

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."

# The Sabbath Recorder

Vol. 138

PLAINFIELD, N. J., JANUARY 15, 1945

No. 3

## Encouraging Back-to-Farm Movement

An Editorial

## Much Yet to Be Done

William L. Burdick

## By Grace Through Faith

Lester G. Osborn

## Sabbath-Keeping Experiences

John I. Easterly

## Ordination Statement

Kenneth Van Horn

## Youth Week Awards

# The Sabbath Recorder

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

HERBERT C. VAN HORN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

William L. Burdick, D.D.

Mrs. Walter L. Greene

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## Editorials

### A LETTER TO THE EDITOR

(A lone Sabbath keeper was privileged to attend the ordination service held at Albion, Wis., for their pastor; after returning home she wrote a letter to the editor of the Sabbath Recorder and the corresponding secretary of the American Sabbath Tract Society, Mr. Van Horn. Although her letter was not meant for publication, we feel that excerpts from it have a deep message for the Recorder readers.)

Dear Friend:

I have owed you a letter for some time, but I am glad I waited until after the Albion meeting.

It was good to see you and hear your earnest sermon. It was good to be in church on Sabbath day. I want to tell you some of the thoughts that came to me while there.

First, it seemed so splendid to see that fine group of young people: happy and fun-loving in the right way—a group whose faces and conduct showed clean living and sound principles.

The next thing that will stand out clear and strong for many a day was the group of men President Hill called to the front to sing. It was a lesson I shall not forget even though it was not between the covers of a book. Their voices harmonizing in songs and prayer and praise and devotion surely made the heart beat a little stronger in all who heard and saw.

There they were, lined up, each one sure of what was expected of him, and each one sure he could do his part. I looked at them as they stood there: some with hair white in years of service—going surely to meet the

sunset, walking steadfastly toward the "Wicket Gate"; and others on the beginning of the road of service. There were so many thoughts that came to me as I watched and listened. One by one they will receive the final summons, and they will answer unafraid. Separations for a while, but one time they will surely meet again, and there in that place that Jesus has gone to prepare for them they will again sing his praise. It seems to me that there, praise will be prayer.

... If we would all keep within the limited strength given us. . . We have that check on the "Never Failing Bank," "As thy days, so shall thy strength be," but sometimes I am afraid we do not even try to cash that check.

... How blessed it is to go to bed and rest in peace with no terrifying bombs falling. Sometimes we feel so helpless in the presence of evil. Shall we as a whole ever learn that we cannot ever overcome evil with more evil? Shall we ever learn that Christ Jesus gave the only rule: overcome evil with good? But how is this to be done? Many times in spite of all we can do evil is forced upon us, and we are forced into action we should be glad to avoid. If all knew and loved God and accepted the teachings of Jesus, then there would be brotherhood and peace. I wonder how much we have left undone in telling the nations of the love of God? Some have made every effort and will truly bring many sheaves to the Master, and how great will be their joy; but some only laugh and sneer if you try to tell them. Every one would not heed even the Master. Sometimes I feel

there is a key that many of us have not found. Could it be a purer, deeper, more Christlike love?

... Must close now, thanking you for the Recorder and all the good things it contains.

Sincerely your friend,  
Pearle Halladay.

Stevens Point, Wis.

### WORK OF CHAPLAINS APPRECIATED

The War Department realizes that "the spiritual is of immense importance and power," according to General Marshall speaking before the quarterly meeting of the General Commission on Army and Navy Chaplains held recently in Washington, D. C. He also hazarded a guess, "that we are having in the Army a higher attendance at religious services of men of the ages of eighteen to twenty-five than you have in your home pews," a guess not too hazardous since so many of that age are in the armed service and away from home.

Undersecretary of War Robert P. Patterson at the same meeting said, "We in the War Department know full well the need of these days, but nothing could be more urgent than a full spiritual life for our soldiers." Ralph A. Bard, assistant secretary of the Navy, emphasized the need of chaplains by declaring, "We only have to think what the situation would be if those men were not on the job to realize how important and vital their work is." For anyone's satisfaction who may be thinking the Protestant Church is failing, the statement of Bishop Sherrill is assuring: that at present the number of Protestant chaplains amounts to more than 70 per cent of the total of all faiths.

Many matters concerning the work of the chaplains were discussed. There is urgent need for two hundred fifty-eight additional chaplains to complete the number now authorized by the War Department. "Soldiers are helping in the service of chaplains because ministers are not applying," declared Deputy Chief of Chaplains George F. Rixey.

Many prominent men both in Army and civilian life attended the meeting presided over by Dr. William Barrow Pugh, chairman of the commission.

It is a matter of congratulations that the spiritual needs and interests of men and women in the armed service are commanding

so much concern and attention. In this fathers and mothers and church leaders find much gratification.

### ENCOURAGING BACK-TO-FARM MOVEMENT

In the Convocation on Town and Country which several of our ministers attended November 14-16, 1944, at Elgin, Ill., it was urged that churches in town and country should become actively interested in soil conservation and encourage farm tenants to become owners.

Dr. Henry S. Randolph of the Board of National Missions of the Presbyterian Church in the United States in his keynote address urged rural churches to co-operate effectively with one another. He also suggested that church agencies invest some of their permanent funds in enterprises of land settlements. In view of our own close connection with rural conditions it seems to some of us that we would do well to investigate the possibilities of this suggestion.

At Albion, Wis.; North Loup, Neb.; Garwin, Iowa; Nortonville, Kan.; in the Central-west; at our various church communities in Michigan, Ohio, New York, New Jersey, et al.; there must be young men or young families acquainted with farm life who long to own and operate their own farms. They are prevented, largely, because of difficulties in getting established and of securing help on reasonable, long-time credit.

What better source of income from properly invested funds than from a young Seventh Day Baptist family settled on a farm near a Seventh Day Baptist church where fathers, mothers, and children are worshiping and building up regard for Christ and the Sabbath? The Mennonites and the Brethren Church, we understand, are successfully doing this.

Our farm-minded folks have been forced to strike out into virgin territory where land is cheap and loss of Sabbath privileges easy. I could name forty such families without much difficulty, and their going has been to the loss of North Loup, Welton, Garwin, and other churches that might be named.

This editor hopes the pastors who attended the Elgin meeting will write some strong articles on this line for Recorder readers and about which fund holders should think.

## ITEMS OF INTEREST

Citing the case of the Church of the Brethren which purchases desirable farm land to sell to young member couples, on a basis of 10 per cent down and the balance in twenty yearly installments, Rev. A. Ritchie Low, pastor of the United Church of Johnson, Vt., urges Protestant churches to invest endowment funds in farm land and to give financial assistance to Protestant couples desiring to farm and rear families. He believes that the Protestant churches of Vermont have endowment funds totaling more than a million dollars which could be made available for the purpose. He points out that unless the Protestant population of rural Vermont is increased, many of the country churches will be forced to close within the next few years because of population shifts.

