

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

Vol. 138

PLAINFIELD, N. J., FEBRUARY 5, 1945

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.

Contents

Editorials.—The Power of Music.—Spiritual House Cleaning	98-100
First Things First	100
Evangelism and Its Methods	100
Missions.—Fellowship of Prayer for 1945.—Quarterly Meeting of the Board of Managers	102-104
Woman's Work.—Goal No. 15.—Field Reports.—The Keyworker	104
Dirty Floors	105
Christian Education.—Victorious Living.—Teaching World Friendship	106-108
Children's Page.—Our Letter Exchange	108
Our Pulpit.—A Charge to Climb	109-112
Denominational "Hook-up"	112
Obituary	112

The Sabbath Recorder

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

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Vol. 138, No. 6

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Editorials

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

THE POWER OF MUSIC

Man is incurably religious, a worshipping animal. One of the most outstanding results of modern investigation is the psychological unity of man. The minds of men in all parts of the world as they react to the fundamental facts of existence work in about the same way.

Among the most primitive people, the primary aim was to avert the anger of supernatural beings and to secure their aid in a struggle for existence. Before there was any written language, even the most primitive expressed their emotions in song, or dance, or beating the tom-toms, etc. There seems to be ample evidence that the earliest Hebrew literature was poetic. In Numbers 21: 14-18, there are quotations from a songbook, "The Wars of Jehovah"; in Joshua 10: 13, from the book of "Jasher." Both these books have evidently been lost.

"Whatever we may wish to think," writes Bertrand Russell in his "Conquest of Happiness," "we are creatures of the earth; our life is part of the life of the earth, and we draw our nourishment from it just as plants and animals do; the rhythm of earth life is slow." The part of the sentence which grips me is this: "the rhythm of earth life." The rhythm of earth life is fundamental music. Not alone is there music in the birds that sing, or in the call of the wolf in its hunger, or in the hum of the bee; but music in the regular swing of the seasons.

Dr. Karl Buchner, after exhaustive experimentation, declared that the fundamental part of music in the human make up is founded upon the heartbeat which "carries the whole

body in definite rhythm." In other words, all work is rhythmic. We can verify this in primitive forms of labor. The blacksmith toils at the forge, and his movement is divided into two parts; one strong and one feeble; a fall and a rise; a stroke, a recoil; an effort, a release. The same can be observed by the bucket-brigade fighting the village fire.

As we open our Bibles, we hear God speaking out of the whirlwind to Job: "Where wast thou . . . when the morning stars sang together, and all the sons of God shouted for joy?" If we turn to the closing book we see the Lamb standing on Mount Zion with the 144,000, and the voice which was heard was, "the voice of harpers harping with their harps; and they sing as it were a new song before the throne."

Music — joy and melody — is found all through the Bible. Moses, Miriam, and women with timbrels led the way across the Red Sea, singing. Music shook down the walls of Jericho. Solomon wrote 1,005 songs about trees, birds, etc. Jeremiah wrote his lamentations in song. Deborah and Barak wrote a triumphant, patriotic song after the defeat of Sisera. David sang himself onto the throne of Israel. The New Testament began with a burst of song, when the angels sang, "Glory to God in the highest." Zacharias sang; Mary sang; Simeon sang; caroling children conducted our Lord to Jerusalem.

A singing church is a conquering church. The early Christians were singing Christians. The Reformation was in no small measure an awakening of song. To this day the Germans

say, "Luther conquered by his songs." The evangelical awakening under the Wesleys and Whitefields was largely an awakening of song. The Methodists sang their way all over England; howling persecutions could not silence them. They sang their way across the Atlantic; they sang the length and breadth of this land, and it seemed as if nothing could withstand their melody.

Let the soldiers of the Cross today go into all their conflicts singing the praises of God. Then instead of falling back, as they all too often do from defeat to defeat, they will go forward from victory to victory.

It will pay Christians everywhere to pay more attention to the value of Christian song, to see that our songbooks are filled with the choicest of songs—"the finest of wheat."

SPIRITUAL HOUSE CLEANING

The Lenten season is approaching. It is observed in the Catholic Church scrupulously according to the requirements of their church. While it is observed in some form by the great majority of the Protestant churches, to many of us its history, significance, purpose, and value are unknown.

For twenty-six years a Lenten program has been fostered by the Federal Council of Churches. Our own missionary secretary sends to the pastors the booklet, "The Fellowship of Prayer," for the Lenten season to be used in such a way as seems best to the church and pastor. Some years ago, "The Fellowship of Prayer" was included in the same envelope with the booklet, "The Universal Week of Prayer." Despite the fact that the two movements are distinct and that a letter accompanied each booklet, so prejudiced were some of our people against the use of the word "Lent" that both booklets were thrown aside.

Lent

Primarily, "Lent" meant long, the season of the year when the days begin to lengthen; to the Church, it meant a fast of forty days, beginning with Ash Wednesday and closing with Easter. Of course, Lent is the product of the early Catholic Church just as are Sunday and Easter. It had its inception when Christianity was having one of its greatest struggles in its history, not only for recognition, but for its very existence.

At first Lent consisted of one day—Good Friday; then two, then three days. During the third century "it was a source of complexity in Rome," says an ancient writer. It was final-

ly extended to three weeks, not including Sabbath and Sunday. Gregory The Great accepted the thirty-six day period, and it was approved by the Council of Nicæa. Then it was extended to forty days either by Gregory the Great or Gregory II. This was to harmonize with the recorded fasts of Moses, Elijah, and Christ. Exodus 34: 28; 1 Kings 19: 8; Matthew 4: 1, 2.

In the English church, Lent was first observed about 800. It does not embrace all the days between Ash Wednesday and Easter. Sundays are excluded, for they regard Sunday as a festival, never a fast. The same rule applies to the Protestant Episcopal Church in America. The Episcopal and Lutheran churches—liturgical churches—have observed the Lenten period almost from the beginning of their history. In the Protestant churches—Methodist, Baptist, Presbyterian, Congregational, Evangelical—the Lenten period was taken up at a much later time. It should be said that the thought of fasting as practiced by the Catholic church has no place in their program.

The Value

The history of Lent is a story of fact. After we have learned the facts, it yet remains that we learn the value of these facts. We live in a world of events, but some events are more weighty than others. The eleventh chapter of Hebrews is a record of facts; men and women lived heroically, sacrificially by faith. The value of those facts is that we may live like them. All of which is to say that a gospel unrelated to everyday life is not what Jesus meant when he said: "If ye know these things, blessed are ye if ye do them." We get the real meaning of the gospel through experience.

Real Bible teaching is making the ideals and teachings of the Bible operative, reproductive in life today. The purpose of Lent is to enable us to recover meanings, regain definitions, and recapture values. In the church calendar it is that period of time when churchmen make strenuous effort to differentiate between the wheat and the tares, between the wholly essential and the wholly trivial. In short, it is a time for spiritual house cleaning: the cleansing of the inside of the cup; the setting in order of the household of the Christian, the home, and the church. There are many reasons why this should be done. "The house of the righteous"—only the house of the righteous—"shall stand," or deserves to stand.

