

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.

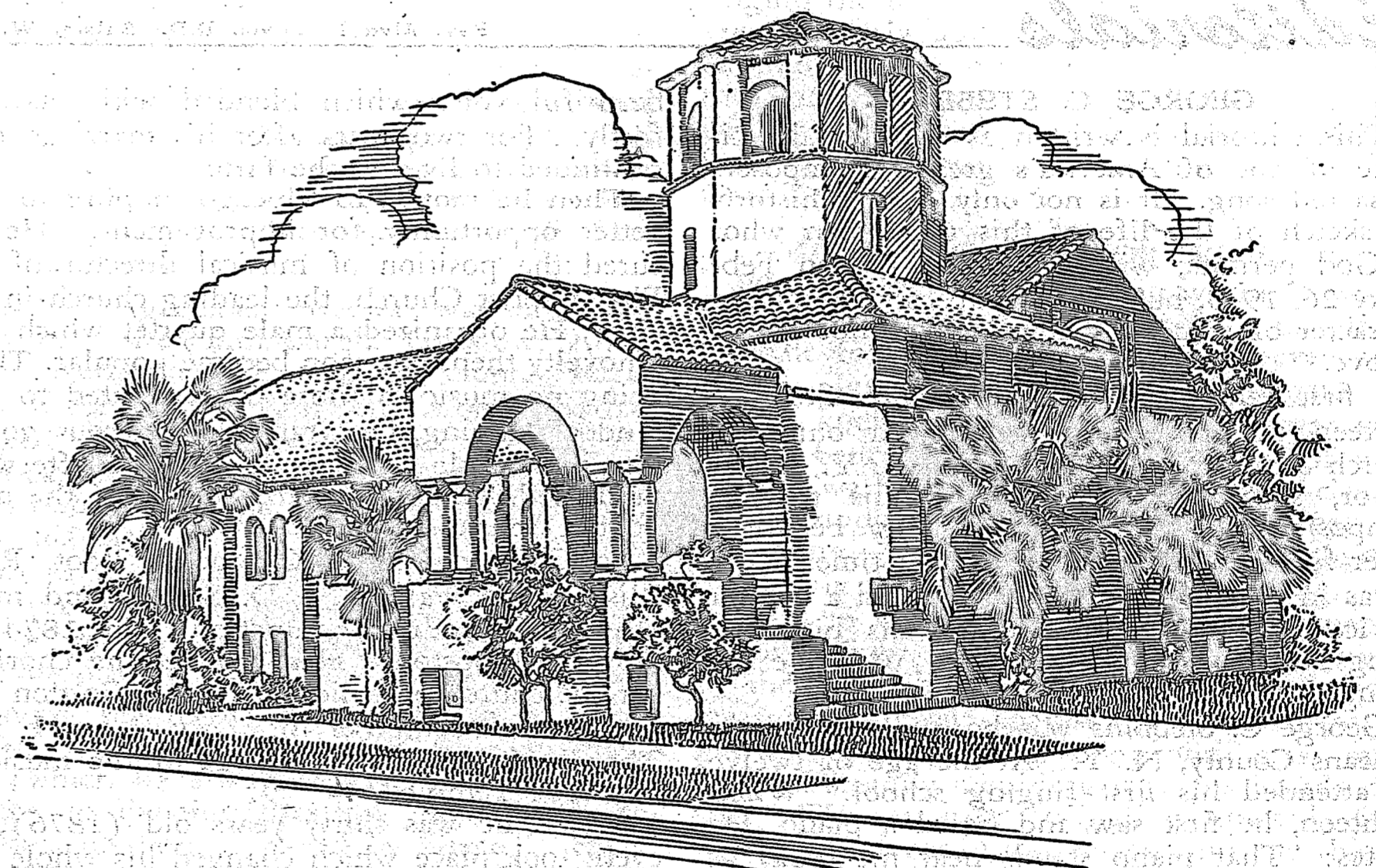
Funeral services were conducted by her pastor, Rev. Ralph H. Coon. Interment was in the First Hopkinton Cemetery. R. H. C.

# The Sabbath Recorder

Vol. 138

PLAINFIELD, N. J., FEBRUARY 12, 1945

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.



# The Sabbath Recorder

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Editor

L. H. NORTH, Manager of the Publishing House

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## Editorials

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

### GEORGE C. STEBBINS

This editorial is written as a personal estimate of one of America's greatest composers of sacred song. It is not only a brief historical sketch of the life of this great man who, if God permits, will be ninety-nine on February 26, 1945, but it is also an estimate of the character of a man, "whom having not seen," I love.

I first came in contact with Mr. Stebbins thirteen years ago when we held our first church service at Little Genesee, N. Y., in his honor, singing only hymns of his musical composition. He wrote us a very beautiful letter for that occasion. Since that time, while I was in the active ministry, we held a church service on the Sabbath nearest his birthday, using his hymns in our service. We have exchanged letters annually.

George C. Stebbins was born on a farm in Orleans County, N. Y. At the age of twelve he attended his first singing school. When eighteen, he first saw and heard a piano. He writes: "That piano stands near me today as I write in my sister's home, a delightful reminder of those far-off days when music thrilled me as it seldom does today; and although more than sixty years have passed since it first gladdened my heart with its sweet tones, it still responds with a semblance of its old-time harmonies." (Written ten years ago.)

At the age of twenty-one he began the study of voice production, going sixty miles once a week for a lesson. In 1867 he married Miss Elma Miller who proved to be a staunch, tireless worker in his revival work. She had a

beautiful voice which blended with his perfectly. For two years after his marriage they continued to live on the farm.

Then he moved to Chicago, hoping to find better opportunity for improvement. He secured the position of musical director of the First Baptist Church, the leading church in the city. He organized a male quartet which was a novelty then, but soon became popular. There being no music in those days adapted to that kind of singing, he arranged numerous gospel songs for male voices. These were afterward published. Thus he was the father of the male quartet music.

In Chicago he met George F. Root, P. P. Bliss, H. R. Palmer, I. D. Sankey and many others of kindred occupation. In 1874 he moved to Boston. Here he became chorister for the church of which Dr. A. J. Gordon was pastor, the composer of "My Jesus I love Thee." Later he took charge of the music at Tremont Temple.

When he was thirty years old (1876), an event took place which changed his whole life program. D. L. Moody had just returned from a great evangelistic campaign in the old world, and invited Mr. Stebbins to Northfield, Mass. Before he left, he agreed to change his profession and join hands with Messrs. Moody and Sankey.

His first assignment was to organize a chorus choir for a campaign to be held in Chicago in October. The following June, he and Mrs. Stebbins, accompanied by Dr. Pentecost, joined Mr. Moody in Scotland. Here he came to know a man—then unknown—Henry Drummond. In 1888, with Dr. Pente-

cost, Mr. and Mrs. Stebbins conducted a campaign in India. On their return they visited Egypt, Palestine, and other places carrying the message of redemption through the power of song.

In 1891, Mr. Moody and Mr. Stebbins again visited England, Scotland, and Ireland; meetings were held in London, Dublin, Belfast, and scores of other places. Leading the music in those vast audiences without the help from present-day evangelistic choruses, was a serious strain on the voice. Often Mr. Stebbins was called upon to conduct a half hour song service, besides singing two or three solos, in as many as eight meetings in one day. Says he, "From the beginning of my public activities in the evangelistic field, I was not always so situated that I could save my voice; demands were made upon it that rendered the preservation of the finer qualities difficult, if not impossible. Yet there seemed no alternative. . . . My contemporaries, as well as myself, were both leader and soloist, which may account, in part at least, for the early breakdown of James McGranahan, Ira B. Sankey, and others."

His last engagement overseas was in 1896-7 when he visited Edinburgh, Glasgow, Aberdeen, Inverness, et al. Thus he closed twenty years of continuous evangelistic work. The latter part of his active life was confined to America, especially in convention work, and at conferences at Northfield, Mass. For forty years this man of God gave himself to evangelism as leader and singer of gospel music. Even yet he has not discarded his working togs of yesteryears, as frequent songs come from his prolific pen.

Among the many songs which have stood the test of time we list a few: "Evening Prayer," (which he always refers to as "Saviour, Breathe an Evening Blessing," and which he considers his best), "Saved by Grace," "Have Thine Own Way, Lord," "Jesus I Come," "Jesus is Calling," "True-Hearted, Whole-Hearted," "Ye Must Be Born Again."

He is the last survivor of that large group of sacred song writers and singers all of whom worked at some time with D. L. Moody, helping to carry the gospel round the world. This group included Ira D. Sankey, Charles M. Alexander, P. P. Bliss, W. H. Doane, E. O. Excell, Robert Lowrey, H. P. Main, James McGranahan, Philip Phillips, George F. Root, J. R. Swinney, D. B. Towner, and George C. Stebbins.

Mr. Stebbins' wife and only child, a son, have been dead for many years. He now lives with a younger sister, the only survivors of their family, at 83 High Street, Catskill, N. Y.

I quote a few lines from his last letter, written March 6, 1944: "You are honoring me again by your gracious birthday greetings and wishes, and I thank you from my heart for keeping me so long in your heart and mind. I thank God for such friends. . . . May God greatly bless you in your important work with the precious Word of God, so much needed in the schools today. My love to you till the day dawns."

A permanent affliction prevents this "Grand Old Man of Evangelism" from hearing or singing the music he loves, but he still writes. He is calmly and peacefully waiting in the autumn of life for the hour to come when the Lord, whom he has so faithfully served, will open his ears to the music of the Homeland, and he can tell the story, "Saved by Grace."

### MAN'S STRUGGLE FOR FREEDOM

We are living in a shaking world, a world in the throes of a mighty cataclysm. It is difficult for us to think sanely, or even live sanely. Just how this war is to terminate, we do not know. But that out of this war will arise a better civilization, in the light of past history, we have no doubt. Nothing is clearer to the student of history—though it may be disturbing—than that freedom and progress come only through sacrifice and suffering.

He who will take the time to make even a cursory study of civilization will be struck by the invincible spirit of man. He is ever measuring himself against the brute forces of the world; always struggling with crass matter, and steadily moulding it to his heart's desire. We see man struggling upward, forward, out of confusion, chaos, and the things which would hold him down—binding defeat to the chariot wheels of his triumph as he sweeps into the dawn of tomorrow.

Says the ancient proverb: "The spirit of man is the candle of the Lord." This scripture suggests that the basal fact of man's being is spiritual, irradiated by the persistent presence of God. Man is the candle or lamp of the effulgent Eternal Light Divine. Man is a taper, but his flame is of God. He is the torch of God's self-revelation. The flame is kindled at the central station of fire. Paul adds to this thought by saying: "What man



knoweth the things of man, save the spirit of man that is in him?" That is to say, if the soul is not kindled by God, if it does not shine with his glory, it is nothing but a dark, empty tomb—a mere house of clay.

What we think of God, of Christ, of sin and redemption, and of immortality depends upon what we think of man. Protagoras said, "Man is the measure of all things." The Platonic evaluation says, "The divine mind is the measure of all things." Aristotle unites these two in the thought: "It is the perfect man in which the divine mind is clear which is the measure of all things."

