan on the Gripsholm, spoke to members of the chamber of commerce and their guests at the annual meeting in Hotel Woodruff Tuesday night.

Doctor Thorngate said in opening, "I am grateful to be in America. There are many others, more deserving than I, who would like to return from the Pacific battle area.

"I returned to China via England and Europe in 1939. I saw the launching of the battleship Bismarck and I stood close enough to Hitler to dash that forelock from his brow."

After describing the physical aspects of Shanghai and the original treatment received there, with the Japs in command, Doctor Thorngate said, "After Pearl Harbor we were treated as enemies. Our cars were confiscated, although that did not hurt too much, with gasoline at \$2,000 a gallon. However, other properties were taken away, with our beds being left.

"I was put in an old tobacco warehouse with leaky roof and splintered floors. There were 126 of us in one room. I was lucky to have a little folding chair beside my bed.

"We were served 1,800 calories of questionable food, when 2,400 calories are needed to maintain life in a man confined to his bed. However, American Red Cross cracked wheat saved our lives. We had a bowl of it for breakfast every other morning. . . .

"There were men from all walks of life in our building, from millionaires to beachcombers, but, with few exceptions, all entered into our activities.

"When we steamed into New York harbor and saw the Statue of Liberty, it was a wonderful sight to all. You cannot appreciate how wonderful this country is until you have been in a Jap concentration camp for three years."

—Syracuse Post Standard.

"Some people would be frightened if their prayers were actually answered as they prayed them."

## OBITUARY

**Chase.** — Flora Main was born on May 4, 1877, in Plainfield, Otsego County. She was the daughter of Zodock and Martha Hogle Main, and died on November 27, 1943, in her home in Leonardsville, N. Y.

On August 24, 1902, she was married to Vayne Chase of the town of Edmeston. She was, for many years, a faithful member of the First Brookfield Seventh Day Baptist Church. She served as clerk of the church for some time, until failing health forced her to resign.

She is survived by her husband and sister, Miss Martha L. Main. Funeral services were conducted in the Worden Funeral Home in Leonardsville on November 30 by her pastor, Rev. Emmett H. Bottoms. Interment was in the Brookfield cemetery. E. H. B.

**Rogers.** — Lillis Stillman Rogers, daughter of David R. and Martha Green Stillman, was born in Alfred, N. Y., March 23, 1864, and passed away in New London, Conn., December 18, 1943.

October 7, 1897, she was united in marriage with Dr. Thomas W. Rogers of Waterford and New London, Conn., who preceded her in death several years ago.

She joined the Alfred Seventh Day Baptist Church in her youth and retained her membership with that church. She attended the Waterford church and gave it helpful support, and was an active member of the Ladies' Aid of that church. Many young people were encouraged and aided by her to secure higher education. She was active in New London welfare work.

Surviving are a brother, Rogers Stillman of New London; and nieces, Mrs. Vida Titsworth, Mrs. Ruth Babcock, and Mrs. Beth Whitford. She was laid to rest in the Great Neck Cemetery in Waterford, with Rev. E. F. Loofboro officiating at the services. E. F. L.

## 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.

FREE—as the Lord provides—copies of the Sabbath tract, *What Is the Difference*, which was published as a continued article in the *Recorders* for January 31 and February 7, 1944. Gifts to help in the expense of printing will be gratefully accepted. Allen Bond, 60 Oak St., Salem, W. Va. 2-21-2t

# The Sabbath Recorder

Vol. 136

PLAINFIELD, N. J., MARCH 6, 1944

No. 10

## Prayer

○ Lord of Mercy, grant that the people of thy Church may become ministers of compassion along the wayside of this war-sick world: where there is hunger, to send bread; where there is sickness, to provide doctors and medicines; where there is spiritual weariness, to stretch out a hand of Christian brotherhood. Help us to understand the needs of others and to minister to them in Christian love; and grant that as we serve, through our united allegiance, we may discover the promised keys that shall open the way to thy kingdom.

Amen.

—"From Keys to the Kingdom,"  
sent by CCORR.

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# The Sabbath Recorder

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HERBERT C. VAN HORN, D.D., Editor L. H. NORTH, Manager of the Publishing House

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## EDITORIALS

### NEEDED, NOW: A JAMAICA MISSION SCHOOL

(Guest editorial)

In the field of education Seventh Day Baptists have a noteworthy history. When there have not been the necessary facilities for training their young men for the ministry and their boys and girls to become useful citizens, they have not complained over the lack, but rather have proceeded at once to remedy the deficiency. In America they have usually founded their own academies and schools for training their young people, even before state and federal governments made provision for such. They have not generally been backwards about mission schools. More than one of the present leaders of the denomination is the product of a home mission school. There is at least one mission school in China.

But there is not now and never has been a mission school among our people in Jamaica, B. W. I., although Seventh Day Baptists have been carrying on an ever-growing missionary work there for the last twenty-two years. In view of the history of the denomination in education, this lack of a mission school in Jamaica is a fact not easy to explain. Perhaps it is because Jamaica is little known and comparatively far away. Perhaps it is because the majority of our members in that country are Negroes; and it is only in very recent years that membership in the denomination has been opened to people of that race. Or perhaps it is because our people in the United States generally, do not know that a mission school is needed today in Jamaica. One might almost

add, perhaps it is because there are not sufficient funds for such a purpose, especially in view of all the work that must be done with limited means. But when have Seventh Day Baptists ever failed to make adequate provision for educating their young people, even if it has meant definite sacrifice?

Undoubtedly, many questions will be asked as to the whys and wherefores of a mission school in Jamaica. First of all, it will be asked, why is such a school needed? Does not the government of that country make adequate provision for educating the people of the country? The Jamaica government, aided by the imperial British government, provides free primary education for the natives. But free secondary education, such as we have come to take for granted in this country, is not provided by that government. There are some excellent secondary schools in that country, but fees for tuition, board, and books are hopelessly beyond the reach of the vast majority of the natives (among whom are most of our people) because they are hopelessly poor. In many cases the fees would appear to be quite reasonable to us here in the States, but when your father and your mother work for very poor wages in order to provide a bare living for a large family, there is little or nothing left over to provide for secondary education, even though your parents might want you to have such.

It will be also asked, what kind of a school is needed? A mission school is needed where practical, everyday Christianity will be taught and lived. A school is needed to provide secondary education for our boys and girls and at the same time to provide facilities for the training of young men for our ministry. A school is needed where our boys and girls can have

the opportunity of working part time right on the school property to help pay their way through school. In a word, a school is needed where our boys and girls will have an opportunity of making something of themselves, both for Christ and for the good of our work.

It will be asked again, why is a mission school needed in Jamaica right now, today? Why cannot it wait until after the war or until we have taken care of other matters that have first claim upon our attention and our pocketbooks? The answer is simple. Seventh Day Baptists will be missing one of the finest opportunities ever opened to them to help an underprivileged people to help themselves if we hesitate to act swiftly. The government of that country is not yet going to take on the job. First day denominations have good schools there already, but they are not going to worry themselves about educating our children, for they are deathly afraid of all seventh day keepers, mainly because they cannot successfully explain away the law of God and because of the "sheep-stealing" tactics of the Seventh Day Adventists. Nobody is going to do our job for us; we must do our job ourselves. That is the way God intended it should be.