Some would have us believe that Lent means self-denial, personal sacrifice, giving up

certain things—in short, sacrificial living. That is the meaning of Christianity. Lenten programs, special services, etc., create no value; but they do emphasize value, stress ideals, and insist upon standards. We don't need another religion, or religions. We need to put our religion into practice, set it to work, make it serve. The challenge of this hour is to give the best we have to the best we know.

I share with you the heart yearning found in these tragic days in which we live, in the busy activities of the day. We are so busy that we are in danger of forgetting the unseen things which are eternal. The crusade for industrial justice, world peace, and political decency are so gigantic we can hardly see through the dust of our own marching. If these must be led by the Church, let it be done without neglecting the more important things. Yes, there are more important things—the sense of eternity in the individual heart. It is a bitter thing to be robbed of daily bread. It is terrible for young men to be called—drafted—to suffer military murder for the greed, jealousies of nations. Before this day closes a million young men will fight at deadly personal grip with temptation and sin. God grant they may gain the victory.

This is an hour for us to renew our loyalty to the great historic doctrines of the Christian Church: the love of God for man; the redemption from sin through Christ, etc. But high among these is the precious hope of heaven. "Things which eye saw not, and ear heard not," are the precious things which God has reserved for his children. "And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more."

My friends, let us think in personal terms. I know heaven better than I know the village of my childhood. The few beautiful, shining things I know of heaven are safe, assured, eternal. The village of my childhood, nestling among the hills, with its shady trees, beautiful buildings, green fields, and winding roads is not the village of today; for decay is written over most everything I knew as a boy. Such things tell us that it is the temporal which we cannot know in any abiding sense. The things which are not seen are eternal.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

FIRST THINGS FIRST

My First Vacation (?) in 1945

I am nearing home. I can again see the ground. On the distant mountain, snow is yet visible. The sun shines brightly. From my berth window last night I could once more see the stars. Unless we become very much later during the next twenty-four hours, I will have been away from home thirty-four days. We are now about five hours behind time. I will have traveled several thousand miles; mostly by rail; some by bus, auto, sleigh, ferry, subway, and elevated railroad; inside I have gone by elevator and escalator.

Yes, I have had a good time. I wish to express my thanks to many friends who have met me in blizzards and have taken me safely over snow and ice to points I wished to visit. Also, I wish to thank those who have taken me into their homes and fed me and kept me warm despite zero and colder weather. Then there were those who planned better than I knew my conveyance from one church to another in rain which turned to sleet and snow. Next morning they almost "slid" me safely to a bus which finally landed me again on a train. I am grateful, too, to that special friend who escorted me through New York's underground world to the top of the Empire State Building where I could look down on the snow covered roofs and watch the snowdrifts (autos and busses) move on the streets below. He finally took me to my berth in the car which was to take me to Cleveland. I'm sorry he did not tarry a bit till I found Rev. Harold Crandall who was in the same car.

That same one was responsible for my having continual use of a warm office in the Denominational Building during my stay in Plainfield. The office help, too, seemed always at my service. I am grateful for all those things. I hope I did not interfere too much with the shop help whom I enjoyed watching by the hour.

Yes, I had a good time.

P. B. Hurley,
Conference President.

EVANGELISM AND ITS METHODS

By Rev. Herbert C. Van Horn

III

When the pastor can say, "My people are getting concerned about the 'cold' condition of the church," it will not be long before the church becomes interested in the salvation of the lost. When there is concern, when there

is evangelistic passion, when there is a will on the part of pastor and people, it will not be difficult to find a program of evangelism, or workable methods.

Andrew W. Blackwood, chairman of the practical department of the Theological Seminary, Princeton, N. J., in "Evangelism in the Home Church," says, "Evangelism and revivals are not so much matters of method as channels through which the Spirit of God operates with power from on high." (p. 153.) He then shows how well this is illustrated in the Apostolic Church.

The followers of Christ fed minds and hearts daily from the Book, enjoyed meeting together for social worship, and "kept their spiritual muscles strong by engaging in personal evangelism." This, not for the sake of keeping well and hearty, but to show their love and gratitude for God's gift of his Son. "They longed to share with friends and neighbors the joys of redeeming grace. Apostolic evangelism was no spring tonic." Later, Paul urged, "Neglect not the assembling of yourselves together." Centuries later the heart of John Wesley was "strangely warmed." Prior to World War I, a prominent Scottish divine exclaimed, "The worst thing about this generation is that it has never witnessed a revival." One reason for this—again quoting Dr. Blackwood—is, "that many of us have almost ceased trying to win souls."

Because some of us have seen real revivals of religion, and souls experiencing the new birth, we continue to be deeply impressed with the church's great need, the need of soul winning. But often the church is complacent and indifferent, like the church at Laodicea, neither cold nor hot, satisfied with goods, yet "poor" and "naked." In their own eyes "in need of nothing," many churches today are unpalatable to God. "As many as I love, I rebuke and chasten," saith the Lord; "be zealous therefore, and repent."

Personal Evangelism

Any procedure toward or in evangelism cannot escape the invitation of Jesus in his call to the early disciples: "Follow me, and I will make you fishers of men." Their business henceforth was not concerned with fish or boats or nets—but with men. And the "you" means his followers of all ages, you and me. This personal commission demands that the worker be a first-class Christian who loves people and is loved, who has winning ways of approach, and who is a Christian optimist.

Who, alas! can measure up to all the requirements? We may be encouraged, however, by what some one has said, "The Lord can use a crooked stick to deal some powerful blows." The Scriptures advise, "If any of you lack wisdom, let him ask of God," and he will give the lacking quality. Let us not forget that personal work is at the heart of the church's program.

First of all, the personal evangelism program should be taken seriously by the pastor himself. If he blazes not the way by his own zealous example, how can he inspire others to take it? Along with his many distractions, telephone rings, backdoor interruptions, front-door solicitors, sick calls, committee meetings, dinner addresses, and department supervision—and the rest of a long list—let him not forget that his first great business is to win men to Christ. He must then build them up in the brotherhood, as aptly put twenty or more years ago by the challenging Charles E. Jefferson in his "Building the Church."

Somewhere I have read of a busy, noted pastor who never lets a day go by wherein he does not speak to some one about his personal salvation. It is not always easy. But a general experience is that when one has overcome his hesitancy he finds the one approached with his door open. But, it is easy to excuse oneself with feeling that one's approach may not be appreciated. However, I have known men who constantly are making it their business—"in season and out of season"—to talk to people personally about their salvation, who never seemed to have offended anyone; it was so natural for them (or was it?) to let their joy in the Lord be known to all whom they met. "Why didn't you tell him to mind his own business, when he asked if you were a Christian?" an irate husband demanded of his wife who had been asked this serious question. "If you had heard him," was the reply, "you would have thought it was his business." Perhaps more people are "hurt" because "no one cares for my soul" than there are because some one has invited them to accept Christ.

