

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.

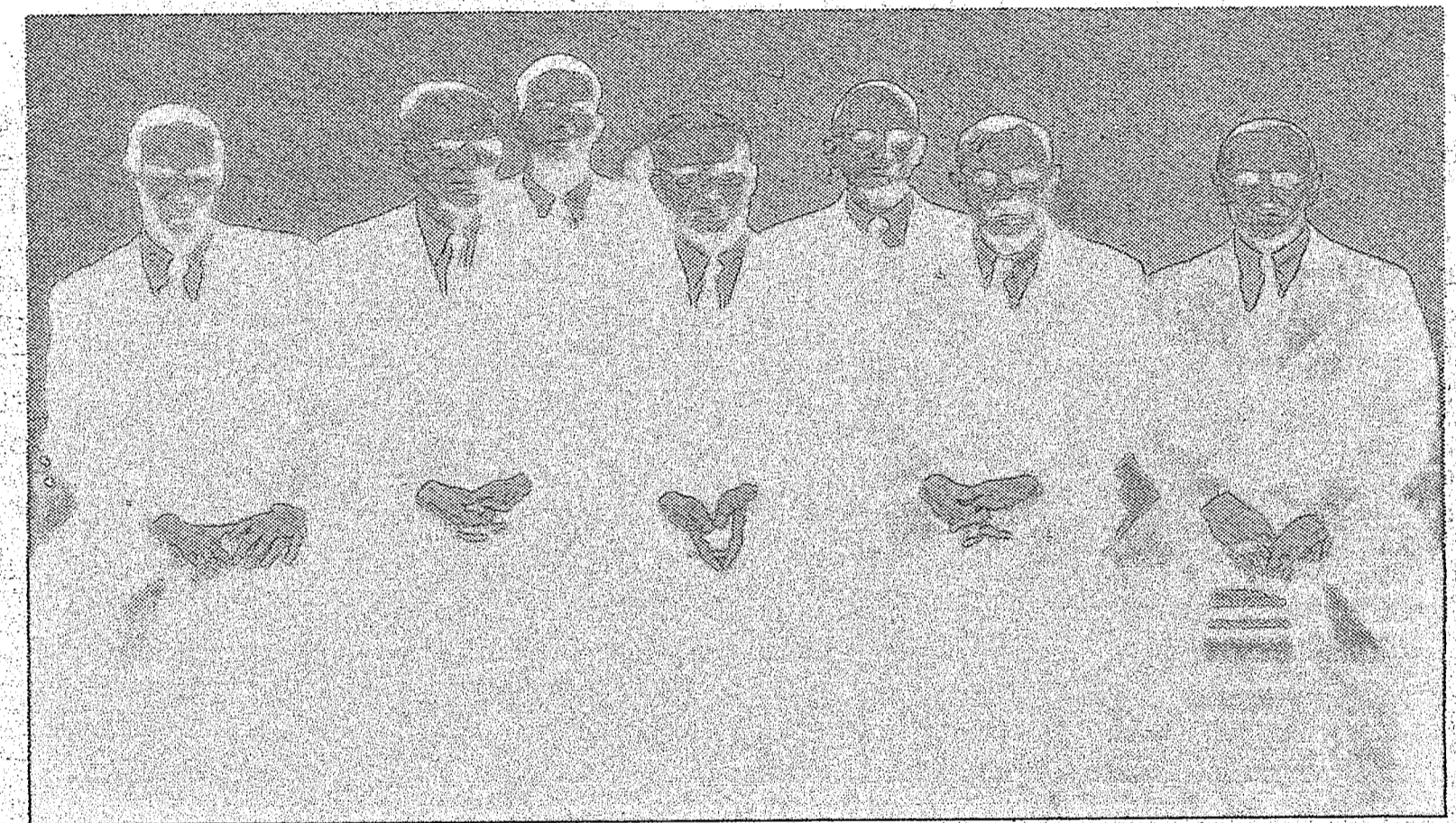
A very brief description of this genealogy may be found in the Sabbath Recorder of October 30, last, on p. 310.

The Sabbath Recorder

Vol. 138

PLAINFIELD, N. J., JANUARY 22, 1945

No. 4



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.

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The Sabbath Recorder

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

Editor L. H. NORTH, Manager of the Publishing House

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William L. Burdick, D.D.
Mrs. Walter L. Greene

Mrs. Okey W. Davis
Harley Sutton

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Vol. 138, No. 4

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EDITOR VAN HORN RESIGNS

At the meeting of the Tract Board on January 14 the resignation of Rev. Herbert C. Van Horn from the editorship of the Sabbath Recorder was accepted. Mr. Van Horn feels that he is no longer physically able to carry the burden of the two offices he has been holding. The board voted that Mrs. Herbert C. Van Horn, Courtland V. Davis, and Rev. Victor W. Skaggs be a committee to carry editorial responsibility until February 11, 1945, pending the completion of other arrangements. Rev. Alva L. Davis of Salem, W. Va., was requested to furnish editorials for the Sabbath Recorder until other arrangements are completed. A committee was appointed to consider the matter of securing a successor and to make recommendations to the board. Please continue to send material for publication to the editor's office as usual.

Mr. Van Horn plans to continue his duties as corresponding secretary of the American Sabbath Tract Society.

Editorials

MAKE CONFERENCE PLANS NOW

Plans for the 1945 Seventh Day Baptist General Conference at Milton, Wis., provide for a program full of spiritual inspiration and practical help to laymen, young people, and ministers.

Young people will be glad to know that definite plans are already in the making for the pre-Conference camp. Those groups or people who plan to help send young people to this camp should inform them early. Many of our young people are already making plans for work during the summer. If they know they are to be sent, they can arrange with their prospective employers to take their "vacation" at that time. President Hurley tells us that the morning and evening meetings of each day of Conference are being planned with young people especially in mind.

A big treat is in store for all young people this year.

The Conference Commission plans to begin meetings Wednesday morning, August 15, to study the problems and make recommendations to the Conference.

The pastors' pre-Conference convocation starts Sunday night, August 19, and continues through three meetings on Monday. Churches should encourage their pastors to leave early to attend these four meetings planned especially to meet their needs. Don't neglect to vote now to send your pastor if you haven't already done so.

Conference for everyone begins officially on Tuesday morning, August 21, and continues through Sunday night, August 26; we are confident Seventh Day Baptists will be blessed by these meetings planned around the Conference theme "First Things First."

ARE WE GUILTY?

(Guest Editorial)

Did it make your blood boil? It did mine! Daily papers reported as high as 50 per cent absenteeism in vital war industries because of "holiday hangovers." At the docks in Philadelphia, in order to load ships with essential supplies for our armed forces overseas, troops were brought in and soldiers put to work at the task, being forced to take the place of these men who are free to work or not—as the whim moves them. Yes, and receiving twenty or twenty-five cents per hour, according to the base pay of soldiers, for the same work for which civilian stevedores receive, according to reports, as high as \$1.75 and more.

