

## The Sabbath—God's Holy Day

God Calls the Sabbath His Holy Day.

Isaiah 58: 13.

Instituted at Creation.

Genesis 2: 2, 3.

Memorial of Creation.

Hebrews 4: 4.

Keystone of the Law.

Exodus 20: 8-11.

Christ Calls the Sabbath the Lord's Day.

Mark 2: 27, 28.

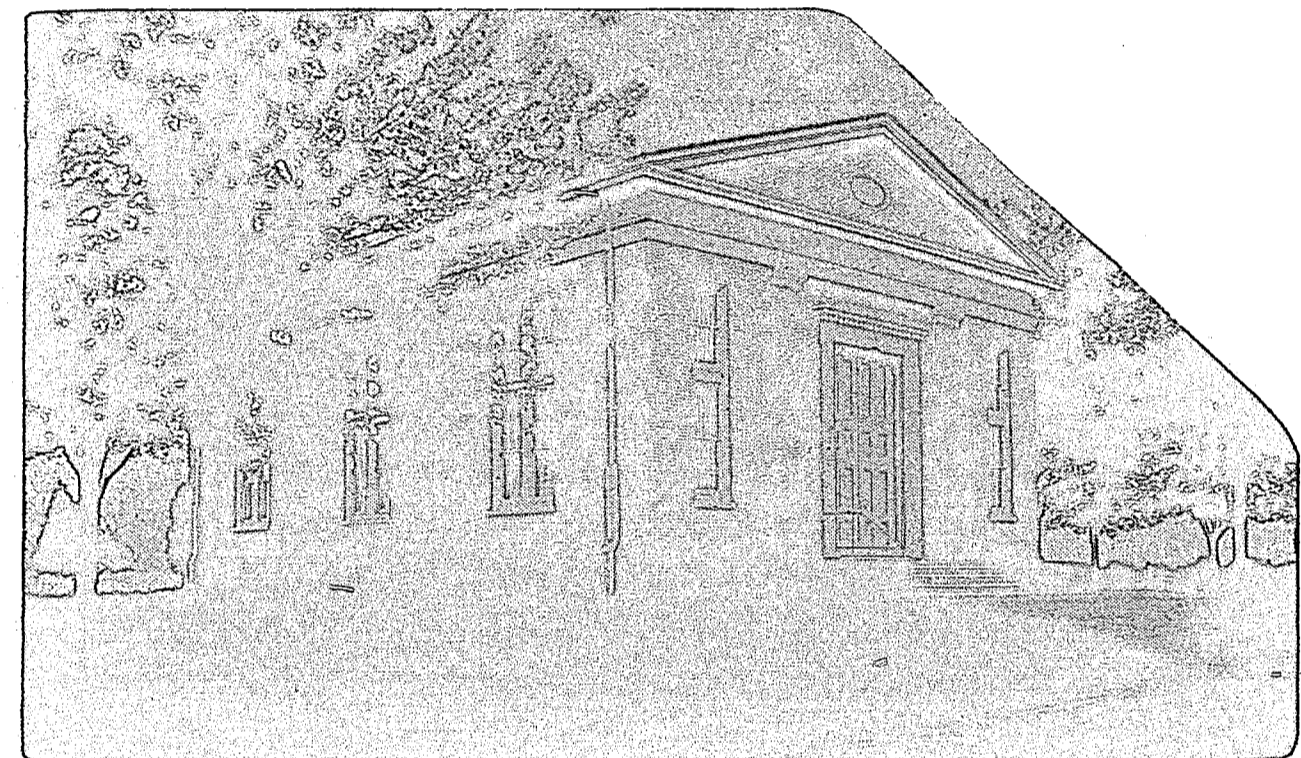
For information about the Sabbath and Seventh Day Baptists, write The American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J.

# The Sabbath Recorder

Vol. 136

PLAINFIELD, N. J., JUNE 19, 1944

No. 25



SHILOH, N. J., SEVENTH DAY BAPTIST CHURCH  
(Constituted 1737)

REV. LESTER G. OSBORN, PASTOR

Entertained 106th Session of Eastern Association  
June 9-11, 1944

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# The Sabbath Recorder

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

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## Editorials

### EASTERN ASSOCIATION AT SHILOH

Forty or more delegates attended the meeting of the Eastern Association held at Shiloh, N. J., from Sabbath eve, June 9, through Sunday night, June 11. From first to last the meetings were well attended, were of high spiritual quality, and of inspiration to all.

Sabbath eve, when Rev. Paul S. Burdick, pastor of the Adams Center, N. Y., Church, representing the Central Association, delivered a challenging message, the Shiloh church was filled, while on Sabbath morning it overflowed, with some people remaining in their parked autos. Other sessions were well attended, and on Sunday night many outsiders came to hear Dr. H. Eugene Davis speak of work in China.

Shiloh has much musical talent which contributed most helpfully throughout the meetings, in choirs and special numbers. The Sabbath eve vesper service, highly inspirational in itself, under the direction of choir leader, Mrs. Ella K. Sheppard, showed careful thought and planning. It was a striking aid in leading to the message of the evening. The young people's program on the night after the Sabbath again gave evidence of thoughtful painstaking leadership.

Shiloh has many children and young people whose presence in the services and participation in so many of them were cheerful and encouraging.

The theme of this meeting, the one hundred sixth session of the Eastern Association, was "Working for a Redeemed World." The theme verse was taken from John 20: 21, "As

my Father hath sent me, so send I you." Printed on the front of the program were the words of the theme chorus, entitled "Saved to Save Others." Often in the meetings the words rang out from hearts and voices of the large congregations:

"We're saved, saved to tell others,  
of the Man of Galilee.  
Saved, saved to live daily  
for the Christ of Calvary.  
Saved, saved to invite you  
to his salvation free.  
We're saved, saved, saved by his blood,  
for all eternity."

President Charles F. Harris, of the entertaining church, opened the session by proffering the printed program from the executive committee and presenting George Schaible, who welcomed most heartily the visitors and delegates, who found the welcome validated by the cordial hospitality of the homes provided and assigned by the entertainment committee—Mrs. Thurman Davis and Mrs. Oscar Newkirk.

The Individual's Responsibility was the subject of the sermon by Rev. Paul Burdick. There is no hope for a redeemed world, he said, except in Christ, and it will be *his* victory and not ours.

Three propositions were established: (1) The world *needs* to be redeemed; (2) the world *can be* redeemed; and (3) when it is redeemed it *will not come* by some great person or system—but when the individual *is redeemed*, a process slow, but necessary.

So what can the individual do for a redeemed world? (1) Let him be one who min-

isters unselfishly, humbly, and without envy. (2) Use unselfishly what God gives him ability to acquire. (3) Believe love is stronger than hate. (4) Seek and find courage to act. Loving service for Christ in ways however small will find enriching reward. With telling illustration and in a most thought-provoking manner the speaker impressed the large audience with the individual's responsibility in redeeming the world, and challenged it to the task.

Pastor Hurley S. Warren of Plainfield, N. J., in place of the scheduled leader, Rev. Eli F. Loofboro of Waterford, Conn., unexpectedly delayed in arriving, led an inspiring conference meeting in which many participated by testimony and song. It was a most auspicious beginning of an outstanding session.

Delegates from other associations present were Rev. James L. Skaggs of Salem, W. Va., for the Southeastern; Rev. Paul S. Burdick for the Central; and Rev. H. Eugene Davis, repatriated missionary from China.

Representatives of the churches were present from Waterford, Conn.; Ashaway, Rockville, Second Hopkinton, and Westerly, R. I.; Berlin, N. Y.; Marlboro, Piscataway, and Plainfield, N. J. Visitors from other places and churches besides our own were noted.

### A NEW SERIES OF GOSPEL TRACTS

For some years there has been a call for up-to-date gospel tracts—tracts that are attractive and usable by pastors, evangelists, and other individuals in seeking to win souls for Christ.

The need has recently been met by the issuance from the Recorder Press of a new series of gospel tracts prepared and published under the direction of the American Sabbath Tract Society's Committee on Denominational Literature.

There are six folders in the series, entitled as follows: No. 1, Repentance; No. 2, The Birth from Above; No. 3, Salvation by Faith; No. 4, A Change of Citizenship; No. 5, Following Jesus; No. 6, Growth in the Spiritual Life.

Authorship of the tracts is not given, but it is the work of the committee already referred to. The membership consists of Dr. Corliss F. Randolph, Chairman, Dr. Wm. L. Burdick, Dr. James L. Skaggs, Dr. Ahva J. C. Bond, and Dr. J. Nelson Norwood.

The tracts must be read to be appreciated, and be at hand to be used. Pastors and others should send for a sample set and then order the titles and quantities needed. Address the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

### THE OLD RUGGED CROSS

The "Old Rugged Cross" is probably the most often called for hymn in many religious group gatherings and evangelistic services. We understand it is the favorite hymn at Fort Bragg and Camp Robinson. "Newsweek" reports a 200 per cent increase in requests for this song by over the air audiences since the war began.

The author, Rev. George Bennard, passed through a trying boyhood, was a member of the Salvation Army at an early age, and finally became the pastor of a Methodist Episcopal Church. He tells how the hymn came to be written.

"The inspiration came to me one day in 1913," he writes, "when I was staying in Albion, Mich. I began to write 'The Old Rugged Cross.' I composed the melody first. The words that I first wrote were imperfect. The words of the finished hymn were put into my heart in answer to my own need.

"The hymn first saw the light of day when I visited some friends at Pokagon Parsonage, Mich. The Bostwicks were musical people, so after supper we went over to the piano. I was anxious to show them my hymn, and here was the opportunity.

"I sang it to them, then nervously asked what they thought of it. 'So much,' they answered, 'that we must have it printed. . . . Leave it to us, we will look after the cost.'"

The hymn at once became a favorite, and everywhere people have been blessed by it. The following words touch something elemental in Christian hearts, and in the hearts of those who for the first time are stirred by the new vision of the compassion and sacrifice of the crucified Savior:

On a hill far away stood an old rugged cross,  
The emblem of suffering and shame;  
And I love that old cross, where the dearest and best  
For a world of lost sinners was slain.  
So I'll cherish the old rugged cross,  
Till my trophies at last I lay down;  
I will cling to the old rugged cross,  
And exchange it some day for a crown.



Oh, that old rugged cross, so despised by the world,  
Has a wondrous attraction for me;  
For the dear Lamb of God left his glory above,  
To bear it to dark Calvary.  
So I'll cherish the old rugged cross,  
Till my trophies at last I lay down;  
I will cling to the old rugged cross,  
And exchange it some day for a crown.

#### ITEMS OF INTEREST

(From News in the World of Religion)

So that "soldiers in fox holes and in combat areas will have food for their souls as well as for their bodies," the Quartermaster General of the U. S. Army has arranged that a small folder of hymns will be wrapped around packages of K-rations used in emergency on all fronts. Other thousands of the leaflet will be used by chaplains in both the army and navy. The material, prepared by a committee appointed by the secretaries of war and navy, includes: the twenty-third Psalm, "America the Beautiful," "God Will Take Care of You," "Faith of Our Fathers," "Sweet Hour of Prayer," "Little Brown Church," "Battle Hymn of the Republic," "Abide with Me," "I Would Be True," "All the World Shall Come to Serve Thee," "God Bless America," "Day Is Dying in the West," "Come Thou Almighty King," and "O God Our Help in Ages Past."

When the war is over and American churches re-enter Burma with a program of Christian service, that ministry, according to Rev. H. J. Harwood, American Methodist missionary to Rangoon, now temporarily serving in India, must consist of relief measures, aids to the resettlement of people and restoration of family life, quick establishment of self-sufficing life in rural communities, development of Christian village schools as centers on which to rally Christian living, medical and public health services, interdenominational effort to provide a few central Christian schools of higher grade as well as a union Christian college and a union agency for publishing Christian literature.

"The delinquent youngster lacks the fundamental principles of religion," according to Dr. Vincent P. Mazzola, physician and educator, and member of the faculty of Long Island University, Brooklyn, N. Y. "Love, obedience, honesty, and respect for authority have only superficial meaning. It seems there has been a loose bond with the church and the clergy. Youth needs the re-enforcement of spiritual restraints. That restraint has been lacking. This

has led to the alarming collapse of moral standards which manifests itself in delinquency. What has youth to fall back on if the parents have failed to see the importance of religious instruction? They have never been introduced to the Bible or prayer. Religion teaches people to be decent, honest, and respectable, with genuine good will and brotherhood in their hearts."

#### THE BOARD OF CHRISTIAN EDUCATION

At the solicitation of the editor of the Sabbath Recorder I am glad to take this opportunity of saying a few words as to our hopes and plans for the future. Rev. Harley Sutton of Lost Creek, W. Va., will begin his work about June 1 as full-time executive secretary of the Seventh Day Baptist Board of Christian Education.

Several requests have come in lately for him to go the rounds of the associational gatherings to represent our board at these meetings. There are several reasons why the board was not able to comply with these requests. Our associational meetings occur before Mr. Sutton comes into the employ of the board, and at a time when he will be in the midst of moving here from West Virginia, and for the reason that we are operating on the budget approved at the last General Conference, with no item in the budget for the expenses of such a trip.

For some time now we have looked forward to having the services of an executive secretary who will be able not only to formulate and coordinate our plan of religious education, but promote that plan among our churches and at our denominational meetings. It is confidently expected that our secretary will be able to set forth our plans for the future at the sessions of the coming Conference here at Alfred, and that he will be inducted into his office at that time.

By counseling with the committees of the board, such as Higher Education, Committee on Church Schools, Young People's Work, etc., it is expected that he will be able, in his field work, to lay before our young people the advantages and opportunities in our own schools for preparation for their life work. It is hoped in this manner to deepen the interest in and loyalty to the work of the denomination.

