

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.

# The Sabbath Recorder

Vol. 138

PLAINFIELD, N. J., JANUARY 29, 1945

No. 5

## 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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# 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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## Editorials

Rev. Alva L. Davis, D.D., Salem, W. Va.

### FROM THE TRAINING CAMP

The following excerpts are from a letter written by a young man, a high school graduate, class of 1944.

Dear Mr. and Mrs. Davis:

I received your fine letter a few days ago and was very much inspired by it. Yes, I can always thank my parents for a Christian childhood which has determined my entire life, and without which I would be just a lost person. . . . I can't tell you how much you people helped me when I was younger. I remember well the good times we had when your car drove into our yard . . . and we persuaded you people to stay for supper. Your humor and jolly spirit made our church one church which is outstanding in hospitality and its ability to make friends. . . .

This Navy life is quite a trial for Christians. The officers are careless with their language. The officers use profane words incessantly at us young recruits. I'll just have to close my ears to it, and pray God for guidance and strength.

Love and best wishes.

See editorial, "Profanity."

### PRAYER FOR OUR SOLDIERS

The times in which we live are tragic. A great fear grips us. No home can escape the impact of this diabolical conflict. Hundreds of thousands of our boys are in active combat on land and sea and in the air; tens of thousands are in training camps; other thousands are in hospitals. The cry goes up from parents, wives, sweethearts, relatives, and friends, "Pray for our boys." Like the surge of the mighty ocean the cry is heard 'round the world, and we should pray, ear-

nestly pray. But I can't pray God to keep any particular boy from danger—that his life may be spared above all others, that the shell may pass him by, even though it may take the man next to him. No, I can't pray that prayer. For this is war, and war means bloodshed, suffering, and death.

There are scores of young men in the service today into whose lives I have entered intimately. With many of these I have shared their home-life, joining in their festivities and sharing their sorrows. God has used me to lead others into the fellowship of the Church. Still others I have united in marriage. For all these I earnestly pray. I pray that God may give them grace and strength to maintain the integrity of their Christian faith, and to keep their manhood unsullied, "unspotted from the world." I pray that God may steady the hand of the surgeon and clarify the mind of the doctor as they perform their miracles of healing; that he may sustain the nurses in their long, arduous ministrations of mercy; that the soldiers may be well fed, comfortably dressed and sheltered; that God may bless and guide those that are seeking to supply their needs; and that we on the home front may cease our complaining because we are rationed that others may have food to eat.

Sometimes, in the silent watches of the night when sleep seems to have eluded me, I am "over there" in spirit. These young men are all before me. I see their faces; I call their names. What a time for prayer!

## THE SILENT YEARS

Did you ever close your New Testament after reading the record of the childhood of Jesus with the feeling that you knew very little about it? If not, think how fragmentary and incomplete that record is. There is the story of his birth, told by the two evangelists, Matthew and Luke; his presentation in the Temple at Jerusalem when about forty days old, as told by Luke; a mere mention of the flight of the parents with the infant into Egypt and their return to their home in Nazareth, told by Matthew; then the visit to Jerusalem when twelve years old, recorded by Luke. This is all the record we have of his childhood—then, eighteen years of silence.

At thirty he begins his life work, heralded by John the Baptist. For three years he is brought prominently before the people. Yet, how fragmentary and incomplete the record is. Just the great moments, nothing more—here a lesson by the wayside, at the wedding feast, on the seashore; there an incident by the grave, in the home, in the temple, on the street; here a discourse, a parable, a prayer; there an act of kindness, of mercy, of self-denial. All so pure, so noble, so helpful, yet so incomplete that we long for more and wonder why more was not given us.

If we could lift the curtain that veils that Nazareth home and see him as a child in the home, or stand in the carpenter's shop where doubtless he spent much of his time at labor, or linger by his side in the wilderness, what a thrill it would bring us. Could we but have a history of those thirty years, how we would prize it. But we cannot lift the veil of secrecy. No history has been left us. No biography of Jesus has been written. Long ages ago, those who knew him passed away, leaving us but mere fragments—brief texts to hint at the things which fill up the silent spaces of Jesus' life.

Yet what an inspiration it is to dwell in mind upon the surroundings and atmosphere of that Nazareth home. Let us try to visualize the picture:

See the little village of Nazareth, nestling among the hills of Galilee, grass-covered and decked with richly-colored flowers. There are the trees; the fig tree with its gnarled and wide-spreading branches; the palm tree, graceful, feathery, and tall; the orange tree, fragrant with perfume and laden with fruit; the olive tree with its silvery-gray leaves rustling in the wind. Yes, Jesus must have

known the country well and loved it. The great majority of all his miracles and parables have the open country as their background.

From those hills Jesus could look northward and see the snowcapped summit of Mt. Hermon. Westward, the Mediterranean Sea lay shimmering in the sun. Eastward was the Sea of Galilee. In the foreground was the Plain of Esdraelon on which many of the battles of Hebrew history were fought.

There were home scenes—Jesus growing up, taught at his mother's knee. As soon as he could talk he was taught to recite simple evening and morning prayers. He was taught to sing the great songs of their Hebrew history. In every Hebrew home, if as many as three people sat at the table, songs were sung or recited at every meal—Psalm 137 on week days, and Psalm 126 on Sabbath days and festivals. Then as the mother prepared on the sixth day the Sabbath day meal, lighted the Sabbath candles, placed them in the windows as sundown approached, she told the children of the approach of God's holy day. The mezuzah was placed on the doorposts. This the mother explained by telling them the Lord kept guard over the families of his people. Too poor to own a Bible, Jesus learned God's word from his mother's lips.

In this home, Jesus spent thirty years of his life in willing helpfulness. He was the oldest child in the home, and hence the breadwinner, too, for Joseph probably died while Jesus was young.

### The Message for Us

These silent years are not meaningless, not without significance. They have a message for us; they find parallels in our own experiences. Great moments come to us but seldom, and in after years they assume undue proportion. Between these great moments are stretches of commonplace events and experiences which grow dimmer as time advances.

### Childhood

Oh, the silent years of childhood! Not many events stand out so prominently as to mark one day from another. It is all a panorama of mirth and joy, freedom and contentment merged into a single picture. We know where the choicest apples and richest nuts grew. The swing, the playground, the fireplace, the bed where we slept, these are as vivid as though 'twas but yesterday. Those twenty-one years of childhood and

youth blend into a single picture, years of silences, precious and dear to the memory.

#### Maturer Years

Little comes into our lives to make one day stand out from another. Great moments come to us but seldom. The greater part of our life is spent in commonplace things plodding along the dusty road with little to disturb our contentment or onward march. We find bright, sunny spots here and there, days of unusual brilliance, and then dark days when shadows flit across the sky or hang heavily upon us.

But these are not the greatest or most important moments. It is the dead level experiences, the silent years, that make or destroy the real fiber of life. We make, or unmake, ourselves in the commonplace stretches—these silent, dead level experiences.

Dr. Matheson should be an inspiration to all who feel they are limited or handicapped. When a boy at school he lost his eyesight. Though blind he won his way through college; he was noted for his honor, thoroughness, and diligence. He became one of Scotland's greatest preachers. He accepted a pastorate at Innellan. Some said it would be wasted years. But the thirteen years at Innellan were not wasted. They prepared him for twenty years at St. Bernard's, Edinburgh—years of magnificent service.

If one is ever tempted to become discouraged, listen to the heavenly voice that welcomed Jesus from the quiet life in Galilee:

"This is my beloved Son, in whom I am well pleased."

#### PROFANITY

We live in an age which seems to be given over to profanity. We hear it on our streets, in drawing room conversations, in public gatherings. There is scarcely a magazine, except the definitely religious, that does not admit it to its pages. We meet it in the pages of the latest and best selling books, even those recommended by book clubs, often containing the names of ministers.

A letter, in a recent issue of a Christian magazine, printed under the title, "Prayer and Profanity," makes this complaint: "While reading through the '—', I came across the article, 'With Divine Guidance We Cannot Fail.' It set me to thinking. Is this article entirely consistent with statements made by top-ranking officers? Doubtless these men appreciate divine guidance, but to

me and to many others, these statements would mean much more if profanity could be omitted."

What a tribute our youthful friend in the Navy pays to his parents! How his clean, young heart resents the profanity of his commanding officers. And we ask, "Why should our youth be subjected to such treatment?" In 1776, George Washington issued two orders concerning the use of profanity in the Army. The second order, preserved in his own handwriting, closes with these words: "For the sake therefore of religion, decency and order, the General hopes and trusts that officers of every rank will use their influence and authority to check a vice which is as unprofitable as it is wicked and shameful."

One who knew President Theodore Roosevelt well, said, "He had an instinctive sense of reverence; his best friends never heard him take God's name in vain. They never even heard him say 'Damn.'"—Tarbell's Guide.

Just why do men use profane language? At least four reasons have been suggested.

First, it is caused by association. Chameleons take color from their environment. Men have their conversation colored by the men and women with whom they ordinarily talk. For many people a cure for profanity is a new group of intimates.

Second, for many people it is not alone caused by associates, but associates coupled with thoughtlessness. A man, well-known to the writer, who might have been a charming conversationalist, made himself repulsive because of the foulness of his speech. To those who plead thoughtlessness for this sin, a thoughtful writer has said, "Swearing is the sign of an empty head."

Third, many people seem to think that profanity adds emphasis to conversation; it makes their affirmations more dependable. It is said John Bunyan in his younger days declared, "I knew not how to speak unless I put an oath before, and another behind, to make my words have authority." Thomas Carlyle said of his father: "In anger, he had no need for oaths. His words were like sharp arrows which smote into the very heart." As a matter of fact, profanity weakens speech.

Fourth, Profanity is the result of pent-up emotions within the heart. A person becomes violently angry—heated within—and

#### FIRST THINGS FIRST

##### Selling Salvation

Certainly, salvation is free, but how few have been sold on the idea of accepting it?

Some days ago a pastor was telling me how a member of his congregation had asked to be baptized and wanted to join the church. I was much pleased as well as he. I hope he will pardon me if I question, if she had been asked some weeks ago might not she and possibly others have taken the step and in so doing made a better membership report for the church at its yearly business meeting? We like to follow the crowd. If one starts, let us not fail to ask others to go along.

During the days of recent years, when selling was hard regardless of the commodity, we had a slogan, "ask them to buy." Often it worked. When we had sold the first item, it was much easier to sell the second, and sometimes more. When we had sold whites, it was easy to sell the blacks.