These same stevedores, on a rainy day after New Year's, refused to work at this task of getting much needed materials to our men in Europe, choosing to sit at home in warmth and comfort, while soldiers in Belgium and Germany were facing death from the enemy's guns in a raging blizzard! Yes, it made my blood boil!

Talk about saboteurs! Alcohol and selfish indifference have done more to impede the war effort than all the enemy aliens in our land. What are we doing about it? It is time for patriotic Americans to rise up and demand that these absentees either get on the job and stay, or that they be sent overseas to take their place amid the dangers of battle. Nor would it be unfair to give our soldiers and sailors who work in their places on the docks and in the factories their high wages while doing their work.

As I have been thinking of this situation, I have wondered if there is a spiritual application. Then a few days ago came the report of a plane crash near Port-of-Spain, Trinidad, in which a young man and his wife and three children on their way to Africa as missionaries lost their lives, leaving two orphaned children in this country. A few weeks ago we heard these same two missionaries, Paul and Helen Whitlock, tell of the hardships and dangers of the field. Which reminds us of our own missionaries, the sacrifices they have made, the privations they have undergone, the perils they have faced, while we sat serenely and comfortably at home, enjoying "the fat of the land," and giving a dime or a quarter, or perhaps in a burst of "generosity" a dollar bill, feeling

that we have done our duty by them, and in the support of the urgent work on which they have been sent at the King's command, and which we have delegated to them to do for us.

Are we guilty of "absenteeism"? I mean, have we refused to go to some field of service to battle for the Lord against the darkness of heathenism? Are we shirking our duty of personally telling the story of salvation? It may be that we have turned a deaf ear to the Lord's call.

Are we guilty of allowing other things—not alcohol, but pleasures, luxuries, worldly things—to take time and energy and money which should be used in the cause of Christ?

Are we guilty of selfish indifference, willing for someone else to bear the brunt of this spiritual warfare, while we sit complacently at home, failing to give the financial help, the tangible sustenance, the prayer support they need? L. G. O.

EVANGELISM AND ITS METHODS

(Several years ago Mr. Van Horn led a group of ministers in a study of evangelism. Because this information is much needed today, we are using it as a series, beginning with this issue.)

Evangelism, says Webster (International Dictionary) is "preaching or promulgation of the gospel"—i.e., the bringing of the good news, or message of the Christian dispensation and redemption of mankind. Defined by Bishop Edwin Holt Hughes in "Are You an Evangelist" (1936), evangelism is "The effort to bring men to faith in Christ and to surrender to him." (p. 49.) According to Archbishop Temple it is "the winning of men to acknowledge Christ as their Saviour and King, so that they give themselves to his service in the fellowship of the Church."

To us, I suppose, for the most part evangelism carries the idea of winning men for Christ and the Church: to Christ as a personal Saviour and friend, and to the Church for fellowship and service in his kingdom. It means carrying the good news of Christ's love and redemptive power to unsaved, needy men; carrying the word that Christ is not only able to save, but is terribly earnest and anxious to save, an attitude that in its intensity drove him to the Cross for man's sin. "The Son of Man is come to seek and to save that which was lost"; to bring the lost, those out of harmony with God's love

and plan because of their disobedience and waywardness into reconciliation and fellowship with him. The readiness of God to forgive and his longsuffering patience Jesus pictured in the story of the prodigal's father. When the returning, penitent son was yet a great way off his father ran to meet him and would not listen through his tale of sorrow and repentance ere he bade the ring, the robe, and the feast to be prepared for him. "For this my son was dead, and is alive again; he was lost and is found."

No longer does an apologetic have to be made for a program of evangelism. Many who in former years were opposed to evangelism now are strongly in favor of it. Even naturalistic thinkers are beginning to urge its need and value. It is implicit in Einstein's declaration that the greatest new development needed is that dealing with men's spiritual needs; and in the words of much quoted Roger Babson, "What America needs most of all is a revival of old-fashioned religion."

FIRST THINGS FIRST

Better Salary — Better Service

First of a new year, first business meeting, first raise in the pastor's salary. Yes, it was my privilege to "sit in" on that business meeting. They really did first things first. The first item of new business was balloting for the pastor. This ballot, I think, should be taken in every church, every year, and the pastor told just how the ballot stood. In this case every ballot was for the present pastor. Before he and his wife were called back someone remembered that living costs had risen and his salary should rise accordingly. A very liberal raise was voted and the pastor and wife called in and told of the vote. I am sure they can give better service for the better salary. It will not be necessary to figure so desperately how to make ends meet—and too, not so much thought of extra work which might detract from work of the church or denomination.

Their next business was a vote to support the ministerial retirement plan—both pastor and church doing their part.

No action was taken, but it is my hope they will support the denominational budget more liberally than ever before and make large gifts to the Women's Board. The Women's Board has taken special extra work

which should be supported by special large contributions. Give those gifts to your local treasurer who will send them to the denominational treasurer who in turn will pass them on to the Women's Board. This procedure makes a better record for all.

Now if any of you failed to remember your pastor with a raise at the annual meeting, I am sure it will not be out of order to ask for a call meeting and do it yet.

P. B. Hurley,
Conference President.

COMMISSION ACTION

Some of the actions of the Lima Commission meeting have already appeared in the Sabbath Recorder in the issue of January 8, 1945. Other actions include the following items.

Use of funds from the Contingent Fund of the General Conference was authorized as needed to refund the purchase price of any Communion set purchased by any Seventh Day Baptist Chaplain for use in his work with our Army or Navy. This is in line with the practice of the Protestant denominations.

It was voted to recommend to Conference that the editor of the Year Book be directed to wait not later than September 15 of each year for material to be published in the Year Book, and to publish earlier than September 15 if possible. It was understood that this would mean the printing of the minutes of the annual meetings of some of the societies and boards in the Year Book of the succeeding year.

The report of Ahva J. C. Bond as our visitor to Conscientious Objector Camps was read by the secretary. The report was received, and the secretary was instructed to express to Mr. Bond the appreciation of the Commission for his service.

Greetings were directed to be sent to the annual session of the German Seventh Day Baptist General Conference (U.S.A.) in June, 1945, and an invitation was extended to them to send fraternal delegates to the meeting of our General Conference in August, 1945.

The Conference president presented to the Commission a proposal for the Pastors' Convocation to be held just before Conference. This proposal was commended and Mr. Hurley encouraged to work out the details of

such a plan in consultation with the faculty of the School of Theology.

Roswell P. Seager and Kenneth A. Babcock were elected the Commission's Committee on Official List of Seventh Day Baptist Ministers.

It was unanimously voted that the Commission express to the members of Jackson Center Church its appreciation of their assistance in making the arrangements for this meeting and for transportation and hospitality over the Sabbath.

The Commission requested the Board of Christian Education to prepare a syllabus for the examination of candidates for ordination.

The Committee on Ministerial Retirement was commended for its work in promoting and managing our present retirement plan, and our churches and pastors were urged to participate by contributing the recommended salary percentages.