The whole ancient world struggled painfully after both the personality of God and the individuality of man. Here is the remarkable thing: Jesus becomes the gathering center of all ancient thought. He embodies the best they thought about God and man in his own philosophy of man. In him, Godship blazes at its highest. In him, the individuality of man burns at its brightest. He stands among men as the visible proof that the spirit of man is a veritable lamp of God. He brings God down, and lifts man up—Jesus the God-man.

Let us look at this picture from the political side—by which we mean, people seeking to form a government and a mode of life in which they can express themselves. Ever since the Greeks made the first experience in political freedom, breaking up the idea of stagnancy and quiet brooding, for activity and energetic striving, man has created institutions to hold his freedom and to conserve his gains. Ever since they gave to the world the idea that man's mind is an ordering power, the freedom loving spirit of man has striven to achieve still higher reaches of the spirit.

Hence man has been flung into the vast adventure of reconciling the freedom of his spirit with objectives of law. What a story it is of man's bloodstained march to the City of Freedom. What a list of noble martyrs it has given us. A person gets an idea which expands his spirit and pushes back the walls of his world. It is refined in his soul till it becomes a principle, and he becomes a personality—a principle plus force.

#### FREEDOM IN RELIGION

The struggle for freedom in religion, what a thrilling record it is! It is by far the most moving story we possess. Religion is the greatest possession of man so he guards it more jealously, fights for it more keenly. It matters not in what form that religion may

shape itself. A man will die for nothing so readily as his religious convictions. Seventh Day Baptists have rotted in prisons and have been murdered for their faith. Conscientious objectors today reveal that same spirit. The whole Old Testament history is largely a record of conflict, often bloodshed, growing out of religious convictions. Let the mind play upon the catalog of martyrs in the book of Hebrews, and it will discover the nerves, tissues, blood, and spirit of freedom.

The characteristic of freedom is the consciousness of invincibility which is the distinctive feature of the man who believes he has done right. "One with God is a majority."

Socrates appeals to his times, but in vain. So he appeals to the better mind of the times to come—he drinks the hemlock. It means far more than we suppose that Socrates finds the secret of his courage in the sense that he obeys a divine intuition which he calls his dæmon, that Joan of Arc hears "the divine voice" calling her to the thorny way of martyrdom, that Nelson dies thanking God for the great opportunity of doing his duty.

Teach a man that there is a higher voice than man's which he is capable of obeying, that he is surrounded by unseen clouds of witnesses, that heaven applauds him and stretches forth a starry crown for him, and that dying is but the birth throes of a larger life—teach a man that, and he can be a hero; teach a nation that, and that nation can be heroic.

Some one has said the four greatest lines in literature are:

"Out of the night that covers me,  
Black as the Pit from pole to pole,  
I thank whatever gods there be  
For my unconquerable soul."

#### SOME EARLY MISSIONARY HISTORY

The fifteenth and sixteenth centuries were trying times for dissenting Christians. A band of Moravian Christians were receiving planned persecutions from the Roman Catholic Church. In France, in a single year, 3,000 persons were massacred, 600 were consigned to the galleys, and hundreds of children were sold as slaves.

The opening years of the eighteenth century brought persecutions almost unendurable. They tried to free themselves from Rome. Finally, they received permission to settle on a part of the king's domain in Saxony. They formed what was known as "Unitas Fratrum"

(Unity of Brethren), and gave themselves to prayer.

In 1722, Count Zinzendorf became interested in them and opened his estate to them at Hutberg. He soon joined their colony and later became their bishop. It seems that these Moravians and Zinzendorf himself were Sabbath keepers.

The Moravians' organization was evidently the outcome of the spirit of pietism. They began with an association of families who came to the estate of Zinzendorf at Hutberg (Watch Hill). The name was afterward changed to Herrnhut (Watch of the Lord). The people who joined them came from three principal classes—the Moravians, Reformed, and Lutherans—each of which had equal rights in the general association. The one central thought which dominated the whole community was "intimate union with the Saviour."

The Moravians were fired with a great missionary spirit. In fact, they became the greatest missionaries of that time, or all times. They soon extended their influence to Greenland, the West Indies, America, and Africa. Says Scudder: "There is scarcely a country where the Moravians have not attempted to gain a foothold, and it is the marvel and admiration of the Church today that a body weak in numbers, education, and wealth, should accomplish so great a work."

Then came the religious awakening in England led by John Wesley, and breaking with the Anglican faith. Here the Moravians were destined to play an important part. The Moravians had sent missionaries to America—New Castle and Bethlehem, Pa. In 1734, Wesley went to Georgia. He fell in with some Moravian missionaries and was converted to their faith, at least with their missionary program. It was the turning point in his life. He went home on fire with love for lost men.

About ten years later Jonathan Edwards (1703-1758) sent his blast from Northampton, calling people to a union of prayer. On that day modern missions was born, out of a symphony of prayer. It came at the most unlikely hour in our modern history: cannibalism was practiced in the isles of the sea; fetishism in Africa; intolerance in papal lands; ignorance, idolatry, superstition, and depravity everywhere. But as God's intercessors in Moravia, Saxony, England, Scotland, and America repaired to their broken altars of prayer, they called down the heavenly fire. As the little bands advanced, walls of opposition fell; gates were opened in India, Siam, Bur-

ma, China, Japan, Turkey, Africa, South America, Korea, and the Isles of the Sea. Then the "World for Christ" seemed likely to be realized.

But another dark hour arrived. World War I thrust its claims upon us. With the end of the conflict, the picture grew darker. Financial disaster followed; a great lull resulted on the mission fronts of the world; giving was curtailed; missionaries were called home; many mission stations were closed. Then—just as mission work was getting into stride again—came World War II. We all know something of the tragic results. The end is not yet. But God is more masterful than the storm. His Word stands.

There are still four divine missionary imperatives.

The first is "Go." There has been no reversal of that great commandment of our Lord. It still holds, a binding, perpetual commandment: "Go ye therefore, and teach all nations . . . and, lo, I am with you alway, even unto the end of the world." If the Church is to carry out its divine function it must go at least as far as the war goes.

The second imperative is "Come." While many doors are closed to missionary endeavor today, the hour will come when their cry will be: "Come over into Macedonia and help us." That prayer must touch our hearts, and it must be answered.

The third imperative is "Send." Maybe there is not so much enthusiasm among us as we wish. Young people are not responding to the claims of the gospel upon them, as we may wish. We are going to need gifted young men and women for our mission fields tomorrow as never before. We believe there are young men and women, prepared in body, mind and soul ready to accept the call—or will be if we put it up to them—and say: "Here am I; send me."

The fourth imperative is "Give." Christian men and women have it in their power, through the resources they have now to comply with the first three imperatives, "Go," "Come," "Send." Our love of God and our neglected fellow men will be measured by our response to this missionary imperative—"Give."

#### RECENT PICTURES REQUESTED

A request has recently come to the Recorder office for a more frequent use of pictures of Seventh Day Baptist churches to be shown on the covers of the Sabbath Recorder. Quoting



from one of our leaders, "Many of our younger young people are not familiar with the churches and would not know our church if they were visiting in a Seventh Day Baptist community."

If a recent picture has not been sent to the Recorder from your church, why not do so soon? Some have requested recent pictures of our ministers and other leaders; still others have expressed the desire to see the pictures of more of our Seventh Day Baptist parsonages.

Let's make our cut file up to date!

J. D. N.

#### EDITORIAL APPRECIATED

Several letters have come to the Recorder office expressing appreciation of Mr. Van Horn's editorial, "A Deplorable Situation," which appeared in the January 8 issue. Some have requested that more information of like nature be brought to the attention of our readers. A release has recently come to the office concerning alcoholic advertising; it is appearing in this issue because of the above-mentioned requests and the thought that it may be helpful in some of the W. C. T. U. groups.

J. D. N.

#### FIRST THINGS FIRST

##### First Names Among Seventh Day Baptists

When I took my place in a car of the New York Central train bound for Cleveland, Ohio, two women were already seated across the aisle. They were diligently studying many sheets; I suspected they were going to the Peace Conference. In that case, why did I not have the same sheets? Mine were in California, having arrived after I left—but not in time to be sent on to me.

A lady joined me in my section, and we exchanged greetings. I explained my mission at Cleveland and retired to the lounge while the section was being made up. In the lounge I found Rev. Harold Crandall. We visited for a long time and retired.

In the morning when we were nearing Cleveland the women across the way began telling how they were going to the Peace Conference too. I called Mr. Crandall and introduced him. The next question was, "Whom do you represent?" When we told of being Seventh Day Baptists, one of the women at once admitted having been a girl of one of our first families.

Let us look ahead twenty or twenty-five

years. Where will the children of our first families of today be? Are we in home, church, and Bible school so teaching the Word today that our young folks will still be Seventh Day Baptists at that time?

Let us accept the challenge and be more diligent in our teaching.

P. B. Hurley,  
Conference President.

#### EVANGELISM AND ITS METHODS

By Rev. Herbert C. Van Horn

#### IV

##### Special Meetings

For one, I do not think the time or the need of the special meeting is past. The church needs the special meeting, a time of revival; the pastor needs it; unsaved men need it; the world needs it. Just as in daily tasks, the following of humdrum duties day by day, month in and out, wears us down and we need the stimulus of the extraordinary—a holiday, a picnic supper in the woods, an excursion into some new experience—so we need the special meetings, the revival.

As long ago as in 1933 the Federal Council of the Churches of Christ in America called attention to the fact that historically the great periods of evangelism in America have also been the periods of greatest moral, social, and educational advancement:

Out of the Great Awakening came the force which kept America from becoming a merry mount and gave us many ministers who were born out of a great evangelistic passion. Hospitals and asylums, the great missionary and Bible societies, had their beginning in this new sense of personal responsibility to Christ, as stewards of God's manifold gifts. The flaming evangelism of the early church in America, of Dwight of Yale, of Finney of Oberlin, helped to make the growing nation law-abiding. It was a matter of common information that bills were paid, life and property made safe, social obligations met, when Moody, and his followers of later date, taught men to confess and forsake their sins and own their obligations to give their substance and themselves to the service of God and men. No influence in this regard was so potent and far-reaching as the steadfast ministry of humble pastors and spiritually-minded laymen throughout the country.

That commercialism and professionalism finally entered the field of evangelism is well known. Until they did many of us can testify to many lasting results. In a city in the Northwest, ten years after a Billy Sunday campaign I heard testimony after testimony that debts had been paid, the saloon outlawed and social

and church conditions bettered. In my own experience with professional evangelism in one place doubtful amusements disappeared for some years and in another the objectionable sort of "movie" was banished for years.

Revival results are seen in hearts being warmed, spirits quickened, horizons widened, and duties viewed in a new light; needs of many easily overlooked are realized and met; the church's fringe—not the fringe of churchly ornament, but the fringe of ragged neglect—the unchurched, the backslider, the underprivileged, the man in jail, those in the hospital, the shut-in, laborers in work camps, schools and factories, receive needed attention. As these neglects are faced and opportunities grasped, the church truly evangelizes, is evangelized and revived. In these special services personal and home needs are attended to; more time is found for prayer, study, and meditation on God's Word; family worship and thanksgiving at meals; old grudges are forgotten, old sores healed. When the grace of God flows into church, family, and personal channels, love flows out toward one another, wrongs are righted, and the prayer, "forgive us . . . as we forgive," brings a new, vitalizing experience.