During the Recorder subscription drive we were a few short of the goal. Some were not easy to reach. Some I dreaded to ask. With one exception, asking was all that was needed.

This is laymen's year. The pastors have been having to do too much of the "selling." We have thought we had done our part if we went to church once a week and let him "entertain" us with a good sermon. We should at least get out and hunt more "prospects."

Yes, salvation is free. Never has anybody had a more satisfying proposition to "sell." I have known of those who were just waiting to be "asked to buy." We should not keep them waiting.

P. B. Hurley,  
Conference President.

#### EVANGELISM AND ITS METHODS

By Rev. Herbert C. Van Horn

##### II

##### Essentials

In considering methods of evangelism we must take seriously Christ's great commission: "Go . . . teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you." That is his method, and no other. If his disciples fail him, he fails, and his Cross has been suffered in vain. He

to relieve himself he begins to curse and swear. Moody tells of a Christian man who when angry would swear. He approached him saying, "I don't see how you can tear down with one hand what you are trying to build with another. How can you profess to be a Christian and swear?" The man replied, "If you knew me, you would understand. I am quick in temper. I inherited it from my father and mother. It is uncontrollable, but it comes only from my lips." Think of it! Sin his master!

Now let us face something of the cost that the user of profanity must pay. Not a single advantage accrues to the man who violates the commandment, "Thou shalt not take the name of the Lord thy God in vain." He gives nothing, but he loses much. He is obliged to pay a price in intellect. Profanity breeds laziness. It is a sign of ignorance. It is a confession that his vocabulary is insufficient to express his meaning. An impoverished vocabulary, usually means impoverished thought. As quoted by Emerson, Lord Byron said of a friend, Jack Bunting, "He knew not what to say, so he swore." Jack Bunting has many successors.

The users of profanity pay a high price in their emotional life. It often leads to a loss of control of their higher natures. They also must pay a stiff price in their social life. Despite the fact that profanity is rife in our country, there are great bodies of men and women who are repulsed by its use. Amos R. Wells said: "Profanity is ungentlemanly; it belongs to the slums, and is outlawed by good society."

Certainly Jesus' teachings lift society upon a high and holy plane where mutual trust and unquestioned confidence come to full fruition. Let no man debase the name of God for an unholy purpose. Let the name of Jesus be forever linked with matters serious and glorious.

"Precious Name, O how sweet!  
Hope of earth and joy of heaven."

#### SABBATH SCHOOL LESSON FOR FEBRUARY 10, 1945

Jesus and the Twelve

Scripture—Matthew 10 and 11

Memory Selection—John 15: 14

"If we live in the Spirit, let us also walk in the Spirit."

himself began his public ministry by preaching repentance, for his kingdom was at hand. John the Baptist preached repentance and works "worthy of repentance," setting special emphasis upon what he personally knew of the Christ whose humblest servant he desired to be.

Baptism followed the conversion of all who came repentant. Then were they taught principles that make for good discipleship. Is there not danger in some of our emphases that we reverse the process and depend upon teaching—upon education—neglecting the great essential of the "born from above," the new birth? At the outset of his ministry, Jesus stressed this: "Ye must be born again." Men cannot be educated into the kingdom of God, or inducted into the kingdom of God, or brought into it by machinery or physical operation. There can be no spiritual Caesarean method.

"The mission of the church is to save the souls of men," is a definition of the late Russel H. Conwell, author of "Acres of Diamonds," to which we are all practically agreed. Salvation comes alone and only through faith in Jesus Christ: "By grace are ye saved . . . it is the gift of God." Then the holding up of Christ is essentially important; he said, "And I, if I be lifted up . . . will draw all men unto me." Also he declared, "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Reflection upon such teaching impresses us with the conviction that exalting Christ, rather than finding fault, and preaching Christ and man's need of him because of unrepented sin—sin of selfishness, injustice, hatred, bigotry, prejudice, unbelief, and "what have you"—are so greatly needed. "We need to spend less time in condemning men, criticizing those who may not agree with us or see just as we do, and more time in exalting Christ who is able to save to the uttermost," as George Wood Anderson says in "Are You an Evangelist?" Why spend time in apologizing or justifying ourselves for our position?

Someone says we are suffering because of a "lost word," and that word is "concern." We are not concerned that without Christ men are lost. Or do we believe that any more? If a child is lost in the forest, or a liner fails to make an airport, or a man is asleep in a burning building, we are concerned; we go to any necessary length to

find and to save. Our spiritual trouble is that we do not sense the unsaved's need. If a house is afire one does not hesitate to enter it unceremoniously to arouse the sleeping inmate and drag him out—because he will burn if we do not. But we cannot collar a lost sinner and drag him into a saving knowledge of God through Jesus Christ. Had we a real sense and conviction of the man's condition, the church and its people would be far more concerned than they are and would quickly set at doing more about it.

So a burning conviction of sin and man's need—personalized—is needed. The story is told of a father who was showing and explaining to his little son Holman Hunt's picture of Christ at the door. The lad attentively looked and listened, and then seriously said, "Daddy, did he get in?" A requisite of any method of evangelism and one of our heaviest burdens and responsibilities is to get men to open the door so Jesus can come in as he stands without and knocks. It's one of our heartaches that many in whom we are concerned are holding the key to their own inmost citadel; they will not answer the call of Christ and let him enter.

Conviction and concern must be accompanied by zeal. The great characteristic of Jesus may be epitomized in one sentence: "He had a passion for saving the lost." In a single chapter he tells of the lost sheep, the lost coin, and the lost son. Under the Jericho sycamore he calls and reclaims and reconditions a little "sawed off" man, and to carping critics declares that he is come "to seek and to save that which is lost." Upon the multitude that seemed as sheep without a shepherd he had compassion: over Jerusalem he wept: "how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing, and ye would not!" What right have they to bear his name who share not his concern and passion and zeal for the unsaved? "Give me Scotland, or I perish," was the cry of a great leader. "Give me a hundred preachers," exclaimed Wesley, "who fear nothing but sin and desire nothing but God, and I care not if they be clergymen or laymen. Such men will shake the gate of hell, and set up the kingdom of God upon the earth."

The zeal of a vital experience such as that of the disciples at Emmaus to whom Jesus made himself known in breaking of bread—the zeal of a burning heart—drives one to

go and tell of his peace and joy in a redeemed life to others. The zeal for his people, the zeal to save the perishing, hateful, disobedient, faultfinding people, will drive the pastor and leaders to cry out as Moses of old pleading for Israel: "Forgive their sin—; and if not, blot me, I pray thee, out of thy book."

A question put to me from the floor at the time of my ordination was, "Do you feel, 'woe is unto me, if I preach not the gospel?'" I am afraid I was hardly justified in my affirmative reply. But a bit of the essence of that zeal was in my heart, and my loss indeed is great if that youthful zeal and enthusiasm have abated. "Evangelistic work follows the evangelistic heart."

In the early days of the Preaching Mission, William Hiram Faulkes, at the time chairman of the Department of Evangelism of the Federal Council of the Churches of Christ in America, said in a few sentences what I

## Mission

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

### A PASTOR WRITES

Dear Mr. Burdick:

We have been having very fine prayer meetings each night during the Week of Prayer, following the topics in the pamphlet published by the Federal Council. It seemed to me that they were exceptionally well written and timely this year. Our attendance averaged about thirty with a different speaker each evening, and I led the devotional services. We closed with the quarterly covenant meeting which was a spiritual high point with fitting climax. It seemed to me to be the best since I have been here. On Sabbath morning Rev. and Mrs. Eugene Davis joined the First Alfred Church, and Evert and Elizabeth Bond Percy brought their letters from Plainfield. It was a good service too.

You will be interested in a plan which I proposed to the church and which they voted to "back" financially. It is that I go to Rochester, N. Y., once a month to call together all the Seventh Day Baptists and interested friends for a service of worship in a chapel there. Both the Baptist and Presbyterian churches of that city have expressed their willingness to allow us to use their

believe is involved in evangelism and in the task of the working church:

Evangelism is unmistakably the first business of the Church. To be evangelical means to cherish and proclaim the gospel of the Lord Jesus Christ, the Son of God and the Saviour of the world. To be evangelistic involves the proclamation of that gospel for the purpose of securing its immediate acceptance. To persuade men by word and work, by lip and life, by message and ministry, of the reality and availability of the atoning gospel of Jesus Christ, is easily the most engaging task of the Church. While its message is not exhausted in its evangelistic expression and while its complete ministry is as wide and varied as human need, in evangelism Christianity puts first things first.

"Come," "abide," "follow," and "go," are four familiar words which were used by Jesus in the days of his flesh. "Come" is evangelism, "abide" is fellowship, "follow" is education, "go" is service. We must "come" before we can "abide," and "follow" before we will "go."

(To be continued)

Plainfield, N. J.

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

facilities for a Sabbath afternoon each month. I do not know just yet where we will meet but hope to hold my first service there on January 27.

Sincerely yours,  
Everett T. Harris.

Alfred, N. Y.,  
January 15, 1945.

### A MISSIONARY QUIZ

(These are three of the articles used by the Ashaway Christian Endeavor society in conducting a missionary meeting. Can you name the three missionaries?)

I was born in Alfred, N. Y., December 18, 1861. I graduated from Alfred University and studied one year in Wellesley College to prepare myself to teach English literature in the university; but in the fall of 1888 I accepted the call of the Missionary Board to become principal of the Girls' School of our mission in Shanghai. The following months I studied in the Chicago Training School for Missionaries. I sailed for China in 1889. The remainder of my life was given to our mission in Shanghai. The women of the denomination contributed to my salary as missionary during most of my years of

service. While home on furlough in 1933, I became ill and never entirely recovered. I was given a retirement allowance by the Missionary Board, but I loved the work in China and desired to return to Shanghai—though still a partial invalid. I was accompanied to Shanghai by my nurse, Miss Emily Chapin, in 1935. When war broke out in Shanghai in 1937, upon the imperative demand of the American Consul, I left China and settled in Hollywood, Calif. Here I closed my life on this earth on February 19, 1938. Who am I?

