

For The Children

Dear boys and girls:

Did you ever stop to think how much happier you will be during 1945 if you always hold tightly to Jesus' hand and keep looking up to him? Yes, a lot happier as you go about your play at home, at school, and elsewhere. And a lot happier as you go about those everyday tasks—both "great big" and small ones.

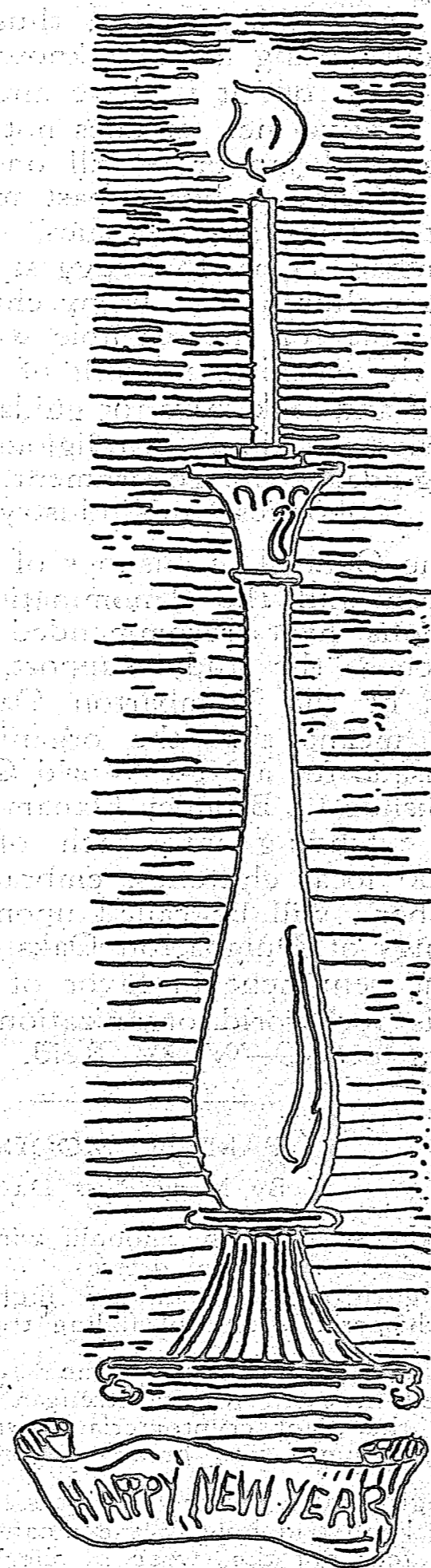
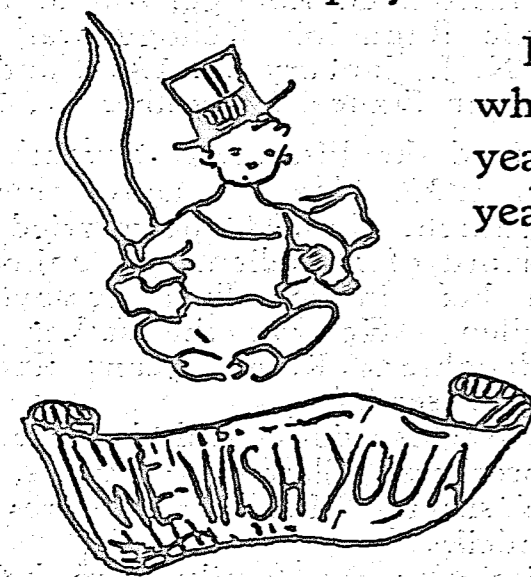
"But," you say, "Jesus is too busy helping big people to think about me. He doesn't have time to listen to my little prayers when I need his help."

Oh, but he does. Suppose you take your Bible and find what Jesus said to those "big people" who thought he should not help little children. Find Mark 10; then read carefully verses 12 to 16.

Jesus does love all little children, and he wants to help you all the time. He wants to know that you want him to help you. It makes him very happy to hear you say, "Thank you, Jesus," when you see something very pretty or something makes you happy—such as a lovely sunset, a pretty flower, something nice to eat or to wear, a chance to help someone else, or a chance to tell a playmate about Jesus.

Let's take Jesus with us everywhere we go during this new year, and it will be the happiest year ever!

A friend.



The Sabbath Recorder

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No. 2

The bars of life at which we fret,
That seem to prison and control,
Are but the doors of daring, set
Ajar before the soul.
Say not, "Too poor," but freely give;
Sigh not, "Too weak," but boldly try:
You never can begin to live
Until you dare to die.

—Henry van Dyke.

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The Sabbath Recorder

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Editorials

HOW SHALL WE WALK?

A new year is well on its way. We have made some helpful resolutions. In spite of lifted eyebrows or cynical questions concerning resolutions, especially at the new year, they are not outmoded or useless. A good resolution is good to make and still better to keep.

So here we are launched into the year of 1945. What are we going to do about it? How shall we conduct our lives? In many ways, not as we would under other conditions. We cannot buy a new car that is needed or make some trip or visit so much desired. Of course not. But there are things we can do, ways we can go.

There is, for example, the counsel of Paul that we may take seriously to heart. It reads, "If we live in the Spirit, let us also walk in the Spirit." Galatians 5: 25. As Christians we are supposed to live in the Spirit of Christ. In living the "acceptable" life according to Romans 12: 2, one is not to live in worldly conformity, but to be "transformed by the renewing of your mind; that ye may prove what is that good, and acceptable, and perfect, will of God." Changed, in other words, not merely in outward conduct, but in the spirit and temper of mind and heart. This, in fact, according to the American Standard Version, is rendered "which is your spiritual service," a reasonable service of the spirit.

If our inner life be in the Spirit, that is received from the Spirit, sustained by him

and conformed to him in character, our outward life will abundantly conform to his character and give a much deepened testimony of our love and consecration.

One is therefore led to feel that walking thus in the Spirit, in the Spirit of Christ, of love, sacrifice, and service, he will be led into many new and enriching services. What a good year, then, will the new year be!

COMMISSION MEETS AT LIMA, OHIO

We are all anxious to hear about the meeting of the Commission of our General Conference held last week at Lima, Ohio. Mr. Courtland V. Davis, the secretary, just back from the meeting reports a full attendance on the part of the members. Of course a comprehensive report will be given at a later time. Meanwhile we are glad to know about three or four of the main items.

For example, Chaplain Wayne R. Rood who is operating in the Southern Pacific has been authorized by the Commission, if at all possible, to visit our churches in New Zealand, Auckland, and Christchurch. We trust that he will be able to carry out this commission.

On the resignation of Dr. Ben R. Crandall from the Commission on Army and Navy Chaplains, Congressman Jennings F. Randolph has been asked to serve in that place.

Important action on the accreditation and retirement of ministers was taken. This will be definitely and fully reported later.

The members of the Commission were met and taken to Jackson Center for the week end by Pastor David S. Clarke and the church clerk, Curtis Groves. The Commission reports, "royal entertainment." Dr. J. W. Crofoot spoke on Sabbath evening; Rev. Leslie O. Greene, on Sabbath morning; and Conference President Perley B. Hurley led a forum on Conference matters Sabbath afternoon. Professor Kenneth Babcock rendered a solo Sabbath morning, and Rev. Albert N. Rogers sang Sabbath afternoon.

Mr. Davis does not wish the writer to fail in mentioning a Commission quintet consisting of Rogers, Babcock, Seager, Hurley, and Greene which added color and inspiration to the services Sabbath evening and afternoon. Dr. Crofoot and Mr. Davis appreciatively stood on the sidelines.

We can be sure that the Jackson Center Church received gracious blessing and encouragement from this meeting of the Commission.

A DEPLORABLE SITUATION

One wonders if we are doing as much as we possibly can do about this serious business of liquor in the Army. With eighteen-year-old boys now being sent overseas and on to battle fronts there goes the provision for them to have a regular allotment of beer. Many cannot escape the conviction that our government is becoming more and more a drunkard working factory. A grandfather from the Middle West who has just suffered the supreme war loss feels this keenly.

Whatever is to be said in extenuation of the government we know it is hand-in-glove with the liquor industry. One of its chief aims in abolishing the Eighteenth Amendment was for new revenues. Promises that saloons would be abolished on return to a liquor basis were evidently made with "tongue in cheek," and the "roadhouse" is infinitely worse than the old saloon ever was.