These results hardly are experienced in a meeting or two. In the opinion of your speaker, it is a mistake to think that a weekend mission is enough. The tempo of the times hardly tolerates a "protracted" meeting. It was that taking of time, that persistent carrying on that marked the great revivals—revivals leading to world-wide results. It took ten days to three and four or more weeks for such results as came under the evangelism of C. M. Lewis, John L. Huffman, Uncle Sammy Davis, E. B. Saunders, and L. D. Seager, even longer sometimes for Finney, Moody, and others.

In the Preaching Missions under the leadership of Jesse M. Bader, with such workers as Muriel Lester, E. Stanley Jones, and many other trained missionaries, every one working fourteen to seventeen hours a day intensively, much is crowded into a week of six or eight days—perhaps as much as in older days into three or four weeks. In these modern methods it may be said that not so much the unsaved are directly reached, though many are, as that church people are finding new experiences and are led into new consecrations under which they return to their fields to launch a new attack of evangelism.

Ordinarily it takes from ten days to two

weeks of daily evangelistic preaching to arouse the church as a whole to the point of repentance for its complacency, interest in saving souls, and consecration to the task. In a weekend mission, for instance, just try to get a response to a call for a rededication on such an appeal as: 1. Does Jesus have first place in your heart? 2. Are you right with God? 3. Are you right with one another? 4. Will you go and do what God wants you to do? Perhaps a half dozen will respond. But after a week or ten days of daily, intensive, earnest, faithful presentation of the claims of the gospel, the majority of your church is ready for such an appeal and test. From then on the unsaved are reached; personal work begins in earnest; your special meetings have become an evangelistic force; and lost souls are saved by the redeeming love of Christ, a love being manifested by loyal witnesses.

A cold church never wins souls for Christ. A good man once told me when inactive in church work, "I can't work in a 'cold collar.'" Even in baseball, competing teams take their fifteen minute turn at "warming up," and during the game back of the "dugout" will be seen reserve pitchers "warming up" the old arm to be ready for the mound. "The children of this world," said the Master, "are in their generation wiser than the children of light."

After waiting for many days, gathered together in one place and with one accord in prayer, the early church group was prepared—"warmed up"—for the Holy Spirit to come, which he did, and Peter stood up and preached till man cried out, "Men and brethren, what shall we do?" and three thousand were added to the church. It may be noted that members of that early group were themselves filled with the Spirit, that each did his part, speaking perhaps to his neighbor in a language which the neighbor at hand understood, and that the "eleven" stood with Peter. That was truly an "old-fashioned revival," though new in the church's experience. Doubtless there are many other methods that God will use; we sincerely believe he is ever ready to bless such a special meeting today.

(To be concluded)

Plainfield, N. J.

#### SABBATH SCHOOL LESSON

FOR FEBRUARY 24, 1945

Jesus the Son of God

Scripture—Matthew 16 and 17

Memory Selection—Matthew 10: 32



## Missions

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

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

### DISCOURAGING CONDITIONS

It is a very unusual day during which not one cloud appears in the sky, and it is a dark night during which not a ray of light can be seen. In all life the things which give courage and hope are mingled with those which discourage and take away hope. If we dwell only on the dark things, we become sick at heart and lose our strength; if we take into account the bright things only, we are liable to find ourselves in situations for which we are not prepared, and on that account suffer defeat.

In connection with missions there are many discouraging things and many for which to give thanks. It has always been so. If we dwell upon the discouraging condition, we gasp, falter, and fall back; if we get a correct view, we will be led by the hopeful things to press on, and the dark ones will be a challenge to us to put forth greater effort.

As we face the future there is much to inspire hope, and while there are things to discourage, we should make larger plans than ever, shutting our eyes to neither bright nor dark things.

W. L. B.

### EXCERPTS FROM A LETTER

Daytona Beach, Fla.,  
January 16, 1945.

Mr. Karl G. Stillman,  
Westerly, R. I.

My dear Mr. Stillman:

... I am impatient to be on my way but am finding lots to do here while I wait. I am preaching nearly every Sabbath day. I am also helping Elizabeth Randolph. I have spent some days mixing concrete and jacking up a building for her. I feel that in helping her I am helping the cause, and if I am ever further paid I will turn it to the board for Jamaica. Perhaps I am getting some experience which I can use in my work.

... My wife and I send our best wishes and regards to all the dear people who showed so much interest in us and the work we are embarking upon. We need all your prayers.

Sincerely yours,

Wardner T. FitzRandolph.

### NEEDED APPRECIATION OF GOD

By Rev. E. A. Witter

Among the many needs that should be considered for the benefit of all the peoples of the earth, and especially the people of our beloved America, I have been led to give thoughtful consideration to the need of a wholesome appreciation of God's merciful kindness and love.

I fear there is a tendency, as we profess faith in Christ as the Son of God and the Saviour of mankind, to take this fact for granted and to sit quietly down without a thought of the cost of saving grace. God help us to realize that there is no great and desired blessing that can be had and enjoyed by you and me that has not been made possible through suffering on the part of the giver.

"But," says someone, "is it not true that these blessings and comforts came mostly as expressions of sympathy, love, or kindly interest on the part of the giver?" We grant the truthfulness of that suggestion, but let us look at it a little bit.

In John 3: 16 is a statement respecting God's love which seems to be almost universally accepted. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Consider the greatness of this wonderful gift, immeasurable in value to all who will believe, accept Christ as their sacrifice for sin, their atonement. God made this gift to save you and me from condemnation. Now note Christ's suffering and anguish of soul as he cries out, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matthew 23: 37.

Listen again as in agony of soul he cries, "O my Father, if it be possible, let this cup pass from me." Matthew 26: 39b.

In these and other kindred passages we see something of the suffering Christ endured that your debt and mine to God might be paid, and the way to eternal life be opened for us and all men. In this is seen the price paid that God's love might be made known.

The measure of God's redeeming grace for you is seen in the suffering that was his in Jesus Christ for you. Can you realize that the measure of your love for God, and appreciation of forgiveness and cleansing is found in the fullness of the service you are willing to render him? Is that measure found in your willingness to "seek first the kingdom of God," to make that the first and foremost purpose of your life as you go about your daily tasks? If this be so you will find a new joy and richness in life, in the tasks of dishwashing, house-keeping, caring for children, or the multitude of tasks that come into your life.

Suffering will cease to be counted when self comfort and convenience are out of mind and God is first. God help all readers to make this year, 1945, a time of drawing nigh to God that all may be glad in the Lord.

### MISSIONARY QUIZ CONTINUED

I was born in Utica, Wis. My father died when I was five years old. I was graduated from Milton College and later, preparatory to mission work, studied in Alfred University one year. I went to China in 1911. My mother and sister later came to China. At first I was assistant to Miss Susie M. Burdick in the Girls' School, and after Miss Burdick took up other work, I became head of the school. I continued as head of the school until it was required that the school have a native as principal. I continued in the school work until my death in March, 1942. Who am I?

I was born October 14, 1893, in North Loup, Neb. My father is pastor of the Dodge Center, Minn., Church. When eleven I was baptized in the North Loup River and united with the Seventh Day Baptist church there. I was graduated from North Loup High School, and the following September entered Milton College from which I was graduated in 1916. While at Milton, I joined the Student Volunteers, and from that time my whole work and purpose were to the one end—medical missions. I taught in Salem College for a year. Then for a short time I acted as pastor of the Welton, Iowa, Church. World War I broke out and I entered the Officers' Training Camp at Fort Sheridan, Ill., as a first lieutenant. I was sent first to Fort Oglethorpe, and then overseas. I was awarded a Distinguished Service Cross for valiant service in one of the last fiercest battles of the war. Af-

ter the Armistice was signed, I studied medicine at Caius College, Cambridge University, England, returning to this country in July, 1919. In the fall of 1919 I entered Madison University, where I worked and studied for two years, after which I went to Cleveland, Ohio. There I spent two years in the medical department of the Western Reserve University from which I received the degree of M.D. After my graduation I spent a year as interne at Lakeside Hospital in Cleveland. In 1920 I married Helen Shaw, daughter of Rev. and Mrs. George B. Shaw. In 1924 I went to China as medical missionary, working in the hospital at Liuho. In the spring of 1932 my family and I returned to this country on furlough. Because of the financial conditions of the Missionary Board and the war in China, I remained in this country till January, 1939. While on furlough in this country I specialized and did research work in the treatment of tuberculosis. My wife and three of my children joined me in China nearly a year after my return. The hospital at Liuho had been destroyed by the Japanese, but I found much work in Shanghai in connection with the hospital, schools, and refugees. My family returned to America in the autumn of 1940 because of war developments. I was finally placed in an internment camp by the Japanese where I made use of my profession as a doctor. I was repatriated in the fall of 1943. Under the supervision of the Missionary Board I visited many of our churches in the United States and addressed other organizations. I am now connected with the medical branch of the U. S. Navy. Who am I?

### FALSE ADVERTISING OF ALCOHOLIC BEVERAGES

By R. H. Martin

(Chairman, Committee Against Liquor Advertising, National Temperance and Prohibition Council.)

There are sound and sufficient reasons for prohibiting all advertising of alcoholic beverages, even in time of peace, much more so in time of war. However, this article is not written to support this contention but to insist that so long as we permit advertising of beverage alcohol, the advertising should be required to conform to the laws and regulations we have set up for the advertising of other products.

We can see no reason why the Alcohol Beverage Industry should be a "Special Privilege" industry in this respect—no reason why



in advertising its products it should not be required to observe the same laws and rules the government has set up for the advertising of other products, for example, foods and drugs, to the latter of which intoxicating beverages belong.

That it has not been required to do so and does not do so is a fact, for which there is no justifiable reason.

#### Advertising of Foods and Drugs Strictly Controlled

To control and regulate the labeling and advertising of foods, drugs, and cosmetics, Congress has enacted the Federal Food, Drug, and Cosmetic Act. This basic law and the specific regulations of government agency charged with its administration, are very strict and are strictly enforced.

The law forbids the adulteration, and therefore advertising, of any food containing any poisonous or deleterious substance which may render it injurious to health.

A food or drug is misbranded "if its labeling is false or misleading in any particular." A drug is misbranded also, "unless its label bears adequate directions for use, and adequate warnings against use by persons to which its use may be dangerous to health, or against unsafe usage."

Apply these requirements to the advertising of alcoholic beverages. Surely making any beneficial claims for a product that it does not fulfill, is false and misleading.

#### Falsity of Liquor Advertisements

What of advertisements of alcoholic beverages in this respect? In pre-prohibition days, they were notorious for their false claims. Here are some of the benefits claimed from their use—"Aids digestion, enriches the blood, invigorates the brain, builds nerve tissues, tones up the heart, and prolongs life." Other medicinal claims appearing in liquor advertisements before prohibition are "America's greatest medicine," "Nursing mothers—build up your strength and the health of your infant by taking an invigorating stimulant," "Coughs, colds, grippe, asthma, bronchitis, and consumption speedily cured."

The government has cracked down on this sort of advertising by the liquor, wine, and beer interests. Rarely are any such claims made in recent advertisements of their products. For the most part these advertise-

ments are reviewed by government agencies which require the elimination of such false claims. This is a decided improvement for which the government should have our commendation.

