

The Sabbath Recorder

Vol. 137

PLAINFIELD, N. J., JULY 3, 1944

No. 1



Rev. Judson Harvey Stafford, Evangelist,
Boston, Mass.

Pulpit Department carries his sermon.

Also see Editorial.

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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

D-DAY AND PRAYER

When news came of the Allies landing on the French coast, the people of America went to prayer—perhaps as never before. Church bells rang and church doors were opened wide. Not only in many churches did large numbers assemble and go on their knees at the noon hour; but throughout the day, one by one or in small groups, people sought the opportunity in sacred places to make their petitions known to God.

Significant of the prevailing spirit of the day and its events are such demonstrations as are reported from cities throughout the land. For example, some fifty thousand people gathered in Madison Square, New York City, near the close of the day. The roar of nearby city traffic seemed quieted as a minister, a priest, and a rabbi offered prayer. In that hour theological, ecclesiastical, and racial differences were submerged as humanity bowed before divinity, and besought the Supreme Being in behalf of our great needs.

"God of wisdom, comfort, and strength," prayed the priest, "we come to thee with humble, contrite, and suppliant hearts."

The rabbi prayed, "Endue our sons with unshakable faith in thee in such governance of the universe as inspired men and women to choose life's loftiest ends at every cost and hazard."

The Protestant minister called upon God to "Uphold and cherish all those who go forth to battle, and those who remain at home to labor and pray."

Confession of sin at home characterized many prayers through the nation, and petition that we be kept from bitterness and hatred. Prayers for a better world were uttered; petitions for understanding, brotherhood, and co-operation.

If, in some cases the formal "Thy will be done" was noted for its absence, such omission does not necessarily denote its absence from the petitioner's mind and heart.

On the whole, the prayers of the nation give us encouragement and denote the high plane of Christian thought and living on which its people take their stand in these anxious, critical days.

SAVING TINS FOR BEER?

We find ourselves quite in sympathy with those tens of thousands of mothers who are making adverse comment on the WPB order releasing one billion cans to be filled with beer for consumption this year by overseas soldiers and sailors on foreign shore duty. Thousands of patriotic American housewives are flattening tin cans for scrap drives and in other ways conserving metal which will, eventually, be made into beer cans for shipment overseas at the rate of 300 cans per minute.

"American housewives," says Mrs. Ida B. Wise, president of the National Woman's Christian Temperance Union, "don't wish to be a party to a WPB controversy, but they can't reconcile WPB's beer-can directive with the critical metal shortage. Mothers are asking why their sons write there is lack

of water overseas and why, when obtainable, the water is warm, though the easily obtained beer is always cool.

"American mothers are ready to bear their share of the war's hardships, but they will certainly begin to ask why they should work so hard in their victory gardens to preserve food, at the same time that precious metal is going into beer cans for shipment across the oceans."

Y. M. C. A. — ONE HUNDRED YEARS OLD

One hundred years ago—June 6, 1844—a young business man, George Williams of London, founded the Young Men's Christian Association, a "society for improving the spiritual conditions of young men." Little does one realize in starting a modest movement to what immense proportions it may grow. The society's founder lived long enough to see that the movement was destined—was even becoming when he died—a great world-wide organization, reaching all races, creeds, and colors; and providing a broad program of spiritual, mental, physical, and social development for boys and young men. Its program today covers practically every healthful and helpful activity of boys, youths, and young men.

The Y.M.C.A. idea came to America in 1851 and spread rapidly. For more than forty years it has been inspired by the prophetic leadership of John R. Watt. In sixty-six different countries today its work is carried on, and on every continent. Native leadership has been discovered and developed, an outstanding example of which is David Z. T. Yui of China.

The Y.M.C.A. has a right to be proud of its one hundred years of service as the oldest of its voluntary youth serving organizations. In its centennial celebration with its around-the-world programs it resolutely plans for its second century of service. Problems of youth in home, community, and throughout the world will be given utmost attention.

Among the outstanding features of the service of the "Y" during the present conflict is the work in the prison camps among the prisoners of war. Such service contributes significantly to the reconciliation of men and nations and to the development of a world-wide Christian community. With other agencies it co-operates in national and world-

wide programs to build world peace and bring about more economic and political justice in the world.

We salute the association and congratulate its leaders and members who have contributed so much to the association's success of one hundred years. As the second century of endeavor opens up to you may the rededication of resources of body, mind, and spirit which you are making be richly blessed of God to the upbuilding of Christian life and conduct throughout the world.

REV. JUDSON HARVEY STAFFORD

Rev. Judson Harvey Stafford, whose picture features our cover this week, became a member of the Seventh Day Baptist Church of Christ in Plainfield, N. J., a few weeks ago. Last Sunday, by a council called by the Plainfield Church, he became recognized as an ordained minister of the church.

The council, composed of representatives from sister churches in the Eastern Association, was eminently satisfied with his fitness for the ministry; impressed by his testimony and experience, his knowledge of the Bible, his Christian faith, and earnest zeal. His sermon before the church the preceding Sabbath was evangelical and thought-provoking. His presence in the pulpit, and out, is dignified, pleasing, and humble.

An evangelist for the past twenty years, Mr. Stafford hopes to continue in that line of work for the Lord. He has been a Sabbath believer and a Sabbath observer for many years, and only recently learned of Seventh Day Baptists. He has preached the Sabbath truth, he says, in his evangelistic services but has never till now been able to direct a Sabbath convert to a people of such faith. When asked how the leaders react to his Sabbath doctrine he replied, "They think me a little queer, but continue to love me and invite me back."

Our brother is a strong Bible teacher and a clear-cut preacher of the Word of God which he devoutly believes. He has been with the Plainfield people at least three times. The more they see of him the deeper their respect and confidence grow. We believe he will be an inspiration and help wherever he is. His home at present is in Boston, Mass.

Mr. Stafford gives us the following data of his life: "I was born May 9, 1888, in Sara-

toga Springs, N. Y., the son of Judson H. and Mary E. Stafford, my father being a direct descendant of Amos Stafford, first settler of Saratoga in 1783; and my mother, whose maiden name was Cady, descended from some of the oldest settlers in New Hampshire and Vermont.

"In 1908 I was graduated from Saratoga High School. After ten years of rather adventurous life, I was converted September 7, 1918, in Attleboro, Mass.; and began a six-year study of God's Word and theology, at the expiration of which time I was ordained to the Christian ministry by the Union Christian Church of Providence, R. I. From that time until now I have been active in evangelism in many eastern and southern states, preaching for many denominations.