Much of the time of the Commission was devoted to study of the problems involved in the accreditation of ministers by our Conference and in establishment of a uniform plan for retirement. Both of these studies are being made at the direction of Conference. On page thirty-eight of the forthcoming 1944 Year Book which should be in your hands about the same time as this issue of the Recorder, number six of the Commission's recommendations is "That the Conference authorize the Commission to study the possibility of establishing a uniform plan for retirement for pastors, employees, and missionaries. That this plan should include minimum and maximum ages for retirement and a livable retirement allowance depending upon the period of service." This is not the wording of the original recommendation as made by the Commission which was "that Conference study the possibility, etc." An amendment, proposed by the Committee on Reference and Counsel and approved by Conference, changed it to read as given above.

On page fifty-seven of the 1944 Year Book is the record of the following Conference action: "It was voted to instruct the Commission to study, during the coming year, and to report to the next General Conference standards of recognition by the Conference for Seventh Day Baptist Ministers."

Following these directions the Commission presents the following recommendations which it proposes for the study of our

churches during the time before the next Conference. It should be understood that these are proposals, not actions, and that, if they are finally approved by the Commission at its pre-Conference meeting, they will then be presented to Conference as recommendations. Only Conference has the power to take final action. The Commission is anxious to have your reaction to these proposals as individuals and as churches. Additions to the proposals here made as well as amendments to them should be considered, discussed, and reported. Let the Commission members know what you think.

It is proposed to recommend to Conference:

Accreditation

1. That Conference recommend that our churches take the following steps before proceeding to the recognition of a minister coming to us from another denomination:

a. Carefully examine his education to be sure that it parallels that of ministers educated in our own School of Theology.

b. Carefully examine the candidate in oral examination on Seventh Day Baptist beliefs and practices.

c. Provide for a year's probation as a licensed preacher before proceeding to recognition of ordination.

2. That Conference call to the attention of the churches the importance and value of the use of the "license to preach" for young people of promise and others who have not been fully trained and practiced in the ministry of the gospel.

3. That Conference recommend that Seventh Day Baptist ministers, in preparation for their work, have the opportunity for four years in college and three years in theological school of which at least one year should be in our own School of Theology and at least one year in some other accredited School of Theology; and require for accreditation as a Seventh Day Baptist minister a minimum of three years of preparation above the high school, at least one of which shall be in our own School of Theology.

4. That Conference recommend to our churches that they invite the president of Conference and the dean of our School of Theology to attend as delegates any council of ordination called by them, and that Conference require that both of these persons or alternates approved by them be present

at the ordination of any person for whom accreditation as a Seventh Day Baptist minister is sought. It is understood that traveling expenses of these persons would be paid from the expense fund of the General Conference.

5. That Conference recommend to the churches that members of the council for ordination be selected from their official members and that so far as possible the number of council members be equal for each church represented except that the church calling the council may be represented by a number not in excess of one half the total number of members of the council.

6. That Conference recommend that in councils for ordination, following examination, the vote on the candidate shall be by secret ballot by members of the council only and on one of the following courses of action:

- That the council or church proceed to ordination.
- That ordination be deferred.
- That no action be taken.

Retirement

1. That all ordained persons who are employed by our denominational boards and agencies be included in our Ministerial Retirement Plan on the same basis as pastors, and that the boards and agencies be requested to contribute to the Ministerial Retirement Fund for each of its ordained employees on the same basis as the churches.

2. That service of at least seven years be required for eligibility to receive a retirement allowance from the Ministerial Retirement Fund.

3. That for the purpose of computing contributions of both churches and pastors to the Ministerial Retirement Fund, there be added to the net cash salary fifteen per cent of that salary in all cases where living quarters are furnished.

4. That beginning January 1, 1946, the contribution of each pastor or other minister to the Ministerial Retirement Fund be equal to one per cent of the salary received computed as above, if such salary is at the rate of five hundred dollars per year or less; and such contribution be increased at the rate of one tenth of one per cent on every one hundred dollars or major fraction thereof that the salary shall be more than five hundred dollars.

5. That the retirement age of the ordained person be set at sixty-eight, with the provision that he may be employed by two-thirds vote on a secret ballot for not more than one year at a time after that age and until seventy-five years old. No ordained person should be expected to accept regular employment after the age of seventy-five.

6. That retirement allowances be based upon years of service as heretofore, but that in the event of failure to contribute to the fund after January 1, 1946, there be deducted from each such allowance the amount which the receiver should have paid had he been contributing at the rate provided in the Retirement plan, with interest at four per cent from the time each such contribution was due.

7. That Conference recommend to the Committee on Ministerial Retirement that after January 1, 1946, retirement allowances be paid only to accredited ministers or the widows of accredited ministers not at that time already receiving retirement allowances.

8. That Conference call the matter of retirement plans to the attention of all of our churches, boards, and agencies employing unordained persons. Such persons cannot be included in the Ministerial Retirement Fund, and the employing body should take other steps to provide suitable retirement allowances.

Courtland V. Davis,
Corresponding Secretary.

SABBATH SCHOOL LESSON FOR FEBRUARY 3, 1945

Jesus' Concern for All
Scripture—Matthew 8 and 9
Memory Selection—Matthew 7: 12

BIBLE READING

Increase by Young People

Readership of the Bible by young people is on the increase. Recently a poll on this subject was taken which revealed that in 1943 only 48 per cent of all civilians between the ages of 21 and 29 had read the Bible at any time during the previous twelve months. Today the proportion is considerably higher—57 per cent.—A. B. S.

Missionary

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

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

REPORT FROM JAMAICA

(Quarterly report of Rev. C. L. Smellie, representative of the Seventh Day Baptist Missionary Society in Jamaica, B. W. I.)

From September 8 of this year I have been sick and under the doctor's treatment. This was enough to keep me at home, in order to recover as rapidly as possible, but my obligations to you and my Lord and Master demanded my attention. To him I give all praise, and honor, and glory for the little I have been able to perform.

I am glad to report that I was able to keep abreast with the correspondence of the field and abroad, only through the constant and unwearied support Mrs. Smellie has given me from time to time, and in my sickness in particular.

For the quarter I conducted three business meetings, preached eleven sermons, conducted Bible study four times, conducted two funeral services, conducted two prayer meetings, and administered the Lord's Supper three times. I also solemnized three marriages, acted at various functions, and closed by leading out at the Week of Prayer with the Kingston Church, which started December 31 and ended January 6. A different leader has been appointed for each morning.

The quarter's work has been done at a cost of 28 shillings or about \$5.80.

Respectfully submitted,
C. L. Smellie.

Jamaica, B. W. I.,
December 31, 1944.

REPORT FROM NEW AUBURN

(Yearly report of Rev. Neal D. Mills to the New Auburn Seventh Day Baptist Church. Pastor Mills is one of our missionary pastors.)

This marks the end of our first full year of service in the New Auburn Church. Your pastor is fully aware of the problems and difficulties that face our church and its member families. The shortage of help on the farms, the cramping and uncertain war conditions, and the anxiety over the safety of loved ones, all tend to make it hard to do

our best in the service of Christ and his Church, and we must try to overcome their effects.