Personal evangelism has a distinct advantage in being perennial. It depends not upon some season or occasion of special revival, though the special occasions make personal approach and acceptance easier. "Why are they so concerned about me now?" is a complaint sometimes heard. "They never speak to me on the street at any other than special meeting time." The personal, alert, year-round approach helps the Christian to be known for

what he really is. I have not a little sympathy with a former Irish friend's reaction that when he accepted religion he wanted one that would last longer than from hog killing to fly time. Such reaction put not only a premium on religion, but a necessity upon consistent everyday, year-round living up to our profession, and interest in the salvation of others.

Personal evangelism — one by one — is Christ's own method. He called his disciples one by one. He declared to Nicodemus the necessity of a new birth. His conversation with the woman at the well, his winning of Zaccheus, his healing not en masse but individually, and the winning of Saul at the gates of Damascus are outstanding examples of such a method. "Some man or woman," said Bishop Quayle, "stands on everybody's road to God." There is our opportunity.

Personal evangelism is in evidence everywhere in the New Testament. Andrew as well as John, after a day with Jesus, "findeth his own brother" and brings him to Jesus; Philip

Missions

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

FELLOWSHIP OF PRAYER FOR 1945

Most churches have come to use what we call the Easter season as time for special devotion and services in the home and church. This season is approaching, and many pastors and church leaders will soon begin to plan for it.

For many years the commission on evangelism of the Federal Council of Churches of Christ in America has been fostering what is known as the Fellowship of Prayer the six weeks before Easter, and for more than fifteen years the Missionary Board has joined in the promotion of this evangelistic movement.

"This is the twenty-seventh successive Lenten season in which the Federal Council of Churches has made the devotional manual, 'The Fellowship of Prayer,' available. The fact that it is used by upwards of a million persons of different denominations illustrates the growing spirit of Christian unity."

The booklets give Scripture reading, prayer, and comments for each day of the season beginning February 14 and ending April 1, and have again been prepared by Dr. Gaius G. Atkins who says:

finds Nathanael and invites him to Christ, with Come, see, "we have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth." Later, Philip leaves a successful mass campaign in Samaria to win a soul traveling the desert road.

In times of great spiritual awakening, often it is not so much the soul-stirring sermons that bring men to the Lord, as it is the personal invitation given by individuals to people in whom interest has been awakened. In my own meager and limited evangelistic experience I have found while the public message may have prepared the way, that it was the earnest, persistent, personal effort of minister and laymen which accounted for results.

(To be continued)

Plainfield, N. J.

SABBATH SCHOOL LESSON

FOR FEBRUARY 17, 1945

Treasures of the Kingdom

Scripture—Matthew 12 to 14

Memory Selection—James 1: 17

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

"The meditations for this issue of the 'Fellowship of Prayer' are for the most part suggested by Psalms which voice our liturgies of penitence and prayer; by majestic passages from the Book of Isaiah and centrally by the Beatitudes and the Sermon on the Mount, and there are other meditations.

"If I were to suggest an inclusive theme for all these meditations it would be: 'De Profundis'—'Out of the depths, have I cried unto thee, O Lord.'"

Copies of these booklets have been sent to all church leaders, and additional copies may be secured at the rate of two cents per copy by addressing the Department of Evangelism, 297 Fourth Ave., New York 10, N. Y.

QUARTERLY MEETING OF THE BOARD OF MANAGERS

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held Sunday afternoon, January 21, 1945, in the Pawcatuck Seventh Day Baptist Church.

The corresponding secretary, Dr. W. L. Burdick, was ill and unable to attend. As the

president, Rev. Harold R. Crandall, expected to be late because of a funeral appointment, George B. Utter was elected chairman until Mr. Crandall should arrive. The meeting was opened with prayer by Rev. Ralph H. Coon.

Those present were George B. Utter, Karl G. Stillman, Dr. Anne L. Waite, Mrs. Alexander P. Austin, Lloyd B. Langworthy, Rev. Trevah R. Sutton, Rev. Ralph H. Coon, Mrs. James G. Waite, Mrs. Carlton Irish, Rev. Harold R. Crandall, Rev. Eli F. Loofboro, and Walter D. Kenyon.

Guests present were Mrs. Trevah R. Sutton, Mrs. Walter D. Kenyon, and Albert Brooks.

The quarterly and monthly reports of the treasurer were read and approved. The quarterly report and report on the condition of the society were ordered recorded.

The quarterly report of the corresponding secretary was approved and ordered recorded. It follows:

As corresponding secretary I would report that the routine office work has been carried on with material being furnished for the Missions Department of the Sabbath Recorder each week. Literature promoting the work of men and missions and regarding the Week of Prayer for the churches has been sent to all pastors and church officers where there were no pastors.

Considerable time has been given to arranging for the passage of Rev. Wardner T. Fitz Randolph and family to Jamaica. It is now arranged that they will go by airplane from Miami, Fla., February 13.

The week following the last board meeting I attended a meeting of the Committee on Denominational Literature held in Plainfield. The first week in December, upon invitation of the State Department, I attended a meeting held in Boston to discuss the Dumbarton Oaks Document. A meeting of the Department of Evangelism of the Federal Council of Churches in New York was attended the middle of December.

Respectfully submitted,

William L. Burdick.

January 21, 1945.

For the American Tropics Committee, Lloyd B. Langworthy, chairman, gave a verbal report.

Letters were read concerning the difficulties of securing passports for Rev. Wardner T. Fitz Randolph who leaves with his family for Jamaica, February 13. Mr. Randolph was born in China, but because Dr. Rosa Palmborg was the attending physician, and is now living in California, no delay in securing the passport is anticipated.

For the China Committee, George B. Utter reported that according to a letter from Miss Miriam Shaw, no word has been received

from Dr. Crandall since June, and the Wests are now apparently in concentration camps at Shanghai, China. In her letter she said, under date of January 19, 1945:

As far as I have heard, no one has had a letter from Dr. Crandall dated later than June. The Wests were both said to be at the Lincoln Avenue Civilian Assembly Center in Shanghai. Mrs. Davis also tells me that she sent a mimeographed letter from Dr. Stannard on to the secretary last week in which he told some details about Dr. Pan's work at the Baptist Hospital in ShaoShing. Dr. Palmborg wrote that she had a letter from Eling Sung dated June 28, I believe it was, saying that the Wests were supposed to report to concentration that night, which apparently clears up any doubt about their location.

The chairman of the Ministerial Relief Committee made a report. It was approved and ordered recorded.

The chairman of the Investment Committee made a report. It was approved and ordered recorded.

The budget for 1945 was adopted.

Voted: That the president appoint a committee to recommend the employment of an assistant corresponding secretary and field worker; the committee is to report to the board no later than the next meeting.

Voted: That the sum of \$87.50 be paid to Alfred University out of the residuary estate of Miss Jennie Crandall when received in recognition of an unpaid pledge made by her in 1930.

The treasurer reported the receipt of \$6,553.76 from the estate of Myrta E. Greene of Berlin, N. Y.

Voted: That the settlement account rendered by the executor be approved.

Voted: That the society pay \$200 out of the above bequest to the Berlin Seventh Day Baptist Cemetery for perpetual care.