"In 1916 I married Mildred Irene Brown of Attleboro, Mass., and three children were born: Norma Edith, James Jerome, and Judson Harvey, 3rd. My daughter is happily married. Both sons are in the U. S. Army—James, in the Field Artillery; and Judson, a staff sergeant in the Air Corps, now in Corsica. Also, I have been blessed with three grandchildren.

"June 3, 1944, I received the right hand of fellowship from Rev. Hurley S. Warren, pastor of the Seventh Day Baptist Church of Christ, in Plainfield, N. J., thus becoming a member of that congregation."

EASTERN ASSOCIATION

(Concluded from Recorder of June 19)

Much was packed into the meetings of Sabbath and Sunday, June 10 and 11, at Shiloh, N. J., at the 106th session of the Eastern Association.

Rev. Leslie O. Greene, Promoter of Evangelism sponsored by the Women's Society, brought the Sabbath morning message. A real sermonizer, Mr. Greene, afire with zeal and love of God and for lost men, preached a stirring sermon on "The Individual's Responsibility for a Redeemed World."

The worship service, conducted by the local pastor, Rev. Lester G. Osborn, assisted by a former Shiloh pastor, Rev. Eli F. Loofboro now of Waterford, Conn., was truly a service leading the congregation into a feeling of God's nearness. The music—instrumental, hymn, solo, and anthems—contributed richly to the preparation of the

people to receive with open hearts the thrilling Gospel message and challenge.

"Father the hour is come; glorify thy Son," was the text. "Jesus knew the hour had struck," said the speaker. "Jesus saw the great need of the world when he said, 'Go ye into all the world . . .,' but he realized, too, the need of preparation on the part of those who were to go, hence he also commanded them to tarry till power of the Holy Spirit should come."

Returning recently from work in the south, Mr. Greene brought a vivid picture of need in general. He reported that one third of the south's forty-five millions are without Christ; only a little more than the average for the whole nation. "If we are to meet the hour that is now come we must have a courageous faith and go forward in obedience to Christ's command." The speaker boldly challenged Seventh Day Baptists to win 1,000 persons to Christ and the Church in 1944. One out of every six among us a soul winner would accomplish this. "We place much emphasis upon the 'Faith of our Fathers,' but this is not enough; the 'work of our fathers' is needed. We must examine our own lives, personally, and consecrate ourselves for the work of our time."

Sabbath Afternoon

The afternoon session was devoted to a panel discussion, led by Rev. Hurley S. Warren of Plainfield, on "The Church's Part in Working for a Redeemed World." "What Is the Church's Task?" was discussed by Pastor Victor W. Skaggs of New Market; "How Can the Interests of the Church Be Awakened?" by Bert B. Sheppard, moderator of the Shiloh Church; "What Preparation Is Essential on the Part of the Church?" by Rev. Trevah R. Sutton of Rockville, R. I.; "How Shall the Method Be Determined?" by Rex Bowen of Shiloh; and "Following Up the Efforts," by Rev. Paul L. Maxson of Berlin, N. Y.

The audience participated by asking many questions which were helpfully answered by members of the panel. The laymen of the panel group gave a good account of themselves and evidence of their keen interest in the work for a redeemed world. Special music with guitar and piano-accordion accompaniment was provided by Mr. and Mrs. Raymond Prati of Schenectady, N. Y. These loyal Seventh Day Baptists are carrying on

mission work in Albany, N. Y., two or three nights a week, and are constantly being invited to bring their message and music in many different places.

At two o'clock, a large group of children held a special service in the session room under the leadership of Mrs. Mary C. Ayars.

In the evening a well planned and inspiring program of Scripture, song, and address was carried out by the young people. A large youth choir participated. Thoughtful addresses were given by Harmon Dickinson, pastor-elect of the De Ruyter, N. Y., Seventh Day Baptist Church, and Francis D. Saunders, recently graduated from Salem College, and candidate for the gospel ministry. A young convert to the Sabbath, Melvin Nida, member of the White Cloud, Mich., Church, and also a candidate for the ministry, gave a stirring testimony, closing with a solo. His pleasing voice, gentle manner, and evident sincerity won a place for him in the confidence of all. Many remarked how his face shone while he was speaking and singing. These young men give great promise and hope for our future ministry.

Sunday

The Tract Society program consisted of strong addresses by Rev. James L. and Victor W. Skaggs, father and son, who spoke on "How the Tract Board Can Help in Working for a Redeemed World." The younger man, secretary of the board's committee on distribution of literature, showed how the society is carrying on through publishing and distributing religious papers, tracts, and pamphlets. He displayed and summarized many of the tracts recently published and invited people to join the "Tract-a-Month Club." The father brought a challenge to more thoughtful Christian living, regard for Sabbath observance, and loyalty to our God-given trust. "If the Sabbath isn't important," he said, "we are foolish to separate ourselves from other Christian bodies; but if it is important, as we believe it is, then it should demand our utmost fidelity and loyalty."

The corresponding secretary of the board spoke briefly of the Sabbath Recorder, worldwide correspondence, and especially of correspondence with lone Sabbath keepers and men and women in war service. He displayed a map showing field activities, and the influence of our board's work in every state and in Canada.

In the afternoon the Missionary Board's interests were presented by Rev. Harold R. Crandall, president of the Missionary Board, and its executive secretary, Rev. William L. Burdick, who demonstrated by use of a United States map the widespread need of home missions and where the board is helping. Truly, at home and abroad, through the Missionary Society, Seventh Day Baptists are "Working for a Redeemed World." "One of our great needs," Dr. Burdick pointed out, "is for more ministers; more young men to dedicate themselves to the special gospel calling."

In the evening, Rev. H. Eugene Davis, late of China, spoke to an overflowing house concerning trying experiences of the past recent years, and needs of China.

The next session of the Eastern Association will be held with the Piscataway Seventh Day Baptist Church at New Market, N. J., June 8-10, 1945. Miss Ethel Rogers is the president. Her address is 520 Prospect Avenue, Dunellen, N. J.

Herbert C. Van Horn.

THEY SANG A HYMN

In Mark 14: 26 we are told, "And when they had sung a hymn, they went out." Following this example Seventh Day Baptists often sing a verse of a well-known hymn at the close of the communion service. "Blest Be the Tie that Binds" is often used for this purpose, as it so well expresses the thought of unity and fellowship. But one wonders whether this thought, or a more definite expression of worship, adoration, and praise toward God, should be the uppermost thought at this time. The communion centers around our Lord Jesus Christ and his sacrifice for man. Would it not be appropriate, then, to close the service with a hymn of definite praise and worship, rather than with a verse telling of our happiness in being united with fellow Christians? Would it not be better to close with thanks to God for our Lord Jesus Christ rather than to express our "hope to meet again"?