There are too many divisive interests among us as a people and not enough of the unifying factors. We hope that the coming of a young man of vision and consecration to counsel with

young people as to plans and problems of education of a religious nature will be of inestimable value to them, their parents, and the churches from which they come. Furthermore, we hope he will be able to lay upon the hearts of young men thinking of the ministry the advantages of spending at least a part of their time in our own School of Theology. The postwar problems of reconstruction will lay upon us all grave responsibilities to make our homes and churches more unified and Christ-like in spirit and outlook.

Edgar D. Van Horn.

Alfred, N. Y.,  
May 30, 1944.

#### MESSAGE FROM SECRETARY SUTTON

It was not easy for our family to break away from the fine folks at Lost Creek. The opportunity to live with and work with the Lost Creek Seventh Day Baptist Church was one that we would not have missed for anything. They sent us to New York and to the new work with the Board of Christian Education with their prayers and expressed best wishes for success. We will find strength and encouragement as the days go by from associations we had there, and from their prayers.

Seventh Day Baptists of the Western Association who were present for the sessions this

year made us feel welcome by many handshakes and the spoken word. I was given a chance to bring greetings and to say a few words about the future plans for my work as executive secretary of the Board of Christian Education, as a part of the Sabbath afternoon program.

Our family asks all readers of the Recorder, as we have asked the Lost Creek people, to pray that God will lead us and bless us in the work we will do for you all, through the Board of Christian Education. It is true of our work as someone said of the pulpit, "Prayerless pews make powerless pulpits." "Except the Lord build, they labor in vain that build."

You all are asked to send contributions for this page of the Recorder. News especially of your Sabbath schools and young people's work is desired.

The executive secretary of the Board of Christian Education is to be your servant. Write regarding any problems which come in the field of Christian education. As parents teaching children, as Sabbath school teachers or workers, as members of the local church committee on Christian education, will you feel free to pass on to me your achievements and your problems. By sharing you help others, and also receive help for yourself.

Harley Sutton.

### Missions

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Ashaway, R. I.  
Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

#### INTERCESSORY PRAYER AND THE TRIUMPH OF MISSIONS

We need men, we need money, and we need information; but in missions we need intercessory prayer more than any thing else dependent on mortal man. The same is true in our personal lives and in all Christian work, but we are thinking of missions now. Prayer is very vital in missions because it is the most efficacious force wielded by man in the kingdom of God. We may not know why, but such is the order established by the Creator. We would not intimate that the good Father could not have set up an order where prayer did not count. But he has not. We live in a world where prayer or the lack of prayer affects everything, and nowhere more than in missions.

This is not the place to analyze prayer any further than to say that prevailing prayer is more than words we say with closed eyes. We ought to have regular seasons for prayer, to be sure; but efficacious prayer requires the cooperation of man's entire being. It is communion, aspiration, and submission, all combined. It is communion—living in touch with God all the day long. It is aspiration—being constantly led on by a passion not only to make the most of ourselves for God's glory, but also, as far as possible, to lead the whole world to Christ and transformation through him. It is submission—seeking each hour to know the Father's will and endeavoring to do it at whatever cost. True prayer is an attitude which permeates every thought, feeling, and act. Since the days when Christ prayed all

night, and alone, till now, such prayer as this has been the mightiest force placed in man's hands for the advancement of missions.

It is not the privilege of any one class to pray. It becomes all, and missions advance in proportion as Christ's followers have the passion of intercessory prayer. A committee of laymen wrote, some years past, "Prayer is the only element which can quicken information into inspiration, transmute interest into passion, crystallize emotion into consecration, and coin enthusiasm into dollars and lives. Prayer knows no limitations. No one is too far away to be reached by it and no task too difficult for it. It reaches God, who always is near, and men, though far away. Since prayer is the chief means placed in the hands of Christians by which to accomplish the world's redemption to neglect it is a serious affair."

That prayer is a tremendous force in life and the kingdom of God is not mere theory. It is a fact verified by experience, as well as by the history of the Church. We often have to be brought very low before we use it. To the soul struggling with its problems in deep darkness, it seems as though the heavens are brass; but in its helplessness, loneliness, and despair, it turns to God in prayer. And behold, as it agonizes, light divine breaks on the life! Not that all desires are granted and all struggles are past; but the Father himself has appeared, giving the grace, hope, and love so much needed. The soul, now undaunted, chastened, purified, and made submissive by the furnace through which it has passed, renews the battle with greater vigor and cries out, "I can do all things through Christ who strengtheneth me."

The call of the hour is to prayer, to intercessory prayer. The call of every hour in missions is to prayer. O Father, teach us how to pray.

W. L. B.

#### CHRISTIAN EDUCATION AND AGRICULTURE IN CHINA

During its thirty years of service to China, the University of Nanking College of Agriculture and Forestry has graduated 1,847 students. These include 664 with a degree of B.S., 14 with degree of M.S., 622 from the Rural Leaders Training School of Junior College grade, and 547 from various short-term courses.

About 130 of the college graduates have received advanced training in the United States and Europe and constitute about 40 per cent of all China's students who have had such training in these countries. Practically all of them are now engaged in agricultural work in China. There is scarcely an agricultural organization in China that has no Nanking graduates. The demand for them is always greater than the supply.

In addition to its educational program the College of Agriculture has made many important contributions in the field of agricultural research, experiment, and extension.

—Agricultural Mission Notes, published by Agricultural Missions, Inc.

#### CHRISTIAN MISSION TO BE HELD IN ALASKA

The Department of Evangelism, with the co-operation of the Alaska Committee of the Home Missions Council, will conduct four Christian missions this autumn in Alaska, at Juneau, Ketchikan, Fairbanks, and Anchorage. These missions will be held October 1-13. The two teams of four each will conduct these missions. The team leader will be Rev. Mark A. Dawber of the Home Missions Council, New York.

The Department of Evangelism is co-operating with Chaplain Joseph M. Applegate of the U. S. Army in providing a speaker for a series of preaching missions to be held in the camps in Alaska during June.

—From Federal Council Bulletin.

#### A TREMENDOUS CHALLENGE

By the Hon. Francis B. Sayre

(Deputy Director of Foreign Relief and Rehabilitation Operations, Washington, D. C.)

To the pagan the years of suffering through which we are now passing are but unrelieved tragedy; to the Christian this is a time of thrilling significance and opportunity. We must not misunderstand the deep-lying forces now welling to the surface.

The breakdown and disaster which confront us today prove that this is a moral world, overruled by a God who cannot be ultimately frustrated. For many years men have been building a civilization based essentially upon faith in material rather than in spiritual values, upon self-seeking rather than upon brotherhood. Upon such foundations we have reared the

richest and seemingly the most impregnable civilization that the world has ever known. Incomparable power seemed to be ours. By the end of the nineteenth century we actually believed that we had permanently conquered want and were fast conquering war, that we would achieve Utopia without having to pay the price of self-sacrifice and co-operative fellowship. We were making of Christ an impractical dreamer, who did not understand the realities of this workaday world.

Then came the crash in 1914. The world reeled. When we made the peace in 1919, we still were unconvinced. We still believed that the way to power and happiness lay through self-seeking and material acquisition and that spiritual forces could be ignored as inconsequential. Followed the second crash of 1939, and the tragedy of these years.

### Woman's Work

Mrs. Okey W. Davis, Selom, W. Va.

#### REPORT FROM FLORIDA

After enjoying the inspiration and spiritual fellowship of the Daytona Beach church for six Sabbaths, we went a second time this year to Putnam County, at the urgent request of Rev. Elizabeth F. Randolph and many others. The week of May 8-14 we spent at Carraway in the homes of the two Price families. Services were held on four evenings besides, at the regular time on Sabbath afternoon. On Sunday, our last day, a farewell picnic dinner was given in our honor with preaching services before noon and again at night. Because of serious illness, several families living near were unable to meet with us. Several men, too, were employed too far away to come. The building of a place of worship in Carraway has been delayed by the difficulty of getting a licensed surveyor to survey the lot. At last the county surveyor has promised to do the work in the very near future. We hope that the actual beginning to build soon will give courage to all who are interested; completion of the building will add dignity to the services and give a feeling of permanence.

In Palatka we found an active group of neighbors carrying on regular services in their homes twice or more times a week. They usually lead by turns, and some have taken their turns, recently, for the first time. They welcomed us to meet with them and asked Mr.

Greene to preach at the most of the services. The Sabbath was the topic at two meetings, one led by Mrs. Addie Turner, and one led by Mr. Greene. To this as well as to other topics they give thoughtful attention. They often ask questions and take part in discussion. Several women freely admit their belief in the seventh day Sabbath, but say they cannot accept and keep it unless their husbands will, too. Most of them accept, without question, the position of the husband as head of the family. (Ephesians 5: 23.) It will be interesting to watch the development of this group and the growth of the seed broadcast throughout this entire section. The attendance at these meetings averaged about sixteen besides small children. On Sunday these families had an all-day meeting with a picnic dinner. Our two Carraway families also came in to town for the day. This made about forty present who gave good attention to two sermons by Mr. Greene, although the afternoon sermon was interrupted by a welcome rain, and the audience had to take shelter in a small house. At the close of the afternoon meeting, at the suggestion of a local man, many gave their hand to Mr. Greene asking for prayers. On Monday and Tuesday nights there were two more services, the last one led by Mrs. Addie Turner. This was attended by about thirty besides many young children. Mrs. Turner has a real gift for Bible study and

Today we face a tremendous challenge. After the active fighting and wholesale destruction have ceased, will we have the understanding and the courage to build the peace upon genuine brotherhood? If not, the game is up.

The present catastrophe is proving afresh the eternal truths that Christ taught. No civilization resting upon other foundations can endure.

Overruling the universe is a pitying, loving God, waiting for us to build the new world after the war upon Christian fundamentals. There is no other pathway to lasting peace and human happiness.

Now is the time for Christians to manifest the vitality and the power of their faith. Forward, Christians!

—Furnished by the Laymen's Missionary Movement.



teaching, and looks forward to doing this work as God gives her opportunity.

Miss Randolph, Mr. Greene, and the undersigned left Palatka Wednesday morning and spent a day and a night at Pomona. Among other pleasant and helpful experiences there, we shall long remember the evening prayer service with Mrs. Main and Mr. and Mrs. Emile Babcock. One more Sabbath in Daytona Beach, one in Franklin City, Va., with Ella Mae Davis, and then on to Shiloh for the Eastern Association.

Mrs. Leslie O. Greene.

### VICTORY ROCK

We are talking a great deal today about victory that will put an end to this global war.

When one has served as chaplain to men in the army for two years—first in our homeland and more recently out here in the war zone of the South Pacific—one realizes that the men who are fighting the war really look forward to a victory that is far more significant than the winning by force of arms.

Serious thoughts are common to men under fire. During the heavy bombings and strafings

by enemy planes and through the bombardment of bursting shells, men dig deeper into their "fox holes," and later ask some pretty important and difficult questions as, "How do you feel after last night?" "What assurance is there that God is with me as I fight?"

Then only by pointing to God's promises and the admonitions of Jesus can faith be strengthened and quaking hearts be calmed.

It is not a lack of courage or bravery that makes strong men afraid under fire; it is a reaching out for the Victory Rock, Jesus Christ, that is more lasting than mere victory of arms. It is man reaching out for the Eternal God. Their building shall not fall, because it is founded upon a rock.

Our heavenly Father, who has established our house of faith, make our building strong. May the promises and the sayings of Jesus Christ, our Savior and Lord, make our soldiers strong as they build on Victory Rock. Amen.

—Chaplain George B. King.

### SABBATH SCHOOL LESSON

FOR JULY 1, 1944

Entering the Promised Land. Scripture—Joshua, Chapters 1-6, 23, 24.

Golden Text—Joshua 1: 9.

## Young People's Work

Jeanett B. Dickinson, Editor

Please send all material and suggestions to Route 3, Bridgeton, N. J.

### BECAUSE HE LOVED — YOU

By Melvin G. Nida

"I often stop and wonder why  
The King of realms beyond the sky  
Should choose to live for me, and die—  
It was because he loved me so."

There is expressed the greatest marvel of the ages—God's love for you and me!

We visualize the wonders that are daily re-enacted about us. The flowers, the leaves, the birds, the bees, and all the innumerable expressions of his goodness are ever before us this season of the year. We see them come, we watch them develop, and then when they pass we probably come to realize more what a blessing they might have been. Then we stop and wonder why we have not appreciated them as much as we should have.

It is thus with the greatest of all marvels—Jesus' saving grace!

You've often heard the story. You've seen

what it can do in the lives of sinful men, but you pass on so unheedingly—never giving it a second thought except, perhaps, to criticize something you don't agree with in the life of the one who is expressing Christ. You understand that in order to gain heaven you must know Jesus as a personal Redeemer. The Way has been explained over and over again. And yet—still it is not something that grips you and makes you feel that all heaven is on your side pulling you home.

You are failing to share with Jesus the most beautiful of all miracles—his cleansing blood!

Unthinking one, before you find the beauty of life faded and all too late you realize what you are missing, won't you stop—just now—and let his grace plant "the light of love within?"

"His grace alone can fathom sin,  
It makes the heart as white as snow;  
He plants the light of love within,  
And all because he loves me so."

### TOO LATE FOR CENTENNIAL ISSUE

To the Seventh Day Baptist young people, wherever they may be, greetings on this occasion of the one hundredth anniversary of the Sabbath Recorder. We are proud that the Recorder has reached its first centennial and we hope it will see others.

I cannot help but think that young people, now as always, are the hope of our future. We as young people need to be concerned about those who shall carry on after us. We need to think of education for our future boys and girls. Don't forget our Jamaica boys and girls on this occasion. They need education, too. They look to you for help. I wonder if our American young people could not work out a project along this line. What advances will the two hundredth anniversary issue of the Recorder find?