The advertising of alcoholic beverages in the press, in magazines, on billboards, and over the radio has far exceeded the bounds of consideration for the physical, moral, social, and spiritual well-being of the public. Our public opinion should be better organized and vocalized. We have been overwhelmed and silenced by liquor advertising piously calling upon us in magazines and radio to buy government bonds. The alcohol busi-

ness is leaving no stone unturned to sell America the idea that its beverage business is making huge contributions to the war effort, and that it is making every sacrifice for victory. Buy war bonds, more war bonds and drink more. At the same time breweries and distilling plants are consuming grain and sugar, rubber and gas, and other commodities needed but denied the public.

We believe the people of our country are waking up. We must wake up if a country worth saving is to be saved.

People, once gullible, are seeing the truth about the arguments against making prohibition effective. "Prohibition can't be enforced—because the American public won't obey a law that they do not like." Do people like the laws about income tax? They make out the returns just the same. A government that can enforce the law on income tax can enforce a prohibition law, if it wants to do so. What about not buying sugar? Do the 130,000,000 people want that? Oh, no. But the government sees to it that they can buy only so much. Of course there is some bootlegging and black-marketing, but we get along without the sugar. "A government that can make twelve or fifteen million young men all leave their homes and go out to bleed and die on world battle fronts, wouldn't be overburdened to make a few thousand bootleggers stop peddling hooch down the back alleys after dark."

When prohibition is decried as trying to make men good by law, another red herring is just being dragged across the track. A smoke screen is merely being effected. We don't stop legislation against murder, adultery, stealing, and the like, for any such reason. But that life is made more safe, property more secure, and our women folks better protected, we pass legislation and maintain police forces, all the time building up stronger public opinion and increased respect for moral law and decency.

We don't know when opportunity for a better moral order will be granted. Meanwhile, let us watch for every opportunity to protest against the enslaving liquor traffic.

ANNIVERSARIES

A neat, eighteen-page brochure with a four-page attractive cover from New Enterprise, Pa., has just been received at the

Recorder office. It was prepared and published by Rev. Frank R. King, head of the Frank R. King Printing Company of New Enterprise. Brother King is the pastor of the Salemville German Seventh Day Baptist Church, a good friend of the Recorder editor, and favorably known by many of our people.

Since Salemville, where we have an English Seventh Day Baptist Church, is but two miles from New Enterprise, our readers will naturally be interested in the booklet entitled as above.

In putting out this work Mr. King is stressing three things: "Printing—fifty years;"—"New Enterprise—one hundred years;"—"Ephrata Press—two hundred years." He relates, briefly, the historical development of the present printing company and its connection with early printing at Ephrata, Pa., and the publishing interests of two hundred years ago. This with the history of New Enterprise and its one hundred years makes interesting reading.

A very good aerial view of present New Enterprise is printed on the back cover. The first house in what is now the village was built in 1844. Schools were early built, and as early as 1852 a literary society was organized. A fine school system and plant are now the just pride of the village.

The Church of the Brethren is the only church located in the village, the work of this body having its beginning as early as 1760. It now has a live local program and supports a foreign missionary as well as contributes worthily to the world-wide work of the denomination. Rev. Dr. Ziegler, representative of the Church of the Brethren on the executive committee of the Federal Council is well known to the editor of the Recorder.

The Ephrata Press which is owned and housed by Frank R. King Printing Company is a much celebrated one. Quoting from the booklet: "Many thousand dollars of Continental Currency were printed on this press at Ephrata, Pa., during the Revolution." These German printers were Seventh Day Baptists. Their early leader was a personal friend and copatriot of George Washington. Documents and books issuing from the famous Ephrata Press are now "almost priceless and sought after by the leading libraries of the world." We wish our readers could see some of the exquisite border work used at

Ephrata two hundred years ago. We have samples of it in the historical rooms in our denominational building at Plainfield.

Mr. King and the people of New Enterprise who supported the printing of this booklet are to be congratulated. The Sabbath Recorder extends its appreciation and best wishes to these friends in beautiful Morrison Cove in the heart of Pennsylvania's Alleghenies.

FIRST THINGS FIRST

Puny Pigs and Corn Cobs or Poorly Paid Pastors

I am on my way to the Commission meeting at Lima, Ohio.

Tomorrow, Sabbath, December 23, I plan to spend at the old home church at Welton, Iowa. Today I am living in memory some of the days when Rev. J. T. Davis and Rev. E. H. Socwell served as pastors there.

Each year our farm produced two or three runty pigs that did not get on well with more thrifty ones in the pen; these were taken to the pastor for him to raise. Then came corn shelling time; and to help clean the yard for other uses, several loads of cobs were taken for the minister to use as fuel.

I am wondering if contributions of that sort had anything to do with the church "running down." My recollection of the scripture is when making "sacrifice" it must be the "first fruit." "First of the flock" without blemish, etc. In those days men were blessed when they followed the instruction of the Lord. They were blessed abundantly in every way. Do we dare take him at his word today?

This is laymen's year. Shall we not look seriously at the pastor's condition? What do we expect of him and from him? With what are we encouraging him? Let's make his life more livable.

P. B. Hurley,
Conference President.

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Missions

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

HARMONY

Harmony is essential in anything where there is more than one person involved, and nowhere is it more vital than in church and mission work. Lack of harmony will wreck any undertaking, and it is particularly out of place in Christian work, where love is professed to be the guiding principle and helping others the supreme purpose. Some people are always having trouble with the neighbors and the church. Many churches have been destroyed by discord and countless souls have been lost by it.

The causes of discord in church and mission work are many, but at the bottom of all is selfishness. There are those who are so opinionated that they cannot work with anyone who does not agree with them; they are never willing to agree to disagree; and some go so far as to think those who do not agree with them are their enemies. The lack of harmony is sometimes caused by slights, real or supposed; and often it comes because two people want the same position, but both cannot have it, and there is contention and hard feeling.

Discord is not born in heaven. It is prompted by the evil one. There is something wrong with the man who always has bad neighbors wherever he may live, and with church workers who are always having trouble. We must learn to agree to disagree, to prefer others to ourselves, to not mind slights, and to be "more than conquerors through him that loved us." W. L. B.

"WHAT HATH GOD WROUGHT!"

By Rev. D. Burdett Coon
(Extracts from sermon delivered Sabbath morning during centennial of General Conference, 1902.)

And if we look for what God hath wrought for us, we shall find that grace manifested in places and ways usually unsought and unseen by man. It will not be seen so much in our more splendid homes, in our thriving industries, in our manifold material comforts, or even in our more compact organization of church and denomination, as in the cross-bearing and self-sacrificing spirit of our forefathers.

Not a child is born, not a mind grows, not a soul develops, not a church prospers, not a denomination endures, not a reform advances without pain, sorrow, and suffering. Men's reaching toward wisdom and perfection hath ever been attended with expenditure of blood, treasure, and life. Going from darkness to light, from poverty to wealth, from weakness to strength, from sin to righteousness, from bondage to liberty, from earth to heaven, means toil, struggle, sacrifice. From the excellent historical papers to which we have listened in these sessions, we have heard much concerning the struggles of our forefathers. And it is in these struggles we shall find the hand-dealing of our God with us.

God hath chosen us to stand among other denominations much as the children of Israel stood among other nations, and here we shall stand. Great honor and dignity hath God placed upon us in calling us to stand for such spiritual ends. Our strength for the conflict that must come lies not in our great learning, not in our wealth, not in our numbers. We look to things in vain for victory. "Not by might, nor by power, but by my Spirit, saith Jehovah of Hosts." We shall win by our willingness to be filled with the love of God. We shall win by following the track that our forefathers trod, the track of toil and sacrifice for the sake of Christ and his truth—by willingness to obey his Word, even at the cost of business or life itself.

We cannot do otherwise than look into the future for a moment. No pity need be expressed for us and the position we occupy, pity for him who is in the majority in the wrong. Under the blessing of God the Seventh Day Baptists are here, and the Seventh Day Baptists are here to stay. I have no discouraging note to sound today. "If God be for us, who can be against us?" Our history is but just begun. The promised land lies before us. Contrary to the predictions of the world, we shall possess it. In the name of our God, through the grace of his Son, and by "the sword of the Spirit, which is

the word of God," we shall drive every enemy from the field. God's truth shall triumph and his people be led to victory.