If we as a denomination are inclined to shirk our responsibility in this direction, thank God there are individuals among us who are going to do all they can to help Jamaica now, today. The writer and his wife have spoken on Jamaica and its needs in the Westery, Ashaway, and Plainfield churches since their return to the States. A few persons in each church have been prompted to do something tangible to help Jamaica and we hope more will be so prompted. Brother and Sister Ritz, new members of the denomination we believe, have already sent a sizable contribution for a mission school to Jamaica, which has already been deposited in the three-year-old "Jamaica S. D. B. School Fund" in the Bank of Nova Scotia in Kingston. Before leaving Jamaica the writer paid out of his own pocket the tuition fees of Brother Octavius Thompson, whom we hope will soon serve us in Jamaica as one of our ministers, for one term in a good school. At its last meeting the Missionary Board appropriated \$300 to help with the tuition fees of three young people in Jamaica for one year. All this is but a drop in the bucket. It is a start in the right direction, but it is still merely a start. We as a denomination have still to make some definite plan for that Jamaica Mission

School and we ought to begin to work on it today.

Seventh Day Baptists throughout the entire denomination, what answer are we going to give to this Macedonian call? If we fail to answer this call from Jamaica our own future here in this country is seriously jeopardized, for the lesson of history teaches us that no Christian organization without a strong and vital interest in missions, both home and foreign, can hope long to survive. Definite activity with and for Christ is the only way we can and shall grow strong. In education Seventh Day Baptists have a noteworthy history. But what will our future history in education be? Only time and determined activity can tell.

Luther W. Crichlow.

### POSSIBILITIES OF THE SABBATH AFTER THE WAR

By Rex E. Zwiebel

[Each student in the class in Sabbath History and Philosophy in the Alfred School of Theology was asked to write, not a lengthy paper on the general subject of the Sabbath, but a very brief paper on one particular phase of the subject. Each was asked to select his own subject. The following paper was written in response to this assignment by the teacher.]

Fifty years ago a normal man worked six days of the week, and rested and usually worshipped on one.

Before World War II a vast number of men were working only five and one-half days out of seven, having, besides Sunday, Sabbath afternoon off. It had been suggested, and in some instances had been put into practice, that we have only a five-day work week—thus leaving both Sabbath and Sunday free from labor. It is true that the extra time off wasn't necessarily supposed to be used for worship and in most cases it wasn't, but it did give more leisure time to be used by the worker to pursue his own ideals of independent effort.

After this war, organized labor, not wishing to lose the advantages it had gained in the pre-war period, will certainly advocate the five-day week, even though to a Christian worker it seems as though there is always enough work to keep all mankind busy six days a week.

If the five-day work week comes back, and I believe sincerely that it will, let all true Sabbath believers start pointing out immediately the blessings of the Sabbath to those who will find themselves free from labor on the

Sabbath. Among those whom we can affect will be persons who are Seventh Day Baptists at heart but who, because of patriotic duty or unfortunate conditions at home, left the Sabbath to labor on it.

When our good friends—this includes not only ex-Seventh Day Baptists, but also those who have always wondered about the right day of worship—have the facts explained now that it will be unnecessary to work on the Sabbath in order to have a decent standard of life, surely there will be a revival in Sabbath-keeping churches.

Through constant, united efforts backed up by sincere prayer, a new day is possible for the Sabbath of God, who created it.

## 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.

### MISSIONARY SABBATH

Through the secretary the Missionary Board is asking our pastors to preach a missionary sermon on Sabbath day, April 29, and to make that week a missionary week in such other ways as seem fitting to them.

It is hoped every church in the denomination will join in this and if some other Sabbath is more appropriate for the observance of missionary week the pastor is at liberty to change the date.

The leaders of churches which have no pastors are asked to join with other churches in making the last week in April a missionary week throughout the denomination.

The annual report of the Missionary Board gives data regarding our missionary work, and this has been supplemented by the Missions Department of the Sabbath Recorder.

There is a great work before us as Seventh Day Baptists and the calls are many and urgent. At present the home field is in particular need of pastors and funds to support them. These matters need to be considered by all our people and a missionary Sabbath will help very much.

W. L. B.

### FOREIGN MISSIONS

(Substance of address delivered by Rev. Harold R. Crandall, at the Yearly Meeting of the New England Churches, October 30, 1943)

Can you imagine Christian history without the Apostle Paul? How poor we should be without the record of his conversion and his life thereafter. We should lack half the books of the New Testament. When we think of the content of these books, letters written to groups of people, to churches, to individuals, we recognize in some measure the value of the messages, the teachings of truth, the good advice, pertinent not only to the time, but for all time. The course of world history would have been different had it not been for Paul. The progress of the gospel would have been slower. Someone has said, "God needed an unusual man for an unusual task," and he chose Paul.

The disciples had heard the Master's, "Go ye into all the world and preach the gospel." They were faithful to their task, but none of them had the inclusive vision and the capacity for accomplishment that Paul had. His plan of campaign was to go from important center to important center, with Rome, the capital of the empire, as the ultimate goal. He reached the lowliest subjects of Rome, even slaves, and he preached to officials of the empire. He could not be diverted from his purpose. In conditions favorable and unfavorable, moving freely from place to place or chained in prisons, Paul carried on his work. He saw the need of the unity of spirit among all people.

Rapid means of travel and of instantaneous communication have shrunk the whole world until in this time it is more nearly one community than was the Roman Empire nineteen hundred years ago. Men are just beginning to realize that a part of the world cannot live unto itself, in peace and plenty, while in other parts there is conflict and need. To enjoy the blessings of life there must be the possibility of the rest of the world having equal opportunity. We learn many lessons of life the hard way.

Different means of accomplishing peace and prosperity have been conceived and attempted. We are engaged in a great world war, as we were a quarter of a century ago, seeking to end war and establish a tranquil and happy world. There have been the World Court, the League of Nations, treaties, etc., which have sought the same ends through legislative processes.

All these means, in and of themselves must fail. Only the practice of the principles of the Christian religion can accomplish the purpose. Men everywhere need the eternal gospel. They need its transforming power. Others have spoken of the needs in our own land. There is need of the continuing spread of the gospel among the nations of the world. We must strengthen the world-wide Christian fellowship. Ours is a missionary religion. It was born with the missionary motive. It lives because of the missionary incentive. It will die if the missionary motive dies.

Foreign missionaries have endured hardships and suffering and have given their lives for the cause of Christ. Less than a half century ago cannibals in the Southern Pacific killed and feasted on missionaries. But persistent preaching among them has produced results so that in these days soldiers cast among these people by the vicissitudes of war have been aided and ministered to by Christian grandsons of those same cannibals.

"A religion that isn't good enough for everybody isn't good enough for anybody." The only spirit that will bring peace to the world comes from Calvary. The only gospel that is big enough to bind the nations into a unity is the faith in the one God and Father of us all—a God of Truth, of Righteousness and of Love. If the Christian Church fails the world, there is no hope.