"The alternative to the Dumbarton Oaks proposals, as revised by the coming conference of the United Nations, is not some other international organization: the alternative is no world security at all," says the World Alliance for International Friendship Through the Churches. The Alliance, composed of many leaders of churches throughout America, urges the United States government to give assent to the proposals and to permit its representative on the Security Council to pledge its quota of armed forces necessary for the prevention of aggression.

"The threat of conscription as a permanent peacetime policy strikes at the heart of religious liberty," says the American Friends (Quakers) Service Committee, Philadelphia. "Wherever conscription has flourished, freedom of conscience has narrowed down to a mere theory, and religious groups like the Quakers and Mennonites have been forced to migrate or have remained to wither away into an ineffectual remnant. . . . During the coming weeks conscription will be extolled as a panacea for all our ills. It will be argued that compulsory military training will improve our health, inculcate discipline and patriotism, stimulate industry and trade, relieve mass unemployment, uphold the peace, and, above all, save us from attack. The fact is that the army serves no constructive purpose that a civilian agency cannot serve to better advantage. But the issue is deeper than these arguments of expediency.

Military conscription is a blow to religious liberty, the cornerstone of our democracy."

## FIRST THINGS FIRST

## In Finance

In this first letter written by me in the new year, it is my desire to propose to you some first things in finance. A little visit recently with some of those who have to do with the Committee to Promote the Financial Program, reveals that money is not coming in as well as last year. This should not be.

Last evening it was my privilege to sit in with the Executive Committee of the Board of Christian Education. They need money, all the money which should come to them from the Denominational Budget. Again I appeal to you to support the budget more liberally. Do it soon, very soon, so it may reach the treasurer early for credit in this year.

I am very anxious that the budget be met in full, and more if possible. Do not neglect your gifts, additional gifts—especially to the Women's Board. They have taken on special extra work and need extra help. Send your gifts for this extra work through your church treasurer to the Denominational treasurer and designate them for the Women's Board. Ask your church treasurer to send all contributions to the Denominational treasurer the first of each month.

For my suggestions as to a plan for raising this money, please turn to Proverbs 3: 9: more first things first. Then read Malachi 3: 10a. Many of my friends are using this plan and are being greatly blessed. Others are promising to try it. Read more of Proverbs 3 and Malachi 3 to find what will happen to us if all should unite in this plan.

P. B. Hurley,  
Conference President.

SCRIPTURES PUBLISHED IN 1,062  
LANGUAGES

During 1943 four new languages were added to the list of those in which some part of the Scriptures has been published, so that the total is now 1,062. These were tentative, mimeographed editions of the Gospel of St. Luke in Yipounou and Yisangou, spoken in French Equatorial Africa; St. John in Walamo, spoken in Ethiopia; and St. Mark and 1 John in Gunwinggu, a language of the natives of northern Australia. —A. B. S.

Missions

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

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

## MUCH YET TO BE DONE

As we enter upon the new year, we must be impressed by the fact that there is much yet to be done. This is true in every avenue of endeavor intended to uplift humanity, but nowhere is it more strikingly true than in connection with the Church and missionary endeavors.

As pastors and churches view their work, they will without exception be nearly or quite appalled by the tasks before them. There are the disheartened to be encouraged, the inexperienced to be guided, those lacking wisdom to be instructed, the sorrowing to be comforted, the sick to be made well, the dying to be cheered by the gospel's message, the backslidden to be reclaimed, and multitudes on every hand to be led to Christ's way of life.

These days are deciding whether Christ's kingdom is to be advanced or whether it is to retrench and give way to the destructive forces of evil. Whatever churches and Christians may resolve to do in 1945, they must determine from the beginning of the year to build up the local church and extend mission work to the ends of the earth.

W. L. B.

## A PROSPEROUS YEAR IN EVANGELISM

The Department of Evangelism of the Federal Council conducted an extensive and successful work in the field of evangelism during 1944. The results have been far-reaching and most valuable, as is seen from the reports given at the last meeting of the year, held in New York City December 19.

The department produces and sends out evangelistic literature. It promotes the Week of Prayer for the churches, the World Wide Communion, Christian Ashrams, Fellowship of Prayer, and special missions. "Those things which denominations cannot very well do by themselves, it seeks to do with them and for them in united effort"; and in doing this, it employs evangelists, besides bringing into the work hundreds of pastors and other Christian workers. Among those brought

into the work was the gifted preacher and evangelist, E. Stanley Jones, who had been employed some of the time during the past year and is engaged for full time by the department during the first eight months of 1945.

During the year missions have been held in training camps, and six were held in Japanese relocation centers. At a World Wide Communion held in Sampson, N. Y., 8,000 navy men communed at one time. Last autumn missions to encourage and train Bible school teachers as soul winners were held in thirty-five cities; and now missions to reach high school students are being planned. It is expected that E. Stanley Jones will be used in the high school missions.

The last three years the department has engaged Rev. Oliver K. Black to aid pastors and churches promoting visitation evangelism. As a result of this work, according to last report, the churches in about sixty cities and towns have been led to put on visitation campaigns, and nearly 15,000 decisions for Christ have been secured.

The popularity of the work the Department of Evangelism is doing is seen by the amount of funds which have come to hand for it. The financial statement shows that about \$75,000 has been used in carrying forward the various lines of work, and that an additional \$25,000 has been used in printing and distributing evangelistic literature, making a total of about \$100,000.

The department is made up of representatives from all member denominations, but the successful planning of and harmonious carrying out of this evangelistic work is due to Rev. Jesse M. Bader, D.D., executive secretary of the department the last ten years. Dr. Bader has been a member of the department fifteen years, and previous to being secretary was assistant to Dr. Charles L. Goodell, the first executive secretary. One marvels at Dr. Bader's executive ability and the amount of work he does. It is a delight to work with him, as the writer can testify after fifteen years association with him.

W. L. B.

TREASURER'S MONTHLY STATEMENT

November 1, 1944, to November 30, 1944

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

Cash on hand November 1, 1944	\$4,811.07
Refund unused Pullman tickets New York, N. Y. to Daytona Beach, Fla.	21.42
Mrs. John McNany, Venango, Pa. for foreign missions	1.00
A friend	2.00
Reta I. Crouch, Albuquerque, N. M.	15.00
Clifford F. Lamson, E. Taunton, Mass., for missionary evangelistic work	10.00
Denominational Budget	435.05
First Hopkinton, R. I.	16.50
Riverside, Calif., for native Jamaica worker	5.00
Riverside, Calif.	5.00
Chicago, Ill.	5.00
New Auburn, Wis.	20.00
New Auburn, Wis.—Special offering	14.10
Shiloh, N. J., Sabbath school for Jamaica School	50.00
Shiloh, N. J., Sabbath school for Jamaica Student Fund	50.00
Rockville, R. I.	7.58
Alfred, N. Y., for Jamaica	2.00
	<u>\$5,470.72</u>

Interest on notes	\$ 3.66
Transfer accrued interest received on bond exchange to income account	7.00
Notes repaid	1,500.00
Interest saved on notes transferred to Debt Fund	10.88