Best wishes to all our young people at this time.

Ch. L. W. Crichlow 0-320582,  
Hq. 494 Q.M. Bn., A.P.O. 5229,  
c/o P.M., San Francisco, California.

### SHIPS IN THE NIGHT

By Alice Annette Larkin

#### The Story Thus Far

Linda Sherman, a consecrated Christian, is on her way to help care for someone about whom she knows very little. Lucy and Peter, two children who are living with her Aunt Penny on Hilltop Farm, called long distance to tell the Shermans that Aunt Penny is seriously ill and there is no older person to care for her. As Linda approaches the farm she has a feeling her Aunt Penny does not know the children had called asking for her to come; she wonders if Aunt Penny will want her to stay and how long she will be there.

#### Chapter V

Penelope Sherman had married a man almost twice her age, but they had been very happy together. When Henry Barnes was just a lad he had become greatly interested in minerals, and this interest had increased with the years. Penelope soon found his enthusiasm contagious, and their excursions into many sections of the country were delightful experiences. Even after a small son came to add to their happiness, as well as to their responsibilities, they were able to enjoy several trips—each time coming home with more choice specimens and more knowledge of the country.

Then suddenly, when Donald was just approaching his eighth birthday, his father passed away.

Penelope Barnes was stunned. While still trying to recover from the shock of this great sorrow, she learned that most of the money her husband had thought safely invested was gone. She could no longer afford to live in the city, but where should she go? There was only one place—to the farm that had been Henry's parents' home for many years. They had passed on and it would belong to her and Donald now. The house had been unoccupied for a long time, probably because it was so far out in the country. She would have a small income, barely enough for food, but it would have to do until she could find some way to add to it.

For a while Penelope Barnes just lived from one day to another—getting their meals and caring for the few rooms she and Donald used. Then one day the president of a ladies' club in a town ten miles distant from the farm wrote to ask if she would be willing to give a talk on minerals at a special meeting of the club and show some of her specimens. Penelope wondered how she knew about her. At first she had no idea of acceding to the request; but realizing that such a talk might lead to other opportunities, with the possibility of earning a little money, she decided to go. A car was to be sent for her.

While preparing the talk she wondered if she might be able to write some of her experiences in collecting the minerals for publication. If she could, it would not only help her financially but mentally as well. She was so terribly lonely here. She knew none of the people on the farms down in the valley. Donald said some of them were foreigners. But it took time to get returns from writing—sometimes a long period of working and waiting.

In desperation, Penelope Barnes decided that she must raise most of the food she and Donald ate, so a big garden was planted. She purchased a few hens and increased the number as she could. The second year Donald began to help with the weeding.

So the years passed. Each year Donald was able to help a little more in spite of his long walk to and from the little schoolhouse, two miles away. Then came high school and a seven-mile bus ride in addition to the walk. He was graduated with honors, and his teachers wanted him to go on to college assuring him that he would be able to earn most of his

expenses. Even when times were hardest, his mother had tried to impress on him the fact that he must go to college. She wanted him to continue his education, and she was sure his father would have agreed with her.

"But Mom, I don't want to go to college," Donald had protested. "Perhaps to agricultural college later for a short course, but not now. I've counted the years till I could try my luck at working this farm. Men who know say it's some of the best land in the state. I want cows and sheep, horses, and a tractor. And Mom, I could never leave you here alone. You've worked too hard, and I want you to let me carry my share of the load now. I've got a chance to work for some of the farmers down in the valley part time till I earn the money for stocking the place. Help is scarce, and anybody who wants a job can get it. I'm sorry to disappoint you, Mom."

Gone were Penelope Barnes' hopes. She hadn't dreamed that Donald would be so set against her plans for him. That he had said little about his purpose to work the land was her own fault. She had never encouraged him in this—she wanted so much to get him away from the farm.

So Donald began working for the farmers in the valley, but never neglecting the gardens at home.

It was late one afternoon when Penelope Barnes looked out and saw two people coming slowly up the long hill. Not until they were almost at the top did she realize that the young man was her own son. The girl with him was a stranger. Penelope was surprised to see her, because he had shown little interest in girls. When he brought her into the house and introduced her as Frances Blake something seemed to tell her that her son's friendship with this girl was no sudden affair. This visit was followed by others, and each time she hoped it would be the last, though she knew nothing against the girl; and she had to acknowledge to herself that she was unusually attractive.

The visits came to an abrupt end the day Donald told her that he and Frances were engaged and they wanted to be married at Christmas time. They would like to live at Hilltop Farm in an unused part of the house—if she didn't care to have them live with her. They would do all the hard work; that would give her a chance to rest, to write, or do any of the things she hadn't been able to do for

years. They wanted to make things easier for her.

Penelope Barnes had spoken bitter words, words telling Donald she wasn't going to be turned out of her home for any girl who was foolish enough to marry him when he should be in college preparing for a career. They would have to change their plans. She could still run the farm and take care of herself.

Donald had been shocked, and for a moment he couldn't speak. Then, his face white, he said, "If you don't want us here, Mom, we surely don't want to come. I can leave Hilltop Farm tonight, for Frances and I love each other and I can't give her up."

A few minutes later Penelope Barnes had found herself alone in the big house.

(To be continued)

#### IN MEMORIAM

The Milton Junction Ladies' Aid society wishes to express its sympathy to the family and friends of Mrs. Mary Maxwell, who was recently called to be with dear ones gone on before. We miss her presence among us. Although for some time she was not able to meet with us, she often sent greetings and letters to be read at the meetings. We have given into his keeping several of our church members in the past few months and, while it is a sorrow to us, we understand that God in his great love knows best.

We would show our respects by sending a copy of this to the family, one to the Sabbath Recorder, and place a copy on our minutes.

Mrs. John Randolph,  
Mrs. Lona Greene,  
Miss Angie Langworthy,  
Committee.

Death has called from us another member of our Ladies' Aid Society, Mrs. Eusebia Coon Loofboro. While health permitted she was active and always interested in the work of the Milton Junction Ladies' Aid society.

To the lonely companion, the two sons and their families, we would say, you have our sincere sympathy. Our loss is her gain.

Miss Mercy E. Garthwaite,  
Mrs. Myrta Maltpress,  
Mrs. Nettie Coon.

## Children's Page

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

### OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am going into third grade next year.

My brother is going to Sabbath school today.

My Aunt Mary and Uncle Trevah are coming to see us this summer.

Sincerely your friend,  
Roberta Ann Randolph.

Milton, Wis.,  
June 3, 1944.

Dear Roberta:

I was just wondering if I was going to have any children's letters to answer this week and when I opened our mail box there was your letter; then of course I was happy, and said to myself, "I'm thinking I'll have another letter before the week is done," and sure enough I did, as you'll see later.

I am glad you are going into third grade and I think you will find it more interesting than second grade. When I went to school I always thought that each year was a little better than the one before.

Joyce and Gretchen and their parents are here this week-end, and of course their little dog, Blackie, had to come, too. Poor doggie, he has to be either tied to the clothes line or led around on a leash when he is out of doors and he doesn't like it one bit. But we say to him, "Blackie dog, it is your own fault because you wouldn't keep your muzzle on." In Andover and three nearby towns all dogs have either to be muzzled or tied up when out of doors, as there have been several mad dogs around. Any dog that is found running around without a muzzle will be shot. And how the dogs do hate to be muzzled. The little dog next door turned a complete somersault the other day trying to get rid of his.

Of course you as well as your brother go to Sabbath school. Didn't you like the lesson yesterday about Onesimus? Onesimus became such a different boy when he began to love and serve Jesus. We may be sure that his master, Philemon, did not punish him cruelly for his sin, for he was a Christian and so different from the slave owners who were unchristian, and now that Onesimus had become

a Christian he felt sure he would be different, too. The same difference is made in our hearts when we let Jesus in.

Your true friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

I am five years old. My birthday is June 25.

We have six ducks. We also have four horses and twenty-three cows. I have a sister and a brother and we have four geese.

I guess that is all for this time.

Yours truly,  
Mary Boyd.

Woodbury, Pa.,  
June 7, 1944.

Dear Mary:

You see, I was right to expect another letter, for along came your letter just three days after I received Roberta's. Wouldn't it be nice if my wishes for letters always came true in the same way? Only the more the merrier.

In just two more weeks I believe you will be six years old. Will you feel much older then? When our little Gretchen had her fourth birthday she said, "Now I am big. I ought to go to school tomorrow." This afternoon I guess she was trying to show how big she was. She climbed onto our back porch railing, took hold of the high pulley clothes line and swung herself out. Then I heard her squealing and went out to see what was the matter. There she was swinging back and forth on that high rope. She couldn't get back on the railing of course and was afraid to drop to the ground. Before I could reach her down she came. She began to cry, then stopped suddenly and said, "It didn't hurt, did it?" I don't believe she'll try it again though. Would you?

Yesterday I was reading some verses in our "Union Story Paper," which I'm sending to you.

Sincerely your friend,  
Mizpah S. Greene.

#### June's Surprises

By Bertha Reynolds Hudelson

When June came winking in this year,  
I had a little prickling fear  
Perhaps she'd be the same as she  
Was last time, so not interest me.



But I am wrong, for all around  
Are her surprises! First, I found  
A robin's nest by our front door  
Where one had never been before.

And next, I saw a dragonfly  
Dart from our pool which shows the sky,  
But the surprise that I like most  
Is bluebirds in our hollow post.

Each day June brings a new surprise  
Which I soon find with watchful eyes.

### MEETING OF YOUTH COUNCIL

"And the Church Came Singing" will be the theme of one of the most important programs at the Christian Youth Conference of North America, Lakeside-on-Lake Erie, Ohio, June 27 to July 2, when the 1,500 Protestant youth delegates will hear Roland Hayes, noted Negro tenor, and the conference choir on Friday evening. Mr. Hayes' appearance has been made possible through the efforts of interested friends and groups.

Representatives of 10,000,000 Protestant young people of the United States and Canada from the seventy-five agencies composing the United Christian Youth Movement will be challenged to "face the Christian task of bridging human rifts" in a speech by Nelson A. Rockefeller of Washington, D. C., co-ordinator of inter-American Affairs, who will use the theme, "Youth and America," at the Saturday morning session, July 1.

Further emphasizing the general theme of the conference, "Our Healing Ministry," will be a pageant on the evening of July 1, which will demonstrate the unity of the Protestant churches. The pageant was written by Dr. Roy A. Burkhart, minister of First Community Church, Columbus, Ohio, and will be directed by Mrs. Helen Davis, New York City. The conference choir, which will sing for general meetings, will be directed by W. Frederic Miller, director of the Conservatory of Music, Mount Union College, Alliance, Ohio.

Symposiums, group discussions, and speeches will interpret the basic problems "confronting the world of tomorrow and the youth of today" during the six-day conference, which will bring together youth and adult leaders of forty-two Protestant denominations, state and city councils of religious education, and delegates from other co-operating agencies of the UCYM.

"Expression of the growing consciousness among earnest youth of the basic oneness of

the Christian Church will be the aim of the Christian Youth Conference," declares Rev. Isaac Beckes, director of the UCYM, which is administered through the International Council of Religious Education. "The theme is indicative of the mood of Christian youth today, who want a world of peace and justice and are willing to pay the price to get it."

—International Council of  
Religious Education.

### A CHAPLAIN REMEMBERS

Chaplain C. A. Hewitt, formerly pastor of the Methodist Church at Sewell, N. J., stood on the deck of a troopship, fascinated by what he describes as "a gigantic geyser of water pluming upwards just astern of a little sub-chaser." Death was riding in the skies over the seas that day, for suddenly there were evidences that an attack was on. "Twisting down out of the billowing clouds which had been their hiding place," writes Chaplain Hewitt, "a swarm of enemy planes was descending for destruction."

Of the effect of the thunderous explosion that suddenly followed, Chaplain Hewitt says, "When at last I thumped heavily to the deck on one hand and knee, I sprawled out in a mad slide that seemed to be infinite in duration." The chaplain does not dwell long on the wound he received and his award of the Purple Heart, but speaks rather of the calm and orderly manner that followed the command to abandon ship. By aid of his life belt he moved towards a tiny light that guided him to a destroyer. He attributes "a tremendous wave, rising somewhere behind me, which literally delivered me within an arm's reach of the deck railing" as nothing other than the merciful deliverance of the Unseen.

Chaplain Hewitt concludes his account of that tragedy of the seas as follows: "There were some that night who did not share my good fortune, and this narrative is written that they might not be lost from memory. To them, the mercy of God was revealed in yet another way. As the burning light from the sinking troopship faded into the sea, it became a symbol of the flaming hearts of unsung heroes that were removed in like fashion from the turbulent course of this world's events.

—Parsons in Uniform,  
By Jacob Simpson Payton.

## Our Pulpit

### A QUALIFIED FELLOWSHIP

By E. Marvin Juhl

The "Plan of Redemption" is in reality a "Provision" from God which makes possible a well-rounded living, filled with the blessing of an Edenic life, even though we are placed in a world of sin and sorrow.

At first, the marriage institution was used by God as the basis around which the plan of redemption was to function. Thus the first-born became at once priest and ruler of his own house. See Genesis 43: 33; Hebrews 7: 14-16.

Then, as the descendants of the first-born grew in numbers, the succession of the first-born not only became a family tree, but also a royal lineage upon whom were bestowed all the power, influence, wealth, promises, blessings, and spiritual and physical rights that made him and his first-born successors both priests and lawgivers.

The expression, "sons of God," may thus be understood to be a royal priesthood who persisted to take to themselves wives "of whom they choose." They permitted what we understand in the term "mixed marriages." Genesis 6: 2:

The firstborn did not realize until too late that when he married outside his rights, he thereby dissipated his wealth and position of world leadership. The Flood terminated the rights of the first-born.