But what of the requirements of this act with respect to food that contains "any poisonous or deleterious substance which may render it injurious to health," with respect to drugs which require adequate directions for use, and warning against their use by persons or in such ways as may be injurious to health? Has the government required the advertisers of alcoholic beverages to conform to these requirements? Absolutely, it has not.

#### Alcohol a Narcotic Poison

Beer contains 4 to 5 per cent alcohol; wine from 10 to 20 per cent alcohol; distilled spirits 40 to 50 per cent alcohol. It is the alcohol in these beverages that gives them their "kick." To get the "kick," people drink these beverages.

But what is alcohol? The verdict of science is that alcohol is a poison, a narcotic drug. We quote from the Journal of the American Medical Association:

Alcohol is a poison, inherently, absolutely, essentially, in a drop or in a gill, in a pint or in a gallon, in all quantities in every quantity, it is a poison. Plainly the quantity cannot alter the chemical content.

Dr. Arthur Bevan, former president of the American Medical Association says:

Alcohol belongs to the same group of narcotics as ether, chloroform, and chloral.

Emil Bogen, Ph.D., pathologist, Olive View Sanitarium, California, says:

No other poison causes so many deaths, or leads to or intensifies so many diseases, both physical or mental, as does alcohol in the various forms in which it is taken.

As to the danger connected with the use of these alcoholic beverages and the injury resulting to the user and to society, so well known, we quote only the Supreme Court of the United States:

The statistics of every state show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor stores than to any other source.

#### What's Left Out?

Did you ever see on any label on a bottle of liquor or beer, or on any advertisement of an alcoholic beverage that the alcohol the

beverage contains is a narcotic poison? That the beverage contains a "poisonous, deleterious substance that may be injurious to health"? Any warning of the danger involved in its use? Any warning that children or youth under twenty-one should not use it? That it should not be taken before driving? Any warning that it should be used in moderation, and that if used immoderately it will produce drunkenness and may result in delirium tremens? Nothing of the sort.

Neither is this all, nor the worst. The brewers and distillers have been allowed to use all the arts and devices known to modern advertising to associate the use of their poisonous beverages with the highest, noblest, finest things of life—(a) with happy homes. A certain whiskey is advertised as "A Welcome Guest in America's Finest Homes." (b) As essential in good society and for an evening's entertainment. Another whiskey is advertised as "Preferred in the Best Circles," and another, "If it isn't . . . , it isn't an evening."

They have been permitted to "blaspheme the world's greatest names and greatest art as a background in advertising their business." By hint and innuendo, to say to the American people, "You are a back number and a lowbrow if you don't drink." Thus they insult the intelligence of the American people.

At this point the government has failed to require the advertisers of these beverages to comply with the standards set up for the advertising of foods, drugs, and other products.

This is false, misleading, deceptive advertising. It is so manifestly unfair that it should be stopped—and at once.

Why require the labeling and advertising of morphine, cocaine, opium, and other narcotic drugs to conform to the strictest standards with reference to warning the public against the dangers of their use, and not make the same requirement in the advertising of alcohol, also a narcotic drug? This, too, in face of the fact that if the human wrecks due to the beverage use of alcohol were placed alongside the wrecks due to the use of all other narcotic drugs, the former pile would far outtop the latter.

#### Label Suggested by Medical Authorities

Three outstanding medical authorities, Leo Alexander, M.D., Merrill Moore, M.D., and

Abraham Myerson, M.D., have suggested the following label for bottles containing alcoholic beverages:

**DIRECTIONS FOR USE:** Use moderately and not on successive days. Eat well while drinking and if necessary supplement food by vitamin tablets, if drinking.

**WARNING:** May be habit-forming. Not for use by children. If this beverage is indulged in immoderately, it may cause intoxication (drunkenness), later neuralgia (neuritis) and serious mental derangement such as delirium tremens and other curable and incurable mental diseases, as well as kidney and liver diseases.

The time has come for the government to stop treating the alcoholic beverage industry as a "Special Privilege" industry and to require all advertising of its products to comply with the strict laws and regulations governing the advertising of other products.

#### How Shall This Be Done?

1. It may be done by requiring the government to bring labeling and advertising of alcoholic beverages under the jurisdiction of the Federal Food, Drug, and Cosmetic Act and the administrators of the act to set up the same standards for applying the act to alcoholic beverages as to other products.

There is no doubt alcohol falls under the substances included in this act. The definition of a food and drug found in the act follows:

The term "food" means, articles used for food or drink by man or other animal.

The term "drug" means articles recognized in the official United States Pharmacopoeia.

While alcohol is not properly a food, it is used as a drink by man. The United States Pharmacopoeia includes alcohol three times; one of these as diluted ethanal, the actual form under which it is sold by the liquor industry. Thus under the definitions of the act, alcoholic beverages come under its jurisdiction, either as a "food" or "drug." To place it there will probably require Court action.

2. Perhaps a better procedure is to ask Congress for the enactment of legislation which will apply the same basic principles to the labeling and advertising of alcoholic beverages as apply to other products and which will designate specifically the agency



or agencies of the government to administer the act. This in view of the fact that at the present time different agencies of the government participate in the regulation and control of this industry—chiefly the Alcohol

Tax Unit which in 1940 took over the administration of the Federal Alcohol Act, the Federal Trade Commission, the Bureau of Customs, and even the Federal Food and Drug Administration.

## Woman's Work

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

### PRAYER FOR THE NATION

Eternal God, the Father of all mankind, and the sure defense of those who are sore beset, remember in mercy, we beseech thee, our country now involved in war. Give wisdom to our counselors; and courage and endurance to our soldiers, sailors, and airmen, and all who guard our shores. Look in compassion on those immediately exposed to danger and hardship—all who are embattled and imprisoned, all who wander sadhearted and alone, all whose names have been left unto them desolate. Vouchsafe unto us all that courage that shall enable us to live through anxious days and troubled nights. Grant that, when the current conflict of the nations is overpassed, there may be in us a mind forgetful of past ill will, a heart of love for all true spirits, and a disposition to find a way of living that shall last forever. Through Jesus Christ, our Lord. Amen.

### CHURCH WOMEN AND THE NEW WORLD

By Dr. Georgia Harkness

Without faith in and practice of democracy, there can be no just and lasting peace. It is, therefore, the more important that as we fight to preserve democracy we shall not lose it in our own midst. Some surrender of it in war-time is inevitable; the danger is that such surrender may not terminate when the war is over.

What the church can do is to demonstrate in its life and witness the meaning of the kingdom as a spiritual fellowship with Christ. This it is already doing; however, brokenly, through its broken world mission, through the ecumenical movement, through its effort to establish the foundations of just and durable peace. We rejoice in the "great new fact of our time," the present fact of a world Christian community. In spite of grave shortcomings when viewed in the light of its call to be one in Christ, the Church is already a world society transcending nation, race, and class. It is thus equipped, and in the providence of

God is called, to be the nucleus of a new international order.

The appropriate attitude toward the world organization now being called into being through Dumbarton Oaks is neither discouragement nor laudation. It offers far less than one could hope in securing the rights of smaller nations and colonial peoples, yet it is a beginning on which to build. Cordell Hull in emphasizing the tentative character of the plan and the fact that it is being made available for study by governments and peoples has set before us a challenge to build into it what needs to be there "for the healing of the nations." If the churches do not speak, there will be less of world collaboration and justice.

Columbus, Ohio,  
November 15, 1944.

### REPORT FROM THE FIELD

By Rev. Leslie O. Greene

Since June 1, 1944, the promoter of evangelism has spent about a week in each of our churches in New Jersey, Rhode Island, Connecticut, and the churches in the Central Association; he also visited several churches in the Western Association, the two in Michigan, two in Iowa, two in West Virginia, and the church at Fouke, Ark. The program of evangelism by personal visitation has been presented in each with the result that 87 pledges for soul winning were signed in New Jersey, 47 in Rhode Island and Connecticut, 99 in New York, 68 in Michigan, 65 in West Virginia, and 17 in Arkansas. Other churches prior to this had furnished 80 pledges, making a total of 463. We hope this number will be increased to 1,000 in 1945. Our plans include visits to a number of our churches in the Northwestern Association before our next Conference.

Nearly all the churches visited have started or plan soon to conduct preparatory classes before a visitation program is begun. One of the essential elements in such a movement is

proper preparation. Preparation of the inner life of the visitor through prayer and Bible study and a careful study of methods in the presentation of the gospel to the unsaved, is indispensable, if we would expect any degree of success. Churches or individuals not yet contacted do not need to wait to join in this fellowship of evangelism. Names can be sent to the promoter at any time, and pledge cards and study material will be forwarded. We seek the enlistment both of young and old. Lone Sabbath keepers have a great opportunity for service.

The promoter of evangelism in the past two and one-half years has spent considerable time helping pastorless churches. He has been at Palatka and Daytona Beach, Fla.; Middle Island, W. Va.; Hebron, Pa.; Jackson Center, Ohio, for periods of two or three months. He is now at Edinburg, Texas, where he will remain for three months or more. Several

groups of Sabbath keepers have been visited in different sections of the country for the purpose of encouraging and assisting in any way toward the development of local programs. Our hope is to enlist both pastors and laymen in a denomination-wide effort to promote the kingdom of God through personal visitation evangelism. Seventh Day Baptists cannot expect growth until each one is willing to make use of every talent to the glory of God. We are seeking for additional workers to put on the fields as they are developed, men and women, willing to devote full time, or part time, as Christian workers. Any one wishing to do such work, or knowing others who are, please make it known to the promoter of evangelism. Any churches or communities wishing the services of the Women's Board field worker send in requests at any time.

Salem, W. Va.

## Christian Education

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

### SILVER LAKE SUMMER SCHOOL OF CHRISTIAN EDUCATION

By Miss Elizabeth Ormsby

What the Sabbath school teacher needs today, as always, is more information about the subject matter which she is teaching, a more thorough knowledge of child psychology and clearly defined aims and objectives to guide her. With modern methods of public school teaching becoming prominent in rural as well as urban areas, it is more than essential that Sabbath school teachers train themselves for efficient service in our Bible schools.

Silver Lake furnishes that kind of training amidst beautiful surroundings. The associations and experiences which we had there were invaluable. The teachers and leaders give much information, Bible training and many new methods. Sharing mutual problems and getting acquainted with many others with common interests made the whole experience very enjoyable as well as profitable.

The schedule at Silver Lake is so planned that the time is well-filled with classes, socials, games, boating, swimming, and many recreational activities. The whole experience helps to develop the mental, spiritual, and physical well-being of all those who attend the sessions. I would recommend that all church

Sponsored by the Seventh Day Baptist Board of Christian Education

school leaders and teachers plan to attend the school. The workers and the church which they serve will profit greatly by the inspiration and enthusiasm gained there.

Bayport, L. I., N. Y.

Miss Elizabeth Ormsby is a member of the Alfred Station Seventh Day Baptist Church who is teaching school at Bayport. She attended Silver Lake a number of summers. We are glad for her emphasis on this school, which can be applied to any leadership training school sponsored by the International Council or State and County Councils of Churches. Classes in local churches can give much of the needed instruction.