We may rejoice that no members have been lost from the roll this year and that five young people have dedicated themselves to Christ and joined our fellowship. They deserve our sympathetic and understanding co-operation as they proceed along the Christian way of life. Our present membership is eighty-two.

Services have been held on forty-nine Sabbaths, and on one other only Sabbath school was held. The average attendance was twenty-seven. Last year it was thirty-four. We observed Sabbath Rally Day on May 20, exchanging pulpits with the Dodge Center Church. We entertained the semi-annual meeting June 16 to 18, and it was well attended. There were sermons by Rev. C. B. Loofbourrow, Rev. Carroll Hill, and Pastor Charles W. Thorngate. We held a special missionary program on November 11 with talks by Mrs. Ivar Pederson, Mrs. Wayne Rood, Mrs. Neal Mills, and Mrs. Eli Loofburo. Our church was filled to capacity for the community Thanksgiving service at which Rev. B. J. Talledge preached. On the evening of December 2 a service was held at which time was shown the sound motion picture, "The Book for the World of Tomorrow," secured from the American Bible Society. Our Christmas program on Sabbath morning, December 23, was in pageant form using readers and lantern slides.

Your pastor preached thirty-nine times in our church, thirty-eight times in others, and conducted fifteen devotional broadcasts over WJMC. He has conducted regular services on Sunday and has taught a class in the Tillinghast Church since April. With his family he attended the quarterly meeting at Milton, January 29, and preached on Sabbath morning as delegate from the semi-annual meeting. He greatly appreciated the privilege of attending the General Conference at Alfred where he conducted one of the seminars. In his absence, Rev. C. B. Loofbourrow conducted the home services. The pastor's family was accompanied by Mrs. Everone Church-

ward, Vila, and Winifred Loofboro to the semi-annual meeting at Dodge Center October 13 to 15. He preached two sermons there. The state Convention of the Anti-Saloon League was attended October 23 and 24, in Milwaukee.

During the year your pastor was invited to address the U. B. Brotherhood, and the Pine Grove Parent-Teacher Association, and to give the Memorial Day address at New Auburn and the speech of dedication of the servicemen's honor roll at the Sampson Town Hall.

Besides sponsoring the Christian Endeavor society and teaching the young people's class, a three weeks' Vacation Religious Day School was held in the Pine Grove School with an average attendance of twenty-eight. Its cost of \$10.73 was covered by contributions, and a balance of \$6.86 was sent to the American Bible Society.

One hundred fifty-three calls were made during the year, and an increasing correspondence with absent members and friends was carried on. In this, as in much of his work, the pastor's wife has given valuable assistance. Copies of the Secret Place, church bulletins, and tracts have been sent to interested people.

Our church has raised \$816.58 to maintain our local work, \$93.85 for the Denominational Budget, and \$106.00 for special worthy causes.

Let us endeavor to meet with God-given courage and wisdom the challenge of this year to build up our church, promote the kingdom of God, and help to build a more decent world in which the teachings of Jesus the Christ will be more widely known and followed.

Respectfully submitted,
Neal D. Mills.

New Auburn, Wis.,
January 7, 1945.

TREASURER'S MONTHLY STATEMENT

December 1, 1944, to December 31, 1944

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

Cash on hand December 1, 1944	\$2,817.57
First Hebron, Pa., Sabbath school	14.26
Anonymous for Rev. Wardner F. Randolph	10.00
Daytona Beach, Fla.	10.00
Collette Moore for Jamaica	10.00

New York City Church	10.00
Clifford F. Lamson, E. Taunton, Mass., for missionary evangelistic work	10.00
Mrs. Helen Knott, Spokane, Wash., for Jamaica student minister training	5.00
New Auburn, Wis.	2.50
Rev. L. A. Wing, Berlin, N. Y.	50.00
Permanent Fund income	674.63
Denominational Budget	514.15
Riverside, Calif., for native Jamaica workers	5.00
Riverside, Calif., for China	.35
Gentry, Ark., Sabbath school	13.50
Chicago, Ill., for new Carraway Church	30.00
Chicago, Ill.	7.00
Plainfield, N. J., for work in Palatka, Fla.	76.40
Marlboro, N. J., for Gurley Mt. work	10.00
Rockville, R. I.	3.16
Salem, W. Va., Sabbath school for Franklin City, Va., Mission	10.00
Salem, W. Va., for Welton, Iowa	2.00
Battle Creek, Mich.	2.00
Battle Creek, Mich., for work of Rev. Judson H. Stafford	10.00
Battle Creek, Mich., for Jamaica church repairs	48.35
First Hebron, Pa.	12.50
New Auburn, Wis., Sabbath school	10.00
Annual meeting Eastern New York and New Jersey churches for Jamaica	50.00
Milton Junction, Wis., Sabbath school for Jamaica	17.00
Milton, Wis., for Jamaica	37.50
Milton, Wis., for Jamaica Education Fund	40.00
Milton, Wis., for Jamaica hurricane relief	7.00
Milton, Wis.	25.00
Milton, Wis., for China	2.50
	<u>\$4,547.37</u>

	Cr.	
Rev. Neal D. Mills	\$ 27.50	
Rev. Earl Cruzan	27.50	
Notes repaid	500.00	
Interest paid	31.54	
Interest saved on notes transferred to Debt Fund	28.67	
Rev. Verney A. Wilson	16.66	
Rev. John F. Randolph	27.50	
Jamaica payments as follows:		
Rev. Wardner Fitz Randolph, salary	\$ 100.00	
Children's allowance	37.50	
Travel expenses	562.16	
Anonymous gift	10.00	
Rev. C. L. Smellie, salary	66.00	
Native workers	39.57	
For special objects:		
Gift Helen Knott	5.00	
Gift Milton, Wis.	40.00	
Gift Riverside, Calif.	5.00	
Gift Battle Creek, Mich.	48.35	
Gift Milton, Wis.	7.00	
Whittemore's for Bible sent to Jamaica	3.00	
	<u>\$ 923.58</u>	
Rev. Clifford A. Beebe	27.50	
Rev. Wm. L. Burdick, salary	\$ 125.00	
House and office rent	25.00	
Travel expense	16.03	
Clerk hire	33.34	
Office supplies	6.30	
	<u>205.67</u>	
Rev. Herbert L. Polan	15.00	
Rev. E. S. Ballenger	20.00	
Treasurer's expense	20.00	
Rev. David S. Clarke	27.50	
Mrs. George P. Kenyon	10.00	
Rev. R. R. Thorngate	10.00	
China payments:		
Rev. H. Eugene Davis	\$ 75.00	
Dr. Rosa W. Palmborg	30.00	
	<u>105.00</u>	
Rev. William A. Berry—work in British Guiana	50.00	
Debt Fund share December Denominational Budget receipts	67.05	
Reconstruction and Rehabilitation Fund share Denominational Budget receipts	26.73	
Rev. Elizabeth F. Randolph:		
Gift Chicago to Carraway Church	\$ 30.00	
Gift Plainfield to Palatka work	76.40	
	<u>106.40</u>	
Rev. A. T. Bottoms—Marlboro, N. J., gift to Gurley Mt. work	10.00	
Rev. Judson H. Stafford—Battle Creek, Mich., gift	10.00	

Ella Mae Davis—gift Salem, W. Va., to Franklin City, Va., Mission	10.00
Arthur H. Burns—gift Salem, W. Va., to Welton, Iowa	2.00
Cash on hand December 31, 1944	2,241.57
	<u>\$4,547.37</u>

Accounts payable as at December 31, 1944:

China	\$3,480.36
Germany	2,375.00
Holland	2,400.00
Administrative	138.37
	<u>\$8,393.73</u>

Woman's Work

Mrs. Okey W. Davis, Salem, W. Va.