A PLACE OF REFUGE

By Rev. E. A. Witter

In the hard-pressed battles of life, we often find ourselves looking about for a place of promised shelter for safety. The returned soldiers often speak of the foxhole or the ditch by the roadside into which they drop for shelter when pressed by the enemy. It is their only promise of safety for life.

I am wondering if the psalmist wasn't possessed with a sense of some such need when, in the ninety-first Psalm, he said: "He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty."

Our sons and our daughters are today facing the dangers of life on the battlefields of the world; whether on the bloody fields of the World War, or in the moral conflicts found in every clime, matters not. They are possessed of a sense of a great need of shelter for safety. Isn't it true that there is no greater safety than can be found for a human life than this.

"He that dwelleth in the secret place of the most High shall abide in the shadow of the Almighty"? "Dwelleth," does not mean a place to dodge into, like a rabbit dodging under a brush pile to throw the pursuer off the track. No, it is to abide day after day, make it a home night after night. To "abide under the shadow of the Almighty," is to be in safety, as it were, out of sight of the enemy.

Dear friend, can you realize the quiet peacefulness of soul that belongs to one abiding in such a shadow? If not, let me call your attention to another verse found in this ninety-first Psalm. "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler."

Did you ever notice an old hen with her brood of chickens? Did you see her of a cold morning hovering her chicks and see those little heads thrust out among the fluffy feathers of the mother's side with their bright eyes shining with a sense of peace and safety? That is the picture that should represent for you the shelter God has for

every one "dwelling in the secret place" with him.

Study the whole psalm.

A ROCK IN A WEARY LAND

Honorable Ellis Arnall

(Governor of Georgia.)

There will come a day, how soon we cannot tell, when the last salvo shall have been fired from the batteries, when war planes no longer shall rain down their screaming bombs. We shall then face the problem of rebuilding the world.

During the transition from war to peace, with all manner of pretended panaceas offered for its ills, we can rely only upon the integrity that comes through application to human problems of Jesus' spirit of unselfishness, humility, and forgiveness.

Christianity is the foundation of peace and democracy, because it emphasizes the individual responsibilities of men, their personal relationship with God, and the universality of their obligation to each other. Upon this foundation, and this alone, can we rebuild the world.

V MAIL

From Italy

Sgt. Kenneth Emerson, ASN 36811525, APO 520, c-o Postmaster, New York, N. Y., sends a very nice Christmas greeting. It shows the star of the Christ child above the 485th Memorial Chapel where many of our boys receive spiritual strength to carry on.

From Burma

Dear Mr. Van Horn:

I've carried your letter of April, 1944, in behalf of our Conference, from Calcutta to Darjeeling to Shillong, and at last I'm answering it from the Ledo Road in Burma. My duties have caused me to travel quite extensively. I've seen the sandy plains of the Sind Province, the wheat fields of the Punjab, the sacred Ganges River, the tea plantations and mountains of Darjeeling, the rice paddies and plains of Bengal, the pine covered Khasi Hills of Assam, and at last the hills and plains of Burma.

In all these travels the guiding hand of the heavenly Father has protected me. On April 20 near Algiers our convoy was attacked

A NEW EARTH

A. J. C. Bond

(Meditation used at a C.P.S. unit recently reported.)

Read Jeremiah 32: 6-17, Zechariah 2: 1-5, and Revelation 21: 1-4.

If I were to ask you what are your favorite passages of scripture I presume you would not name any of the above passages. Doubtless you have your general favorites and your favorite passages for different occasions and for different circumstances. Well, the passages indicated above are not my favorites of long standing and repeated use. I have gradually brought them under tribute, however, in my thinking about the new world which we all are anxious to help build. In that high endeavor these passages stand, respectively, for faith, vision, and realization.

Faith

Jeremiah's boyhood home was at Anathoth. Just how his cousin Hanameel happened to own the old homestead we do not know. Jeremiah's uncle may have been a shrewder business man than his father was, and by some turn of fortune possibly he came into possession of the family property. Anyhow, it seems that Hanameel now owned the bit of real estate in which Jeremiah had some family claim, and to which he was attached in sentiment. And now Hanameel wants to sell it to Jeremiah. He seems to show belated concern for Jeremiah's rights, but more likely he is concerned for himself and his own interests. The fact is, the times are difficult and seem to be growing worse, and Hanameel thinks it is a good time to "unload" or to "get from under." Therefore he asks Jeremiah to buy the land, now in his possession, which is at Anathoth.

While no doubt Hanameel was working for his own interest; nevertheless, Jeremiah recognized that this was the word of the Lord. He saw in it an opportunity to witness to his faith in the future, which by the same token was a witness to his faith in God. For it was the Lord who said to him, "Houses and fields and vineyards shall once more be brought in this land." Hanameel sought material safety in turning his land into cash which he might be able to hide away for the present. Jeremiah showed his faith in the future by purchasing land and a home, and making sure that things that belong with

just at dusk. An ammunition ship went up on our port side, a tanker was sunk on the starboard side, and bombs dropped fifty yards from our stern. Better than four hundred lives were lost. Surely the good Lord must have seen fit to spare my life.

A strong faith in God is one of the best assets a man can have in times like these. These things convince me that childhood training is of paramount importance, and I'm certainly thankful for the blessings I've received.

It will mean a lot to hear from you again.

Sincerely,

George Bottoms.

AP0 689, c-o Postmaster,

New York, N. Y.

THE BIBLE AND TOMORROW'S WORLD

Some day the war will be over. We shall be standing on the threshold of a new world. At our feet will be unprecedented chaos. But reconstruction will be on the way. Tomorrow's world will be a more literate world. Millions in Russia, India, Africa, China, Latin America, in the islands of the sea, will be learning to read, and eager to roam afar in their new-found freedom. In tomorrow's world, the Bible will be within the sphere of effective use by tens of millions of people, whose teachers have cured them of "book blindness."

Tomorrow's world will present staggering new dangers. Here lies the challenge to the Christian Church. In its hands is a book. On the pages of this book lies good news—the way of salvation for men and nations. Once this book served only little scattered groups in the crumbling empire of Rome. Then it spread to all of Europe and the Mediterranean basin, bringing hope and more abundant life wherever it was courageously accepted and followed. It remolded the spirit of England, and created in America a new kind of nation. Today the Bible has become potentially the world's one book. It is the hearing of this word that alone will bring salvation to mankind. It is a great achievement that they might hear. The challenge of tomorrow's world is that they must hear.

—A. B. S.

sentiment should be preserved for sentiment's sake, and should not be sacrificed on the altar of expediency.

Vision

Zechariah saw a youth, doubtless industrious and well-disposed, out for business with a measuring line. But his zeal was misplaced, being without knowledge. However, he has rendered us a real service. While he was going at the thing the wrong way, at least he was concerned for the plight of the city, and meant to do something about it. And just because he was concerned and active, angels appeared on the scene to set him straight. Building on the old walls sounds so practical and substantial! But the progress of mankind rests upon ideas which move and plans which expand.

Robert Frost says, "Something there is that doesn't love a wall, that wants it down!" He also says, "Before I built a wall I'd ask to know what I was walling in or walling out."

The walls are down. Those still standing, held up by force, are crumbling. Certainly it is not the plan of God now, no more than it was in Zechariah's time, to build new walls on the old foundations. Rapid transportation and communication await the end of the war. Co-operation and interpenetration will continue and increase. All mankind must live as in unwallled villages, with God their protector round about, and their splendor within. Run, speak to that young man yonder. World terms, and nothing less, can express our total Christian interest. World needs challenge our efforts.

And there can be no safety in walls. But here is the encouraging fact: If there are no walls against ideas coming in, neither are there walls against their going out. If walls are down and boundary lines of ideas wiped out, then the potent ideas which the Christian holds, and the vital, vibrant spirit which he cultivates, and the Christian tasks which he performs affect the life of the world. This sentence from "Blessed are the Meek," by Zofia Kossak, is pertinent here, "People no longer believed that whatever was good for their fathers was good enough for them, and such faith, as anyone knows, is the cornerstone of all well-balanced order."