With this thought in mind the following verses are offered as a substitute for the old favorite. The tune remains the same.

To thee, O God, we raise
Our several hearts as one: (Eph. 4: 13)
To thee we offer thanks and praise
For Jesus Christ, thy Son. (Acts 4: 12)

Through him we seek thy grace, (John 14: 6)
 Through him we worship thee,
 In him let all our hearts be one (John 17: 20)
 In Christian unity.

Contributed.

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.

A DIFFERENCE IN MOTIVES AND IN RESULTS

Not all professionalism is bad. In missions, the ministry, and all Christian work there is a professionalism that goes to the heart of things and produces desirable results; and there is a professionalism which deadens its possessor and blights much that he touches. In both cases the course of outward action is very much the same, but the motives are different.

One may take up mission work or the general work of the Christian ministry thinking solely of himself and what he can get out of it. He chooses this vocation because its activities, publicity, and environments appeal more to his selfish likings than those of any other vocation; and he pursues his duties in the same spirit. With such a man there is a certain number of hours of study, reading, calling, and writing each week, with a sermon or two thrown in, all viewed in a perfunctory way as tasks to be performed—the same as a street laborer views and pursues his work. He is pleased if there are additions to the church because it looks in the eyes of the public as if he were doing something. He takes pleasure in relating any trying circumstances and ordeals which may have come in the course of his work, for it tends to make him appear a martyr; and he is constantly seeking for promotion, elevation, and financial favors. This is professionalism in a bad sense.

But there is another kind of professionalism. One may enter the ministry, become a missionary, or take up any Christian work because of a passion for Christ his Savior and a heart aching to lead men to their Redeemer. With him it is not a question whether he is going to like the activities of

the ministry or those of a missionary's life better than any other. It is a question of helping men know God and live at home now in the Father's house. He reads, calls, writes, studies, preaches, plays, and prays with this as the uppermost passion in his heart. If there are hardships and sacrifices, he willingly takes the cross, if by so doing he can lead men to the Lamb of God. If in the course of his duties he suffers many discomfitures and passes through trying ordeals, he has no disposition to parade them before men. He "endures hardness, as a good soldier of Jesus Christ." His daily, weekly, and yearly activities are about the same as the man described in the previous paragraph; both are following the same profession, but how different the spirit and how different the results! The one "is an hireling, and not the shepherd, whose own the sheep are not"; the other is the real shepherd, who "giveth his life for the sheep." The hireling, though he pass under the name of missionary, minister, deacon, church treasurer, or Sabbath school teacher, is a hireling just the same.

The kingdom of Christ demands true shepherds in all the walks of life. Its progress depends upon having them; but a worldly church and worldly homes can hardly be expected to produce such.

"Once in grace always in grace" is an exploded doctrine. It is entirely possible that one start out with the spirit of Christ directing the activities of his life, and later fall into base professionalism while at the same time maintaining all his outward activities in the name of religion. It is well, it is imperative, that we "take stock" occasionally to determine the motives back of our activities. There is so much at stake for us and others.

W. L. B.

A WORKABLE SETUP FOR THIS NARROWING WORLD

Military and naval activities of the United States are taking out of our homeland hundreds of thousands of American youth. These youths have been trucked or marched, flown or sailed, up and down the world and over the seven seas. As a result, the members of almost every home in every town and hamlet are studying maps. Through letters and the printed page they are learning of lands, islands, and peoples of which before Pearl Harbor many of them had never heard. Through the risks faced by their own flesh and blood American home folks now see that they share a narrowing world with all sorts and conditions of men, women, and children from every tribe and nation. What kind of world is it to be? This great question even now comes close to us all; it is going to come closer.

An inclusive, workable setup for this narrowing world, a setup based on sanity, friendliness, law, and sound human relationships, is called World Order. World War II has shown us as never before the need for such world order. The achievement of such an order is the greatest single task that confronts our race—a task vast beyond our comprehension and unthinkably baffling in its complexities and difficulties. But it must be attempted. It is that or World War III.—Furnished by Foreign Missions Conference.

CHAPLAIN CRICHLAW SENDS AN INTERESTING LETTER

Rev. Wm. L. Burdick,
 Ashaway, R. I.

Dear Brother Burdick:

I have at last arrived at a station which is to be permanent for the next indefinite period. I am well and getting into the routine of my work. We are on an island not unlike Jamaica somewhere in the South Pacific. We had a safe trip down with no untoward event. Thus far we are not in the area of fighting.

How is the work in Jamaica going? I don't hear from the brethren, for up to now I have been so busy I have not had time to write them to let them know where I am; but I did write to Brethren Smellie, Grant,

and Lyons the other night. I am far away from and quite out of things these days. Has a man been found who is willing to go to Jamaica to help carry on the good work there? I dearly love the work there and I would not like to see it fail during this critical period for lack of strong leadership. I am sure, though I have not heard from him, that Brother Smellie has been writing to you anxiously inquiring as to when another worker is going to be sent to Jamaica.

There is a matter I must bring to your attention. The Chief of Chaplains has sent a letter to all chaplains in which he states that there is available to each church or organization from which a chaplain entered the service "an attractive certificate, suitable for framing, size 16½ by 12¼ inches, signed by the Chief of Chaplains and bearing the name of the chaplain and church concerned." He further states that he will make suggestions for a suitable presentation ceremony. Since I entered the service directly from the employ of the Missionary Board, I will leave it to you to decide how this matter can be worked out. You should shortly receive a direct communication from the office of the Chief of Chaplains on this matter.

I am glad to be associated with a denomination in which the leaders are influential men of the other race. I am also glad that through the influence of these men I was certified for the chaplaincy by the Northern Baptist Convention. I am further glad that our denomination is a member of the Federal Council of the Churches of Christ in America. I am glad, in short, because such influence, when it is known, will help me in my work.

As you know, I have always tried to be as fair-minded and unprejudiced as I could be, always ready to undertake any cause that would make for better understanding and better relationships between the races. I write as I do above not because of any trouble now or because I look for any trouble in the future; but I write merely to let you and other leaders of our denomination know what the situation is and to bespeak your help in case of need. While some of the officers we have to deal with are not Christian, many of them are Christian gentlemen in the fullest sense of the term. I came into the service because I thought I could do something in my little way to help the men

of my race put forward their best efforts in whatever way required by the military authorities. Also I want to help them to understand why they are fighting and why their work is important. Above all I am determined to minister to the spiritual and moral needs of the men assigned to my ministerial care. I am going to be fairminded and tolerant, interested only in helping bring this war to a successful conclusion in the shortest possible time. I think my work thus far in the denomination will speak more loudly in this direction than all the words I can write. I write, again, to assure myself of your full support and to thank you and other men of the denomination for your wholehearted support. Write me and have other leaders of the denomination write me and keep in touch with me constantly. I shall be glad for this and will keep up my end of the correspondence.

