

the evils of the world right, why then should I labor to set right any of the social evils of this present world? Why be concerned with labor laws to protect the working man, why concern myself with the sale of narcotics that degrade body and soul, why bother with prohibition, child labor, efforts to prevent war, or any other social injustice? Christ will be setting all this right anyway. Endure the evil. Save their souls; it matters not about their bodies."

This type of reasoning has tended toward divorcing religious faith from social service done in Christ's name. There should be no such division, but faith and works go hand in hand, mutually enriching each other.

Which would you rather have working for you—the man who is forever watching the clock or the man who so labors that he forgets what time it is?

I remember one time as a boy, my father set certain work for my brothers and me to do; then he went away to the grist mill. We had several hours in which to do our work, so we played. Presently one boy said: "We had better do that work. Dad will be coming home." "A plenty of time," said another boy. So we played some more. Every once in a while we would watch the road, to see if he was coming. Apprehension grew, but we played on. Presently there he was in the yard; we hadn't seen him coming and the work wasn't done! Needless to say, we were justly punished.

I can remember other times when I have been absorbed in my work and my Dad has come unexpectedly and has said, "Nice work, son. But don't you know what time it is? Time to quit and come to the house for supper!" What a different feeling these words excite!

Now that is what Jesus wants us to do: love his work and the fellowship of his people; get so absorbed in it, that when he comes he will find us faithful in his work—not clock watchers but laborers who love their work and love their God and Lord for whom they labor.

That a final consummation of the ages is coming, there can be little doubt. It is taught in the Word and nature itself points to such a time. The sun is burning out and the earth is cooling; so that in the natural course of time this physical world, as we know it, is coming to an end. Some one says, "Yes, in several million years."

But it is a fact that some cosmic accident might happen which would end it tonight.

So, then, to believe that the end of the world is coming some time is just as reasonable as to believe it had a beginning. It is both according to Christian faith and common sense.

To think unduly of these things is like drinking strong wine: it goes to the head and is not conducive to clear thinking. Furthermore, it makes no contribution to the ongoing program of Christ in the world, or to the growth of his kingdom in our souls. The best thing to do about it all is to push it back in our minds among things of secondary importance, and give our attention to those things that really matter: the establishment of Christ's kingdom in the hearts of all men and in the world of human relationships. Then, whether he comes tonight or in twenty-five years or in ten thousand years, he will find his people faithful and eager to meet him.

There is something very appealing about an old song we sang as children:

"When he cometh, when he cometh  
To make up his jewels,  
All his jewels, precious jewels,  
His loved and his own:  
Like the stars of the morning,  
His bright crown adorning,  
They shall shine in their beauty,  
Bright gems for his crown."

We, too, are looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, but not as "clock watchers," rather as "co-workers," workers together with Christ; so that we look forward with joy to meeting him some day face to face. "Even so come, Lord Jesus."

Alfred, N. Y.

#### RECORDER WANT ADVERTISEMENTS

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

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

**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. 2-12-2t

# The Sabbath Recorder

Vol. 138

PLAINFIELD, N. J., FEBRUARY 26, 1945

No. 9

## Jesus Christ — and We

By ANNIE JOHNSON FLINT

Christ has no hands but our hands  
To do his work today;  
He has no feet but our feet  
To lead men in his way;  
He has no tongue but our tongues  
To tell men how he died;  
He has no help but our help  
To bring them to his side.

We are the only Bible

The careless world will read;

We are the sinner's gospel,

We are the scoffer's creed;

We are the Lord's last message

Given in deed and word—

What if the line is crooked?

What if the type is blurred?

What if our hands are busy

With other work than his?

What if our feet are walking

Where sin's allurements is?

What if our tongues are speaking

Of things his lips would spurn?

How can we hope to help him

Unless from him we learn?

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# The Sabbath Recorder

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Editor L. H. NORTH, Manager of the Publishing House  
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Mrs. Walter L. Greene Harley Sutton  
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Vol. 138, No. 9

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## ACTING EDITOR

Pending the appointment and arrival of a new editor for the Sabbath Recorder, Mrs. Frank A. Langworthy has agreed to accept responsibility for that office. The board feels that Mrs. Langworthy's many years of service as the editor's assistant fit her especially well for this work and is happy that she is willing to return to the office to undertake it.

With the Recorder office in the excellent condition in which it was when Editor Her-

bert C. Van Horn found it necessary to lay down his pen and with the able assistance of Mr. Van Horn's secretary, Mrs. Melvin G. Nida, the Recorder has gone to press each week and on time.

The board's committee is grateful to all from pastor's study to composing room who have helped to make this possible. Beginning with the issue of March 5, 1945, Mrs. Frank A. Langworthy will be acting editor.

C. V. D.

## Editorials

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

### THE CHALLENGE OF THE RURAL CHURCH

Just as I was about to start an editorial on the above subject a copy of "Some Challenges of the Rural Church for Seventh Day Baptists" came into my hands. It is signed by Orville W. Babcock, Marion C. Van Horn, Kenneth Van Horn, and Elmo F. Randolph.

It is unnecessary for me to comment in detail upon this report, as it is being mailed to our pastors and leaders. The purpose of this editorial is to say: It is a fine analysis of the rural church problem, stimulating and challenging. It points the way to a better day in our rural church life; but it does more than that, it presents a program for action. For years we have been drafting resolutions, and making recommendations for sporadic service, and then act as if the work were done. This is a program for action, and if we only have the vision, courage, conviction, and faith to put it into action we shall move forward. We must go forward or die from our own inertia.

However these young men came to attend this convocation, whether as delegates, or on their own initiative, I thank God they were there. Perhaps here is the answer to my prayer that has been on my heart for twenty years.

In the Recorder, October 18, 1943, I made my appeal for the rural churches to the people and the Conference. From letters received I evidently struck a responsive chord. Beyond that, so far as I know, nothing was done about the matter. Since receiving this "challenging letter" it is not necessary for me to write what I had planned for this editorial. I only wish to add just a brief line: Since I entered college for my preparatory work for the ministry, eighteen churches have closed their doors. This is not the whole picture. I have seen all those eighteen churches, and (save one) have preached in them, or worked with the quartet singing the gospel, or held revivals in them. Two of these I helped to reorganize. I have seen glorious revivals in

some of them. Now they are all dead. In a way they are a part of me; I can't get away from the tragedy of it. The location of some of these churches seemed to make the closing of the church necessary; but for the great majority the sign might well have been hung on the church: "Closed Because of Neglect."

I close with sentences taken from my former editorial:

"It is high time for us to face these definite, concrete facts, and to face them realistically. We have fallen down on our job. If the present rate of drift in our rural churches is to continue, one fourth of the churches now active are due to close their doors in the next twenty-five years.

"It is high time for our denomination to act definitely about this matter, not merely to go to Conference and make reports and talk about these things. Let there be appointed a Committee on Rural Life to make a thorough study of the rural problem, and outline a program of action.

"Evangelism and stewardship point the way. May God help us to see the missionary task at our very doors. Then may we dedicate our lives anew to the redemption of our rural life."

### SEEING BEYOND THE STARS

While teaching in the public schools of West Virginia, I heard a young man, possibly in his early forties, deliver, what was to me, a most wonderful lecture. He was a university graduate, and had but recently entered upon his profession of law. His subject was, "Seeing Beyond the Stars." It thrilled me then as nothing before had thrilled me.

As a youth, I was inquisitive. Hemmed in a narrow valley by rugged hills, I wanted to know what was on the other side—what lay beyond the hills which hemmed me in almost completely on the four sides. When in time I went over the mountain, I found on the other side only another valley and more hills. In the summer evenings we often sat on our doorsteps gazing at the moon and stars, wondering what was beyond our vision.

When the speaker on the memorable night opened up, as it were, a new world to me, you can well imagine the delights that came into my soul. It was not that the mystery of the science of astronomy gripped me, but that all elemental knowledge had great basic truths awaiting those who sought to make the discovery.

A professor in one of our great universities once said: "Before my students receive a diploma I would like to have each one able to answer a few questions not found in the textbooks." One of the questions suggested was this: "Can you see beyond the stars?" What do you think he meant? Well, for one thing, I am sure that he meant that when we look at the stars we should see back of them the Creator of the world, who "tellecth the number of the stars."

Some years ago a young lady who had never seen the ocean visited us in our Rhode Island home. We took her to see the ocean as the tide was coming in. She stood in awe and wonder, speechless as one great wave after another broke upon the beach, constantly reaching inland, then receding, only to return again. Finally looking as far as the eye could see, she exclaimed: "How far it goes!" I am sure our university professor would say that when we see the tides come in he would have us see more than the tidal waves; we should see the wisdom of him who planned the tides.

Some years ago, an asylum for the blind was opened in a certain city. It was scientifically heated and ventilated, with all the necessary equipment for physical comforts. It lacked just one thing. It had no windows. Since the inmates were blind, windows were omitted to save expense. In a little time the patients began to sicken, a great languor fell upon them, and they began to die. Windows were hastily put in; the sun poured in; the patients revived and were soon back to normal health.

Scholars tell us that if the sun were suddenly blotted out, there would not be a sign of vegetable or animal life in seventy-two hours. The floating ocean of air above us would come down in blinding drifts. The rivers, lakes, and seas would turn to solid ice. The temperature would drop to two hundred sixty degrees below zero.

Sometimes we folks get muddled in our thinking—in our atheistic, pantheistic, materialistic thinking. In Hebrew thinking God was neither shut in his creation, nor was he shut out. He was adequate for all his creation. Note: "He made the stars; he made also the sun." "He tellecth the number of the stars." He who created the heavens caused the mighty mountains to stand forth. At his command the mighty rivers flow into the sea; at his behest they rise and fall.



The God who is concerned with the infinitely great is likewise concerned with the infinitely small. "He telleth the number of the stars. He healeth the broken in heart." Psalm 147: 4, 3.

From the vastness of a star God's concern descends to any home, your home or mine, where there is a broken heart. That is the glory of our religion. It may be the home of the President of the United States, or the home of a coal miner. Wherever a human heart is breaking, there God is to bless.

### THE LORD'S PRAYER

#### A Historical Study

In the teachings of Jesus, prayer occupies an important place. Jesus was a man of prayer, praying frequently in public and in private. Often he spoke to his disciples on the subject of prayer. In Matthew's Gospel the Lord's Prayer is a part of the Sermon on the Mount. In Luke's Gospel it was given in answer to the disciples' request: "Lord, teach us to pray." Certainly our Lord did not pray this prayer. In the sense that he gave them this as a model prayer we may, I assume, call it the Lord's Prayer.

Who has not been disturbed, even confused, by the use of this prayer in public gatherings. The Presbyterians, Baptists, and others say, "Forgive us our debts as we forgive our debtors." The Methodists, and other liturgical churches, say, "Forgive us our trespasses, as we forgive those who trespass against us." In Luke 11: 2-4 the prayer appears, "Forgive us our sins; for we also forgive every one that is indebted to us." A free translation of the Greek makes this in substantial agreement with Matthew's account. However, it is more generally accepted that the prayer recorded in Luke's Gospel was spoken at another time and place. Historically, Matthew's account is placed in his Galilean ministry; while Luke's is placed in his Perean ministry.