Realization

Jeremiah expected that sooner or later the little village of Anathoth would come into its own. In harmony with that conviction Zechariah declared that Jerusalem should be inhabited as villages without walls. That is, the security which the young man thought depended upon walls could be obtained only as it was enjoyed by all peoples, and where walls do not interfere with easy communication. Now the revelator in harmony with Jeremiah's faith and with Zechariah's vision, makes the announcement that God's dwelling is with men, and that the new Jerusalem, the holy city had come down out of heaven from God. In the recognition of this fact lies the realization of Zechariah's vision, if accepted in the faith of Jeremiah.

The new Jerusalem, then, the city of God, is here in our earth. It is here potentially, and has been since the coming of the Prince of Peace. It is up to us to make it actual. And you want to know more definitely how to do your part in this program for building the kingdom of Christ in the earth—how to realize this new earth.

Well, show your faith by living a normal life, not necessarily the kind of life you have been living! But live such a life as will show your faith in the future—a better future. Get a vision of a united world, and work for it in your own contacts with others, all others. Accept the new Jerusalem come down from heaven. At least the materials are here. It needs building. For a long time I have appreciated Blake's poetic dream that the new Jerusalem be built "In England's green and pleasant land." Only recently I heard the poet criticized for that hope for England. The critic failed to get the point. There is just where Englishmen should build the holy city. Americans should build it in America. You should build it where you are. When each community so builds, then the new earth will be realized, and the old order will have passed away.

Sometime ago my wife and I were visiting friends in their unfinished house. The man had suffered a breakdown, and was gradually restoring his health by building a house. It was far enough along so that they could live in it, but it was far from completion. They were living in it while building it. That is the way we build the new earth. It is here, but it is not finished and complete. We live

in it while we build. Our own spiritual health is improved while we build, and the result of our labor will bring peace and happiness to those whom we love. In this way all mankind is made happier, for God will dwell with men so engaged.

EXPERIENCES IN SABBATH KEEPING

By Rev. John I. Easterly

When I first learned that "the seventh day is the sabbath of the Lord thy God," and began to keep it some thirty years ago, I, like many Sabbath observers had to depend upon working for others in order that I might properly support myself. I was a single man at the time, and the problem should have presented no serious difficulty. However, it was not long until I had married and had a family to support also. The problem then became a little more complex.

The question that arose in my own mind was whether or not I could find employers who would be willing to give me employment and at the same time allow me to have Sabbath off. It was not long before I had to meet this issue head on, and I was immediately constrained to place the whole matter in the hands of the Lord who graciously came to my aid in a time of great need.

The First Battle

I lived in St. Joseph, Mo., and a large grain elevator and flour mill was about to be constructed there. Being a carpenter, I decided to apply for work as soon as they got under way.

This was to be a rush job, and I understood that they would be working seven days a week; therefore, in all probability, I might find some difficulty in getting Sabbath off.

At the right time, I applied for a job. The superintendent was a big, rough character of the "hard-boiled type," and there were several men standing around in the office when I approached. I was told that they did not need any carpenters for a few days. I told him that I would be willing to work as a laborer until such time as he could use me as a carpenter. He said that would be all right and for me to come back the next morning.

In those days I had a habit, which I do not think was a good one, of immediately telling my prospective employer that I did

not work on Saturdays, giving them the reasons for it. Subsequent experience indicates that it is probably better to work a few days until Sabbath approaches, then explain that Saturday is considered holy time and will be so observed.

Well, I told that superintendent that I did not work on Saturdays and that I considered it sacred time, and he immediately proceeded to give me a verbal trimming down such as I had never experienced, and he ended up by telling me that he did not want me. I then asked him if he was through talking. He looked at me a little in surprise and then said that he was. Then I told him that I desired to talk, and I got his consent to do it too. I told him that I knew as well as he that he would be working seven days a week on the job, and that if I worked on a Sunday, giving him six days a week, did my work properly, and enough of it, that he should be satisfied with giving me a trial. He immediately changed his attitude and told me to come on in the morning.

The next morning I was on the job a few minutes before time to go to work. The superintendent immediately called to me and asked me if I had not told him I was a carpenter. When I answered in the affirmative, he asked me where my tools were. I told him that they were home. He then told me to go get them and report to a certain foreman.

This job lasted for several months, and I was given some of the most difficult work that was to be done, then left almost entirely alone to do it. The superintendent was one of my warmest friends and never gave the least trouble because of my Sabbath observance.

The secret is this, which all of God's children may learn: I had committed my ways unto the Lord in the hour of need and trial, and he, being a faithful and merciful Creator, gave the victory. He will do the same for all of those who truly love him and obey his word, simply trusting in his wonderful promises to us.

"Let your conversation be without covetousness: and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Hebrews 13: 5, 6.

Woman's Work

WORLD DAY OF PRAYER ON FEBRUARY 16

The annual World Day of Prayer, to be observed this year on February 16, under the auspices of the United Council of Church Women, carries the benediction of this first Friday in Lent throughout the world during the other 364 days of the year—into the lives of Oriental students, young and old readers, 13,000,000 transient migrants and sharecroppers, and 320,000 original Americans.

Since 1887, when Presbyterian women met together to pray for national missions, the day's observance has grown in ecumenicity to include fifty-one countries and 10,000 communities in the United States, which will this year use the service of worship prepared by the committee under the chairmanship of Miss Margaret T. Applegarth. Four British members of the Woman's World Day of Prayer Committee for England, Wales, and Ireland prepared the program against their background of blitz and blackout. From their office at night searchlights safeguarding the city suggested the theme chosen for the observance—"That we should show forth the praises of him who called you out of darkness into his marvelous light."

Urging that 1 Peter be carefully studied prior to the World Day of Prayer by worshippers in every land, the British women wrote: "We feel strongly that our Christian living needs overhauling—that something in the nature of spiritual education is essential if we are to take up the task ahead to which we are called as part of the World Church."

New chapters of brotherhood were written last year as programs interpreted the theme, "Earth Rolls Onward into Light." In West China a refugee farmer prayed on the Day of Prayer: "Now, Lord, this has been a hard harvest—to have had to scorch the good earth behind us. But ahead of us isn't there thy new farm? We travel toward it, trusting in thy sun and rain outside us and thy big new spirit inside us."

From Lahore, India, came word of services in five different languages, while in Aruppukkottai, India, the thank offering was sent for work among Negro children as a "thank-you" for the contribution of an

Mr. Oloy W. Davis, Salem, W. Va.

American Negro woman to the 1943 program. Caucasians, Chinese, Japanese, Korean, Hawaiian, Portuguese, and Filipinos participated in Honolulu's service, described as "the most remarkable meeting ever attended." Services were also held for and by nurses in army hospitals, and five-minute radio talks were made by Caucasian and Japanese clergy at the request of the radio station.

The report from Johannesburg, Africa, tells of "large opening service in cathedral, then walking in procession headed by mayor to the church for four-hour service; most reverent solemn witness to the whole city; awe written on faces of people watching this large number of women pass quietly along. Many factories visited; afternoon services in every suburb; fine youth gathering."

From the diocese of the Arctic, the Eskimo Women's Association describes "a very hearty service in the school, including also every white woman in the settlement . . . service in English, Loucheau, and Eskimo."

"This is Christianity coming true on earth," a San Francisco mother wrote her son in the Pacific, enclosing the Day of Prayer program. Although unable to attend her local program because of illness, she said, "Yet I did not feel absent, for here in my room that program carried my spirit straight into the heart of the world."

Burlington, N. C., reported that its U.S.O. was open for prayer throughout the day, with each church in charge of services at certain periods. All local stores observed at least a five-minute prayer service. Schools held home-room prayer services, and between shows the largest motion picture theater used a prayer which was filmed and flashed on the screen.

Detroit, Mich., used WAVES, WACS, SPARS, and Marines as ushers during a three-hour service attended by 835 persons. The bells of fourteen churches rang.

In Philadelphia, 123 meetings were held, a total offering of \$3,000 received, and 13,000 persons present in formal services exclusive of institutions. At an interracial downtown meeting a Negro pastor, so impressed with

work maintained through Day of Prayer offerings, contributed \$25. An impressive dramatic presentation was given by 400 children in Germantown. A half-hour of noon organ music at the John Wanamaker store was dedicated to the day. One chairman assumed the responsibility because her son was in the Fiji Islands, and she wrote him to be sure and join in the praying.