DIRECTORS' MEETING

(Minutes of the Directors' Meeting of the Women's Society)

The Board of Directors of the Women's Society of the Seventh Day Baptist denomination met in regular session in the Mrs. G. H. Trainer Sabbath School Room with the following members present: Mrs. J. L. Skaggs, Miss Lotta Bond, Mrs. M. C. Van Horn, Mrs. Oris Stutler, Mrs. R. P. Seager, Mrs. S. O. Bond, Mrs. Joseph Vincent, Mrs. Okey W. Davis, Mrs. A. G. T. Brissey, and Miss Greta F. Randolph.

Mrs. Roswell Seager led the devotions, reading 1 Corinthians 12 as a basis for her comments; she ended the period with prayer.

Mrs. S. O. Bond read the report of the treasurer showing a balance of \$1,128.28. Her report was accepted and placed on file.

Mrs. Okey W. Davis reported, as editor of the Woman's Page of the Recorder, that the United Council of Church Women requested for their files two copies of the Recorder, December 18, 1944, containing the report of Mrs. Roswell P. Seager of the Biennial Assembly in Columbus, Ohio.

Mrs. Seager gave a report of progress for the Christian Culture Committee.

To the Board of Directors:

The Christian Culture Committee submits the following report:

The committee has had one meeting since the new year with all resident members present. Mrs. Skaggs was also present and was most helpful in making plans for the year.

We hope to have Mrs. Bessie Hubbard, who is now a member of our committee, give several book reviews during the year. She has been asked to review first "The Indian in American Life" by G. E. E. Lindquist.

We have also asked Mrs. Luther Crichlow to contribute something for the Woman's Page on the life of the Jamaican.

Other plans which have not yet been carried out will be announced later.

Respectfully,
Ogareta Seager, Chairman.

Mrs. M. C. Van Horn gave a verbal report for the Peace Committee. Her report was accepted as a report of progress.

Mrs. Joseph Vincent read the report of the Committee to Promote the Spiritual Welfare of Seventh Day Baptists in the Service of their country. This report was discussed and the committee directed to continue study of Chaplain Wayne Rood's suggestions and to use its best judgment in the matter.

The report was accepted and placed on file.

To the Board of Directors:

Your Committee to Promote the Spiritual Welfare of Seventh Day Baptists in the service of their country met at the home of the chairman with all members of the committee present.

It was decided to recapitulate former suggestions which have proved helpful in various groups.

1. A special time for united prayer for our servicemen and women as suggested by one society, 9:30 a.m.

2. The sending of church letters in which the congregation shares in the writing. One Sabbath school has worked out a plan whereby four letters are written each week; four different individuals write each week; and four different servicemen receive a letter each week. Each member on the honor roll receives a letter from the school once in six weeks.

3. A candle lighting supper in honor of our servicemen and women could be a pre-Easter event.

Your committee has been requested to take under advisement again the suggestion of a news bulletin for our service men and women. Chaplain Wayne Rood made the suggestion, see Sabbath Recorder, November 20, 1944, p. 375, incorporated in our report. We would welcome suggestions for the accomplishment of such a worth-while project.

A recent addition to religious material for the use of our armed forces is the new magazine, "The Link," about the size of Reader's Digest, published monthly by the Service Men's Christian League, 1703 Chestnut Street, Philadelphia 3, Pa. Our Seventh Day Baptist denomination is named a promoter of the league.

Respectfully submitted,

Mrs. Ottis Swiger, Chairman.

Mrs. Vincent reported that two histories have been received from the North Loup groups.

Mrs. Oris Stutler read the report of the Ways and Means Committee and the report of Promoter L. O. Greene. These reports were discussed at length. The report of the committee was accepted and placed on file.

To the Board of Directors:

Your Ways and Means Committee have had two meetings with Promoter and Mrs. Greene present. Plans for field work for the next eight months were considered and outlined.

A trip to Iowa before time for the Commission meeting in Lima, Ohio, seemed important. Our promoter is a member of the Commission and spent several days the last of December in that meeting.

Work in the Southwest begins in January. Plans for the Florida field are not at all definite yet. That situation seems to lack sufficient financial certainty. In co-operation with others this board has given time and effort to this field. In view of this fact and the definite need for another worker on this field, your committee is giving it careful consideration.

Respectfully submitted,
Lydia Stutler, Chairman.

Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

YOUTH WEEK

"I am interested in all young people; and your group which is being of assistance to them has, of course, my endorsement. The world of the future will be a troubled world; and youth will need physical, mental, and spiritual strength to meet it adequately. I feel sure that the organization which you represent will be helpful to young people." Mrs. Franklin Delano Roosevelt.

This statement by Mrs. Roosevelt was written at the invitation of the International Council of Religious Education, Chicago, endorsing the continent-wide observance of Youth Week, January 28 - February 4, in the United States and Canada. The Seventh Day Baptist denomination and forty-one other Protestant denominations as well as one hundred eighty-three state, city, and provincial interdenominational councils of churches and religious education are co-operating in this observance.

Stressing the need of high spiritual and moral principles for youth facing the world today, prominent national leaders are giving hearty endorsement to the observance of Youth Week. Statements from these leaders have been released by officials of the United Christian Youth Movement, sponsors of the observance, which is administered

Mrs. Seager gave a very interesting report of her trip to Columbus, Ohio, to the Biennial Assembly of the United Council of Church Women.

Voted that the treasurer procure stationery for the board.

The corresponding secretary reported that Miss Emma M. Burdick is using the Susan Minerva Burdick Scholarship in Alfred and Wilton Hurley, the Mary Bailey Scholarship in Milton.

These minutes were read and approved.

Adjourned to meet the second Sunday in March at 2:30.

Mrs. J. L. Skaggs, President,
Greta F. Randolph, Secretary.

Salem, W. Va.,
January 14, 1945.

through the International Council of Religious Education.

Senator Joseph H. Ball of Minnesota expressed the belief that the observance of Youth Week "highlights a tremendous challenge to youth presented by the world in which we are living."

"Both on the national and the world levels," he said, "we are facing political, social, and economic problems which can be solved only by the courage and vision of youth thoroughly grounded in fundamental and moral principles."