How did this confusion arise? The answer is: The liturgical people use the prayer as it appears in the English (Episcopal) "Book of Common Prayer." Here is some interesting history concerning which we should be informed. The "Book of Common Prayer" takes us back to the second period of the Reformation. It was a difficult time for Protestantism. It was about this time that William Tyndale, "the Father of the English Bible," was publishing portions of the Bible and sending them secretly to England, for

which he was arrested, strangled, and burned, in 1536.

Edward VI came to the throne in 1547. He championed the cause of Protestantism. Under the leadership of Cranmer, the "Book of Common Prayer" was framed and the Articles (Creed) were composed. In 1553, Edward VI was followed by Queen Mary, a militant Catholic. Rigorous measures were adopted against the Protestants. A large number of eminent Protestant educators and leaders were put to death, under charges of heresy. Among these were three clergymen, Cranmer, Latimer, and Ridley who were burned at the stake at Oxford around 1555. The "Book of Common Prayer" was abolished. Queen Mary was succeeded by Elizabeth (1558-1603), a moderate Lutheran. She restored Protestantism, and reissued the "Book of Common Prayer" in its august Elizabethan language. Neither the King James Bible nor the Revised Version contains the words, "Forgive us our trespasses as we forgive those who trespass against us." These words are simply carried over from the prayer book.

Our second interesting question is this: How did the doxology "For thine is the kingdom, and the power, and the glory, for ever. Amen." get into the Bible? They do not appear in the Revised Version, simply because they are not found in any of the early Greek manuscripts or versions. Since this doxology is not found in the manuscripts (largely Tyndale's) from which the Authorized Version was translated, how did this doxology get into the King James Bible?

Again we need to bring history into our perspective. On the death of Queen Elizabeth, King James VI of Scotland became James I of England, reigning from 1603 to 1625. The English paid great deference to him. He held high notions in regard to the "divine right of kings." "No bishops, no king" was a favorite maxim. In the Hampton Court Conference between the Bishops and the Puritans, King James showed his antipathy for the Puritans. It was in this conference that a suggestion was made which led to the making of the King James Bible which appeared in 1611.

It is generally admitted that this doxology is simply a liturgical addition. How did it get into the King James Version? To me there seems to be but one logical answer: Those good old Bishops who gave us the King James Bible simply lifted that doxology from the "Book of Common Prayer" and put

it in the Bible, thinking, possibly, that the liturgy was just as sacred as the manuscripts and versions upon which they were basing their translations.

Says a recent writer (Methodist): "Whatever may have been the origin of the expression, 'For thine is the kingdom, and the power, and the glory, for ever, Amen,' these words certainly belong to the Lord's prayer now . . . that by whatever hand and by whatever means these words were placed here, the universal voice of the Church has now consecrated them as a part of it."

I freely admit that the doxology added to this model prayer seems to give it a fitting close. The language of the prayer is stately and beautiful. Since it is a composite prayer it would seem more fitting that it be used as a liturgical prayer, and, so stated, rather than calling it the "Lord's Prayer," while it definitely is not his prayer.

### FIRST THINGS FIRST

#### Wait, I Say, in the Lord

We were sitting in snow clad Kansas, just sitting. Passengers were becoming very impatient. We were on a "crack train" that does not take second place to any other, usually; yet a coach train passed going our way very slowly. Rumors were afloat as to the reason for the delay, but no one knew. The evidence was the railroad was looking out for our interest although we could not see.

It was my privilege and pleasure to ride "up front" on a Diesel train during this trip. I saw the instructions given to the engineer at the stations. At one station they read after this fashion, Signal No. . . . out of order, GO with caution, may be a broken rail. Before this I had watched the rails roll under the train and was thrilled, now I watched with added interest. Those rails all looked alike to me. We passed without accident. There had been a broken rail, but the railroad had taken every precaution to protect its passengers.

As passengers along life's way do we ever become impatient? As Christians in the service do we lose heart because results are not speeded to our desires? Have you noticed God did not take the children to the promised land by the shortest route? Elijah, at the word of the Lord, waited beside the stream until it dried up. "And it came to pass after many days that the word of the Lord came to Elijah—saying, Go." Elijah

went and performed great things in the name of the Lord. After this he did some going which was not God directed, only God protected. Again he heard the Lord in the still small voice, and again the Lord said unto him, "Go."

How profitable our waiting! How safe our going! when it is of the Lord.

P. B. Hurley,  
Conference President.

### FOR WHAT SHALL WE PRAY?

By Deacon Lynn Langworthy

(A message given at the Sabbath eve service of the Week of Prayer as observed by the First Alfred Seventh Day Baptist Church, January 12, 1945.)

What is prayer? Prayer is meeting with God in the secret chamber of the heart. It is the soul of man face to face with God in inward communion.

What do we most need? We need someone to thank for life's glory and danger. We need forgiveness—the assurance that the folly of our sins is forgotten, their wretchedness canceled, and their cruelty turned to man's ultimate gain. We need freedom from the pursuit of fears and the prison of hate. We need, in short, nothing less than friendship with God. Prayer is friendship with God.

For what shall we pray? Perhaps more than ever in our lives during these days of a world almost totally at war, we feel the need of a better world. We need a safer place in which to live, a place where God is and where love reigns. Just as our forebears were more wont to be neighborly; so today we need a world where men are more concerned in each other's welfare and well-being, rather than clutching at each other's throats in envy, greed, and hate.

How shall we bring it about? I believe this can be accomplished by devout and more consecrated prayer. We should pray for our great nation and the men at the head of its affairs. We should pray that they be guided by God's great wisdom. We should pray for a brotherhood of nations where world affairs could be ironed out without resort to warfare; for a world of peace, harmony, and the assurance of the abiding love of God and of each other; and for a brotherhood of man where life means more than just the acquisition of land, of personal power, of social power, of political power, or even of the national supremacy of one people over another.



Perhaps you will tab this idealism or even socialism. I accept the charge. But do we not need more idealism to neutralize our present greed and hatred?

We should pray for a better church—a church which reaches the needs of the many, many people who seem to care nothing for God and who know little or nothing of the teaching of Jesus.

We should pray for better homes; for homes where love reigns; for homes where the marriage vows last; for homes where children are taught of God and taught to revere his laws and the teachings of Jesus Christ.

Christ had a wonderful way of teaching prayer, and in many instances he taught his disciples how to pray. Perhaps his best example of communion with God is in the Lord's Prayer.

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

At this point I would like to give one of Dr. Walter Russell Bowie's meditations for private prayer which elaborates on each phrase of the Lord's Prayer:

"Our Father which art in heaven,"

Help me to believe this day that there is a power to lift me up which is stronger than all the things which hold me down.

"Hallowed be thy Name."

Help me to be sensitive to what is beautiful and responsive to what is good; so that day by day I may grow more sure of the holiness of life in which I want to trust.

"Thy kingdom come."

Help me, Lord, to be quick to see and ready to encourage whatever brings the better meaning of God into that which otherwise might be the common round of an uninspired day.

"Thy will be done in earth, as it is in heaven."

Help me to believe that the ideals of the spirit are not a far-off dream, but a power to command my loyalty and direct my life here on our real earth.

"Give us this day our daily bread."

Open the way for me to earn an honest living without anxiety; but let me never forget the needs of others, and make me want only that benefit for myself which will also be their gain.

"And forgive us our debts, as we forgive our debtors."

Make me patient, O God, and sympathetic with the shortcomings of others, especially of those I love; and keep me sternly watchful only of my own. Let me never grow hard with the unconscious cruelty of those who measure themselves by mean standards and so think they have excelled. Keep my eyes lifted to the highest, so that I may be humbled; and seeing the failures of others be forgiving, because I know how much there is of which I need to be forgiven.

"And lead us not into temptation, but deliver us from evil."

Dear Lord, let me not go carelessly this day within the reach of any evil I cannot resist, but if in the path of my duty I must go where temptation is, give me strength of spirit to meet it without fear.

"For thine is the kingdom, and the power, and the glory for ever. Amen."

So in my heart may I carry the knowledge that thy greatness is above me and around me, and that thy grace through Jesus Christ my Master is sufficient for all my needs. Amen.

### THREADS OF GOLD

By Pearle Halladay

The threads have been dark and somber,  
The skies have been gray overhead;  
But I go to the precious Word of God  
And pick up a golden thread.

And when the days have been sunny,  
Quick—to his presence I go;  
Sometimes I must thank him for gladness—  
Not always tell him of woe.

"Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."

"But, my Father, how can I take up such a great task? I did try once to help these people, my brethren, and they did not understand. It made of me a fugitive, these many years I have been in this desert place tending sheep. How can I lead them forth from Egyptian bondage?"

The bush still burned; the light still shone, and there came . . . Was it a voice?

"My son, do you remember how your life was spared? Do you remember the teachings of your mother while under her care? Do you think you are all your own? Do you owe no debt of gratitude and obedience to me?"

"Yes, Lord. I owe everything to you: all that I am, all that I have; but it is such a long way back. Many years ago did I leave my people, and I did not think ever

to return. There is both doubt and fear in my heart. Who will go with me?"

The evening was drawing on; the sun was sinking lower; soon the twilight hour came bringing the soft breeze and cooling dew all around the shepherd. He walked a little apart from the flock that was settling down to rest. God was in the burning bush, but the Presence always came in the quiet evening. Always the shepherd Moses had watched for the first bright star which seemed to bring a benediction. As he rev-

erently gazed at the steadfast star a voice did come: "Certainly I will be with thee, and this shall be a token unto thee, that I have sent thee." Exodus 3: 12.

Has God asked you to go back and pick up broken threads? Has he asked you to go forward on a strange new road? Has he asked you to stay in a quiet corner or pick up a new and heavy task? As you wait quietly on him, the promise will be given you: "Certainly I will be with thee."

Stevens Point, Wis.

*Missions*

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

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

### SECRETARY BURDICK ILL

Six weeks ago Secretary Burdick was taken ill. While he has returned from the hospital and is gaining daily, he is not yet able to carry on his work, except to advise. Material for the Missions Department since his sickness has been furnished by his secretary. It is planned that for the next few weeks material for this department will be supplied by the missionary pastors.

Mrs. James G. Waite,  
Secretary to Dr. Burdick.

### FOREIGN MISSIONS CONFERENCE

"Evangelism in the Postwar Period" was the theme of the fifty-first meeting of the Foreign Missions Conference of North America, held at the Royal York Hotel, Toronto, January 5-8, 1945.

