

Adjustment Procedure 7/31/44

	Budget check 7/31/44	Amount	Refund By	Total
Missionary Society .....	\$282.55	\$529.77	S.D.B. Bldg.	\$812.32
Tract Society .....	309.21			309.21
S. D. B. Building .....	Overpaid, refunding to Miss. Society			
Women's Society .....	5.47			5.47
Ministerial Retirement .....	Overpaid, refunding to Board of C. E.			
Historical Society .....	246.80			246.80
General Conference .....	310.47			310.47
Board of Christian Education	414.68	376.85	Min. Ret.	791.53

Respectfully,

L. M. Van Horn,  
Treasurer.

*Marriages*

**Sailor - Snyder.** — Sgt. Robert W. Sailor and Miss Janet I. Snyder, both of Jackson Center, Ohio, were united in marriage at the home of the bride's parents, Sunday, July 30, 1944, by Rev. David S. Clarke.

**Taylor - Ladd.** — Mr. William J. Taylor and Miss Precilla Ladd, both of Black River, N. Y., were united in marriage at Adams Center, May 31, 1944. The grandfather officiated.

**Whitford - Berger.** — Mr. Clyde Whitford and Miss Helen Berger, both of Rodman, N. Y., were united in marriage in the Seventh Day Baptist parsonage at Adams Center, June 28, 1944. Rev. Paul Burdick officiated.

*Obituary*

**Hemphill.** — Etta Stillman, daughter of Charles A. and Eliza Content Stillman, passed away in Hartford, Conn., on July 20, 1944.

At the age of eleven she was baptized and united with the Pawcatuck Seventh Day Baptist Church, being a devoted and faithful member for seventy-two years.

She was united in marriage with James C. Hemphill; he died in 1918. Most of Mrs. Hemphill's life was spent in Westerly. She was devoted to her home, family, and church; she was a true friend. Four children survive: Mrs. Donald D. Parry, Mrs. Elizabeth Reece, and James Alfred and Russell Hemphill. Five grandsons also survive.

Funeral services were conducted by her pastor, Rev. Harold R. Crandall. Interment was in River Bend Cemetery. H. R. C.

**Oatman.** — Berta Whitford, daughter of Albert and Rose Greene Whitford, was born November 8, 1875, and died at Adams Center, June 10, 1944.

In January, 1888, she joined the Adams Center Seventh Day Baptist Church and remained a faithful member all her life. She was married to William F. Oatman, December 22, 1900. She leaves her husband; a brother, Edward; and a sister, Mrs. Mary Williams.

The funeral was conducted at the home; burial took place in the local cemetery. P. S. B.

**Thomas.** — Ella Greene, daughter of Porter and Eliza Greene, passed away at the home of her niece, Mrs. Ellie S. Greene, at Adams Center, N. Y., on April 18, 1944, at the age of seventy-eight.

She was born December 25, 1865, at Farina, Ill. She was married to Lewis Greene of Watertown; he died in 1898. Later she was married to Clark Thomas of Harrisville; he died in 1929. She became a member of the Adams Center Seventh Day Baptist Church in 1882. Those who survive her are a son, Carl Greene; three sisters: Mrs. Eunice Maxson, Mrs. Litha Babcock, and Mrs. Samuel Dibble; and four grandchildren.

Funeral services were conducted by her pastor. Burial was in the Union Cemetery. P. S. B.

**Threlkeld.** — Ruth Pope was born March 17, 1865, at Hartsville, N. Y., and died at her home in Memphis, Tenn., July 24, 1944.

When a young girl she joined the Hartsville, N. Y., Seventh Day Baptist Church and never removed her membership, though a resident many years of Memphis, Tenn., where she went as a young bride. Her home and family were Christian. She was the daughter-in-law of Rev. C. W. Threlkeld, many years a Seventh Day Baptist minister, and a sister-in-law of Rev. M. B. Kelley, many years a Seventh Day Baptist pastor and evangelist. Her home was always open to visiting ministers and missionaries, and her heart was always open to the needs of others and to the support of her church, the denomination, and the promotion of the Sabbath truth through the Recorder.

She leaves to remember her beautiful life a son, three daughters, and six grandchildren.

H. C. V. H.

# The Sabbath Recorder

Vol. 137

PLAINFIELD, N. J., AUGUST 28, 1944

No. 9



REV. ALBERT N. ROGERS  
President of the Seventh Day Baptist  
General Conference, August 22-27, 1944  
Alfred, N. Y.

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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

### REVIVALS OUT?

It is not popular these days to advocate revival meetings; people shy at them when mentioned and tell of the noisy, emotional orgies about which they have heard. We are told that week-end meetings, or "two-by-two" efforts, and religious education are the modern means by which the kingdom of God is to be built up and members brought into the church.

We have no quarrel with these methods. Many pastors by their careful ministry are leading their children to accept Christ. Workers, two-by-two or singly, are winning others. But, as Jesus said of another matter, "These ought ye to have done, and not to leave the other undone."

A review of Seventh Day Baptist activities in the latter half of the past century and early decades of the present reveals the fact of growth among us in spite of inroads upon our membership made by other Sabbath-keeping propaganda. And the fruit-producing method was the revival—the mass meeting where the word was preached with power—setting forth the great facts of sin, salvation, and the way to receive it. The preachers were not afraid of stirring people's hearts as well as stimulating their minds. Those were the days of C. M. Lewis, S. D. Davis, John Huffman, S. R. Wheeler, E. B. Saunders, L. C. Randolph, and others. Emotional preachers? May be; when you come to think of it, religion is somewhere near 90 per cent a matter of the heart. Tell a man the truth; train him to think—but if his heart has not been stirred to do something, to con-

fess his sin and to accept Christ, he has not been led to become a Christian.

Sometimes excitement or unwise urging has led to undesirable, final results. But at that, those who have not "held out" are not out of proportion to "backsliders" brought in by any other method.

To go back to such preachers as named, under any thing that might be classed as of emotional nature in their message there was sound doctrine, mighty impulses, and an intense earnestness that was used by the Holy Spirit in turning people to the Lord.

As to the lasting influences of the revival: bad debts were paid, ill feeling between neighbors and brothers was made right, moral conditions made better, churches were increased in membership, and new churches established. If results were sometimes not permanent the fault was less in the revival method than in the lack of proper following up on the part of the church. New born babes need care, food, direction, and sympathy. Too often truly converted people have been left cold on the church steps like a deserted foundling; they need to be taught the word, taught how to pray, and given definite Christian work to do.

To emphasize Christian education, home training, personal work is all to the good and should not be minimized; but what of the flagrant sinner or self-satisfied citizen long away from educational training and influence? Always the revival reaches some of such in a community. At the time of a revival it is easier to obtain the attention

and heart of a man than to approach him under ordinary conditions.