Urging understanding guidance of adults, Mrs. Grace Loucks Elliott, general secretary of the national board of the Y.W.C.A., declared: "In these moments of history, society is making new demands on teen-age boys and girls. They need a religious faith which will help them meet the demands made upon them and help them to make their contribution to a world society. Now as never before do they need the understanding guidance of those adults who themselves have a vital Christian faith."

In calling upon the state of Connecticut to observe Youth Week, Governor Raymond E. Baldwin said: "On the shoulders of youth civilization has always placed its problems. On the shoulders of youth today will fall the weighty problems of tomorrow. If there is to be justice in the world, not only must youth be physically and mentally strong, but it must possess a strong moral fiber in its character. We must not only be mighty, but we must be right."

Urging the citizens of his state to give their active and earnest support to Youth Week, Governor Edward Martin of Pennsylvania called for

"the most widespread participation in the events arranged for Youth Week in order that we may gain the full benefits which are to be derived from better citizenship built on character firmly established on religious and moral principles."

It is expected that more than three million young people will participate in the 1945 celebration of Youth Week. Plans are being made for many types of observance both in local churches and inter-church events.

Observance of a national 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 observed an annual youth week. With the growth of the United Christian Youth Movement to a continent-wide, interdenominational organization representing Protestant young people in the United States and Canada, the need arose for a united observance.—I. C. R. E.

Young people of Alfred, Alfred Station, Andover, Independence, Nile, Richburg, and Little Genesee will have the opportunity to attend a Youth Rally sponsored by the Allegany County Bible School Association and held the first day of Youth Week, January 28.

Here are suggestions for your youth group for the week:

1. Your pastor will be glad to help develop youth leadership through actual participation in the functions of the church;
2. Win nonchurch youth to active church relationship;
3. Dramatize to your community the strength of united Christian effort;
4. Confront youth with the fact of the basic unity of all Christians; and
5. Strengthen the spirit of fellowship and co-operation between adult and youth church leaders, and among young people of all the churches in your community.

A booklet explaining the observance of the week which includes a suggested program for each day, two suggested worship services, and other ideas which are helpful may be ordered from the International Council of Religious Education, 203 North Wabash Ave., Chicago 1, Ill. The price is fifteen cents.

Don't forget the contest mentioned in last week's Recorder. Be sure that your group has a number of members who enter.

Since one idea which is to be emphasized is co-operation of different groups, it would be fine if your group entertained another group either of our denomination or of other churches.

Will you be sure to send me a report of what your group does to observe Youth Week!
H. S.

COLGATE CITATION

Selected by 1,288 Protestant laymen and lay women of the United States and Canada, Mrs. Clifford S. Heinz, prominent member of a Pittsburgh family, has been chosen as the 1945 winner of the national Russell Colgate Distinguished Service Citation for her "outstanding contributions to the advancement of Christian education through personal leadership and influence," according to an announcement by Dr. Roy G. Ross, general secretary of the International Council of Religious Education. Presentation will be made to Mrs. Heinz at a luncheon February 7, during the twenty-third annual meeting of the Council at Columbus, Ohio.

Awarded in memory of the late Russell Colgate, president of the council from 1926 until his death in 1941, the citation will be presented to Mrs. Heinz in the form of an illuminated testimonial giving evidence of her outstanding service in Christian education. The first annual award went to Mr. James L. Kraft, Chicago, last year.

A member of the Presbyterian Church in the United States of America, Mrs. Heinz has long been identified with the Bible school movement and Christian education. She holds many positions of leadership in religious education which include director, Council of Churches of Christ of Allegheny County; director, Pennsylvania State Council of Christian Education; vice-president and member of North American Administrative Committee, World's Sunday School Association; representative from Pennsylvania, official body, International Council of Religious Education.

Members of the electoral college for selecting the winner of the national Russell Colgate citation are named by Protestant denominations and state, provincial, and city councils of churches and religious education, which are constituent and related members of the International Council. Voting was conducted by mail on the names of three nominees, under the direction of an administrative committee of which Dr. Walter M. Howlett of New York City is chairman.

A TEACHER'S PSALM

By R. M. Appleby

The Lord is my helper; I shall not fear in guiding my pupils.
 He leadeth me into the Holy of Holies of prayer before I prepare each lesson.
 He leadeth me to the heart of truth and prepareth the minds of the pupils for the truth.
 He giveth me vision of the immortality of these lives.
 He leadeth me to see the sacredness of teaching his Book.
 Yes, though I become discouraged and despair at times, yet shall I lift up my heart; for his promises cannot fail me.
 His Word will not return unto him void, and my faith undimmed shall burn through all the coming years.
 Thou walkest before me that the seed planted shall grow.
 My joy is full when I know that every effort in thy name shall abide forever.
 Surely thy love and watchful care shall be with me every day that I teach; and some day I shall live, with those who strive humbly to turn many to righteousness, forever and ever.

ORDINATION STATEMENT

By Kenneth Van Horn

(This statement consists of two parts. The first part, Christian Experience, appeared last week.)

II.

Faith and Belief

God

"The Lord is my shepherd; I shall not want." To the sheep, the shepherd is their perfect protection. He supplies all their needs: water, food, rest, care, guidance, and protection. He is the life of the sheep. I believe that we are as sheep, and God is our shepherd. He is a personal God: one to whom we may lift our voices and know that we will have a hearing based on love, mercy, and justice. Our voice of prayer will be heard. To me, God is a spirit, perfect and eternal, yet known to us in spirit and in truth. He is the Creator and Sustainer of the universe, for we read "The Lord gave, and the Lord hath taken away." Job 1: 21. Also we read, "All things were made by him; and without him was not any thing made that was made." John 1: 3. He is our heavenly Father who bestows upon us a love which inspires us to attain to his Holiness and which calls us away from the sins of the world.

I "believe in God, the one personal, perfect, and eternal Spirit, Creator, and Sustainer of the universe, our Father, who manifests a holy, redeeming love toward all men."

Jesus Christ

I "believe in Jesus Christ, God manifest in the flesh, our Saviour, Teacher, and Guide, who draws to himself all men who will come to him in love and trustful obedience."

Many historians who have looked for what seem to them to be the cold, bare facts concerning Jesus have found that Jesus Christ lived in Palestine. It seems that they feel that about all that Jesus did was to cause a great furor over religious scruples and to upset the status quo of that time. I thank God that the status quo was upset because Jesus Christ revived, renewed, and set into motion the fundamental principles of life whereby man may have a true relationship with God. Christ was the manifestation of God to men that they might by seeing, turn to a closer relationship with him. It is written that he "was in all points tempted as we are, yet without sin." Hebrews 4: 15. By his example I believe there is no limit to man's ability, through God, to know right from wrong and to live on the right side of the ledger of life in harmony with God's laws and his will. Christ is the Great Teacher of God's will to men; he is the example or the Guide by which men can pattern their lives, and because man refused to accept him he became the Saviour of the world. By the shedding of his blood on Calvary, Christ showed to what extent God would sacrifice himself to again bring man, his highest creation, into the fold of his love and fellowship, away from a life of sin and degradation.