Miss Ormsby's article will help everyone interested in a better Sabbath school, those who teach, young people who will be teachers, and all those who can attend interchurch classes.

### PRE-CONFERENCE CAMP

At a meeting of the Young People's Committee of the Board of Christian Education at Alfred, Sunday, January 14, it was voted to ask Rev. Orville Babcock to be the director of the pre-conference camp to be held near Milton, Wis., August 14-20. Rex Zwiebel, Charles Bond, and Harley Sutton were ap-



pointed a committee to work with Rev. Babcock to appoint a staff and arrange the courses. It was voted that the fee for each camper will need to be \$8, as the rental fee for the camp is pretty high, and food will be expensive. It was also recommended that churches, or associations sending young people be invited to help with expenses of camp by paying a subsidy of two dollars per camper sent. The committee urges young people to start now to earn money and save a definite portion for camp. Duane Hurley has been invited to be a member of the staff, and Mr. and Mrs. Edward Rood have been asked to help as staff members in the field of music. Churches will find that money spent to send young people to camp and Conference will be money well invested, and will bring fruitful dividends, for the young people and for the Church. Read the "Beacon" for more news. Look in this page for more about camp.

#### YOUNG PEOPLE'S MATERIAL

The Committee on Young People's Work voted Sunday, January 14, to appoint the chairman, Rex Zwiebel, as the person to whom material from young people for the board page in the Sabbath Recorder should be sent. He is also in charge of a plan to gather material from all of our churches. It was recommended that the young people of each association elect annually a young adult to be responsible for gathering material from young people and getting it to Rex. It is hoped that all pastors and young people will co-operate in making this plan work.

#### YOUTH ORGANIZATION

The Young People's Committee voted to approve plans for the proposing of a definite organization of Seventh Day Baptist young people. A tentative plan suggested is as follows: every local church group whether Christian Endeavor or Sabbath school class would be a member. Young people in each association would be organized with a few officers elected at the annual meetings of the association by the young people at their own meeting. The local groups would be related first to the associational organization and then after the association would come the Committee on Young People's Work, of the Board of Christian Education. It was suggested that there be the following people elected in each association through whom the board committee could work: Recorder correspond-

ent, chairman of meeting plans, chairman of evangelism, chairman of recreation plans, and chairman of service projects. It was voted to present this plan to the associations and local groups for action. It was also suggested that there is need for a name appropriate for the Seventh Day Baptist young people, and that every local group should decide on a suggested name and that the board committee choose from those suggested. Please send your ideas on this proposal to Rex Zwiebel or Harley Sutton. There are many ways the plan can be improved, and it should be built after the ideas of you young people who will carry on its work.

#### BOARD MEETING

The regular quarterly meeting of the Seventh Day Baptist Board of Christian Education was held at the Gothic in Alfred, Sunday afternoon, January 14, 1945.

In addition to information given in preceding articles of this Recorder, the following items from the report of the Committee on Young People's Work are of general interest: Harley Sutton was appointed dean of the pre-conference camp. It was voted that Harley Sutton be sent to a meeting of the Trustees of International Christian Endeavor to be held at Niagara Falls March 6, 7. Emma Burdick reporting for "The Beacon," said that new suggestions which will be followed out are a Christian experience column edited by Rex Zwiebel, greater emphasis on young people's work for the denomination, a recreational hints page, and a program suggestions page. Gifts of money from the Battle Creek Society, Mrs. Julia Brossier, Mrs. Z. Campbell, Mr. Raymond S. Burdick, and Stanley Rasmussen were recognized and gratitude expressed.

It was voted by the board that the Conference address given by Dean A. E. Whitford on the history of the merging of the three boards into the present board be published.

It was voted that the board pay the equivalent of 4 per cent of the salary of the executive secretary, to the Ministerial Retirement Fund.

The president reported that the Commission has asked the board to prepare a suggested syllabus to be used by councils for ordination of ministers, which would be considered by the Commission and would be presented to General Conference for consideration. It was voted that a committee of five persons, not necessarily from this board, be appointed by the president, with himself as chairman. This

#### A NATIONAL STUDY CONFERENCE

By Rev. Ahva J. C. Bond

A national study conference on a Just and Durable Peace was convened by the Commission on a Just and Durable Peace of the Federal Council of Churches at Cleveland, Ohio, January 16-19. Six Seventh Day Baptists were present, five representing our General Conference, and one being one of ten representatives from the American Committee of the World Council of Churches. Those representing the Conference were its president, Mr. Perley B. Hurley of Riverside, Calif.; President J. Nelson Norwood of Alfred, N. Y.; Pastor Marion C. Van Horn of Lost Creek, W. Va.; Pastor Elmo F. Randolph of Milton, Wis.; and Dean Ahva J. C. Bond of Alfred. Rev. Harold R. Crandall of Westerly, R. I., attended by appointment of the Committee of the World Council of Churches.

Doubtless, the President of the Conference will have some report to make of the meetings. I know he has asked at least one other to do likewise, and it would be helpful, no doubt, to get the viewpoint of others on this most significant conference.

Since the present writer has been a member from the time of its setup, of the commission which called the conference, and attended in that capacity as well as a representative of our General Conference, perhaps he may be expected to open the matter for Recorder readers.

There were more than four hundred delegates present, about a third of whom were laymen. It may be interesting to note that that was exactly the proportion of laymen in the Seventh Day Baptist delegation. The membership was divided into three groups for study and discussion, but each group had before it the same previously prepared material for consideration, at a given time. The findings of the three groups were brought together by a single findings committee, representing the whole conference, whose difficult task it was to boil it all down to a three thousand word report. This report was then given consideration in a plenary session of the conference where it might be discussed and where suggestions might be made for revisions.

The final draft of the findings will be available to the local churches and to the Christians of America. Very brief words must suffice for this initial report, which we hope may be followed by others.

The chairman of the conference was Mr. John Foster Dulles, who has been the chair-

committee is to study the problem, prepare a proposed syllabus, and, if possible, submit it for the board's consideration at its next quarterly meeting.

The Executive Committee of the board was asked to formulate plans for the board's place on the Conference program.

It was voted that the sum of \$25.00 be contributed to the "Council of Church Boards of Education" for the year 1944, and that an amount for the year 1945 be considered by the Committee on Finance in making out the budget.

Reports of Executive Committee meetings were given. Conference President Perley B. Hurley was present for one of these meetings, January 2, 1945.

The treasurer handed out duplicate copies of his report which were of value to the directors as they considered his report. The report showed that the treasurer has been doing a lot of work in getting the matter of invested funds in order.

From the report of the executive secretary:

Seven months of experience and study as your executive secretary has given me a more definite knowledge of the needs of our denomination in Christian Education. Wherever I go there is evidence of a real interest on the part of laymen and pastors in the discovery of better methods for, and a deeper consecration to, the teaching work of the Church. I am very glad that you have made it possible for me to visit many of the churches. As I have met the people and their problems, visions of what the board can do have come to me in a way which probably could not be seen from just office work. It has been very encouraging to see a number of active and interested Sabbath school workers take notes of practical suggestions, and plan for follow-up meetings of the church in order to make definite plans. Visits to our churches reveal many discouraging factors. Above all that is discouraging stands the good work being done by dependable, talented, and consecrated pastors and laymen. The presence of things discouraging challenges both churches and boards to more sincere prayer and more enthusiastic efforts to accomplish the task assigned to us by the Master.

The spirit of co-operation manifest by all the pastors in churches already visited is deserving of special commendation. Laymen who have made a special effort to attend meetings and follow suggestions are also a reason for expressions of gratitude and appreciation.

H. S.

Customer: Call the manager. I've never seen anything as tough as this steak.

Waiter: You will if I call the manager.

—Inquirer and Mirror



man of the commission from the beginning of its work and throughout its fruitful activities. The first paragraph of his speech in opening the Conference will indicate what he thinks has been the place taken by the Church in promoting the principles of peace, even prompting political leaders to action in moving toward a world organization for international co-operation.

We meet here at a critical time. Happily, we meet here not merely as observers, but as a group which itself has a certain power to shape the future.

We have already shown that power in relation to the planning of world organization. You will recall that such an organization was not one of the original objectives of the United Nations. The Atlantic Charter failed to mention it. Our commission, meeting immediately after the proclamation of that charter, initiated the first major effort to remedy that omission. The churches followed that lead and through conferences like those of Delaware and Princeton, through denominational and interdenominational missions, through study groups, they brought millions of Christian citizens to understand the need for organized international collaboration. The Protestant churches did not, of course, work alone. Notably, there were parallel efforts by Catholics and Jews. But the churches represented at this conference did decisively contribute to the ground swell of public opinion which moved our political leaders to action.

This is a four year history of significant achievement. It is an achievement which shows the influence we can wield.

It was on that hopeful note that the conference began its deliberations. All felt that Mr. Dulles knew whereof he spoke. It will be recalled that Mr. Dulles was the adviser of Mr. Dewey during the last campaign for president on international matters, and that by the invitation of the Secretary of State, Mr. Hull, he had a part in the preparation for Dumbarton Oaks.

The work of the conference proceeded under three heads—namely, the Program of the Churches for World Peace, the Current International Situation, and the Prophetic Witness of the Churches and a Program of Action.

Obviously it was not possible to arrive at a series of statements which would be satisfactory to all delegates. Let us consider the matter of Dumbarton Oaks for instance. There were those who found the declarations of that conference so unsatisfactory that they would have passed them up for a statement which would represent the best thinking of the representatives of the churches on the question of an international political organization to promote the peace of the world. Others felt that Dumbarton Oaks was so far in advance

of any previous position taken by the United Nations, or by representatives of the four great powers, that it would be more helpful were the churches to approve what is good in the declarations of Dumbarton Oaks, and then to proceed to make suggestions for improvement. The latter procedure was followed.

A statement in Mr. Dulles' opening address became something of a guiding principle in dissolving the tension caused by one's trying to stand for absolute Christian principles in their application to world problems, and at the same time encouraging the next step in that direction. Mr. Dulles said, "We cannot agree to solutions which fall short of our ideals if thereby we become morally bound to sustain and perpetuate them. That would be stultifying. It is the possibility of *change* which is the bridge between idealism and the practical incidents of collaboration." (Emphasis is his.)

The conference commended to the churches six specific proposals of Dumbarton Oaks, and then proceeded to urge certain measures, eight in number, for their improvement. Thus the churches, without surrender, and while declaring their right to criticize any proposal for a world organization where they fall short of the Christian ideal, gave endorsement to measures already proposed by governments which offer some hope of realization.

But this report is growing too long. I can only hope that others will make their contribution. Enough has been left unsaid to take up columns of space. Final and full report must await the publication of the findings, and perhaps the material prepared ahead of time for our guidance. I hope many readers of the Sabbath Recorder and members of our churches will avail themselves of this material. Here it seems to me lies the duty of the churches, and if they are true to that duty, the challenging opportunity to give guidance in the coming peace.

Let Seventh Day Baptists play their full part.

Alfred, N. Y.

#### TRACT BOARD MINUTES

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, January 14, 1945, with Lavern C. Bassett presiding, and the following members present: Lavern C. Bassett, Nathan E. Lewis, Courtland V. Davis, Mrs. William M. Stillman, Irving A. Hunting, Franklin

A. Langworthy, Mrs. Herbert C. Van Horn, Miss Lucy Whitford, Victor W. Skaggs, and L. Harrison North, manager of the publishing house.