I went to China in January, 1911, to become Dr. Palmberg's assistant in the hospital at Liuho. I was born at Richburg, N. Y., March 20, 1875. I graduated from North Loup, Neb., High School in 1891. My father was pastor of the Ashaway Church from 1891 to 1899. I was a member of this Christian Endeavor society. From my childhood I had dreamed of becoming a doctor and going to China, as I had been especially interested in Dr. Swinney's work. In 1898 I graduated from Alfred University and from a nurses' training school in Brooklyn, N. Y., in 1901, and a medical college in Chicago in 1907. I practiced medicine for three years in Milton and Milton Junction, Wis. When I first got to China I spent most of my time studying the language and assisting in the schools and mission in Shanghai. Upon Dr. Palmberg's return from furlough, I went to Liuho to work with her in our hospital. Later I became head of the hospital. I adopted two Chinese girls as my daughters and called them Esther and Me-Ling. Esther is now a doctor and Me-Ling a nurse. I continued my work in Liuho, with furlough interruptions, until forced by the Japanese to evacuate Liuho. I then went to Shanghai and did refugee work. In 1940 I spoke at this church (Ashaway). I returned to China that autumn. My adopted daughter, Esther, a doctor, and I decided it was best to go to unoccupied China and we finally reached our destination in the spring of 1941. I am located in Lichwan, Kiangsi Province, Unoccupied China. We are doing medical work here. Who am I?

I was born in Sweden, September, 1867. My family moved to Stockholm when I was four years old. My mother died in the summer of 1872. My aunt lived in Peoria, Ill., so my father brought us to live with her. When I grew older, I went to West Hallock,

Ill., to work for Mrs. G. M. Butts, where I was treated as a daughter and allowed to attend school, as my ambition was to be a teacher. I investigated the Sabbath question and when I was sixteen, I was baptized and joined the West Hallock Church. I began teaching at eighteen, and attended Milton College, working my way through by teaching. A call came through Dr. Swinney of our China mission for an assistant nurse and when no one responded, I offered to prepare as a nurse. I went to a Medical College in Chicago. I graduated in the spring of 1894, and sailed in November for China. The young people of the denomination assumed the responsibility for half of my salary. I helped to provide land in Liuho for the establishment of the medical mission there. When returning to China in 1902, after a furlough, I moved the Medical Mission to Liuho. I adopted a Chinese girl as my daughter whom I called Eling. She later attended Milton College. The industrial work, sewing and embroidery by native women and girls, was under my supervision. I went on the retirement list when I became seventy, but continued doing mission work in China until forced by the war to leave there. I now live in Los Angeles, Calif. Who am I?

INVESTMENT COMMITTEE REPORT

During the quarter ended December 31, 1944, additions to the various permanent funds of the society totaled \$4,953.27, classified as follows:

|  |            |
|--|------------|
| Permanent Fund                         | \$ 428.92  |
| Debt Reduction Fund                    | 3,373.16   |
| Franklin F. Randolph Memorial Fund     | .45        |
| Myrta E. Greene Special Fund           | 1,000.00   |
| Ministerial Education Fund             | 5.18       |
| Ministerial Retirement Fund            | 1.09       |
| Return of Missionaries Travel Fund     | 10.00      |
| Reconstruction and Rehabilitation Fund | 134.47     |
|  | \$4,953.27 |

Of this total, \$626.28 represents profits realized upon the sale of \$3,000 Louisville and Nashville and Southern Railway Company Jt. Monon 4's of 1952 and 35 shares Pacific Mills Common Stock in the proportion of \$428.92 for Permanent Fund and \$197.36 for Debt Reduction Fund. The balance of increase in the Debt Reduction Fund is represented by bequests under the will of Lillis Stillman Rogers, late of New London, Conn., amounting to \$3,000 and \$175.80 under the will of Flora L. Washburn, late of Leonardville, N. Y. The Franklin

F. Randolph Memorial Fund, Ministerial Education Fund, and Ministerial Retirement Fund are all accumulating funds with income being added to principal as received. This accounts for the sums of \$45, \$5.18, and \$1.09 added to these respective funds. We received the sum of \$1,000 from the estate of Myrta E. Greene, Berlin, N. Y., to be invested with income to be used towards the annual expenses of raising the Denomina-

tional Budget. The Return of Missionaries Travel Fund was increased by a gift of \$10.00 from the Chicago Church, and the Reconstruction and Rehabilitation Fund likewise was added to in the amount of its proportionate share of Denominational Budget receipts for October, November, and December.

Other changes in investments not affecting the principal of funds are as follows:

| PURCHASES  | Permanent Fund | Debt Reduction Fund | Associated Trust Funds |
|--|----------------|---------------------|------------------------|
| \$3,000 Standard Gas & Electric Co. 6's 1951     | \$ 2,973.75    |                     |                        |
| 25 shs. Bethlehem Steel Corp. Pfd. Stock         | 787.22         | \$ 787.22           |                        |
| 35 shs. Federated Dept. Stores 4 3/4% Pfd. Stock | 3,690.32       |                     |                        |
| 60 shs. Illinois Power Co. 5% Pfd. Stock         | 2,843.44       | 382.36              |                        |
| 50 shs. Phelps Dodge Corp. Common Stock          | 178.97         |                     | \$1,000.00             |
| 1 sh. Pacific Gas & Electric Co. Common Stock    | 34.44          |                     |                        |
|  | \$10,508.14    | \$1,169.58          | \$1,000.00             |
| REPAYMENTS OR SALES                              |                |                     |                        |
| 30 shs. United Gas Corp. Pfd. Stock              | \$ 2,843.44    | \$ 531.26           |                        |
| Mary S. Damerel Mortgage                         | 3,486.00       |                     |                        |
|  | \$ 6,329.44    | \$ 531.26           |                        |

The exchanges of securities listed above have been made upon recommendation of our investment counsel.

Unpaid mortgage interest in arrears on the R. J. and E. C. Smith mortgage as of December 31, 1944, amounts to \$433.07. It will be recalled that we manage this property under an assignment of rents.

The investments of the Permanent Fund and Debt Reduction Fund as at December 31, 1944, are classified as follows:

|             |             | Percent |
|-------------|-------------|---------|
| Stocks      | \$48,123.65 | 48.2    |
| Mortgages   | 23,197.35   | 23.2    |
| Bonds       | 22,943.04   | 23.0    |
| Real Estate | 2,088.94    | 2.1     |
| Cash        | 3,483.38    | 3.5     |
|             | \$99,836.36 | 100.0   |

Karl G. Stillman,  
Chairman.

January 21, 1945.

COMPARATIVE STATEMENT

|                                   | Receipts   |            | Change       | 12 months ending |             | Change       |
|-----------------------------------|------------|------------|--------------|------------------|-------------|--------------|
|                                   | Dec. 1943  | Dec. 1944  |              | 12-31-43         | 12-31-44    |              |
| Memorial Board income             | \$         | \$         | \$           | \$ 1,652.06      | \$ 2,769.28 | \$ 1,117.22  |
| Permanent Fund income             | 528.22     | 674.63     | 146.41       | 3,146.62         | 3,769.93    | 623.31       |
| Denominational Budget             | 816.40     | 514.15     | 302.25*      | 8,404.56         | 8,031.28    | 343.28*      |
| Organizations                     | 162.17     | 214.77     | 52.60        | 1,395.03         | 1,503.70    | 108.67       |
| Individuals                       | 335.00     | 72.50      | 262.50*      | 1,593.03         | 1,853.88    | 260.85       |
| Special Gifts                     | 535.11     | 253.75     | 281.36*      | 2,929.98         | 1,402.53    | 1,527.45*    |
| Loans                             | 5,500.00   |            | 5,500.00*    | 5,500.00         | 1,500.00    | 4,000.00*    |
| Other                             |            |            |              | 297.60           | 7.00        | 290.60*      |
| Debt Fund investment              |            |            |              | 1,250.00         |             | 1,250.00*    |
|                                   | \$7,876.90 | \$1,729.80 | \$ 6,147.10* | \$26,168.88      | \$20,867.60 | \$ 5,301.28* |
| Expenditures                      |            |            |              |                  |             |              |
| Corres. Sec. and Expenses         | \$ 206.60  | \$ 205.67  | .93*         | \$ 2,473.29      | \$ 2,610.68 | \$ 137.39    |
| Gen. Missionaries and Expenses    |            |            |              | 38.00            | 21.25       | 16.75*       |
| Churches and Pastors              | 244.40     | 199.16     | 45.24*       | 2,777.73         | 2,570.91    | 206.82*      |
| China                             | 255.00     | 105.00     | 150.00*      | 2,756.60         | 1,910.00    | 846.60*      |
| Jamaica                           | 171.23     | 805.23     | 634.00       | 2,227.28         | 2,750.32    | 523.04       |
| Treasurer's expense               | 20.00      | 20.00      |              | 557.89           | 596.39      | 38.70        |
| Interest                          | 6.71       | 31.54      | 24.83        | 271.75           | 198.89      | 72.86*       |
| Loans                             | 5,000.00   | 500.00     | 4,500.00*    | 6,750.00         | 3,500.00    | 3,250.00*    |
| Reconstruction and Rehabilitation |            | 26.73      | 26.73        |                  | 561.02      | 561.02       |
| Printing                          |            |            |              | 168.60           | 110.30      | 58.30*       |
| Foreign Missions Conference       | 67.00      |            | 67.00*       | 112.00           | 129.00      | 17.00        |
| Special gifts                     | 22.37      | 253.75     | 231.38       | 1,970.19         | 1,856.12    | 114.07*      |
| South American Field              | 60.00      | 60.00      |              | 180.00           | 320.00      | 140.00       |
| Miscellaneous                     | 2.00       | 3.00       | 1.00         | 25.40            | 44.95       | 19.55        |
| Debt Fund Investment              | 112.04     | 95.72      | 16.32*       | 1,250.91         | 1,228.58    | 22.33*       |
| Special Fund Investment           |            |            |              | 5,250.35         | 4,188.21    | 1,062.14*    |
|                                   | \$6,167.35 | \$2,305.80 | \$ 3,861.55* | \$26,809.99      | \$22,596.82 | \$ 4,213.17* |

## Woman's Work

### WORSHIP PROGRAM

By Mrs. Eldred Batson

#### Our Responsibility After the War

Hymn: "O Master, Let Me Walk With Thee."

What happens immediately after this war is ended will determine for years to come the kind of world in which future generations will live. The Christian Church of today is the only hope of the world of tomorrow. There is no other ground on which all nations can meet now, except their common faith in Christianity.

Every individual is important in a world that has been contracted to a point beyond the dreams of men fifty years ago. Every layman can make a vital contribution personally and through his local church to the building of a better civilization. It is the definite responsibility of every Christian to use the full measure of his ability, and to use every opportunity to emphasize that the peace shall recognize and guarantee: (a) our individual freedom of worship; (b) the religious liberty conceived and fostered by the Pilgrim Fathers, and perpetuated in America over the centuries; (c) a Christian world peace.