Jamaica payments as follows:	
Rev. Wardner T. FitzRandolph, Salary and Travel Expense	\$209.55
Rev. C. L. Smellie, Salary	66.00
Native workers	39.59
Gift of friend to educate Jamaican for ministry	5.00
Gift Los Angeles S. School for Jamaica School	3.50
Gift Riverside, Calif., for native workers	5.00
Gift Shiloh, Sabbath school for Jamaica School	50.00
Gift Shiloh, Sabbath school for Jamaica Student Fund	50.00
	<u>428.64</u>

Rev. Clifford A. Beebe: Salary	\$ 27.50
Travel expense	66.91
	<u>94.41</u>

Chicago Gift transferred to Missionary Travel Fund	10.00
Rev. Neal D. Mills	27.50
Rev. Earl Cruzan	27.50
Rev. Verney A. Wilson	16.67
Rev. John F. Randolph	27.50
Rev. Wm. L. Burdick: Salary	\$125.00
House and office rent	25.00
Office supplies	11.96
Clerk	33.33
	<u>195.29</u>

Rev. Herbert L. Polan	15.00
Rev. E. S. Ballenger	20.00
Treasurer's expense	30.00
Rev. David S. Clarke	27.50
Mrs. George P. Kenyon	10.00
Rev. R. R. Thorngate	10.00

China payments as follows:	
Rev. H. E. Davis	\$ 75.00
Dr. Rosa W. Palmberg	30.00
	<u>105.00</u>

Printing	7.25
Share November Denominational Budget receipts due Debt Fund	56.73
Reconstruction and Rehabilitation Fund	22.62
Cash on hand November 30, 1944	2,817.57
	<u>\$5,470.72</u>

Accounts payable as at November 30, 1944:	
China	\$3,390.77
Germany	2,333.34
Holland	2,275.00
	<u>\$7,999.11</u>

STATEMENT OF CONDITION  
November 30, 1944

The Society Owns:	
Cash—In checking accounts:	
The Washington Trust Company, Westerly, R. I.	\$ 314.62
Industrial Trust Company, Westerly, R. I.	2,817.57
	<u>\$ 3,132.19</u>
In Savings Accounts:	
The Washington Trust Company, Westerly, R. I.	\$ 2,536.15
Savings Bank of New London, Conn.	3,000.00
	<u>5,536.15</u>
Investments:	
Stocks, Bonds, and Mortgages	111,298.52
Real Estate:	
In China	\$55,829.86
In Kingston, Jamaica	6,000.00
In Bath, Jamaica	125.00
In Polk County, Minn.	2,088.94
	<u>64,043.80</u>
Total Assets	<u>\$184,010.66</u>

The Society Owes:	
Accounts Payable	\$ 7,999.11
Notes Payable:	
Jennie Crandall	500.00
Industrial Trust Company	2,750.00
S.D.B. Memorial Fund	3,097.00
	<u>14,346.11</u>
Excess of assets over amounts owed	<u>\$169,664.55</u>

The above excess is applicable as follows:	
Funds—Principal Amounts	
Permanent Fund	\$85,151.02
Debt Reduction Fund	14,685.34
Alice Fisher Ministerial Relief Fund	3,914.07
H. C. Woodmansee Ministerial Relief Fund	449.22
A. J. Potter Ministerial Relief Fund	1,124.45
F. F. Randolph Memorial Fund	71.44
Amanda M. Burdick Scholarship Fund	1,213.75
Myrtle E. Greene Special Fund	1,000.00
Ministerial Education Fund	271.67
Ministerial Retirement Fund	58.62
Return of Missionaries Travel Fund	1,008.07
Reconstruction and Rehabilitation Fund	534.29
	<u>\$109,481.94</u>

Funds—Unexpended Income:	
Permanent Fund	\$ 328.44
Amanda M. Burdick Scholarship Fund	44.16
Associated Trusts Fund	117.71
	<u>490.31</u>

Funds—Gifts for Special Purposes:	
Sundry	240.31
Real Estate Equities not Allocated to Specific Funds:	
In China	\$55,829.86
In Jamaica	4,125.00
	<u>59,954.86</u>

	<u>\$170,167.42</u>
Deficit in General Fund	\$782.67
Less Debt Fund Cash	279.80
	<u>502.87</u>
	<u>\$169,664.55</u>

Woman's Work

YEARLY REPORT

Denver Seventh Day Baptist Ladies' Aid  
July, 1943, to July, 1944

Our active members number 26; our inactive, 4; our total yearly attendance, 171; average monthly attendance, 14½; visitors, 21. Three members had perfect attendance: Esther Stanton, Lola Thorngate, and Nedna Shepard. Three have missed only one meeting: Blanche Sutton, Mattie Babcock, and Jessie Crosby. Three inactive members have become active: Geneva Hansen, Susa Patterson, and Gertie Davis. Our two new members are Elois Burdick and Lucille Keelan.

Our Sunshine Committee has sent either gifts or cards to our members or families almost every month; "thank you" notes have been duly received. We received \$8.89 from "penny marches"; we made a donation of \$5.50 to the Red Cross.

The projects from which we have made our money this year are the following: sales of jello, dishcloths, Christmas cards, and baked foods; church dinner, two rummage sales, a visiting basket; a dime Thanksgiving offering; bazaar, box social, birthday luncheon; a "talent month" and a cash month. Our treasurer, Mattie Burdick, reports that the amount received during the year is \$505.73; the amount paid out, \$337.86; and the balance, \$167.87.

We have contributed regularly to the church expenses, Women's Society, and the Denominational Budget. We have contributed also to the organ fund, to the painting of the church kitchen, and to a treat for the Wheeler Home in November. We furnished doors for the cupboards in the Christian Endeavor room; and we purchased a teakettle, dishes, silver, and tea towels to replace broken or lost equipment. Our Thanksgiving offering was put into the buying of new folding chairs.

We added a new by-law to our constitution and by-laws: to the effect that we have another elective officer, a housekeeper, whose duties are to look after the aid's properties. Lula Thorngate was elected to the office. We have a designated hour of united prayer for our service men and women and other young people away from home. Our visiting com-

mittee has made a goodly number of personal calls.

For next year we plan only eight projects—namely two rummage sales, a Thanksgiving offering, a bazaar and dinner combined, and four socials.

All in all we have had an enjoyable and profitable year in our aid work. We thank God he has spared all our members, and we pray we may faithfully and conscientiously use our time and talents to further his cause.

Respectfully submitted,  
Minnie L. Davis,  
Secretary.

THE THING UNDONE

By Margaret E. Sangster

It isn't the thing you do, dear,  
It's the thing you've left undone,  
Which gives you a bit of a heartache  
At the setting of the sun:  
The tender word forgotten  
The letter you did not write,  
The flower you might have sent, dear,  
Are the haunting ghosts tonight.

The little act of kindness,  
So easily out of mind,  
Those chances to be angels,  
Which every mortal finds;  
They come in night and silence,  
Each chill reproachful wraith,  
When hope is faint and flagging,  
And a blight has dropped on faith.