Visitors: Perley B. Hurley and Mrs. Irving A. Hunting.

The board was led in prayer by Rev. Victor W. Skaggs.

The minutes of the last previous meeting were read.

Corresponding Secretary Herbert C. Van Horn submitted the following report which was read by Mrs. Van Horn.

During the period from September 18, 1944, to January 14, 1945, your secretary has visited the following churches and preached from their pulpits: Irvington, N. J.; Albion, Wis., where the sermon was the ordination of Kenneth Van Horn; Chicago, Ill.; and Lost Creek and Roanoke, W. Va. He also participated in the services for the ordination of Victor W. Skaggs of New Market, N. J., and visited and preached to a new group of independent Sabbath keepers (white) in Washington, D. C. These people are under the vigorous leadership of Harold E. Snide, for many years a leader and teacher and writer among the S.D.A.'s. While in Washington the secretary also made contacts with several people who are members of Seventh Day Baptist churches elsewhere.

Your secretary attended the meeting of the Missionary Board on October 15; the special meeting of the Tract Board, October 22; and the biennial meeting of the Federal Council of the Churches of Christ in America held in Pittsburgh, Pa., November 28-30.

In December, 759 lone Sabbath keepers received letters from this office in behalf of the General Conference.

The usual large personal correspondence with lone Sabbath keepers and with people making inquiry concerning Seventh Day Baptists and their beliefs has been carried on. Suitable tracts and information have been sent.

An interesting fact is that there has been considerable correspondence with members of Jamaica churches who are now in this country, and in some instances aid has been given.

Tracts continue to be sent to army and navy chaplains upon request.

Letters have been received from 3 different men in East Africa, and a Holman Bible secured with some difficulty and sent to Joshua Cheteka at his expense.

Rev. F. S. Johnson, Auckland, N. Z., thanks the board for literature furnished him and says his church is helping a group of 112 persons at Nazareth P. O., South India, who are still loyal to the Sabbath. He is also keeping in touch with people in Australia who are adrift since W. W. Fletcher has forsaken the Sabbath.

As editor, the secretary spent considerable time in preparation for the Home Missions number of the Sabbath Recorder of November 13.

Rev. Judson H. Stafford has already begun work in Columbus, Miss.; he is assisted and accompanied

by Mr. and Mrs. Raymond Prati without expense to the board. Generous contributions have been received from givers interested in this work of faith.

The help extended to the work in Putnam County, Fla., has been of encouragement. The erection of a house of worship has progressed to such an extent that the building is now in regular use.

In November, I had two weeks' vacation, and have been confined to my home by illness since January 3.

Mrs. Van Horn also spoke informally concerning the work of the corresponding secretary.

Reports of the treasurer for the quarters ending September 30 and December 31, 1944, were presented by Mrs. William M. Stillman as follows:

J. Leland Skaggs, Treasurer,	
In account with the	
American Sabbath Tract Society	
For the quarter ending September 30, 1944	
Dr.	
To balance on hand, June 30, 1944:	
General Fund .....	\$5,708.04
Reserve for binding "S.D.B.'s in Europe and America" .....	2.87
Reserve for Files of Denominational Literature .....	72.84
Denominational Building Fund:	
Reserve for Historical Society .....	30.89
Rooms .....	30.89
	\$ 5,814.64
To cash received since as follows:	
GENERAL FUND	
Contributions:	
Individual and churches .....	\$ 35.78
Denominational Budget .....	735.88
Special contributions:	
Special Sabbath Promotion Work ..	10.00
Sabbath Recorder .....	15.00
Distribution of literature .....	1.10
Half cost of edition "Facts" .....	10.00
Income from invested funds:	
Through A. S. T. S. ....	816.10
Through Memorial Board .....	2,047.64
Income from Denominational Building	
Endowment Funds .....	11.26
Receipts from Sabbath Recorder .....	736.15
Receipts from "Helping Hand" .....	305.25
General printing and distribution	
of literature .....	24.58
A. D. Tompkins—Account taxes .....	61.38
Maintenance Fund: a/c 3 months' taxes .....	187.50
Receipts from real estate .....	285.00
	5,282.62
MAINTENANCE FUND	
Rent from publishing house .....	375.00
DENOMINATIONAL BUILDING ENDOWMENT	
Gift of Mrs. Matilda M. Lanphear, Proberta, Calif. ....	3.00
PERMANENT FUND	
A—NY & B—NY Realizing Corp.—	
a/c principal of bond .....	\$ 250.00
North—a/c principal of mortgage .....	175.66
Tompkins—a/c principal of mortgage .....	60.98
Vesey—a/c principal of mortgage .....	700.00
Transferred from Savings Account for investment .....	948.40
Transferred from Queen City S & L Assn. for investment .....	2,000.00
	4,135.04
	\$ 15,610.30



Cr.	
By cash paid out as follows:	
GENERAL FUND	
Sabbath Promotion Work:	
Salary of leader .....	\$ 18.00
Salary tax paid .....	4.50
Expenses of Sabbath Recorder .....	2,520.01
General printing and distribution of literature .....	274.70
Corresponding secretary:	
Salary .....	423.19
Salary tax paid .....	13.51
Office Assistant .....	134.40
Travel expense .....	28.63
Office supplies .....	40.00
Recording secretary expense .....	5.00
Treasurer's expense:	
Auditing reports .....	15.00
Clerical assistance .....	58.00
Salary tax paid .....	12.00
Office supplies .....	1.54
Account real estate and investments:	
Fee of special agents .....	78.00
Salary tax paid .....	12.00
John C. Dilts, collector:	
3rd quarter, 1944 printshop taxes .....	248.70
3rd quarter, 1944 taxes—Tompkins .....	53.50
Expense of Committee on Denominational Literature .....	57.30
Retirement Fund .....	27.20
Janitor and electric service—	
Board and officers' rooms .....	37.50
Reports to Conference .....	118.75
Life annuity payments .....	143.75
Real estate expenses: 612 W. 7th St. .....	165.01
	\$ 4,490.19

MAINTENANCE FUND	
Coal .....	\$ 225.49
Janitor .....	33.00
Removal of ashes .....	.55
Account 3 months' taxes .....	187.50
	446.54

DENOMINATIONAL BUILDING ENDOWMENT	
Transferred to Savings Account .....	3.00

PERMANENT FUND	
Dominick Rielli bond and mortgage .....	\$3,000.00
Transferred to Savings Account .....	1,135.04
	4,135.04
	\$ 9,074.77

By balance on hand, September 30, 1944:	
General Fund .....	\$6,500.47
Reserve for binding "S.D.B.'s in Europe and America" .....	2.87
Reserve for Files of Denominational literature .....	72.84
Denominational Building Fund: Reserve for Historical Society Rooms .....	30.89
	\$6,607.07
Maintenance Fund—overdraft .....	71.54
	6,535.53
	\$ 15,610.30

Ethel T. Stillman,  
Assistant Treasurer.  
Plainfield, N. J.  
October 13, 1944.

J. Leland Skaggs, Treasurer,  
In account with the  
American Sabbath Tract Society  
For the quarter ending December 31, 1944

Dr.	
To balance on hand, September 30, 1944:	
General Fund .....	\$6,500.47
Reserve for binding "S.D.B.'s in Europe and America" .....	2.87
Reserve for Files of Denominational Literature .....	72.84
Denominational Building Fund: Reserve for Historical Society Rooms .....	30.89
	\$6,607.07
Maintenance Fund—overdraft .....	71.54
	\$ 6,535.53

GENERAL FUND	
Contributions:	
Individuals and churches .....	\$ 13.60
Denominational Budget .....	677.21
Contributions for special Sabbath Promotion Work .....	247.60
Income from invested funds:	
Through A. S. T. S. .....	1,328.77
Through Memorial Board .....	1,053.28
Income from Denominational Building Endowment Funds .....	42.44
Receipts from Sabbath Recorder .....	748.03
Receipts from "Helping Hand" .....	379.50
General printing and distribution of literature .....	65.63
A. D. Tompkins—Account taxes .....	44.92
Maintenance Fund: a/c 3 months' taxes .....	187.50
Receipts from real estate .....	345.00
	5,133.48

MAINTENANCE FUND	
Rent from publishing house .....	375.00

PERMANENT FUND	
Life membership—E. H. Bond, Napoleon, Ohio .....	\$ 25.00
Estate of Mrs. Lillis S. Rogers, New London, Conn. .....	3,000.00
Nevada-California Electric Corp. principal of bond and premium .....	1,025.00
Loizeaux—a/c principal of mortgage .....	50.00
Miller—a/c principal of mortgage .....	150.00
North—a/c principal of mortgage .....	133.67
Rielli—a/c principal of mortgage .....	37.50
Schweighardt—a/c principal of mortgage .....	200.00
Tompkins—a/c principal of mortgage .....	61.75
Trippe—a/c principal of mortgage .....	50.00
	4,732.92
	\$ 16,776.93

Cr.	
By cash paid out as follows:	
GENERAL FUND	
Sabbath Promotion Work:	
Salary of leader .....	\$ 18.00
Salary tax paid .....	4.50
Travel expense .....	36.73
Expenses of Sabbath Recorder .....	2,460.07
Expenses of "Helping Hand" .....	385.00
General printing and distribution of literature .....	107.21
Treasurer—Board of Trustees, S.D.B. Gen. Conf. Income—D. B. Endowment Funds—1st quarter .....	11.26
Corresponding secretary:	
Salary .....	438.00
Travel expense .....	83.60
Office supplies .....	19.51
Repair typewriter .....	13.50
Office assistant .....	151.60
Salary tax paid .....	23.91
Special Sabbath promotion work:	
J. H. Stafford, expense .....	100.00
Mr. and Mrs. Raymond Prati, expense .....	57.00
Recording secretary expense:	
Mimeographing .....	10.20
Treasurer's expense:	
Auditing reports .....	5.00
Clerical assistance .....	66.00
Salary tax paid .....	12.00
Office supplies .....	3.24
Account real estate and investments:	
Fee of special agent .....	78.00
Salary tax paid .....	12.00
John C. Dilts, collector:	
4th quarter, 1944 printshop taxes .....	248.70
4th quarter, 1944 taxes—Tompkins .....	53.50
Insurance—Tompkins property .....	14.69
Expenses of Committee on Denominational literature .....	59.53
Retirement fund .....	30.00
Janitor and electric service—board and officers' rooms .....	37.50
Express .....	.44
Stationery—Committee on Denominational Literature .....	.90

Coupon collection charge .....	.61
Tract Society Directories .....	9.75
Real estate expenses: 612 W. 7th St. .....	162.73
	\$ 4,714.68

MAINTENANCE FUND	
Insurance .....	\$ 37.95
Janitor .....	33.00
Removal of ashes .....	5.77
Paint for publishing house .....	71.29
Supplies .....	5.90
Account 3 months' taxes .....	187.50
	341.41

PERMANENT FUND	
Arthur Carlson bond and mortgage .....	\$3,000.00
Transferred to Savings Account .....	1,732.92
	4,732.92
	\$ 9,789.01

By balance on hand, December 31, 1944:	
General Fund .....	\$6,919.27
Reserve for binding "S.D.B.'s in Europe and America" .....	2.87
Reserve for Files of Denominational literature .....	72.84
Denominational Building Fund: Reserve for Historical Society Rooms .....	30.89
	\$7,025.87
Maintenance Fund—overdraft .....	37.95
	6,987.92
	\$ 16,776.93

Ethel T. Stillman,  
Assistant Treasurer.  
Plainfield, N. J.  
January 12, 1945.

