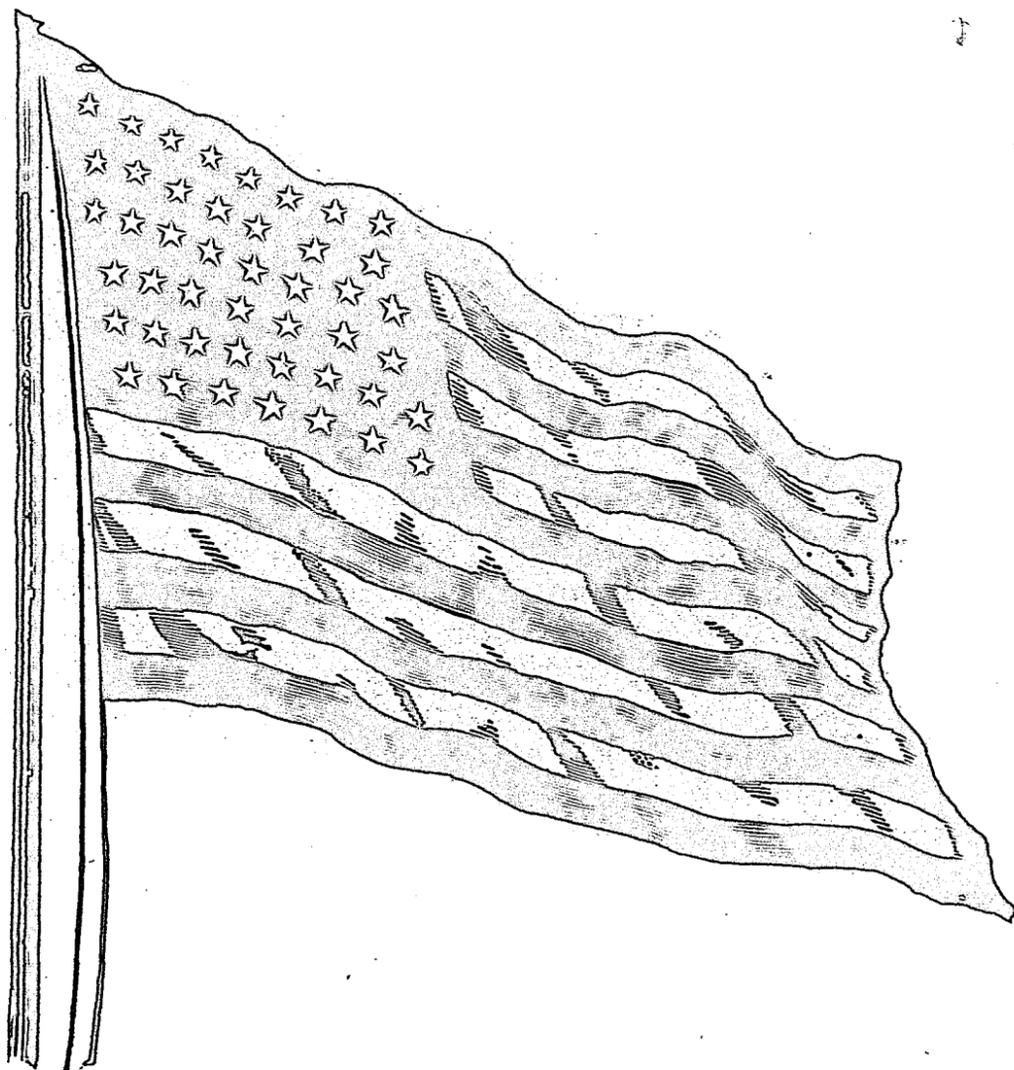


The Sabbath Recorder

Vol. 139

PLAINFIELD, N. J., JULY 2, 1945

No. 1



On whatever spot it is planted, there may
freedom have a foothold, humanity a brave
champion, and religion an altar!
Though stained with blood in a righteous
cause, may it never in any cause
be stained with shame.

—Edward Everett.

The Sabbath Recorder

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

Vol. 139, No. 1

Established in 1844

Whole No. 5,144

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L. H. NORTH, Manager of the Publishing House

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Per Year\$2.50

Terms of Subscription

Six Months.....\$1.25

Postage to Canada and foreign countries 50 cents per year additional.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Entered as second-class matter at Plainfield, N. J.

Editorials

DECISIONS THROUGH SILENCE

It has been wisely said, "Indecision decides." Too many of us are aware of this rule in individual life. When the mind and heart fail to come to a decision, the hands and feet are forced to act out of decision by the onrush of time and circumstance.