Foreign missions are more necessary than ever because of the world community. The presentation of Jesus to another people is not international meddling, imposing on another people our religion. It is not "our" religion. It was not born with us; it will not die with us. It is God's gift to mankind and belongs to all the peoples of the world.

Centuries ago it was said, "The Christians are scattered all over the world, and they are holding the world together." Jesus' prayer, "that they all may be one," is his desire for the world.

### THE MIRACLE OF MODERN MISSIONS

By Dr. Walter T. Brown

War did not kill the modern missionary enterprise. Rather the war destroyed the germs of indifference of many.

The new missionary spirit is wider and deeper than the old. A generation ago there was held up to us the needs of the world—the needs of China, of Japan, of India and Africa, and the Church was challenged to meet

those needs. Without denying the need of missions in these lands, we are today beginning to realize that the United States and Canada need a great missionary movement in order to save their own national existence. Great nations, like great individuals, can never be developed on the basis of selfishness. We cannot take our places in the councils of the world unless we can rise above our insularity, our tendency to national isolation, and develop a world-consciousness. If we fail to do this, we cannot lay the foundations of an abiding peace. The only spirit that will bring peace into the world comes from Calvary. The only gospel that is big enough to bind the nations into a unity is the faith in one God and Father of us all—a God of Truth, of Righteousness and of Love. Back of all the strife and tragedy of war there is a moral and religious problem, and if the Christian Church fails the world, there is no hope.

The missionary enterprise has new life because we have come to a realization of the significance of the Christian religion for our civilization. We have seen the immense influence that the Christian faith has had upon the leaders of China. We are more confident than ever that Christianity alone has the power to save the world. For the security of our nation, as well as for the welfare of the world, we must take upon ourselves the task of proclaiming Christ to all the nations of the world. —Taken from Laymen's Missionary Movement.

### MEETING OF INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

Rev. Erlo Sutton and Rev. Harley Sutton represented the denomination at the meeting of the International Council of Religious Education, held at Chicago, February 7-12, 1944.

Just under twelve hundred people attended the program of Monday to Wednesday. This program consisted of sections on adult, youth, children's, leadership education; vacation schools, week-day schools, city executives, directors, editors, international and national executives; pastors, publishers, research, state, and regional executives.

Mass meetings were held at one of the churches in the evening on Monday and Tuesday. Liston Pope of Yale Divinity School spoke Monday. Homer P. Rainey, president of Texas University, spoke Tuesday night. They spoke on phases of the world of tomorrow.

Rev. Harley Sutton attended a meeting on Thursday of leaders from several denominations to study the problems and methods of dealing with the contribution of Christian Education to individual and public policies that make for world order.

The official matters of the council were considered by council members on Friday and Sabbath day. There were one hundred sixty members there. It was a real spiritual lift to attend the program of Monday to Wednesday and a very special privilege to have a share in shaping the program of such a powerful force for good which the International Council has become. No one can even imagine what it means to keep this program going, who has not been in attendance at a meeting of the council and attended the programs put on for such a large number as the three-day program of divisions provides.

—From correspondence.

## WOMAN'S WORK

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

### DO FOREIGN MISSIONS PAY?

Cast thy bread upon the waters; for thou shalt find it after many days.

During the sessions of the Foreign Missions Conference, speakers told of the way in which the war is bringing foreign missions home to the service man and his family. "The war has placed our mission fields in our front yards. These lands of mist and mystery are now a part of our everyday geography. When our boys come home these places will be even more real." "The Christian missionary has attained the front page and the headlines. In many instances he is the shining figure of the world front." Reflection upon what appears the sudden publicity of foreign missionaries convinces one that this eminence was attained only by self-sacrifice, devotion, and years of toil on the part of the foreign missionary. "China Letters," by Doctor Palmberg, covering a period of nearly fifty years, is an absorbing account of such effort.

Bishop Tsu says: "Long before there was an Atlantic Charter the Church attempted to bring the world together by means of the Christian truth." Even during the war the Church has gone ahead. His acquaintance with one of our young service men in China caused him to visit in Salem, Mass., the parents of

the young man after his death. Among the last letters home the young man told of his visit to, and his interest in, the China mission.

A stirring account of the way the East is meeting West was given by Rev. John D. Bodger, of the New Guinea Anglican Mission, Dean of the Cathedral at Dogura, Papua. He told of the "Fuzzy Wuzzy Angels" who carry wounded soldiers so carefully down the tortuous Owen Stanley Track that, in the words of one of the wounded, he felt that Christ was black. The lives of American boys are being saved daily, Dean Bodger says, by boys trained in the mission schools. Many a woman who sees her son or husband or brother again will owe it to the fact that the gospel was sent to the Pacific islands years ago.

Fifty years ago an English missionary and his wife established the post, Dogura. The desolate spot and the rigors of life in the wide unknown land broke down the health of the wife, and in a few months the husband was left alone to carry on; he persisted in his efforts; others came to help in the work; the natives were receptive to teaching; a school was established, and a church—a great one was needed. The material for it, largely cement, came from England, but the natives fashioned it with their own hands into the cathedral of today.

Old students are very loyal and give generously of their meager means to support the work. Now many of them are returning as their terms of enlistment have expired. They are used to hard labor; on the Owen Stanley Range they worked the clock around in time of need. Their inadequate footwear gave out; then they went on without it. When their time is out they receive their year's pay, twenty-four dollars. They make their contribution to church and school and turn homeward by way of a pathless jungle of, mayhap, several hundred miles.

It is not hasty reading, but seriously meditating upon holy and heavenly truths that makes them prove sweet and profitable to the soul. It is not the bee's touching on the flowers that gathers the honey, but her abiding for a time upon them, and drawing out the sweet. It is not he that reads most, but he that meditates most on divine truth, that will prove the choicest, wisest, strongest Christian.—Bishop Hall.

S. S. Digest.

## YOUNG PEOPLE'S WORK

Josiah B. Diebinson, Editor  
Route 3, Bridgeton, N. J.

Please send all material and suggestions to the above address.

### A CHILD SHALL LEAD (Suggested by Isaiah 11: 6)

By Rev. T. R. Sutton

(Although this play was written with special mention of Easter Sabbath it may be used for any service by making a few minor changes in the discussions. There are three scenes—the last one being very short.)

#### Cast

#### In Order of Their Appearance

Mrs. Caleb Albertson—mother  
Paul—her son, age twelve  
Jean—her daughter, age ten  
Rev. Joseph Parker—their pastor  
Dream Interpreter—boy or girl who reads well  
Eight Messengers (One for religion, one for music who can sing a solo, two for social service, one each for occupations, government, recreation, and education.

#### Scene I

(In the home of Mrs. Caleb Albertson in a midwestern village. Time—noon of Easter Sabbath. The scene is in the living room with a rocker at left back stage, an easy chair at right back, with small table in between these two chairs on which is a radio and a few books and magazines, and a chair at right side of stage. Stage is clear as scene opens. Mrs. Albertson enters from right as from another room. She is dressed for the home. Crosses stage and takes rocker and starts reading a magazine. After short pause Paul and Jean enter wearing outside wraps.)