It was distinctly a working conference, designed for study and action; the few stated addresses furnished the keynotes for group thinking and planning for "missions in world crisis." The 485 delegates and visitors joined in discussion centering around five "imperatives" for the foreign mission enterprise, which must (1) make its distinctive Christian contribution to relief and reconstruction, (2) deal straightforwardly with developments in government procedures and with political, economic, and social trends in the fields, (3) discover and utilize new methods of expressing the gospel, (4) extend and enrich its contact with the community, and (5) discover, enlist, train, commission, and send out personnel specially fitted to meet postwar con-

ditions. Discussion leaders were Leslie B. Moss, Canon L. A. Dixon, C. Darby Fulton, J. Roy Strock, and Miss Ruth Ransom. Highlights of the discussions will appear in the annual report.

It was fitting that the largest meeting should be addressed by Dr. John R. Mott, Honorary Chairman of the International Missionary Council, founder, with Robert R. Speer, of the Foreign Missions Conference in 1893. Dr. Mott spoke on the theme, "The Summons to a Great Advance in Evangelism and the Price which Must be Paid." After 55 years of Christian work and repeated visits to 83 different countries, Dr. Mott still feels that the most enduring work for us all is making Christ known, trusted, loved, obeyed, and exemplified. There are still 1,350,000,000 non-Christians. The number of adherents is not keeping pace with the increase in population. Some of the areas noted in 1910 as having no missionaries still have none today.

The moment has come for vast expansion of evangelistic action. There is no door closed today to the friendly and constructive ministry of Jesus Christ. Before every great opportunity God sends some special trial. When has the world been tried as now? The gravity of the times indicates great opportunities ahead.

We have a larger Christ than ever before. There are now so many million more who have had an experience of Christ and are open channels through whom he can reach those who do not know him. He is a larger Christ also in that so many new communities have



been transformed by his touch. He has laid his master hand on the racial, economic, and national problem. These are signs that the Christian Church is on the threshold of its largest ingathering.

What price must we pay if we are to enter these doors? We must pray; it liberates his power. We must multiply ourselves; it is better to set ten men to work than to do the work of ten men. We must sacrifice. We must accelerate our work with strategic races and groups, in strategic places. We need to study the frontiers and have a sense of direction. Above all, we need to cultivate the habit of attentiveness to God and to live under the sense of immediacy, so that we do his works while it is day.

—You'll Want To Know.

### TREASURER'S MONTHLY STATEMENT

January 1, 1945, to January 31, 1945

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

Dr.	
Cash on hand January 1, 1945	\$ 2,241.57
Estate Myrta E. Greene—Bequest	6,553.76
Mrs. E. W. Sharp, Mexico, Mo.	30.00
Estate Wm. L. Clarke, Westerly, R. I.	4.16
Second Brookfield, N. Y.	25.00
Memorial Fund income	540.51
Anonymous	138.37
Rev. Gardner T. FitzRandolph	15.00
M. C. Rockwell Fund, Westerly, R. I., for foreign missions	7.12
Reta I. Crouch, Albuquerque, N. M.	15.00
Dodge Center, Minn.	20.67
Hornblower & Weeks—Proceeds sale securities	3,928.59
Mrs. C. F. Knott, Spokane, Wash., for Jamaica ministerial schooling	5.00
Wm. Smith, Sarnia, Ont., for foreign missions	4.00
Ray and Mable Byerrum, Montrose, Colo., for work of Rev. Judson H. Stafford	15.00
Permanent Fund income	352.85
Denominational Budget	1,305.15
First Alfred, N. Y., for home field	2.00
First Alfred, N. Y., for Dr. Grace I. Crandall	5.00
First Alfred, N. Y., for China	1.00
Boulder, Colo., for Welton, Iowa	1.00
Marlboro, N. J.	9.00
New Auburn, Wis.	4.00
New Auburn, Wis., for Dr. Grace I. Crandall	5.00
Riverside, Calif., for Jamaica	.50
Riverside, Calif., for native Jamaica workers	5.00
Little Genesee, N. Y., for Bowery Mission	16.00
First Hopkinton, R. I.	10.00
Los Angeles, Calif.	10.00
Chicago, Ill.	2.00
Rockville, R. I.	2.46
Battle Creek, Mich.	2.00
Battle Creek, Mich., for foreign missions	4.50
Battle Creek, Mich., for work of Rev. Judson H. Stafford	13.00
First Alfred, N. Y., for Jamaica	5.00
First Alfred, N. Y., for work of Mrs. Cecil Wharton, Columbus, Miss.	10.00
Verona, N. Y.	3.50
Verona, N. Y., for work of Rev. A. T. Bottoms	4.25
Plainfield, N. J., for Jamaica education	5.00
Gentry, Ark., Sabbath school	6.00
	<u>\$ 15,327.96</u>

Cr.	
Rev. H. R. Crandall—expense to Cleveland Conference on a Just and Durable Peace	\$ 71.75
Treasurer's expense including postage, insurance, notarial certificates, and investment supervision for 1944	163.37
Foreign Missions Conference of North America for East Asia Committee	15.00
Notes repaid	250.00
Jamaica payments as follows:	
Rev. Gardner F. Randolph, Salary	\$100.00
Children's allowance	37.50
Riverside, Calif., and Plainfield, N. J., gifts	10.00
Rev. C. L. Smellie, Salary	66.00
Native workers	39.59
	<u>253.09</u>
Rev. Neal D. Mills: Salary, January	\$ 35.00
Retroactive salary increase	22.50
	<u>57.50</u>
Rev. Earl Cruzan, Salary January	27.50
Rev. Verney A. Wilson, Salary January	16.67
Rev. John F. Randolph: Salary January	\$ 35.00
Retroactive salary increase	22.50
	<u>57.50</u>
Rev. Clifford A. Beebe: Salary January	\$ 35.00
Retroactive salary inc.	22.50
Travel expense	12.45
	<u>69.95</u>
Rev. David S. Clarke: Salary January	\$ 35.00
Retroactive salary inc.	22.50
	<u>57.50</u>
Rev. Wm. L. Burdick: Salary	\$125.00
House and office rent	25.00
Travel expense	4.00
Office supplies	13.21
Clerk hire	41.67
	<u>208.88</u>
Rev. Herbert L. Polan, Salary January	15.00
Rev. G. D. Hargis, Salary January	41.67
Mrs. George P. Kenyon	10.00
Rev. R. R. Thorngate	10.00
China payments as follows:	
Rev. H. Eugene Davis	\$ 75.00
Dr. Rosa W. Palmberg	30.00
	<u>105.00</u>
Printing	5.00
Debt Fund share January Denominational Budget receipts	180.11
Reconstruction and Rehabilitation Fund share January Denominational Budget receipts	71.78
Arthur H. Burns, Boulder, Colo., gift to Welton, Iowa	1.00
Rev. Judson H. Stafford, Battle Creek, Mich., gift to work in Columbus, Miss.	13.00
Mrs. Cecil Wharton, First Alfred, N. Y., gift to work in Columbus, Miss.	10.00
Rev. A. T. Bottoms, Verona, N. Y., gift to work in Gurley, Ala.	4.25
Cash on hand January 31, 1945	13,612.44
	<u>\$ 15,327.96</u>
Accounts payable as at January 31, 1945:	
China	\$ 3,569.94
Germany	2,416.67
Holland	2,400.00
	<u>\$ 8,386.61</u>

### STATEMENT OF CONDITION

January 31, 1945

The Society Owns:	
Cash—In checking accounts:	
The Washington Trust Company, Westerly, R. I.	\$ 101.00
Industrial Trust Company, Westerly, R. I.	13,612.44
	<u>\$ 13,713.44</u>

### THE ARCHBISHOP OF CANTERBURY

By Ahva J. C. Bond

The papers carry the sad news of the death of the Archbishop of Canterbury, and it brings to me a sense of loss. There is in it a feeling of personal loss seldom felt at the passing of one who held so high a place in the councils of men the world around. I suppose that is due to the fact that I had closer associations with him than with any other world figure. But, too, it certainly is true that one could come closer to him in spirit than with most men. I once heard the great Chinese Christian, Timothy Tingfang Leu, refer to him as "Brother Bill Temple."

He attended the Conference on Faith and Order at Lausanne in 1927, but about all I remember concerning him there was his ringing laugh. He was then Bishop of Manchester. Then sometime later, after he had become Archbishop of York, I saw him in Princeton. A few of us had dinner together with him as the guests of a common friend, the president of Princeton Theological Seminary, Dr. J. Ross Stevenson. Again he spoke to a somewhat larger group at an evening meeting.

He was a gracious presiding chairman of the meeting at Utrecht, Holland, in 1935, made up of representatives of the Christian Church from all parts of the world. He seemed very anxious for every one to have an opportunity to say what he wanted to say in the discussions. I remember with what evident interest he heard my feeble remarks, and turned to suggest to the secretary that the thought presented be recorded for the guidance of the committee charged with the responsibility of organizing and reporting the findings.

These thoughts may not mean much to readers of the Recorder, but I write them in tribute to the memory of a great Christian whom it was my privilege to know slightly in a personal way, and whose memory I shall cherish.

More important, of course, is the contribution he has made to the life and ministry of the Christian Church by his high ideals of Christian fellowship, and his deep and abiding and active concern for the welfare of mankind. Politically he was a liberal, and religiously he was a believer in the redeeming gospel of Jesus Christ sufficient both for the individual and for society.

Alfred, N. Y.

### In Savings Accounts:

The Washington Trust Company, Westerly, R. I.	\$ 931.31
Industrial Trust Company, Westerly, R. I.	1,640.87
Savings Bank of New London, New London, Conn.	3,000.00
	<u>5,572.18</u>

### Investments:

Stocks, Bonds, and Mortgages	108,836.72
Real Estate:	
In China	\$55,829.86
In Jamaica	6,125.00
In Polk County, Minn.	2,088.94
	<u>64,043.80</u>

Total Assets \$192,166.14

### The Society Owes:

Accounts Payable	\$ 8,386.61
Notes payable:	
S. D. B. Memorial Fund	3,097.00
Industrial Trust Company	2,000.00
	<u>13,483.61</u>

Excess of assets over amounts owed \$178,682.53

### The above excess is applicable as follows:

Funds—Principal Amounts	
Permanent Fund	\$86,594.12
Debt Reduction Fund	21,239.10
Alice Fisher Ministerial Relief Fund	3,914.07
H. C. Woodmansee Ministerial Relief Fund	449.22
A. J. Potter Ministerial Relief Fund	1,124.45
F. F. Randolph Memorial Fund	71.75
Amanda M. Burdick Scholarship Fund	1,213.75
Myrta E. Greene Special Fund	1,000.00
Ministerial Education Fund	276.85
Ministerial Retirement Fund	59.71
Return of Missionaries Travel Fund	1,008.07
Reconstruction and Rehabilitation Fund	632.80
	<u>\$117,583.89</u>

### Funds—Unexpended Income:

Permanent Fund	\$ 101.00
Amanda M. Burdick Scholarship Fund	67.74
Associated Trusts Fund	21.56
Ministerial Relief Funds	92.62
	<u>282.92</u>

### Funds—Gifts for Special Purposes:

Sundry	286.31
Real Estate Equities not Allocated to Specific Funds:	
In China	\$55,829.86
In Jamaica	4,125.00
	<u>59,954.86</u>

Surplus in General Fund	\$ 360.17
Plus Debt Fund Cash	214.38
	<u>574.55</u>
	<u>\$178,682.53</u>

The fresh, lively faith of boys and girls has been an inspiration to adult Christians all down through the years. The record shows too that many sincere Christians give the life of a child as the light that pointed them toward Christ.