I met Wayne Rood just before I came abroad this time and I have heard of him since I have been here. I am going to try to contact him by mail. What is Leon Maltby's address? I hope you and Mrs. Burdick are well. Remember me kindly to those who may inquire how I am getting on, and assure them I find much work to do for the Master in ministering the everlasting Gospel to my men. Pray for the men and women far away from their homes and loved ones.

Your very faithfully,
Chaplain Luther W. Crichlow.

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Young People's Work

Jeanett B. Dickinson, Editor

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

YOUNG PEOPLE IN CHRISTIAN SERVICE

This is the conclusion of the song service that was given during the young people's program of the Eastern Association. The first part was reviewed last week.

Love, Wonderful Love

This is the love of which Paul speaks in Ephesians when he says, "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

He Loves Me

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

To Know Him

"Wherefore, God, also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue

should confess that Jesus Christ is Lord, to the glory of God the Father."

Jesus Is the Sweetest Name I Know

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

Follow, I Will Follow

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

WARTIME RELIGIOUS READING

By Evelyn Ring

The major interests of people in any period are reflected in the kind of books they read. In times of war, patriotism and religion walk hand in hand, so church people today have found an interest in international affairs and this attitude is having a pronounced influence on their reading.

Dr. Daniel A. Poling has written a new book called *A Preacher Looks at War* in which he gives a clear statement of his attitude toward war. He shows how important Christian participation is in war and stresses the need for Christian action, without at all

seeming to condone war. Included is what he considers to be his contribution to the postwar planning program. "A saner postwar world is possible," he says, and he shows how it can be attained.

The book contains a number of short articles which clearly outline the change and growth of American thought during the years between 1939-1942. He closes the book with several postwar programs; the statement of the Federal Council of Churches, program for action by the Christian Conference on Peace and War, and the Declaration of the Federation of the World.

James Gordon Gilkey has written a book within the last year which he calls *God Will Help You*. It is written for people for whom the war has created difficult problems and is particularly important for the men and women in our armed forces who need faith in God's reality and help. The author has tried to aid those who must gain the help which only religious faith can give. The illustrations and examples are drawn from life as it is lived today and the style is very clear, positive, and readable. It contains such chapter headings as: *God Is Really Here*, *Where God's Life Touches Yours*, *What You Can Trust God to Do*, *Keeping Serene in a Chaotic World*, and others.

SHIPS IN THE NIGHT

By Alice Annette Larkin

The Story Thus Far

Linda Sherman, a consecrated Christian, is now at Hilltop Farm helping to care for her Aunt Penny who is seriously ill. She has left a happy home but finds a welcome from Aunt Penny and the two children, Lucy and Peter.

Chapter VII

Linda drew her chair close to the kitchen stove and opened her box of stationery. The sun shone brightly in at the windows making the room a pleasant place in which to write. There were things cooking on the stove and these she must watch, for Lucy and Peter had gone to school. Lucy had gone rejoicing over her good fortune. She hadn't expected to go; she had been obliged to lose so many days. She loved school, even in a little one-room schoolhouse, and deep down in her heart was the hope that

she might reach high school some day if she stayed at Miss Penny's.

"Dearest folks," wrote Linda. "I'm sorry I've been so slow about sending you a real letter. Last week's note wasn't even an apology for one, but I know you'll forgive me. It hardly seems possible that it's only a week ago that we were all together there before the fireplace, little dreaming that we were so soon to be separated.

"Aunt Penny was delighted to see me, and the strange thing about it is that she doesn't ask what prompted me to come. Lucy says she's better than she has been for several weeks, but she is going to need a long rest. Dad, you are right. I am not bringing her home with me. She is determined not to leave the farm. I did persuade her to sell some of her hens. It costs so much to feed them and grain is so hard to get. She still has what I'd call a big flock. A man comes once a week for the eggs, if the roads aren't too bad, and Lucy and Peter and I manage to take care of everything. Now I know you are asking, 'Who are Lucy and Peter?' Well, here is the story: I don't need to tell you that Aunt Penny hasn't made many friends here. She has been too busy and homes are far apart. Once in a while some one comes, probably someone she'll never see again. It may be a mineralogist, or just a hiker who wants a drink of water. She calls such people 'Ships that pass in the night and hail each other in passing.' But then they are gone, and all that is left is questions in her mind about them.

"Early last fall, Lucy Brown, twelve years old, and her brother Peter, not quite nine, came up here one afternoon. They were new in this part of the state and were looking for some friends they thought had moved to the next farm, but no one was there. Peter asked if he might have a drink of water, and Aunt Penny invited them into the house. Lorenzo, the dog, took to Peter at once. I think Aunt Penny did too, and though she would never admit it, she was desperately lonely and so lame it was hard for her to walk. She fixed some sandwiches for them and made cocoa. A brief conversation revealed the fact that their parents had passed away and some kind neighbors, who had six children of their own, had taken them in. When this family moved to a farm three miles from here, they had come too, but Lucy said it made the cabin awfully crowded.

She and Peter thanked Aunt Penny for the nice lunch and departed.

"More ships in the night," thought Aunt Penny. But a few days later they came back, and Lucy asked Aunt Penny if she didn't need someone to help with the hens. She said she and Peter liked hens, and they could work hard. You have guessed the rest, I'm sure. Yes, Aunt Penny opened her heart and her home to them, and they are worthy. The people with whom they had been living were thankful to put them in her care and arrangements were speedily made. Her worry now is that she may not be able to keep them, but I tell her there will be a way. There must be!

"Oh, it's such a tragedy that Aunt Penny's own son isn't here. I suppose there isn't anything we can do about this. She wouldn't send for Don if she knew where to send; and he wouldn't come without his wife, of course. I wish we had kept in touch with him.

"I hope, Mother, you're taking the very best care of yourself and not getting too tired. I'm glad you insisted on my bringing my warmest dresses. I certainly need them.

"Phyllis and Ted, there's something you might do for me. Send me the battery radio you had down at the cottage—if it's all right. A little music would help us all. Paul and Patty, could you find some games and maybe a Bible-text calendar for me? They would be fine. Thanks, everybody.