For life is all too short, dear,  
And sorrow is all too great,  
To suffer our slow compassion,  
That tarries until too late.  
And it's not the thing you do, dear,  
It's the thing you leave undone,  
Which gives you the bit of heartache  
At the setting of the sun.

SABBATH SCHOOL LESSON  
FOR JANUARY 27, 1945

Loyalty to the Kingdom  
Scripture—Matthew 6: 19—7: 29  
Memory Selection—Matthew 6: 33

QUARTERLY MEETING

The quarterly meeting of the Southern Wisconsin and Chicago churches will meet with the Milton Church Friday night and Sabbath day, January 26 and 27, 1945.

Mabel C. Sayre,  
Secretary.

## SABBATH-KEEPING EXPERIENCES

By Rev. John I. Easterly

Following my experience with the flour mill superintendent, there were a number of intervening years in which I worked for several contractors, holding important positions with other workmen under my supervision. During these years there never was a question raised with me concerning my custom of not working on that sacred day. I have attributed this fact to two things—namely, the certainty that our heavenly Father honors and blesses those who serve him in loving obedience, and my custom of striving to be a "workman that needeth not to be ashamed."

If Sabbath-keeping Christians would always strive to excel in their work, showing loyalty to the interest of their employer and faithfulness to God, little inconvenience would ever be experienced over this question of Sabbath observance.

There are times, however, when we shall be brought to the test, as was my experience during World War I. As now, many had to leave their regular line of work and take up war work. That was my lot, and I went into the shipyards to help win the war. For several months, everything went smoothly, then one Monday morning when I reported for work I was suddenly told by the general superintendent to go get my pay, that I no longer had a job.

I asked for the reason for my discharge and was told that it was because I did not work on Saturdays. It was impossible to reason with this man, so I took the matter up with the shipwright's union, of which I was a member. The official I appealed to only laughed at me, and it was plainly evident that I could get no justice from him. I then made an appeal to the business agent of the carpenter's union, but with practically the same results.

Things began to look black, and it seemed I was in for a tough time, since everything was unionized. There was left only one thing, as I saw it—that is, an appeal to the throne of grace for help. That appeal was answered, and I immediately went to work at a better position than I had in the shipyard.

I had decided that I would never pay another penny tribute or dues to any union, since they had decided that I was not worthy of a living unless I would consent to break the commandments of God. Here was a crucial test indeed. I did not take this position because I disbelieved in the right of men to better their condition by organized effort, but because I had been unjustly repudiated, and it seemed futile to go on with them any longer.

The new job I obtained was on a large construction project, controlled by the very union that had refused to protect my rights; and the business agent made a persistent effort to force me to his terms. He lost, for I was next to the last man to leave that job, staying with it until it was finished.

A block away was another large project, with conditions the same, where I again went to work. There the same tactics were pursued—with the same results, that I stayed until the job was practically completed.

I'm sure my enemies never did understand how it was that they could not succeed in either forcing me to their terms, or to get off the job. The secret is in the strength of the Lord who has his eye on all those who put their trust in him.

God is not well pleased with "wishy-washy," or weak-kneed Sabbath-keeping Christians. If they give way before the enemy they bring sorrow and shame to themselves. The only remedy under such circumstances is to come to repentance and a complete yielding of one's self to God who will surely give us more grace and strength to stand in the hour of temptation.

Let no one think that the writer has never had his moments of deep distress and trial of faith. There have been many such moments, but thanks be to God we have had our victories by his grace, through faith in his keeping power.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isaiah 59: 19b.

Did you know that three Seventh Day Baptist young men, C. Harmon Dickinson, Zack White, and Rex Zwiebel will receive the B.D. degree from the School of Theology, Alfred, N. Y., in June, 1945?

## Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

## YOUTH WEEK AWARDS

Scholarship awards of a college education for the boy and girl showing greatest evidence of Christian service and understanding of Christian responsibility will be granted as part of the 1945 Youth Week observance January 28 to February 4, it has been announced by Rev. Isaac K. Beckes, director of youth work for the International Council of Religious Education and executive secretary of the United Christian Youth Movement. Five second awards and fifteen partial scholarships will also be granted, according to Mr. Beckes.

"Made possible through the Parshad Scholarship Awards by Mr. Alfred H. Avery, a Methodist layman of Malden, Mass., whose youth interests are nation-wide, the first awards include \$400 per year for four years in the college of the winner's choice; and a scholarship each summer covering room, board, and registration fee at a summer conference sponsored by the United Christian Youth Movement or any other accepted religious organization," Mr. Beckes stated.

"The other awards, made available through the United Christian Youth Movement, include five second awards of a scholarship covering room, board, and registration fee to be granted in each of the five areas of the regional conferences of the movement to the young person winning first rating in that area," he said. "Fifteen partial scholarships of one half the expense of room, board, and registration fee to the regional conference of the United Christian Youth Movement will be granted to three contestants in each of the five regional conference areas. These conferences will be held at Lake Junaluska, N. C.; Geneva Glen, Colo.; Lake Winnepesaukee, N. H.; Lake Geneva, Wis.; and at a center in the Southwest yet to be named."

"Participants must be Christian young people between sixteen and twenty-five who are at least seniors in high school and not more than freshmen in college," Mr. Beckes declared. "Out of high school young people now holding jobs, but who have not attended college more than one year, are eligible to participate. Awards will be granted on the following bases:

1. Evidence of Christian service in the local church or denominational agency, 25 per cent.
2. Evidence of service in co-operative Christian youth activities in the local community, county, or state, 25 per cent.
3. Evidence of successful Christian citizenship in the school, at work, or in the community at large, 25 per cent.
4. Presentation of an essay not to exceed 1,500 words on the general theme of Youth Week—"Youth Serves"—using one of the following sub-topics as title:
  - a. Youth Serves in Reaching Others for Christ
  - b. Youth Serves through Christian Co-operation
  - c. Youth Serves through the United Christian Youth Movement
  - d. Youth Serves in Building a Christian World — 25 per cent.

Official entry blanks may be secured from local or state youth councils or councils of churches, denominational youth departments, or from the national office of the United Christian Youth Movement, 203 North Wabash Avenue, Chicago 1, Ill."

Youth Week is observed annually throughout the United States and Canada, and it is expected that more than three million young people will participate in the 1945 observance. Plans are being made for many types of observances and include worship services centered on youth; church and community forums for discussion of youth problems and opportunities for service; and interchurch sponsored social events.

Observance of Youth Week began more than thirty years ago in the annual celebration of the birthday of the International Society of Christian Endeavor. In later years various church groups have observed an annual youth day or week. With the growth of the United Christian Youth Movement since 1934 to a continent-wide, interdenominational organization representing Protestant young people in the United States and Canada, the need arose for a united observance.

International Council of Religious Education, Chicago, Ill.