The Holy Spirit

I believe that the Holy Spirit is the divine life in man. I believe that man was created with that divine life as part of his nature. Throughout the history of mankind there are evidences of its eternal being. The name which we give the divine life in man may vary, but its ultimate work is the same. Moses saw the burning bush and heard the voice; Samuel and Isaiah answered the call of God; Ezekiel and Amos had their visions; and the prophets were inspired to write and preach as the chroniclers were inspired to write. When we hear the voice, see the vision, are inspired to write the things of

God, or when our conscience pricks us, I believe that it is the Holy Spirit in the soul of man striving to be the force within which motivates our lives. The Holy Spirit is continually calling us away from sin and evil into a life of worship of God and to witness and be of service for his kingdom on earth.

I "believe in the Holy Spirit, the indwelling God, the Inspirer of Scripture, the Comforter, active in the hearts and minds of men, who reproves of sin, instructs in righteousness, and empowers for witnessing and service."

The Bible

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Timothy 3: 16. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 21.

I believe that the Bible is the handbook of faith and duty, and that Jesus warned us against ignorance of its contents and instructions. I believe that the promises of God are contained therein, and that the power of the knowledge of the revelation of God influences us to keep the law and to abide by the will of God. Throughout the entire book we are continually instructed to read: "Seek ye out of the book of the Lord, and read." Isaiah 34: 16. "Search the scriptures, for in them ye think ye have eternal life: and they are they which testify of me." John 5: 39.

I "believe that the Bible is the inspired record of God's will for man, of which Jesus Christ is the supreme interpreter; and that it is our final authority in matters of faith and conduct."

Man

"And God said, Let us make man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image." Genesis 1: 26, 27.

I believe that man is the goal and crowning effort of creation and is a being endowed with rational and moral faculties and therefore capable of great ethical and spiritual achievements. I believe that man was cre-

ated a mortal being in the spiritual image of God and was given through Christ the opportunity to become immortal. I believe that man, having been created in the image of God has the faculty to pick and choose; therefore, he has moral responsibility and was created for divine sonship and human fellowship. I believe that man's first and greatest sin was disobedience by which he fell from the grace of God, and therefore he is in need of salvation.

I "believe that man was made in the image of God in his spiritual nature and personality, and is therefore the noblest work of creation; that he has moral responsibility, and was created for divine sonship and human fellowship, but because of disobedience is in need of a Saviour."

Sin and Salvation

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isaiah 53: 6. "For all have sinned and come short of the glory of God." Romans 3: 23. I believe that sin is any word or act in which we disobey and willfully or forgetfully fail to keep God's commandments. Ruled by licentiousness, gluttony, intemperance, deceit, pride, anger, and ill will, the natural man is fallen to sin. Sin not being a good sportsman will hit a fellow while he is down in the attempt to keep him there. However, even though we sin, we are not denied salvation if we will acknowledge our sins, repent from them, and believe in Jesus Christ as our Saviour. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. The sinner must first seek God and pray for forgiveness, for God is reasonable and will cleanse him from those sins and redeem him. The sinner is pardoned through the blood of Jesus Christ who died on the Cross, that the repentant and forgiven man might have eternal life.

I "believe that sin is any want of the conformity to the character and will of God, and that salvation from sin and death, through repentance and faith in Christ our Saviour, is the gift of God by redeeming love, centered in the death of Christ on the Cross."

Eternal Life

"For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth

to the Spirit shall of the Spirit reap life everlasting." Galatians 6: 8. "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

I "believe that Jesus rose from the dead and lives eternally with the Father, and that he will come in heavenly glory; and that because he lives, eternal life, with spiritual and glorified bodies, will be the reward of the redeemed."

I believe that man is the recipient of the abundant life from God through Jesus Christ and that it begins in the time at hand and continues ahead and beyond through all time. I believe that Christ will come in heavenly glory, even through the Holy Spirit. I believe that this earthly body is but a temporary abode for the divine life in man, and that "It is sown a natural body; it is raised a spiritual body." 1 Corinthians 15: 44. I believe that the formula or instruction for us that guarantees us entrance into eternal life is found in its simplest form in the famous, well-known passage John 3: 16.

The Church

I "believe that the Church of God is the whole company of redeemed people gathered by the Holy Spirit into one body of which Christ is the head; and that the local church is a community of Christ's followers organized for fellowship and service, practicing and proclaiming common convictions."

Within the bounds of the Church Universal of which the local church organization is the outward expression, all members are in a spiritual equality wherein those who have been given special offices have no right nor privilege to consider themselves above those who are not called to any special work. But all live and work together to the mutual benefit of each other and the cause of Christ.

The Sacraments

I believe that we are enjoined by the example and instruction of Christ, and by the instruction of the Holy Spirit to keep only two sacraments: that of baptism by immersion, and that of the Lord's Supper.

I believe that baptism is the rite in which water symbolizes the cleansing of the soul from sin, and that immersion signifies the death and burial of sin and the resurrection to new life in Christ. Essential to baptism is

repentance and faith and the acceptance of Christ as our Lord and Saviour. Thereby the individual becomes a witness to the power of the blood of the Lamb.

I believe that the Lord's Supper is the symbol of sacrifice, and that we in partaking of the two elements—the wine and the bread—thereby recall and are brought closer to the suffering and death of the world's Redeemer. It is the time of rededication of our lives to our risen Lord.

I "believe that baptism of believers by immersion is a witness to the acceptance of Jesus Christ as Saviour and Lord, and is a symbol of death to sin; a pledge to new life in Christ." I "believe that the Lord's Supper commemorates the suffering and death of the world's Redeemer, "Till he come," and is a symbol of Christian fellowship and a pledge of renewed allegiance to our risen Lord."

The Sabbath

I believe that all time is sacred, but I believe the Sabbath has special spiritual value. It gives man the opportunity to make special recognition of the gifts of God, both material and spiritual. I believe that the Sabbath has existed from the beginning of time with God, and at his creation he gave it divine ordination so that man would have the opportunity for a special day of fellowship with his Creator. I believe that since the Sabbath originated with God and since God manifest in the flesh as Jesus Christ kept the Sabbath in spirit and in truth, there is no logical nor rational reason for keeping any other day but the ordained Sabbath day of God, the seventh day of the week.

I "believe that the Sabbath of the Bible, the seventh day of the week, is sacred time, antedating Moses and having the sanction of Jesus; that it should be faithfully kept by all Christians as a day of rest and worship, a symbol of God's presence in time, a pledge of eternal Sabbath rest."

Evangelism

An evangelist is a bearer of good news. I believe that Jesus was the greatest evangelist of all time, instructing all those who believe on him to "Go ye into all the world, and preach the gospel to every creature." Mark 16: 15. I believe that we are commissioned, each one, to be missionaries of Christ either at home or abroad; that we are to promote the gospel of Christ, and to teach

the things of the Spirit. I believe since the Church is the organized body of believers for the quickening of the Spirit that it is the logical and true instrument for the promotion of evangelism, missions, religious education, and relief from suffering.