Voted: That the treasurer be authorized to establish an Income Equalization Fund by appropriating from Permanent Fund Income a sum of \$500 per year until further action of the board, this arrangement to become effective at the discretion of the treasurer, and to replace the existing appropriation of the same amount to the Debt Reduction Fund.

President Crandall told in a few brief remarks of his attendance during the past week at a conference in Cleveland. This, the national study conference on the Churches and a Just and Durable Peace, was held January 16-19. President Crandall was one of ten delegates chosen from the American Committee for the World Council of Churches.

Mr. Crandall's report said:

This conference was called by the Commission on a Just and Durable Peace of the Federal Council of the Churches of Christ in America. The more than four hundred delegates were made up of the various communions, within and without the Federal Council; allied Christian bodies; city and state councils of churches; and Christian bodies carrying on programs of education on world order. The delegates were divided into three groups, each studying the three memoranda simultaneously. A findings committee from each of the three groups met and formulated findings which were presented to the whole Conference for final action.

There was a worship service and plenary session at the beginning of the conference, with an address by Hon. John Foster Dulles. Bishop G. Bromley Oxnam gave the address on the significance of the

conference at the worship service and plenary session at the end of the conference. The message to the churches, formulated by the conference, will be printed in the near future. It should be read and studied by every Christian.

Other Seventh Day Baptists in attendance at Cleveland were Dean A. J. C. Bond, a member of the Commission on a Just and Durable Peace; President J. Nelson Norwood, Rev. Elmo F. Randolph, Rev. Marion C. Van Horn, and Conference President Perley B. Hurley, elected by our Conference last August.

The minutes were read and approved.

After prayer by the president, the meeting adjourned at 4:30 p.m.

George B. Utter,
Recording Secretary.

Woman's Work

GOAL NO. 15

"Avail yourselves of every opportunity to study a just and durable peace." Do you recognize that as one of the goals for our societies this year? Are you working toward that goal? Just how much importance do you place upon it?

Listen to the words of Sumner Welles in a "Guide to the Peace":

When the ultimate appraisal is made of the fundamental causes of the Second World War, such an estimate will undoubtedly maintain that by no means the least of the contributory factors was a lack of knowledge of, and interest in, the foreign relations of their countries on the part of the peoples of the democracies. That charge will be peculiarly applicable to the people of the United States. . . . The people of a democracy cannot reach wise decisions at the polls unless they possess both knowledge and understanding of the issues which they are called upon to decide.

Your Peace Committee has at hand a supply of new materials for study and will later make recommendation to you. In the meantime, we suggest that you study any material at hand, keep up with the many news items pertaining to peace plans and proposals. Above all, be sure your society, as individuals or a group make thorough use of the Mission Study books for this year. They relate facts about countries of East Asia and the Pacific Islands so much in the news today and where many of our own boys are fighting. They will form a valuable background for any study of peace plans, for we must first understand the problems of all peoples of the world. The need for knowledge of background conditions

of peace was especially emphasized at the peace conference in Cleveland, January 15-19.
Erma Van Horn.

FIELD REPORTS

Welton, Iowa

Since coming here November 14, 1944, which is two months ago today, forty-four calls have been made in the interest of the work here. Some of these calls have been made in Delmar and some in DeWitt. These towns are each seven miles from Welton.

Sabbath day services have been held and also Sabbath school. One of the Sabbath day worship services was conducted by our field evangelist, Rev. Leslie O. Greene.

On December 24, a program was presented by the Sabbath school in connection with the Christmas season, at which time Brother Greene gave a talk to the children. Six Sunday evening services have been held, and one Communion service. Three services were omitted owing to sickness and weather conditions.

Arthur Burns.

Franklin City, Va.

We are purchasing a new portable organ so that we may have music in every home to which we go. Yesterday was Christmas, and we called at a few homes and played and sang Christmas carols. One man who had been bedfast for years begged us to return and play and sing again. We have many homes waiting for us to come with the organ, and several

are asking for cottage prayer meetings. These are new homes, and I feel God is on our side. Remember us in your prayers, that we may do his will in trying to carry on here, and that we may finish paying for the fine new organ we are buying to use in the services.

That God may wonderfully bless his cause all over the world field this new year is my prayer.

Ella Mae Davis.

THE KEYWORKER

A request has come to the board to know just what is the work of the "keyworker."

Let us turn back to the report of the Council Committee on Woman's Work made to the Conference in 1938. We will find this report in the Sabbath Recorder of October 10, 1938, page 264 and in the Year Book of 1938, pages 88-90. Here we recall how this idea of a keyworker came to the women of the Conference. The Women's Board adopted the second recommendation, calling for the appointment of a keyworker in each local society, primarily to give the goal chart a definite leader in each society. This keyworker may be elected with the other officers and should have a definite responsibility to study and adapt the goals and foster a loyalty to the lines of work suggested in the goal chart.

The keyworker should keep herself informed as widely as possible, gathering added material and information from the Board of Directors or other denominational sources and from the Christian activities of other groups. Never should the keyworker be expected to do all the work on the goals. She is the general chairman, a channel of contact between her group and the board of directors, either directly or through the Women's Board correspondents, both to receive material and to report the local work.

What seems to be a very desirable plan has been worked out in several societies. Perhaps the keyworker with the officials of the society may consider and adapt the goal chart to the work of their group. Then the keyworker may call for volunteers or in some way secure agents for each goal number or group of numbers. She secures a woman to act as agent for Goal No. 1 whose responsibility it is to study and devise ways of keeping the group informed and interested in the support of the United Budget. Two women may act as agents for Goal No. 2. If active saleswomen during the year, they sell subscriptions to the

Recorder, and some such agents have even appealed to the society for funds to supply subscriptions for some who cannot afford to pay for the Recorder. Again several goal numbers are sometimes combined under the direction of one agent, as numbers 3, 4, and 5. The keyworker may be, and often must be, the active agent for some of the goals. She is a source of inspiration and help in devising plans for her goal agents. At the close of the year she makes a report of all goal activities to the Women's Board correspondent of her association.

Your board of directors has committees studying along the lines of the goal chart. They would be glad to give any assistance or suggest material where possible. Address Mrs. O. O. Stutler or Mrs. J. L. Skaggs, Salem, W. Va., for material on any of the first five goals; Mrs. Roswell P. Seager, Salem, on numbers 8 to 12 and 14; Mrs. M. C. Van Horn, Lost Creek, W. Va., on numbers 13 and 15; Mrs. Ottis Swiger, Salem, on number 16; Mrs. Okey W. Davis on literacy and good literature, a greatly needed work in our world today.

The Women's Board correspondents have been requested to secure through the keyworkers the histories of all societies. Three such histories have been received since the Conference last August. Send your histories to Mrs. Joseph L. Vincent, Salem.

Local activities in Christian service vary in the different societies. The keyworker is chairman director of those things we may all do together. She is a link in the circle of a unity of fellowship in Christian service.

DIRTY FLOORS

By Alma E. Bond

Recently I observed an incident which appealed to me as being significant with a warning for Christians.