Paul Albertson—Hello, Mother. Is dinner ready? Am I hungry! (Drops into easy chair at right back.)

Jean—Hello Mother. (Crosses stage.) Are you feeling better? (Kisses mother.) Wish you could have been at church today. It was a beautiful service.

Paul—Yes, with all the Easter music and flowers, and—

Jean (Breaking in)—And the church was just full. Wish you could have been there. (Stands at the side of her mother with arm around shoulder.)

Mrs. A.—Yes, I wish I could have been there. It must have been lovely! But with this headache I just could not have enjoyed it. I am feeling better now. Just a few minutes

ago I got out of bed. I didn't feel like getting a dinner, but we can have some soup. Maybe tonight, Jean, with your help, we can have our dinner.

Paul—Is that all? I'm hungry!

Mrs. A.—I expect you are, son; but you can have all the soup you want.

Jean—Shame on you, Paul. (Advances toward Paul shaking her finger.) And just a little while ago you said at church you wanted to be a Christian. Is that the way Jesus would talk to a sick person? (Stands at Paul's right.)

Paul (rising)—I'm sorry, Mother, I just didn't think. (Crosses and stands at Mother's side with hand on chair.) (Jean takes wraps out and returns—seats herself.)

Mrs. A.—That's all right, sonny. I expect you are hungry. But what was this that Jean said about you at church?

Paul—Well, Pastor Parker asked at church if anyone wanted to accept Christ as his Savior and wished to follow him in the Christian life to come to the front of the room during the last hymn. So, several of us went.

Mrs. A.—Oh Paul! That makes me happy (Taking his hand); I trust that you really meant it when you went.

Paul—Of course I did. That's the kind of life I want to live.

Mrs. A.—Who else went up front at that time?

Jean—I did, and Betty Jones, and Buddy Miller, and—

Mrs. A.—You did? (Rises.)

Jean—Yes, Mother. Shouldn't I?

Mrs. A.—You are only ten years old; Paul is twelve; and Buddy is about Paul's age. Aren't you rather young?

Jean—Betty is eleven; and her sister, Grace, also was one and she is only nine. Can't I be baptized and join the church?

Paul—And there is Billy Smith who is only ten—that's Jean's age.

Mrs. A.—Well, Jean, I believe, that you, and Paul as well, are sincere. I shall think it over because I want to do what is right. But now it is high time we have our lunch. Jean dear, I shall talk with you more later. (Paul drops into rocker—picks up magazine and looks at it. Mrs. Albertson starts to leave at right when door bell rings.)

Mrs. A.—You go, Jean. (Adjusts books and magazines on table—Jean goes out at right—short pause.)

Rev. Parker (off stage)—Good afternoon, Jean, is your mother in?

Jean—Yes, Pastor Parker, come in.

(Enter pastor followed by Jean—Mrs. A. turns and meets him.)

Rev. Parker—Good afternoon, Mrs. Albertson, I was passing by on my way home from church and thought I would stop in and see how you were. The children told me at church you did not feel well.

Mrs. A.—I am feeling better, thank you. Won't you sit down?

Rev. P.—Thank you—but for just a moment. (Takes chair at right stage.) Hello there, Paul. (Mrs. Albertson takes easy chair; Jean, stool at her right.)

Paul (Looking up.)—Hello, Pastor.

Rev. P.—Did Paul and Jean tell you about their decisions this morning?

Mrs. A.—Yes, they did, and I am happy that they desire such high ideals. But, Pastor, don't you think Jean is rather young? She is only ten.

Rev. P.—Not at all. Perhaps one should not urge this matter upon a child at this age, but when it is a voluntary expression of a desire, then it is my opinion that the desire should be followed up with very careful and prayerful consideration. Jesus himself said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." Even by those who are quite young his voice is often heard. When Christ speaks to a child and the child accepts his call no one should stand in the way. To do so may be a stumbling block and a decision may never be made. About a year ago you told me that your husband had, as a child, wanted to be baptized but his parents objected, thinking he was too young at the age of eleven. Later when his parents desired that he take a stand for Christ, he would not even listen and before long ceased to attend church and Sabbath school. Where is Caleb today? I believe that you said he was in New York City operating a night club and selling liquor, and often becomes intoxicated himself. He has no use for the Christian Church and very little respect for Christian standards. Of course, we cannot know what he would have been had his answer to the call of Christ been followed up. The chances are his life would have been quite different now. Mrs. Albertson, that is the reason I believe in leading a child to the acceptance of Christ while he is yet young, and afterwards follow the experience with careful training. It is not necessary that one fully understand; for, when the desire is cultured by

training and experiences understanding will grow. (Rev. Parker pauses.) I don't want to persuade you against your judgment, for you must decide for yourself; but pray about it, won't you?

Mrs. A.—I trust that you did not misunderstand me. I am not objecting to Jean being baptized now, but was just wondering about the advisability at her age. Now as I think of it, she isn't so young after all for such a decision. My little girl is growing up. Pastor, I am glad my children have made this decision; and you can count on me to help in every way I can.

Jean—Oh Mother, I am so glad! Aren't you, Paul?

Paul—Yes, Jean. We both can now join the Westville Church. Pastor, when is the baptism to be held?

Rev. P.—We plan that this service will be held at the church two weeks from last night. That will be on Sabbath eve. Then in the morning during the Sabbath service the new members will be received into the church.

Paul—When will you tell us more about the service?

Rev. P.—I want to talk with each of the candidates next week; (Rises to go.) but now I must be going on, for Mrs. Parker probably will be waiting dinner for me. (Mrs. Albertson rises.) Good-by Paul and Jean. (Both rise.)

Jean and Paul—Good-by (Jean goes to table and glances at magazine.)

Rev. P.—Good-by, Mrs. Albertson.

Mrs. A.—Good-by, Pastor. (Turns towards children.) Come on, children, let's go and eat our lunch.

(All three leave at right.)

(To be continued next week)

#### SABBATH SCHOOL LESSON

FOR MARCH 18, 1944

Jesus Crucified. Scripture—Mark 15: 21-47.  
Golden Text—Isaiah 53: 5.

Until God made a group of planets with a sun as its center, there could be no such thing as time, since there was nothing by which man, had he been on the scene, could have measured passing eternity. And until God set up the decalogue man could make no correct estimate of moral righteousness and perfection, since there was nothing to use as a gauge of that which is infinite, eternal and perfect. Selected.

## CHILDREN'S PAGE

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

### OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am seven years old. I am in grade two. I go to Marlboro Sabbath school. I have a brother Bobby and a sister Becky.

Paul Lee Davis.

Star Route,  
Bridgeton, N. J.

Dear Paul:

I am ever so glad you have written me this letter, and I hope you will write many more.

Our little granddaughters Joyce and Gretchen and their little dog Blackie are here today; Joyce is seven years old, too. Her birthday was January 5. When is yours? The girls went walking with their father this morning and left Blackie in the house. After they had been gone awhile I let Blackie out and he tried to find them, but couldn't. He came back, stretched out on the floor with his head between his paws and whined mournfully, as much as to say, "Oh dear, I don't like to be left behind." But when they came back he was a very happy little dog.