The Christians of our country must assert themselves to gain these objectives. If they just sit in the pews of the churches and wait for events to shape the future, the result will probably be a worse reaction against religion and Christianity than after the last war. This is a time for forthright and intelligent thinking plus definite action in the Christian cause.—Romain C. Hassrick.

Prayer: Our God, in whom all things are good, help us Christians to see our responsibility always; but we feel that we will need even added help, and strength, and foresight in the days that are to follow the conclusion of this all-involving war. Christians and the Christian Church are the hope of a new and better day. We must not sit idly by and wait for results. Help us to see our responsibility now. Guide, thou, our thoughts and deeds that all may be done to thine honor and glory. Amen.

Scripture reading: Matthew 3: 1-11.

Hymn: "More Like the Master."

### A RUSSIAN CHRISTIAN REPLIES

Kits packed by church members in the United States are reaching Russia. The Baptists have sent more than two hundred thousand, and other denominations are sending tens of thousands. Recently a letter was

Mrs. Oboz W. Davis, Salem, W. Va.

received from Leo Gruliov, Russian War Relief's representative in the Soviet Union. It was written by Yakov Zhidkov, Chairman of the Association of Soviet Evangelicals and Baptists. Pastor Zhidkov has lost three sons—killed in action. His letter speaks for itself:

This contribution, in addition to the immeasurably great aid sent by Russian War Relief as a whole, is especially dear to us as coming from our brothers in Christ.

We, the All Union Council of Evangelicals and Baptists, have received innumerable responses to this aid, from our brothers who have suffered from the war, and we wish to express our gratitude and acknowledgments to Russian War Relief and assure you that this labor of love on the part of the contributors has not been in vain but has reached many and many who have suffered from the evil enemy occupation. It has wiped away the tears of grief and need and has aroused in the hearts of many who have received and are receiving aid from Russian War Relief, in this and other forms, the warmest feeling of gratitude and heart-felt appreciation.

Metropolitan Church Life,

December 28, 1944.

### KEYNOTE ADDRESS

(Foreign Missions Conference of North America, Fifty-first Annual Meeting, Toronto, Canada.)

#### Hopeful for Youth and Evangelism

The keynote address of the Conference was made by Bishop James C. Baker of Los Angeles, on the theme, "Evangelism in the Light of Present World Conditions." While admitting the disillusionments, the tragic losses, and the poisoning of minds and spirits which have come to youth all over the world as a result of the present war, Bishop Baker found some "hopeful" elements which will work for the promotion of the best in Christianity after the war.

We need to remember the unquenchable creative forces of youth of which we have many illustrations even in the midst of war. Young people will be again manifesting their sensitiveness to human situations, their power of imagination, their faith in causes of their own choosing, their dynamic courage and daring, their strong hopefulness and buoyancy. They will get together again just as they did after World War I. Doubtless their elders will again misunderstand them, fear them, seek to repress them or to manipulate and use them. Yet they are the "spring of the year" for the race, the motive power of the world.

Significant youth movements have survived even in the midst of war, such as the World's Student Christian Federation, the Christian Associations, and many others. We shall need to do everything we can to strengthen these movements—especially those that are international.

Many of the men in service "have seen the church," and its work in the South Seas and elsewhere, and have a new appreciation of missionary work and the power of the gospel among all people. Christian missions will have many new advocates, and we shall be recruiting the lay and specialized leadership of the churches through many of these returned service men.

Just as masterless men will take a leader who leads them on to corruption and death, as lurid contemporary history has proven, so many idealistic youth will respond to the call of Christ whose words of wisdom and whose example of sacrifice will have heightened meaning and appeal to them against the unparalleled tragedy of our time. The hour has come for another great Christian movement. The need of the world is written in letters of fire. If it comes, as I believe it will, it will be because strong consecrated young men and women with personalities redeemed and trained, give themselves to this task as they have in every other creative era of church history.

## Christian Education

Rev. Harlow Sutton, Alford Station, N. Y.

Sponsored by the Seventh Day Baptist Board of Christian Education

### THIS IS YOUTH WEEK

(This statement was written at the request of the International Council of Religious Education, Chicago, endorsing the continent-wide observance of Youth Week.)

#### Sources of Inspiration

By James L. Kraft

(Chairman of the board, Kraft Cheese Company, and acting president of the International Council of Religious Education.)

Throughout a long lifetime I have drawn upon two sources for inspiration. The first is the Scriptures—and here I seem to have again divided my source into two, one being Jesus Christ himself, the things for which he stood, the things he said and did. The other is the deeds of Bible characters.

#### Jesus, The Christ

Surely no greater inspiration could emanate from any source greater than Christ. He was the perfect man because he was at the same time the Son of God. His spoken and acted truths were simple, direct, and the only perfect standard of living ever written for man to live by. If today's young people could be persuaded that success in life most surely

Other features of the four-day program included an address on "Evangelism and Present-Day Imperatives in Christian Missions," by Dr. M. T. Rankin of the Southern Baptist Convention; on "Religious Liberty," by Prof. O. Frederick Nolde of the Lutheran Theological Seminary, Mt. Airy, Pa.; "The Summons to a Great Advance in Evangelism and the Price to Be Paid," by Dr. John R. Mott; "Sources of Spiritual Power," by Dr. Charles W. Iglehart.

Dr. Mott declared he does "not know of a door that is closed to the friendly ministry of Jesus Christ." But he added, some of the "doors" or countries found unentered by missionaries in a survey made in 1910 are still unentered but not "closed." "The blood of the martyrs has always been the seed of the Church, and in the last seven years there have been more martyrs than in all the preceding years of Christian history," he said, prophesying a great new revival of interest in the spread of the gospel.

comes from the linking up of a devotion to the cause and from a following of the teaching of Jesus, then surely our churches would be full and active.

#### Bible Characters

From the Scriptures I am also inspired by the deeds of Bible characters. Not all of them were good. Not all were bad. None were perfect. I discover in the history of these men and women the usual human traits, strength, weakness of character and moral fiber even as in you and me. But I also discover that those who tried to follow God's leading, day by day, became the leaders of their time. They were considered the successful men and women of their times.

I never tire, for instance, of reading the interesting and fascinating story of Gideon. He followed so implicitly the spiritual direction of God that he won a battle against the greatest numerical odds ever known. I have said many times that it is possible for a person to so attune his life to the will of God that he will be conscious of God's will for him in all things. I actually believe this, and have lived by this precept for many years.

## Christians of Today

My second source of inspiration is the good people of the world today: men, women, boys, and girls with strong, unfailing Christian characters who stand like trees beside the waters and cannot be moved. Too frequently we take for granted people of such characteristics. We may live with them or know them in the community or read about them, then just mix them into the great mass of humanity about us, not realizing that they stand head and shoulders above the crowd. If you study them, you will find in practically every instance that what makes them great is the fact that they are great Christians. It is as simple as that.

During this present week, I have been busily engaged day and night with the annual 4-H Club Congress meeting in Chicago. Here is an organization of nearly two million farm boys and girls who are more unanimously devoted to a cause than any other group comparable in size I know. In this organization will be found many of the future leaders of our country. During all the years of my association with them, I have found outstanding boys and girls who, by their devotion, strong character, and adherence to a right principle, have inspired me without measure.

Here is a story to inspire everyone. In 1942, Joyce Lee Remsberg of Middletown, Md., was named the National 4-H Club Champion Holstein girl of America. She was to come to the annual 4-H Club Congress in Chicago to compete for a college scholarship, and there was no doubt in my mind as to her winning it. But before her day of departure, she was stricken with infantile paralysis. That was two years ago. Now a well girl, after a two years' courageous and heroic battle, Joyce was present at this year's congress, and I had the honor of introducing her to one thousand 4-H Club delegates.

## Seventh Day Baptists

By Harley Sutton

Seventh Day Baptist young people—not only Youth Week, but Christ calls you to face tomorrow. As James L. Kraft said in the above article, are you prepared for tomorrow by having as your chief source of inspiration the Bible and fellowship with good people of the world today? Times of

crisis are not the ground for development of strength of character. They rather are a testing time of the character you have. Youth will be prepared for tomorrow, which will surely bring times of crisis, if Christian character is being built today. Paul said to the Ephesians, and I am sure would say to youth today, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Ephesians 6: 11, 14-18. To the Romans he said, "Be not overcome of evil, but overcome evil with good." Romans 12: 21.

Pastors and leaders of youth. — Youth Week calls you to a more united and comprehensive program for the young people of your church. Youth wants challenging tasks. Waiting tables and running the mimeograph are very elementary ways to serve. Put before your young people the call of Christ to go and to do for him in such challenging tasks as visitation evangelism, where other young people are won to Christ and the Church. Help your young people to receive training in leadership by leading the prayer meeting and other church programs. Plan now to send a number of your youth to the pre-Conference camp and the sessions of General Conference to be held at Milton next August. Money invested in this way will bring fruitful spiritual dividends to your church and to the Seventh Day Baptist denomination.

## THE DENOMINATIONAL BUDGET AND YOUTH

(This letter was written at the invitation of the committee on the Budget, and sent out to young people.)

Dear Seventh Day Baptist Young People:

This opportunity to write you a message comes by invitation of the Committee on Budget Promotion. I have met many of you

## CHAPLAIN MALTBY WRITES

As at every place I have been, I have Sabbaths free here. I shall be glad to use some of my free time to visit other Sabbath keepers if they can be reached within the limits of a modernized Sabbath day's journey.

My usual procedure in spending the Sabbath in a near-by city is to attend the Seventh Day Adventist church service and get acquainted with some of the people, being particularly careful to contact whatever servicemen may be present and find out if they are having any difficulty as noncombatants or as Sabbath keepers. Frequently I do not get much out of the church service because the speakers sometimes are so provincial and narrow denominationally that there isn't much food for the outsider. However, it makes a Sabbath service and fellowship with some of the finest people. Their hospitality is of a high order. Usually there is an invitation to dinner and a chance to visit in the afternoon. This last Sabbath I had a fine time with a returned missionary who not only knew our missionaries in China but was also a descendant of some of the Babcocks and Davises from around Jackson Center.

In the late afternoon and evening I find it pleasant and profitable to visit some of the soldier centers, particularly those under Christian auspices, to see what is being done for the soldiers and possibly to do some work myself with the men who like myself have wanted to get away from camp on their day off.