It was the Lord who said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

—White Cloud Bulletin.



## Woman's Work

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

### HOW SHALL WE HONOR LINCOLN?

By Thomas Curtis Clark

How shall we honor Lincoln? Shall we sing  
His splendid fame, and build fair shrines of stone  
To tell our children of our chosen king?  
Yes, let us build these shrines, and thus atone  
For all the scorn and hate his people gave;  
And let us build his highway to the sea,  
To serve the nation which he came to save;  
And let us speak of him continually.

So honor him! But all is vain display  
If we forget the work that he began:  
To end all slavery, to find a way  
To life and happiness for every man.

Still Lincoln speaks: O set my people free  
From chains of gold, from greed-born tyranny!  
—The Christian Century.

### WORSHIP PROGRAM

By Mrs. Eldred Batson

*Thy Will Be Done*

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

"Thy will be done in earth, as it is in heaven." How glibly and thoughtlessly we pray it. And then we rise from our knees and snap impatiently at those who are nearest and dearest to us. We speak disparagingly of our neighbor. We push ruthlessly through the group to first place. We are rude to the waiter or chambermaid. We pass on stories derogatory to other races. We become angry and abusive about those who do not agree with us in politics or in religion.

"How can his will be 'done in earth, as it is in heaven' when we are such poor representatives of him?"

"A New York business man who has an ancestral home on Cape Cod, where he loves to be, has started what he calls the Cape Cod plan. It is very simple. It has no dues and no organization. All that the plan asks is that each Christian pray a very simple seven-word prayer three times daily and ask seven other people to do the same. It is almost terrifying to think how much this plan could change our own lives and even the entire world. If even ten of us really prayed this way our denomination would certainly be different. If a thousand or one hundred thousand of us should do it we would be invincible.

"This is the prayer: Father, thy will be done through me."

Anna Canada Swain.

Hymn: "O Jesus, I Have Promised."

Scripture reading: John 4: 31-38.

Prayer: Father, teach us to pray. Help us to see thy desire for us and do our part in carrying through that plan. Father, thy will be done through us. Amen.

Hymn: "Jesus, I My Cross Have Taken."

### LIBERTY AND PRIVILEGES

By Bishop G. Bromley Oxnam

(Message to the Assembly of the United Council of Church Women in Cleveland.)

The American soldier has fought to preserve liberty abroad. He will insist upon its extension at home. Liberty must be used to establish equality and thus insure fraternity. The returning soldier will not be content with promises to establish justice in some indefinite future. The soldier is a man of action.

To ask a man who has worn the uniform of his country to support himself by selling apples is to demand that he sell his soul. These men have seen their comrades give their lives for freedom. They will not give theirs to injustice. The soldier will co-operate with sane proposals designed to achieve justice and is ready to move slowly if progress is sure, but he will have none of marking time.

To place barriers in the march of progress is to create revolution. The real menace to America's future is not the clear vision leader who seeks to discover the means to make life abundant; it lies rather in the selfishly blind who stubbornly fight progress in a mistaken struggle to retain their privileges regardless of the needs of the underprivileged.

### NEWS IN THE WORLD OF RELIGION

By W. W. Reid

Rev. Robert von Thurn, pastor of the First Presbyterian Church of Marysville, Ky. — whose son is with the American army in France—recently celebrated the Lord's Supper with some two hundred German prisoners of war in a nearby camp, the altar being set up in the open air within the barbed wire enclosure. Three German hymns, chosen by

the prisoners, were sung; a prisoner-musician played the folding organ; and in the group were a grand opera tenor, a Rhodes scholar, a noted baritone, and a prominent anti-Nazi leader. "As we all partook of the sacramental symbols," says Mr. von Thurn, "I was conscious that at no celebration of the Lord's Supper had I ever experienced more strongly a sense of unity among all communing. During the Sacrament we were one—because of Christ."

"When Christ told his disciples to 'teach all nations,' he was no doubt thinking primarily about saving men's souls," says John Foster Dulles, of the Federal Council of Churches. "But at the same time he was telling us how to lay the foundation for world order. Already the existence within every country of some Christian element, even though small in number, is an enormous practical asset. That is most strikingly shown by the constructive influence of the Christians in China. We need more of this if world order is to be built soon and on a solid foundation. The missionary movement has justified itself, even to those who think only in terms of this world. Much more should Christians be inspired to pursue the dynamic aspect of their faith."

Rt. Rev. Dr. Geoffrey Francis Fisher, Bishop of London, seems slated to succeed the late Dr. William Temple as Archbishop of Canterbury, the highest office in the Church of England. At least he was nominated for the office by King George VI "on recommendation of the Prime Minister for election by the dean and Chapter of Canterbury." The enthronement will take place in April. Dr. Fisher will become the ninety-ninth Archbishop of Canterbury. More conservative than his predecessor, he has been, nevertheless, chairman of a committee of Anglicans, Roman Catholics, and free churchmen co-operating throughout England on social and religious matters, and was associated with Dr. Temple in the Malvern Conference on socioreligious programs three years ago.

Twenty-three American missionaries who have lived and served in the Far East are signers of a statement calling "seriously defective the proposals widely made for the treatment of Japan in the postwar period," and calling for the creation of an international "authority" whose jurisdiction would extend alike to victor and vanquished and in which all na-

tions would participate without discrimination. They assert that Japan was "caught and enmeshed" in the basic causes of war which have played upon all nations and brought the world to disaster: the emergence of modern nation-states, the principle of empire, aggressive economic power, and racial and social antagonisms. They decry proposed postwar treatment of Japan as "coercive, destructive and punitive" and "not only futile and impossible of enforcement but open to ethical questions throughout," and add: "Imagination fails in contemplation of the explosive possibilities of the Pacific basin if we renounce the attempt to create a better order of life for its people and drift on our way through power-struggle to disaster." Among the signers are: Dr. Charles W. Iglehart, Japan; Rev. A. K. Jensen, Korea; Dr. Frank Laubach, Philippines; Prof. Kenneth S. Latourette, China; Dr. E. Stanley Jones, India; Dr. Galen M. Fisher, Japan.

### MY TESTIMONY

By Mrs. E. Rae Stillman

(Member, Marlboro Seventh Day Baptist Church)

At the time when Brother Judson H. Stafford was here and held meetings in Shiloh, I became encouraged to ask the Lord for divine healing in accordance with his will. Therefore, we came together in my home and held a special prayer service, with the laying on of hands. Those present were Mr. Stafford, Pastor Francis D. Saunders, Mr. and Mrs. Raymond Prati, my daughter, and from the Marlboro Church a deacon, a deaconess, and three other members.

Up to that time I had not walked, worked, or been able to use my right arm and hand much because of a heart condition which had resulted in dropsy and arthritis. We had done all we could do, all of us, to help me get well, but I seemed doomed to a life in my chair and bed, being waited on continually.

The next morning after prayer was held I walked across the room, played the piano, and sang hymns of praise. The Sabbath eve following I rose from my bed, dressed myself in ten minutes, and attended the last service of the revival campaign. Since that time I have been walking, attending services, singing, and working at light tasks.

I cannot praise God enough for what he has done for me and ask that all believers join with me in prayer that the sick, suffering, de-



spairing people who have faith in God may ask for healing in accordance with his holy will for them.

At no time did any of us ask for my illness to be removed; we asked that I should be strengthened to bear whatever was necessary, and that if it was God's will I should be

raised up to serve him—as I try to do. He has honored that united prayer by what a physician who attended me for about eighteen months said was "a miracle." Pray that I may be a blessing and continue to be blessed.

Route 3,  
Bridgeton, N. J.

## Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

### LETTER TO YOUNG PEOPLE

Dear Friends:

As one of the Seventh Day Baptist young people serving out in the Pacific I wish to send these few words of greetings.

Recently I received some of the outstanding issues of the Sabbath Recorder, including the Centennial and Conference issues. I have really enjoyed them and have read them from cover to cover. I found myself going automatically to the Young People's Page. There are so many things we who are out here like to know about our denominational activities, and the Sabbath Recorder is the answer.

You have all no doubt heard the song with the words, "I joined the Navy to see the world, and what did I see? I saw the sea." I think this is a reality; however, I think I have had a chance to see most of this Pacific area even if it was from the sea. I have been all over from the Hawaiian Islands to the Philippines. Someday before long, no doubt, we will be on the coast of China. It would really be wonderful if we could go there just to visit our missions instead of for purposes of war.

Although it has not been possible for me to have much contact with the natives of the different islands, it has been interesting to watch them and see just how primitive they are in their ways of living. It is interesting to see them as they sail in their dugouts among our ships to trade their articles for clothing and food. You can bet that they all get the best part of any bargain. It has also been interesting to note the change of people from the dark, poorly clothed natives of the southern islands to the much fairer and more civilized people of the Philippines.

Although none of us want to be over here for the purpose we are, there have been many interesting experiences we will be glad to have had. Every one of us wants to get back there

to the ones we love and the way of life we enjoy, and we are going to do our best to make it as soon as possible.

My best wishes to Seventh Day Baptist young people everywhere.

Sincerely,

Leland W. Bond, Q.M. 2/c.  
Lost Creek, W. Va., Church.

### BATTLE CREEK, MICH.

On my way to Buffalo, N. Y., February 1, the train got stuck in the snow. I have had experience in getting my car out of the snow, but this was the first time I had seen a train in a snowdrift so deep that it couldn't get out. After about two-and-one-half hours of waiting, more or less patiently, two more engines came to the rescue. As a result of this delay the train arrived too late for me to catch the scheduled train to Battle Creek, and Pastor Wheeler met about four trains before he found me.

It was a true experience of worship to join with a fine group of folks in the Sabbath eve vesper service led by one of the young ladies.

The local program of the Christian Endeavor on Sabbath eve was cancelled in order to give me time to tell about the work of our board and to stress the importance of Christian Education and how the whole church must be enrolled as a school in Christian living.

Sabbath day at Battle Creek, as in all of our churches, is a busy day, and for me this was a happy day. There were not many vacant seats Sabbath morning. Sabbath school was first, at 9:45. It was an inspiration to visit the classes and see how many children there are attending, and to see the good work being done by teachers and leaders.

It was my privilege to give the sermon at the church service. The music by the choir, directed by Mrs. Madeline Lewis Parish, was an inspiration.