In public affairs, too, the silence of the heart and mind of democracy—the common citizen—forces the hands and feet of democratic government—the citizen's representatives—to act out a decision because of the forward motion of time and situations. Silence on the part of the moral center of national democratic life throws decisions into the hands of men with high responsibilities and powers who should be unselfish and truly representative, but who are not always so.

Our representatives are busy men, and have matters to act upon that are of life and death importance for thousands. It is, perhaps, more difficult for our representatives to keep their minds open to Christian ideals and standards than it is for us common folk. Conditions change rapidly in our state and national capitols. Moneyed interests can swing influential "lobbies" into action in a short space of time. Our representatives are always torn between the short-sighted loyalty to the immediate demands of their citizens and the long-range loyalty to morality and to the world, nation, or state as a whole. Whether or not it is more difficult to maintain Christian standards as a representative or as a citizen may be uncertain, but our

responsibility is not at all uncertain. We must keep them up-to-date on our Christian reactions—those reactions that come from intelligent reading of the daily paper, conscientious viewing of "sales talk" on the many sides of an issue, and from applying the read and preached Word of God prayerfully. That is our responsibility!

We often feel powerless before the might of moneyed interests. "What can we do to stop their influence?" we say in despair. In a very real sense we can match their power and influence. Their money is used selfishly, of course, but it buys the same methods of influence that we may use—special representatives sent to the Capitol on special issues, petitions signed by groups, personal letters. We can use their methods, because their methods—minus some short cut additions—are the methods of all. If we avail ourselves of these methods, our strength is limited only by the time, energy, and money we can muster for Christ, and by the power of God. The Christian has this one method of influence that selfish men do not have—prayer to God. Can we scheme and plan with God in prayer as hard to obtain Christian decisions as the selfish group schemes to obtain legislation benefiting itself?

If we are truly putting first responsibilities first, we will be able to choose between going to a movie for fun, or sitting down to write a congressman on some crucial bill that the evening paper says is before the House. If we do not take an interest in legislation affecting us and our fellows, then politicians

with "their own axes to grind" will. Who knows but that the power of selfish interests could be broken by a sufficient and continuous showing of Christian concern in governmental decisions?

Many of us are well-meaning on this point, yet we meet a bottleneck that often stops us almost before we get started. It is expressed in such words as, "I don't know how to address my senator properly," or "I don't know who is the head of the Senate Military Affairs Committee, or who our state's representative is on that committee."

Instead of letting silence on the part of Christians make the decision in Albany, Madison, or Washington, because of this bottleneck, the writer would suggest checking up on your own state's legislature and on your representatives in Congress. If funds were forthcoming to buy sufficient copies and to pay postage (between \$5 and \$6), the writer would gladly furnish the secretarial work to spread to all Seventh Day Baptist pastors or leaders a pamphlet listing each state's senators and representatives, and the members of the chief standing committees in Congress. The pamphlet also gives directions in addressing government officials. It is published by the Methodists.

If such a pamphlet were on file, or available in the vestibule of every Seventh Day Baptist church, would not the way be opened wider for many more Sabbath keepers to express themselves "where decisions are made, before they are made"?

If you believe putting this pamphlet into our churches would help eliminate this bottleneck in Christian life, send a contribution to David Clarke, Jackson Center, Ohio, and he will secure copies and mail them to Seventh Day Baptist leaders.

Let us take hold of our opportunities as Christians to make this more than a so-called Christian nation!
D. S. C.

CAN SO MANY BE SO WRONG WHEN A TRUTH HAS SO FEW TO CLAIM IT?

Winston Churchill, in referring to the heroic defense of Britain, said of the defenders that never before have so few done so much with so little. The weighty things of this world and the great accomplishments are not always measured by the number of adherents or by the outward acclaim.

From the second century of our era till the Renaissance in Europe, most people found

the Ptolemean system of the universe a satisfactory explanation of the nature of things. People took it for granted that the earth was the center of the universe. A few souls, however, interested in the movement of stars, finally ferreted out the timeless truth that the earth with myriad other planets revolves about the sun; and very few people held that truth against the judgment of large numbers of self-satisfied folk. "Copernicus did a colossal piece of work in reviving the theory (Pythagoras had held to movement of the earth, and not the sun) in the face of ecclesiastical opposition, deeply fixed misconceptions, and common-sense impressions (which still survive in our speaking of the sun 'rising' and 'setting'), and in placing it upon a secure mathematical basis." (Joseph Mayer, "Seven Seals of Science.")

Because men of the Renaissance faced the frontier of understanding their universe, a few men dared say the accepted truth about the earth was wrong. And hanging tenaciously to their truth, "so few" persuaded "so many" to accept it, too.