Nearly three hundred fifty years elapsed before sufficient people to form governments necessitated a different method of procedure by God to keep the plan of redemption in proper operation.

A single person, Abraham, was chosen. Genesis 13: 14-17. He began a new world order. From then on, only his descendants were considered eligible to all the rights, civil and religious, whereby humanity was to obtain relief and salvation from besetting sins. This was finally realized in the establishment of the Levitical priesthood.

Neighboring nations were to be totally destroyed if they refused to accept the leadership of God in and through the children of Israel.

For a period of an additional two thousand years, during which time many generations of

Abraham's children were the guardians of the plan of redemption, they gave evidence again and again of their inability to understand its real purpose and importance.

They failed to see that through the plan of redemption they would not only enjoy world leadership, but also great spiritual blessings, and in addition, become a great missionary people.

Finally, they killed the Author of the plan of redemption and totally denied any and all responsibilities to their God and Savior who had bestowed upon them so many blessings over and above those of their fellow nations. Yes, they nullified the plan intended to relieve them of all types of trouble in this world.

Then came the day when the Author of the plan of redemption prepared to turn over to a small group of his followers the care and safe keeping of this "plan" which had meant so much to him. It had even cost him his life, and much suffering.

During the time the Author spent with us on this planet, he gave a remarkable demonstration, just how the plan of redemption should operate in the life of each individual. He lived the life himself and instructed his followers to "walk in his steps."

He warned them on the one hand not to imitate the first-born method, saying, "Call no man your Master." Matthew 23: 8-12. On the other, they likewise were instructed not to try to imitate a badly demolished priesthood. See verse 9.

No, they were simply to be "brethren." The Gentile or gospel dispensation of time was not to partake of or imitate the trials by error of the past four thousand years. Yes, we are to be a "brotherhood." That's it. "All ye are brethren," he said. Matthew 23: 8.

That is exactly what Seventh Day Baptist people are endeavoring to be—a qualified brotherhood. Seventh Day Baptists are fully qualified, with an excellent historical background, to shepherd people living in this war-torn world.

I believe we should study again the records of the past and take courage in knowing somewhat of the wonderful opportunities that lie ahead.

Shall we not study our methods more carefully to see if they are hampered with the er-

rors of the past? We are to teach others the art of living the "brotherhood" way of life. It's divine. It's God-ordained, and carries the sanction and blessings of heaven.

Then, it's effective. It is the one way of escape from a life of sorrow and sin. Be a Seventh Day Baptist.

"Come thou with us and we will do thee good." Numbers 10: 29.

### ANTI-PAGAN LEAGUE

By Golda Gerat

Its purpose is to end the war and win the peace by the "black out" of pagan propaganda in the U.S.A.

1. Turn the light of truth on the pagan superstition (1) of the christening of ships by breaking champagne-filled bottles; (2) toasting to "health" by drinking beverage alcohol, thereby appeasing the pagan god, "Bacchus," and his greedy promoters.

Proclaim as proper, the naming of ships by the laying on of hands.

Promote health and good will by clasping hands and singing, "Blest be the tie that binds our hearts with Christian love."

2. Take the profit out of war, beverage alcohol (especially beer), and tobacco, by eliminating all propaganda and advertisements for them. (Canada has discontinued alcohol advertisements.)

After this is done, all alcohol and tobacco should be sold only in "poison stores," where nothing else is allowed. Every container should be marked "poison."

3. Explain and proclaim the evils of gnosticism. Our motto is "In God We Trust."

The Bible is our authority that turning from God to "Gog" will bring disaster to any nation.

Many good church members do not know that smoking tobacco was a pagan rite along with human sacrifice to the Indian sun god; nor do they realize that the days of the week are pagan names.

The cruelties of the Japanese sun god and goddess worshipers should make folks long to turn from that earthen heathen god to the Sabbath of God's commandment.

It seems that the time is now to call the days of the week by their Biblical numerals, and reverse the Sabbath day.

"To speak evil of others is slander. Unless you are prepared to back your statements with proof, it is safer not to talk."

### FROM OUR MEN IN THE SERVICE

Byron Elwin Coon writes the Sabbath Recorder: "It is with humble and sincere appreciation that I write belated thanks for the Sabbath Recorder since being in the service. It is not only a constant source of pleasure to read of the present, but it takes me back to pleasant memories of my youthful days in the Milton Church and of the many fine associations with men of the denomination like Pastor Al. Rogers, Orville Babcock, and others I knew in college. Warmest personal regards to Doctor Van Horn and all the Norths. My address is Cpl. Byron E. Coon, 1091st Eng. Util. Det., A.P.O. 230, Care of Postmaster, New York, N. Y.

"Until such time as we can all return and work for a better place to live in peace, we will continue to do the job over here."

Perry V. Dangerfield, S 1/c, U.S.S. California, Div. 12, c/o Fleet Post Office, San Francisco, Calif., writes in part:

"Dear Friends: I am thankful that we have those back home who care enough about us to want to keep in touch with us. We are all striving for the same end. I hope and pray that we may so live that we will be ready to meet our Maker. Maybe your prayers are the ones that will be the means of our safe return.

"I am writing this while on duty, sitting on the bow of one of Uncle Sam's greatest battle wagons, standing watch on some anti-aircraft guns. . . . Most of my time is spent standing watch, on lookout tower, several decks up, looking out for enemy craft of all kinds. . . . All I can say as to our whereabouts is that we are out in the blue Pacific. . . . But as long as we are well and in one piece we do not complain. I enjoy every minute. . . . have a beautiful sun tan."

### DENOMINATIONAL "HOOK-UP"

Albion, Wis.

On the evening following the Sabbath, May 20, the Albion Church was the scene of a very happy gathering. The occasion was the return of Pastor and Mrs. Kenneth Van Horn and little son, from Alfred, N. Y. Mr. Van Horn has completed his studies at Alfred School of Theology and has returned to resume his pastorate of the Albion Church.

While here last summer, the Van Horns made many friends and the large crowd gath-

ered to meet them was evidence of the pleasure felt in welcoming them back.

The room was beautifully decorated with spring flowers. Lunch was served cafeteria style, after which Deacon M. J. Babcock, in a pleasing manner, presented the Van Horns with all the gifts with which the table was loaded, telling them to "Come and get it." Mr. and Mrs. Van Horn responded, and, in their usual happy manner, made amusing remarks as the gifts were opened.

Among those present from away were Sgt. and Mrs. Claire Slagg and daughter, just returned from Mississippi; Mrs. Virginia Hay, Chicago; Mrs. Hurley (Mr. Van Horn's mother); Mrs. C. S. Sayre, and Mrs. L. O. Palmiter, Milton.

Salem, W. Va.

At 10.30 o'clock (May 25) Mrs. Franklin Delano Roosevelt delivered an address to the thirty-nine members of the graduating class of Salem College in the fifty-sixth annual commencement program. The school auditorium was crowded to capacity.

Mrs. Roosevelt extended felicitations and congratulations to each of the graduates personally as they received their diplomas from President S. O. Bond.

In speaking on the subject of "The Value of Christian Colleges," Mrs. Roosevelt said that a real democracy cannot succeed unless built on Christian principles. "If you live according to your ideals of Christianity, your democracy will lead the world," she stated.

The President's wife said that she had talked with many young persons who said they had been trained to go to church and to learn their prayers, but that when they got older they found out that people did not live accordingly. "We cannot just pay lip service to Christianity and its ideals and beliefs. We must live according to our beliefs," she added.

Following Mrs. Roosevelt's visit to Salem, Mr. and Mrs. T. Ed Davis had the happy privilege of taking the First Lady by automobile to Arthurdale, where she gave an address that same evening to the high school graduates.

Mr. and Mrs. Davis remained there for the program, afterwards taking Mrs. Roosevelt to Newburg, where she boarded an east-bound train for Washington.

Congressman Jennings Randolph, who accompanied Mrs. Roosevelt to Salem, went on to Williamstown that evening to make an ad-

dress there, and his mother, who came here with the party, stopped in Clarksburg to visit with her sister, Mrs. S. M. Moore, before returning home.

—Salem Herald.

New Market, N. J.

The old Dunn homestead on Hoe's Lane, Piscataway Township, where five generations of Dunns have lived and where earlier colonial settlers lived before them, has just been sold to Samuel Francis, New Market farmer. The latter purchased the property from Walter Dunn, who now resides with one of his daughters, Mrs. Orson W. Randolph, of South Plainfield.

The place, according to the Dunns, was more than a century old when Asa Dunn, first member of the family to live there, moved into it in 1811. The names of previous residents are long forgotten.

The old house is sheathed in handmade shingles. The hollowed out log, which the pioneer builder set under the eaves to catch the rain, still serves as the gutter. There are broad handmade doors, fitted with handwrought hinges and latches, and there are beamed ceilings and wide floor boards. There are four fireplaces, one of which is the old kitchen fireplace to which was originally attached an outside oven. The oven was torn down to make room for a summer kitchen.

There are twelve rooms in the old home, which is in the center of the hundred acre tract. It is built on a knoll with the main exposure to the southwest. Not far from the house is a brook, fed by the spring which provided drinking water for the early settlers. The vegetable cellar, reputed to be as old as the home, is built into the side of a nearby hill.

Tenants who lived on the place after the Dunns did not keep up the surrounding lawns. Shade trees were chopped down and refuse clutters the once grassy bank of the brook. The old lilacs still grow luxuriantly and old time herbs spring up year after year in the garden near the kitchen door.

Mr. Francis intends to work the farm and will not restore the old dwelling. He will live in it until he can build himself a home. He recognizes the historical interest of the old house, and will sell it, provided it is then moved to the outer edge of the farm.

—New Brunswick Times.

The Dunns are members of the old Piscataway Seventh Day Baptist Church.—Ed.



## Marriages

**Davis - Zygutis.** — Leland E. Davis and Alice Evelyn Zygutis of Muskegon, Mich., were united in marriage in the Seventh Day Baptist church at Battle Creek, on April 15, 1944, by Rev. G. D. Hargis.

**Fitz Randolph - Albrecht.** — At the Milton Junction Seventh Day Baptist church, May 21, 1944, Pvt. Ivan Henry Fitz Randolph, son of Rev. and Mrs. John Fitz Randolph, and Miss Virginia Albrecht, daughter of Mr. and Mrs. Robert Albrecht, both of Milton Junction, Wis., were united in marriage by the groom's father, pastor of the church.

## Obituary

**Loofboro.** — Mary Eusebia Coon, daughter of Marshall and Matilda Huffman Coon, was born September 22, 1872, at Milton Junction, Wis., and died May 10, 1944, at the home of her son, Wesley Loofboro, Milton Junction, Wis.

Her childhood was spent in Rock River community and she was baptized and united with the Rock River Seventh Day Baptist Church. Her membership was transferred to Welton, Iowa, and finally to Milton Junction. She was a faithful member and active in each of these churches.

She was married on March 22, 1893, to Wade J. Loofboro of Welton, Iowa. To this union were born two sons, Wesley and Howard, both of Milton Junction; a daughter, Matilda, died in infancy. She is survived by her husband, sons, six grandchildren, and one great-grandchild.

Farewell services were in charge of her pastor, John Fitz Randolph, assisted by Rev. Carroll L. Hill of Milton. J. F. R.

**Sutton.** — Margaret, daughter of Willard J. and Ellen Holmes Sutton, was born January 11, 1924, at Fochow, South China, and died April 28, 1944, at Memorial Hospital, New York City, following a seven-months' illness of leukemia.

In 1929, she came to Alfred with her parents and attended first grade in the local school. After spending a year here the family returned to China, and in 1937 again came to Alfred. She was a graduate of the Alfred-Almond Central School and at the time of her illness was a junior in Alfred University, where she was taking a pre-medical course.

She joined the First Alfred Seventh Day Baptist Church by baptism on June 12, 1943, and was an active worker in young people's activities of the church. "Peggy," as she was known to her large group of friends, was a happy, devoted Christian, not only in her profession but in her daily practice. To know her was to love her.

She is survived by her parents; two sisters, Lois Jane and Marian; a brother, Willard H.; and two grandmothers. Funeral services were conducted by her pastor, Rev. E. T. Harris, assisted by Chaplain William Genne of Alfred University. Burial was in Alfred Rural Cemetery. E. T. H.

**Severance.** — Marie E. Severance was born January 8, 1922, at Grand Island, Neb., and died May 1, 1944, at Community Hospital, Battle Creek, Mich., after a brief illness.

She had lived with her Aunt Laura Van Horn since she was a small child, and later lived with her cousins, Rev. Marion Van Horn and wife. She came to Battle Creek and was very happy in her life here. She united with the Seventh Day Baptist Church only recently, bringing her letter from Alfred. On the Sabbath before her death she led the young people's meeting and sang in the choir in the morning service.

She leaves her father, Lovette C. Severance, four brothers, two sisters, and many friends. Services of farewell were held May 4, in charge of Rev. G. D. Hargis, and burial was in Memorial Park. G. D. H.

**Wood.** — Dennis E., thirteen year old son of Mr. and Mrs. Thomas P. Wood, was drowned May 22, 1944. He was born November 18, 1930, and lived with his parents on a farm near Bellevue, Mich.

His church home was the Seventh Day Baptist Church in Battle Creek. He leaves besides his parents, two sisters, three brothers, and grandparents, Mr. and Mrs. George Arnold and Mrs. May Doyle of Battle Creek.

Farewell services were held in Bellevue, on May 24, in charge of Rev. G. D. Hargis; burial in the Austin cemetery. G. D. H.

**Fitz Randolph.** — Mary C. Hoff, daughter of John and Elizabeth Gaston Hoff, was born March 6, 1863, on Bone Creek, near Auburn, W. Va., and died at her late home in Alfred, April 19, 1944.