At 4:00 p. m. the Christian Endeavor society held a business meeting which gave evidence of the fine work being done by this society. After the business session I spoke on young people's work of the denomination, and discussed the local work with the group.

A meeting of teachers and workers was held Sunday night at the home of Dr. and Mrs. Lewis. The most interesting thing about this meeting to me was the splendid way those present took part.

Monday night Pastor Wheeler and I met with Ted and Doris Featherston to discuss the program for young people.

It was a pleasant experience for me to visit with my Uncle Charlie and Aunt Bertha Sutton and the family of Uncle Ed Willis. It was good to visit with Rev. E. M. Holston and see that he is, as ever, vitally interested in denominational matters.

The people of Battle Creek and the new pastor and his wife are enthusiastically looking forward; they would want me to ask you to keep praying that God will continue to bless and lead them in the future as he has in the past.

### CHICAGO, ILL.

Chicago, the windy city, was quite calm when I was there from February 6-10.

Tuesday night and all day Wednesday was the meeting of Denominational Executives of Boards of Christian Education. The time was well filled with very interesting and helpful presentations and discussion. Plans for the four years, 1946-49, were presented. For 1946 the emphasis will be on a visitation campaign which will plan to have every home visited in order to determine the needs in Christian Education. During 1947 there will be a nation-wide mission to parents which will be planned to help parents in the very important part they play in evangelism of children. Another nation-wide mission to teachers is scheduled for 1948. This will carry on the aims of the 1944 mission to emphasize evangelism. The year 1949 will be given to emphasis on community building.

On Friday there was a joint meeting of the trustees of the International Council of Religious Education and the members of the commission on educational program of the council. At this meeting the business of the council was considered. There were some very helpful reports and discussions. Dean Weigle of Yale announced that a revised ver-

sion of the New Testament will be on the market before Christmas. One of the most interesting reports was the one given by Ivan Gould concerning the work of the Service Men's Christian League which is issuing over 345,000 copies a month of "The Link," a paper for servicemen, and have also recently started publishing "The Chaplain," a monthly magazine for chaplains. The service that has been rendered by this organization is both astounding and very encouraging. Much was said about the Northern Baptist plan of "Winning the Children for Christ," which includes the Bible story hour being used so successfully to win children. Members of the staff of the International Council are talented and consecrated people, and through their labors all member denominations are greatly helped in Church school work.

Sabbath afternoon, February 10, was my first opportunity to visit the Chicago church. They asked me to give the sermon and during the Sabbath school hour to present board work. It was a small but interested group. During the discussion period a number took part and gave helpful suggestions as well as gave ear to ideas which I presented. These people are working toward the time when they can have a pastor. Pray the Lord of the harvest that reapers may be found. May God bless the faithful group who carry on so enthusiastically in Chicago. H. S.

### THE INTERNATIONAL JOURNAL

This is the name of the paper which is the official organ of the International Council of Religious Education. The editor, Percy R. Hayward, has been on the staff of the council for many years and knows the needs of the Church school. In the January, 1945, issue appear general articles such as, "Bible Story Hours for Unreached Children," "Youth and the Christian Evangel," "Home Visitation Evangelism," and "The Mission in a Church."

In the February number there are such as, "The Preacher Teacher," "Rural Pastors Pull Together," "The Soil is God's Gift," and "A Counseling Program." Every month there are worship suggestions for primary, junior, intermediate, senior, and young people's groups. There is also a section on books that ought to be read, a section on recent movies with estimates of their value, and a list of available films for church use. This only partly tells the story of the many ways the



journal can serve the church and Sabbath school. Where there are regular meetings of Sabbath school teachers and workers articles from the journal could be reported for discussion. One of our Sabbath schools has ordered the club subscription of five copies, and these are handed to teachers and superintendents. Single subscriptions are \$1.50 per year. When five or more copies are sent to the same address the price is \$1.15 per subscription. Send order to the International Journal of Religious Education, 203 North Wabash Avenue, Chicago 1, Ill. H. S.

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

The Cost of Discipleship  
Scripture—Matthew 19

Memory Selection—Matthew 16: 24

#### EXPERIENCES IN SABBATH KEEPING

By Rev. John I. Easterly

Prior to the present world war, the writer was engaged in an architectural business through which he was enabled to carry on self-supporting church work. However, several months before the Japs struck at Pearl Harbor, governmental restrictions on building materials made it necessary to close down my business and take a position with the U. S. Army Engineers in their designing department at one of the large military camps here on the Pacific coast.

The first month or two everything went smoothly enough; then there was a breaking up of that particular office force, and a number of us were sent to another location under a different commanding officer and personnel manager.

The commanding officer understood thoroughly that I did not work on the Sabbath, and that it was because of my religious convictions. He was kind enough to grant me full liberty in that matter and permitted me to work on Sundays to make up for the time lost taken off on Saturdays. Nevertheless, there was some behind-the-curtain opposition which soon became painfully noticeable. The pressure reached a point where it seemed necessary to do something about it.

Being in charge of the designing department, I had control of what was to be posted on the drafting room bulletin board. Accordingly, I prepared a copy of a proclamation issued by the President of the United

States, in which it was forbidden to discriminate against anyone because of race, or religious convictions. This was posted on the bulletin board and attracted considerable attention. The result was that there was no further opposition, and it convinced me of the importance of all Sabbath-keeping people knowing their rights under the Constitution and then exercising those rights. We should remember to do so with a true Christian spirit, committing our ways to him who has all things under his power.

It has been my experience that, as a general rule, men of the world deeply respect those who sincerely live out their religious convictions, especially if those convictions are based upon the solid truth of God's Word. I noticed this particularly while employed by the U. S. Army Engineers, and a number of opportunities were afforded me to discuss the question of salvation with some of the men who had come to have confidence in my sincerity. This has profoundly impressed me with the importance of living what we profess.

If we truly love God and obey his commandments because of his great salvation in us, then he will manifest himself through us unto others.

After one year with the U. S. Engineers, our department was disbanded, and I took a position with one of the great engineering concerns here on the Pacific coast. They were doing defense work, and it was a very pleasant organization for which to work. After about three months in this position, the chief engineer informed me that I should write a letter to the head of the company, setting forth my reasons for being absent on Saturdays. He stated that they had to give an accounting to the government as to why I was not at work on those days. The way the proposition was put to me, it seemed that the clouds were gathering again and that someone was determined to make trouble.

After praying earnestly about the matter, the letter was prepared. This letter set forth my constitutional rights, and the reasons for my faith. I stated that if it should become necessary to work on Saturdays as an act of mercy, or to save human lives, or alleviate suffering, then I would work on Saturdays as well as any other day, but that I must reserve the right to make the decision. An appeal to a sense of fairness was made, and the letter sent on its way.

Several days passed and I wondered what the outcome would be. Then, one day, in walked the head of the company; he came directly to my place of work. In a voice that all could hear, he said (as nearly as I remember): "I received your letter, and I wish you to know that I appreciate your attitude. If we had more people like that it would be a better world." He then turned and walked out without further comment. From that

### Children's Page

Dear Recorder Children:

Our Bible story this week is about Abraham, a great and good man whom God loved very much. Abraham loved and served God, but his father and mother and all his relatives worshiped idols. Therefore God told Abraham to leave his home and his people and go to a faraway land of God's leading, where he would be free from the bad influence of these idol worshipers. Abraham did not know what land it was; yet he left his friends, his family, and his home as God had directed him. He started on the long journey into a far country because he had faith that God would bring him safely to the land of which he had told him, and would make of his children and grandchildren a very great nation.

Abraham's journey was very long; he had to cross over wide rivers and a wild, lonely desert. God took care of him and his wife, Sarah, and his brother's son, Lot, and brought them safely to Canaan, the promised land.

They lived there many years, but no children came to bless their home. Abraham began to wonder how God's promise was going to be fulfilled, the promise that Abraham's descendants should be as the stars, so many they could not be counted.

Now in those days people did not know, as we do, that it was wrong for a man to have more than one wife; so Abraham took Sarah's servant, Hagar, for his wife. By and by they had a son whom they named Ishmael. Abraham thought Ishmael was the son God had promised him and began to bring him up as his heir; his mother taught him that sometime he would inherit all the riches Abraham had gained in this new land. This made Ishmael very proud and disagreeable. Instead of thanking God for his seeming good fortune,

day on there was never a question raised because of my Sabbath observance.

Surely, our heavenly Father has given us a good rule by which to conduct our lives, and to give us assurance and victory over the forces of the world; he has implemented his Word with enabling power. Let us have confidence and go on to victory.

Berkeley, Calif.

Mr. Walter L. Croono, Andover, N. Y.

he thought only of the wealth he expected to have and of his own pleasure.

When Ishmael was about fourteen years old, a son was born to Abraham and Sarah whom they named Isaac. According to the law of the land Isaac was now the heir to all his father's riches since he was the son of Sarah, his first and most beloved wife. Of course Ishmael and his mother were very much disappointed and began to be very jealous of Isaac.

One day when Isaac was about three years old, Abraham made a great feast; it may have been to honor his young son and heir. While all the people were rejoicing Ishmael began to mock and make fun of Isaac in a very disagreeable manner, and Sarah caught him at it. She went to Abraham and asked him to send Hagar and Ishmael out of the country, for she did not want her son Isaac to grow up under the influence of such a disagreeable, jealous boy.

Even though Abraham loved Ishmael and hated to send him away, he obeyed God. The Lord explained to him that it was the best thing to do, for Ishmael would always be unkind to Isaac, and there could never be peace in the family as long as he was there. The next morning he gave some bread and water to Hagar and Ishmael and sent them away. What would become of them he did not know, but he had faith to believe that God would take care of them as he had promised. God had also promised that from Ishmael should come a great nation.

Hagar and Ishmael wandered about in the wilderness of Beersheba. They lost their way; their water gave out, and they couldn't seem to find any more in that hot, dry desert. Ishmael grew so weak from thirst that he could hardly walk. At last he could go no



farther. Hagar laid him down under some low bushes, for she thought he was going to die of thirst. She had forgotten God's promise that he would make of Ishmael a great nation. Suddenly she looked up, as she stood weeping a little distance from her child, and to her surprise and relief, discovered near her a well of fresh water.

She hastened to give her child a drink of the life-giving water. After drinking thirstily herself, she filled her leather bottle full to overflowing. Soon Ishmael became strong and well again. God was with Ishmael, and he grew up and lived in the wilderness as an archer, shooting with a bow and arrow. He married an Egyptian girl, and his descendants became a very great nation, just as the Lord had promised. The Arabs and other tribes who live in the wilds of Arabia are probably descendants of Ishmael. Very few of Ishmael's descendants, or Ishmaelites as they were called, ever became Christians; most of them were Mohammedans.

Our next Bible story will be about Isaac, the beloved son of Abraham and Sarah. If you like these Bible stories, I hope you will let me know in your letters, dear Recorder children.