Examined, compared with books and vouchers, and found correct.  
J. W. Hiebeler,  
Auditor.

Plainfield, N. J.  
January 13, 1945.

Mrs. Stillman also reported that a legacy of \$3,000 for general purposes has been received by will of Mrs. Lillis Stillman Rogers, late of New London, Conn.

Through its chairman, Victor W. Skaggs, the Committee on Distribution of Literature reported as follows:

The Committee on Distribution of Literature recommends to the board that the reprinting of the following tracts be authorized in editions of 5,000 each: Seventh Day Baptist Series 1, 5, 10 (Who and What They Are, Christian Baptism, and Relation with the State), Her Wedding Ring, and Statement of Belief.

The report with its recommendation was adopted.

L. Harrison North, manager of the publishing house, reported as follows for the Supervisory Committee:

The Supervisory Committee recommends that the publishing house subscribe \$300 to the Muhlenberg Hospital Building campaign, payable in six equal installments over a period of two years.

The recommendation was adopted.

The Committee on Investments reported informally.

It was voted that Asa F. Randolph be authorized to procure a new minute book for the New Jersey society.

The following letter of resignation was presented:

To the Board of Trustees of the American Sabbath Tract Society:

In the recent past it has become evident that I must lay down some of the work I have been trying to do. Therefore I offer my resignation as editor of the Sabbath Recorder to take effect as soon as arrangements can be made for the carrying on of the paper.

I am grateful to the members of the board for their kind support of my efforts and their patience with my errors during the period of my work in this field.

Sincerely and with regret,  
Herbert C. Van Horn.

January 14, 1945.

It was voted that the letter be referred to a committee of the whole.

The board then recessed for a meeting of that committee.

The Committee of the Whole reported as follows:

The Committee of the Whole recommends—

1. That Mr. Van Horn's resignation as editor of the Sabbath Recorder be accepted effective at once with the salary to be continued to June 30, 1945.

2. That Rev. Alva L. Davis be requested to undertake to supply editorials for the Sabbath Recorder until other arrangements are completed and that President Bassett be directed to arrange a suitable honorarium for this service.

3. That the president appoint a committee to consider the matter of an editor for the Sabbath Recorder and to report back to the Committee of the Whole.

4. That Mrs. Herbert C. Van Horn, Courtland V. Davis, and Victor W. Skaggs be a committee to carry editorial responsibility for the Sabbath Recorder until Sunday, February 11, 1945; pending the completion of other arrangements.

5. That the editorial committee be authorized to secure such additional service in the office of the Sabbath Recorder as they may deem necessary.

The report was adopted.

Committee appointed to consider the matter of an editor for the Sabbath Recorder: Nathan E. Lewis, Asa F. Randolph, Lucy Whitford, Courtland V. Davis and Frank Langworthy.

It was voted that Courtland V. Davis and Mrs. William M. Stillman be a committee to draw up resolutions expressive of our love and appreciation of the retiring editor of the Sabbath Recorder.



It was voted that the board express to the assistant treasurer and those who assisted her in the preparation of the treasurer's report, their appreciation of the service rendered.

Perley B. Hurley, president of Conference, brought greetings and spoke briefly.

## Children's Page

### OUR LETTER EXCHANGE

Dear Recorder Children:

Since no Recorder letters have come in this week either from children or grownups I'm going to do what I have been planning for sometime, that is to get started on a series of Bible stories. I'm going to start at the very beginning of the Bible. I hope you will enjoy reading them, and I think you will, for no book can possibly be more interesting than the Bible. Of course, I will not give you a Bible story every week, for your own letters or stories will take first place. This is your very own page. Please write as often as you can, for everyone enjoys what you write.

Sincerely yours,

Mizpah S. Greene.

### THE FIRST FAMILY

Our story takes us back to the very beginning of things when God created this wonderful world in which we live. God created everything that would make it a beautiful world; we have only to look around us to see this beauty on every hand: the sunlight that lights the world by day, and the moon and stars by night; birds and animals of every kind; flowers, fruit, trees, and plants on every hand; oceans, seas, rivers and streams, little and big. Yes, all these things and many, many more God created to make our beautiful world.

In the beginning God made in this beautiful world a more wonderful garden than you or I have ever seen; this garden of God was called Eden and was the first home of Adam and Eve, the first man and woman. God made them in his own image that they might own and care for with joy the wonderful, beautiful things he had created. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of

The minutes were read and approved.

The board adjourned to meet at the call of the president.

Lavern C. Bassett

President,

Courtland V. Davis,

Secretary.

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

the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

We do not know how long Adam and Eve obeyed God and enjoyed a perfect life in this beautiful garden; but one day Satan, the evil one, came and led them to disobey God. He persuaded them to eat of the only fruit tree in the garden that God had forbidden them to touch. Because of this sin, they were driven from the garden and never allowed to enter it again.

Sad and ashamed because they had listened to the tempter and disobeyed God, Adam and Eve had to leave this beautiful garden where they had been so happy and go out to earn their living by hard work. Had they stayed in the garden where things were so easy for them they might have been tempted to sin more and more. I am sure they promised to try hard to obey God and resist temptation and thus received God's forgiveness.

In a short time a little son was born to them whom they named Cain, and later Cain had a little brother called Abel. We can think of them as playing happily together as children, and we can be sure their father and mother taught them to obey God and avoid every temptation to do wrong.

The boys were not much alike, for while Abel loved to care for his father's sheep, Cain was a tiller of the ground. Abel listened to the wise teaching of his father and mother and learned to love and serve God. He was so thankful for God's love and mercy. Like Adam, he worshiped God and was willing to do whatever God asked of him. Cain refused to listen to the words of his parents; he yielded to temptation and sinfulness, and did not love or serve God.

Though Cain did not love God, one day he brought an offering of grain to the Lord. Abel in love and devotion made his offering of the firstlings of his flock. God blessed Abel's offering but did not respect that of Cain. This made Cain very angry. His parents tried to

get him to mend his ways and seek to love and serve God; but he only grew more angry. Even when God told him if he would only ask forgiveness for his sins and strive to love and serve him, his offering, too, would be accepted, he refused to listen. He grew to hate his brother Abel. One day Cain became so angry with Abel that he killed him, because his own deeds were evil and his brother's

good. You see, evildoers hate to see good people doing right. Let us all seek with God's help to drive all sin from our hearts and only leave room for love and kindness.

At last God gave Adam and Eve another son whom they named Seth. Seth loved and served God faithfully as did Abel, and God blessed him.

M. S. G.

## Our Pulpit

### "NOT FAR"

By Rev. Loyal F. Hurley

(Gist of a sermon preached at Riverside Seventh Day Baptist Church on December 30, 1944.)

"Thou art not far from the kingdom of God." Thus Jesus spoke to a man near the end of a day of criticism and questioning during his last week before the crucifixion. He had been busy much of the day with men trying to discredit him. The Pharisees and Herodians, bitter enemies of each other, had joined forces to trick him over the question of paying tribute to Cæsar. The Sadducees who did not believe in angels or spirits, or resurrection and future life, had propounded a strange problem—as they thought—about a woman who had had seven husbands. To us the answers of Jesus seem so easy and so satisfactory, that is, since Jesus gave them! We could never have given the answers ourselves.

But there was one man who was honest and sincere. Read the story in Mark 12. This scribe was no critic. He had spiritual understanding. When his honest answer to Jesus showed insight and comprehension, Jesus said to him, "Thou art not far from the kingdom of God."

Not far! Close by! But not in! It is not enough to be sincere, if we are wrong. It is not enough to have understanding, if we do not use it correctly.

Brother George Shaw sent out a delightful booklet, "From the Haymow," at the Christmas season. In it was the story of the great blizzard that raged across the north central plains in the eighties. Many people died "not far" from home. Today thousands of soldiers and sailors are "not far" from safety, but are not safe. There are hundreds of cases where men are "not far" from their goal, but miss it.

This message is given at a time when we are "not far" from the new year, but many

will never reach it. "Not far" still means "not in!"

So many folks are "not far" from being Christian. The soldier's wife we were asked to call on seems interested and sincere, but she is not yielded to Christ. What keeps people from making the final step?

1. Indifference keeps many people from getting nearer than "not far." One can throw a sealed bottle into the ocean and let it float there for a century, but it will be as dry inside at the end of the time as it was at the beginning. Many folks go to church, hear the gospel, and virtually "rub shoulders" with the Lord, yet never know him. What a tragedy! "Not far," yet never in fellowship with the Lord of life. The Scriptures tell of a woman who was not satisfied with being "not far" away, but worked her way through the crowd until she could touch the "hem of his garment." Then the great marvel of healing took place.

2. Ignorance keeps many people from a definite blessing of the Lord. They do not know what Christ offers, and what their privileges would be in him. In the early days a half-starved Indian came into one of the (then) western towns begging. Those who fed him noticed a dirty pouch hung about his neck by a bright colored ribbon. Upon inquiry it was found to contain a discharge from the American army, with a pension for life, signed by Gen. George Washington! Yet he starved! Just so, many are ignorant of their privileges in Christ Jesus.

3. Indecision keeps many away from the riches of Christ. For some it is merely that they do not decide. Others decide that they will not decide. J. Wilbur Chapman tells the story of a revival sweeping the university at Princeton, N. J. Aaron Burr came to the president and said: "Mr. President, I have made up my mind to consider the claims of



Christ. Now, what would you do?" And the old president of Princeton gave him this advice: "Burr, if I were you, I would wait until the excitement of the revival had subsided, and then I would think it out carefully." Aaron Burr bowed his head a moment, and then he said, "Mr. President, that is exactly what I will do." It is stated as a fact that never again in his life did he express a desire to be a Christian, and they say he died without such an expression.

There are moments of crisis in all realms of experience. Every life comes to its critical hour. Shakespeare pointed out how it comes in the business career. "There is a tide in the affairs of men, which, taken at the flood, leads on to fortune; omitted, all the voyage of their life is bound in shallows and in miseries. On such a full sea are we now afloat, and we must take the current when it serves, or lose our ventures." In sickness, in child birth, there are often crisis moments that mean life or death. If an astronomer would photograph an eclipse he cannot say, "Tomorrow will do as well." He must act at the proper instant. So, many come to the moment when they are "not far" from the kingdom, when it would be so easy to enter, but they do nothing. How disastrous!

It is a well-known fact that most people become Christian at an early age—in fact, before they are twenty. Some one has figured out the chances of later decision about thus: By comparing the numbers that do become Christian after certain ages with the number that never become Christian at all he found that if one waits until he is from 15 to 20 he has one chance in 3,000 of becoming a Christian; from 20 to 25 he has one chance in 10,000; from 25 to 30 he has one chance in 80,000; from 30 to 35 he has one chance in 150,000; and after 35 he has one chance in 1,000,000. You see, interest and desire fade faster than years. Better get clear in while you are "not far!"