That mass evangelism or revival is not outmoded is shown by the results of the message of E. Stanley Jones—seven thousand out of fifteen thousand in Madison Square Garden seeking the Lord or to know more of the Christian life, and that not a bowery crowd but an audience of Bible-hungry, Christ-seeking people of the church constituency. Then too, witness among youth the thousands at the same Madison Square Garden in the meeting of Jack Wyrzten giving or reconsecrating their hearts to the Lord. No! the revival is not out! The church needs it; the unsaved need it.

Use every means: education, personal effort, the noonday meeting, week-end retreats, and all—in season and out. The Lord's arm is not so short that he cannot use any consecrated means that are well organized. But remember the great movements of the church of Jesus Christ have begun in the spiritual revival.

### LET US BEWARE

Americans must be careful that they do not foster or allow the same hateful thing by which the Nazis are actuated. That it is gaining foothold and infiltrating our country's life is becoming more and more evident. Anti-Semitism "akin to the type practiced by Hitler's Germany" is growing in America; it "must be dealt with frankly, especially by church people," believes Dr. Channing Tobias, of the National Council of the Young Men's Christian Association. Quoting him further: "Even children, accepting charges at their face value, are organizing and directing gangs to desecrate synagogues and cemeteries and do violence to unoffending Jewish children."

Organizations like the Silvershirts and Christian Front (which is anything but Christian) that a short time ago worked secretly "are now operating openly and brazenly, and prejudiced individuals who have no organizational medium through which to express their hatred and contempt are becoming more and more bold in public expressions of anti-Semitism."

Christians cannot let such behavior go unchallenged; they should take earnest, prayerful, and practical steps to correct such attitude in their own fellowship—especially in

the Christian, social training of their children and young people.

Related to this situation Christians should improve every opportunity to correct wrong attitudes toward a long standing problem—a problem increasingly difficult in our northern centers. Some important steps have been taken toward bettering white and Negro relationships. Steps of this sort have consistently been taken by the Federal Council. In order to "call attention to the need for more general knowledge of the great resources of our country for the improving of race relationships and for the achieving of a better practice of democracy and fellowship between racial groups," an award of \$1,000 will be made early next year by the Department of Race Relations of the Federal Council. The award will be made to the person "whose work in the removal of racial tensions and conflicts has been outstanding." The publicist, Edward L. Bernays, is making the award; the announcement came from Dr. George E. Haynes, secretary of the department.

All such news brings encouragement to all who are concerned with the answer to the Nazis' fling: "Clean up your own race problem."

We can begin, each of us as a Seventh Day Baptist Christian, by refusing to harbor prejudice against any race, color, or nationality. All of community, state, or national attitude begins with the individual.

### NARCOTIC EDUCATION

We are informed that eighteen different colleges in this country are giving courses this summer in narcotic education. Most of the instructors are former students of the National Woman's Christian Temperance Union seminars held at Evanston, Ill. Of the eighteen colleges, teachers' normal schools represent a high percentage. The students in all but two, one in Indiana and one in Ohio, will be given academic credits. Through the teaching in the schools of the land through many years of the effects of alcohol on the human system, groundwork was laid for prohibition nation-wide. That prohibition failed was not due to lack of merit of the case or failure in essential training in the schools. Prohibition was never given a fair chance to succeed. We must educate over again—and the next time see to it that rea-

sonable opportunity be given for the movement to work.

#### NOTICES

A thoughtful article found in this issue of the Recorder by Chaplain Wayne R. Rood was meant by him as a contribution toward influencing Conference to remain in the Federal Council.

Because of our understood policy on the question that was to be reported by a special Conference committee, this excellent article was withheld till after Conference much against the editor's personal feelings and wish. We trust that it may still be of real value to all who read it.

The message concerning Labor Day is important and should be given consideration. Labor Day comes this year on September 4. The message itself, too long for our available space, covers a wide range of religious interest and church responsibilities. It can be had on request from the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y.

#### LABOR DAY

Warning that any tendency toward a "narrow isolationism or economic imperialism" on the part of industrial leadership would constitute a "betrayal" of our fighting men and would contribute to World War number three, the Federal Council of Churches in its annual Labor Sunday Message appeals to management and labor to co-operate wholeheartedly in a vast program for world-wide peace and prosperity.

"Our American industrial system, with its mutual dependence on capital and labor, will hold the respect of society to the degree that it can succeed in adapting its program to the demands of a world economy," declared the message which was issued through its Department of the Church and Social Service.

This message asserts that a "Christian society is under sacred obligation so to organize itself that everyone willing and able to work may be guaranteed some meaningful occupation." It cited as a "major problem of social justice" facing America today, that of planning adequately for the reabsorption of millions of returning soldiers into industry at a

time of "terrific adjustments incident to a return to peacetime production."

"A way can be found through consultation and co-operation between management and labor to make such adjustments," declared the message, "and at the same time maintain production at a level that will continue to guarantee full employment."

Pointing out that basic human needs in terms of food, clothing, and adequate housing "have never been met even in prosperous America," the message declared that the "economic goal of tomorrow's world will be the production of more goods at lower prices for more people."

It added, "An economy, therefore, that is planned to serve the consumer promises the greatest security because the differences arising between labor and management can best be solved by a reference away from either group to society at large. All unite at the point of their consumer interest."

In conclusion the message declared that although the Church is not called upon to devise schemes of social organization or technical plans for industry, it must "manifest its deep concern for the spirit and motive of our economic life."

—News Release.

#### CONCERNING FEDERAL COUNCIL

By Chaplain Wayne R. Rood

During the last year and a half I have occupied the unusual position of being both "in" and "out" of the denomination. For nine months in a large interdenominational seminary, and now for nearly ten months a part of the great melting pot of religions, the U. S. Army, I have lived in an atmosphere dynamically illustrating the importance and practicability of interdenominational co-operation. For these months my chief contact with Seventh Day Baptists has been through the Recorder and occasional verbal and written conversations with members of the denomination. From this more or less detached position I have looked upon my own denomination with an objectivity I have never before experienced. It is with alarm that I have sensed what is apparently a growing condemnation of our affiliation with the Federal Council of Churches.

The overwhelming majority of people I have been meeting have never before heard of Seventh Day Baptists. Invariably the fact

that first recommends my faith to them as a non-fanatical one is this: "We are charter members of the Federal Council." The usual comment is, "Is that so? Well, tell me more!" Only once has the council met with disapproval. This minister said, "We don't think much of the Federal Council, you know," and ten minutes later he was vehemently refusing to admit to his church building a sergeant I had brought to sing in his Sunday evening service, because the soldier's faith differed from his own!