There were certain people who were apparently religious, inasmuch as they had Bibles in evidence—reading from them and quoting from them frequently. But in personal appearance and habits they were slovenly and careless in cleanliness. When it came time for their room to be cleaned, the janitor, himself a profane unbeliever, viewed the scene of clutter and filth and was heard to remark in contempt, "I wonder if their souls are as dirty as their floor!"

The unbeliever rightfully expects to see in a Christian consistent living and a standard higher than the average individual. Can we

wonder that he fails to listen to the message of the saving power of the risen Christ, if in our lives he sees some "dirty floor"?

May God give us the grace, wisdom, and insight to renovate every corner of our lives that we may "adorn the doctrine of God our Saviour in all things." Titus 2: 10.

Read Romans 3: 24, 25; 2 Samuel 12: 14a; and Philippians 2: 14-16.

Kimball Sanitarium,

Route 5, Battle Creek, Mich.

According to Homer W. King, editor of the "Protestant Voice," the following were

Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

VICTORIOUS LIVING

A new approach to religious radio programming was launched January 2 when "Victorious Living," a five-minute dramatic broadcast of factual religious experiences, was aired over twenty-four local stations in thirteen states, ranging from small 100 watt units to four 50,000 watt stations. This was announced today by Rev. Philip C. Landers, director of public relations for the International Council of Religious Education.

"Community after community is being signed up," Mr. Landers stated. "It is hoped that by the end of 1945, two hundred towns and cities across the United States will carry the program, as well as some communities in Canada. Because of its outstanding religious value for the listening audience, 'Victorious Living' is broadcast on sustaining time, with a committee of ministers and laymen asking the radio station to carry the series as a public service."

"Planned to reach men, women, and children with the message of Christianity by use of the highest technical standards of the radio professional field, 'Victorious Living' is designed to improve the quality of religious radio broadcasts on a national scale by using proved radio technique," Mr. Landers declared. "It offers local church agencies a program aimed at increasing church and church school attendance."

Typical of the responses coming from radio directors is a statement from Mr. Allan Page, program director of KVOO, Tulsa, Okla., a

the "ten biggest religious news stories" of 1944: mobilization of Christian opinion on world order; increased emphasis on Protestant unity; Protestantism's affirmation of its right to maintain missions in Latin America; advance in weekday religious education; \$33,000,000 increase in Protestant giving; precedent-breaking Bible reading campaign; inter-church campaigns to promote interracial harmony; enactment of church-sponsored juvenile delinquency laws; Protestant-Catholic co-operation in underground resistance in Europe; and the church's preparation for postwar expansion and rehabilitation.—W. W. Reid.

50,000 watt station, who states: "Organized religion is finally getting smart. 'Victorious Living' is a series which can hold its own from the standpoint of listener appeal and consequently will be beneficial to the stations carrying the program and to the organization furnishing the series."

"Billboard" magazine, a trade paper of the amusement world, comments that "this series of five-minute transcribed religious programs are the herald of a new day in religious radio programming. They are professional in nature. They use all the tricks of radio production—suspense, drama, music background, etc. . . . This is only an effort to get people interested in religion in its broadest sense."

Presented six days a week for thirty-nine weeks, the program is sponsored by the council and its member denominations, in co-operation with local state and city councils of churches and religious education as well as local ministerial associations. I.C.R.E.

The above plan for the presentation of the Christian gospel by radio deserves our support. If you are in a position to help get this program into the schedule of your local radio station, please write to the International Council, 203 N. Wabash Ave., Chicago 1, Ill.

There is not space to list stations now using the program. Please see your local radio program. If you are in a position to call the broadcasting station it will give you a chance to ask the people in charge to include the program if they are not already doing so.

The 50,000 watt stations carrying the program are WGY, Schenectady, New York; KVOO, Tulsa, Oklahoma; WFAA, Dallas, Texas; and WRVA, Richmond, Virginia.

H. S.

TEACHING WORLD FRIENDSHIP

This global war is bringing us to face the world mind. We ask ourselves the question, "Am I helping to make this mind a Christian mind?" Building a Christian peace, a lasting peace, is the most difficult task this world has ever faced. Geography has moved into our back yard so that we must deal with all so-called faraway places with that in mind. Future trends will be in world terms. Just what those trends are to be will depend a lot on the teaching work of the Church. There are many destructive forces at work. The B-29 is a beautiful work of man, but is now being used to destroy. The battleship is beautiful to look upon but is being used to destroy. Both ships of the air and the sea may be used to carry food and medicine to millions who need these and other supplies. They are symbolic of the task of reconverting wartime equipment to peacetime servants of all mankind so that none are used for destruction. Peace is not just the cessation of hostilities. People all over the world will need to be taught love instead of hate, for hate always leads to destruction, and love to construction. We need to help children catch the vision of one nine-year-old boy who said that we ought to love the Japanese and hate the warlike things they have done. Children must become peacemakers.

Much can be done to teach world friendship, in the public school. The next morning after Pearl Harbor, as children were coming to a school in a western state, two Japanese boys were mistreated by a group of children of these Japanese boys. The teacher used quite a period to talk with her children. She explained that these American born Japanese boys could have in no way had anything to do with the attack on Pearl Harbor and that their parents would do all they could to help the United States win the war, because they did not like the way Japan was acting. As a result of this talk there was no more rough treatment of the Japanese children.

In Massachusetts this theme is worked into the curriculum.

In such lessons as social studies, the contributions of other countries may be emphasized.

Much can be made of those little opportunities which come to the teachers when they can turn the conversation toward wholesome consideration instead of expressions of hate.

In a church school one class was making a blanket for the people of a wartorn country. As they worked on the blanket a careful study of these people was made. Pictures were collected which showed these people in various phases of their life.

Church school teachers can show children how the roots of war such as discord, unwillingness to co-operate, etc., are often revealed in their own group.

Materials and plans are necessary if there is to be effective teaching of world friendship. It is wise to begin with interests of the children. For example, when the first snow comes, study Alaska. With Christmas, study carols from Germany and other countries, with emphasis on these worth-while contributions. Most families have young folks in foreign lands. Make use of these experiences to make a study of these countries. Use people who have returned from the war or travelers who are in your town. Make use of visual aids, such as pictures of many lands.

We need to realize that friendship grows through understanding, appreciation, respect, and concern for the needs of others which comes from a realization of the common needs of humanity, and finally through personal contacts.

There is an indirect way this idea can be taught. It may be a part of studies or projects which have other goals. For example, in worship services explanation of materials which come from other countries will help illustrate world friendship. There may be materials from many countries used in building worship centers which if explained will contribute much. Stories told to make another point may come from many countries.

The direct method includes planning meetings of children with children of other races and nations. It should be shown how Jesus as a boy had a chance to meet people from many lands as they passed through Nazareth.

The following suggestions for materials may help. There is a set of "Eagle Books," which tell in a very interesting manner the life stories of missionaries. There are fourteen in the set and they are priced at ten cents per

book and can be ordered one or more at a time. The Friendship Press, 156 Fifth Ave., New York 10, N. Y., is the address for ordering. The Missionary Education Movement (Friendship Press) has a lot of fine material. "Children of the Church in Wartime," is good. It is priced twenty-five cents and comes from the International Council of Religious Education, 203 N. Wabash Ave., Chicago 1, Ill. "Helping Children Develop a World Point of View," price fifteen cents from Abingdon Cokesbury Press, New York, and "Children

and World Peace," price ten cents, from the International Council, are both very good.