Above is explained a very valuable series of awards to be made by the United Christian Youth Movement during Youth Week. I am sorry this notice did not come to me in time for the last Recorder. This is a good opportunity for you Seventh Day Bap-

tist young people to show the high quality of life you have been living and the fine essay you can write. Send at once for the entry blank, either to your local, state, or area council, or to the headquarters in Chicago, or to me. I will get a supply of these blanks, and will be glad to receive your blanks and get them to the proper place. Start at once on the essay. The entry blank will explain how to answer the requirements explained in numbers one to three of the above article. Best wishes to all of you who enter. It will be a real help to you personally and to your local youth group and your church if you will get into this program and do your best.

Here is a suggestion for your youth program during Youth Week, have those who enter the contest make a carbon copy of the essay so they can read these for your meeting. Important—Will all those who write essays—please—make a carbon copy for me so that they may be considered for the Board Page in the Recorder!

The International Journal of Religious Education has some very good suggestions for the Youth Week program. See the December and January issues.

When planning for Youth Week, don't forget to include the Boy Scouts, the Girl Scouts, and other worthy youth groups in your community. It will help them and you if they are included in your plans.

H. S.

### OUR CONFERENCE PRESIDENT

Of course you know who he is. I knew him too, but not as I know him now since he has been in our home, and we have had a chance to talk over the Conference program, denominational work, personal experiences in the Christian life, and to hear the expressions of appreciation he has expressed for the opportunity of seeing Alfred Station and other points of the state and nation garbed in the white garment of snow. Pastor Rogers has a horse and sleigh and took President Hurley for a ride.

This page urges all of you to hear him as he urges a number of important ideas. If we will not only hear but do these things we will be benefited as individuals, as churches, and as a denomination.

Mr. Hurley is a real preacher. He preaches what he practices. Wherever he goes, and

all the time, he is giving sermons from his daily living; to the best of his ability he lives the Christian life as revealed to him by fellowship with God and a careful study of His Word, the Bible.

A special meeting of the executive committee of the board was held at our home Tuesday night, January 2. At that meeting he discussed the Conference program, asked for suggestions as to speakers, and made some suggestions regarding the young people's program at pre-Conference Camp and during Conference week.

"First Things First," will mean much more to all of us by the time Conference week closes because Mr. Hurley does practice this divine plan, and he is going to show us by his activities as Conference president and by the Conference program, how we can make this rule work out more completely in our lives.

H. S.

### SABBATH SCHOOL ABSENTEEISM

Two young men, just in their early teens, were in state prison. A minister was visiting them, and he asked if they had ever attended church school. They said they had when they were young, but that they had not attended for many years. The minister then asked them if anyone ever visited them to find out why they were not attending a church school, and the reply was "No!"

Our public schools have a very definite way of finding out why children are not attending school. Business leaders are doing a lot of investigating to discover reasons for "absenteeism"; they are doing a lot to prevent it.

It is not enough just to make a chart showing results of attendance at Sabbath school, although that will help; but pastor, teacher, superintendent, friends, should visit and find out why there is irregularity of attendance. If there is anything that can possibly be done, see that it is tried.

I suggest a plan tried in a youth group. Divide the membership into groups of three to five and make that group, for example five, responsible first of all for itself. If one member is absent from Sabbath school, there are four people who are in a helpful way finding out, expressing sorrow about the fifth member being absent, and doing all they can to prevent further "absenteeism." Then this group will as one find those who

are not attending, and they will as a group be responsible for them. That means five people visiting one at a time or in combination. As you see there are many adaptations of this plan which may be worked out.

Cards which are printed especially for classes to send to members who have been absent may be secured from most all of the publishing houses.

Please send me your plans for preventing the growth of "absenteeism" in Sabbath school and church.

H. S.

### ORDINATION STATEMENT

By Kenneth Van Horn

(This statement consists of two parts: Christian Experience and Faith and Belief. The second part will appear next week.)

I.

#### Christian Experience

As time goes by, I have grown more and more appreciative of the incidents and influences in my life which have led me to know and accept the call of God to the Christian gospel ministry.

However, as I survey the short span of years of my life thus far, I hesitate to attempt to place on any one specific incident or point of time the honor of being the moment when I felt the will of God calling me to enter his ministry. I make this statement for many reasons which I am sure will become obvious as I continue.

I was born of Christian parentage. My father passed away when I was less than two years of age; therefore, my knowledge of him is sketchy and secondhand. A year or so later my mother married again. And this man, Francis Edgar Hurley, was the man I knew as my father. My mother's Christian character, her prayers, and her influence along with the training I received from both Mother and Dad have carried me over many a rough spot in the road of life.

Many have been the times since I began my education in the institutions of higher learning that I had reached the quitting place, but always there came the thought of mother and father, and others of course; and I continued to keep trying. I'm certain that it was the will of God through my family and friends that gave me strength and inspiration to make the grade. Perhaps I

should put it in the words of the poet and say it this way:

"Others may call it family and friends,  
But I call it God."

Through the relatively short span of time in my life, there has been the accumulation of days that I might be prone to call "just days" with no special significance; those days made up spring, summer, fall, and winter—each with its own characteristics and peculiarities, each showing the power of God and the comparative weaknesses of man:

"Some may call it time,  
But I call it God."

However, out of this accumulation of days and months there were times that I believe had a very strong bearing on pointing out to me the call to the gospel ministry.

In our home, one could always tell when Sabbath morning came. There were the early morning chores that came just a little bit later on Sabbath morning; there was the final hustle to complete the dinner arrangements; the more careful washing of neck and ears; the polishing of shoes and changing of clothes so that we would be in church on time. Never at any time do I remember the question of whether we would go to church or not, and few indeed were the times when we missed going to church. In some way Sabbath day was the red-letter day of the week—nay, it was the red-letter day of all time. There was no other day comparable in meaning or activity. It seemed to me that we looked forward through the week toward the Sabbath day and going to church.

Sabbath school was always a happy occasion for me. Out of those years of training, three teachers seem to have had special significance in the training of my thoughts. They were Mrs. David Davis and Mrs. Orison Davis who were my primary teachers in Sabbath school. I don't recall that they were outstanding teachers, but there was something about their way of teaching that I will never forget—I think I noticed in them their sincerity. They lived real Christlike lives—practicing goodness, mercy, kindness, justice, and love. The other teacher whom I recall so vividly was Deacon Rolla Babcock, father of Rev. Orville W. Babcock of Milton Junction. Teaching was hard for him, and he told us that it was and suggested that we could find a better teacher;

but when the time came for the election of new teachers, we asked him to continue to help us. He continued as our teacher for the next year. Earl Cruzan, now ordained and pastor at Boulder, Colo., was in that class, also. Deacon Babcock taught us the Christ-like way of life, and he lived every day what he taught.