Isolationism has never been a wholesome philosophy of living. That has been clear since Cain sullenly replied to the questioning of his conscience and his God, "Am I my brother's keeper?" Man's total experience with man and God has echoed a fervent "yes!" as the answer. Man cannot live alone. His responsibility is always to all of society. "Thou shalt love thy neighbor as thyself," and the golden rule are infallible guides to Godlike living. We have been learning, too, that this is true among groups. No nation can exist selfishly and by itself. No denomination can ignore all others in its own conviction of possessing the only true way of salvation and reveal to the world anything but supreme egotism, blind narrowness, and ignorance of Jesus' pronounced way of life. Withdrawal from the Federal Council would be a victory for the isolationist philosophy. From my acquaintance with Seventh Day Baptists there would appear to be serious doubt if the most outspoken rivals of the Federal Council would represent the denomination nearly as accurately as the original council of churches. Affiliation with a small and violently competitive society would be only a compromise with the real issue; for it would result eventually, I am convinced, in as complete an isolation from the Christian leadership of the world as the determination to stand wholly alone.

By our long and honorable co-operation with the Federal Council, Seventh Day Baptists have gained a recognition for their beliefs far beyond that their numbers would warrant. No denomination ten times our size had a personal representative at the World Council of Churches in Utrecht, six years ago. Theoretically, because of our small numbers, our General Conference is not represented in the General Commission of Army and Navy Chaplains. But the

newest letterhead of that government-recognized committee carries the name of Seventh Day Baptist in alphabetical order with the rest. It is not possible, because of our numerical insignificance, to place a single chaplain in the armed forces. But because of our long standing acceptance as a respected member of the council, the Northern Baptist Convention voluntarily offered to sponsor any of our ministers. All of our chaplains, moreover, are listed, not as Northern but as Seventh Day Baptists. Our denominational literature is noted in the Check List of Religious Literature for Chaplains. Our numerical significance is multiplied on every hand by our affiliation with the larger family of churches, and our orthodoxy is affirmed to all but the frantically intolerant and violently reactionary.

There are, of course, positions taken by the council and views held by some of its leaders with which many of us cannot agree. Unanimous agreement, however, has never been the basis of co-operation: there are many important points of theology on which the members of our own denomination fan wide apart—but we can and do work together. Seventh Day Baptists will never change the Federal Council by withdrawing sullenly and heckling away at it from the outside. But within the council, co-operating with the movements to which we can give support, raising our voices in well-founded protest to matters which violate our consciences, helping and assisting always in the intelligent and unselfish spirit that has thus far characterized our relationship with other churches, we can exert a powerful influence.

Seventh Day Baptists are a minority group. A large, representative body such as the Federal Council wants and needs the strong voice of conscientious minorities. The council does not attempt to make religious opinions; it seeks to reflect them. It needs small groups to remind it of the minorities inherent in the American way of free thinking. It needs strong-minded minorities within its organization, blocking moves that would override minority privileges, reminding leaders of their responsibilities to people who value the right to think differently. On the outside a determined dissenter becomes an irritation to be ignored; within it may grow into a bulwark of freedom for all minorities, a voice with identity and importance.

Seventh Day Baptists have a unique contribution to make to the family of denominations. It is not, however, the Sabbath alone. There are other larger and more energetic denominations whose message includes the Sabbath. But these denominations will never achieve a respected place among denominations. There are other denominations whose claim to uniqueness is in their smallness. But small numbers is no more credit in itself than is a large membership. Many of these small groups are already set aside, both by the large denominations and ourselves as fanatics belonging to the regrettable lunatic fringe of Christianity. Our claim to the respected

place we now occupy among the family of denominations is that of a small group, intelligently devoted to convictions peculiarly its own, and at the same time wise enough to permit other groups their point of view (as fervently held as our own), and Christlike enough to work with them toward the end of tolerance among all men laboring for the coming of the kingdom of God. Other denominations have learned through the years to trust us. Let us not betray that confidence.

Somewhere in the South Pacific,

June 3, 1944.

*Missionary*

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.

## ANNUAL REPORT

(Continued)

### Eastern, Central, and Western Associations

The Eastern, Central, and Western Associations are composed of churches in New England, New Jersey, New York, and northwestern Pennsylvania. Only one church in these associations is receiving help in supporting its pastor. Throughout the year the Missionary Board has made a small appropriation to help pay the traveling expenses of Pastor Herbert L. Polan, Verona, N. Y., that he may visit regularly our church in Syracuse and act as its undershepherd.

There has been an appropriation for mission work in the Western Association, but during the year the churches which ordinarily need help have cared for themselves.

### Southeastern Association

The Southeastern Association comprises the churches of southwestern Pennsylvania, West Virginia, North Carolina, Georgia, and Florida. There has been an appropriation for three of these churches, but only two received help during the past year. Rev. Orville W. Babcock has continued as missionary pastor at the church in Salemville, Pa.

Rev. Marion C. Van Horn has served as missionary pastor of our church at Berea, W. Va.; but the first of July became the pastor of the Seventh Day Baptist Church

in Lost Creek, W. Va. Rev. John F. Randolph, who is pastor of our church in Milton Junction, Wis., has accepted the call of the Berea Church and begins his service the last of August.

There is an appropriation for the church at Middle Island, W. Va.; but Rev. James L. Skaggs, pastor of the Seventh Day Baptist Church in Salem, has—in addition to his many other duties—cared for the Middle Island Church, without compensation from the Missionary Board.

In the bounds of the Southeastern Association there is opportunity for missionary work; but because of the lack of funds and men, more work has not been attempted.

### Southwestern Association

The Southwestern Association is composed of churches south of the Ohio River, west of Georgia, and east of the Rocky Mountains.

The Seventh Day Baptist Church in Hammond, La., has had no pastor since the death of Rev. R. J. Severance in June, 1942. Because of the calls for defense work, several members are away and unable to attend the services regularly; but the appointments of the church are kept up by the faithful workers. A missionary pastor should be located at Hammond without further delay.

Rev. Clifford A. Beebe has continued as missionary pastor of our churches in Fouke and Little Prairie, Ark., and has done a con-

siderable field work. These churches are two hundred fifty miles apart, and it is understood that Pastor Beebe live in Fouke and give about one fourth of his time to the work in Little Prairie.

For some years there has been a group of Seventh Day Baptists in Texarkana, Tex., and recently the number has increased. A number of these are members of our church in Fouke, sixteen miles distant; and there has been some talk of forming a church; but most of them think it is better to remain members of the church in Fouke. It is arranged that they have Sabbath school and a weekly meeting Sabbath evening. Pastor Beebe meets with them when not engaged elsewhere.

For eighteen years there has been a prosperous Seventh Day Baptist Church in Edinburg, Tex., and Rev. Angeline P. Allen has been its efficient pastor. Connected with this church at present are eleven families or parts of families and a promising group of children and young people. Mrs. Allen's health will not permit her to serve as pastor any longer and a missionary pastor should be provided. The fact that Edinburg is about seven hundred miles from any other Seventh Day Baptist church makes the problem of providing a pastor more difficult. In addition to serving the Edinburg Church, a missionary pastor could minister to the lone Sabbath keepers in that part of the southwest.