Sincerely yours,  
Mizpah S. Greene.

#### DEACON ROBERT VAN HORN

Robert Van Horn, son of Deacon Lewis R. and Sarah Furrow Van Horn, was born February 15, 1863, in Logan County, Ohio. He died in North Loup, Neb., February 1, 1945. At the age of fifteen he came with his parents to Richardson County, Neb. Here he was converted under the preaching of Rev. H. B. Lewis and united with the Long Branch church.

On October 20, 1888, he was united in marriage to Leah A. Babcock. To them were born four children: Elsie, Alta, Linnie, and Delmar. In 1891 he moved with his family to Farnam, Neb., where he lived for twenty-eight years with the exception of twenty months spent near Palisades, Colo.

He and his wife were charter members of the little church at Farnam which was organized in 1894, and he was chosen as one of the deacons. In 1919 he moved with his family to North Loup, Neb., where he has been a faithful member and a deacon.

He was very faithful to his church and the Sabbath. He always emphasized honesty and honor concerning world wealth and service to his fellow men rather than selfish gain. One friend wrote him, "You may not have built great mansions here on earth, but you have by your good life, earned a much greater reward in heaven."

Mrs. Van Horn passed away nearly six years ago. Deacon Van Horn is survived by his daughter, Alta, his son, Delmar, two sisters, Mrs. Jay Davis and Mrs. Fidello Davis, and by a foster brother, Vernon Hurley.

Funeral services were conducted in his honor at the church he loved so much. Burial was in the Rural Cemetery. A. C. E.

#### MINISTRY TO SERVICE MEN

(The following letter has recently come to the editor's office. We feel the reading of this work will be encouraging and helpful to others.)

Sirs:

You will be happy to learn that Pfc. Robert Lippincott, . . . c/o Postmaster, San Francisco, Calif., of your church and denomination, is considering continuation of his studies for the ministry after the war. He is one of a fine group of sincere, praying Christians who are the backbone of our chapel work over here.

Along with a score of others, he and they requested that we chaplains launch an evangelistic campaign New Year's Eve. We are in our second week of a glorious revival, and souls are being saved. Several baptisms have been held, and letters sent to the church of choice of each convert. One hundred fifty-five hands have been raised for prayer. Prayer meetings are held every night before the service, and the Lord is blessing the Word, the choir's singing, and the consecrated service of these fine young men.

We are sending you this information in order that your church and denomination may contact Pfc. Lippincott, in case plans are being made for assisting service men in securing a good education for the ministry and missionary work after the war. Some of them already are studying Bible courses by correspondence.

May the Lord richly bless Brother Lippincott and you together in His service.

Fraternally yours,

(Lt. Col.) Henry W. Anderson,

(Capt.) Albert C. Lane,

Chaplains, U.S.A.

January 9, 1945.

#### RED CROSS WAR FUND

Keep your Red Cross at his side. Never was this more important than today. Long after swords have been beaten into plowshares the Red Cross will have much to do.



During March the American Red Cross is appealing to the public to raise its 1945 War Fund of \$200,000,000. This is the same amount that was called for last year, and though it represents a lot of money, every penny of it is needed. Here's why:

A year ago some 200 American Red Cross clubs and rest homes offered food, lodging, and recreation to our armed forces overseas. Today there are more than 700 such establishments. A year ago there were less than 100 clubmobiles in operation. Today there are 200 plying the roads of England, France, Italy, and other countries where our troops are fighting. A year ago the Red Cross had approximately 2,000 trained workers overseas. Today there are more than 6,000.

There is no prospect whatsoever of a curtailment of Red Cross activity, even though fighting might cease. Red Cross services to our armed forces will continue long after guns are stacked. Our troops abroad will continue to need the Red Cross. Those who have been hospitalized will rely upon the Red Cross more than ever. Veterans returning to civil life will find in the Red Cross counsel and guidance in meeting the many problems of readjustment.

Red Cross observance in the nation's churches has been set for the week end of March 16-18, 1945. Answering a plea from Basil O'Connor, chairman of the American Red Cross, religious leaders will set the spiritual tone of the 1945 Red Cross War Fund appeal in line with the ideals of Christian brotherhood and mercy for which the churches have always stood.

American Red Cross.

#### MESSAGE TO THE CHURCHES

The published forms of "A Message to the Churches" adopted by the National Study Conference on a Just and Durable Peace which met in Cleveland, Ohio, January 16-19, are now available. Copies may be had from the Commission on a Just and Durable Peace, 297 Fourth Avenue, New York 10, N. Y., at the following rates: 10 cents a single copy, including postage; 5 cents a copy in quantities of 50 or more, plus postage.

A four-page summary of what the Cleveland Conference said may be obtained from the same office at the following rates: 100 copies, 40 cents, plus postage; 1,000 copies, \$3.75, plus postage.

Walter A. Van Kirk.

#### RELIGIOUS NEWS

All evangelical churches in Cologne, Germany, have been destroyed and most congregations dispersed according to a firsthand report published in the bulletin of the German Evangelical Church. The report was made by Professor Nack, one of a small group of pastors still ministering to the city's war sufferers.

"... Today, we must preach the gospel, not in churches, but in an almost empty city. Congregations are not very numerous, but we encounter on the street people who cannot come to us during reception hours. They are glad to see the pastor. Never have we received so warm a welcome. Never has our presence been so necessary."—Religious News Service.

"Many state councils and federations of churches, ministerial associations, and other religious groups have expressed their support of national church and church-related bodies in their opposition to passage of peacetime military conscription during wartime.

"Indications are that Protestants, Roman Catholics, and Jews will present a virtually



united front against the proposal, when it is introduced for Congressional consideration, as official objection has been raised by all three faiths during the past year."

Further releases that came to the editor's office during a recent two-week period from Religious News Service tell of the action of definite groups. The groups mentioned as taking action during this period are as follows:

Council of Church Boards of Education and the National Commission on Christian Higher Education of the Association of American Colleges, sixteen member organizations of the National Peace Conference, Washington State Council of Churches and Christian Education, Christian Citizens Committee of Wilmington, Del., Protestant and Catholic leaders from Syracuse, N. Y., Southern Province of the Moravian Church in America, Connecticut Council of Churches, Massachusetts Council of Churches, and the General Conference of the Mennonite Church of North America.

**DENOMINATIONAL BUDGET**

Statement of Treasurer, January 31, 1945

	Receipts	
	January	Total for 7 months
Adams Center	\$ 108.39	\$189.39
Albion	73.01	104.41
Alfred, First	421.87	1,117.25
Alfred, Second	146.23	222.44
Andover		5.00
Associations and groups		629.20
Battle Creek	104.60	893.95
Berlin	51.14	103.39
Boulder	82.57	175.40
Brookfield, First		122.50
Brookfield, Second	94.87	196.92
Chicago	9.00	161.33
Daytona Beach	49.25	106.25
Denver	35.00	128.00
De Ruyter	25.00	226.70
Des Moines		4.73
Dinuba		35.10
Dodge Center	16.75	16.75
Edinburg	6.00	51.30
Farina	15.00	105.00
Fouke	14.31	112.62
Friendship		22.00
Gentry	6.00	58.40
Hammond		30.00
Hebron, First		22.50
Hopkinton, First	73.50	285.39
Hopkinton, Second	2.00	33.00
Independence	147.00	197.00
Individuals	5.00	192.77
Little Genesee	49.46	247.05
Little Prairie		15.00
Los Angeles	20.00	90.00
Lost Creek		200.86
Marlboro	64.00	427.00
Middle Island	3.55	50.03

Milton	270.12	1,693.27
Milton Junction	61.84	482.03
New Auburn	16.00	165.10
New York	14.70	298.91
North Loup	119.59	231.99
Nortonville	52.00	96.00
Pawcatuck	811.00	1,825.66
Piscataway	16.50	77.00
Plainfield	248.57	1,181.12
Richburg		51.00
Riverside	79.05	452.05
Roanoke		6.00
Rockville	8.71	104.56
Salem	116.45	428.95
Salemville	24.33	59.78
Shanghai		26.00
Shiloh	350.00	816.00
Verona	84.95	286.05
Walworth		50.00
Waterford	26.00	102.00
White Cloud	28.57	108.71

**Disbursements**

	Budget	Specials
Missionary Society	\$1,305.15	\$126.21
Tract Society	435.93	10.00
Board of Christian Education	704.55	10.55
Women's Society	23.76	125.10
Historical Society	59.40	
Ministerial Retirement	326.37	222.06
S. D. B. Building	148.17	
General Conference	296.67	
Overseas Relief		225.34
China Relief		1.00
American Bible Society		2.00

**Now and Then**

	1945	1944
Receipts for January:		
Budget	\$3,229.62	\$1,504.72
Special	722.26	276.10
Total	3,951.88	1,780.82
Receipts for 7 months:		
Budget	12,194.93	11,050.07
Special	2,925.88	3,112.50
Total	15,120.81	14,162.57

L. M. Van Horn,

Treasurer.

Milton, Wis.

**"If"**

If you have God's promise for a thing, isn't that enough?  
 If God had no more mercy on us than we have on one another, the world would have been burned up a long while ago.  
 If God's light is shining in you, it will be sure to be seen by somebody who is traveling in the dark.  
 If we are faithful, God will look after our success.  
 If we do not rejoice in the Lord, the world will not believe that we know him.  
 —Shiloh Bulletin.

*Our Pulpit*

**MARCHING ORDERS**

Rev. John F. Randolph  
Berea, W. Va.

Text: Mark 16: 15. "Go ye into all the world, and preach the gospel to every creature."

*Orders*

It is nothing new for the question to arise as to the possibility of carrying out the words of our text. When that victorious general, the Duke of Wellington, was questioned if it were possible to carry out the order, he asked, "What does your commander say?" The answer was our text. Then said the Iron Duke, "It is not to get the orders and question them, but to get them and carry them out." That is enough for a soldier and that is enough to satisfy some Christians. The Roman centurion of old recognized authority. He said, "I say to this man, Go, and he goeth." He recognized authority in Jesus when he said, "Speak the word only, and my servant shall be healed." Jesus marveled at this high degree of faith.

We can each name a long roll of consecrated souls who have put these orders first in their lives and in distant corners of the earth have carried out the orders of their Commander. We can name the Wardners and the Carpenters, the Davises and the Crofoots, the Wests and the Thorngates, and many others with whom we are more or less intimately acquainted. These may well be considered with the list of faithful ones, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions." The fruits of their faithful service can never be overcome by the children of the rising sun. That the work is incomplete is evident. That partial achievement has been accomplished is clear. That the continuation and completion of the task rests with us and succeeding generations cannot be denied. The question for each of us is, "Am I a soldier of the cross," do I recognize the authority of him who gave the marching orders?

*Orders in Force Today*

Some may ask the question, Are these orders in force today? We must admit we live in an age that does not gracefully take orders

without question. We must be shown. If the needs of the world bear any weight with the questioner, we need but to point them out to answer the question in the affirmative.