Last Sabbath night slogging through the dirt and rain of Louisville to hunt a meeting where I had been invited to give a testimony, I met a group of girls handing out invitations to a victory center in a near-by church. Last night I was unexpectantly thrown in charge of a Service Men's Christian League meeting in a beautiful brick chapel at the post here. There were two girls present from that victory center who gave glowing testimonies when the opportunity was given. One of them had recently come to an abounding joy when she chanced to attend a Saturday night meeting at the victory center and forsook Catholicism to really find Christ as her personal Saviour.

My work at this post no doubt will prove to be more pleasant as the opportunities for service grow. Among my own troops it is too early to point to any particular results

in person and would like to know all of you. We are in a great work; the kingdom of God is that work. Your part is just as important as that of the older members of your church.

Which comes first in your spending of money, your own desires for a good time or the work of the kingdom? How much do you give to the Denominational Budget? This Budget is another name for the careful and prayerful estimate of the annual expenses of our denomination in carrying its share of the work of his kingdom. It is also the financial means of meeting humanity's needs, and is an effective, supervised medium for our Christian giving.

The word gave lies at the center of the most loved text of the Bible: "God so loved the world that he gave . . ."

Not only dollars, but pennies leave visible tracks. Your thoughts no man can see, your heart no man can read. Your words are blown away as with the wind, but all the world can see where your pennies and dollars go. With the money you spend goes a bit of yourself. You have given your strength of mind or body to earn it, or your parents have given of themselves to enable you to have it.

How you use whatever money you have bears testimony of the direction in which your life is going. Does your life bear testimony that it is going toward God?

Will you try very hard to get your youth group to consider making a pledge to the Denominational Budget? You might have a group Lord's Acre project, or an individual project to raise the money. There are many methods of raising money that you might use. Will you please be sure that your money is sent through your church treasurer so that the church gets credit for the amount. If you will make and raise a pledge to the Budget it will bring blessings to you personally, to your group; and the money will help the kingdom by going where you cannot go and help someone do what you are not in position to do. May God bless you in your effort to help Seventh Day Baptists in their world-wide work.

Yours in his service,

Harley Sutton.

January 9, 1945.

"If God be for us, who can be against us?"

as I was privileged to see at Camp Howze. On New Year's Eve I assisted other chaplains and civilian ministerial students at a service on the post where there were six or eight decisions for the Lord. Strange as it may sound, most of them were boys and girls. It was like the close of a successful revival in a church. There are a good many families of officers and soldiers living on this post.

It is a pleasure and privilege to be associated at present with a chaplain (Major) who had the supervision of three hundred seventy-five chaplains in the European theater. Another chaplain here of the same rank has served in the front line in Africa and Italy. As yet there are no indications that I will be going overseas soon. I trust there is some application of that line in Milton's sonnet, "They also serve who only stand and wait."

Chaplain Leon M. Maltby.

Hq. 14th Armored Group,

Ft. Knox, Ky.

### HISTORICAL SOCIETY

By Dr. Corliss F. Randolph

#### Papers of The Governors Ward

From the Westerly Sun, of December 15, 1944, we learn that the Rhode Island Historical Society is initiating a movement to acquire the papers—some 1500 items—of Governor Richard Ward and of his son Governor Samuel, both of whom were colonial governors of Rhode Island, for preservation and convenient access by properly accredited investigators. In behalf of this project, the Westerly (R. I.) Historical Society offers its aid, and has appointed a committee, of which Hon. George B. Utter is a member, to investigate and make suitable recommendations to that society.

Governor Samuel Ward's home was on the Shore Road, east of Westerly a few miles; an appropriate bronze tablet marking the site, is erected by the roadside. Governor Samuel Ward, it will be remembered, was a member of the Continental Congress and died of smallpox, in Philadelphia, a few months before the adoption of the Declaration of Independence. Otherwise, he would unquestionably have been a signer of that document. However, he was a signer of the Resolution of Secrecy, a document but little known, but of great importance.

The Seventh Day Baptist Historical Society has recently acquired a printed copy of the sermon by Rev. Samuel Stillman, M. A., "Preached March 27, 1776, before The Honorable Continental Congress; on The Death of The Honorable Samuel Ward, Esq., One of The Delegates from The Colony of Rhode Island." The text was from 1 Corinthians 15: 26, "The last enemy that shall be destroyed is death."

Of the three Seventh Day Baptist governors of Rhode Island, the Wards, father and son, were the first two. The third was the late Hon. George H. Utter, son of Rev. George B. Utter, D.D., for many years editor of the Sabbath Recorder. Governor Utter was the father of the present Hon. George B. Utter, of Westerly, R. I.

### THE CHURCH MUST GROW TO LIVE

By Deacon Mark Wiley

The Church is suffering from stagnation. There is a great decline in church attendance among all classes. We are growing less and less year by year. What are we as a church going to do about it? If we continue to lose members as we have in recent years, the Church will die from lack of life.

It is time that the ministers who should be the Lord's watchmen arouse themselves and the people. The common people heard Jesus gladly. Why do they not come to church and hear us gladly? Do we have a message that will stir and arouse the hearts and minds of our own and other people to their need of Christ's gospel? Do we go out in the streets and byways with our Christian gospel, or do we sit idly in secluded places, so that most people do not know we exist?

We boast of being in this country for over two centuries, and yet there are millions who have never heard of Seventh Day Baptists. We suffer from the tradition that Seventh Day Baptists are against proselyting. That tradition may be one of the reasons why we do not gain many new converts. If this is true, the sooner we forsake this tradition the better it will be for the Church.

If tradition is to be our guide, why not adopt the tradition of the early church which proselyted. Both the Jews and the early church gained proselytes from other religions. So why should not we do the same? We have a duty to testify, that it is a sin to transgress the commandments of God.

We are to witness for the truth and warn the people that they remain sinners and unsaved until they repent and obey the gospel. A part of the gospel is repentance and obedience to all of God's commandments. We must preach all the full gospel!

We must strive to give the gospel truth to all who are not receiving it, whether they

## Children's Page

### OUR LETTER EXCHANGE

Dear Mrs. Greene and the Children:

People close by and far away seem interested in what the birds do in Florida, so I am going to write to you about the very lovely New Year's Day caller I had.

I sat by the window sewing, and I saw a bird sitting very quiet in the hedge about fifteen feet from me, just across the driveway. I did not realize at first sight how interesting that visitor was to be, but I watched it for two reasons. Last winter there seemed to be more birds around than this winter—since the hurricane, anyway. One bird seemed to live in that hedge all the former winter, well protected from jays and crows above and from cats below. I wondered if this bird sitting here was a former friend of the year before, or a young one which I saw one day come to eat asparagus berries that grow beside the porch.

This bird I was now watching in the hedge sat quite a few minutes looking around with its bright eyes, but its body so still one would hardly notice it; and I began to realize it was worth while to pay attention to it, to see for what it was waiting.

And wasn't I glad I did, for suddenly it flew to the porch rail, then to the asparagus berries for a feed. I could see it was that young bird with new tail feathers and grown-up markings coming on its wings. It seemed very happy hopping around in the asparagus, eating a berry here and there. Then it did a very remarkable thing. It hopped over on to one arm of one of the chairs we folks usually sit in, and it rested there perhaps ten minutes, looking all about with its bright little eyes. Up towards the roof it looked, and I wondered if it wanted a bug or a

are members of churches or not. We should specialize on home missions to have growing churches. We need ministers with a talent for evangelism: men who will convict men of sin and their lost condition. The Church cannot live, it cannot grow, without the fire and spirit of evangelism.

Chicago Seventh Day Baptist Church.

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

spider to eat, or if it wanted to nest up there when it should be fully grown up.

After it had looked around a while it still sat there; I wondered why, for I could see by its plumage that it was a nearly-grown mockingbird. I began to be thrilled. Why didn't it go away?

Why? It was my new year's caller! and it seemed to speak to me thus: "Yes, I have come to call on you. I sat in the hedge till I was sure the cats and the birds of prey and the girls and boys of prey weren't anywhere around. I like this house, so near the dear little church, and this porch where you kind people sit so quiet. I would like to live here, for there is a pretty pool with trees, shrubs, and flowers all around. But we have to watch for the enemies all ready to spoil our homes, which are our nests. We know quite well how to escape cats and birds of prey, but these boys and girls of prey who have lately come make us wonder if it is safe for us birds to live here."

Then there was a noise inside the house, and my new year's caller said a hasty "Good-by" in two "chirps" and a tiny warbling trill such as only a mockingbird can give, and away it flew to the sheltering hedge where it was hid from sight.

Boys and girls of prey? I wondered about them, for they did race and howl around that house, then around the church, then around the neighbors' houses, with toy pistols in their hands, sometimes aiming at birds, besides breaking off shrubbery and trampling the lilies and roses. I knew about the old woman and man, who came home from their store for a rest at noon, and who could not sleep because those boys and girls went on the warpath around their house, too.

Will the dear, lovely mockingbird be right if it decides to move away to some safer



place? Or will the boys and girls be right if they play more gentle games?

Mrs. Lois Fay Powell.

147 First Avenue,  
Daytona Beach, Fla.

Dear Mrs. Powell and Recorder Children:

After reading this interesting incident about the mockingbird and watching the cunning little snowbirds who are happily eating the crumbs I have just scattered on our front porch, my thoughts seem to have centered on birds. I am confident that none of my Recorder children are "boys and girls of prey," so I have no worry about that. A "dog of prey" that used to scare off birds and worry cats on our front porch trots by without looking our way.

One day, several years ago while we had Skeezics, this dog was chasing the robins, and Skeezics drove him off in no uncertain manner. Even to this day Mr. Dog gives us a wide berth, so the little birds find our porch a safe feeding place.

Sincerely yours,  
Mizpah S. Greene.

### TO A SOLDIER BOY

By Harriet C. Van Horn

My dear Friend:

Your recent letter is before me, and I hasten to tell you how deeply touched I am by your evident bewilderment, arisen through the unaccustomed activities of which you are a witness and participant. Please do not feel that you are alone in your feelings. Many a person is asking such questions of himself as he views the chaos in which we are all involved. I think you have a right to think most seriously, but do not feel that you have "lost your religion," just because things do not seem to you as they have always looked. Perhaps you are to be led to "see" things more clearly and more wisely as time goes on.

Just hold on to your faith in God, the All-powerful one, who knows what he is doing with this world which he has "so loved."

I am reminded of a sermon which I heard a few weeks ago in which the pastor recalled the Bible story of the man born blind to whom the Master gave sight. The picture

was so vivid of the young man who had stumbled his way each day to the gate of the Temple in order to beg the passers-by for a bit of sympathy and a coin to ease his poverty.