Rev. Ellis R. Lewis who for a number of years has been employed as missionary pastor at Gentry, Ark., with an appropriation for some field work, resigned last fall. That church is now pastorless and the field he served, vacant.

At present, Rev. Clifford A. Beebe is the only pastor in the Southwestern Association, and the needs are very great. A missionary pastor should be located in Hammond, La., another in Edinburg, Tex., and another in Gentry, Ark., with the understanding that all should do field work besides serving the churches with which they are located.

### Northwestern Association

The Northwestern Association comprises churches in the states west of Pennsylvania, north of the Ohio River, and east of the Rocky Mountains.

Rev. Neal D. Mills has continued as missionary pastor of our church in New Auburn, Wis., and has done some field work.

For some time our church in Jackson Center, Ohio, has been carrying on bravely, though pastorless. During the past year Rev. David S. Clarke accepted the call of the church, began his work as missionary pastor in May, and was ordained by the Jackson Center Church in connection with the semi-annual meeting of the Ohio and Michigan churches, held with the Jackson Center church in June.

The Missionary Board has continued to help our church in Nortonville, Kan., support its pastor, Rev. Verney A. Wilson. This help has been made necessary by the hardships which have come to the state for a series of years on account of droughts; the church hopes to be self-supporting.

Rev. Earl Cruzan has continued as missionary pastor of our church in Boulder, Colo., and in addition to work as pastor, he is doing some general missionary work in the Colorado field.

For some years our church in Chicago has been pastorless, but it has supported Sabbath services regularly. Plans are being made by which a pastor will be located in that city, supported by the church and the board. Chicago is a strategic point and a promising field. The work should be pushed with vigor.

### Pacific Coast Association

The Pacific Coast Association includes churches on the Pacific coast.

Not a great deal of mission work has been done by the board on the Pacific coast during the last year, but our churches in that section have been active, and there are urgent calls for help. For many years the board carried on extensive mission work on the Pacific coast, but during the last decade not so much has been undertaken. Nevertheless, the board has been ready to aid churches in supporting their pastors where help was needed; but for a time the expense of such work was cared for by the churches in the association.

In the fall of 1942, arrangements were made by which Rev. E. S. Ballenger of Riverside, Calif., and Rev. Loyal F. Hurley, pastor in Riverside, should preach for our church in Los Angeles, Sabbath afternoon; an appropriation by the Missionary Board made this possible. After a time Pastor Hurley found it impossible with his other duties to carry this additional work. Brother Bal-

lenger has continued to make the trip two Sabbath afternoons every month throughout the year; but recently has written that he is not able to carry the burden and urges that someone should be employed to give full time.

Los Angeles is a promising field and is a vital key to success in that part of the state. A missionary pastor should be located in Los Angeles with the understanding that in addition to serving the church he should do other mission work as opportunity offers.

#### Preaching Missions

For several years the Missionary Board has promoted what is called preaching missions, and upon inquiry last autumn it found that there was a sentiment in favor of continuing the efforts during the year. Regional directors were appointed for different sections, and the secretary sent letters and evangelistic material to all the pastors and church leaders.

A number of churches have held preaching missions during the year with good results, and some are trying other acceptable forms of evangelistic efforts.

#### Annual Report of Corresponding Secretary

The duties of the corresponding secretary of a missionary society are many and varied. At the same time the secretaryship offers great opportunity for service, both within and beyond the office; much of this service cannot be tabulated in a report.

In performing the duties of the corresponding secretary, an effort has been made to become acquainted with world conditions and the activities of other boards, to aid other denominational interests and officers, to perform every duty with dispatch, and to make Christ supreme.

During the year the correspondence of the board has been conducted; material for the Missions Department of the Sabbath Recorder provided weekly; much work has been done as chairman of the Ministerial Relations Committee of the General Conference; considerable time has been given to the work of the Committee on Denominational Literature; the World Wide Communion was sponsored; the Week of Prayer for the churches was promoted; the Fellowship of Prayer, six weeks before Easter was fostered; and arrangements were made by which

one Sabbath in April was observed as Missionary Day by our churches.

The following meetings have been attended: the Southeastern Association in Salem, W. Va., last July; the autumn meeting of the Commission on Evangelism of the Federal Council of Churches held in New York in September; a meeting of the Committee on Denominational Literature in Plainfield, N. J., in December; and the annual session of the Eastern Association held in Shiloh, N. J., in June.

A trip was made to New York the first of December for the purpose of meeting our missionaries returning from China with the other repatriates on the M.S. Gripsholm. In March several churches in Iowa, Minnesota, Wisconsin, and Chicago were visited; and in May a trip was made to the Southwestern Association, during which the churches and lone Sabbath keepers in Arkansas, Texas, and Louisiana were visited. In one capacity or another about one third of our churches in the United States have been visited during the year; and many calls have been made.

In making the annual report, the secretary wishes to pay tribute to the Board of Managers. It would be difficult to find a board more united, considerate, and efficient. The members are busy men and women; but they give their time, strength, funds, and devotion.

(To be continued)

#### EIGHTY-NINTH BIRTHDAY

(A tribute to Professor W. D. Thomas, Milton, 1855-1944)

From an old historic college, with its culture,  
romance, song,  
Leads a well-worn pathway, ending where the larch  
trees straight and strong  
Drop their tasseled springtime greenness, drop crisp  
cones in winter's cold,  
Where beyond their farthest treetops nightly slips  
the ball of gold.  
Long ago, a youth ambitious built a home beside  
those pines,  
And for six full useful decades there bro't strength  
to many lives.  
Handicaps he has accepted with a patience rare  
and sweet,  
And the path from home to college deeper grew,  
by willing feet.  
Fifty years at Milton College . . . sixty-five "com-  
mencement days."  
None excepted, each June finds him in his old  
accustomed place.  
Textbooks: Latin, Greek, and history now laid by,  
he follows still

With keen interest and mem'ry his dear college  
on the hill.  
The worn path beneath the larch trees has grown  
green, tho' deep its grooves.  
Seldom now his well-loved figure down the shaded  
pathway moves.  
Friends today have come to greet him, each from  
busy walks of life,  
Sincere tribute to his teachings, which, like eddies  
wider grown  
Bind the past, the present, future, to "Prof.  
Tommy" whom they've known.

Mrs. Berta Hull Coon.

Mr. and Mrs. Fay B. Coon, next door  
neighbors, held open house Sabbath after-  
noon, July 1, so that many friends could  
greet Walter Davis Thomas on his 89th

birthday. Although more frail than last year,  
Mr. Thomas keeps a remarkably clean gar-  
den—also a strawberry lot—working late  
hours. He does all of his own housework,  
gardening, laundry, canning, and is much  
interested in newer, better ways of doing  
things. He has a fine memory, is interested  
and interesting. He attended his sixty-fifth  
consecutive Milton College commencement  
program and luncheon, and responded to a  
toast. He was one of the group of ten  
representing the last ten decades of the  
history of Milton College. Mr. Thomas was  
born near Shiloh, N. J., July 1, 1855.