"I miss you all terribly, but we'll be together again before too long. I missed you most of all last Sabbath day. There isn't any church near here—not even a Sabbath school or a Christian Endeavor society. Lucy and Peter never went to any of these, and they never had a Bible. Oh, we must be very thankful for all the blessings we have had in our little home and church. Think what we'd have missed if we hadn't had a Sabbath school or an Endeavor society in Edgewood, or even a Bible like those we carry to church. I'm asking God to help Lucy and Peter and all the other boys and girls to have these blessings. Write and tell me everything, and remember Aunt Penny has a birthday the twenty-fifth of this month. She sends love along with mine, and "There's a heap o' that," as Peter would say. Linda."

(To be continued)

TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, May 14, 1944, with Lavern C. Bassett presiding and the following members present: Lavern C. Bassett, Nathan E. Lewis, Hurley S. Warren, Courtland V. Davis, Mrs. William M. Stillman, Irving A. Hunting, Franklin A. Langworthy, Mrs. Herbert C. Van Horn, Lester G. Osborn, Charles F. Harris, Miss Lucy Whitford, Victor W. Skaggs, and L. Harrison North, manager of the publishing house.

The board was led in prayer by Rev. Lester G. Osborn.

The minutes of the previous meeting were read.

Hurley S. Warren, vice-president, presented and welcomed to the meeting of the board three of our young men who are graduating this year from theological schools: Kenneth B. Van Horn, Harmon Dickinson, and David Clarke. Also welcomed as visitors at this meeting were Mrs. Ed Hurley, Mrs. Kenneth B. Van Horn, Mrs. Harmon Dickinson, Mrs. Lester G. Osborn, Mrs. Victor W. Skaggs, and Pfc. and Mrs. Loren Osborn.

For Corresponding Secretary Herbert C. Van Horn, Mrs. Van Horn submitted the following report which, with its recommendations, was adopted:

Report of the Corresponding Secretary May 14, 1944

Six weeks of the absence from the office during February and March were spent in vacation and travel. In addition to this, lone Sabbath keepers were visited at Pomona, Stuart, Miami, and Miami Beach. The contacts made in this latter vicinity were made possible by the courtesy of Dr. Bessie S. French who furnished transportation by the use of her car. One sermon was preached in Daytona Beach where also a forum was promoted. The secretary spoke twice in Palatka, where he was in company with Rev. Leslie O. Greene. The illness of Miss Randolph and her enforced return to Daytona Beach made it impossible to carry out plans which had been made for the work here. The secretary is convinced that a valuable work has been done in Putnam County, which should be encouraged and more adequately supported. The work done during this absence by members of the office in looking after matters of importance and by Pastor Hurley S. Warren in answering correspondence is remembered with gratitude.

Since the return to the office, two hundred seventy-five letters have been sent to the men and

women in service. The special rally day number of the Sabbath Recorder with its program supplement was issued under the management of Victor Skaggs as arranged by the committee of the board. The work of Pastor Skaggs on this number was highly satisfactory and much to be commended. In connection with mention of the Recorder, it may be said that the work on the centennial number goes satisfactorily forward. Largely in this interest, the editor attended the annual meeting of the Church Associated Press in Chicago, April 18-20. On the Sabbath afternoon following, he preached to an interested group of our people at their meeting place, 64 Lake Street.

Appreciative words have been received from Elmer M. Juhl of Des Moines, and Pastor Smellie, of Jamaica; a letter of inquiry concerning Seventh Day Baptists from Miss Anna Chase, of Manchester, N. H.; an account of the radio work done by Mrs. Cecil Wharton, of Columbus, Miss., and other correspondence. Interesting reports come from New Zealand, both from Pastor Johnson of Auckland, and Pastor Barrar of Christchurch. They tell of new interests in Australia and the insistence on the part of some Sabbath-keeping leaders there that a Seventh Day Baptist Church be organized on that continent. The New Zealand pastors are planning to visit the field at their earliest possible opportunity and are accumulating funds to meet the expenses of such a trip.

Communication has been received from the Conference president allocating to the board two and one half hours on Friday afternoon of Conference in which to present Tract Society interests. The secretary recommends that the president appoint a committee to arrange a program for this occasion.

The matter of securing help in place of the retiring office assistant seems to be making satisfactory progress.

The plans made for the visit of the graduating theologues have been brought to a pleasing completion as is evidenced by their presence here today. It is hoped that this visit will result in benefit both to them and to us. It is a matter of deep chagrin to the secretary that at this of all times, the powerful "strep" infection should have laid him low and kept him from so many matters that need his attention. But it is with a consciousness of God's goodness and devout thanksgiving for the discoveries of modern medicine in the hands of faithful physicians that under his blessing have made possible a swift recovery that this report is respectfully submitted.

Herbert C. Van Horn,
Corresponding Secretary.

The report of the treasurer was presented by Mrs. William M. Stillman and accepted as follows:

J. Leland Skaggs, Treasurer,
In account with the
American Sabbath Tract Society
For the quarter ending March 31, 1944:

Dr.	
To balance on hand, December 31, 1943:	
General Fund	\$ 4,111.31
Reserve for binding "S.D.B.'s in Europe and America"	28.29
Denominational Building Fund	
Reserve for Historical Society	30.89

Maintenance Fund	104.73	
To cash received since as follows:		\$ 4,275.22
GENERAL FUND		
Contributions: Individuals and Churches	11.33	
Denominational Budget	612.48	
Special contribution for additional field work	19.67	
One-half proceeds "China Letters"	143.45	
Income from invested funds:		
Through A.S.T.S.	1,230.99	
Through Memorial Board	1,343.33	
Receipts from "Sabbath Recorder"	1,063.08	
Receipts from "Helping Hand"	416.49	
General printing and distribution of literature	47.86	
A. D. Tompkins—account taxes	61.38	
Maintenance Fund: a/c 3 mo. taxes	150.00	
Receipts from real estate	345.00	
		5,445.06
MAINTENANCE FUND		
Rent from publishing house	\$ 300.00	
Income from D. B. Endowment Fund	12.63	
Refund—overpayment compensation insurance for janitor	.90	
		313.53
PERMANENT FUND		
A/c proportionate share in Westerly mortgage	\$ 170.10	
(A) NY and (B) NY Realizing Corp—		
a/c principal of bond	950.00	
Mattison—a/c principal of mortgage	200.00	
North—a/c principal of mortgage	170.62	
Tompkins—a/c principal of mortgage	59.49	
Transferred from savings account for investment	4,675.46	
		6,225.67
DENOMINATIONAL BUILDING ENDOWMENT		
Additional gift—		
Franklin Fitz Randolph gift	1.50	
		\$ 16,260.98
Cr.		
By cash paid out as follows:		
GENERAL FUND		
Sabbath Promotion work:		
Salary of leader	\$ 18.00	
Salary tax paid	4.50	
Expenses of "Sabbath Recorder"	1,880.37	
Expenses of "Helping Hand"	365.00	
General printing and distribution of literature	77.30	
Letters to service men	1.70	
Corresponding secretary:		
Salary	423.19	
Salary tax paid	8.31	
Travel expense	10.88	
Office supplies	3.90	
Assistance—Florida field	100.00	
Recording secretary expense	8.25	
Treasurer's expense:		
Auditing reports	5.00	
Clerical assistance	53.00	
Salary tax paid	12.00	
Account real estate and investments:		
Fee of special agent	78.00	
Salary tax paid	12.00	
John C. Dilts, collector:		
1st quarter, 1944 printshop taxes	238.50	
1st quarter, 1944 taxes—Tompkins	51.50	
Retirement Fund	27.20	
Coupon collection charge	.21	
Interest on 2 1/4% U. S. Bond purchased	.93	
Annuity Gift payments	143.75	
A/c Recorder subscription—		
John S. C. Kenyon	.90	
A/c income of Sarah A. B. Gillings gift for Recorder Fund	1.13	
Expense of Committee on Denominational Literature	3.85	
Real estate expenses: 612 W. 7th St.	183.83	
		\$ 3,713.20