From four interdenominational areas helped by World Day of Prayer funds comes gratitude where last year's increased offerings made possible expanded programs. There are also searching appeals for further service. Students of the three China Christian Colleges (four others are established in India) have met countless emergencies in wartorn areas. In Chungking alone students report teaching 40,000 illiterate to read during almost daily bombings as they huddled together in bomb shelters or caves. The continuing miracle of spreading good literature to non-Christian lands—India, China, Africa, Egypt, South America and (established but suspended for the duration) Japan, and Burma—last year broadened its service to include a Persian magazine.

In the United States the presence of religious workers on campuses of seven government Indian schools has already helped bridge the great distance between life on the reservations and in school or city. The Christian Training School at Phoenix, Ariz., is a part of the program, due to last year's increased offerings. It also provided playgrounds, clinics, nurses, child-care centers, and religious services in twenty-four states where sharecroppers and migrants are working. Wartime emphasis on food has charged the church with new responsibilities for this great group of crop-followers and sharecroppers made homeless when tractors displaced human labor. These, like other beneficiaries of Day of Prayer funds, would be churchless unless included in this ongoing program which must continue to train Christian leaders to call others "out of darkness into light."

Program material should be ordered immediately from the address given below to assure an adequate supply. The United Council warns that last-minute printings will be impossible. Calls to Prayer will be sent in limited quantities free of charge. Adult

programs, "That Ye Should Show Forth the Praises of Him Who Hath Called You Out of Darkness Into His Marvelous Light," are priced at two cents each or two dollars per hundred copies. The Handbook for Leaders, containing suggestions for program, publicity, community promotion among various civic groups, is ten cents each. The poster, seventeen by twenty-two inches, is five cents. The account of last year's observances, "While Earth Rolls Onward into Light," sells at \$1.25 per 100 copies and may be used to stimulate interest in this year's observance. Cash, money orders, or checks must accompany all orders.—United Council of Church Women, Room 410, 156 Fifth Ave., New York 10, N. Y.

ORDINATION SERVICE AT ALBION, WIS.

Services for the ordination of Pastor Kenneth Van Horn of Albion were held at Albion, November 3 and 4, 1944, in connection with the quarterly meeting of the southern Wisconsin and Chicago churches.

On Sabbath eve, November 3, after a vesper service by the Albion choir, Dean A. J. C. Bond gave an address on the Education of Seventh Day Baptist Ministers. The aims of the teaching at the seminary were summarized thus:

1. To keep their hearts warm.
2. To keep to the front of the thinking of the young men that the ministry is a service of the heart.
3. To help them to furnish their minds with the truths they should hold.
4. To give them some skill, to teach how to preach, conduct services, call on people, organize, etc.

At 10 a.m., Sabbath morning, November 4, a council of ordination was called by Willard Babcock who is moderator of the Albion Church. The call to ordination of Pastor Kenneth Van Horn was read by Charles Williams who is clerk of the church.

Members of the council were Rev. Elmo F. Randolph, Professor D. N. Inglis, Rev. Willard D. Burdick, President Carroll Hill, Mrs. Emma Shaw, Mrs. Gladys Drake, George Boss, Dr. L. M. Babcock, Dr. G. E. Crosley, Guy Polan, Dr. Edwin Shaw, Loyal Todd, Kenneth Babcock, and Archie Hurley of the Milton Church; Rev. Orville Babcock,

Deacon Charlie Burdick, and Deacon Robert E. Greene of the Milton Junction Church; Mrs. Ada Crandall of the Walworth Church; and the officers of the Albion Church. On motion it was voted that Dean A. J. C. Bond, Mrs. Hurley (mother of Pastor Van Horn of Peoria, Ill.), and Mr. and Mrs. Lynn Langworthy (parents of Mrs. Van Horn of Alfred, N. Y.) be included as members of the council. President Carroll L. Hill of Milton College was chosen moderator of the council, and Mrs. C. S. Sayre was chosen clerk.

The council was called to order by Moderator Hill who offered prayer. The candidate, Kenneth Van Horn, then gave a full and comprehensive statement regarding his Christian experience and his faith and belief. There being no questions asked, a motion that the council approve the statement of faith and belief of the candidate and proceed to the ordination was carried unanimously.

At the worship service following, the ordination sermon was preached by Rev. H. C. Van Horn of Plainfield, N. J. As an older half brother of Kenneth, he took the idea for his text from 2 Kings 6: 17, "Open the Young Man's Eyes." His theme was "Seeing the Invisible."

This was an impressive and encouraging sermon based on the prayer of Elisha when Dothan was compassed by the horses and chariots of the king of Syria. Elisha prayed that the eyes of his dismayed and frightened servant be opened, upon which he saw that the mountain was full of horses and chariots round about Elisha.

In the afternoon, following a worship service conducted by President Hill when twenty-one men sang three beautiful male choruses, Dean A. J. C. Bond gave the charge to the candidate. He said there were four "p's" in this pod. He hoped they would be succulent. They were pray, preach, pastor the people, and practice. Pray—be aware of God by devotional reading, attitude, observing nature, and silent communion. Preach—preach the Word, be a student of the Word continuously, do collateral reading, study your people. Pastor the people—shepherd the flock, be a pastor, try to be where you ought to be when there is need, ring doorbells, be around among the people, be ready to counsel with them. Prac-

tice—be what you preach. The total impact of life is what counts.

Rev. Elmo F. Randolph of Milton gave the charge to the church. He said, "Support your pastor resolutely, lean upon him confidently, and work with him zealously. The battle is grave in these days, and the crisis no less severe than when Moses' hands were held up. Support your pastor in his individual growth. Be patient when he seems to grow slowly. Support him resolutely in his home life. Support him in his community life. Lean heavily upon your pastor with confidence. Make him at home in your home. Give him opportunity to bring you religion. Listen eagerly to his counsel on matters of planning work together in love with your pastor for the coming of the kingdom of God in this place to make the church a "colony of heaven."

All ordained ministers present were asked to take part in the laying on of hands while Dean Bond offered the consecrating prayer.

Rev. Orville Babcock gave a gracious welcome to the ministry even to the discouraging parts of it, but he assured him that the joys outweighed these.

After the hymn, "A Charge to Keep I Have," the benediction was pronounced by Rev. Kenneth Van Horn.

Secretary.

THE FLOWERS AT EVENING PRAYER

The sinking sun at close of day
Shot forth one brilliant, golden ray
That painted field and hill and glen
With marvelous coloring, and then,
Reflected back from earth to sky,
Made banks of glowing gold on high;
Fit signal thrilling through the air
To call the floral world to prayer.

The stately Sunflower bowed its head,
It seemed as if it softly said,
"Good night," to every neighbor, fair,
Then reverently breathed a prayer.
The Four o'Clocks were fast asleep;
The Morning-glories sought to keep
The secret of their perfume well
By closing tight each fragrant bell.
The Roses, weeping tears of dew,
Drooped pensively. The Lilies knew
That soon the purple shades of night
Would hide their gleaming robes of white;
The Fringed Gentian, forest queen,
Stood meekly in her cloister green;
And, bending low each verdant blade,
The grass its humble homage paid.
Jasmines with incense filled the air
And flowers all joined in evening prayer.

—Dr. John Harvey Kellogg.

Christian Education

Rev. Herloy Sutton, Alfred Station, N. Y.

Sponsored by the Seventh Day Baptist Board of Christian Education

SPECIAL BOARD MEETING

A special meeting of the directors was called to order by President Albert N. Rogers in the Gothic, at Alfred, N. Y., on Sunday, December 10, 1944, at 3:00 p.m.

The president announced the appointment of standing committees as authorized at the annual meeting. The Committee on Higher Education is as follows: A. J. C. Bond, chairman; Mrs. Dora K. Degan; Miss Miriam Shaw; J. Nelson Norwood; and Alton Wheeler. The Committee on Church Schools: Everett T. Harris, chairman; Alfred E. Whitford; Harold O. Burdick; Walter L. Greene; and E. Fritjof Hildebrand. The Committee on Finance: Ben R. Crandall, chairman; Edward W. Crandall; J. Nelson Norwood; and Edgar D. Van Horn. The Committee on Young People's Work: Rex Zwiebel, chairman; Charles Bond; Don Sanford; Miriam Shaw; Wilma White; and Burton Crandall.

The president declared the particular purpose of this special meeting to be consideration of means for managing securities held by the board. He reported that a recent meeting of the executive committee adopted a resolution recommending that the board authorize the Finance Committee to examine securities held, weed out relatively weak investments, and reinvest such funds as may be obtained from them.