She was a member of the First Alfred Seventh Day Baptist Church, joining by baptism March 10, 1894. She was also a member of the Evangelical Society and a charter member of Alfred Grange No. 1097.

She married Alvah Fitz Randolph May 3, 1888, who survives her. Also surviving are four children: Miss Fucia Fitz Randolph of Alfred; Rev. Elizabeth Fitz Randolph of Palatka, Fla.; Dr. Lowell Fitz Randolph of Ithaca, N. Y.; and Mrs. James T. Barrs of Boston, Mass. She also leaves four brothers: Walden, S. M. Hoff, Rev. Lewis R., and Lloyd L. Hoff; five grandchildren, and several nieces and nephews.

Farewell services were conducted at the home by her pastor, Rev. E. T. Harris. Burial was in Alfred Rural Cemetery. E. T. H.

### COMBINATION OFFER

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# The Sabbath Recorder

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No. 26

## A PRAYER

By the Late Bishop Adna W. Leonard

Almighty God, in whom "we live, and move, and have our being," look upon this distressed world in compassion and forgiveness. Let the ache of this war-torn world speedily come to an end by the practice of brotherhood throughout all the earth. May racial rancor and religious prejudice be overcome by the might of thy divine love in the hearts of men. We pray for the rulers of the world, that their thinking and their planning may be in accord with thy divine will and that men everywhere may study and practice the arts of peace.

Guide us by thy Spirit and save us by thy abounding grace. Through Jesus Christ our Lord. Amen.

—From "101 Prayers for Peace."

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# The Sabbath Recorder

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

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L. H. NORTH, Manager of the Publishing House

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Mrs. Okey W. Davis

Per Year .....\$2.50

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## Editorials

### THE CHURCH AND THE PEACE TABLE

The Church ceases not to pray for the coming of peace, and that the kind of peace be made which is just and permanent. To do less would be less than Christian. All are vitally interested in right and enduring peace.

There is much said about the Church being represented at the Peace Table. People have a misconception, however, of what that means. There will be, probably, no one particular action embracing peace. Doubtless many conferences will be held and in various places. If "unconditional surrender" results there will be no formal opportunity for peace parleys, such as would be under a "negotiated" peace.

What church or group would insist on being the representative — Catholic, Protestant, or Orthodox?

But the omission of church representation does not mean that Christianity shall be excluded from the plans in the peace-making. The church has been making itself felt in many ways, both Protestant and Catholic, by making convictions known and felt. That no fanfare or beating of drums has been heard does not mean nothing in this line has been done. Lack of noise does not denote lack of action.

Ideals, wishes, and practical plans have been made by the Church's representatives, and these are known and are being further impressed upon those who will be involved and responsible for making peace. The Commission on World Peace has been working for the past two or more years

on this problem and the activities it has suggested have been and are being more and more discussed among the various churches and denominations. These principles need not be presented here.

The Commission has also suggested seven distinctive functions on World Peace which the Church can serve in the achievement of a lasting peace. They are:

To maintain the universality of the gospel of the Prince of Peace; of God as the Father of all men and the Judge of all nations.

To release a tidal wave of good will in the world to overcome bitterness and hatred.

To sustain man's hope in a better world, his faith in love as the nature of ultimate reality—of God.

To persuade men that peace is possible, that war is not inevitable.

To enlighten men on the universal working of God's moral law, interpreting how disaster follows its violation, and good its observance.

To provide a program of mercy, abundant with healing and reconciliation for men, irrespective of nation, race, or class.

To proclaim and practice the Christian life as a world fellowship in everyday relations, transcending the divisions of nation, race, class, and color. "The world is our parish."

In such ways as these, to be specific, may a Christian peace be promoted now and everywhere.

### MRS. LANGWORTHY RETIRES

For twenty years Mrs. Frank A. Langworthy has served efficiently and faithfully as Recorder office assistant, beginning her work when Doctor Theodore L. Gardiner was in his prime as editor. Her cheerful manner

and helpful attitude together with her thoroughness and ability in English writing made her a valuable assistant and won for her a place of high esteem among all the people on the Recorder staff. She was one of those at headquarters who, though not known to the many, was responsible for an attractive and dependable Sabbath Recorder.

It is only with a feeling that she is entitled to a well-earned rest are we willing to let her retire. She does so with utmost good wishes of shop and office personnel.

To the present editor Mrs. Langworthy has not only been an invaluable helper week by week, but a dependable and loyal assistant in looking after Recorder responsibilities when he has been absent at denominational meetings and in field activities as corresponding secretary of the American Sabbath Tract Society.

The editor and staff officially say good-by, and God bless this fellow worker of so many pleasant years.

### WELCOME THE NEW

To take the place made vacant by Mrs. Langworthy comes Miss Jeanett B. Dickinson of Shiloh, N. J. Miss Dickinson is not a stranger to Sabbath Recorder readers as she has been the capable contributing editor of the Young People's Page for the past year. Her cheerful face smiles at all readers of the Recorder in the department of the Centennial issue.

Miss Dickinson is a graduate of Salem (W. Va.) College, class of '42, and has been a successful teacher on the faculty of the Bridgeton, N. J., High School for the past two years. In coming to the Recorder office she manifests her deep interest in religious work. Smaller salary offered than formerly received in assuming this new role did not deter this consecrated young friend. Her training in business and stenography especially qualify her for the position as office assistant and secretary.

So, while we reluctantly say good-by to a tried and true worker, we say welcome, cordially and hopefully, to one who, we believe, will prove a good and worthy successor.

### REPORT OF CENTRAL ASSOCIATION

The 105th session of the Central Association convened at Adams Center, N. Y.,

June 2-4—the first session since October, 1942, at Verona, N. Y. In spite of the difficulties of travel, about eighty delegates were present.

Association opened Friday evening with vesper services in charge of the music director, Mrs. Nathan Whitford. Rev. H. L. Polan delivered the keynote sermon on the chosen theme "A Victorious Life Demands Our Best." This sermon did indeed set the keynote for all that followed. The evening service closed with a conference meeting led by our oldest minister, Rev. E. A. Witter.

The services Sabbath morning were in charge of Rev. Paul S. Burdick with anthems by the Adams Center and the Verona choirs. Rev. and Mrs. H. E. Davis, our recently returned China missionaries, conducted a service of questions and answers which drew out many interesting and helpful facts concerning our work in China and their trip home. Their plea to their listeners was "Pray for all the world—ask God to fill your heart with all the world."

Sabbath afternoon services opened with a devotional program by Rev. E. H. Bottoms; his subject was "Christian Courage," and was nicely supplemented by the song, "My Creed," rendered by the Verona choir. A well arranged program of music and original papers was presented after the devotional program under the capable leadership of Alva Warner. Muriel Sholtz read the Scripture; Stanley Burdick offered prayer. Papers were read on the general subject, "Youth," by Alden Vierow, David Williams, and Garth Warner. A quartet consisting of Mayola Williams, Alva Warner, Jean Sholtz, and Olin Davis sang "Faith of Our Fathers."

The main service of the afternoon opened with a duet, "Love Divine," by Rev. George Brow of Adams Baptist church and Mrs. Nathan Whitford. Rev. H. E. Davis brought the message, "Representing Christ." He said we must rethink and relive our religious experiences; must strive to know God's plan, and then live according to our findings. His plea for the work in China stirred all hearts.

A separate meeting was held for the children during the afternoon and was in charge of Agnes Smith, Mrs. George Davis, and Emma Burdick. About thirty-six young people enjoyed a picnic supper at the home of Gerald Greene the evening after the Sabbath. Mrs. H. L. Polan held a meeting of



the women after the afternoon service to discuss women's work in the church and denomination.

Sabbath evening the devotional service was led by Rev. E. H. Bottoms, several hymns were sung, the Leonardsville choir sang "I Stand Today in His Presence," and Miss Sarah Bottoms sang "The Stranger of Galilee." Mr. Bottoms made a few timely remarks on seeing to it that our deeds are wrought in God.

After Scripture reading and prayer by Rev. H. L. Polan, Rev. Eli F. Loofboro—delegate from the Eastern Association—spoke on the subject, "A Victorious Life," using the first chapter of 1 Peter for reference; he emphasized this thought, "Keep Conscious of God."

Committee meetings and a business meeting, presided over by Moderator Rev. J. W. Crofoot, were held Sunday morning.

The morning session began with a duet by Mrs. Paul S. Burdick and Mrs. Avis Schragg. Rev. Paul S. Burdick then very interestingly reviewed the history of the churches of the Central Association, using maps for illustration. His talk followed the theme, "A Victorious Life Demands Our Best." The initials of the words of the theme represent the names of the churches and the order in which they entertain the Association from year to year—A standing for Adams Center, V for Verona, etc.

The Women's Program was given Sunday afternoon and was attended by all. Mrs. H. E. Davis gave the address telling of the great good our missions, as well as others, are doing the Chinese people. She told of the uprooting of old pagan customs such as polygamy and other evils; spoke of China's great needs, physical as well as spiritual; and pleaded that "we look at their needs; and pray for them that we may have a share in helping them." Her theme seemed to be "For where your treasure is, there will your heart be also; for where your heart is there will your treasure be also."

Several resolutions were adopted at this Association, two of which read as follows:

Resolved, That we promote the spread of total abstinence ideals among children, young people, and adults; and

Resolved, That we promote a unified church program to assure the family unit is in the church pew and the attendance of more adults in Bible classes.

Though travel restrictions made it very difficult for the moderator to secure speakers from a distance to present matters of denominational interest, the session was well attended, and a real spiritual blessing was experienced by those able to attend.

Secretary of Central Association.

### PLAN OF WORK FOR EXECUTIVE SECRETARY

At a meeting of the Board of Christian Education held at the Gothic in Alfred, April 9, it was possible for me to present an outline of work to be done as the executive secretary of the board. Part of this report follows:

It is with a spirit of humility and a prayer for the guidance of God that I accept the call of the Board of Directors to become the executive secretary. I deeply appreciate the confidence in me expressed by this call.

The general view of this work is as broad as the scope of Christian education. At the center and all the way through the program is Christ. The board is the servant of the denomination in helping every member of every church to grow more Christlike, and to win others to Christ and the Sabbath.

An adequate program of Christian education for a church includes: educating members in the Sabbath truth, in evangelism, in missionary enterprises, in the Bible, and in stewardship.

In all these phases there is a constant need for more adequate methods, materials, and spiritual enthusiasm. The secretary will help in every way possible to keep all of these parts of the entire program before the members of our denomination.

The day of isolation is gone for nations and for denominations. There is a great need for Christian teaching in the Church in building a better world and toward the conviction that all denominations must work together against a common enemy. As a people we need to work with the right kind of interdenominational agencies, and in the field of Christian education, the International Council of Religious Education is of greatest help. The secretary should help make the work and materials of this Council of greatest good for the churches of our denomination.

There is need for all of our churches to realize that they are using the teaching method of getting across their religious beliefs and promoting the growth of Christian personality. There may be differences in materials used, but no church can say that Christian education is not a part of its program.

The day by day work of the secretary will consist of correspondence, as sending out materials and special letters to pastors, Sabbath school workers, and to the leaders of youth groups; study of new books and les-

son helps in order to find the best for church and Sabbath school workers; field work among the churches which will include conferences with Sabbath school teachers and workers and youth groups, conducting classes in Christian education, conferences with parents and Sabbath school teachers in homes, and with pastors; research in order to discover better methods of teaching and for better materials.

The hope of making the board a clearing house of problems and methods for Sabbath schools and youth groups is strong in the mind of the secretary. If every Sabbath school and youth group will share problems, special programs, and the materials used, it will make it possible for the secretary to help more churches.

The secretary is the servant of the board which is in turn your servant. Please feel free to call for any help that can be given whether by correspondence or by field work. There are many details of field work that must be worked out by the board and the

secretary, but it is hoped that all calls for help can be answered in the affirmative.

Your ideas, hopes, and suggestions regarding the work of the secretary will be most welcome. Please feel free to write. This is a new work for me and besides your prayers I need the practical suggestions that come from the years of experience that many of you have had. We are all richly blessed by the lives of others. You can make the office of Executive Secretary of the Board of Christian Education mean more to you and to the denomination if you will make contributions toward the planning and working out of the plans.

Harley Sutton,  
Executive Secretary.

Alfred Station, N. Y.

### SABBATH SCHOOL LESSON FOR JULY 8, 1944

Taking Possession of Canaan. Scripture —  
Joshua, Chapters 13, 14; Judges 1: 19-21, 27, 28.  
Golden Text—Joshua 14: 9.

Rev. William L. Burdick, D.D., Asherway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Asherway, R. I.  
Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

## Missions

### WHO ARE RESPONSIBLE FOR THE EVANGELIZATION OF THE WORLD?

Everyone should ask himself this question: "What is my responsibility regarding the evangelization of the world?" Everyone should do this because it is the Father's purpose that all peoples should be evangelized. Christ came to earth, taught, suffered, and died that this might be brought about; and when he had done this, he committed the work to his followers and to his Church. He founded his Church for this purpose, as well as to the end that those who work in it might become perfect.

To evangelize the world is a great and glorious task and no one can be excused from having part in it. Christ emphasized this in the 14th chapter of the Gospel according to Luke. A certain man had made a great supper and bade many, "And they all with one consent began to make excuse." What was the result? Christ tells us in the 24th verse, "For I say unto you, that none of those men which were bidden shall taste of my supper." We can excuse ourselves

out of heaven, but we can not excuse ourselves into heaven.

The responsibility for the evangelization of the world rests upon the shoulders of all who have heard the message of salvation through Christ, and that which is required of each one depends more or less upon circumstances. All are required to lead godly and brotherly lives. A Christlike life, such as that described in the 13th chapter of First Corinthians, counts for more than words can tell. Some are called to preach and some to go as missionaries. All are asked to do personal work as opportunity offers, give as God has prospered them, and support their church in every way possible.