Men everywhere have always striven to fortify themselves against fear and want. Their fortifications have been materials, concrete, steel, gold, silver, lands, buildings, things outside themselves. They have neglected the fortification of sentiments, feelings, and character that must be founded on love and good will. Man has rested his faith in an external religion, and it has given freedom from fear and want only to a few, part of the time; never to any, all of the time. Man is periodically thrown into deeper fear and want. This is the result of fortifying ourselves with arms, or force; with selfish economic orders; with nationalistic cultures; with materialistic education; and with social orders full of racial, religious, and class distinctions.

Jesus' teaching directed men's minds to inner motives rather than outer materials in human relations. He recommends the motives of love and good will. The world never needed this spiritual religion more than today. Therefore, the order to spread that gospel was never needed more than today.

*Are They Practical?*

Some will say, Is it practical to spend so much energy in spreading the gospel to other lands when we need so much more work in our own land? I will ask, Is it practical, even selfishly practical, to build up a community of love and good will on one side of a fence when a community is being developed on the other side on the principle of aggression, hatred, and destruction? It would be to our advantage, and to theirs, if we could persuade them that love and good will on both sides is the better way. No one can deny it. The marching orders are practical today.

Our civilization, not entirely unchristian, has been shaken to its foundations, but the foundations are still there. Our economic, cultural, educational, and social life, not entirely void of good will toward others, has received a terrible shock but not a knockout blow. This is because one "Teutonic ignoramus," as he has been called, was able to



train a generation of his followers in the doctrine of force and hate. Will we too revert into that barbaric state of hate? There is danger.

If then one man out of barbarism can thus affect the Christian world, is it practical to leave any man of any nation untouched by the gospel of Jesus Christ?

We sometimes sing the song, "Brighten the Corner Where You Are." The song teaches a great lesson. We have learned that we can not brighten the corner where we are, and keep it bright, without brightening the corner where we aren't. "These ought ye to have done, and not to leave the other undone."

#### Preach and Practice

The present war has taught us as never before that the world needs the Christian gospel. It is up to Christian people to see that the marching orders are carried out. It is also evident that Christianity must not only be preached; it must be practiced.

Can Christianity function in time of war? It must, or it will fail to function at all. Some will say, Because we are in war, Christianity is not functioning. I would rather say, We are in war because we have not taken our marching orders seriously enough in the past. Does Christianity function in time of war? Does a Christian nation bear itself differently in time of war than a pagan nation? That it does is manifest. We should not be satisfied with that manifestation, nor fail to realize there are forces opposing the effort of Christianity to function in time of war. Churchill in a speech before Parliament recently reiterated the Allies' demand for unconditional surrender of the enemy. He added that the enemy knew that unconditional surrender would be interpreted in a Christian way. He evidently expected Christianity to function in war and in postwar settlements.

Making all allowance for coloring war news for effect, it is quite plainly evident that the treatment of prisoners of war and detained civilians is vastly different on the two sides of our present conflict. We do not enlarge on the harrowing differences. We only take courage from the fact that there is a difference, and immediately remind ourselves that much broader differences between Christianity and paganism must be made evident in our practice of Christianity, if we are to prove its worth to "every creature."

#### Use or Lose

What we do not use, we lose. Exercise promotes growth, physically, mentally, spiritually, individually, collectively. An English minister brought to his people the fact of loss through disuse in this way: "We have been a pleasure loving people, dishonoring God's day, picnicking and bathing. Now the shores are barred, no bathing, no picnicking. We have preferred motor travel to church going, now there is a shortage of motor fuel. We have ignored the ringing of church bells calling us to worship. Now the bells cannot ring except to warn of invasion. We have left the churches half empty when they should have been filled with worshipers. Now they are in ruins. We would not listen to the way of peace. Now we are forced to listen to the way of war. The money we would not give to the Lord's work is now taken from us in taxes and higher prices. The food for which we forgot to say thanks is now unobtainable. The service we refused to give God is now conscripted for our country. Lives that we refused to live under God's control are now under the nation's control. Nights that we would not spend watching in prayer, now we spend in anxious air raid precautions." We need to be doers of the Word and not preachers only.

In brief summary: the marching orders of our Lord are in force today because the world needs a spiritual religion today as never before.

The marching orders are in force today because the world cannot stand part pagan and part Christian. The marching orders are in force today for a practical demonstration of the gospel as well as preaching. Without it we shall lose; the world will lose.

#### DENOMINATIONAL "HOOK-UP"

##### Columbus and Hammond

Arrangements have been made for Evangelist Judson H. Stafford and Mr. and Mrs. Raymond Prati, musicians, to start revival services at Hammond, La., Sabbath morning, February 10. After they have finished there, they plan to return to the work already started in Columbus, Miss.

The project in Columbus is progressing in good shape. Lumber and other materials are being procured for the building of a Seventh Day Baptist church. One member of this infant church is experienced in build-

ing and carpentry work; another has given the land. Everyone is enthusiastic and helpful. The broadcasts every Sabbath morning are bearing fruit. While the evangelistic team is away helping with the work at Hammond, Mrs. Cecil Wharton will handle the broadcasts; the pastor of a near-by church has agreed to preach at the Sabbath services. Quoting from a recent letter from Mr. Stafford, "Of course it takes time to get everything running smoothly, but we are progressing, and are thankful to the Lord for the results thus far."

Letters received in the office from the team express sincere appreciation of those who have contributed money to help with their expenses; some of it is being used to help with the building of the church.

J. D. N.

Verona, N. Y.

The annual church and society meetings were held Sunday, December 3; Moderator Craig Sholtz conducted the church business session. Rev. H. L. Polan was extended a unanimous call to serve as pastor for the ensuing year. Officers were elected for the year.

On the Sabbath of December 23, following a short sermon by Pastor Polan, a Christmas pageant, "Under the Stars," was sponsored by the committee of Mrs. Leon Maltby, Mrs. Howard Davis, and Mrs. George Davis. Pastor and Mrs. Polan were presented with a gift of money, and boxes of candy and nuts were distributed to the children. Since it was a White Christmas, each class contributed for some benevolent purpose.

Chaplain Leon Maltby spent the holidays with his family here. Also during the holidays, the annual Christmas party was held by the Young People's Social Club in the church parlors.

David Williams, son of Mr. and Mrs. John Williams, has entered the service; he is training at Sampson Naval Base.

Our monthly all-day service was held on the Sabbath of January 6. After the dinner the advisory board met, and the Senior and Junior Christian Endeavor societies held their meetings. The seniors discussed "Building a Better Church," and a Christian Endeavor pledge was selected.

The Verona Youth Council met in our church January 8. The devotional program was in charge of our young people. Garth Warner, from our group, is president of the

organization. Over \$20 was realized from an auction of donated goods.

Mrs. H. L. Polan who has been visiting her daughter, Mrs. David Clarke at Jackson Center, and her brother, Professor Edwin Shaw at Milton, has returned. Correspondent.

Albion, Wis.

Mrs. Charles Williams transferred her church membership from Milton to the Albion Seventh Day Baptist Church on January 13.

During the annual dinner and business meeting on January 14, the following officers were elected: moderator, W. M. Babcock; clerk, C. H. Williams; treasurer, Eleanor Walters; chorister, Herbert Saunders; assistant chorister, Hazel Lawton; pianist, Ruby Gaines; assistant pianist, Joan Saunders; Sabbath Recorder correspondent, Gertrude Williams; and absent members' correspondent, Mrs. Herbert Saunders.

On January 21 the men of the church had a woodcutting bee for the church. Dinner was prepared by the women and was served at the home of Mr. and Mrs. Charles Saunders. Correspondent.

Denver, Colo.

At the annual meeting of the church December 31, 1944, Rev. Erlo E. Sutton was recalled as pastor for another term of two years. Arrangements were made to pay our pastor's transportation to Conference. We voted that each adult member pay 50 cents a month for a foreign missions fund to be held in reserve until after the war.

The national Week of Prayer was observed, and the attendance was good considering our scattered condition and gas rationing. The meetings were an uplift to all who attended.

Pastor Sutton is giving us excellent sermons at our regular church services. The Sabbath afternoon open forum has been maintained throughout the past year with a good degree of interest.

Our church is especially thankful for three reasons: as far as we know, none of our men have lost their lives in the war thus far; our church now has no debt; and through the efforts of the pastor, the church now owns its own parsonage. Correspondent.

Shaohing, China

(Even though the invading army necessitated the evacuation of Seventh Day Baptist missionaries from the hospital and church in Liuho in 1937, we still hold a deep interest in the Christian work in that territory. Mrs. Raymond E. Stannard, the



one who wrote the letter from which this information is taken, is a Baptist and a special friend to our returned missionaries, Rev. and Mrs. H. Eugene Davis. Dr. Stannard cared for Mr. Davis when he was stricken with malignant malaria while in the internment camp. Dr. Zee was a T.B. patient of Dr. George Thorngate at Liuho. Dr. Pan who was a member of our Liuho Hospital staff was loaned, when we were forced to close our hospital, to the Shaohing Christian Hospital.)

First of all I must assure you that our work in Shaohing Christian Hospital is continuing its full program. We heard from Dr. Zee in April. He says, "Hospital work as a whole has been carried on smoothly up to present. There were difficulties once in a while, but Dr. Pan has managed them. Of course we could not expect some of the patients to observe hospital regulations very closely. It is even very difficult for Dr. Pan to stop some patients from rough action toward our nurses and attendants." His mildness amuses me!

"Some of the patients" to whom he refers are puppets and quite ambitious to show their new-found authority. I remember one such fellow who refused flatly to take his medicine. The nurse pressed it upon him with gentle insistence; so he pulled a gun. She merely said, "Go ahead and shoot if you will. It will only bring more nurses, and they also will insist that you take your medicine." He opened his mouth obediently and took his medicine.

Oh, there are "some difficulties," but so long as the staff is spared to carry on and patients may be healed they consider their job "going smoothly." What a spirit!

During the first two months of 1944 there was a widespread epidemic of meningitis throughout the entire countryside. I was much alarmed, for meningitis is such a terrifying disease. Dr. Zee and the staff saw in it an opportunity for service. They not only cared for all those who came to them in the city, but Dr. Zee writes, "Dr. Pan and I thought it a good chance to root the foundation in the country places for public health work now as well as evangelistic work in the future." They started to work immediately to organize a clinic for the meningitis epidemic.

The hospital is experiencing difficulty in getting a sufficient supply of medicines. They are doing the best they can with what is available, and that "best" is very good in-

deed. They average sixty inpatients per day and over a hundred daily in the clinic. Last year they continued the campaign Dr. Stannard had started for enough money to continue the charity work and got more than a hundred thousand dollars, Ccy. This year they have started another campaign and are hoping to get ten times as much!