Here as in all of our teaching work we must share ideas. Will you please write me what you are doing in your church and Sabbath school to teach world friendship. The greater part of the material used in this article came from notes taken at the concluding class at Alfred Station which was taught by Mrs. Keen. The class was one of five sponsored by the County Bible School Association.

H. S.

Children's Page

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am nine years old. I have a dog named Mickey and a cat named Ginger.

At Sabbath school we have an attendance card. Every week we put on it an Easter lily. My Sabbath school teacher is Bertha Clement.

Last Sabbath I played "Sweet and Low" for church.

I had better close for now.

Sincerely yours,
Jeneane Brennick.

North Loup, Neb.,
January 18, 1945.

Dear Jeneane:

Are Mickey and Ginger good friends? One of our near neighbors had a white Angora cat and an Airedale dog who were the best of friends. Sometimes the cat would get in his master's chair and refuse to get out on request; then his master would say to the dog, "Please make Snowball let me have my chair." Immediately the dog would lift the cat out of the chair and place him on the floor in front of the fire; then he would put his front paws lovingly around pussy, and both would drop off to sleep. It was fun to watch them. In those days we had no refrigerator, and I sometimes put meat in the washing machine on the back porch. One day Snowball tried to get the cover off and help himself to my beef roast, but Prince, the dog, chased him off home and made no attempt to get the meat himself. I think Prince was a pretty fine dog. Don't you?

"Sweet and Low" is one of my favorite songs. I should like to have heard you play it.

Sincerely your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

We are on a farm now. Justin and I went up in the haymow one day. We also went up in the straw silo. We walked around in the silo.

This morning a calf was born. Before he ate his supper he went around and tried to find a place to eat. I stood up and looked into the calf's pen.

I went on a bobsled ride this morning. It was fun.

Sabbath afternoon we are going to our new home. I am six years old. I like to go to school.

Your friend,
David Camenga.

Milton Junction, Wis.,
January 19, 1945.

Dear David:

I used to think it was great fun to play in the haymow. One time my brother and I were playing hide-and-seek in the barn on our farm near Walworth, Wis. When my turn came I went up in the corner of the haymow to hide. There happened to be a loose board; all of a sudden it gave way, and down I went into the cow stable and landed right on top of the cow my father was milking. The cow was as much astonished as I was and stood perfectly still as my father lifted me down, and my brother cried, "I spy." I spent many happy days on the farm, and I am pretty sure you will, too. One of my duties was to feed the calves; if you have ever done that you can guess how they pushed me around sometimes when they were especially greedy.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

We have come all the way from New York to Milton, Wis. My mother and daddy have gone to Beaver Dam, Wis. It is fifty-two miles from here. We came in our car. We went through Andover the first day of our trip. Grandma and Grandpa Camenga came along, too.

We do not live on a farm. We are only staying here this week until the house is settled. This farm is where my cousin Loyal Todd lives. I am eight years old.

Your friend,
Justin Camenga.

Milton Junction, Wis.,
January 19, 1945.

Our Pulpit

A CHARGE TO CLIMB

By Albyn Mackintosh

(The charge given to the Los Angeles Seventh Day Baptist Church, January 13, 1945, upon the occasion of welcoming Rev. Gerald D. Hargis as pastor.)

Mountains

By Lucy Larcom

For the lifting up of mountains,
In brightness and in dread;
For the peaks where snow and sunshine
Alone have dared to tread;
For the dark of silent gorges,
Where mighty cedars nod;
For the majesty of the mountains,
I thank thee, oh, my God!

This church and its fellowship have been climbing a mountain together—a mountain that reaches up toward God. Today we have reached a small plateau, and from this plateau there are several paths; some go direct up the mountainside, others gently around, and some down the slope. We have paused for a moment and are looking around. Some one has come up another path and joined us, but we cannot stay here long; the plateau is small and will not contain us. One of nature's first laws is that, "inactivity is death." Let us look a moment at the path which has brought us this far, then turn our faces forward to the path ahead.

Looking back, I read in the Sabbath Recorder of December 4, 1944: "Many years ago, this Seventh Day Baptist Church was founded. It was begun because a group of

Dear Justin:

I know just where you were when you wrote your letter, for we had some good things to eat and a very enjoyable visit at the home of your cousin Loyal Todd at the time of the last Conference at Milton. We are looking forward to seeing all his family as well as yours when Conference comes to Milton next summer. Here is the end of my page so I must close.

Your true friend,
Mizpah S. Greene.

"And Jesus returned in the power of the Spirit into Galilee . . . and as his custom was, he went into the synagogue on the sabbath day and stood up for to read."

men and women found that in the consistent practice of the Christian life they must attempt to fulfill divine law. . . They founded this church in accordance with their belief that all honor and glory and obedience is due to him in whose name they were to meet 'the Christ.' This was the rock foundation of their faith—that Jesus was the 'Christ, the Son of the living God.' On that they based their hopes and desires in this world and for the next. On that thesis they based all their lives. And their effort was crowned with success. The church grew."

We shall stop there and emphasize the recorded beginnings of this church, for there is the foundation plan upon which we journey together up this mountain. Remember they based all their lives on the rock foundation that Jesus Christ is the Christ, the Son of the living God and to him belongs all honor, all glory, and all obedience.

This church has nobly worked toward and looked forward to reaching this plateau, where one has joined forces with it who is dedicated and trained in a special way as a servant of God and comes to be a pastor in its midst.

Now what path is this church going to follow? Is it going to sit still and starve? Or perhaps, it has its eyes on that beautiful valley. There is an easy path leading down to that valley, and the music and laughter is floating up to its ears.

It was Lot who cast his eyes on the green verdure of the valleys many years ago, and

you have read the result. You know the story of Sodom and Gomorrah. Sodom and Gomorrah are still with us today. The valley is just as enticing. To those of this church who for one moment consider taking the path to the valley, let them read Jesus Christ's words, "Remember Lot's wife." Yes, just one longing look at Sodom was all.

To those who would sit still here and ask their pastor to carry on, let them be reminded that idleness is death anticipated, and complacent satisfaction is as much a deadly enemy of the human spirit as is cynicism or unbelief.

One of the needs of this church is satisfied today, but need is a continuing fact in the church. Christ said, "Repent ye." Sense your need, then repent your present and past, and work toward a better future. Repentance is not the occasional attitude of one who has transgressed a law. It is the way of living, the constant attitude of discipleship, of servitude toward God and man. It is the spirit of insufficiency, of dependence. It is that which caused the man to cry out to Jesus, "Lord, I believe; help thou mine unbelief."

Some one has declared that this church is dead, but it is not dead as long as it recognizes its continuing need, is repentant of its shortcomings, and shows its faith by working to overcome. May this church or any member of it never be heard to say, "We are satisfied with what the church is." Rejoice in that plateaus are reached but there is more to be done. If you take your eyes away from Jesus for one minute you will do just like Peter, you will start sinking.