It was voted that the Finance Committee have authority to handle such matters for the board and that a report be given at the next quarterly meeting after action is taken by the committee.

Dr. Ben R. Crandall presented proposals in regard to the changes necessary in reinvestment of funds, and these were approved by vote of the directors.

It was voted to approve plans for the executive secretary to make field trips to Shiloh and Marlboro, N. J., and Battle Creek, Mich.

SABBATH SCHOOL ACTIVITIES IN 1944

From letters and from visits at the churches come the following interesting and helpful items from Sabbath schools.

Marian D. Campbell reporting for the Marlboro Church says that over half of the children have the opportunity of attending week-day religious instruction. No special emphasis is necessary for earning money by the Sabbath school. Offerings are good, and money has been used to build up the children's department by the purchase of many new and different supplies which have helped to hold the interest of the children.

The Young Married Class meets once a month when they combine study and fun. In the Sabbath school hour they have made a special study of the Old Testament. The missionary and temperance superintendents give reports once a month. Mrs. Luther S. Davis has been doing splendid work in the children's department. The children have a temperance union. Special services are held each week in connection with the worship program. We have not done any outstanding work but have progressed steadily in our knowledge of God and his teachings.

Sabbath schools make gifts to many worthy causes. The following are some examples. The Waterford, Conn., school during the year has given to the Jamaica School Fund, The American Bible Society, and expressed their appreciation to the pastor by the purchase of coal for the parsonage. The Westerly school has made gifts to the American Red Cross and the John Witter Society for the Blind. At Ashaway they received a Thanksgiving offering for the needy, and other gifts are made during the year. The Rockville school receives an offering each quarter for the Denominational Budget as was suggested several years ago. Once a month an offering is received for the work of missions. Classes in the Little Genesee, N. Y., and the Lost Creek, W. Va., schools have given money as a part of the White Gift Service at Christmas for such as the National War Fund, the Bowery Mission, the American Red Cross, and the American Bible Society.

Seventh Day Baptists have always been active in interdenominational projects of Christian education. Pastor Harmon Dickinson of De Ruyter says that at the Tioughnioga Sunday School Association meeting,

at Woodstock, N. Y., October 29, there were thirteen from his school present. Out of the ten schools represented only one had more members present, and that by only one more. Pastor Dickinson was asked to speak for this meeting. In Allegany County, N. Y., Rev. Alton Wheeler has been the general secretary for the County Bible School Association. At the annual meeting of this association a number of the Seventh Day Baptist churches of the Western Association were well represented. Reports are coming in of schools represented at the Mission to Teachers conferences which were held in leading cities all over the United States. The County Council of Churches near the Verona Church has been promoted by Seventh Day Baptists for many years. The late T. Stuart Smith was the keyworker there for a long period of time.

Will Sabbath schools please send me such news items as the above for this sharing page of the Recorder? Thank you. H. S.

CITIZENSHIP

By Mrs. Mae Whitford

(Given at a W.C.T.U. meeting at Andover, N. Y., December 6, 1944.)

What is citizenship? Most of us regard citizenship as a privilege which is peculiarly and inalienably ours by virtue of our doing nothing at all but being born.

Let us consider a few of the things which concern W.C.T.U. members as United States citizens. What are our responsibilities? What are our duties? Why are we W.C.T.U. members? Are we citizens?

The W.C.T.U. believes the organization was born of God. It knows it was born in prayer and on the altars of the Church. This "organization of Christian women banded together for the protection of the home, the abolition of the liquor traffic, and the triumph of Christ's golden rule in custom and in law" has been blest, throughout the more than sixty years of its history, with a leadership which would indicate a divine direction.

"More than any other society ever formed, the W.C.T.U. is the exponent of what is best in this latter-day civilization. Its scope is the broadest, its aims are the kindest, its history is the most heroic."

There is no truer statement than that the only people who do things are those who are

used to doing them. The men and women in the community who bear the greatest financial and social responsibilities are the ones who are called on most often to help in civic matters, and they respond.

Citizenship is found at work in the W.C.T.U. because it is an organized embodiment of individual longings, prayers, hopes, and labors. It is a protest against vicious laws and outworn customs, uttered by the organized volume of more than half a million voices in this country.

The liquor traffic today is preying on all of our homes—is threatening the lives and safety and prosperity and peace of mind of all those who are dear to us. We will get rid of the liquor traffic again when we make up our minds that that is the most important thing to this country—not high or low taxes, not conservatism or communism, not to elect to office the Republican or the Democratic party.

In this prosaic world, as Emerson says, "Responsibilities gravitate to the persons who can shoulder them, and power flows to the man who knows how."

"The future of America, yea, of the world, is up to those spiritually minded people who are willing to be jeered at for the cause of righteousness and good government. There are enough of them if united politically to govern the nation." This is an emphasis on the right kind of citizenship.

Let us resolve then that, recognizing the fact that our cause is and will be combated by mighty, determined, and relentless forces, we will, trusting in him who is the Prince of Peace, meet argument with argument, misjudgment with patience, denunciation with kindness, and all our difficulties and dangers with prayer.

Let us join the army of Christian citizens, be spiritually minded, hearkening to the call of duty, doing our best to be a true Christian citizen of this our great nation.

Alfred Station, N. Y.

TEMPERANCE EDUCATION

Temperance education should be so correlated with the program of Christian education that the matter is given more thorough study than is provided by the International Lesson Committee in the one lesson a quarter.

More can be accomplished if a special study is made at either Friday night prayer meetings or a special study class meeting at some other hour. I believe that the best books for such a study are as follows: "To Drink or Not to Drink," by Sidney A. Weston, the Pilgrim Press, Chicago or Boston, planned to be used in seven meetings, price twenty-five cents; "The Alcohol Problem Today," by A. T. Rowe, the Warner Press, Anderson, Ind., and is divided into eighteen lessons. The results of the Yale University studies

Children's Page

OUR LETTER EXCHANGE

Dear Mrs. Greene:

My little sister, Gladys Bracket, had a letter in the Recorder just lately, and I think it is high time that I wrote.

We here in Manhattan, Kan., did not have a white Christmas, but nevertheless we had a very merry one.

I am in my second year at junior high school. I like school very much this year. We have just finished reading Evangeline in English, and I think it is a very pathetic story.

For a church program we had a pageant put on by all the departments except the adult department. I was in the choir.

My mother is a nurse at one of the hospitals here because there is such a shortage of nurses. She works nights.

I am wishing you and all of the Recorder readers a happy new year and send season's greetings.

Sincerely yours,
Mary Bracket.

Manhattan, Kan.
Dear Mary:

We certainly did have a white Christmas. Nearly every day the snow piles up higher, though at last the streets and sidewalks are quite well cleared in most places. But high are the snow banks on every side, and out in the country many of the roads are still impassable. Out in the woods, stove wood that has been cut and piled up for sale is so buried in snow that it cannot be brought in. We are burning old boards, etc. I happened to mention it to a nine-year-old neigh-

bor boy, and he brought us a bushel of broken up crates, barrel staves, etc. He didn't want us to freeze if he could help it, bless his heart. The little winter birds have quite a time finding food in the snow. Twice a day I have been feeding bread crumbs and suet to three little wrens on our front porch; yesterday there were four. This afternoon when I put out a supply of crumbs, five little birds were pecking away at them in less than five minutes, though not a bird was in sight when I scattered them. They seem to satisfy their thirst by dipping their bills into the snow. It's fun to watch them.

At our church we had a little cantata Sabbath night at the close of the church service. It was called "Santa Claus and the Star Queen." I dressed up to represent Santa Claus, but I didn't fool little Gretchen. She kept looking straight into my eyes and said, "That's not a real Santa Claus, with Grandma's eyes," and a little three-year-old boy said when he got home, "A witch gave me presents." I'm glad you had such a merry Christmas and hope your new year will be a very happy one.

Sincerely your friend,
Mizpah S. Greene.

Andover, N. Y.

Dear Mrs. Greene:

How are you? I am fine.

I have a cat named Nellie. One night I dreamed there was a lamb walking around my head. I woke up and found it was my kitty who had come upstairs and got in bed with me. She likes to get in bed with us girls so well that nearly every morning she climbs upon the porch roof, jumps on the window sill and asks to come in.

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Andover, N. Y.

I got a weaving loom for Christmas and lots of other nice things.