Christian Endeavor was another strong influence in my life, which led me to decide for the Christian ministry. The Christian Endeavor society of North Loup, Neb., was in the habit of observing Christian Endeavor day which was the anniversary of Christian Endeavor. The time came when I was asked to be on the program to give a talk. With my mother's help, I chose a verse of Scripture to use as a springboard for my talk. That Scripture was 1 Timothy 4: 12: "Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." I was so overcome with stage fright that I was in actual physical pain. After the service, Myra Thorngate Barber came to me and said, "You ought to be a preacher." I continually ask myself, "Was that the voice of God speaking to me?" Most everyone was complimenting the Christian Endeavor in general and those who took part on the program in particular, but Mrs. Barber was the only one who said, "You ought to be a preacher." I think she really meant it.

There came a time when in some manner a union revival meeting was organized at North Loup, and Rev. Kircher from Illinois was called to lead us in the revival. He brought with him his wife and a Mr. Lane to lead the singing and prepare music for the meetings. Mr. Lane and Mrs. Kircher would sing a special song every evening, and it was at those meetings and while listening to those two sing "Softly and Tenderly" that a responsive chord was touched in me. It was at this revival meeting that I first made public profession that I had really accepted Christ as my Saviour.

Rev. Herbert L. Polan was the pastor of our church during my boyhood days, and he will always be Pastor Polan to me regardless of what my legal status may be. Some time after those revival meetings, I again made my profession before the church and asked to be baptized and to become a member of the North Loup Seventh Day Baptist Church. I will never forget the bap-

tismal service. I was one of seven or eight candidates. The church had its own built-in baptismal fount. I was afraid of water, and the water was cold. As I entered the water and took my place beside Pastor Polan, I could only nod my head in answer to his questions. But his strong arm behind me and the warmth of his hand as it clasped my two small ones gave me what I realize and now call the physical assurance of a spiritual strength.

Time passed; a year ago this past summer I was in a similar position. My fear was gone, and the water was comfortably warm. However, my position was reversed, and I was the pastor. A young man nearly my own age had asked to be baptized. I pray and trust that as he came out to me that quiet evening down at the Rock River that he too gained the same or even a greater physical assurance of a great spiritual strength.

Pastor Polan was called to another church. Pastor Hurley S. Warren came to take his place and minister to our needs. But during the time when we had no pastor, the choir was asked by the ministerial committee to take charge of the Sabbath morning service. I was singing in the choir at the time, and they elected me to be the spokesman or master of ceremonies. The program was a study of the hymns of Isaac Watts, and again I found myself occupying the pulpit.

By this time I was in high school with the prospect of no further schooling in view. But, Earl Cruzan had decided to enter the ministry, and though he had been out of school for a year or so, he came back to high school and finished so he could go on to college. Earl and I chummed around a lot together for a couple of years; then Earl finally decided he had enough money to go on to school. I didn't have enough money to do so, although, I believe by this time I had decided that I had really been called to enter the gospel ministry.

By this time, I had also discovered that I had an older brother—half brother to be exact; he paid us a visit or two. Once, I distinctly recall that as he made ready to depart for home he sort of put his arm over my shoulder and squeezed my arm a bit and told mother that he would very much like to see another minister from the Van Horn family. Within myself I fought that idea for some time, but perhaps that was the

crystallizing of my thoughts toward the gospel ministry.

Then the way opened whereby I was enabled to work toward my college days. Pastor Warren received a letter from Ralph H. Green of Farina, Ill. He was asking for a hired man. Pastor Warren turned the letter over to me, and it was not long until I found myself in Farina—a strange place—with Rev. Claude Hill the only man with whom I was acquainted. I worked for Ralph for two and one half years; saved a little money; went to Salem College for four years; from thence to Alfred Theological Seminary. One day in my middle year at Alfred, I received a letter postmarked Edgerton, Wis. It had Charles Williams' name at the bottom of the message. He is the church clerk at Albion, and once more I experienced the

feeling of fear; I called it "buck fever." There was only one answer to the request for me to come to Albion to serve this church, and though I was afraid I wasn't ready, I came.

I have sketched for you briefly my Christian experience, and if you can determine without a doubt at just what point the call of God came to me to minister in his kingdom, you can do better than I. I am prone to believe that it was the accumulation of such inspiring incidents as singing in the choir, helping in the Christian Endeavor program, Sabbath school, Sabbath morning preparation for church, the revival meeting, the pastors themselves, and many more that really fed fuel to the fire of the voice of God within me to serve full time in his kingdom.

## Children's Page

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

### OUR LETTER EXCHANGE

Dear Mrs. Greene:

I thought since I had not written to you for so long, I would have to write today.

I had a very nice Christmas. I hope you did, too. I am very anxious for school to start. We were going to have such a nice Christmas program at school, but the snow prevented it. We have not had any school for three weeks or more because of the snow.

We had a Christmas program at the church, and I sang a song about a little star. There were motions to the song.

I am getting along quite well in school when we have any.

Well I must quit and go to bed.

Your friend,  
Nancy Lou Kelley.

Berea, W. Va.,  
December 29, 1944.

Dear Nancy Lou:

We, too, are having plenty of snow, and it is said to be the most severe winter we have had in years. The schools here only have to be closed a day or two at a time while the snow plows get the roads cleared out so that the buses can get through. I guess our worst roads were during the Christmas vacation which was fortunate. I am glad you are doing well in school, and that it will soon be able to open.

My little snowbirds are here at the window teasing for crumbs, so I must stop and feed them. They seem to be fat and frisky, but I wonder where else they are getting food when the snow is piled so high.

We, like you, had a nice Christmas, and what we enjoyed most of all was seeing how much our little granddaughters enjoyed it all, and I was glad to see that they knew it was in celebration of Jesus' birthday.

Your true friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

I am seven years old, and I am in the second grade at school. I like my teacher. Her name is Mrs. Martin.

Mrs. Doris Van Horn is my Sabbath school teacher. I like her, too, very much.

Sincerely,  
Adele Walters.

Edgerton, Wis.,  
December 30, 1944.

Dear Adele:

I was surely very much pleased to hear from one of my little Wisconsin girls again. You see, I was born in Walworth, Wis., and went to school both in Walworth and Milton Junction and often visited in Albion, so you see I have many good friends in the state in which you live.

What do you think? We have just been having our annual church meeting here at the parsonage, and we all liked it a lot. We cannot keep our church dining room warm enough this cold weather unless we burn wood along with the gas. We cannot get any more wood, as it is buried under several feet of snow in the woods. So we invited the meeting here, and we all enjoyed it so much that we are saying, "Let's do it again."

I don't wonder you like Mrs. Doris Van Horn, for I have known and loved her ever since she was a little girl, younger than you. Please tell her "hello," for me.

Your true friend,  
Mizpah S. Greene.

**CHRISTMAS**

By Mizpah S. Greene

Once more our Christmas is over  
With its presents and feasting and fun.  
What else has it meant to you children?  
Is it just selfish pleasure we've won?

Or do we all love our dear Saviour  
Better and better each day?  
Has it made us more kindly and loving,  
More willing to do and to say

The things he has asked of his children?  
Have our words and our deeds stood the test  
Of showing our love by our service?  
Then Christmas has brought us the best.