Sometimes the task of reviving the fourth commandment of God in modern practice seems more than we can accomplish. "Ecclesiastical opposition, deeply fixed misconceptions, and common-sense impressions" oppose the acceptance of that commandment in doctrine and in practice. This is the Age of the Common Man, the People's Century, the People's War, the War for Freedom. One finds ready hearing for proposals to help the common man. We have reached the humanitarian frontier, the frontier of understanding and conquering the needs of the individual soul. That is also a spiritual frontier, and the individual's relation to God will have to be faced and clarified, for we cannot solve individual freedoms without considering relations with the Creator and Sustainer of those individuals.

In this Age of the Common Man, the criterion for truth is too often this: "Does it find popular acceptance in the present conditions of life and in the common run of mind?" In the face of such a common attitude, people look at the Sabbath and say, "Can so many of us be so wrong when so few claim so much truth in the Sabbath?"

Let us find strength for more worthy Sabbath keeping and Sabbath teaching in the coming of the spiritual frontier for America

FIRST THINGS FIRST

(Contraction of sermon by Pastor Hurley given at the Pacific Coast Association in Los Angeles, Calif.)

When Jesus said, "Seek ye first the kingdom of God, and his righteousness," he was not asking us to be religious once a week, but to let the will of God determine everything in our lives. If the rudder of a ship is used one day a week, but the rest of the time it hangs over the stern, that means shipwreck sooner or later.

How Make the Kingdom First?

1. Enter a Process with Another. Salvation is both a crisis and a process. We begin it with a crisis, and continue it with a process. Getting on a train is a crisis; riding to your destination is a process. After the crisis of trusting the Saviour, we begin the process of inner cleansing by his power. See Matthew 7: 5; 23: 26; John 8: 7 for a few "firsts." Then we correct outer wrongs. See Matthew 5: 23, 24 for another "first." We can't be right with God, and wrong with men.

2. Accept the Purpose of Another. Desire is king; purpose rules. We are not only to trust our salvation to Christ and let him cleanse us, but we are to accept fully his plans and purposes for our lives. Let him be "first." "'Tis the set of the sail, and not the gale, that bids them where to go."

3. Follow the Program of Another. Disciples are Christ's representatives in the world. "Ye are my witnesses." The first disciples followed that program. "He first findeth his own brother, Simon." Have you signed one of Leslie O. Greene's soul winner's pledge cards? Have you done anything more than sign it?

4. Receive Power from Another. Seeking the kingdom first, with all that that requires, is a task vastly above human ability. It requires a work of cleansing and illumination and power far beyond us. "The husbandman that laboreth must be first partaker of the fruits." It is so easy for us to depend on power from behind — church history; or power from ahead — the hope of achievement; or power from around — organization and money. But none of them is sufficient without power from above. Luke 24: 44-49. The reason Boulder Dam has so much power to use is because the dynamos are hundreds of feet below the level of Lake Mead. We need to get low at the feet of Christ, if we "seek first the kingdom."

and the world! When that frontier is honestly faced—and it must be just as surely as America had to face her frontier problems—our sacrifices, no matter how costly to personal success or comfort, will not have been in vain.

And "so few of us can do so much with so little" because we face the spiritual frontier with God, and with obedience to him our motto. We must not slacken till God and we have brought "so many" to face the Sabbath point in the spiritual frontier.

HERE AND THERE

Now there's a good idea, Doctor Blatz! Canada's Child Study Institute director, Dr. W. E. Blatz, proposes that Martin Niemoeller be minister of education in any new Reich government. Doctor Blatz says, "The only way we can hope to have direction over German education is to see that the right kind of Germans are put in key positions. Men like Dr. Niemoeller should be given first preference." Hundreds of other Germans with ability and proper loyalties can, we pray, be discovered for Germany's "spiritual rearmament."

Ten thousand English words may not be able to secure the peace of the world unless they are agreed to in spirit as well as in form. The ten thousand word World Charter will have beautiful significance to the Chinese. "Chinese had never been a diplomatic language until a few weeks ago when it was made one of the official U.N.C.I.O. languages at San Francisco," says a newspaper editor. But even more significantly, a thousand new words had to be created to express for the Chinese the new efforts made in San Francisco. This editor adds, "It seems a pity that the rest of the United Nations could not have been so fortunate as to enrich their everyday speech with a thousand bright symbols of peace, each carrying a clear meaning never before expressed."

Two months for completion is not bad for a World Charter when some fifty national delegates have to eliminate language difficulties, compromise political differences, and arrive at positive recommendations. God grant that our prayers at home will have had telling effect on a conference made up of more non-Christians than Christians.

David S. Clarke.

Jackson Center, Ohio.

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, Westerly, R. I.