I have eleven links in my Bible alphabet chain for Junior.

I am seven years old and in the second grade. I hope you had a nice Christmas. I did.

Sincerely yours,

Christine Davis.

Bridgeton, N. J.

Dear Christine:

Our kitty, Skeezics, liked to get clear down under the bedclothes, especially on cold nights. First he would paw at them right under my chin; if I didn't pay any attention to him then he would nibble lightly at my chin. Once I was too sleepy to let

Our Pulpit

GOD'S OMNISCIENCE

By Rev. T. J. Van Horn

(The second of a series of radio messages given at Daytona Beach, Fla., in January, 1944.)

Our meditation upon the omnipotence of God will be a good preparation for thinking about God's omniscience. God knows all things. And yet,

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm.

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

Isaiah recognized the mysterious wisdom of God in that wonderful fortieth chapter of his prophecy: "There is no searching of his understanding." And Paul wrote about it in Romans 11: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" But after all, there are satisfying revelations of his wisdom in at least two realms: the realm of nature and the realm of spirit.

In Nature

Think how clearly it is shown in some of the familiar objects of God's creation. Take the bee. Every one has noticed the

him under them, and he dug into my chin like nobody's business. After that I didn't ignore his first attempt.

Our best Christmas gift was a photo of our son's wife and their little girl and boy. It really came as a birthday present to Pastor Greene, as his birthday is just before Christmas, but in order that I may have my share of it we think of it as a Christmas gift. We received other very nice gifts. Our little Joyce, who is also seven years old, selected presents for all the family out of her very own money. She got her grandfather a box of shaving cream and me a bottle of "Bubble Bath." We had a pleasant Christmas watching the little girls enjoy theirs.

Your sincere friend,

Mizpah S. Greene.

mechanical skill of this little creature. There is the hexagonal cell, the depository of his honey. No human artisan can build and join together hexagonal cells more accurately. God gave lessons to the bee. And no chemist can excel the bee in extracting from the flower the necessary materials for composition of that delicious nectar he skillfully stores in those cells.

There is also that marvelous creature the ant. I would like to visit his underground palace and study its construction. But we have all seen how, when they are making the excavations for their dwelling, each workman deposits his load of gravel in the exact position for building the circular fortification around the entrance. That circle is as accurate as any architect could draw.

In the Genesis story of the creation we read that God made "the stars also." And we stand in awe, even without the aid of the telescope, at the majesty of God's power and wisdom as seen in the heavens. But his wisdom is just as marvelously displayed in the microscopic world. We used to be taught that the atom was the smallest particle of matter. But we now have the word of our scientists that the atom is composed of smaller particles of matter called electrons, and that these electrons are revolving around one another with inconceivable velocity, and are relatively as distant from one another as

the planets in our solar system are distant from one another. Infinite wisdom conceived and created this mechanism, marvelous beyond our faculty of imagination to realize. "How unsearchable are his judgments, and his ways past finding out!"

In Spirit

Notice next God's mysterious wisdom in the realm of spirit. That old man, the wisdom of the Jewish Sanhedrin, Nicodemus, was confronted by this mystery. He came to Jesus by night to satisfy himself about this young man from Galilee who was astounding the countryside by his miracles and by his teaching. When he heard Jesus say, "Except a man be born again, he cannot see the kingdom of God," he became an interrogation point. "How can a man be born again?" he exclaimed. And even we will have to bow in awe and amazement at what God does in making over wrecked lives.

I have read of a certain flower which grows where the coal dust is constantly falling over it. But by a mysterious function with which the Creator has endowed it, it throws off these grains of dust and maintains its purity. That story is not more wonderful than that of the little girl who grew up in the slums of the city. But she maintained the purity of childhood with its sweetness and purity in that gross environment. But the spirit of God coming into the heart of a man is equal to such a miracle.

Here is a beautiful flower taken from the garden this morning. I would not want to put my unprotected hand into the repulsive soil from which this beautiful flower was elaborated. But if seed and soil and sunshine and shower, working with God can make this flower, the mysterious wisdom of God can bring out of the vileness and repulsiveness of this present world, characters that will honor his name. For "He maketh the wrath of man to praise him." The mystery of the process shall not baffle my faith in it. The fine sentiment of Tennyson in these exquisite lines comes into mind here:

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

The wisdom of an omniscient God imparted to that flower the faculty of selecting

out of that harsh environment just what was needed to elaborate stem and leaf and petal, color and fragrance that delight us. And the mystery of the process shall not deter me from accepting the gift and rejoicing in its refreshing beauty.

You may forget what I have been saying, but God help you to remember the precious lesson of Matthew 6: 25-32.

We may confidently trust the wisdom of our heavenly Father, though we cannot understand his ways.

"His wisdom ever waketh,
His sight is never dim,
He knows the way he taketh,
And I will walk with him."

"I know not what awaits me;
God kindly veils mine eyes.
And o'er each step of my onward way,
He makes new scenes arise;
And every joy he sends me,
Comes a sweet and glad surprise.

"So on I go, not knowing;
I would not if I might,
I would rather walk in the dark with God,
Than go alone in the light.
I'd rather walk by faith with him,
Than go alone by sight."

AN IMPORTANT MEETING AHEAD

More than 400 representatives of the Protestant leadership in the United States have been named as delegates to the second peace conference in Cleveland January 16-19 to decide upon the course of action they will recommend to Christian citizens in achieving the goal of a peace based on spiritual principles.

In determining their findings the conference will study the results of the Dumbarton Oaks and other peace parleys and current developments. They will be appraised in the light of the spiritual principles adopted by the first peace conference held at Delaware, Ohio, three years ago and the Six Pillars of Peace enunciated two years ago by the Commission on a Just and Durable Peace.

Both the Delaware and Cleveland conferences were called by the commission, which was instituted by the Federal Council of the Churches of Christ in America, as its agency through which a continuing effort has been made to unite Christians in a common effort to win a peace consistent with Christian principles.

Dr. Walter W. Van Kirk, secretary of the commission, said that both in numbers of delegates and communions represented the Cleveland conference will surpass the Delaware conference. Protestant communions, both members and nonmembers of the Federal Council which itself represents a constituency of 25,000,000 Protestants, accepted the Commission's invitation to appoint delegates. In addition, there will be representatives of Allied Christian bodies officially constituted by the boards and agencies of the churches, city and state council of churches, Christian bodies carrying on programs of education on world order, members of the commission, and other churchmen.

"The delegates will in no sense speak officially for their respective communions and organizations," Dr. Van Kirk said. "Nor will the findings of the conference be construed as the action of the participating bodies. As at Delaware, the message of the conference will be submitted to the churches for such action as may in each case seem appropriate and desirable."

Under the leadership of John Foster Dulles, noted international lawyer who has been chairman of the commission since its inception, the delegates will spend most of their time in group discussions of current phases of world order and the long-range program of the churches. The consensus will be embodied in the findings of the conference.

To facilitate the work of the conference, three memoranda—the result of the study of commissions appointed two months ago—will be presented, and each will become the subject of discussion in groups. The memoranda are 1. the Program of the Churches for World Order, 2. the Current International Situation, 3. the Prophetic Witness of the Churches and a Program of Action.

Dr. Walter Marshall Horton, professor of theology, Oberlin College, headed one commission of 25 prominent churchmen, principally from central states; and Prof. William Ernest Hocking of Harvard University, another of 34 persons in the eastern states. Dr. Van Kirk said that the reports of the two commissions would be transmitted to the delegates before the conference convenes to permit preliminary study.

Only two formal addresses are on the agenda: the opening statement by Mr. Dulles and a closing address by Bishop G. Bromley

Oxnam of New York, newly elected president of the Federal Council.

An indication of the thinking of the Protestant leadership toward the Dumbarton Oaks Proposals for world organization already has come from the biennial meeting of the Federal Council held recently at Pittsburgh. In a statement it said in part:

"The proposed organization, with such beneficial modifications as ought to result from further consideration by the prospective members, can be developed into one that will commend itself to the Christian conscience. As such, we believe it should receive the support of our people with full recognition of its present limitations and with determination to overcome them."

The Federal Council commended the plans for the Cleveland conference stating, "We look forward to the forthcoming Cleveland conference to analyze, in accordance with its independent judgment, those issues relating to the Dumbarton Oaks proposals which it considers ought to be studied and weighed by the churches and our public leaders."