MAINTENANCE FUND	
Coal	\$ 150.79
Janitor	33.00
Removal of ashes	16.17
Account 3 months taxes	150.00
Compensation insurance—janitor	1.80
Board of Trustees, S.D.B. Gen. Conf. income from D. B. Endowment.....	12.63
	<u>364.39</u>
PERMANENT FUND	
U.S. Treasury Bonds—2 1/4%—1956-59.\$	5,000.00
Transferred to savings account.....	1,225.67
	<u>6,225.67</u>
	\$ 10,304.76
DENOMINATIONAL BUILDING ENDOWMENT	
Transferred to savings account	1.50
By balance on hand, March 31, 1944:	
General Fund	\$ 5,843.17
Reserve for binding "S.D.B.'s in Europe and America"	28.29
Denominational Building Fund	
Reserve for Historical Soc'y	
Rooms	30.89
Maintenance Fund	53.87
	<u>5,956.22</u>
	\$ 16,260.98

Plainfield, N. J.
April 16, 1944.

Ethel T. Stillman,
Assistant Treasurer.

Examined, compared with books and vouchers, and found correct.

Plainfield, N. J.
April 17, 1944.

J. W. Hiebeler,
Auditor.

Through its secretary, Victor W. Skaggs, the Committee on Distribution of Literature reported as follows:

The committee met on Sunday, at 12.30 p.m., with five members present: Chairman Hurley S. Warren, Charles F. Harris, Lester G. Osborn, Courtland V. Davis, Victor W. Skaggs, President of the Board Lavern C. Bassett, and six visitors: Mrs. Victor W. Skaggs, David Clarke, Harmon Dickinson, Mrs. Lester G. Osborn, and Mr. and Mrs. Kenneth Van Horn.

We were led in prayer by Charles F. Harris.

There was an informal discussion of tracts, and contributions for tract publication were noted from Mrs. Eggers of Biloxi, Miss., and Mrs. Knott of Spokane, Wash.

Ninety-seven tack-up tract envelopes, and 2,641 tracts have been sent out.

A proposal was presented by Pastor Osborn of the Shiloh Church that since the Shiloh Church is ordering one thousand copies of the tract "Facts," and since the printing of four thousand additional copies of the same tract with the Tract Board imprint would cost but a little more than \$10, the board might take advantage of this situation.

The committee recommends to the board that this proposal be accepted and that the printing of four thousand copies be authorized.

The committee recommends that Tract No. 1 of the series of twelve be reprinted in the amount of five thousand, and that the chairman of this committee be authorized to consult with the pub-

lishing house and the Committee on Denominational Literature regarding makeup and color.

Respectfully submitted,
Victor W. Skaggs,
Secretary.

The report was received and its recommendations approved.

L. Harrison North, manager of the publishing house, reported as follows for the Supervisory Committee:

Due to the printing being produced for the war industry, the gross business for the ten months since July 1, 1943, is more than \$10,000 greater than for the full twelve months ending June 30, 1943. Profits from this work will allow the retiring of the equipment notes which have been on the books since pre-depression days.

Mr. North also outlined briefly the extent of war work being done by the publishing house now about 65% of the total.

Mrs. William M. Stillman, chairman, presented the report of the Budget Committee in the following proposed budget:

Estimated Expenses	
Representative in Ecumenical Sabbath Promotion: Salary (inc. tax)	\$ 90.00
Expenses	75.00
Sabbath Recorder	
Printing expense	6,000.00
Editor's salary (inc. tax)	1,200.00
Office assistant	700.00
Editor's telephone, stationery, misc.	300.00
Printing the Helping Hand	1,575.00
Share in the Year Book	100.00
Reports to Conference	125.00
General printing and distribution of literature	1,500.00
Corresponding secretary:	
Salary (inc. tax)	1,800.00
Travel, stationery, postage	500.00
Office assistant	700.00
Postage for "Letters to Men in Service" ..	50.00
Recording secretary's expense	50.00
Treasurer's expenses:	
Clerical (inc. tax)	300.00
Travel	60.00
Auditing	30.00
Stationery, postage, etc.	50.00
Surety bond	50.00
Expenses of representatives to Conference, association, etc.	200.00
Special Sabbath promotion work	100.00
Assistance - Florida; field	200.00
Files of denominational literature	100.00
Binding "S.D.B.'s in Europe and America"	50.00
Retirement Fund (corr. sec'y and editor)	120.00
Janitor and electric service for board and officers' rooms	150.00
Incidentals	200.00
Taxes for 1942-1943 estimated at	1,000.00
	<u>\$17,375.00</u>

Estimated Income	
Income from invested funds:	
Through Tract Society	\$ 4,500.00
Through Memorial Fund	2,750.00
Sabbath Recorder	2,500.00
Helping Hand	1,500.00
Sale of books, tracts, etc.	150.00
Publishing house for taxes	600.00
Denominational Budget	5,375.00
	<u>\$17,375.00</u>

The Budget was adopted as presented.

The committee appointed on the Conference program was as follows: Herbert C. Van Horn, Courtland V. Davis, and Victor W. Skaggs. The committee reported a tentative outline as a report of progress.

It was voted that the attorneys of the Phoebe Sheldon estate be authorized to act for the board in disposal of the property of that estate, and that the proper officers of

the board be directed to prepare and sign papers necessary to that end.

Kenneth Van Horn, Harmon Dickinson, and David Clarke spoke of their appreciation of the action of the board in making it possible for them to visit the Seventh Day Baptist Building, and of their interest in the work of the board.