To participate in the evangelization of the world is a glorious privilege, whatever part of the work Christ may assign to us; the reward is everlasting life, provided we are faithful to the end. "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2: 10c.) Are you doing all you can? Is your church doing all it can at home and around the world?  
W. L. B.

**TREASURER'S MONTHLY STATEMENT**  
April 1, 1944, to April 30, 1944

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

Dr.	
Cash on hand April 1, 1944.....	\$2,551.22
Jamaica School Fund gifts as follows:	
S. A. Davis, Plainfield, N. J.....	\$ 5.00
Anonymous, Plainfield, N. J.....	5.00
Charles H. McEntree, Washington, D. C.....	5.00
George Steele, Capitol Heights, Md....	5.00
Rev. C. B. Mason, Washington, D. C....	2.00
Rev. and Mrs. H. C. VanHorn, Plain- field, N. J.....	5.00
Rev. Luther W. Crichlow, Camp Ellis, Ill.....	25.00
	52.00
S.D.B. Memorial Fund income for quarter ended Feb. 29, 1944.....	397.62
Gentry, Ark., Sabbath School.....	14.00
A friend toward education of Jamaicans for ministry.....	5.00
Clifford Lamson, Raynham Center, Mass., for Missionary Evangelistic Work.....	7.00
M. Carrie Rockwell Fund, Westerly, R. I. for foreign missions.....	7.12
Denominational Budget.....	530.66
White Cloud, Mich., for relief of European churches.....	1.00
Riverside, Calif.....	3.00
Riverside, Calif. for native Jamaica workers....	5.00
Rockville, R. I.....	8.01
Battle Creek, Mich.....	1.00
Marlboro, N. J. for work of Rev. C. A. Beebe in Southwestern Association.....	5.20
Milton Jct., Wis.....	1.00
Permanent Fund income.....	310.40
	\$3,899.23
Cr.	
Interest saved on notes transferred to Debt Fund \$	36.41
Transfer to Missionary Travel Fund savings account.....	108.99
Jamaica payments as follows:	
Rev. C. L. Smellie	
Salary.....	\$ 66.00
Travel expense.....	12.50
Native workers.....	39.59
Riverside, Calif. gift for native worker.....	5.00
Jamaica School Fund gifts received during April.....	52.00
	175.09
Rev. H. Eugene Davis—Travel expense \$ 58.98	
Rehabilitation expense.....	100.00
	158.98
Foreign Missions Conference.....	5.00
Rev. Neal D. Mills.....	27.50
Rev. Earl Cruzan.....	27.50
Rev. Orville W. Babcock.....	27.50
Rev. Verney A. Wilson.....	16.67
Rev. Marion C. VanHorn.....	27.50
Rev. Clifford A. Beebe	
Salary.....	\$ 27.50
Travel expense.....	16.40
	43.90
Rev. Wm. L. Burdick	
Salary.....	\$125.00
House and office rent.....	25.00
Travel expense.....	29.79
Office supplies.....	8.92
Clerk hire.....	33.33
	222.04
Rev. Herbert L. Polan.....	10.00
Rev. E. S. Ballenger.....	20.00
Treasurer's expense.....	20.00
Mrs. George P. Kenyon.....	10.00
Rev. R. R. Thorngate.....	10.00
Rev. H. E. Davis	
Retirement allowance.....	\$ 75.00
Less gift to Dr. Grace Crandall.....	5.00
	70.00

Dr. Rosa W. Palmberg.....	30.00
Debt Fund share April Denominational Budget..	69.20
Reconstruction and Rehabilitation Fund share	
April Denominational Budget.....	27.59
Cash on hand April 30, 1944.....	2,775.36
	\$3,899.23

Accounts Payable as at April 30, 1944:	
China.....	\$3,168.69
Germany.....	2,041.67
Holland.....	2,025.00
	\$7,235.36

**STATEMENT OF CONDITION**  
April 30, 1944

The Society Owns:	
Cash—in checking accounts:	
The Washington Trust Company, Westerly, R. I.....	\$ 101.00
Industrial Trust Company, Westerly, R. I.....	2,755.36
	\$ 2,856.36
Cash—in savings account	
The Washington Trust Company, Westerly, R. I.....	2,460.41
Investments:	
Stocks, bonds, and mortgages.....	104,995.73
Real estate, in China.....	\$ 55,829.86
In Kingston, Jamaica.....	6,000.00
In Bath, Jamaica.....	125.00
In Polk County, Minn.....	2,088.94
	64,043.80
Total Assets.....	\$174,356.30
The Society Owes:	
Accounts payable.....	\$ 7,235.36
Notes payable:	
Jenaie Crandall.....	500.00
Industrial Trust Company.....	6,250.00
S.D.B. Memorial Fund.....	3,097.00
	17,082.36
Excess of assets over amounts owed.....	\$157,273.94
The above excess is applicable as follows:	
Funds—Principal amounts:	
Permanent Fund.....	\$ 83,288.69
Debt Reduction Fund.....	10,682.81
Alice Fisher Ministerial Relief Fund.....	3,757.72
H. C. Woodmansee Ministerial Relief Fund.....	431.29
A. J. Potter Ministerial Relief Fund.....	1,079.62
F. F. Randolph Memorial Fund.....	70.55
Amanda M. Burdick Scholarship Fund.....	1,165.28
Ministerial Education Fund.....	253.52
Ministerial Retirement Fund.....	49.28
	\$100,778.75
Funds—Unexpended income:	
Permanent Fund.....	\$ 269.27
Amanda M. Burdick Scholarship Fund.....	10.00
Associated Trusts Fund.....	143.83
Reconstruction and Rehabilitation Fund.....	267.45
	690.55
Gifts for special purposes:	
Sundry.....	\$ 231.92
Return of Missionaries Travel Fund.....	879.62
	1,111.54
Real estate equities not allocated to specific funds:	
In China.....	55,829.86
In Jamaica.....	4,125.00
	59,954.86
	\$162,535.71
Deficit in General Fund.....	\$ 6,031.76
Less Debt Fund Cash.....	769.99
	5,261.77
	\$157,273.94

**UPHOLDING CHRISTIAN PRINCIPLES  
EVERYWHERE**

By General Dwight D. Eisenhower  
Commander-in-Chief, Allied Force Headquarters

It is with extreme diffidence that I attempt reply to your request that I send to you some thoughts for the use of clergy, chaplains, and laymen in challenging men to a deeper devotion to the cause for which democracy is now fighting.

The Allied soldier sees himself as a defender of those precepts of humanitarianism that Christianity so definitely upholds against the forces of human greed and selfishness and love of power, today typified in Nazism, Fascism, and Shintoism. The soldier begins to realize that more than any other war in history, this one is a struggle to the death between lustful dictatorship, on the one hand, and the champions of human right and dignity, on the other. The soldier of democracy has here come face to face with the marks of oppression and cruelty that Axis influence has left upon a lowly population, and it has determined him that these things shall not come to his own home land.

The Allied soldier here in Africa is not often articulate in his profession of Christianity; but he is risking his life to uphold principles that are implicit alike in Democracy and Christianity, principles of justice, liberty, and right among men of all stations, everywhere.—Taken from Laymen's Missionary Movement.

**OUR CHURCH IN SALEMVILLE, PA.**

Views the Past and Faces a New Church Year

Our church year ends in about two weeks. As we look to that time, there must inevitably pass before us in review the accomplishments and the failures of the year that is passing. We of the Salemville Church have much for which to be glad and our failures stand before us accusingly, indicating that we have been weighed in the balances and found wanting.

It is not different from our personal experiences, for each of us is a part of the larger group—the Church. And as in our personal lives, we take stock of our shortcomings to find stretching out before us a new year of opportunities where past experiences may be used as warnings and guide posts to chart our way in the future.

So in a general way all of us may profit in the months to come from a larger conception of loyalty to the church and its opportunities. Naturally we think of those who have been elected to office as being responsible to all in the fulfillment of their duties of planning and carrying out those plans for the good of the group as a whole. Not any less important, however, is the loyalty of all the rest. Willingness to give of time and talents in voluntary service perhaps is a greater test of loyalty.

May the coming year find all who love the church ready to do their part, and make this new year one which will bear fruits of the kingdom in our lives and the lives of others.—Taken from the Parish News for June.

**DENOMINATIONAL BUDGET**  
Statement of Treasurer, May 31, 1944  
Receipts

	May	Total for 11 Months
Adams Center.....	\$ 57.89	\$266.00
Albion.....		185.18
Alfred, First.....	260.70	1,841.39
Alfred, Second.....		138.30
Andover.....		10.00
Associations and groups.....	75.00	262.74
Battle Creek.....	125.78	1,067.24
Berlin.....	10.00	117.65
Boulder.....		140.58
Brookfield, First.....	26.75	162.25
Brookfield, Second.....		132.99
Chicago.....	27.00	185.74
Daytona Beach.....	13.50	262.60
Denver.....	24.50	229.45
De Ruyter.....	42.00	378.40
Des Moines.....		16.40
Dinuba.....		57.50
Dodge Center.....		69.60
Edinburg.....	8.00	69.50
Farina.....	15.00	220.00
Fouke.....	70.26	264.21
Friendship.....		25.00
Gentry.....	3.50	38.80
Hammond.....		33.25
Healdsburg-Ukiah.....		49.12
Hebron, First.....		48.13
Hopkinton, First.....	36.50	387.97
Hopkinton, Second.....	1.00	36.25
Independence.....	11.00	187.00
Individuals.....	16.00	891.26
Irvington.....	150.00	340.00
Jackson Center.....		30.00
Little Genesee.....	31.65	438.21
Little Prairie.....		15.00
Los Angeles.....	30.00	139.85
Los Angeles, Christ's.....		12.00
Lost Creek.....	51.57	351.85
Marlboro.....	62.00	769.20
Middle Island.....	4.56	70.58
Milton.....	149.69	1,886.30



Milton Junction	77.34	674.06
New Auburn	84.75	253.65
New York	54.75	397.01
North Loup	24.76	281.61
Nortonville		107.50
Pawcatuck	253.67	3,368.81
Piscataway		170.83
Plainfield	205.35	1,644.07
Richburg	31.50	125.30
Ritchie	6.00	81.05
Riverside	58.75	618.00
Roanoke	2.00	14.00
Rockville	20.58	142.80
Salem	41.25	492.06
Salemville		63.50
Shanghai	4.00	4.00
Shiloh	80.00	999.00
Stonefort		14.00
Syracuse		4.00
Verona	39.85	284.16
Walworth		60.00
Waterford	10.00	126.00
Welton		25.00
West Edmeston	20.00	20.00
White Cloud	20.77	193.60

Disbursements		
	Budget	Specials
Missionary Society	\$ 775.58	\$335.58
Tract Society	242.44	17.00
S. D. B. Building	150.29	
Woman's Board	15.58	54.00
Ministerial Retirement	203.49	58.00
Historical Society	12.54	
General Conference	165.68	2.00
Board of Christian Education	334.40	2.00
Overseas Relief		23.00
Federal Council of Churches		2.00
Bank service charge	1.64	

Now and Then		
	1944	1943
Budget receipts in May	\$1,845.59	\$1,172.49
Special receipts in May	493.58	1,890.89
Total receipts in May	2,339.17	3,063.38
Budget receipts in 11 mos.	17,626.38	15,432.45
Special receipts in 11 mos.	4,365.12	6,431.83
Total receipts in 11 mos.	21,991.50	21,864.28

L. M. Van Horn.

Milton, Wis.

Mrs. Okoy W. Davis, Salem, W. Va.

## Woman's Work

### WORSHIP PROGRAM

By Mrs. Eldred Batson

#### My Country

Hymn: My Country, 'Tis of Thee.

"Shall I not hold a festival in my heart these days for the greatness of my nation and for those who in the past have helped to make it a land of hope and glory? In this festival of gratitude, let me render my tribute to those who have written its songs; those who have built its cities; those who have tilled its farms; those who have laid out its railroads across vast, open, and dangerous spaces. I would bring a wreath to lay on the tombs of its martyrs who died for the nation yet to be. Grateful as I am for all that other nations have meant to me and to the welfare of mankind, I would not fail to remember in gratitude and devotion 'my own, my native land.' " And today, too, we would bow in deep gratitude to the brave men and women who are right now sacrificing time, energy, and in many cases even lives that our country may continue to be a "land of the free."

#### I Am Your Country of Tomorrow

"Look at me well, for I am your country-as-it-is-to-be.

"Just as it has always been, so it again will be, that each half century sees a new nation created out of the fabric of the old.

"I will enable you to sit in your homes and both see and hear the great events of the world, games, and religious assemblies—anywhere on the earth.

"I will put a radio into every man's pocket so that he can speak and hear over a long range of space.

"I will banish the slums of the cities and settle their people in the open country with air, and space, and food.

"I will redeem the destructive uses of science to the good and the glory of man.

"I will 'beat . . . spears into pruning hooks,' bombs into fertilizers, and air raids into visitations of mercy.

"I will weave glass into cloth, conquer diseases now incurable, make science the servant of labor, and art the handmaiden of leisure, and redeem the public service from selfish greed to the public good.

"I will lift religion to the level of human service and the will of God.

"I will do these things because they are today being nourished in the hearts of your fellow-citizens of good will—and what is thus nourished must some day, through the purpose of God, get done.

"I am your country of tomorrow."

Scripture lesson: Micah 4: 2-4; Proverbs 14: 34.