**DENOMINATIONAL BUDGET**

Statement of Treasurer, December 31, 1944

Receipts

	December	Total for 6 Months
Adams Center	\$ 81.00	
Albion	31.40	
Alfred, First	695.38	
Alfred, Second	76.21	
Andover	5.00	
Associations and groups	50.00	629.20
Battle Creek	183.35	789.35
Berlin	52.25	92.83
Boulder		92.83
Brookfield, First	19.00	122.50
Brookfield, Second		102.05
Chicago	54.33	152.33
Daytona Beach		57.00
Denver	13.50	93.00
De Ruyter	18.10	201.70
Des Moines		4.73
Dinuba		35.10
Edinburg	8.15	45.30
Farina	15.00	90.00
Fouke		98.31
Friendship	4.00	22.00
Gentry	13.50	52.40

Hammond	30.00	30.00
Hebron, First	22.50	22.50
Hopkinton, First		211.89
Hopkinton, Second	18.00	31.00
Independence		50.00
Individuals	100.00	187.77
Little Genesee	10.11	197.59
Little Prairie		15.00
Los Angeles	45.00	70.00
Lost Creek	49.24	200.86
Marlboro	75.00	363.00
Middle Island	7.64	46.48
Milton	437.27	1,423.15
Milton Junction	89.16	420.19
New Auburn	10.00	149.10
New York	53.25	284.21
North Loup		112.40
Nortonville		44.00
Pawcatuck		1,014.66
Piscataway		60.50
Plainfield	393.40	932.55
Richburg	23.50	51.00
Riverside	56.35	373.00
Roanoke		6.00
Rockville	55.91	95.85
Salem	101.50	312.50
Salemville		35.45
Shanghai	4.00	26.00
Shiloh		466.00
Verona		201.10
Walworth	50.00	50.00
Waterford	10.00	76.00
White Cloud	18.00	80.14

Disbursements

	Budget	Specials
Missionary Society	\$ 514.15	\$419.26
Tract Society	171.73	7.00
Board of Christian Education	277.55	1.00
Women's Society	9.36	93.35
Historical Society	23.40	
Ministerial Retirement	128.57	55.66
S. D. B. Building	58.37	5.00
General Conference	116.87	
Overseas Relief		57.05
China Relief		15.00
American Bible Society		31.75

Now and Then

	1944	1943
Receipts for December:		
Budget	\$1,353.69	\$2,022.42
Special	685.07	649.76
Total	2,038.76	2,672.18
Receipts for 6 months:		
Budget	8,965.31	9,545.35
Special	2,203.62	2,836.40
Total	11,168.93	12,381.75

L. M. Van Horn,  
Treasurer.

Milton, Wis.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

*Our Pulpit*

BY GRACE THROUGH FAITH

By Rev. Lester G. Osborn

Grace is the unmerited favor of God. When we say, "saved by grace," we mean that though we were under condemnation and did not deserve any consideration, "God so loved the world, that he gave his only begotten Son" and that he "commendeth his love toward us, in that, while we were yet sinners, Christ died for us," "that whosoever believeth in him should not perish, but have everlasting life." John 3: 16; Romans 5: 8.

Grace, of course, has to do with forgiveness of sin. Salvation is, first, deliverance from the guilt and penalty of sin. Without sin, there is no need of grace; in fact, there can be no grace. Since "sin is the transgression of the law" (1 John 3: 4), there can be no grace without law. If no law is broken, grace cannot grant pardon. There is a basket of apples on the table. My son knows that whenever he wishes, he may have one without asking. Suppose he comes to me and says, "Father, forgive me for taking an apple." He has violated no prohibition of mine. How, then, can I forgive him? I cannot. "Where no law is, there is no transgression," no sin. Romans 4: 15.

The Word of God says, "By the law is the knowledge of sin" (Romans 3: 20), and "I had not known sin, but by the law." Romans 7: 7. God's moral law, the Ten Commandments, defines sin, expressing God's righteous will for our conduct. To transgress this law is sin. Of this law we read in the Word, that it is "holy, . . . just, . . . good, . . . spiritual." Romans 7: 12, 14, 16. Paul warned the Corinthians against formalism, against depending on the ceremonies of the legal system, saying, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Corinthians 7: 19.

Salvation has always been by grace through faith. Grace is no new thing in the New Testament. As soon as man sinned, God's grace had to work. Law and grace have gone hand in hand from Adam's transgression on down through the ages. The Holy Spirit

tells us that in David's time men were justified by faith without works. Romans 4: 6.

"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8: 7. That is the difference between the natural man and the spiritual man: between the unbeliever and the believer, between the man who is "dead in trespasses and sins" and the one who has been born again and made alive unto God. Paul asks, "Do we then make void the law through faith?" and answers his own question, "God forbid: yea, ye establish the law." Romans 3: 31. Weymouth translates, "give it firmer footing."

There are those who argue that because we are justified by faith apart from the works of the law, this law is no more binding upon us. Are we free to break the law, the transgression of which condemned us and from whose penalty we have been delivered? Paul says not. "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? . . . Shall we sin, because we are not under the law, but under grace? God forbid." Romans 6: 1, 2, 15.

Sin is the same in every age: the transgression of God's commandments. God does not change, neither does his holy will for our conduct. If the law were set aside, there would be no sin, therefore no penalty—there is nothing to convict nor condemn. So where and how can grace operate? Is the thing which is sin for the unbeliever not sin for the believer? Is sin different after one is born again than it was before? No! Sin is still the transgression of the law (1 John 3: 4); and the wages of sin is still death. Romans 6: 23. The curse of the law—the death penalty—still rests upon the one who sins—who transgresses that law. Galatians 3: 10. "To be carnally minded is death . . . because the carnal mind . . . is not subject to the law of God, neither indeed can be." Romans 8: 6, 7. But who will say that after Christ hath been "made a curse for us" (Galatians 3: 13), we are free to go on and live a life of disobedience to God's commands, to transgress his law. As Paul would say, "God forbid!"



How true it is that we are not saved by "the works of the law." How blessed that fact is, for no one could be saved in that case, because we cannot keep the law as Jesus taught, and demonstrated, that it should be kept. Praise God, we are saved by grace! The difference in the old and the new covenants is not in the will of God; where the law, under the old, was written on tables of stone, an external, threatening thing, which we had to strive to keep, the principles of this new law are written in our hearts and minds. Hebrews 8: 7-10; 10: 16. There is a real desire in us to please God and to show our love for him by obeying his commandments.

Not only that, but "under grace," having been delivered from sin's penalty, we have a new power within to enable us to obey—to deliver us from sin's power. "Sin shall not have dominion over you, for ye are not under law, but under grace." Romans 6: 14. When we believe on him and are born again, we receive the gift of the Holy Spirit. "What the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8: 3, 4. So, as we yield to his sway in our lives, we do not transgress the law of God. Not by our striving, but by his working. Scofield says, "The Spirit works in the yielded believer the very righteousness which Moses' law requires" (Note on Romans 7: 21).