You remember the touching story of Jesus' compassion. He paused, gave a simple treatment to the closed eyes, bade the fellow go to the pool of Siloam, bathe his eyes in the cooling water, and then come back. Can you imagine the joy of the one who had always been blind as he returned with clear eyes, opened to the vision of a hitherto unseen world?

He did not find the Master, but was greeted by cynical, faultfinding Pharisees, who gave no hint of sympathy or pleasure in the marvel that had blessed this man's life. A bit impatient with their carping, he finally flung at them this answer: "Whether he be a sinner or not, I know not: one thing I know, that whereas I was blind, now I see."

Did he give one last look at the beautiful temple, which he had known so well, but had never seen? And did he turn away from the rabble, the confusion, the angry voices, and start on his way towards home?

The story does not tell, but I have been thinking what that day must have meant to the young man as he joyously sought the old familiar path over which he had so often felt his way. This time he needed to be alone and to get acquainted with a world that was revealing itself to him at every step. He must have been thrilled with its strange beauty.

"Trees—is that one, a palm? People say trees are green. I never knew what green meant. There is a rose like some in our garden; I can smell the perfume of it; the leaves are green, but what is the color of the blossom? Off in the distance I see what they call a mountain. I only know a mountain as a place that is hard to climb in the dark. Oh, is that flower what the Master was talking about one day, when he said, 'Consider the lilies of the field, how they grow . . . even Solomon in all his glory was not arrayed like one of these?' No wonder he said that. But I did not know what he meant. Now I know! And there is the river. How often I have listened to its murmur. How it shines in the sunlight! Over in that field there must be a flock of—yes, they are sheep. And above everything is the sky with soft-looking clouds. They

say the sky is blue and the clouds are white. How much I have to learn, now that I can see."

So on he went toward the old home. The day had been an exciting one, and he was more weary in both mind and body than he realized. As he reached the house, he dropped down on the old, familiar seat near the door, and was soon fast asleep, leaning against the old post that had so often rested him. Hours passed. At last the gentle voice of his mother roused him, and he sprang up to answer her, then stopped short as memory came back to him. Oh, had he dreamed it all? Was it just a fancy—that he had been given sight of a glorious world? For, "Oh, it is dark. I cannot see anything! What does it all mean? Mother, tell me, am I blind again?"

"Son," came the soothing answer, "don't you know it is evening? It always grows dark when night comes. You have slept a long time. I knew you were so tired that I did not want to disturb you. It is bedtime, now."

"But, Mother, can't I see in the dark? I want to see your face again. Your smile was so sweet today. But why were there tears in your eyes, too? Why is it so dark again?"

"Come out in the garden with me, son."

So out into the garden they went, hand-in-hand, until the mother said, "Look up, dear, into the sky. Can you see anything there?"

"Yes, I can see a faint spot that seems to shine a little. What is it, Mother?"

"It is the evening star, my boy. We always love to see it. There are others that you will soon be seeing. If you turn a little, you will see the moon, shining through the trees."

"Why couldn't I see them today when I was coming home?"

"That is one of the beautiful plans of God who made them. It takes the night to bring out the stars."

"O Mother, there is so much to learn, now that I can see."

"Yes, dear. Shall we not kneel here in the quiet garden and once more thank God that you are no longer a blind beggar, but a man whose eyes are opened to a new world and life?"

Perhaps, dear friend, you think I am fanciful, but I at least have found comfort

in the thoughts that came as I dwelt on the scene. I have never forgotten the joy in your face as you, a young lad, gave your heart to God. Your Christian life has been an inspiration to all of us who know you—especially the glow of your enthusiasm as you have entered into the experiences of daily service. Like the young man in our story, you have been thrilled with the opportunities for growth and further knowledge of heavenly things.

Then this darkening of the skies around us, in this awful conflict, have made you feel that perhaps you were mistaken in the reality of your faith. Am I wrong in believing that God has let the sky grow dark for us, so that we may learn some lessons of his great plan for his world, by obscuring our vision enough to "bring out the stars"? I can't help thinking that our young man turned to his mother, at last, and said, "No, Mother dear, I do not want to go to bed now. I must see this thing through! Let me sit again by the door and watch the night reveal its lessons to me. I'll see you in the morning, when the sun shines once more."

Daytona Beach, Fla.

### BOOZE RATIONING

They are rationing bath tubs and rationing cars, And soon they'll be rationing rubber jars. They are rationing many good things that we use, But not a word have I heard about rationing booze. We gave up the candy like Mom used to make, And likewise gave up home-made cookies and cake. We even give up the nails in our shoes, But the red-nose brigade needn't give up their booze.

When we go to the hardware or implement store, They've sold all the stock and can't get any more. Their business is ruined, it gives them the blues, But all the booze dealers can still get the booze. The men folk can't have cuffs on their pants, Their wives can't have girdles, nor can their fat aunts.

Their kiddies can't have rubber soles on their shoes, But all the old toppers can still have their booze. There are no "bikes" for would-be buyers, We can't get much gas and can't get new tires; But the "beer wagon" tires keep rolling along. For the boys in the camps there are mothers who pray

With hearts growing heavier day after day. To horrors of war they must add this bad news: The boys in the camps can get plenty of booze.

—Dorothy W. Stuller, Edgerton, Wis.,  
in "Dairyland News," Waterloo, Wis.

"Serving the Lord with all humility of mind . . ."

## Our Pulpit

### DOERS OF THE WORD

By Rev. James L. Skaggs

"Be ye doers of the word, and not hearers only, deceiving your own selves." James 1: 22.

It is likely that these words were written by James a brother of Jesus. He was evidently a man of action. With him faith, love, belief were important; but they must be transformed into action.

Jesus was like that. No one was ever more seriously in the business of living than he. James had caught the vision, and knew that Jesus expected his disciples to be like him. Jesus expected his disciples to touch life effectively.

When Jesus said, "Ye are the salt of the earth," he had in mind a cleansing, saving quality. When he said, "Ye are the light of the world," he had in mind disciples who should be able to light the path of life for others. When he said, "Come ye after me, and I will make you fishers of men," he had in mind a work of love and patience in bringing lost men to himself. When he sent out his disciples two by two, he had in mind multitudes of people to whom they could carry help.

When Jesus drew a picture of the final rewards and punishments of men, he held up a record of their human relationships, and to those who had a good record he said, "Come, ye blessed of my Father, inherit a kingdom prepared for you from the foundation of the world: For I was hungry and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." The final word of Jesus, calling for action, has gone ringing down the ages, "Go ye into all the world."

James saw the danger of Christians failing to live up to the standard of Jesus, and demanded, "Be ye doers of the word, and not hearers only, deluding your own selves."

Is it not true that the Christian Church has come too near losing this emphasis upon action? Surely it is not enough to live a life without positive sin, to enjoy a blissful complacency here, and to rest placidly on

promise of heaven by and by. Only contrast the intensity, the driving force, the insistence upon action, and the achievement which we see in Jesus. Surely there is nothing more stirring, more driving, than his hatred of evil and his passion for good. His hatred for open sin is scarcely less than his contempt for slothfulness.

In the parable of the talents (Matthew 25), Jesus holds the individual responsible not only for what he has received, but also for a reasonable gain, and the one who failed to make the gain is denounced as "wicked and slothful." The basis of condemnation seems to be, that he failed to do the good which he could have done.

In Luke 12: 47, 48, we read, "That servant, who knew his Lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; . . . And to whomsoever much is given, of him shall much be required." In James 4: 17, we read, "To him that therefore knoweth to do good, and doeth it not, to him it is sin."

When James said, "Be ye doers of the word, and not hearers only, deluding your own selves," he had plenty of backing in the teachings of Jesus.

We might turn back to the ancient history of the Bible and find the same thing. God called Abraham, and he "went out," though he did not know where God was leading him. Moses was called for a great work and he responded to that call. Many of the prophets were called from their orchards, their herds, their farms, to go and do a work for God.

Under the leadership of Jesus the Christian should get the vision and then go into action. The world is wide. The needs are great. The opportunities are unlimited. God calls to action. He not only calls the man with five talents, but also the man with one talent.

I wonder if it is not often impossible for us to tell who it is that has the five talents, and who it is that has only one. Many people do not know how talented they are. Even Moses had gone away into the wilderness, thinking there was nothing significant for him to do. When God called him, he said he couldn't do it. He did not know what he could do, because he had never tried. So it is now; many do not know what they

can do. They have never tried. Millions of people with great possibilities are sitting on the sidelines and in the shade, doing nothing. God waits! His church waits! His kingdom waits!

It was true in Jerusalem in the time of James. The people would listen and approve, but they were not doing anything in particular to help the work along. No, they were not all like that, but some were. It worried their leader, "Be ye doers of the word, and not hearers only, deluding your own selves."

The work of Christ is the most important work in all the world; it is also the most neglected work, even by its friends. The opportunity to translate faith and knowledge into action is unlimited. It is not all in going out and teaching and preaching, or in trying to persuade people to become Christians. Much of it is in living the Word in the routine tasks and relationships of life. The job does not matter, just so it is honorable. The man on the job matters. Whether he be fisherman, shepherd, farmer, merchant, preacher, teacher, lawyer, or statesman does not matter. The Christian religion must find expression in ordinary tasks and human relationships, if it is to find expression at all.

The Christian religion requires that when men build a road, they shall build a good road; that a contractor building a house shall be honest and build according to contract; that employers shall be kind and considerate of those who labor for them; that laborers do an honest day's work for a day's pay. The religion of Jesus requires that men shall be loyal to public trust; that a man in business shall deal honestly and fairly with the public; that the people pay their bills and be reasonable in their demands upon those who serve them. Indeed, the religion of Jesus must be effective in all the relationships of life. "Be ye doers of the word, and not hearers only, deluding your own selves."

Doing the Word requires a spirit of loyalty: each in his own place, each doing his part. It is just as necessary to have a Sabbath school class as it is to have a teacher, for what use is a teacher without a class? It is just as necessary to have an audience at church as it is to have a minister. It is just as necessary to have supporters and followers in any relationship as it is to have leaders.

Indeed, to be "doers of the word" demands loyalty: each in his place, each doing his part.

Jesus must have been the happiest of all men, because his religion was so completely a matter of the whole of his life. Be assured, we can find our highest satisfaction in going all the way with Jesus, in making his religion a matter of the whole of life. "Be ye doers of the word."