Prayer:

Prayer for a Time of Turmoil

Amid the turmoil of the tempest's din  
When systems shake and nations rent in twain  
Become a holocaust of fear and sin,  
Lord, let me hear thy still, small voice again.  
A glorious company of sainted souls  
Have stood in every age alone with thee  
To wrest from earthquake's havoc and the coals  
A new world and a nobler destiny.  
I hear thee, Lord, above the sound of strife,  
More gleaming in thy greatness than the fire;  
Let my small voice in stillness speak thy life,  
Its whisper blending in thy mighty choir;  
And from unstirred quiescence grant release,  
That through the noise and fire may come thy  
peace.

—From "The Glory of God,"  
by Georgia Harkness.

Hymn: Faith of Our Fathers

### LATIN AMERICA LITERACY SEMINAR

Flying to Havana from Miami and Mexico City on June 10, were six church leaders, representing five leading Protestant denominations, who are to spend three weeks in Cuba, working with Dr. Frank C. Laubach, recognized expert in adult literacy methods. They will study his system of learning to read by the use of pictorial phonetic charts, watch demonstrations of Dr. Laubach at

## Young People's Work

Jeannett B. Dickinson, Editor

Please send all material and suggestions  
to 510 Watchung Ave., Plainfield, N. J.

### YOUNG PEOPLE IN CHRISTIAN SERVICE

This was the theme used during the young people's session of the Eastern Seventh Day Baptist Association in Shiloh, N. J., on Saturday night, June 10. Gertrude Dickinson, whose "Who's Who" appeared in Young People's Work of the August 9 Recorder, was responsible for the plans and arrangements of this inspirational service.

We plan to publish the two talks and testimony in later issues. Today we will tell you about some of the music.

Margaret Fogg and Jean Bonham played an organ-piano duo for the prelude. This

work with illiterate adults, and finally teach illiterates themselves.

The work is being done in four centers, Havana, Cardenas, Santiago, and Camaguay. Local arrangements are in the hands of Senores Emilio and Alfonso Rodriguez of Cardenas College. The project is sponsored by the Committee on World Literacy and Christian Literature of the Foreign Missions Conference of North America and the Committee on Co-operation in Latin America.

Participating in the seminar are Miss Alice Alsop of the Methodist Church, who returned from China on the Gripsholm last December; Rev. Milton Daugherty and Rev. Richmond McKinney, Southern Presbyterians, missionaries respectively to Brazil and Mexico; Solomon Caulker, a member of the United Brethren Church, who will use the Laubach method in his homeland, Sierra Leone, Africa; Miss Helen Daniels, a college student who expects to serve as missionary for the Presbyterian Church in the U.S.A.; and Mrs. Velma Shotwell, western migrant supervisor for the Home Missions Council of North America, who on her return will introduce a literacy program among the agricultural migrants of Mexican ancestry in this country, many of whom cannot read either Spanish or English. — Sue Weddell, Secretary, Committee on World Literacy and Christian Literature, Foreign Missions Conference of North America, 156 Fifth Avenue, New York 10, N. Y.

was followed by the hymn processional, "Onward Christian Soldiers," at which time the choir of approximately forty-five young people from Shiloh, Marlboro, and other churches within our association took their seats on the platform. Gertrude, with the assistance of Lila S. Saunders, had arranged original thoughts and well-known choruses to lead to the general theme. The first half as given by the reader, Evelyn Trout, and the names of the choruses sung by the choir were as follows:

Today, with war clouds hanging over the whole world, the rainbow stands as a continued promise that the sun is still shining somewhere beyond.

**There's a Rainbow Shining Somewhere**

After seeing the rainbow we are filled with new hope and wonder. Our faces are turned heavenward. If we keep looking upward and keep climbing our lives will reflect his heavenly sunshine.

**Climb, Climb Up Sunshine Mountain**

Still climbing upward, we draw nearer to his divine presence. How do we know? We feel our loads of care drop from us and we joyously burst into song.

**I'm So Happy**

Life cannot be all "mountain-top experiences"; but as we start down the mountain, we know we will never be the same again—ours is a new life in Christ. We must remain on this earth to tell others of his wonderful salvation.

**Saved, Saved to Tell Others**

With each testimony for Christ comes a new blessing from God. As we grow, he sends us farther into the harvest field. Even though we meet obstacles we know we'll have victory in the end.

**"V" Is for Victory**

The Victory of life everlasting is ours, and oh, what joy when we find there all to whom we have told the good news, no matter of what tribe or nation.

**When the Roll Is Called Up Yonder**

This song had been changed from the original to be sung as—

"When the roll is called up yonder,  
We'll be filled with joy and wonder,  
When we see that blood-bought number  
Some from every tribe and nation will be there."

**SHIPS IN THE NIGHT**

By Alice Annette Larkin

**The Story Thus Far**

Linda Sherman, a consecrated Christian, is on her way to help care for someone about whom she knows very little. Lucy and Peter, two children who are living with her Aunt Penny on Hilltop Farm, are responsible for a long-distance call telling the Shermans that Aunt Penny is seriously ill and there is no older person to care for her. As Linda approaches the farm she has a feeling her Aunt Penny does not know the children have called asking for her to come; she wonders if Aunt Penny will want her to stay and how long she will be there.

**Chapter VI**

Horace Cole deposited Linda's suitcases and bag on the steps and put the money she had paid him in his wallet. "I'd just as soon take these things inside," he said.

"Thank you, but it isn't necessary for you to do that. I can manage all right," replied Linda. "I appreciate your bringing me out here very much. It's late now, and I know you're anxious to get home so I won't keep you another minute."

"Just as you say, Miss. I reckon Patsy is beginning to wonder about supper. Well, good-by and good luck."

Peter could no longer postpone the task that had been thrust upon him, and he appeared to Linda just as she was about to lift the knocker on the front door. "Wait, oh, wait a minute!" he cried. "I've got to tell you this before you go in there. Lucy said something dreadful might happen if I didn't. You're Miss Linda, aren't you? And Miss Penny's your aunt?"

Linda's upraised hand dropped to her side. "Yes, I'm Linda Sherman," she answered, "and Miss Penny, as you call her, is my aunt. But who are you, and why must I wait before going in to see her? I don't understand. Has something happened?"

"Not yet it hasn't. I'm Peter Brown and Lucy's my sister. We used to live in a cabin over Longbridge way, but now we live with Miss Penny. She lets us call her that because it's more friendly-like than calling her Mrs. Barnes. We help her feed the hens and bring in the wood."

"But, Peter, that doesn't tell me why I mustn't go in. I'm getting cold and you're all shivery yourself. Suppose we go in and explain later."

"No, oh, no! I'm just shiverin' 'cause I'm scared, and I am explaining now. Miss Penny doesn't know you're coming. We didn't dare tell her anybody'd sent for you. Prob'ly she'll be mad at Lucy 'n' me, but we've been dreadfully worried about her. Please don't make her send us away! Lucy said likely you'd know what to do. 'Course, Miss Penny might think you wanted to see her so much you just packed up your things and came without any invitation."

Linda smiled down at the small boy shivering there beside her even though she found herself confronted with an awkward situation. "Don't worry, Peter," she said, "I'm not expecting to make Aunt Penny send anyone away—I hope not even myself. I think I understand. Now I'm going in. Could you bring one of the suitcases?"

"Sure, and we don't have to knock. I bet Lucy's got the door all ready to open."

As Linda and Peter stepped into the long, cold hall, they heard Miss Penny call, "Lucy! Lucy Brown, come here this instant! If you don't, I'm coming straight out to the kitchen, rheumatism or no rheumatism!"

"Oh, she'll do it, too!" whispered Peter. "Where can Lucy be?"

"Here I am, Miss Penny." Lucy had answered the summons just in time.

"Lucy Brown, look at me!" Miss Penny commanded. "What did those sleighbells mean? And who was that talking outside? I told you not to send for Dr. Forrest again this week."

"I didn't, Miss Penny." Lucy looked anxiously in the direction of the hall.

"Well, I'm going to ask you one more question, Lucy, and I want a truthful answer. Someone came in the front door. Who was it?"

Before Lucy was obliged to reply, Linda stepped quietly into the living room. "Aunt Penny," she asked, "do you feel like having a wee visit from a girl who's been wishing for years that she might see you? I don't want to tire you, but it would be wonderful just to sit here and talk with you."

For a moment Penelope Barnes stared at the tall girl in the dark red dress. Linda's brown eyes were much like her own, and her hair was the lovely dark brown her own hair had been before it turned snow-white. It was almost as if the Penelope Sherman of long ago had suddenly appeared before her. Presently her arms reached out, and Linda, hurrying to the couch, was held close in them.

"Oh, you precious child," Aunt Penny said when she could speak. "God must have sent you to me. I don't deserve such kindness, for I've failed him all along the way, but I need you so. You spoke of a wee visit. Couldn't you stay on a while, Linda?"

"If you want me, Aunt Penny." There was a catch in Linda's voice. "And if you'll rest and try to get well and strong."

"Oh, I'll do anything if you'll only stay."

Not yet had she asked what had brought Linda to the farm in winter. She was too overjoyed at her coming, but Linda felt sure that the question would be put to her sooner or later. She hoped it would be later.

Lucy had gone to set the table for supper and Peter to bring in extra wood. There

would have to be a fire in the little stove in the room Miss Linda would occupy, they knew.

Linda had many things to tell Aunt Penny about her family and she did this after supper. A bit of homesickness tugged at her heart as she thought of that last lovely evening in the little white house and the contrast between that and an evening in this big old house where the wind and cold seemed to creep in around every window and door and crevice. Still, Lucy and Peter thought this home beautiful. Lucy had called it that while they were putting away the dishes and Aunt Penny was sleeping for a few minutes. She had remarked quite suddenly, "Wasn't it dreadful that Miss Penny's son had to leave this beautiful home because he wanted to marry the girl he loved and Miss Penny wouldn't let them live here? She told me herself, and now she doesn't know where he is, Oh, Peter 'n' I love her, Miss Linda. Do you s'pose she'll ever be happy again?"

(To be continued)

**THE CROSS WAS HIS OWN**

They borrowed a bed to lay his head  
When Christ the Lord came down;  
They borrowed the ass in the mountain pass  
For him to ride to town;  
But the crown that he wore and the cross that he bore  
Were his own—  
The cross was his own.

He borrowed the bread when the crowd he fed  
On the grassy mountain side;  
He borrowed the dish of broken fish  
With which he satisfied;  
But the crown that he wore and the cross that he bore  
Were his own—  
The cross was his own.

He borrowed the ship in which to sit  
To teach the multitude;  
He borrowed a nest in which to rest;  
He had never a home so rude;  
But the crown that he wore and the cross that he bore  
Were his own—  
The cross was his own.

He borrowed a room on his way to the tomb,  
The Passover lamb to eat;  
They borrowed a cave for him a grave,  
They borrowed a winding sheet;  
But the crown that he wore and the cross that he bore  
Were his own—  
The cross was his own.

L. M. Hollingworth,  
in Evangelic Messenger.



## Children's Page

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

### OUR LETTER EXCHANGE

Dear Mrs. Greene and the Children:

My husband and I have been back in the North over a month now and it has been a very busy time, full of spring beauty and duty. Many rare and beautiful birds have sung in the trees around us—among them hermit thrush, oriole, tanager, indigo bunting, crested flycatcher, bluebird, song sparrow, and robin.

One of the latters' nest grew with interest on our porch, till four young birds showed their heads over the top. Then one night a peculiar thump was heard out there, and in the morning we found the nest wrecked. Some prowling cat had spoiled that happiness—not our cat, for we have none.

The parent birds bravely tried to start another nest, but one of them flew against the sticky flypaper and stuck fast. Before kind hands could untangle it, so many wing and tail feathers were pulled out that flying was unsteady and the new nest was abandoned. It was our flypaper! All this made us sorry.

We have enjoyed our quiet Sabbath services. Each week we sing some of the sweet hymns composed by Seventh Day Baptist poets and musicians, including one new one written by Mrs. Pearl Lamson, a lone Sabbath keeper in East Taunton, Mass. Our Bible lessons on prevailing prayer and grace have been precious; we also use the "Helping Hand." One week we took the subject of "Rain," for we suffered a month's drought, and were delighted when refreshing showers came. To express how busy I have been, I send a rhyme written after one of my busy days. It is hardly worth printing, but shows I am not idle.

#### Home Defense

Just because a little mouse  
Did some mischief in my house:  
Bit my apples, ate my seeds,  
Stole my things for his own needs,  
Took out samples of my gown  
For a nest in his own town,  
Scattered litter on the floor,  
Gnawed the corner of my door—  
That gnawed door I'm bound to fix  
With some bits of soft pine sticks.  
I am using saw and plane,  
Chisel too, once and again,

Ruler, hammer, nails, and screws,  
Keen the skill the craftsmen use,  
But I try to fit the hinge  
And I fail with quite a cringe.  
Still this is my home defense,  
Though it makes my spirit tense.  
But while busy in this way  
This thought makes the duty gay—  
I have hope it's for God's peace,  
From disorder sweet release.

Lois F. Powell.

Princeton, Mass.

Dear Recorder Children:

Are you so busy with your studies in school on these last days before the long summer vacation begins that you feel you have no time for letter writing? If you are thinking that, don't forget that learning to write a good letter is a valuable part of your education. How about it? In the meantime we are glad, are we not, that Mrs. Powell has helped us out this week with her interesting letter and amusing poem? Now, girls and boys, it is your turn.

I don't believe I ever told you about the swarm of bees that made their home one summer under our front porch. Mrs. Powell's mention of sticky flypaper made me think of it. They would come up through a crack under the railing and almost every time I tried to sweep the porch one or two of them would sting. I put several sheets of sticky flypaper near the crack and soon they were covered with bees. Then bees began to fly out from that corner of the porch next to the ground, so I put sticky flypaper where they were wearing off the grass and soon those sheets were covered with bees; but there were still some left to sting us. One day I heard a great racket in front of the house; when I stepped to the front door to see what was going on, out rushed a full-grown black and white skunk, and "believe it or not," that was the end of that bothersome swarm of bees. As for the skunk, we didn't forget him for a number of days; I'll leave it to you to guess why. After that experience it was impressed upon me that all God's creatures can be useful—even skunks.