Riverside, Calif.

#### DENOMINATIONAL "HOOK-UP"

Riverside, Calif.

The winter up to mid-January has been all that Californians like to boast about, being sunny most of the time by day, and with very little really chilly weather by night. "Real California weather," folks say when it is like this! Anyway, it is better than 30 below zero, and snow piling everywhere in huge drifts.

Several interesting events have been enjoyed by our people. The Dorcas Society held their Christmas party at the parsonage, and everybody—even the parson—had a good time. The Secret Pals were discovered to be real flesh and blood folks, after all.

A Christmas Vesper directed by our choir leader, Mrs. Bernice Chapman, was unusually good. A few old numbers that always must be sung in honor of Christ's coming, together with several new ones, were woven together in logical sequence to make a delightful program for all. Then a children's Christmas program followed immediately, and that seemed better than usual to many of us. Or are we just growing more appreciative?

Our endeavorers spent Christmas eve singing carols at many homes. In several instances they were invited to share some treat at the homes where they sang. They came back to the parsonage for a final filling of doughnuts and coffee, candy, and marshmallows toasted over the blaze in the fireplace. This was a happy fellowship.

A New Year's Eve Watch Party was enjoyed in the church basement by a nice group of our younger people, along with seven of the Los Angeles young people. Games, guessing contests both of advertisements and of masterpieces of Christian art, and a general good time kept us busy until a lunch was served about 10 o'clock. From 11 to 12 we shared in a delightful meeting of worship and consecration.

Four have recently joined the church by baptism. Mrs. Nevah Tibbetts, a talented blind singer, was baptized December 30; and Mr. Richard Kohls, Mrs. Mary Kohls, and their son Willis were baptized January 6. Willis has a medical discharge from the army, and we are happy to have one more of his age in our group. That makes two!

Our prayer meetings are held at the homes of members and friends all over the city. We are finding help and inspiration in these meetings for prayer and fellowship.

Several from our church shared in the service of welcome for Brother Gerald D. Hargis at the Los Angeles church on January 13.

Two baby girls have recently come among us, one born to Patricia Henry Keyser, the other to Miriam Hurley Charles. Mothers and babes are doing nicely.

Mrs. Allie Greene has come from Adams Center, N. Y., to spend the winter among us.

Correspondent.

Milton, Wis.

The five churches of Milton and Milton Junction — Methodist, Congregational, and Seventh Day Baptist—joined again this year in a union Thanksgiving service. The meeting was held in our church on the eve of November 23. The sermon was given by Pastor Orville Babcock of Milton Junction. Excellent music was furnished by the a cappella choir of the Union High School, of over fifty voices, led by Kenneth A. Babcock. The congregation was the largest that has attended Thanksgiving services here in many years, with seats all filled and rows of chairs occupied in the parlor and gallery.

Another largely attended and excellent service was held on the night of December 13 when the Women's Village Improvement Club gave a Christmas program.

The five churches are planning a series of six meetings in the weeks preceding Easter, five of them to be held on Sabbath eve, and the sixth on Friday afternoon. These meetings are to be held in the several churches.

As has been the custom for several years, our Sabbath school gave a Christmas program, December 23, and a New Year's program, December 30. The first part of the Christmas program was largely musical by the church choir, the Primary department of the school, and the Junior-Intermediate department. Don Gray then read the Christmas story, and, following the stately Procession of the Three Kings the classes brought their gifts to the altar. There were eleven gifts from the Sabbath school and one from the Intermediate Christian Endeavor society amounting to \$137.65. The Primary department and four classes gave for our Jamaica interests and relief, amounting to \$84.50; three classes gave for the Red Cross; one for the American Bible Society; and one, \$27.35, for work sponsored by the Women's Board. I note that all of these gifts were for interests outside of Milton.

The second program was a candle-lighting service. This was forward-looking, quite in harmony with Pastor Randolph's morning sermon. The ceremony of candle-lighting closed with the lighting of candles held by people in the congregation. Many remained for refreshments and the social hour and song service.

The annual church meeting and dinner of the Milton church were held January 7. Most of the forenoon was taken up with the annual reports of the officers and auxiliary societies.

One hundred sixty-five partook of the dinner; following this officers of the church were elected, and important business was transacted looking forward to the activities of the church and entertaining the General Conference in August.

The clerk reported a total membership of 525, 324 of whom are resident members and 201 nonresident. There was an increase of 22 during the year and a decrease of 5, making a gain in membership of 17. The financial condition of the church is good, and a larger budget than last year was voted for 1945.

The secretary of the Sabbath school reported that the school has 17 regular teachers and that in two classes the members take turns in leading. Only on one Sabbath day during the year did the attendance fall below 100. The receipts from all sources, including the Christmas gifts, totaled \$635.58, with \$557.81 expenses. The weekly offerings were \$447.91, an average Sabbath offering of \$9.55. There was a balance of \$262.21 in the treasury when the report was given.

At the morning service last Sabbath the church adopted the recommendation of the officers and trustees of the church to invite the Milton Junction church to join with the Milton church in entertaining the General Conference this year and to appoint two persons to serve on the local Conference committee with our members.

Because of fuel oil conditions we are not to have the Sabbath afternoon forums during January, February, and March; and the Friday night prayer meetings and the Women's Circle meetings are to be held in the homes.

The president of the church for 1945 is Professor D. Nelson Inglis, and the church clerk is Miss Bernice Todd.

Correspondent.

Syracuse, N. Y.

Mr. and Mrs. Cross celebrated their golden wedding anniversary October 24, 1944. They reside at 420 Nottingham Road in Syracuse. Mr. Cross is seventy-five, and Mrs. Cross is seventy. They are active members of the Syracuse Seventh Day Baptist Church. Their five children—Mrs. C. A. Spaid, Jr.; Mrs. Alfred Tily; Leon, Ted, and Charles Cross—all live in the same neighborhood. Mr. and Mrs. Cross are affectionately known as "Pop and Mom," having lived there for more than fifty years.

A buffet supper was given October 24 in their honor at the home of Mrs. Tily. More



than one hundred relatives and friends called to extend their congratulations. Among their guests were Rev. and Mrs. Herbert Polan from Verona.



Mr. and Mrs. Herman J. Cross

The Syracuse church holds its Sabbath school in their home three Sabbaths in every month.

Superintendent.

#### North Loup, Neb.

Anxious word is awaited from Dr. Hemphill, who is being cared for in a Pawhuska, Okla., hospital, by his son, Dr. George. The North Loup doctor, who has cared for the people here for many years suffered a severe heart attack some weeks ago and has been kept in bed since then. Mrs. Hemphill is with him. She is also missed in her many activities here.

Mr. and Mrs. Daryl White have moved to Boulder, Colo., where they will make their home. Mr. and Mrs. Albert Babcock and daughter, Belva, have moved to California. Both families are missed.

There has been no serious sickness in our community during the past months. Recently there has been a scarlet fever scare, but the cases are light, and up to date there are no new cases. Farmers have been busy getting the bumper corn crop husked, and only scattering rows remain. It is indeed a wonderful sight to see the great piles of yellow corn in yards. We had a lovely fall. At present there has been much snow and fog, but not seriously cold, and little wind.

Correspondent.

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark 16: 15, 16.

## Obituary

**Coon.** — Margaret Fanny Davis, daughter of S. Albino and Ethel Davis, was born in Albion, Wis., September 29, 1909, and died at Riverside, Calif., January 8, 1945.

With her parents she moved to Rhinelander, Wis., in 1914, where she received her schooling. In 1929 the family moved to Riverside where she has since resided. She was baptized and united with the Seventh Day Baptist Church of Riverside in 1930, being a joyful and active worker, especially with younger people. November 18, 1935, she was married to Floyd T. Coon whose interest in nature she shared to the full. They collected many rare specimens of rocks and flowers in their trips to the mountains and deserts.

Surviving are the husband; her parents; a brother, Ben W. Davis; and an aged grandmother, Mrs. Lida Jeffrey. All reside at Riverside.

Rev. E. S. Ballenger assisted in the memorial service with her pastor, Loyal F. Hurley. Burial was in Olivewood.

L. F. H.

**Patterson.** — Daniel E., son of Miles and Mary Hiscox Patterson, was born in Hopkinton, R. I., July 23, 1862, and died in Mystic, Conn., January 4, 1945.

Mr. Patterson was baptized by Rev. John L. Huffman and united with the Second Hopkinton Seventh Day Baptist Church, May 14, 1881.

Funeral and burial were in Hope Valley, R. I., January 7, conducted by Rev. Burton Connerly of Hope Valley.

T. R. S.

**Sanders.** — Ada V. Shaw, daughter of Elder and Mrs. J. F. Shaw, was born at Gravelly Springs, Ala., September 26, 1872, and died at Texarkana, Ark., November 17, 1944.

She was the widow of the late J. Y. Sanders, former governor of Louisiana. Her father was the pioneer leader in the Seventh Day Baptist movement in Arkansas and founder of the town of Fouke. In early life she united with the Seventh Day Baptist church (then at Texarkana) and remained a loyal member throughout life.

She is survived by one son, Hon. J. Y. Sanders, Jr.; one brother, Edward G. Shaw; one granddaughter; three nieces; and two nephews.

In the absence of her pastor, the funeral was conducted at the Fouke Seventh Day Baptist church by the pastors of the local Baptist and Methodist churches.

C. A. B.

**Skaggs.** — Carol Susan, infant daughter of Lt. Leland and Mary Bond Skaggs, was born on January 10, 1945, and died January 11, 1945.

Services were held in Asbury Park, N. J., conducted by Rev. Victor W. Skaggs. Burial was in Monmouth Memorial Park.

V. W. S.

### RECORDER WANT ADVERTISEMENTS

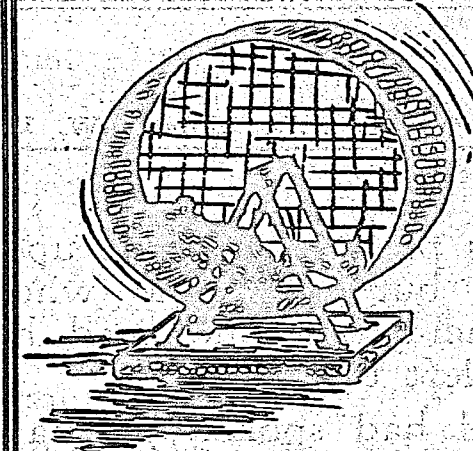
FOR RENT.—March 1. Dairy farm of 59 acres on fifty-fifty basis. Two miles from town on gravel road. Large dwelling, new barn, silo and granary. Hen-houses, hoghouse, brooder house, garage, etc. Write for more information if interested. Mrs. Marguerite Clapper, Box 480, Dodge Center, Minn. 2-12-27

# The Sabbath Recorder

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## A CAGED SQUIRREL

reminds one of many modern churches with their complicated machinery, grinding on year after year. They keep up the organization; they carry out "The program of the Church," often speaking of it with great enthusiasm; they take care of the budget, announcing at the end of the year that all claims have been paid in full. Yet, no revivals have been held, and no hearts have been strangely warmed by the inner consciousness that sins have been forgiven and souls have been saved.—The Christian Advocate.