Mrs. F. B. C.

## Woman's Work

Mrs. Olney W. Davis, Salem, W. Va.

### WORSHIP PROGRAM

#### Human Fellowship

The gift of human fellowship is indeed a  
gracious gift: "for the voice of courage that  
came to me from a friend, when my own  
courage ebbed and failed; for hands that were  
reached out in the dark to smooth and soothe  
a hot and weary brow; for a smile that came  
across the room when understanding was  
deeply needed; for the joys that bind hearts  
together in common tasks and pleasures; for  
the bond of common ideals; for the strength  
that is welded through differences of opinion;  
for the strength that is engendered in each  
of us through shared struggle and sacrifice"  
—for these we should make a wreath of  
gratitude, and humility, and praise. God be  
thanked for this holy gift!

Scripture reading: Luke 10: 38-42.

"Do I cross the street to avoid meeting people  
or to bring about my meeting with people? Would  
I rather spend an evening with my friends or  
with my own private hobbies? How often have  
I ever carried the worries of other people side by  
side in my heart with my own? To what extent  
have I been concerned day by day with the  
solution of some other person's problems, with  
the growth of another's life? If all my friends  
and acquaintances were suddenly withdrawn from  
me, to what extent would I feel that my life had  
been made poor? When I have passed on, will it  
be said of me as it was of another, 'He was a  
genius in his capacity for friendship?'"

Hymn: I Would Be True.

#### Two Pieces of Gardening

"Years ago, as a gardener in nature, he reached  
out his hand to break a small shoot just above

the ground; but on some impulse drew back from  
doing what there was no need to do.

"He let the small, young, hesitant bit of vital  
energy live. He did not nourish it: He merely  
withheld the stroke of death and left it where  
the divine laws of sun, and rain, and soil could  
nourish its small gift of the mystery of life.

"Today beside his window stands a tree so  
strong that the blow that would have killed it  
then would but toughen it now.

"In a peculiar sense, the gardener feels that this  
tree belongs to him.

"Also, long ago, as a gardener in humanity, he  
stood on the verge of repeating small malicious  
gossip, but on some impulse held back from saying  
what there was no need to say.

"Thus, he let a young and hesitant friendship  
between two persons live. He did not nourish it.  
He merely held back the words of death and left  
it where the holy laws of love and understanding  
and shared concerns could nourish this small be-  
ginning of the infinite mystery of friendship.

"Today beside the window of his heart stands  
a friendship so strong that the words that would  
have killed it then would but ennoble it now.

"In an unusual sense, the gardener feels that  
this friendship belongs to him.

"Two pieces of strange nurture in the Garden  
of God!"

—International Journal of Religious Education.

Prayer: "Lord, of all human fellowship,  
we give thee thanks for friendship. We are  
grateful for those who have loved and trusted  
us even when we held aloof. We thank thee  
for those who have reached for us even when  
we did not reach for them. Grant us the  
capacity to enter into the hopes and fears of  
other hearts. Make us conscious of the ways  
by which our friends even in posture and in  
tone of voice, reveal that which they think  
they do not reveal—their inner hopes and

fears. Make me aware of these things, O God. Teach me that in these thou art writing thy will upon my heart. In the name of him who gave his high and holy approval to the friendships and fellowships of life when he said, 'Come down; for today I must abide at thy house.' Amen."

### ANNUAL REPORTS

#### Shiloh, N. J., Ladies' Benevolent Society

Twelve meetings have been held this past year.

Our Denominational Budget of \$217 has been raised. We contributed \$50 toward the expense of bringing our missionaries home from China. The sum of \$5 was sent to Mary Vicinus, a missionary in S. A.; \$25 to the Women's Board for the evangelist; \$10 to the Red Cross. Money is given each month to the Salvation Army toward buying cookies for the boys in service.

We mail the church bulletin each week to about 20 nonresident members. We remember the sick in our neighborhood with fruit or flowers. Papering and painting have been done at the parsonage. Cleaning blinds and

windows at the church and upholstering the pulpit suite have been accomplished. We purchased a standard and base for the service flag at the church and several books for the library kept at the parsonage.

A program committee prepares interesting programs for each meeting. At the last meeting a lady gave an interesting talk about our neighbors at Migrant Camp, Seabrook.

Mrs. Dora J. Davis,  
Secretary.

Ashaway, R. I.

Our membership is forty-eight.

We have given to the following: Denominational Budget \$50; Women's Board, \$25; Church, \$100; Red Cross, \$5; Vacation Bible School, \$10; and Russian War Relief for kits, \$6.

Many surgical dressings have been made for the American Red Cross and also garments for the Westerly Hospital.

We have added funds to our treasury in the following ways: presentation of a musical sketch entitled, "Living Pictures"; a garden party; food sales; rummage sales; and suppers.

M. Althea Crandall.

## Young People's Work

Jeanett B. Dickinson, Editor

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

### ROCKY MOUNTAIN TEEN-AGE CAMP

By Marjory Hamer

July 11-20 were the dates for the Rocky Mountain Seventh Day Baptist Teen-age camp. Camp was held about ten miles northwest of Boulder, Colo., on property belonging to Paul Hummel. "Old Rusty" was classroom and cookshack; "Valley View" was the girls' cabin; "Pine Lodge" was the boys' cabin.

The staff personnel was: supervisor, Pastor Cruzan of Boulder; dean, Pastor Sutton of Denver; housemother, Marcia Rood of North Loup; cook, Mabel Wright of Boulder; and assistant, Marilyn Davis of Boulder.

The campers were George Benner, Denver; Leroy and Duane Davis, Harold Wright, Raymond and Norma Jean Hard, Mary Perry, Alice Heminger all of Boulder; Naomi, Norma, and Lavonne Webb, Montrose; Phyllis, Belva, and Bonnie Babcock, Donald

and Kathleen Clement, and Marjory Hamer of North Loup.

Marcia Rood made out the camp work schedule which consisted of sweeping cabins, setting tables, doing dishes, cleaning vegetables, carrying fuel, water, and garbage. Everyone joined in and helped.

The camp schedule followed each day was:

7.00—Rising time  
7.30—Tables set  
7.45—Quiet hour  
8.00—Breakfast  
8.30—Camp work  
9.00—Meditation alone  
9.30—Class—Pastor Sutton  
10.00—Class—Pastor Cruzan  
10.30—Class—Pastor Sutton  
11.00—Chapel  
11.30—Preparation for dinner  
12.00—Dinner  
12.30—Camp work  
1.30—Horizontal period  
2.30—Recreation  
5.15—Preparation for supper  
6.00—Supper

6.30—Camp work  
7.45—Vesper  
8.45—Campfire  
10.00—Lights out

The classes taught by our two pastors were really worth our while. Pastor Sutton taught "Seventh Day Baptist Beliefs," and "What It Means to Be a Christian." Pastor Cruzan's one class was on the New Testament.