Let us not forget that though we are not saved by works, that works are the fruit of our salvation. "By grace are ye saved through faith . . . 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." Ephesians 2: 8-10. Works are the evidence to men that we have been justified by faith. The Spirit says through James, "Faith, if it hath not works, is dead. . . . I will show you my faith by my works." James 2: 17, 18.

"The carnal mind . . . is not subject to the law of God." Romans 8: 7. But after one has been saved, and has the mind of Christ Jesus, he proves his love and gratitude to God by obeying him in the power of the

Holy Spirit. "This is the love of God, that we keep his commandments." 1 John 5: 3.

Apparently, too, our obedience has some bearing on our reward and on our position in heaven, for we read in Revelation 14: 12, "Here are they that keep the commandments of God and have the faith of Jesus."

"I would not work my soul to save,  
For that the Lord hath done;  
But I would work like any slave,  
For love of his dear Son."

Shiloh, N. J.

### THE HISTORICAL SOCIETY

#### The Davis Genealogy

By Dr. Corliss F. Randolph

Within a few weeks, perhaps about the first of February, next, the "Alfred Sun" will begin the publication, in serial form, of the "Davis Genealogy," namely; that of the descendants of William Davis, "of Wales," as compiled by the late Thomas Clayton Davis, formerly of Nortonville, Kan., and enlarged, with corrections, by W. Guy Tetrick, of Clarksburg, W. Va.

William Davis was the founder of the Shrewsbury Church, near the Manasquan (often abbreviated to Squan) River, and not far from the present Asbury Park, N. J. Subsequently this church migrated to western Virginia and became the present Salem Church, of Salem, W. Va.

William Davis' descendants scattered throughout almost all the states of the Union, from Rhode Island to California, and today are found in almost every Seventh Day Baptist family in this country.

This genealogy will occupy well nigh one hundred fifty double columns of the "Alfred Sun." It is expected that it will ultimately be published in book form, making a volume of some estimated 600 or 700 pages, printed after the style commonly followed in such books. The genealogy closes, for the most part, with the death of Mr. Thomas Clayton Davis, which occurred at the home of his daughter, in Oneida, N. Y., more than twelve years ago.

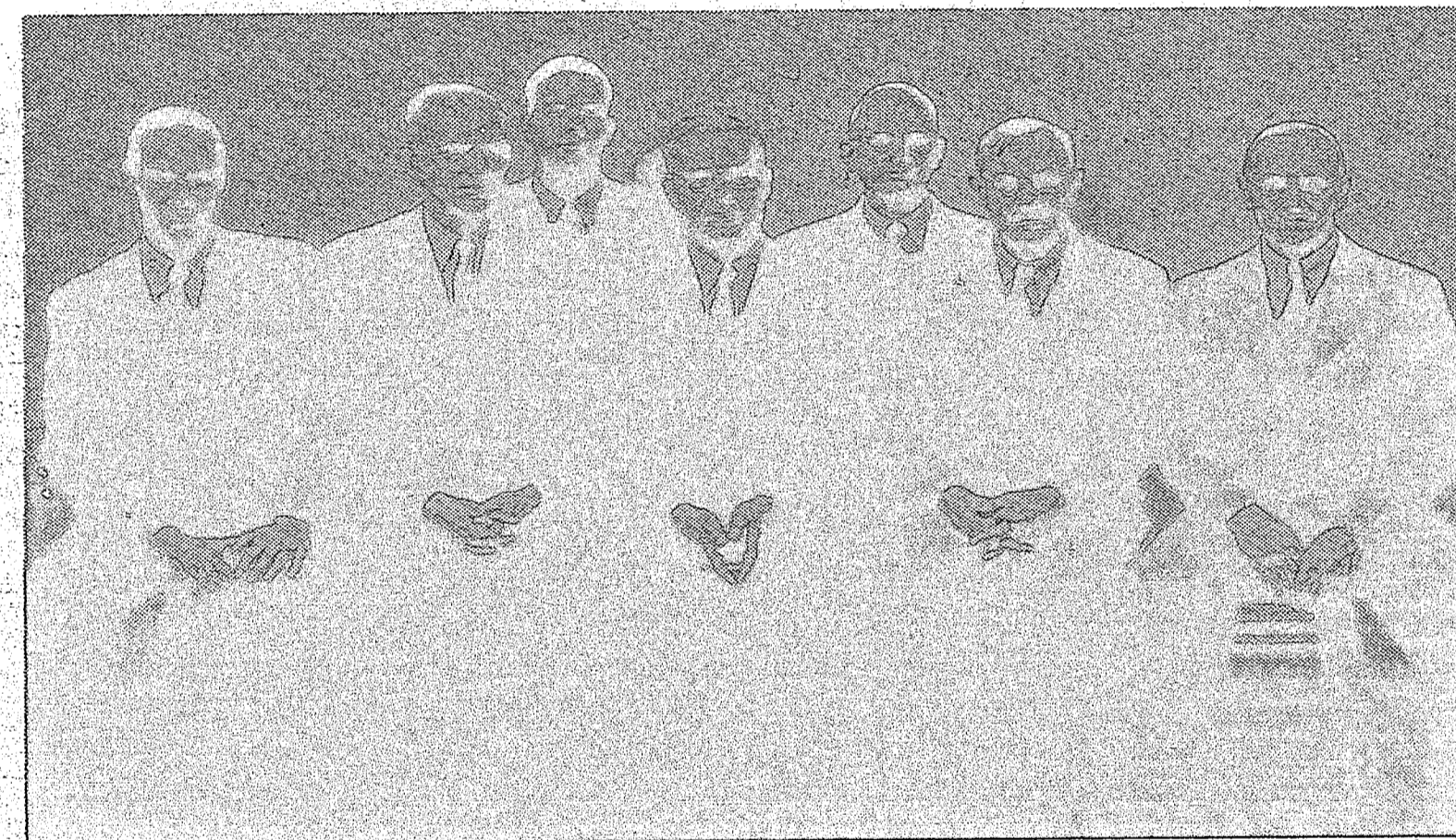
A very brief description of this genealogy may be found in the Sabbath Recorder of October 30, last, on p. 310.

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### COMMISSION OF THE GENERAL CONFERENCE

Front Row—Kenneth A. Babcock, Milton, Wis.; Courtland V. Davis, Plainfield, N. J.; Perley B. Hurley, Riverside, Calif.; Rev. Jay W. Crofoot, Brookfield, N. Y.; Roswell P. Seager, Salem, W. Va. Back Row—Rev. Albert N. Rogers, Alfred Station, N. Y.; Rev. Leslie O. Greene, Salem, W. Va.

### Contents

Editorials.—Make Conference Plans Now. — Are We Guilty? — Evangelism and Its Methods	58-60
First Things First	60
Commission Action	60
Missions.—Report from Jamaica — Report from New Auburn. — Treasurer's Monthly Statement	63-65
Woman's Work.—Directors' Meeting	65
Christian Education.—Youth Week.—Colgate Citation.—A Teacher's Psalm	66-68
Ordination Statement	68
Children's Page.—Our Letter Exchange	71
Denominational "Hook-up"	72
Obituary	72