Your grandma is richer than I, for she has six grandchildren and I have only four, and two of them as you know live in Bridgeton, so perhaps I will get down to see her this summer; also you and Bobby and Becky.

Sincerely your friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

This is the first time I have written to you so I will tell you about myself. I am twelve years of age and in grade seven. I am five feet five inches tall and have fairly long hair.

I am a member of Junior Christian Endeavor and also the president. I have belonged to Junior C. E. for the past five years. Our Junior C. E. is collecting vases for the home clinic; also four medicine bottles for the doctor. We plan to have the March monthly church social.

My hobby is collecting paper dolls. I am interested in "pen pals."

Sincerely and always your friend,  
Bonnie Babcock.

Box 935,  
North Loup, Neb.

Dear Bonnie:

Either you are quite a tall girl or I am quite short, for you are fully two inches taller than I. Which do you think it is?

I wish I could get as much on a post card as you can, for it seems to me I hardly get started when I find I am at the bottom with hardly room to sign my name, while you have written a full letter. I am very glad to add you to my large Recorder family. I hope you will find a goodly number of pen pals among the contributors to our Children's Page.

Junior Christian Endeavor is a wonderful organization for training girls and boys for true Christian service, and your position as president is indeed an honor and may God bless you in it.

Your sincere friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

I have just finished my night work. I get cobs and feed the chickens.

We had pancakes and sausages for supper, but I wasn't like Little Black Sambo, I couldn't eat one hundred and sixty-nine.

I have just learned the Twenty-third Psalm. I enjoy going to school and like the work we do. One thing I enjoy is Social Studies.

This is the second letter I have written to you. Do you remember me?

Your friend,  
Jean E. Davis.

Bridgeton, N. J.,  
February 23, 1944.

Dear Jean:

Yes indeed I do remember you and I am pleased that you have written again. Please keep up the good work. If you had eaten as many pancakes as Little Black Sambo I'm afraid you would never have been able to write another letter, though it might depend on how big those pancakes were. I knew a man who always ate twenty-one pancakes for breakfast almost daily, but again I'm not saying how big they were. However, they were larger than the "tokens" we are soon to use.

I have heard many of the boys and girls tell how much they enjoyed Social Studies. That is another one of the things I was not privileged to study when I was in school, though I did have other things than "readin', 'ritin', and 'rithmetic."

Here is that bottom of the page I am always coming to, so good-night.

Your true friend,  
Mizpah S. Greene.

## OUR PULPIT

## STEWARDSHIP

By Rev. William L. Burdick

Texts—"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter 4: 10.

"Moreover it is required in stewards, that a man be found faithful." 1 Corinthians 4: 2.

This sermon is presented by request of the Committee to Promote the Financial Program—a committee which is to be commended for the work it is doing. Consequences vast and reaching into eternity depend upon the success of the work of this committee and we should do what we can to aid.

The committee is asking for sermons on stewardship, and the request regarding this sermon was that it give "emphasis on support of boards and denominational interests."

In the Scriptures there are many passages bearing on stewardship. In fact, the entire Bible, beginning with our first parents in the Garden of Eden to the closing chapters of Revelation, may be taken as a book on stewardship. Christ frequently used the responsibilities belonging to the office of a steward to illustrate man's relation to God, and both Paul and Peter use the term for the same purpose, as is seen from the texts chosen.

There are many kinds of stewardships and both the kind and importance depend on the steward and his lord; that which is committed to the steward by his lord; the work to be done; and the way the steward performs his duties. All these things are set forth in our texts. Everyone is a steward, faithful or unfaithful, and his stewardship is tremendously important to him and to others.

## I. The Principal Characters in Stewardship

There are two principal characters in every stewardship, and in our stewardship these two are man and God "As every man hath received the gift, even so minister the same . . . as good stewards of the manifold grace of God." God, our Father, the supreme personality of the universe, is the one who has made us stewards of all we have. He is the infinite, eternal, almighty, self-existent, perfect Being. He is the Creator of the universe, man, and all that is. He is holy, just, and loving. He rules and overrules all creatures and the ele-

ments. He works through the Holy Spirit. Jesus Christ is God incarnate. He is the personation, revelation, and representation of God. Thus we see that our stewardship comes to us from the highest and holiest Being and the one who loves us with an intimate love.

## II. That Which God Has Committed to Us as Stewards

The stewardship committed to every man is very great.

1. First of all he has given us our being. There is nothing that is any dearer or sweeter to us than life. This is shown in our efforts to maintain our physical life. There is no possession that we will not sacrifice for it. No matter how much money we may have, we are willing to spend the last cent if we only have the assurance that by so doing we can prolong life. Very seldom, indeed, do we see a person at death's door but he would be glad to be restored to health, and that in face of the professed belief that just through that thin veil there awaits him glory indescribable, so ineffably precious is life. Even the dumb brutes bear witness to this truth. Their heroic, desperate, and sometimes ferocious efforts to free themselves and their kind when they mistrust that death is approaching indicate how dear and precious life is to even a brute. Man is the crowning work of creation, created in the likeness of God and given dominion "over every living thing that moveth upon the earth."

2. As God's stewards we are not only given our existence, but in addition we have priceless endowments. As his stewards we are given a wonderful physical body. It is unique. He might have given us the form of an ox, dog, ape or serpent, and at the same time conferred his higher powers; but instead he gave us a form for which no man can suggest an improvement. God may have the skill to create a more useful, symmetrical, and beautiful form than the ideal human body, but he never has so far as we know.

We are more than physical beings. Our stewardship includes our intellectual faculties, and they are priceless. What is there that we would be willing to receive in exchange for our intellectual faculties? Take, for instance, the power to think, reason, and acquire knowledge. There is nothing we would receive in exchange for them. Silver and gold could not buy them of us. All the wealth of the world is paltry in our eyes compared with them. There is nothing we feel any prouder of than

we do of our knowledge. There is hardly a home but would be desolate today were it not for the knowledge and skill of some trusted physician. Had not God, in his love, given man the power to think and acquire knowledge regarding disease and laws of health, the race would have been swept from the face of the globe. Again, think what a wonderful thing memory is. What would man be without it? Take away memory, and all is gone.

In addition to our physical bodies and intellects God has endowed us with his own nature, his spiritual nature, his own likeness. We read, "So God created man in his own image, in the image of God created he him." God being a spirit, this refers to man's spirit, his higher nature, that nature that is made alive by union with Christ and become dead by separation from him. Man's spirit as first given by God and as redeemed in Christ is like God's spirit—like God—only God's is infinite and eternal and man's spirit is finite. Man is the offspring of deity, a child of God. "For as much then as we are the offsprings of God, we ought not to think the Godhead like unto gold." This is the basis of the self-revelation of God to man. God could not reveal himself if man were not created in his likeness.

3. There is still another item in our stewardship, and that is our environment. So far as I can see, we of the United States have an environment which has been unsurpassed in any generation. Few countries, if any, have beautiful homes, churches, schools, and an abundance of this world's goods equal to what we have. We know there is much want, ignorance, and evil in our land, but nothing compared with that in most countries on which the sun shines.