Members of the board expressed their feeling of satisfaction in the presence of these men at our meeting.

It was voted that the board send its greetings and best wishes to the corresponding secretary and editor.

The minutes were read and approved.

Adjournment followed a closing prayer by Pastor Victor W. Skaggs.

Lavern C. Bassett,
President,
Courtland V. Davis,
Recording Secretary.

Children's Page

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am eight years old and my brother and I like to read the Children's Page. We each have a little garden. We are trying to grow plants from pineapple tops. We have a friend who grew a pretty palm plant from a date pit.

Sometimes we go to Brookfield to church, but most of the time we go to the Community Church in our town.

We will soon be out of school. This week we have a school picnic.

Your friend,
Justin Camenga.

South Edmeston, N. Y.

Dear Justin:

It is always patriotic to grow a good garden, isn't it? But it is even more so nowadays when we are being asked to grow even bigger gardens, Victory gardens, for our country. We know this is necessary in order that all may have plenty of good food. It's fun, too, to experiment with different kinds of plants. I hope your pineapple top will grow into a fine plant, and that you will let the Recorder children and me know about it.

Pastor Greene and I love the Brookfield church and its people for we spent some

very happy years there and are always glad to hear the familiar names of the people we know so well. I hope you will tell in your next letter which one of the Camenga boys is your father.

No doubt you have had that school picnic toward the end of last week. I hope it did not rain as it did here.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I regret to say that it has been a very long time since I have written to you, but nevertheless I have been reading the Sabbath Recorder and the Children's Page.

I am living in Manhattan, Kan. When I wrote you before I was living in Boulder, Colo. I moved here with my family; and now my grandmother, Mrs. D. B. Coon from Boulder, is here in Kansas visiting my aunt and my family.

I am in the youth choir at the Baptist Church here; my mother plays the organ. Our choir sings once a month during the winter but during the summer we don't sing at all.

Every Sunday the high school department has an evening meeting which we call B.Y.F., which stands for Baptist Youth Fellowship. We have one hour of games and refresh-

ments. Then we have evening service before church. After church we have a "sing-speration." We sing hymns and choruses.

I must quit writing now and I hope to write again soon.

Sincerely yours,
Mary Brackett.

Manhattan, Kan.

Dear Mary:

Yes, it has been quite a while since you have written and I'm very glad to hear from you once more. I hope next time you will not wait so long. Please give my love to your Grandmother Coon. I hope she is keeping well. Tell her I think of her often.

Your B.Y.F. meetings must be very interesting and helpful—a real aid to Christian living. The term, "singperation," is a new term to me, but a very apt one indeed.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I am very sorry when you have no letters in the Recorder to answer, as I like to have my mother read them to me. She said she would type my letter so you could surely read it, so I am writing to you. I am four years old, and I will be five next March, and then I can go to school every day. I like to go to Sabbath school very much.

My brother will soon have a birthday cake with two candles. His name is Lee.

Our Pulpit

THIS STRANGER

Luke 17: 18

By Rev. Judson H. Stafford

(Recently received into membership of the Plainfield Seventh Day Baptist Church)

Some of the most interesting events in my Christian experience have been the surprises encountered during many years as a preacher of the Gospel.

There have been occasions which have, most unexpectedly, brought great comfort to my heart; and there have been others which, suddenly arising, have afforded me a certain amount of grief and wonderment at the coldness and ingratitude of men sometimes encountered. Yet, I have found that the joy produced by the former occasions has more than compensated for the disappoint-

ment brought by the latter experiences, so that I can truthfully say I have never known discouragement.

For instance: Here is the case of the Master and the ten lepers, recorded in Luke 17: 11-19. These ten unfortunate men, seeing Jesus and his disciples approaching them in the village street, "stood afar off" because lepers were not allowed by the law to dwell with, or come near to, persons in health. Leviticus 13: 46, Numbers 5: 2, 3, and Matthew 8: 2-4. Their outlook on the future was dark, indeed hopeless, until they saw the Miracle Worker of Nazareth drawing near to them. We may be very sure that they had heard of him and of his mighty works; and had often talked among themselves of the remote possibility of meeting him, and perhaps ex-

He tries to do everything I do, and says lots of things I do, too. When Mama asks him whose little man he is, he says he's Joey's little man.

I like to go to see my grandma, and play with my cousin Jimmy, who is four, too. I like to ride Jimmy's tricycle. My daddy will buy me a tricycle when the war is over, when they don't have to make so many airplanes. I hope the war will be over soon, don't you?

We have a dog named Dopey; he is a very good dog, and likes to sleep under my bed.

I hope this letter isn't too long.
Your little friend,
Jo Anne Adams.

R. 1, Box 699,
Battle Creek, Mich.

Dear Jo Anne:

The typewriter is a fine thing, isn't it? It could put your letter all on one page while you would have had to use two. You and my little granddaughter are almost twins, for she will be five next April. As you know, her name is Gretchen. She and her sister, Joyce Anne, each has a tricycle and she rides hers so hard that it's almost worn out. Her little dog, Blackie, wants to sleep on either her bed or Joyce Anne's.

Your true friend,
Mizpah S. Greene.

citing his mercy toward their pitiful plight, and now here he was!

"And they lifted up their voices, saying, Jesus, Master, have mercy on us!" With what desperate fervor that united appeal was made! There was no hesitancy or backwardness about it, no stilted formality; it came spontaneously from the hearts of all the petitioners, and immediately came the calm, steady answer of the Great Healer, "Go and show yourselves unto the priests." This, Jesus commanded, that the testimony of the priests might be obtained that the ten were really cured, and that they all might be again admitted into society, according to the law. Leviticus 13: 2; 14: 3.

"As they went, they were cleansed," we read, "And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God; and he fell upon his face at his feet, giving him thanks: and he was a Samaritan." Just one out of ten could not refrain from first expressing gratitude to his Deliverer before anything else should be done. "And he was a Samaritan." A stranger to the commonwealth of Israel. I know how he felt, for I too was a stranger once to the people of God, and being leprous with sin, cried mightily for mercy; and Jesus, by his Word and power, extended it to me, and cleansed me, making me whole. Yes, I too met the Deliverer out of Zion one day in a small community. . . . I know how "this stranger" felt as he prostrated himself at the feet of the Christ in an overflow of humble thanksgiving mingled with ecstasy at the certainty of deliverance.

"But where are the nine?" One wonders what became of them. Doubtless they did present themselves before the priests, and, their healing officially confirmed, resumed their place in society; but we hear no more about them. Did they become so engrossed in the activities of business and social life, hitherto denied them, that no time seemed to be available to seek him who had made all these things possible, and give him thanks? Surprising, isn't it? But I have met too many people, even in these days, like that—blessed by the Lord, but just can't find time to go to church.