Recreation consisted of hiking, soft ball, and games. On the last hike, all the hikers were caught in the rain. However, despite the fact that everyone got wet and cold, all declare that they wouldn't have given it up for anything.

Vespers were in charge of Marcia Rood. Committees were appointed to have charge of vespers which were held on Sunset Rocks where one could see snow-capped peaks of the Continental Divide. Campfire was also in charge of Marcia. Many good times were had around campfires. Games, tricks, and choruses were most popular. Friday evening Pastor Sutton held a very inspiring service. Sunday evening a pantomime was presented by a group of seven people.

Everyone is looking forward to camp again next year. So here's hoping that travel conditions are better so that many more may have the experience of camping in the mountains.

North Loup, Neb.

The list of campers from North Loup printed in the Sabbath Recorder of July 31 should have carried the names of Paul Clement and Marjory Hamer. — Editor.

### 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. Living with Aunt Penny are two young children, Lucy and Peter, who are grateful to her for taking them into her home. Her son, Donald, left home several years ago when his mother spoke unkind words about his bride-to-be. No one in the family has heard from him since, but he and Frances are happily married and living on a tenant farm. Frances has been earnestly praying that Donald would accept Christ as his personal Saviour; he has

recently done so and is extremely happy. Back on Hilltop Farm all are concerned about a hard rain they are having. As they are listening to the radio they hear "The Holy City" played by a Mrs. Frances Barnes; they wonder if this is Donald's wife. Aunt Penny is determined to write to the station and find out. Suddenly a loud noise is heard; they realize the Glen Falls dam has gone out. While they are wondering what the people in the valley will do, they see someone with a child trying to climb the hill through the storm.

### Chapter XV

Linda opened the back door and drew Mrs. Herbert and her small grandson into the kitchen—in spite of that lady's vigorous protests for the water was dripping from her raincoat and hat and her boots were covered with mud. Once inside she was too exhausted to speak, and Linda hastened to help her remove the wet coat and hat. Then she pushed her gently into a comfortable chair near the stove so she could get her boots off. Lucy had taken charge of Billy; Peter stood by to help whenever he was needed.

"Don't take my boots off, Miss Sherman," said Mrs. Herbert when at last she was able to speak coherently. "It's an imposition for me to come up here in this shape, getting water and mud all over the floor, but I didn't want Billy in the house down there if things get bad. I've got to go back soon's I can. Hiram said not to try to come. He and Tom, that's our boy who didn't go to school today, could get the horses and cows to the big barn back in the east meadow where they'll be fairly safe, but they can't do everything alone. You know, our house and the La Pietras' house are on the lowest land around here. It's been raining so hard you can't see too good so maybe you haven't noticed that the river's rising all the time. A little while ago we heard somebody say over the phone there was danger of Glen Falls dam going out. Well, when that loud noise came we decided it had gone. Something's happened to the telephone line, too—so we can't get anybody now. It won't be long before the water'll be over your bridge so if you'll please take care of Billy, I'll see if I can get back."

When Mrs. Herbert first came in, Linda, remembering that plenty of coffee had been left from breakfast, had motioned to Lucy to

set the coffee pot over the fire; now she brought her a steaming cup. "Drink this; it will warm you up and give you a little strength. I wish you wouldn't try to go back."

"Oh, Mrs. Herbert," called Aunt Penny from the living room, "please don't go. You'll collapse on the way."

Mrs. Herbert finished the coffee and got up from the chair, but she was weaker than she had thought she would be and immediately sat down again. "Maybe I'm not equal to that walk," she said. "I feel as if I'm failing Hiram and Tom, but I wouldn't be much help if I collapsed. I meant only to ask you to keep Billy—now it looks as if you have me on your hands, too."

"We're thankful you're going to stay," called Aunt Penny. "You don't know what the La Pietras will do, of course. I wish they might get up here before things grow more serious." Mrs. Herbert could give her no information.

Billy had been wandering about the kitchen, his keen blue eyes finding pictures and other articles new to him. These having been greeted with little ejaculations of pleasure, he turned his attention to the windows. It was he who first saw Mrs. La Pietra and the younger members of her family struggling up the long hill. Later it was learned that Mr. La Pietra was taking his cows and horse to a farm farther back from the river than his own. He knew his family would be safe at Hilltop Farm. Neither he nor Mr. Herbert dared bring their horses or cows across the old bridge now. It wasn't too strong anytime.

All day the rain continued to fall; the water in the river rose higher and higher. There could be no doubt that the Glen Falls dam was gone. By noon water covered Aunt Penny's bridge and the low land would soon become a great pond.

It was early in the afternoon when Lucy and Peter went to the henhouses to see if everything was all right. Hearing a crash, they picked their way to a spot from which they could better look down on the river and saw that a small building, pushed along by the rushing water, had collided with the old bridge leaving it a wreck and turning into a mass of broken pieces itself.

"Oh, it's dreadful, Lucy," said Peter. "Let's not look at it any more."

"No, let's not. I hope nobody down in the valley gets hurt. We ought to be awfully thankful we're on a hill."

"I am. Guess we won't mind climbin' it after this."

Late that evening, when the raindrops no longer fell noisily on the tin roof of the old house, Linda tiptoed into the living room to see if Aunt Penny wanted anything. The studio couch was close to the window, and Aunt Penny could see the stars now brightly shining in the sky that for many hours had been so dark and threatening.

"All right, Aunt Penny?" Linda spoke softly, for most of the guests in the house as well as Lucy and Peter were sleeping.

"Yes, more right than I've been in a long time, Linda. It took a freshet to make me realize some things I'd forgotten. How many times I've called the people who have come to Hilltop Farm, 'Ships that pass in the night.' We hailed each other in passing but they never returned. I'm afraid it's been my fault that they didn't. Linda, we are all ships in the night. Just now it's a very dark night of war and suffering and distrust, but we have a Pilot who knows every step of the way. And I believe he wants us not only to hail the other ships in passing but send out to them some ray of hope to help them on their journey. I haven't done that. Think what I've missed in not knowing our guests before. Thank God, I have another chance. I hope everyone is safe tonight."

(To be continued)

#### A LETTER TO PRESIDENT ROOSEVELT

Protesting the Adoption of a  
Proposed Calendar

By a Miami, Fla., Physician

To: His Excellency, The President.

From: Emerson W. Ayars, M.D.

Subject: Change in Calendar.

As a Christian citizen of the United States, I can see only evil and confusion in the proposed change in the calendar and trust that our country will not agree to the change as outlined in the press, through either the legislative or the executive branches.

Sincerely,

Emerson W. Ayars, M.D.

August 11, 1944.