Salem, W. Va.

### DENOMINATIONAL "HOOK-UP"

Hopkinton, R. I.

Robert, Charles, and Edwin James, Jr., were hosts December 19 at a Christmas party held in the incubator house at their poultry farm. About twenty children from the Second Hopkinton Sabbath school enjoyed games which were followed by the distribution of candy and presents from the Christmas tree and refreshments of sandwiches, cookies, and cocoa. Despite the snow storm which kept many oldsters inside for the day, the children spent a very enjoyable afternoon.

The Christmas worship service of the Second Hopkinton Seventh Day Baptist Church was held at 2:00. Pastor Sutton's sermon was entitled, "The Sign of the Manger." Deacon Lewis F. Randolph was in charge of the Sabbath school program which followed the worship service at 3:00. Recitations were given by Gloria Morin, Phyllis, Carolyn, and Shirley Kenyon, Doris Kimball, Mary Strauderman, and Dorothy and Ruth Kenyon. Following an accordian duet by Mrs. Mary B. Sutton and Mr. Randolph, Ralph James, Richard Kenyon, Charles, Robert, and Edwin James, and Mervin Warnock had game recitations. Following a musical dialogue by Georgianna James and a closing carol by the entire school, gifts, candy, children.—Westerly Sun.

Plainfield, N. J.

The congregation of the Plainfield Church is enjoying the sermons by Rev. Victor W. Skaggs who has been secured as our regular supply pastor. Our Sabbath morning worship begins one-half hour earlier than formerly (or at ten o'clock), and the Piscataway service is one-half hour later than usual (or at eleven o'clock) to enable him to preach to both congregations. The arrangement seems to be working out very well.

The prayer meetings continue to be led by different members of the church. These are interesting and varied, and are well attended.

The Women's Society is meeting in the homes of the members during the winter in order to save heating the church for their meetings.

The missionary committee of the Women's Society held a very pleasant and instructive meeting on Sabbath eve, December 8. Supper was served at six-thirty to about forty people. A program followed, the purpose of which was to present the mission study books for this year in such an attractive manner that people would want to read them. The books were not reviewed, but interesting stories were told and read from the books on southeastern Asia and the islands in the South Pacific.

One outstanding story was told by Evalois St. John who represented a returned missionary talking to a group of high school boys and girls. A home scene was represented on the stage with the missionary and young people grouped around the fireplace. Everyone listened intently as she told of a baby Chinese boy brought to her girls' school by his father. The baby's mother had died, and the missionary adopted him, raised, and educated him. He became a medical missionary. This little scene and story were so realistic that all were greatly impressed.

Also we were delighted with the manner in which little Peggy Daly read a story to a group of small children. The readers of all the other stories were very good, too. We felt it was a profitable meeting—in fact, one of the best of its kind.

The Women's Society has sent fruit-cake to our men in service and plants to our old people and shut-ins at Christmas time.

The missionary interests committee of the church has had the Florida field for its special project this year. A good offering was received in October for this purpose, when the committee presented the Florida work at a Sabbath morning service.

Our church celebrated the Christmas season with two beautiful services: a Christmas vesper service on Sabbath eve, December 22, and a worship service on the Sabbath morning following.

Correspondent.

#### Waterford, Conn.

The annual business meeting of the church was held on January 6 at the parsonage following a hot dish luncheon. Eighteen were present. Reports were submitted, and offi-

cers were elected. Pastor Loofboro's report included statements on improvements of the church program during 1944 and hopes for further progress as to growth of church and Sabbath school attendance. He extended a plea to laymen of the church for co-operation in visiting and interesting prospective scholars and their parents in the church program. A cradle roll has been organized. It was voted to send the pastor to Conference at Milton.

The name plate displayed on the church building has been regilded, and is in fine form again. The hymn sing held at church in November was well attended; the program of solos—vocal, piano, and violin—and choir music was well received. Groups from the Niantic Baptist, Jordan Baptist, and the Waterford Church made up the program. These hymn sings are a great spiritual uplift to all who attend and participate as well as means of promoting unity of neighboring churches in bonds of Christian brotherhood. It is hoped they may continue.

The church hymnals mentioned in previous church news from Waterford as being available upon request have been sent to Rev. Judson H. Stafford for his mission work in Mississippi. Further financial aid for this group in the South has been promised by vote of the church group.

A Christmas program was enjoyed on Sabbath eve, December 22. Mrs. Eli Loofboro was program chairman, and Mrs. Leslie Avery was in charge of the music. The church was decorated with evergreens, red candles, and two small trees lighted for the occasion. Readings, Christmas carols, anthems, and recitations by primary classes made up the program. Candy and gifts for children were distributed. Correspondent.

#### Dodge Center, Minn.

An interesting Christmas program was given by the Sabbath school the evening after the Sabbath, December 23, 1944, under the direction of Mrs. Charlotte Lindahl, Mrs. Ethel Thorngate, and Marlys Langworthy as the committee. The church was well filled, and each one present received a gift of candy, nuts, and apples. Many gifts from the beautifully decorated tree were exchanged including a large basket of edibles for Pastor and Mrs. Thorngate from his people.

We then went to the home of Mr. and Mrs. Marvin Lindahl for a surprise twenty-

fifth wedding anniversary party for Mr. and Mrs. Harry Bird. The evening was spent in a social way, closing with a lunch of sandwiches, jello, cake, coffee, and a beautiful three-tiered wedding cake brought by the daughter-in-law, Mrs. Derwin Bird. A purse of silver and a beautiful bouquet of chrysanthemums were presented to Mr. and Mrs. Bird by our pastor, responded to by Mr. Bird.

On December 31, the annual business meeting and chicken pie dinner was held in the Community Room at the high school building.

The usual yearly business was transacted, including the reports of all officers and committees and the re-election of nearly all of the former officers. In summing up the reports Pastor Thorngate reported having completed his seven years as pastor in September, 1944, and agreed to act as our pastor unless he received a call to another pastorate, until the church secures the services of another pastor.

The Sabbath school sent a box of clothing to A. T. Bottoms, also a purse of money to be used for needed articles for the school—one item being a U. S. flag. A sum of money has been sent to Mrs. Wharton, Columbus, Miss., to help her in her radio broadcasts.

Our Ladies' society held several all-day socials with auctions during the year, raising \$103.85 towards our new church seats. They also sent a quilt to Mrs. Haskins at New Auburn after her home was burned.

We are enjoying the use of new hymn books both for the church and Sabbath school.

The weekly services are fairly well attended in spite of some sub-zero weather.

Mrs. George Bonser who has been in a hospital in Rochester for some time returned to her home on Friday. Her many friends will be glad to welcome her back to the church services.—Correspondent.

#### Jackson Center, Ohio

One of the high lights for the Christmas season in the Jackson Center church was the presence of the Commission with us for Sabbath day, December 30. Despite the heavy snow and cold that held sway over the area, the seven members were brought down by car from Lima on Friday afternoon. They were entertained in the homes of Deacon and Mrs. J. L. Lawhead, Deacon

Curtis Groves, and Veterinarian and Mrs. Granville Miars. It is thought that none of them returned to Lima on Sabbath night with any gnawing pangs of hunger.

Rev. Jay Crofoot spoke on the eve of the Sabbath after each of the members was informally introduced and given a chance to speak. We noticed that sons of two former ministers, Crofoot and Seager, were present; the grandson of Sammy Davis, a great evangelist here; the grandson of the founder of the church, Simeon Babcock; two recent short-term pastors here; and one who had never before been here. The Commission had apparently practiced immediately upon arrival in Lima for singing as a quintet, and adequately proved their skill during this service and on Sabbath afternoon.

Sabbath morning after the regular Sabbath school in which the men's class was greatly swelled by the Commission, Rev. L. O. Greene preached a fine sermon to inspire us to greater Christian effort in the new year. Simeon Babcock's grandson, Kenneth, sang an uplifting solo during this service, and the quintet also sang inspiring offertory music.

After dinner in the homes, the Commission returned to the church for an informal discussion period. Conference President P. B. Hurley opened the meeting with discussion of his hopes and plans for the denomination this year, centering his thoughts about "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season. . . ." Others of the Commission gave us interesting information on the denominational work. We were privileged to hear a solo by Rev. Albert Rogers during this meeting.

We bade the Commission a grateful goodbye with the singing of "Blest Be the Tie that Binds," and sent with them the greetings of Jackson Center Seventh Day Baptist Church. Whatever business the Commission performed at their midyear meeting, it is sure that they performed valuable and incalculable inspiration to those of us who were privileged to fellowship with them here. Thirty-eight persons were so privileged Sabbath morning.

The inspiration of the Commission's coming was carried over to the annual dinner which was held Sunday, December 31, in the Ladies' Hall. Thirty-one persons at-

tended this happy meal fellowship. Food for approximately one thousand persons, more or less, was admired, but our stomachs could not keep up with our eyes. It was pleasant to be with church members from points far and near in such an informal and genial hour. We were thankful for a moderate day amid all the blustery winter either side of December 31.

#### Gentry, Ark.

Rev. C. A. Beebe visited our church last October, and we were very glad to have him here. We had Communion services while he was here, which had been neglected for a long time, as we have no pastor.

We have less than a dozen in our Sabbath school, but we meet every Sabbath and are striving to hold together. We are sadly in need of a leader here. Please pray for us, Superintendent.

#### Columbus, Miss.

(Since several have inquired concerning the trip and work of Rev. Judson Harvey Stafford as he begins his work in Sabbath evangelism at Columbus, Miss., we are sharing a part of a personal letter written by him shortly after arriving there. Part of his expenses are being paid by the Tract Board, but he is there on a "work of faith." Mr. and Mrs. Raymond Prati, musicians, are accompanying him, also "on faith." See December 18 Recorder, p. 459.)

Greetings from the land of green lawns and growing violets!

As you know, we left Plainfield about ten o'clock on the morning of December 27, and we rolled along enjoying pleasant weather until in the late afternoon we encountered snow, sleet, and rain which combined to make driving somewhat hazardous—the roads being icy, and visibility poor. Under such conditions we reached Baltimore where we stayed for the night. In the morning the weather was clear and sunny, but the roads were very icy which made for slow progress. The countryside was resplendent with shimmering, sparkling ice which completely covered all the grass, fences, trees, telephone poles, and wires. Some wires were down, too; but we went on.