I "believe that Jesus Christ by his life and ministry and his final command to the dis-

Children's Page

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I have made some new year's resolutions. Did you have a merry Christmas? I had a very merry Christmas. My little sister, Vivian Kay, got some dishes and dolls. I got some dishes, too. Vivian Kay's dishes are plastic. My dishes are Pyrex glass dishes. I got a New Testament story book for my Christmas.

I have three dogs. Their names are Sandy, Sport, and Puppy. I have three cats, too. Their names are Bean Pole, Blacky, and Pandora. We have four ducks and quite a few guineas.

I will close for now.
Your Recorder friend,
Lucile Ann Swanson.

Ericson, Neb.

Dear Lucile Ann:

Two important events made our Christmas a pleasant one: first, we spent the day with our daughter and her family; second, we received a letter from our son in the Philippines saying that he was in the best of health and was looking forward to a real Christmas dinner with turkey, pumpkin pie, and everything that goes with them. His next letter told how good that dinner tasted; of course, he would have enjoyed it more if he could have been with his family. God willing, we pray he may be with them another Christmas.

You and Vivian Kay had nice presents, but nicest of all are your many pets, I think. Don't you think so, too?

I must close now to leave room for an interesting letter from a very good friend of children, Pastor Harold R. Crandall, of Westerly, R. I. I am sure you and the other Recorder children join me in thanking him for this fine contribution to our page.

Your true friend,
Mizpah S. Greene.

ciples, commissions us to promote evangelism, missions, and religious education, . . . and promote Christianity throughout the whole world and in all human relationships."

Albion, Wis.

"Every one of us shall give account of himself to God."

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

Dear Mrs. Greene:

Fairy stories are interesting, but incidents that really happen are often quite as intriguing as the fanciful tales, don't you think? Here is an incident which happened in September, this year just past, which I thought you and the Recorder boys and girls might enjoy.

Friends of ours who live at Quonochontaug saw one day that a spider had spun a beautiful web outside one of their windows. It was a large web and perfect in its design, and was left undisturbed. A day or two later a member of the family saw the spider taking in her web which she had so recently wrought with such great pains and skill. They could not understand why she had done this. Only the long foundation strands, or "guy ropes" were left of her lovely work of art, and to her usefulness. Next day came the hurricane in all its fury, destroying many summer homes, damaging others and knocking to pieces much work of men's hands. Many trees were broken and much damage done. The morning after the hurricane, these friends looked out of the window and there was the spider's web reconstructed in all its symmetry and beauty. She had understood in a way no man could that the terrible storm was coming and had "taken in her house" and saved it from destruction by the wind and rain.

How much we may save ourselves in suffering and loss if we follow the leadings of the Holy Spirit. "The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

Sincerely yours,

Harold R. Crandall.

Westerly, R. I.

Dear Recorder Children:

Before I send this contribution on its way I want to tell you another little incident about the tiny snow birds who come to our porch for food several times a day. There is only our church between the Methodist parsonage and our parsonage. Some of the little birds have been seen carrying crumbs from our porch and eating them on the porch at the Methodist parsonage. The Methodist pastor remarked that he knew the crumbs were not his, for they were not his kind of bread. You see, even the Seventh Day Baptist and Methodist birds are good friends.

Here's hoping there will be no pause in my receiving many children's letters.

Sincerely yours,

Mizpah S. Greene.

DENOMINATIONAL "HOOK-UP"

Berea, W. Va.

Rev. and Mrs. John Fitz Randolph arrived here soon after the Alfred Conference to begin the pastorate of this church on September 1. Although their household goods did not arrive until three weeks later they were able to keep house comfortably in the parsonage with furniture and provisions furnished by the church people before their arrival.

On the first Sabbath they were properly installed with words of welcome from representatives of the auxiliaries of the church and brief responses from the pastor and wife.

The Sabbath school sponsored a church dinner after the morning service, September 9. A Bible quiz, a good sing, and much visiting helped the pastor and wife get acquainted with the people.

Sunday night, November 5, a church supper and Lord's Acre meeting was held at the church. Reports for the year were given; pledges for the new year were taken. Over \$200 was raised to apply on the church debt. Pledges for the new year included one veal calf, one lamb, hens, eggs, and cash. Other projects are to be pledged later. Fifty people sat around a bountiful table and later enjoyed an informal sing. Standing, walking, sitting, singing, listening, or visiting, every one followed his own inclination; but everyone at one time or another stood near the piano and added a voice to the singing of gospel hymns.

On Hallowe'en night the Christian Endeavor society enjoyed a party in the church

basement. Many suspicious characters of different nationalities appeared on the scene. A ghost hunt was successful in locating three of the pale spirits in the Pine Grove Cemetery and near a barn on a hillside. After a pleasant evening of fun, Hallowe'en night was quiet about Berea.

On Sabbath day, November 18, Rev. L. O. Greene, field evangelist of the Women's Board, and Mrs. Greene were with us to present his plan of personal evangelism. Mr. Greene spoke four times during the day, and dinner was served at the church. Eighteen pledges were signed for personal evangelism; literature for study has been distributed. Classes for study and discussion have been planned.

The Ladies' Aid Society served a chicken supper at the church on Thanksgiving night. A West Virginia chicken supper with all the trimmings at thirty cents would tempt one as far as his gasoline ration would allow him to travel.

In spite of "unusual" winter weather, Christmas was observed on Sabbath, December 23, at the church service. The sermon, music by the young people's choir, and other items all added to the spirit of the season.

The new year comes in with another young blizzard.

Correspondent.

Obituary

Todd. — Ethel Maude Whitford, daughter of Asa Adelbert and Mary Crandall Whitford, was born near Dodge Center, Minn., January 27, 1880, and died at the home of her daughter, Mrs. K. W. Starkey of Effingham, Ill., December 5, 1944.

While young she came with her father's family to Farina, Ill., and at the age of thirteen she was baptized and joined the Seventh Day Baptist church. She was united in marriage with Hallie E. Todd, August 6, 1903, at Brookfield, N. Y., and to this union two daughters were born: Mrs. K. W. Starkey and Mrs. E. H. Young.

During her lifetime Mrs. Todd held membership in several Seventh Day Baptist churches and was always a consistent and faithful worker in the ladies' societies and in the church. Several years ago her health failed and with her husband she moved to Effingham where she might be cared for in the home of her daughter.

She is survived aside from her husband and daughters, by a brother, Arthur Whitford; a step-sister, Mrs. Lena Davis; six grandchildren; and one great-grandchild.

Funeral services were conducted at the Farina Seventh Day Baptist Church by Rev. C. L. Hill, and burial was made in the Farina Cemetery.

C. L. H.

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CHRIST'S GIVING

By Anna E. Hamilton

The spirit of self-sacrifice

Stays not to count the price.

Christ did not of his mere abundance cast

Into the empty treasury of man's store:

The First and Last

Gave until even he could give no more;

His very living,

Such was Christ's giving.

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