Now is the time when many kinds of birds are around us—singing, flying, and nesting. With how many of the birds Mrs. Powell

mentions are you familiar? How many know the indigo bunting and crested flycatcher? I don't recall ever having seen either one.

We need only to look around us to see examples of God's wonderful goodness to

his children: the birds, the flowers, the growing grain, the trees with their beautiful green foliage, and "all things bright and beautiful."

Very truly yours,  
Mizpah S. Greene.

## Our Pulpit

### A REVIVAL IN RELIGION AS RELATED TO EVANGELISM

(An address delivered at the quarterly meeting of the Denver and Boulder Churches May 6, 1944.)

By Rev. Erlo E. Sutton

We are hearing much these days about evangelism. It is being stressed by our Missionary Board, as well as by our Women's Society through its promoter of evangelism. The International Council of Religious Education and Federal Council of Churches are jointly to put on a national campaign in October and November under the general leadership of Dr. Jesse M. Bader of the Department of Evangelism of the Federal Council.

In speaking of the need of evangelism, Dr. Bader asserts that half of the nation's people do not belong to any church, and that within this number there are millions of children who are not receiving any religious instruction whatever. The aim of this campaign is to reach not only millions of adults who are not now Christian, but these millions of children—the work being done largely through the more than two million Bible school teachers of the nation.

The Holy Spirit has but one great general program for the Church, namely, the program of evangelism and training for Christian living, which many are coming to feel is included in the term "evangelism." When Christ said, "Go ye into all the world and preach," he meant all that is included in evangelism.

The greatest need of the present time is the creation in the church of a passion for souls—a passion that has been too largely lost. We need an incessant love for Christian work and a knowledge of how to do personal work. As Henry Drummond once said, "We need to 'buttonhole men to Christ.'" Christ sent his disciples out by twos, and the Holy Spirit still sends Chris-

tians out with instructions to make disciples for Christ.

We must never forget that the background of every revival and all evangelistic work is the Holy Spirit. There are many passages of Scripture that may be used in connection with this thought, but there are two which stand out as watchwords—passages which should not be forgotten for a moment. The first is, "Not by might, nor by power, but by my spirit, saith the Lord of Hosts" (Zech. 4: 6b); and the second is, "It is the Spirit that quickeneth; the flesh profiteth nothing" (John 6: 63a).

Before there can be a great ingathering of the unconverted, there must be an awakening on the part of those who are already Christian and an infilling of the Holy Spirit. The first great evangelistic campaign of Christian history had its beginning on the human side in a prayer meeting lasting several days. There was but a handful of disciples, but we read, "These all with one accord continued steadfastly in prayer," and as a result of that prayer meeting, "They were all filled with the Holy Ghost." When the visible church is filled with the Holy Spirit, then, and then only, can we expect it to speak for the Lord.

As a result of such spiritual awakenings and outpourings of the Holy Spirit there will be additions to the church. We read a little farther on in the first of Acts, "And that same day there were added unto them about three thousand souls." The work was permanent, and the new converts, as well as the original disciples, "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers," with the result that "The Lord added to them day by day those that were being saved."

We must give a definite place to the Holy Spirit in a revival and in the work of evangelism. In the first place, he must inspire us and guide us in prayer. In regard to the

great revival that was to come some day to Israel, God said, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication." If there is to be a true revival in any church or community or nation, God must pour out upon them the spirit of grace and supplication. The work must begin with him and continue through him. Prayer is the vital breath of a true revival; but without the Spirit to teach us, we know not how to pray as we ought. We need to cry out to God that he will pour out upon us a spirit of grace and supplication and that he will teach us how to pray.

The Holy Spirit must give power to our preaching and testimony. When Jesus gave the Great Commission to his disciples to go and evangelize the world, he said, "ye shall receive power, after that the Holy Ghost is come upon you." And Paul in writing to the church at Corinth said, "I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." In writing to the church in Thessalonica, he said a similar thing. Whoever does the preaching in a revival or an evangelistic campaign or in speaking in personal work—whether he be pastor, evangelist, or layman—must be dependent upon the Holy Spirit.

While every one who is engaged in the work of the church must do his part if sinners are to be converted, the Holy Spirit must convict men of sin. When Jesus gave his disciples the promise of the coming of the Holy Spirit upon them, he said, "And he, when he is come, will convict the world in respect of sin." It may be true that a great many persons may be converted and born again without the deep and overwhelming conviction that some have. They may come quietly as Lydia, whose heart the Lord opened; but where there is a deep and true work of grace, there will be a deep conviction of sin on the part of many. It was so on the day of Pentecost when many, pricked in their hearts, cried out, "Men and brethren, what must we do?" There has been such conviction at every true revival since.

If we are to succeed in evangelism we must spend much time in Bible study and prayer. If there is anything absolutely clear in the Word of God, in Christian history, and in individual experience, it is that the Holy Spirit is given in his fullness in answer to definite prayer (Luke 11: 13). The Holy Spirit was given at Pentecost after a prayer meeting that lasted some ten days, and if he is to come in mighty power in these days, there must be much private and much united prayer. Yet many of our churches seem to expect great results from a week end preaching mission. Some good may be done in this way, but if lasting good is to come, the church must be willing to spend much more time in prayer and public supplication.

But it is not enough that we give careful study to the Word of God and spend much time in prayer. We must furnish means through which the Spirit may work—something for the Spirit to use. The Spirit works through human beings. When Cornelius was to be converted, and there was to be a great evangelistic work done in Caesarea, the Holy Spirit did not go directly to Cornelius; he sent Peter, and Peter presented himself as an agent for the Holy Spirit's power, and thus he became an evangelist. When God wanted the gospel carried to a foreign land he did not send the Holy Spirit directly, but called Paul and Barnabas and worked through them, thus sending them out as the first foreign missionaries. So it is today. The Holy Spirit convicts men, but in most cases he will do so through us. In speaking to his disciples of their future work, Jesus said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And when he is come, he will reprove the world of sin." So it is evident that the Holy Spirit who convicts the world of sin does it through believers. Will we now present ourselves to the Holy Spirit as agents through whom he may work his glorious work of evangelism?

#### DENOMINATIONAL "HOOK-UP"

Denver, Colo.

Although most of our younger men are in the armed forces, other young people in college, and several others in war work, the Denver Church is carrying on with a fair attendance at the Sabbath services. Re-

cently there have been new faces in the congregation, not members of our faith at present. We have had three additions to the membership—two by baptism, and one transfer from the Christian denomination.

A forum for the discussion of timely topics and problems is held each Sabbath afternoon with a good degree of interest and good attendance, a different person being responsible for the program each month. Bible studies are held each Friday evening at the parsonage. Recently they have been along the line of evangelism — various types, methods, and the like.

Plans have been under way for some time for the usual Vacation Bible School which has been held without a break for many years. Our trouble this year seems to be to find teachers. Plans are also moving forward for the Rocky Mountain Seventh Day Baptist Teen-Age Camp to be held in July.

Correspondent.

New Auburn, Wis.

Pvt. Wynan Loofboro of Camp Adair, Ore., was home on furlough a few days during the first of March. Wynan is overseas now.

Corp. W. D. Loofbourrow, Camp Crowder, Mo., was home on a ten-day furlough during the middle of April.

The Christian Endeavor is meeting every two weeks on Friday night. Two combined C. E. meetings and socials were held at the parsonage in March, and one was held at the Everone Churchward home the night of April 5.

The Ladies' Aid met with Mrs. Mills in April and with Mrs. Arthur North in May. The first Wednesday in June the Ladies' Aid met at the church for a clean-up day. Several men were present and started to work on the pews that were given to us by the Dodge Center Church. We hope to have them painted and in the church as soon as possible. Susie Pederson served the lunch which was much appreciated by all the workers.

We exchanged pastors with Dodge Center for Sabbath Rally Day, May 20. Rev. Charles Thorngate preached the Sabbath morning sermon. Lunch was served on the church lawn at noon. This was followed by an afternoon meeting. The meetings were well attended and proved inspirational. Mrs. Kitty Baldrige from Colfax, Wis., played

several violin solos and was accompanied by her mother Mrs. Charles Thorngate. Mary Thorngate and Peggy Baldrige sang two duets.

Pastor and Mrs. Mills are doing good work in the church; their influence for good is being felt in the community. Let us, with the help of God, work more earnestly with them to build up the spiritual life of our church.

Correspondent.

#### REFLECTING THE SUN (SON)

By Mrs. Robert I. Lewis

We share a double house with another family. One bright sunshiny day last summer I was hanging out my wash. The line was just opposite their kitchen window. The lady came out to talk awhile and during our conversation she said, "Mrs. Lewis, the sheet you hung opposite my window is making my kitchen so light I do not need the light on as I usually do." (She has a very dark kitchen.) As I came into the kitchen I saw how light it was. All at once it grew dark. I looked out the window and saw the sheet blowing in the wind. When it blew forward it was light in the kitchen, but when it blew backward it was dark as usual. I said, "Elsa, that reminds me of the Christian life. We as Christians should reflect the light of God's Son, Jesus Christ. And we will if we are Christians."

When the sheet is in the right position for the sun to shine upon it, the sunlight will be reflected into your kitchen because of the whiteness of the sheet; but when the wind blows it back, that cuts off the sunlight, also the reflection. When our hearts and lives are in the right condition for God to work in and through us, then we are in position to go forward and reflect the "Son light." Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8: 12). There is no standing still in the Christian life; we go forward or we go backward. When we go backward, that cuts off the "Son Light"; hence the reflection of the "light of life" in Matthew 5: 14-16.

Jesus said, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but in a candle stick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father



which is in heaven." A dark sheet hung up in the same place as the white one would have cast a dark shadow into the kitchen and the kitchen would have been darker than usual. "If we walk in the light as he is in the light, we will have fellowship with him and each other, and we shall reflect the light of life." A consecrated Christian life reflects "light" unto all with whom it comes in contact. Each of us influences someone, the right way or the wrong way. Christians, let us as God's Children of the light watch our steps, and by living close to him try to lead someone to a deeper knowledge of him, who is our Light.

"The planets shine in the sky because they reflect the light of the sun."

Shiloh, N. J.

Dr. Ralph Sockman tells of a Mexican friend of his who came to many and diverse adventures. Telling Dr. Sockman of these he said, "All that I am and all that I know I learned at my mother's knee and other joints."—United Presbyterian.

## Marriages

**Radlbeck - Babcock.** — Pfc. Michael A. Radlbeck, son of Mr. and Mrs. Henry Radlbeck of Philadelphia, Pa., and Miss Marjorie Irene Babcock were united in marriage May 18, 1944, at the home of the bride's mother, Mrs. John T. Babcock of 1813 Broxon St., Boise, Idaho. The pastor of the First Baptist Church read the marriage ceremony.

**Sager - Fraser.** — Miss Metta Fraser of Boulder and Russell D. Sager, who is serving in the navy, were united in marriage on May 19, 1944, at San Pedro, Calif. For the duration Mrs. Sager will continue to work in Denver and make her home in Boulder and Denver.

**Wells - Hummel.** — At the Boulder Seventh Day Baptist church on May 27, 1944, at eight o'clock, Mary Margaret Hummel of Boulder and Willard G. Wells of Riverside were united in marriage by the bride's pastor. They are residing at 3649 Monroe St., Riverside, Calif.

## Obituary

**Green.** — Josephine Jones, the fourth of eight children of James and Mahala Foster Jones, was born December 25, 1877, in Marion County, Ill., and died at the home of her daughter, Mrs. J. H. Diss, in Kinmundy, Ill., at the age of 66 years, 4 months, and 20 days.

New Year's eve, 1907, she was united in marriage to John Wesley Green of Farina, Ill., to which union were born Alta, James, Ruth, and Mary Jo.

Mrs. Green was a faithful member of the Farina Seventh Day Baptist Church.

She is survived, besides the children mentioned, by three sisters—Miss Nell, Mrs. Rena Crosley, Mrs. Marlin Diss Hooper; two brothers, Frank and Edward; and five grandchildren.

Funeral services were conducted by her pastor, Rev. C. L. Hill, and burial was made in the Farina cemetery. C. L. H.

**Van Horn.** — Metta Wilson, daughter of Hiram and Mandane Lowther Wilson, was born July 27, 1871, at Berea, Ritchie County, W. Va., and died at Salem, W. Va., March 26, 1944.

She was married to Moses Hoffman Van Horn July 7, 1896. Mr. Van Horn, former dean of Salem College, died in December, 1933. Survivors include a daughter, Mrs. Homer May; one adopted son, William H.; one sister, Mrs. Laura Randolph; and two grandchildren.

Mrs. Van Horn was a lifelong member of the Salem Seventh Day Baptist Church. She was a woman of fine Christian character, active in the church, community, and college interests—as long as health permitted.

Funeral services were conducted by Pastor James L. Skaggs. The body was laid to rest in Odd Fellows Cemetery, Salem. J. L. S.

**Whitford.** — Roy Clyde, son of Harold E. and Maude Burdick Whitford, was born in Albion, Wis., February 9, 1912. He died in the Mercy Hospital, Janesville, Wis., May 29, 1944.

August 13, 1937, he and Millie Gulbrandsen were united in marriage. At the time of death he was employed at Janesville on the Oldsmobile police force.

Early in life Roy was baptized and became a member of the Albion Seventh Day Baptist Church.

He leaves to honor his memory his wife; his young son, Roy Carl; his father and mother; three brothers, Jerome, Sidney, and Sgt. Ray Whitford; his grandmother, Mrs. Dora Burdick; and many friends. K. V. H.

## CHINA LETTERS

Written by

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

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