Leaving Richmond, Va., the morning of the 29th, we noted unmistakable signs of a heavy storm gathering. It struck us about noontime, a mixture of snow and rain which froze on the roads making them dangerous indeed. Yet, in about seven hours we skidded into Danville, Va., and were very

glad to call it a day. Under these conditions Raymond proved himself a splendid driver. He drove over roads that were very hazardous with coolness, and just the right amount of caution.

We found comfortable lodging in the Hotel Danville, and the storm continuing, we decided to spend the Sabbath there. On God's holy day we rested, had prayer, and had a Bible lesson in the Prati's room; we were thankful for the security and comfort of the hotel, for the storm kept up all day.

Sunday morning, December 31, as we started out we saw no sun; heavy fog and gray weather prevailed. The last night of 1944 found us in Greenville, S. C., all well and eager to get to Columbus to begin our work. Outside the hotel was much shouting, horns blowing, etc., welcoming the new year at midnight. Leaving in the morning we crossed South Carolina, and enjoyed beautiful weather. Upon entering the hill country of Georgia we found a great change: bitter cold wind with an occasional light flurry of snow. We arrived safely in Atlanta, Ga., but found the cold surprisingly intense. Winds swept around corners until I could imagine myself in Boston.

The car behaved splendidly and never faltered, using a good deal less gasoline and oil than had been expected. In Atlanta we came into the Central Time Meridian and set our watches back an hour. After a good night's rest we drove on to Birmingham, Ala., where we found much warmer weather for which we were glad. Here we saw the first green grass, trees, and shrubbery; it looked nice after the cold we had experienced. I read of the blizzards in the northern states, floods over Maryland roads, etc.; and I thanked God for prospering us on our way far from such things, for we had the safety of a woman and a tiny girl to consider.

We purposely stayed over in Birmingham all night in order that we might reach Columbus in daylight and thus find Mrs. Wharton's home with a minimum of trouble.

Arriving at Columbus, we soon got in touch with Mrs. Wharton, and today we seem to be all settled and have been made acquainted with various influential people. Our welcome has been a warm one, and we appreciate it. Arrangements were made yesterday for a half hour broadcast every Sabbath morning, over WCBI from 9:30 to 10:00, and it would be hard to pick any

better time than that, it seems to me. Our first broadcast is tomorrow morning. It is my purpose to set forth the beliefs of the Seventh Day Baptist denomination as they are presented in the book, "Seventh Day Baptist Beliefs," taking each one of the statements therein set forth, one by one, Sabbath by Sabbath. Besides, we have the courthouse here for four nights for evangelistic meetings. Our health is good; we are cheerful and thankful to the Lord for a safe trip and for already opening ways for the preaching of his Word.

(Later.) The courthouse meetings have been held, and one conversion blessed our labors there. The radio broadcasts each Sabbath morning have been started at 2623 5th Avenue, N. The attendance is good. This coming Sabbath, January 20, I intend to start a Sabbath school, for there are many children and young people interested. Credit should be given to Mrs. Cecil Wharton who has stood absolutely alone in this town for the truth of the Sabbath. The Lord is blessing our efforts in Columbus, and we are grateful to him for all things. Pray for us.

### SABBATH OBSERVANCE

#### Some Underlying Principles

By Rev. Lester G. Osborn

From here and there we have gathered these basic considerations concerning Sabbath observance. The list is not complete, nor is each one developed to its fullest extent of meaning. But we hope these meditations will set you to thinking.

These principles are formulated in the fourth commandment of the Decalogue. Exodus 20: 8-11. Man must copy God in his course of life. Sabbath rest is not merely cessation from labor, not alone recovery from fatigue, but consummation of a work accomplished, with the joy and satisfaction which comes from this. It necessitates the proper use of the week before, so that one can contemplate six days of work well done.

The next thought is that it is God's holy day, not ours. He made it holy and asks us to keep it so. To acknowledge the Sabbath is to acknowledge the God of the Sabbath. To honor the Sabbath is to honor its Lord. Isaiah 58: 13; Mark 2: 28.

We must realize, too, that the fourth commandment is on a par with the other nine. James 2: 10. To work on the Sabbath

to make a living is as much a sin as to steal to feed one's family. To desecrate the Sabbath is as surely a sin as to kill or commit adultery.

Observation shows us that to leave the Sabbath is to seek a lower plane of living. One who leaves the Sabbath usually comes to have no regard for any day, and neglect of the Sabbath is the neglect of God's house, God's Book, and God's Son. The one who keeps holy the day God set aside is on higher ground, for it takes a greater consecration. So, leaving the Sabbath is an entering wedge to loss of spirituality.

True Sabbath observance rests on love and gratitude, not on fear of the consequences of breaking the law. It is a way to show our love to God. 1 John 5: 3. We aren't thinking "Don't, don't," but "the love of Christ constraineth us." 2 Corinthians 5: 14. The question is not so much what "must" I not do, but what "may" I do to honor God.

Lastly, let us remember that the ability to observe the Sabbath rests with God. Do not say, "I can't keep it and make a living." In what sort of a God do you believe? An unjust God who would ask you to do the impossible? No, No! His commands are his enabling. It is a matter of faith, of giving Christ the pre-eminence, and not putting self first.

We can never hope to win people to God's holy day if we do not show them a higher standard of observance than the majority of Sunday keepers hold. Christian people are looking for something that will help them in their spiritual lives. We must show them that observance of the seventh day is a blessing. It is no use to preach the Sabbath and not observe it ourselves.

### FARNHAM AND COSMOS

By Rev. Edwin B. Shaw

In the summer of 1910 I made a visit for denominational interests to several places—among them Farnham, Neb., and Cosmos, Okla., two localities where Seventh Day Baptist families had settled, organized churches, and were struggling to establish homes. Repeated droughts so discouraged the people that they were compelled to abandon the farms and seek homes elsewhere. So far as I know, none of the folks I met on that visit succeeded in making permanent homes and spending the rest of their lives at Farn-

ham and Cosmos. I wonder if those localities are now inhabited by anyone.

There were many children in those groups. I have kept in touch directly and indirectly with a few of these young people, but most of them are wholly unknown to me now, and of course most of those who thirty-four years ago were heads of the families have passed on. Babcock, Davis, and Stillman are the three names that accounted for a large share of the people, but there were also the Van Horns, Sayres, Thayers, and Muncies.

While I was at these places I made a map of each section and located the homes of the various families with names of all the children and the ages of many of them as they were in 1910. In looking over some old papers and notebooks I came upon this material concerning two, at one time, promising prospects for Seventh Day Baptist farmers.

If any of the children of those places, now middle aged and past, should chance to see this item and remember my visit there, I would appreciate a brief letter telling me of their whereabouts and what they are doing, and anything they remember about Farnham and Cosmos.

Milton, Wis.

### Marriages

**Grey - Davis.** — Mr. Kenneth L. Grey, son of Mr. and Mrs. Lloyd Grey of Anna, Ohio, and Miss Myrtle L. Davis, daughter of Mr. and Mrs. Harold S. Davis of Jackson Center, were united in marriage at the bride's home on Tuesday night, December 26, 1944. Kenneth is on call for the U. S. Maritime Service. The bride's pastor, Rev. David S. Clarke, officiated in the double ring ceremony.

**Ware - Curry.** — John P. Ware, R.D.M. 3-c, son of Mrs. Charles Edmonds of Jane Lew, W. Va., and Miss Willa Curry, daughter of Mr. and Mrs. Lee Curry of Lost Creek, were united in marriage on April 15, 1944, at San Francisco, Calif.

### Obituary

**Gilbert.** — Emma Oviatt was born February 11, 1848, the daughter of Buel and Nancy Palmer Oviatt, near Albion, Wis., and died at the home of her son-in-law, Lex Brown, at Newville, Wis., January 5, 1945.

In 1875 she was married to J. S. Gilbert who preceded her in death. To them were born five

children: Wilma, Harry, and Bonnie (Mrs. Lex Brown), all deceased; and two surviving sons, Dr. Zina, and Ward O. She leaves also nine grandchildren, four great-grandchildren, and a host of friends.

She was a loyal member of the Milton Junction Seventh Day Baptist Church and was active as well in other worthy organizations of the community.

Funeral services were conducted on January 7, 1945, from the Milton Junction Church, by her pastor, Rev. Orville W. Babcock, and burial was in the Milton Junction Cemetery. O. W. B.

**Hurley.** — Delwin O., son of the late William Henry and Sarah Clarke Hurley, was born August 28, around 1876, and met an untimely death near his home in Talent, Ore., December 11, 1944.

He was walking homeward from helping on a meeting house of the Friends when picked up by a truck from which he fell, meeting death almost instantly. He was a Christian from early childhood and a member of the Talent, Ore., Seventh Day Baptist Church throughout its existence. He was an earnest Christian, "happy in singing more hymns than any person I ever knew," and a loyal Sabbath keeper. His family, including his wife, Clara, all preceded him in death.

Rev. Audley D. Porter, a close friend of the deceased, conducted the farewell services at Talent and writes, "He died in the faith."

The writer is an own cousin of Delwin and visited him a little more than a year ago, some fifty-five years since their last meeting. H.C.V.H.

**Stillman.** — Jessie Emily Starr, daughter of Frank and Emily Benton Starr, was born March 25, 1882, at Canistota, N. Y., and died September 16, 1944, at Bethesda Hospital, Hornell, N. Y.

She was united in marriage to Stanley Stillman on August 16, 1899. She became a member of the Hornell Seventh Day Baptist Church by baptism. After the family moved to Alfred in 1918, she transferred her membership to the First Alfred Church of the same faith. She has taken an active part in the work of the church and Ladies' Aid Society throughout the years.

She is survived by her husband; six children: Laura S. Oakley, Frances S. Rapp, Paul C., Harold S., Lewis M., and Elizabeth Stillman; and four grandchildren.

Farewell services were conducted in the First Alfred Seventh Day Baptist Church by her pastor, Rev. E. T. Harris. Interment was in Hope Cemetery, Hornell, N. Y. E. T. H.

### RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for each insertion, minimum charge 50c. Cash must accompany each advertisement.

THE LESSON FOR TOMORROW by Chaplain Wayne R. Rood, 150-page booklet giving the story of education among Seventh Day Baptists, will be mailed to any address for fifty cents. Send request to W. R. Rood, 4006 Mulberry, Riverside, Calif. 1-29-5t

# The Sabbath Recorder

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No. 6

## THE FIFTH GOSPEL

"You are writing a Gospel,  
A chapter a day,  
By deeds that you do  
And words that you say.  
Men read what you write,  
Whether faithless or true.  
Say, what is the Gospel  
According to you?"

—Selected.

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