"This stranger," Jesus said, was the only one of those healed who returned to give thanks to God, and it is evident that the Son of God was both surprised and grieved

at the careless ingratitude of the others. If Jesus is "the same, yesterday, today, and forever" how can we suppose him to feel any differently now in regard to present-day indifference to his just claims, his word, and his Church?

There is a special dispensation of blessing for those who come regularly on the Sabbath day to glorify God, and to bow with humble thanks at the feet of our Savior. To such the words of Jesus come with fresh sweetness and power of assurance, "Arise, go thy way: thy faith hath made thee whole." May God in his mercy arouse men and women everywhere to the necessity of cleansing by the precious blood of Christ, so that divine power may be given them to walk in the commandments of the Lord; and may we, who know his cleansing touch ourselves, show our gratitude to him by bringing his Gospel to others in whatever way we can.

Surprised because you've encountered ingratitude? Jesus also encountered it, and conquered it through the joy derived from witnessing the true thankfulness of the grateful ones; people like "this stranger" whom he made whole.

Yes, life is filled with surprises, but my experience bears witness that those which bring rejoicing more than make up for those that bring sadness, for the joy of the Lord is indeed our strength.

DENOMINATIONAL "HOOK-UP"

North Loup, Neb.

Phyllis and Belva Babcock and Marjory Hamer have attended Vacation Bible School twelve years, and at the demonstration given by the school Friday night were given King James version red-letter illustrated Bibles. Alice Meyers, Evelyn Hamer, Dean and Dale Hutchins, Sylvia Ingerson, and Beverly Knapp were given testaments for attending eight years. Sixty-nine were enrolled for the three weeks of the school and fifty-six were awarded certificates for attending at least ten days.

Mrs. J. A. Barber acted as supervisor and taught the senior division. Other teachers were Mrs. Arthur Watts, Marion Maxson, and Alice O'Connor. Mrs. Harlan Brennick was in charge of the music. All teachers were paid a salary. This was the twenty-second year for Daily Vacation Bible School in North Loup.

A small registration fee charged this year and other contributions by the churches and individuals leave a nice balance of \$38 ready for next year.

The June church social was held Sunday night in the basement of the church. After the supper an interesting Tom Thumb wedding program, arranged by Mr. and Mrs. Albert Babcock, was the chief feature of entertainment.—Ord Quiz.

Milton, Wis.

Rev. John Fitz Randolph, pastor of the Milton Junction Seventh Day Baptist Church almost eighteen years, has resigned this pastorate, effective in August, to accept another in Berea, W. Va.

Rev. Carroll L. Hill, who resigned the pastorate of the Milton Seventh Day Baptist Church to accept the presidency of Milton College, will be succeeded by Rev. Elmo F. Randolph.—Milton Junction Telephone.

Verona, N. Y.

The Mothers' and Daughters' annual banquet was held in our church parlors on the evening of May 23. Over forty were present and Miss Geraldine Thorngate acted as toastmistress. Mrs. H. D. Holmes, of Rome, N. Y., was guest speaker and gave an interesting and helpful talk of love, faith, and service. A letter from a former pastor's wife, Mrs. A. L. Davis, was read by Mrs. George Davis. The men of the church served the banquet.

The annual commencement of the Verona Weekday School of Religious Education was held in the Verona Presbyterian Church. Seventy-eight pupils received certificates of recognition. After the worship service, officers for the coming year were elected. Rev. H. L. Polan was elected assistant dean, and Mrs. Polan one of the faculty.

The Young People's Class met with Mr. and Mrs. George Davis Sunday evening and organized with George Davis elected president and Mrs. John Williams, teacher.

The Town of Verona Youth Council met in the Lutheran Church Monday evening after the worship program. Garth Warner was elected president.

The Young People's Social Club was entertained by Jean and Twila Sholtz on the evening of June 10. David Williams led the group in singing.

Over forty-five from our church attended the Central Association held with the Adams Center Church, June 2-4.

The Ladies' Society held their May meeting at the home of Mr. and Mrs. Orville Hyde. Mrs. Carrie Smith had charge of the worship program. Red Cross work was done.

Pastor and Mrs. Polan attended the ordination of their son-in-law, David Clarke, at Jackson Center, Ohio, on June 17, at the semi-annual meeting of the Ohio and Michigan churches. Jackson Center was Pastor Polan's boyhood home.

Children's Day exercises were held in our church, June 17. The children did fine under the direction of Mrs. George Davis, Mrs. Claude Sholtz, and Miss Muriel Sholtz. The church was artistically decorated for the occasion.

Rev. Harley Sutton of Alfred Station, Executive Secretary of the Board of Christian Education, attended the State Convention in Syracuse and later was a guest at the parsonage where he held a meeting of the teachers and officers of the Sabbath school.

—Correspondent.

Marriages

Crowell - Baton. — Charles Claude Crowell, U. S. Navy, and Miss Gladys Mae Baton, both of Rockville, R. I., were united in marriage at the home of the bride's mother, Mrs. Mary Baton, late Sabbath afternoon, June 17, 1944, Pastor T. R. Sutton officiating.

Obituary

Boyce. — Myra Clarke, daughter of the late Rev. J. Bennett Clarke and Eunice Alvord Clarke, was born at Verona, N. Y., February 3, 1865, and died in the Buffalo General Hospital on June 5, 1944.

She was married to Luther Clifton Boyce on September 2, 1918. Mr. Boyce died about two years ago. She was a nonresident member of the First Alfred Seventh Day Baptist Church; she maintained her interest in and support of the church.

Surviving are a brother, William R. Clarke of New York City; a sister, Mrs. A. N. Annas of DeKalb, Ill.; and nephews and nieces.

The ashes were brought to Alfred and interment took place in the Alfred Rural Cemetery Sabbath afternoon, June 10; the service being conducted by Rev. George B. Shaw, assisted by Pastor E. T. Harris.

— E. T. H.

The Sabbath Recorder

Vol. 137

PLAINFIELD, N. J., JULY 10, 1944

No. 2

Our Flag

What means our Country's flag,
Of red and white and blue?
Why to these stars and stripes
Should every heart be true?

This flag was bought with blood—
A living sacrifice.
Ours is the rich reward,
Our fathers paid the price.

The battles for our peace,
They suffered for our gain;
These stars that thrill our hearts
Were born of grief and pain.

Strong were our sires, and brave,
Who won our liberty;
God, make us brave and wise
To set the whole world free!

—Thomas Curtis Clark,
in *Religious Telescope*.