The conference will serve not only to focus attention on past and present developments concerning the peace but also the contribution Christian leadership has made to creating an opinion in support of a peace based on justice since the commission was established by the Federal Council a year before Pearl Harbor. Under the leadership of Mr. Dulles and 100 members of the commission representing many denominations, the commission called Christian citizens to study and action in support of the establishment of a world organization both curative and creative with the United Nations serving as a nucleus. Many millions of Christian Protestants have been moved to show an intelligent interest in the necessity of international collaboration.

The Protestant leadership for a just and durable peace has expressed belief that the interest evidenced by its people has played a prominent part in the leadership the United States has lent the movement for world organization, said Dr. Van Kirk. "It views the Cleveland conference as another climax in a continuing task in which both progress and discouragement should but serve as a spur to build spiritual foundations for tomorrow's world," he added.—Commission on a Just and Durable Peace.

DENOMINATIONAL "HOOK-UP"

Battle Creek, Mich.

Rev. Leslie Greene visited our church in October in the interests of evangelism. He gave several talks on the importance of personal work in any effort to bring others to Christ and presented the plan for each of a thousand laymen to win one for Christ within a year. As a result, the ladies organized a study group in preparation for personal work. One section of the class meets every other Sabbath afternoon, and the other section meets Wednesday of every other week.

The church recently purchased the camp site used last summer at Cotton Lake. It is conveniently located about eight miles from town, and there is but one other cottage on the lake. Nearly half the price was met by cash donations. We are assured now of a place for next summer's camp.

The Sabbath school rooms have been redecorated this fall at a cost of \$400.

Our church, due to its medium size, is a very popular place for weddings, not only for our own young people but for many outside our membership.

A farewell social was given Pastor Hargis and family at the church the evening after the Sabbath, November 25. We regret their decision to leave the pastorate of this church for that of the Los Angeles Church, but we wish them rich harvest in their new field of work. Recordings were made during the evening of singing, the presentation of a gift, the response of Pastor and Mrs. Hargis and Dorothyann, and the ceremony of burning the mortgage which has been held against the church.

A mortgage for \$20,000 was given in 1929. By 1941 this had been reduced to \$10,000, and in June of this year we completed the payment of it. The Memorial Board loaned us \$5,000 of which we have paid \$1,000. We are looking forward to the time when we will be out of debt.

The Ladies' Aid is the recipient of a lovely crystal punch bowl set as a gift from Mrs. Hargis. We will have many occasions to use it, and it is very much appreciated.

The parsonage is being redecorated in readiness for Pastor and Mrs. Wheeler who are expected the second week in January.

In the absence of a pastor, our Christmas service will occur at the regular time of the Sabbath morning church service. We are making it a sharing time by helping Ella Mae Davis of Franklin City, Va., with the payment on a folding organ; Mrs. Wharton of Columbus, Miss., in the expense of her radio programs; and the people of Jamaica who suffered great loss this fall from a hurricane.

We greatly miss our youth who are away in service—scattered, it would seem, all over the world. God speed them home again.

Correspondent.

Boulder, Colo.

Housewarmings for two families, the Herbert Saunders and the Roy Davis, who have recently purchased homes, were the occasions for two social evenings of the church group this fall. The women of the Missionary Society were hostesses and presented each family with a timely gift.

On Sunday evening, December 10, a large crowd gathered in the church basement for a covered dish supper followed by a program of colored slides of the Passion Play of Oberammergau. Pastor Cruzan later presented suggestions for the church program of 1945 and asked for discussion of the various activities he had presented.

The Women's Missionary Society held its annual bazaar and food sale on December 12. The receipts for the day were around \$150.

The Crusaders' Sabbath school class has for some time made a practice of meeting in a home once a month for a covered dish supper and evening of games. Recently the young people's class has been following a similar practice.

Mr. and Mrs. Albert Lusic and small son of Sharon, Pa., are here for the holidays visiting Mrs. Lusic's family, the Roy Davises. Mr. and Mrs. Donald Payne and small son of Dodge Center are also holiday guests in Boulder. They are with Mrs. Payne's parents, Mr. and Mrs. Bayard Rood. We are happy to welcome back into our group Mr. and Mrs. Daryl White who since their marriage last February have been living with Daryl's father in North Loup, Neb.

Plans are now being made for the Annual Christian Endeavor New Year's Rally which this year will begin with a worship program on Friday night, December 29, and close

with a banquet, social, and consecration service on New Year's Eve. The annual church dinner and business meeting will be held on Sunday, January 7.

At the present time we have fifteen who are either members of the church or are connected with the church who are in the service of our country. They were all remembered with gifts for Christmas.

Correspondent.

DEACON ORVILLE GRANT BURDICK

Orville Grant Burdick was born March 12, 1869, and was one of three children born to Dr. Edwin and Anjanette Green Burdick. While he was yet a child the family moved from Walworth, Wis., to Monticello, Minn. Later the family went to Alfred, N. Y., and he was for a time a student in Alfred University. The family returned to Minnesota, making a home at New Auburn, from which place Mr. Burdick went to North Loup, Neb., in 1888.

On May 29, 1890, Mr. Burdick was united in marriage with Miss Martha L. Davis of North Loup. To this union were born seven children. Three of the children and the wife survive: Edwin H., L. Grant, and Mrs. Grayce White. There is also one sister, Mrs. Pearl Morrison, and five grandchildren. The children and grandchildren were all present at the funeral services held at Olinger's Mortuary, Denver.

For eight years after their marriage Mr. and Mrs. Burdick lived in Boulder. Then they returned to North Loup where they engaged in mercantile business. They came to Denver in 1921 where he was railroad car inspector for the General Chemical Company until 1937, when an accident compelled his retirement. They held a public celebration of their golden wedding, May 29, 1940.

Mr. Burdick united with the North Loup Seventh Day Baptist Church in 1909, transferring his membership to Denver and becoming a constituent member of the church there at its organization in 1928. He was ordained a deacon May 24, 1930. He was also a member of the Odd Fellows Lodge.

Farewell services were conducted by his pastor, Rev. Erlo E. Sutton, and burial was in Fairmont Cemetery, Denver. Deacon Burdick was a faithful Christian and servant of the church, a devoted husband and father, and a friend to all.

E. E. S.

Marriages

Crandall - Miller. — G. Donald Crandall, U.S.N.R., son of Mr. and Mrs. George V. Crandall of Wakefield, R. I., and B. Jannette Miller, storekeeper 2c Waves, daughter of Mr. and Mrs. Jacob Miller of Camden, N. J., were married at the chapel of Quonset Naval Air Station, R. I., November 24, by Chaplain Charles Anders.

Rusch - Loofboro. — Mr. George Herman Rusch and Miss Mary Arlene Loofboro, both of Milton Junction, Wis., were united in marriage in the Milton Junction Seventh Day Baptist Church on the evening of November 30, 1944. The bride's pastor, Rev. Orville W. Babcock, officiated. The bride and groom are at home on a farm near Milton Junction.

Williams - Davis. — Mr. Charles Williams of Albion, Wis., and Miss Gertrude V. Davis of Milton were united in marriage Thanksgiving night, November 23, 1944, in the Milton Seventh Day Baptist Church by Rev. Carroll L. Hill, assisted by Rev. Kenneth Van Horn. The new home is in Albion.

Obituary

Burdick. — Deacon Orville Grant was born in Walworth, Wis., March 12, 1869, and died in St. Anthony's Hospital, Denver, Colo., November 26, 1944, in the seventy-sixth year of his age. (An extended obituary appears elsewhere in this issue of the Recorder.)

Jerue. — Lovira Burdick, daughter of Joseph and Lucaney Richmond Burdick, was born in Exeter, R. I., February 18, 1860, and died in Ashaway, December 15, 1944, in her eighty-fifth year.

She was married to William Henry Richmond September 14, 1877, who preceded her in death. To this union ten children were born. She also helped raise two grandchildren. In later years she married John Jerue who also preceded her in death. In 1889 she united with the Second Hopkinton Seventh Day Baptist Church of which church she has been a faithful member to the time of her death.

She is survived by four daughters, a son, thirty-two grandchildren, eighteen great-grandchildren, and two great-great-grandchildren.

Funeral services were conducted by Pastor T. R. Sutton at Hope Valley, and burial was at the Wood River Cemetery.

T. R. S.

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

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