Yes, Pastor Hargis has dedicated his life to serving God and so has become a bright light, but this church must not fix its eyes on Pastor Hargis. Rather, it must look at that path up the mountain toward which he is pointing. This morning he told you to "hearken" and then to "behold." It is up that mountain to Christ that he is pointing, and it is the message of the gospel of the kingdom that he brings which is important. I am sure you will notice also that your pastor will be watching the bypaths and under the hedges for stragglers to join you. Sharpen your eyesight and help him.

Today marks the beginning of a greater work in this church, and every soul must bend himself to work harder right straight up that glorious mountain. Do not look at the berries on that bush first, rather see if someone is on the ground beneath it whom you can

help along the path, and eat those berries later.

The president of the Seventh Day Baptist General Conference has emphasized again and again, "First things must come first." Yes, first things must come first. You say you believe in Christ Jesus, remember that he not only said, "Repent"; he also said, "seek ye first the kingdom of God, and his righteousness."

The story is told that a missionary once became discouraged and announced that he was quitting to leave for some easier place. A native quickly got up and said, "Sir, you cannot quit; you said God told you to come here, and when God speaks, you must obey." Some people would never have any credit if they paid their daily bills the way they keep their promises to God, or perhaps they believe in the saying that absence makes the heart grow fonder. It might be a barometer of the church if you would count the number of occupied pews at ten o'clock Sabbath morning.

Coming to church is just one thing. Christ taught that unless you forsake all of this world you are not worthy to follow him. Do we honestly, sincerely believe that spiritual things come before natural things? Yes, I mean we may go hungry, our clothes may get thin, and we may lose our job; but either Jesus Christ is right or wrong, and the basis upon which this church was founded is that Jesus Christ is right always and forever. Remember that the message to the Church in Revelation 3: 15, 16 says, "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth."

God may be called upon in calamity, or upon special occasions, but too many times we forget that he is the true foundation of the Church all, all of the time.

Too many churches and church members prefer to hang to Christ by a thread, to get through by the skin of their teeth. God is not a high pressure salesman. He merely says, "ask, and ye shall receive." "He that believeth on the Son hath everlasting life." God cannot be ignored, nor can he be rescinded like an outworn code. He is the living God, and it is an important function of the church to make God real—real in everyday living. Christianity is contemporary life-in-Christ. It has to do with ideas and ideals to be sure, but it has fundamentally to do with men, and women, and children of today who live by its

truth and power. Your pastor is here eager to spread the gospel of salvation in this city. Back him with all of your means. "For me to live is Christ," must not be a Pauline experience only, but the experience of this church today. This church must aim now to proclaim convincingly, and practically that Jesus Christ lives. To do that, Christ must shine out in our daily lives. Too many are living on the momentum of a childhood experience, or their parent's experience. Realize that the Good Book says that judgment begins at the house of God. To the founders of this church, faith and diligent study of God's word were as important as daily bread. That is the way they got up the mountain path. Your pastor has called you to study—study with him.

Much praise is due the Seventh Day Baptist Church for its inclusive and Christian fellowship. This church well recognizes that we are members of the same body of Jesus Christ and that when one member suffers all suffer. I felt at home from the first day that I entered the open doorway of a Seventh Day Baptist church. The fellowship is truly splendid; let it grow until it is known everywhere, but good fellowship is not the only goal. Look a moment at the history of Israel and notice how so often there is a good father and a bad son, a bad father and a good son. We do not realize sufficiently that every generation must come to Christ, that every generation must learn the whole story.

Many things make it easy to study the Bible and learn of Jesus in a Christian home and in a pleasant church fellowship. However, unless there is a deep spirit-filled understanding pointing the way, the daughters and sons of the church will have a fling at the world. It is a sorrow filled fling and always leads to heartaches, but the youth of the world sees not the trouble, only the momentary pleasure. It is, therefore, necessary that the church have a youth program dominating its life. A program which has the ambition and vitality of youth with the steadiness of purpose which our Friend, Companion, and Saviour, Jesus Christ, places in our view. It was my privilege to be present when the pastor's wife was dedicated especially to work with children. This church needs her, and it is up to it to work with her in the work in which she is gifted. Eternal things are based on a vitality that never dies or even grows old. Let us not forget the children—theirs is a growing vitality.

This church needs to remember what Pastor Mills says in the Sabbath Recorder, "I believe that being a Christian is not only a business but the chief business of every person who has the right to be called a Christian. It is the greatest, most exciting, most exacting, and most challenging enterprise that anyone has ever entered upon. Christianity is essentially a philosophy. It is a thrilling crusade, not a drab intellectual creed; a serious undertaking, not a hobby."

No, this occasion is not a time when we can relax and say, "Now we will listen to a good sermon and pay the minister, and he shall study what is essential to our understanding and tell it to us in simple, easy words. Now, rather is the time to study more. Work your pastor by plying him with questions, not shallow ones that pop in and out of your mind, but questions that are the result of time in study and prayer. It is the charge and duty of every member of this church fellowship to spend time, much time, in study of the Bible.

You probably read in the newspaper recently where it was announced that one-third of all the shipping tonnage in the world had been sunk since the beginning of the war. However, did you know that the Bible says, "And the second angel sounded, . . . and the third part of the ships were destroyed." I am not going to talk about the meaning of this; it is sufficient that it illustrates one of the myriad of reasons why each one must know the Bible.

Some one says, "But those things are too hard for me to understand, and anyway that is what the pastor is hired to study, understand, and explain." I wonder just how much that one thinks he would like to be a teacher of a class of students who refused to study. James answers the plea concerning things hard to understand when he said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Do we believe, do we have faith, or are we reeds shaken by every wind?

Henry Ward Beecher spoke well when he said, "The church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones."

We are all climbing the mountain. We all need to learn and need each other's help. Pastor Hargis is here to help. Let this be a faithful church in the study of God's word as the Bereans were of old. Then each may face this world not ashamed to acknowledge

to all, everywhere, that Jesus Christ is the foundation rock upon which this church is built. Then we will have a basis for the faith that moves mountains and the faith that makes it possible to walk on water as Peter did of old. Christ began his ministry midst the theme of repentance and the good news of the kingdom. He ended his ministry with "watch" and "pray" and "go ye."

May God grant this church fellowship a sense of need, the faith that repents the past, gives its all in the present, and has a glorious hope in the future. May God grant that this church may come to be known as a place where men and women come to fill their lamps with the oil of spiritual understanding as well as to thrill with the uplifting fellowship of fellow climbers, and then go forth to make light the path up the mountain to Christ for others.

So together let us "press toward the mark for the prize of the high calling of God in Christ Jesus," the foundation rock.

DENOMINATIONAL "HOOK-UP"

North Loup, Neb.

The annual church dinner was held as usual on New Year's Day. Because of the high wind and cold weather, not as many attended as usual, but a fair-sized crowd was present. The tables were decorated with paper cutouts of bells and letters spelling "Happy New Year." Members of the committee served the splendid meal brought by the families who attended. The group of young people is constantly changing, due to the fact that twenty-six of our boys are at present in the armed forces and more are to follow. Some are also away in school. Some families have moved away.