## Children's Page

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

### OUR LETTER EXCHANGE

Dear Mrs. Greene:

I think I'm a bit past the age to join the Children's Page, except as I contribute a true story for it. I think the Children's Page is a fine addition to the Recorder; I am sure that some of us older children would be a bit disappointed to find no letters or stories on that page.

Since last December I have been obliged to spend my time at a nursing home recuperating from a severe attack of arthritis. In this home are two pets: a smoke-grey cat, named Smokie, and a black, part spaniel puppy, named Blackie. Both are quite appropriately named. Blackie won't be a year old until sometime next winter.

Smokie is all grey or mouse colored with a few white hairs under his chin, and Blackie is a very shiny black with two white spots on his chest. His back looks like he had had a permanent; the lovely waves might be envied by any boy or girl who wishes for curly hair. Blackie can boast of only a very stubby tail—almost no tail at all.

These two pets are not very friendly toward each other. Smokie likes to stretch out in a chair, and Blackie can be very nosey at such times and is usually rewarded with a cuff from Smokie's sharp claws. Then sometimes Smokie will be eating, and Blackie will creep up and try to scare him away with an angry bark and would win out if his mistress didn't come to the rescue.

Blackie can be very mischievous like all puppies—always dragging off shoes or any article not too heavy for him to carry away. One thing he especially likes to do is tag his young mistress around and nip at her heels and chew on her shoes if he can grab them when she is walking or standing still. It often means tying her shoes many times a day.

She recently had a week's vacation; Blackie had to stay at home much of the time—tied up so he wouldn't run away. He missed her so much while she was gone that he wouldn't play and would whine. Often when he whines and cries he sounds for all the world like a baby crying. He was so happy when his mistress came home. The next morning

when he came into the house he went to her room where she was still sleeping, licked her face, and jumped upon the bed and curled up beside her.

Now I will have to tell you about a cute thing that Smokie did last winter. One night on my supper tray was a helping of canned salmon. You know how well all cats like salmon, and Smokie has a very keen smell. He came into my room and jumped into a rocking chair by my bed and put both paws and one hind foot on the chair arm and leaned just as near the bed as he could and with one eye closed and the other half closed he kept giving little faint "meows." It was strictly against the rules to feed him anything from our trays. So I said, "No, Smokie, against the rules. I can't give you any." He begged a few minutes, then apparently discouraged jumped to the floor and started to go out of the room. When he got to the door he stopped a minute as though thinking, then came back and got up in the chair and went through the same begging act again. He acted so almost human he reminded me of people I have seen at the fair begging for coins. I think all he lacked was the placard, "Help the blind." He surely knew how to put on the begging act, and I was sorry I couldn't share my salmon with him. He often has his share in the kitchen when a can of salmon is opened.

It has been interesting, too, to watch the various kinds of birds from my window. There is a pair of yellow birds that come to the flower garden and swing and sway on the cosmos, and maybe peck away at the flower until they succeed in picking the petals off and then eat the center of the flower.

I think a pair of robins have a nest nearby, as there is a robin that comes and hunts worms and bugs and hops around on the ground under my window.

One day one of the robins spied a nice fuzzy caterpillar in the grass, and it was most interesting to watch what happened. First she (I expect it was the mother bird) would pick it up in her bill, fling it up and drop it, then do the same thing over again. I watched to see what the idea was and

found in a few minutes that the fuzzy covering of Mr. Caterpillar had disappeared and it looked like an ordinary worm she might have pulled out of the ground. She flew up on the garden fence and poised there a few seconds with her well-earned family meal and then was off with it—I expect to her nest of young ones.

I wonder how many of you Recorder boys and girls have watched a robin “dress” a caterpillar ready for a meal. I never did before.

Very best wishes,  
(Miss) Anna L. Scriven.

Adams Center, N. Y.

## Our Pulpit

### STATEMENT OF BELIEF

By David S. Clarke

(Presented before the ordination council,  
Jackson Center, Ohio, June 17, 1944.)

#### I. God

I believe in God, “the personal spirit, perfectly good, who in holy love creates, sustains, and orders all.” (William N. Clarke.) He is the source, means, and end of all things (Romans 11: 36). Man can do nothing without using the power of God, and nature itself is powerless without God’s almighty and loving hand. All things were made by God, and the source of life is in him.

Above all these things, however, is another characteristic of God: all creation, sustaining, and ordering by God is done in holy love—a love pure and unchangeable which reaches out to every man with a desire to make him holy too. The things of nature also are held under God’s power of holy love.

The goal of God’s plans wrought in holy love is beyond the power of man’s mind to understand, partly because of man’s burden of sin which dulls his apprehension. The highest source of information and inspiration about God’s purpose is in the Bible. As we have received of God’s bounty in the past, so must we seek to find God’s purpose through his Book, and make our contribution to the future of his work.

Since man is created in God’s image, and God is loving, mankind’s relations with him

Dear Miss Scriven:

Thank you so much for your interesting letter. I am sure the children will enjoy it as I have. I would write more but have reached the end of my page.

Sincerely yours,  
Mizpah S. Greene.

### SABBATH SCHOOL LESSON

FOR SEPTEMBER 9, 1944

David Anointed King.

Scripture—1 Samuel 16: 1-5, 11-18.

Golden Text—1 Samuel 16: 7.

are intimate and personal. Whether or not a man knows it, God is always present, powerful, and seeking to be known. God always seeks man’s love and loyalty. Men have not always sought God or his love. Thus, God sent his Son to redeem men to right relations of love and co-operation in his work.

#### II. Jesus Christ

I believe in Jesus Christ as the perfect example of a free and moral man living among other men. As such, he shows men that they are sinful and need to follow his godly example.

Jesus Christ is the Son of God, manifesting all of what God meant when he created man in his image.

Jesus Christ is the Saviour of all men as children of God, who works to make men “at one” with God. Because he showed that life in harmony with God is greater than death, he redeems men from all sinful temptations in life through faith in him, and puts their hope in eternal life with the Father.

The power of Christ to make men true sons of God is no more “explainable,” perhaps, than the power of electricity. Electricity cannot be explained by any other way than by what it has done. Christ’s power lies in his magnetic example as the Son of God, Son of man, and ambassador of reconciliation between the two. A spiritual life that has changed the course of even the most secular parts of history, that has been the example for progress in civilization,

that has changed individuals from slavery to sin to glorious service in love, cannot be easily explained. But it is easily seen in all its power, just as lightning displays readily the power of electricity but does not explain it. The means of using that power is through faith in Christ Jesus, just as electric wires and the proper machines harness the power of electricity.

Faith in Jesus Christ is both life-directing and life-giving, and it is the Christian’s duty and privilege to put that faith to work in his own life.

#### III. The Holy Spirit

I believe in the Holy Spirit of God as the active agent for instructing and inspiring men to do good deeds and to think noble and right thoughts. The greatest work of the Holy Spirit is the inspiring of men’s minds and hearts to write and preserve the Holy Scriptures.