## III. What Does God Require of Us as His Stewards?

Our existence, endowments, environments, and all our possessions are given us to be used as God's stewards. They are not to be consumed on ourselves. This is according to the text, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." "It is required in stewards, that a man be found faithful." We are not good stewards unless we properly use what is committed to us. This is not saying that we are not to receive any benefit from them ourselves. The Father wants we should. What we have today is only a small portion of what he would have us enjoy. He has no pleasure in our be-

ing ignorant, sick, and in want. While this is true, it is his good pleasure that we properly care for all he has entrusted to us and share it with others. He never intended that we should pollute, waste, and consume on ourselves that which he has committed to us. Furthermore, we will find our greatest happiness in sharing what we have with others and using our gifts for them.

1. Going more into detail, we note first of all that the Father requires that we should love him and love him above all others. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." The test of our love is our obedience. Some years past a man giving his testimony in prayer meeting said he had often wondered whether he really loved God and he had decided the question in this way: He said he asked himself whether he would obey God in preference to anyone else, and he had decided he would. Therefore, he concluded he loved God above all others. This was a correct decision. The true test of love for God is obedience. Christ said, "If ye love me, keep my commandments" (John 14: 15). Love is more than feeling. There is emotion in love, but we cannot expect to have the same kind of emotion regarding God that we have toward our children. As much as Abraham loved Isaac, he was willing to obey God, though obedience meant the slaying of his son. Obedience is the test of our love to Christ and of faithfulness to our stewardship.

2. When we consider man's stewardship as represented in his physical, mental, and spiritual endowments, we see that the Father expects and requires that we develop them and do not defile them. We are often tempted to do things which injure the physical body, weaken the intellect, and destroy the spiritual life. To do any of these things is an awful sin and will bring sore retribution. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Corinthians 3: 16, 17). Therefore, we should keep our bodies pure, cultivate our minds, and develop the spiritual life. We are sometimes led to think that going to school will of necessity accomplish all these things, but this is not sufficient. One may be unfaithful to his stewardship and all the more a child of the devil because of his training. If we are faithful to our steward-

ships, we will keep our bodies clean, our minds pure, our hearts right, and minister these gifts as "good stewards of the manifold grace of God."

3. Still pursuing the subject as to what the Father desires of us as his stewards, we come to the question of money and other property. What makes one a good steward in temporal affairs? This is a question which is always present and one that is very important to us as individuals and to society. People often speak of money as an unholy thing. This is an erroneous view of the subject. Money is not unholy. It is people who are unrighteous. Property is absolutely necessary. What would we do for food, clothing, churches, and schools without it? Paul says, "For the love of money is the root of all evil." It is not money, but the inordinate desire for it, the methods used in getting it, and the way that it is used which make trouble and destroy both the poor and the rich. Though a man may be poor, his passionate desire for money may be his ruin; but those who have and do not use property as they ought are in the greatest danger. Christ set this forth in his parable called the Parable of the Fool. He tells us of a man whose ground brought forth so plentifully that he did not know what to do, and he said to himself, I will tear down my barns, build larger, and eat, drink, and be merry. But God said unto him, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?" Faithfulness in the stewardship of property means that we share it with others for the purpose of alleviating want, supporting the church, and extending the kingdom of God over all the earth.

#### IV. Whom Shall We Serve?

If being faithful in our stewardship requires that we serve others with all we possess, whom shall we serve?

1. First in line is the family to which we belong. The family is the only institution which antedates sin and is not only the foundation of human society, but it determines the character of the individual and all human institutions. By its influence children become godly and noble, or ungodly and ignoble. Many a man can say that he owes all that he is to a Christian home. Parents have a tremendous responsibility and they will be held responsible in large measure for the character of those who grow up in the home.

2. Next to the family our stewardship extends to the Church. Christ founded his Church for the purpose of establishing the kingdom of God in all the earth. He is the head of the Church and it is called his body. It transforms individuals and human society. It has been the means of advancing civilization through the ages, and upon it rests the future. No man is faithful to his stewardship until he gives his heart to Christ, unites with his Church, and works for its upbuilding.

3. As already indicated, our stewardship extends to all the world. Christ said, "Go, make disciples of all nations," and promises to be with us always in doing this. He also told his disciples to begin at Jerusalem, at home. "And ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." We cannot claim the promises of Christ unless we are doing what we can to this end. We can make disciples in the family, the home church, and community; but most of us will not be able to go in person beyond the home community. The only way we can carry out our stewardship and obey Christ's command is to send others out in the home field and "unto the uttermost part of the earth." This is what was done in the early church. The apostles and other disciples went out, and by the end of the first century it was estimated that there were two or three million Christians, and that the gospel had been preached to all the known countries of the world. This work was followed up in different ways until 1792, one hundred fifty years ago, when mission boards commenced to be organized and "modern missions" had their beginning. Since then the kingdom of Christ has advanced as never before except in its early history.

Seventh Day Baptists early saw the need of organized efforts for the extension of Christ's kingdom, and began work. The real purpose of the founding of our General Conference, one hundred forty-two years past, was for the extension of Christ's kingdom at home and abroad. It found itself too unwieldy to successfully promote missions, and a missionary board was appointed in 1818. Ten years later (1828), for the sake of more efficiency, another board took its place, and fourteen years later, or in 1842, the present Missionary Society was organized. About that time, 1844, the present American Sabbath Tract Society was organized, primarily for the pur-

pose of promoting the Sabbath by literature, but later it added the Sabbath Recorder to its ministrations. The Education Society was organized in 1856. The principal motive which prompted its organization was the training of ministers; but its work soon broadened and other schools and colleges were founded. Also, other boards, such as the Woman's Board, Sabbath School Board, and Young People's Board have been brought into existence by Seventh Day Baptists for the purpose of extending Christ's kingdom. If we are faithful to our stewardship, we will support denominational boards and interests to the limit of our ability.

#### Conclusion

Such is the stewardship given us as Seventh Day Baptists and as individuals by the Triune God. He has poured into our lives the trophies of the cross and the achievements of the ages and is asking us to be faithful stewards. He has given us a great and glorious task, and we must not fail him who gave his only begotten Son for us. It is useless to enter doors which God does not open and it is worse than useless, it is ruinous, not to enter the doors he does open. When God asks a people to take up a work, he will enable them to do it, no matter how large and difficult it seems to be, provided they undertake it in humility, enthusiasm, and loving devotion to him and their fellow men. God often requires very difficult things, sometimes the seemingly impossible; but his resources are infinite and his demands are backed by his grace, wisdom, and power. The denomination which launches out at his command cannot fail.

When Rev. J. C. F. Robertson had charge of the Bible depot in Mukden, Manchuria, he received the following letter from a distant city written by a Christian Chinese:

"Dear Sir, My son is going off to the big city to college. There he will study in English. Tell me, has the Bible yet been translated into English? If so, I should like to have you send me a copy in that language for my son."