After dinner, the quarterly business meeting was held. It was voted to raise the money due on the church and parsonage. A committee, headed by Miss Alice Johnson our efficient treasurer, was named and is now hard at work soliciting the members, especially the absent ones, for funds. Some large checks have been sent from several who have been on the absent list for a long time.

Under the presidency of Mrs. A. C. Ehret, the Missionary Circle is planning several projects. The ladies meet every other Wednesday; while some quilt, others do handwork and plan for further projects. A program is given during the meeting.

The Sabbath school Christmas program and the December social were combined and were held on Sunday evening, December 17, under the direction of Mrs. E. T. Babcock. Following the usual supper, the children gave their program. Mrs. Santa Claus then appeared with the gifts brought by those present, also a pop corn ball for each. Mr. and Mrs. W. T. Hutchins were in charge of the kitchen, and the tables were decorated with Christmas scenes and greens by Mrs. George Maxson and daughter, Marion.

On December 23, a Christmas program was presented during the regular morning worship time. The choir gave four anthems from "The Song and the Star" under the leadership of the choir leader, Mrs. Harlan Brennick. Accompanists were Mrs. W. G. Johnson at the piano and Mrs. Charles Fuller at the organ. Special music followed, and the pastor, Rev. A. C. Ehret, preached a Christmas sermon.

The Christian Endeavorers are making plans for Christian Endeavor week to be held the first week in February.

At the regular service Sabbath day, January 20, three servicemen were home: Lt. Richard Babcock, son of Deacon R. O. Babcock, who had recently returned from two years of service with the naval reserves in the Southwest Pacific; S/Sgt. Merlyn Van Horn, son of Mr. and Mrs. Lloyd Van Horn, who had returned from several months' service with the air corps in Panama; and Pfc. Sheldon Van Horn, M.P., from the McCloskey hospital in Temple, Texas. Sheldon is the son of Mr. and Mrs. Will Van Horn.

Correspondent.

"For the love of Christ constraineth us."

Obituary

Whiteley. — Mrs. Nellie J. Burdick, daughter of Charles F. and Tacy Palmer Burdick, was born April 9, 1861, at Ashaway, R. I., and died January 11, 1945, at Westerly.

Mrs. Whiteley was baptized and joined the First Seventh Day Baptist Church of Hopkinton April 1, 1882. She married Charles T. Whiteley. She lived in Ashaway all of her life except for a very few years of her last days spent in Westerly. She leaves her husband; a nephew, Earl D. Burdick of Ashaway; and her stepmother, Ella M. Burdick of Hartford, Conn.

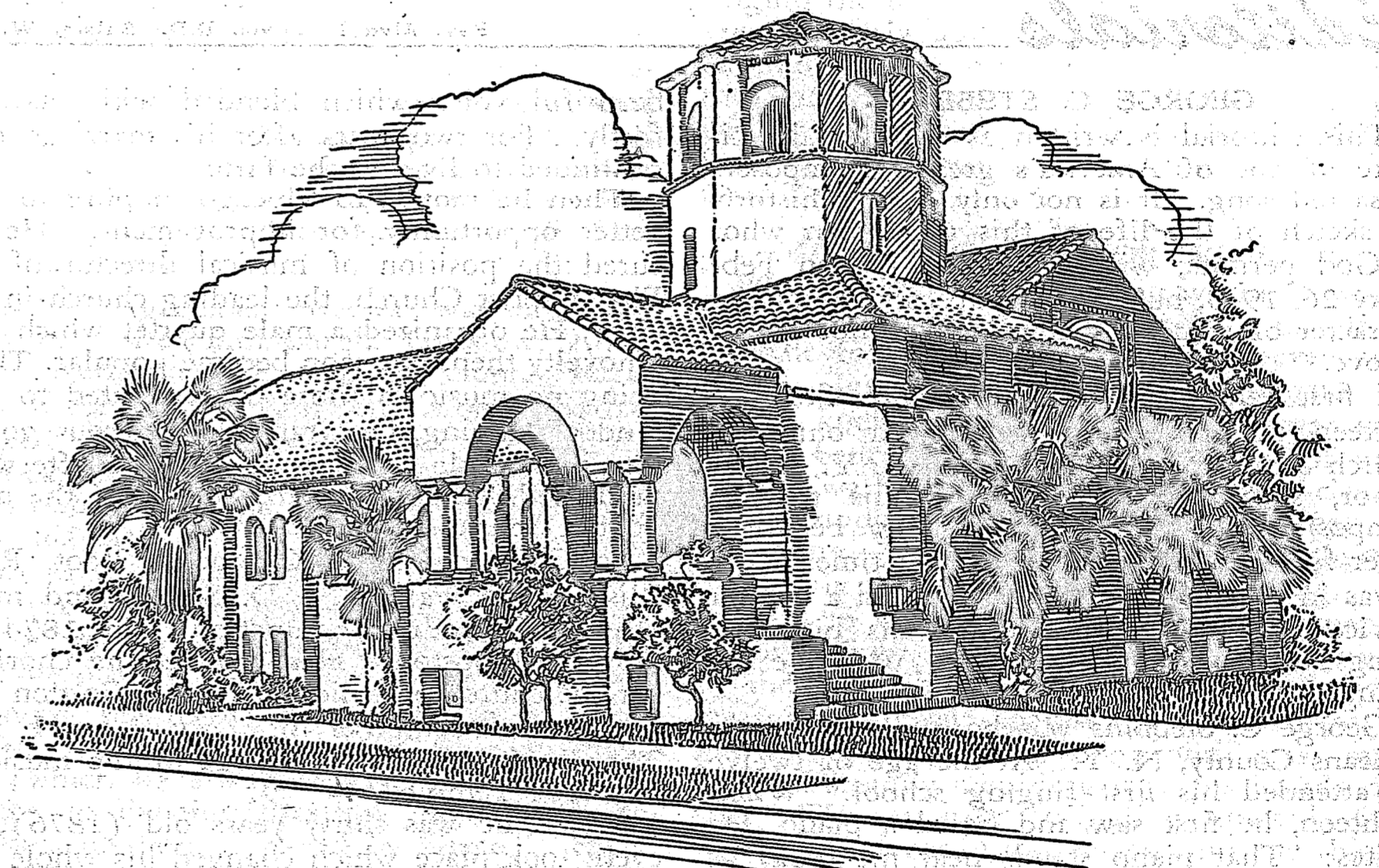
Funeral services were conducted by her pastor, Rev. Ralph H. Coon. Interment was in the First Hopkinton Cemetery. R. H. C.

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No. 7



SEVENTH DAY BAPTIST CHURCH

Riverside, California

Constituted 1896

This is the church where Rev. Loyal F. Hurley, who has a message this week in the Pulpit Department, is pastor and where Conference President Perley B. Hurley, whose weekly message appears in the Recorder, is a deacon.

In the "Hook-up" are items of interest concerning this church.