I believe in the Holy Spirit as God seeking to unite men’s hearts with his. Because God does seek men’s loyalty, the Holy Spirit exists in the inward parts of every man to reveal God’s will and empower men to follow it. The work of the Holy Spirit is to “reprove the world of sin and righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged.” (John 16: 8-11.) Because men turn aside from Christ as the Redeemer and Saviour from sin, the Holy Spirit convicts them of sinful aims and deeds in life. Because men have not seen Christ as the perfect example of right, the Holy Spirit is in their hearts to teach them the righteous pathway of following the footsteps of the Master. Because men have not sensed that sin is sin, that death is not the destiny God intends for man, the Holy Spirit dwells in each heart to turn each man to God and thus remove sin from his life.

I believe in the Holy Spirit as the third in the triune personality of God. God is the creative and purposing power, Jesus Christ the redeeming and uniting essence, and the Holy Spirit is the guiding and empowering essence. These three characters of God are the supreme manifestation of his high and holy purpose toward men, his creatures.

#### IV. The Bible

I believe in the Bible as the treasure house of God’s instructions to man. Inspired in the hearts of men in the past by God’s Holy Spirit, it will continue to instruct and empower men about God and his will till the end of time. No man can read it with a sincere purpose without being made better. No man can be a Christian without reading it.

God inspired men to record his will, to record revelations of himself made in his dealing with individuals and nations, and to record those events which revealed his holy purpose and character. God also inspired other men to preserve the holy Word in written and printed form as a help to writing the “law in their inward parts.”

Since Christ is the supreme revelation of God and since he is our Saviour, he is the supreme interpreter of the will of God for man in the Bible. The events and teachings of the Old Testament must be considered in the light of Christ’s words and deeds. Whatever has been said about God’s will, since Christ, must be interpreted by consideration of his saving work.

I believe the Bible is our final authority in all matters of faith and conduct. It speaks to every need and has treasures of uncharted inspiration and guidance which only sin-free men will know. Whether in deepest sorrow and disappointment or highest ecstasy, the Holy Bible is the source of the supreme revelation of God’s will for any man.

(To be continued)

### LETTER FROM A SOLDIER

By Rev. Ahva J. C. Bond

Following are excerpts from a letter received recently from one of our Seventh Day Baptist boys now in the service. It indicates the fact that some of our boys at least are very much concerned that the peace following this war shall be more than an armistice. He feels pretty sure also that the right kind of peace can be achieved only through the aid of the Church of Christ.

Possibly, as this young man suggests, the churches should be represented at the peace table. Most Christian leaders in the movement to enlist the churches in the making of peace, think otherwise. However, that is



a question as to method. With his main premise all forward-looking Christians will agree. Certainly we shall never have peace in the world until Christian principles are made to prevail in the councils of men and of the nations.

I wish to assure this thoughtful young man, and others like him, that the churches are concerned in this matter, and are active in the interest of a just and durable peace. A commission of the Federal Council has been functioning for several years under the name the Commission to Study the Bases of a Just and Durable Peace. Besides holding several meetings of its own membership it called a meeting in March, 1942, of representatives of the Protestant churches of America to confer together and to pass their findings on to the churches. Four Seventh Day Baptists attended.

Now it is proposed to call a similar meeting next January to consider new developments, the present status (as of that date), and possible future procedures. The Church is alert and at work, is praying and planning, conscious of the fact that it alone holds the keys of the kingdom which the prophets saw (Isaiah 2: 2-4, Micah 4: 1, 2), which Jesus ushered in potentially (Luke 2: 13, 14), and for which he taught his disciples to pray (Matthew 6: 10).

It is heartening to receive such a letter from one of our own young men. Let us not betray their confidence in us.

Dear Dean Bond:

I am constrained to write you about a subject which has been turning about in my mind; namely, the place the Church should and must play in the world and at the not too distant peace conference of the world. It would appear that the Christian Church through a united front must insist, in the spirit of Christ, that it have a voice in the government councils, committees, etc., looking to a proper settlement of peace. Without the Church's aid such peace conference will only result in armed armistice, so that the seeds of another war will be sown.

We know that in our democratic system church and state are to remain separate, but it seems to me that does not mean that the Christian Church should not be able and willing to aid and to advise government leaders concerning the right road in international co-operation and the proper settlement of peace.

I do not know whether you are still a representative to the Federal Council of Churches. If so, I would urge you to lend your hearty support to such Council, or any other interdenominational or international organization in its efforts toward international good will and the prevention of future wars. . . .

I hope my denomination will take a strong position and urge constant fervent prayer concerning the matters mentioned in this letter.

## Marriages

**Burdick - Smith.** — Corp. Richard L. Burdick, son of Mr. and Mrs. W. H. Burdick of Battle Creek, Mich., and Miss Vera Smith, daughter of Mrs. Irving Smith of Skaneateles, N. Y., were united in marriage by the bride's pastor on June 10, 1944, at Stillwater, Okla.

## Obituary

**Clarke.** — John Milton, youngest son of Dr. Henry and Lorinda Coon Clarke, was born June 10, 1846, in Walworth, and died in Mercy Hospital, Janesville, Wis., July 26, 1944.

In January, 1871, he married Mary O'Conner who died in 1904. In October of 1906 he married Mrs. Mary Taylor who died in 1926. He is survived by two stepchildren, Paul Taylor and Mrs. Charles Inman; and several nieces and nephews.

Funeral services were conducted by Rev. Ira Schlagenhaut of Cargill M. E. Church; burial was in the family lot in the Walworth Cemetery.

M. E. G.

**Davis.** — Zeta Summerville, daughter of John A. and Martha Brannon Summerville, was born in Ritchie County, W. Va., in 1873, and died at Clarksburg, August 4, 1944.

She was married to Owen Thomas Davis September 4, 1890. Mr. and Mrs. Davis formerly lived in Salem; they were members of the Salem Seventh Day Baptist Church. All through the years they have been known for their Christian devotion and their loyalty to Christ and his church in Salem.

Besides her husband, she is survived by two children, Mrs. Frank V. Langfitt and John Huffman Davis; two half sisters, Mrs. A. L. Smith and Mrs. A. T. McCann; three grandchildren; and three great-grandchildren.

Funeral services were conducted by Rev. R. S. Burhams of Clarksburg and Pastor James L. Skaggs. Interment was in the Elk View Masonic Cemetery, Clarksburg, W. Va.

J. L. S.

### COMBINATION OFFER

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# The Sabbath Recorder

Vol. 137

PLAINFIELD, N. J., SEPTEMBER 4, 1944

No. 10

And seek not ye what ye shall eat,  
or what ye shall drink,  
neither be ye of doubtful mind.

For all these things do the nations  
of the world seek after:  
and your Father knoweth that  
ye have need of these things.

But rather seek ye the kingdom of God;  
and all these things  
shall be added unto you.

—Luke 12: 29-31.

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