#### Contemporary.

What a magnificent opportunity to put racial and religious intolerance where it belongs—on the dump heap of prejudices destroyed by common sense.

Dr. Malcolm S. MacLean, Pres. Hampton Inst.

#### "AN AFFRONT TO JESUS CHRIST IF WE HAD FLED"

A French army chaplain had five services one Sunday. He was just leaving the last of them—he had had a congregation of eighteen soldiers of all ranks in a dugout in the front lines. Then he had to walk a mile through a wood to reach a road where a car was due to pick him up and take him back to G.H.Q. It was already getting dark, and he suddenly saw four men advancing toward him among the trees. Earlier in the war this padre had walked into a German patrol, and had been severely wounded by a hand grenade; so he thought "prudence the better part of valor," and hid behind a tree.

The men, however, turned out to be French soldiers who had lost their way coming to his service, and who much regretted arriving too late. So he could not let them go without a word; and, gathering them around him, he invited them to join in singing a hymn known to all French Protestants—"Let Us Be Faithful Unto Death"—the last verse of which implies the renewal of a vow of consecration to God. Then, it being too dark to read, he began to repeat the twenty-third Psalm. The men seemed to have thought that he was praying; for they went down on their knees in the mud—the whole country was a sea of mud at that time. While they were in that posture, German shells burst overhead, and pieces of shrapnel came down through the trees, cutting off branches. If you have ever been in a similar position, you know that the instinct of self-preservation bids you take cover; but not a man moved. Later, when he was saying good-bye to them, one of the men, referring to that moment, said to him, "It would have been an affront to Jesus Christ if we had fled after listening to those wonderful words you had been repeating—'Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.'"

Our glorious old Bible is full of texts like that; they breathe forth strength. There is no book like the Bible for keeping up the morale of soldiers and civilians in time of danger; and there is no greater service we can render our country than to circulate it.

—Bible Society Record.

## DENOMINATIONAL "HOOK-UP"

Boulder and Denver, Colo.

New officers of the Seventh Day Baptist Church of Boulder were elected at the annual business meeting of the group Sunday afternoon at 2.30 o'clock in the church parlors. The meeting was preceded by the annual dinner which was served to approximately seventy-five persons.

Rev. Earl Cruzan, the pastor, reported on the general work of the church during the past year, and his work with lone Sabbath keepers in the state of Colorado. This latter work is under the direction of the Missionary Society of the Seventh Day Baptist denomination.

A successful Vacation Bible School was reported by the religious education committee. The school was held during the first part of June with about thirty children enrolled. Plans are under consideration for a week-end Bible school to be started in the near future.

Reports were also given of the 'teen-age camp held in conjunction with the Denver Seventh Day Baptist Church at the camp site owned by the two churches and located on the Paul Hummel property on Lee Hill.

The past year saw the celebration of the fiftieth anniversary of the local church, and the treasurer reported that all bills have been paid and there is a substantial balance in the treasury.

Members of the Denver and Boulder Seventh Day Baptist churches held a quarterly meeting Sabbath day at the Boulder church. Rev. E. E. Sutton, pastor of the Denver Church, delivered the morning message, centered around the theme for the day, "Looking Ahead With Youth."

A covered dish luncheon was served in the recreation room. About thirty-five members of the Denver Church, besides the Boulder congregation, were present. Among those from Denver were Dr. H. Eugene Davis, who is in Denver visiting his brothers, Orsen and David Davis. He was a missionary in Shanghai, China, for more than thirty-five years, and returned on the last trip of the Gripsholm, after being in a concentration camp. Doctor Davis was in charge of the S. D. B. Mission.

The camp committee met at 1.30 o'clock and was reorganized. Elno Davis of Denver, was named chairman; Paul Hummel, secretary-treasurer; and Rev. Earl Cruzan, pastor of the Boulder Church, publicity chairman.

A round-table discussion was held at 2.30, with Pastor Cruzan in charge. The theme for the day was taken up in three parts: "Foundations—Home, School, and Church"; "Our Responsibilities at the Present Time"; and "Looking Ahead to What We Hope to Do in the Future."

Boulder members then entertained Denver members at dinner, some taking their guests to their homes, others bringing dinners to the church.

In the evening a social was featured, attended by about seventy persons. Mrs. Orville Rasmussen, Mrs. Bayard Rood, and Miss Jane Hodge were in charge.

—Clippings from Newspapers.

Adams Center, N. Y.

The ever popular (?) flu epidemic came to Adams Center just before Christmas this year; the Central School was closed for a week, and all special programs were cancelled, including our planned Christmas programs. However, regular church service was maintained in the face of great difficulties; we have had a fair attendance so far this winter.

The women of this church are planning to entertain the women of the Baptist churches of Adams Center, Smithville, and Honeyville for a joint session of the World Day of Prayer, Friday afternoon, February 25.

Dr. and Mrs. George Thorngate were at Adams Center the week-end of February 5. Doctor Thorngate spoke of his experiences in the Japanese concentration camp, and his trip home on the Gripsholm during the morning service; a most interesting afternoon session was held when Doctor Thorngate answered many inquiries concerning China, Japan, and war conditions over there. A bountiful tureen dinner was served about 1 p.m. to a group of about ninety people, some of whom had come quite a distance to hear Doctor Thorngate. While here Doctor Thorngate spoke at the Adams Center P.T.A., to a large group, to the Adams Men's Community Club of about seventy-five men, and addressed about three hundred men at the Watertown Chamber of Commerce's annual meeting. He was received with great enthusiasm at all of these gatherings.

Correspondent.

Lost Creek, W. Va.

The year 1943 closed with much evidence of a constructive church program having been thoughtfully planned and executed.

The treasurer reported receipts for the last quarter amounting to \$876.55. The amount in the Lord's Acre Fund was \$238.90. The amount in the treasury, with all bills paid was \$306.07.

The following activities contributed much to the social as well as to the spiritual welfare of our people. The December forum was conducted by a group of young people from Salem College. Richard Bond from Salem, Clayton Stearns of Coudersport, Pa., Edgar Wheeler and Allen Bond of Nortonville, Kansas, Rex Burdick of DeRuyter, N. Y., Mr. and Mrs. Francis Saunders of Boulder, Colo., Betty Lippincott of Battle Creek, Mich., with Rev. and Mrs. A. L. Davis of Salem accompanying the young people.

A "White Gift" service was conducted Sabbath morning with all the Bible classes and other church organizations participating. Gifts were made to the Red Cross, National War Fund, the American Bible Society, Salvation Army; and to those in the community, particularly in need, gifts of money, food and flowers were given.

The first regular meeting of the Tithers' Store House Association, following organization in November, was held at the home of Mr. and Mrs. O. B. Bond, with Mr. O. B. Bond presiding.

Twenty-three members of the Ladies' Aid society enjoyed a Christmas party at the home of Mrs. Erlo Davis, December 8.

The month of January got off to a good start with the observance of the Week of Prayer and Pastor Sutton preaching Sabbath morning, January 8, on the subject of Prayer.