The church work has kept up splendidly. Pastor Tsiang and his wife and their staff have a tremendous load to carry, and they need our prayers. Don't forget, either, Dr. Pan and his hospital staff. Even though these leaders are in constant danger, they are doing fearless Christian service. Personally I believe that when this war is over the impact made upon the Shaohing community by these selfless Christians will be found to be fully as great, if not greater, than that made by the physical impact of the enemy. In times like these, with temptations greater than ever, these brave men and women stand out like bright stars in a dark sky. Let us not forget them, ever.

The work calls us and the need is great. We are very happy here, being Americans among Americans, but may the time soon come when all missionaries, and many, many new ones please God! may again turn their faces to the west and put a shoulder under the heavy yoke that our Chinese colleagues have borne alone under such difficulties the past months. The Chinese carry burdens too heavy for one man by means of a shoulder yoke; so that two men share one yoke and one burden. We would that Chinese and American Christians may thus go forward together.

Opportunity, Wash.

Daytona Beach, Fla.

On the evening of January 27, twenty-one members of our Seventh Day Baptist group of Daytona Beach presented at our church the religious drama, "The Witnesses." The script was written by Rev. Theodore J. Van Horn; he also directed the production.

The actors caught at once the sincerity and simplicity of the text. Dressed in appropriate costumes, they portrayed their roles as John, Mary, Peter, the nobleman, etc., in a way to make the audience visualize the real characters as though they had just stepped out of the pages of the Bible to give their witness for Jesus to the people of the twentieth century.

A few of the actors were Mr. Nathan Branch of White Cloud, Mich.; Mr. and Mrs. Elvan Clarke of Battle Creek, Mich.; Dr. Edward Whitford of Brookfield, N. Y.; Mr. and Mrs. Robert Lewis of Shiloh, N. J.; Rev. and Mrs. Wardner F. Randolph and three children of Texarkana, Ark.; Mrs. Cortez Clawson of Dunellen, N. J.; Mrs. Jay Williams of Milton, Wis.; Drs. Richtmeyer, Sweet, and Bean, and Mrs. T. J. Van Horn, all of Daytona Beach; Mr. Henry C. Moore of Northport, L. I.; Ruth Marion Carpenter of Alfred, N. Y.; Mrs. S. S. Powell of Princeton, Mass.; and Mrs. Leon Russell of Methuen, Mass. Mrs. Clarence Rogers accompanied the whole production with an organ obligato, a beautiful medley of appropriate hymns.

Ronnie, eight-year-old son of Rev. Wardner Randolph, was the "lad with the lunch." His mother fixed a small basket for him to carry, with a crush of paper inside covered with a napkin. Ronnie was quite offended and said he wanted some "rale brade" in his basket. His mother put in some real bread and he was happy. His rendition of his role was quite marvelous for so young a boy, and he really meant it when he said, "The Man was so interesting, I forgot to eat my lunch at noon."

On a stand at the foot of the rostrum was a tall taper, representing the "Light of the World." As each witness approached, he stopped a moment and received from the "Light of the World" light for his own small candle. He then proceeded to the front of the rostrum and gave his witness, letting his light shine for Jesus. When the last witness had spoken, the electric lights in the audience room were extinguished, and the actors quickly and quietly rearranged themselves into the form of the cross, outlined only by the glowing candles. The audience joined with the witnesses in singing, "In the Cross of Christ I Glory."

The drama was a very effective and convincing testimony for Christ; the audience left inspired and aflame to spread the light along their own paths of life.

Ruth Marion Carpenter.

Coudersport, Pa.

The annual meeting of the First Hebron Seventh Day Baptist Church was held in the Community House on January 14, 1945. Every year at this time the church invites all

the people of the community who are interested in the church and its program to an oyster dinner.

After the dinner everyone present stayed for the business meeting. The main portion of business concerned the Lord's Acre project. We plan to take the income from it and, along with the gifts of friends, build a parsonage. With money saved plus the estimated income from this year's activity we will have nearly \$1,000. Eight families participated in the Lord's Acre plan this year. The G.L.F. contributed 1,600 pounds of fertilizer. This was distributed by the committee, and the potatoes raised by the use of the fertilizer were dedicated to the Lord's work. We are thankful to God and to his helpers, and we feel that we have been abundantly blessed.

The officers elected for the year are William Thompson, moderator; Stephen Snyder, vice-moderator; Mrs. Earl Kenyon, clerk; Mrs. Belle Snyder, treasurer; Don Stearns, solicitor and collector; Rex Zwiebel, chorister; Mrs. Don Stearns, organist; and Earl Kenyon, trustee.

A motion was made to share the pastor's expenses to Conference in the fall.

David Stearns was elected chairman of the Lord's Acre committee.

A report was made by Pastor Zwiebel of the work of the past year in the church and of the plans for 1945.

We voted to enter into the Ministerial Retirement Plan for one year.

After agreeing to give to the infantile paralysis fund, the meeting was adjourned.

Correspondent.

North Loup, Neb.

Rev. A. C. Ehret spent the week end of February 2-6 in Boulder, Colo., where he presented the ordination sermon for the two new deacons at our church there. Pastor Ehret was sent as a delegate by the Sabbath school.

Deacon H. H. Thorngate has gone to Loma Linda, Calif., to spend the winter with relatives.

Our church grieved with relatives and friends at the passing of Deacon Robert Van Horn on February 1. Deacon Van Horn had been in failing health for some time. Funeral services were held from the church he had served for many years.

Christian Endeavor Day was observed Sabbath day, February 3. The morning service was given over to the young people, who pre-



sented the opening exercises. The theme, "One O'er All the Earth" was used. Six young people spoke on the subjects of Christian Endeavor in world service and world unity. Speakers were Phyllis Babcock, Kathleen Clement, Merna Van Horn, Claire Barber, George Jr. and Marion Maxson. A covered dish luncheon was served at noon, the tables being decorated in red and white and C. E. cutouts. After a pleasant time of fellowship, the regular Christian Endeavor lesson was taken up, led by Marion Maxson. The lesson was closed by testimonies by older members and the reading of "Song of our Syrian Guest" by Mrs. R. O. Babcock. Then all joined hands and sang the "Seventh Day Baptist Rally Song." Correspondent.

#### Salemville, Pa.

In October Pastor Orville W. Babcock and family left here to go to the church at Milton Junction and take up the work there. We are now looking forward to having Pastor Trevah R. Sutton and wife with us after April 1.

While we have no pastor, services are being conducted by Sabbath school classes, by individuals, or by invited pastors of other churches. On November 4 the Ladies' Aid took charge and gave a World Community Day program. The children gave a Christmas program on December 23 under the direction of Miss Carol Kagarise.

Our parsonage is now covered with asphalt brick siding which adds much to the outside appearance and the inside warmth.

The Ladies' Aid society made two lap robes for the soldiers' hospital at Butler, Pa., collected and packed clothing for the needy in Europe, and now is ready to make dresses for the Filipinos. Correspondent.

### Marriages

**Despuis - Langworthy.** — Gerard Despuis, of Battle Creek, Mich., now of the Navy, and Miss Yvonne Langworthy, daughter of Mr. and Mrs. John Langworthy of Battle Creek, were united in marriage in the Seventh Day Baptist church, December 9, 1944, by Pastor G. D. Hargis.

**Van Horn - Goodrich.** — S/Sgt. Merlyn Van Horn and Frances Goodrich, both of North Loup, Neb., were united in marriage at the parsonage January 25, 1945. Their pastor, Rev. A. Clyde Ehret, officiated.

### Obituary

**Green.** — Minnie Clement Green, daughter of Benjamin and Eliza Clement, was born at Welton, Iowa, March 13, 1876, and died after a long illness in a hospital at Tacoma, Wash., November 29, 1944.

She moved with her parents to North Loup, Neb., in early childhood. Later she married Fred Green. She is survived by six children: Ralph R., Wilber, Olney M., Mrs. Lottie Wright, Mrs. Lois Kerwin, and Mrs. Louisa Turner. A brother, Peter, and a sister, Rilla, also survive her. Her sister, Mrs. Julia Sweet, preceded her in death by three days.

Her body was shipped to her former home, Cashmere, Wash., for burial beside her husband. Rev. Richard M. Turman of the Baptist church conducted the service. G. H. C.

**Hull.** — Elmer V. was born in Berlin, N. Y., March 30, 1865, and passed away on December 30, 1944.

Mr. Hull has long been a member of the Berlin Seventh Day Baptist Church. He has been in ill health for about two years. He is survived by his wife, the former Janie B. Bentley, and three children: Gerald, Mrs. Ruth H. Canfield, and Clayton. Other relatives are two grandchildren, a twin sister, Mrs. Emma Davis, and a half sister, Mrs. Rena Tracy.

Funeral services were held at the church; he was laid to rest in the Seventh Day Baptist Cemetery. P. L. M.

**Keister.** — James Allen, infant son of Mr. and Mrs. Harvey Keister of Prentice, Wis., and grandson of Mr. and Mrs. Rex Bowers, Milton, was born October 4, 1944, and died of whooping cough January 5, 1945.

Funeral services were conducted by Rev. Mark Wickstrom with burial at the Agema Cemetery. E. F. R.

**Lamphier.** — Mary Millard, wife of Porter O. Lamphier, passed away January 11, 1945, at Berlin, N. Y.

Mrs. Lamphier is the mother of Mrs. Oscar Greenman, Mrs. Rose McEachron, Mrs. Mamie Strait, Ronald, Porter R., and Ivan; she is the sister of Frank and Ruben Millard.

Funeral services were conducted by her pastor, Paul L. Maxson; interment was made in the Seventh Day Baptist Cemetery. P. L. M.

**Van Horn.** — Deacon Robert Van Horn was born February 15, 1863, in Logan County, Ohio, and died February 1, 1945, in North Loup, Neb. An extended obituary appears elsewhere in this issue of the Recorder. A. C. E.

Do you know someone who is in need of the saving grace of Jesus? Let that burden rest upon your heart, and open your heart to God. Go to this one in sincerity and humbleness. Make a friend. Save a friend. —Lost Creek Bulletin.

# The Sabbath Recorder

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No. 10

## Rejected of Men

By EVA MILLAR

To feed the starving souls of all the lands,  
From heav'n he came; and, as it is today,  
The barley loaves they took with greedy hands;  
But from the Bread of Life they turned away.

He came unto his own, a scattered flock;  
With tears he sought them, though their hearts were cold.  
His patience now, as then, they loudly mock,  
And reverence not the Shepherd or the fold.

Upon the sick he laid his healing hand;  
Ev'n death was subject to his spoken word,  
And yet how few from all the favored band  
To speak his praises and their thanks were heard.

Before the shrine of learning low they bow,  
Give praise to Science with her flickering light,  
And from the Light Divine, ev'n then, as now,  
They turned towards the darkness of the night.

Kind Shepherd, Light Divine, thou Living Bread,  
May each of us thy loving voice obey;  
By thee our spirits evermore be fed,  
And thy sweet presence turn our night to day.

Battle Creek, Mich.