January 1, the church dedicated a Roll of Honor to Don H. Bond, Leland W. Bond, Robert Conley, Luther R. Curry, Jr., Mary E. Curry, William H. Curry, Everett O. Davis, Jesse B. Franklin, Steven Gatrell, Chandos R. Heater, Erlo Kennedy, Harry Kennedy, Jesse Kennedy, Manning Kennedy, Glenn Kennedy, Carroll D. Nepps, Donovan F. Randolph, Jr., Hubert H. Rymer, Paul E. Sleeth, Newton Van Horn, Philip Van Horn, William B. Van Horn, Jr., Ransell Lee Williams, and Carl Winters. The name of Rex Barnes is to be added, since he left for the Marines on January 8.

The Tithers' Store House Association reported receipts to the amount of \$95.80 for the month of January.

The topic for the January forum was "Our Denomination at Work." Those leading the

discussion on various phases of our denominational work were Carroll Bond, Lotta Bond; Mr. and Mrs. O. B. Bond, and Pastor Harley Sutton.

The average attendance for church during the month was forty-eight and for Sabbath School forty-four.

The church choir of some ten members, is contributing much to the worship service each Sabbath morning, under the leadership of Ernest F. Bond. The church is happy to have Ernest and his family living in the community.

The church is busy and happy under the leadership of Pastor and Mrs. Harley Sutton and we regret the fact that it seems wise for them to leave us in the early summer. Pastor Sutton is to become executive secretary for the Board of Christian Education.

Correspondent.

Riverside, Calif.

The Riverside S.D.B. Church has been following quite closely the Pastor-Layman Evangelistic Plan.

The Personal Workers Class was launched early in the fall and is being continued each Sabbath afternoon. The group is getting much good from the splendid suggestions of the pastor. One member has been making practical use of the lessons, with the result that the three children of her next door neighbor are regular attendants at Bible school, and the mother and two older girls are attending church quite regularly.

The women have had prayer meetings in connection with their Dorcas group meetings, with good interest.

The men have had prayer meetings each Sunday night when there was no other gathering. The number at meeting has varied from three to thirty and the men are so interested the intention is to carry on indefinitely. Weekly church prayer meeting has increased in attendance and interest. We recently had a series of five meetings for children after school, Sabbath afternoon, and closing Sunday afternoon. The attendance increased from forty-seven Wednesday to seventy Sunday. They came from many churches besides our own. Several accepted Christ. We hope for baptism of several young people soon.

Our pastor has been asked to go to Lodi for a series of meetings, which we hope may result in organizing a new church.

P. B.



## O B I T U A R Y

**Ferguson.** — At Cuero, Tex., January 27, 1944, Cadet Charles W. Ferguson, aged twenty years.

Charles was born at Westerly, R. I., January 16, 1924, the son and youngest child of the late Dr. Alexander and Jessie A. (Clarke) Ferguson, now of Alfred, N. Y. His life was spent in Westerly until about four years ago. He was educated in the Westerly schools and was graduated from the Alfred-Almond High School. He was a student at Colgate University when he entered the United States Army Air Force in February, 1943. He was on solo flight when killed in an accident, and lacked but a few hours of receiving his commission as Second Lieutenant.

In November, 1937, Charles was baptized and united with the Pawcatuck Seventh Day Baptist Church. He was outstanding in his scholastic attainments. He was gentlemanly, thoughtful of others, a favorite with all who knew him. He is survived by his mother; his sister, Elizabeth, Mrs. Roland A. Waddill of Alfred; and his brother, Lt. Alexander C. Ferguson of the United States Army Air Force, Boca Raton, Fla.

Funeral services were held at the Avery Funeral Home, Westerly, Thursday afternoon, February 3. Interment was in Oak Grove Cemetery, Ashaway. Pastor Harold R. Crandall was assisted in the service by Rev. James G. Graham, pastor of the Pawcatuck Congregational Church. H. R. C.

**Greene.** — Myrta E., born November 3, 1865, and died in the Samaritan Hospital of Troy, N. Y., on January 9, 1944.

Miss Greene was born in Berlin, daughter of the late James and Samantha Satterlee Greene. Following graduation from Alfred University, she taught for a number of years.

She was a well beloved worker and friend of the Berlin Seventh Day Baptist Church. She was a deaconess and a faithful worker of the church.

Farewell services were held in the Seventh Day Baptist church, conducted by Dr. George E. Whitehouse and her pastor, Rev. Paul L. Maxson. Interment was made in the Seventh Day Baptist Cemetery. P. L. M.

**Wells.** — L. Lillian Wells, daughter of Jairah I. and Nancy C. Gray, was born in Westerly, R. I., December 31, 1855, and died at the Anderson Hospital, Westerly, February 25, 1944.

She was the wife of the late Wallace R. Wells. She lived in Ashaway, R. I. for sixty years. She was a member of the First Seventh Day Baptist Church of Hopkinton. She is survived by four daughters: Mrs. Ruth Gilman and Mrs. John Coulter of Springfield, Mass.; Mrs. William C. Roger of Ashaway; and Mrs. Lois Lipphardt of Sanford, Fla.; and one son, Edward G. Wells of Cranston, R. I. She is also survived by a brother, George F. Gray of Naughtuck, Conn.

Farewell services were conducted by her pastor, Rev. Ralph H. Coon, at the Avery Funeral Home in Westerly. Interment was in the Oak Grove Cemetery at Ashaway. R. H. C.

**Whitehouse.** — George Ellsworth. Funeral services for Doctor Whitehouse were held in the Baptist church of Berlin on Sunday afternoon, February 20, 1944. He passed away on February 17 at his home, following a two-weeks' illness.

Many people will remember Parson Whitehouse as pastor of the Baptist Church in Berlin. He received his doctor's degree from Salem College, Salem, W. Va., in 1932.

The service was conducted by ministers from the nearby community. The sermon was delivered by the pastor of the Seventh Day Baptist Church, Paul L. Maxson.

Parson Whitehouse spent a very full and useful life. He has been well known in the Berlin community for the past twenty-seven years. He passed away at the age of seventy-six. P. L. M.

### THANKS BE TO GOD

By Janie Alford

I do not thank thee, Lord,  
That I have bread to eat while others starve;  
Nor yet for work to do  
While empty hands solicit heaven;  
Nor for a body strong  
While other bodies flatten beds of pain,  
No, not for these do I give thanks!

But I am grateful, Lord,  
Because my meagre loaf I may divide;  
For that my busy hands  
May move to meet another's need;  
Because my doubled strength  
I may expend to steady one who faints;  
Yes, for all these do I give thanks!

For heart to share, desire to bear,  
And will to lift,  
Flamed into one by deathless Love—  
Thanks be to God for this!  
Unspeakable! His Gift!

—From the calendar of Calvary Baptist  
Church, Washington, D. C.

### CHINA LETTERS

Written by

**Dr. Rosa W. Palmberg**  
Seventh Day Baptist Medical Missionary  
to China, 1894 - 1940

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**THE SABBATH RECORDER**  
Plainfield, N. J.

# The Sabbath Recorder

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No. 11



REV. CARROLL L. HILL

Newly chosen President of Milton College,  
Milton, Wis.

(See article, "Milton Pastor Resigns," in this issue.)

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