MUST BE ABLE TO FEED ON DIFFICULTIES

It is needful that those who promote missions be able to feed on difficulties. Those who have led the world's progress have had to do this. It was so with Moses, David, Elijah, John the Baptist, Paul, and the other apostles, Luther, John James, and the martyred Lincoln. Through the ages all the powers of darkness have conspired together to defeat Christ's missionary program. Every evil scheme in the imagination of men and demons has been used to wipe it out. They are being used today to overthrow Seventh Day Baptist missions. We must expect this, and we must be able to meet and overcome all obstacles.

We must not allow them to discourage us even. When we become discouraged we are more than one half defeated. There is a legend which runs something like this: The devil wished to defeat a good man and cause him to backslide. He tried many things but failed. Finally he called a council and asked his followers what they would advise. One said, "Portray to him the joys of sin." The adversary said, "That will not do because he knows better." Another advised, "Tell him of the miseries of the Christian life," and the adversary replied, "That will not do for he knows better." A third said, "Discourage him." Whereupon the devil said, "That will do! Discourage him and we will cause him to backslide." The legend expresses a great truth. Discouragement is one of the greatest enemies of missions and all Christian work. It does not take much to defeat a discouraged person or a discouraged people.

Let us remember that every step of the progress of Christ's kingdom has been obstructed by difficulties, and this hour is not much different in this respect from others. We must face them honestly, bravely, and lovingly. We must make them our meat day and night, and conquer. We must do it in the name of Christ, for our fellow men, and for ourselves; then our difficulties become bread indeed, and our struggles the way to the crown of a joyous life, now and forever more.

W. L. B.

GOOD NEWS FROM OUR CHURCHES IN HOLLAND

Officers and members of the Missionary Board were made to rejoice and be exceedingly glad recently by a letter from Holland. As most readers of the Sabbath Recorder know, the Missionary Board for many years has been helping our churches in Holland carry on and extend the work. Since Germany flooded and overran this country, we have been unable to communicate with them in any way. The letter given below was written by the treasurer of the Union of the Seventh Day Baptist Churches in Holland and clerk of the Seventh Day Baptist Church in The Hague.

W. L. B.

Dear Brother Burdick:

Today the agreement of capitulation was signed and we are free again. Tomorrow we await the Britons here.

We have had five terrible years of incredible oppression, slavery, barbarism, plundering, massacre. As far as I know, not one of the church members has lost his life by the acts of war, nor was one led into slavery to Germany. Thank God we have come through. Taking circumstances into consideration, we make well. We have all gone through a heavy course of banting (reducing).

I am very anxious to hear from you and all those I am personally acquainted with: Dean A. J. C. Bond, Dr. J. Nelson Norwood, Dr. Corliss F. Randolph, Mr. Samuel H. Davis.

We have had no difficulties with our finances. As time came, the churches solved this matter, and each paid one third of the sum required.

For today only this card. Later, more.

With fraternal greetings,
G. Zijlstra.

Kerstant vande Bergelaan 59a,
Hillegersberg (Rotterdam-N),
Holland.

May 6, 1945.

LETTER FROM MISSIONARY RANDOLPH

My dear Secretary Burdick:

I am sending in my expense account for the month of May, and decided to mail it to you and write you a kind of personal letter at the same time. I hope that this beautiful spring and summer weather that we are having is proving beneficial to your health. I receive letters from America almost every day, but receive no word concerning your

health. I am trusting that no news is good news and that you are improving steadily. I receive letters telling of interest in my letters to the Recorder, but I have as yet received no copy of the Recorder and have no idea what is being put in it under my name. I think that I shall have to employ some "clipping service" to supply me with the news. I will ask Lura to do it.

The children are in school and doing very well, I think. Janette is preparing for college. She will have all the necessary work done in August, and I may send her to the States to school, then.

I attended a missionary meeting at Bowensville, recently. While there I met Pastors Lyons and Grant, had a good conference with them, and talked over plans for the future. We discussed the case of Socrates Thompson. Rev. Mr. Francis, the headmaster of the school, says Socrates will get along and that he is always applying himself to his studies. Pastors Lyons and Grant think that we should send him to America before his interest in studies begins to lag. I haven't talked with Pastor Smellie about it, but plan to do so in a few days. It might be well to send him up in September. I shall write Dean Bond concerning courses suitable for Socrates, within a few days. I will also go to the Pan-American offices and inquire as to the necessary formalities and reservations.

I find the work very interesting, and very hard too without a car; but I feel that it is not practical to get one now. The bus is always crowded and never runs on time. I spent at least five hours waiting for busses on my recent trip to Bowensville; but in a way I was lucky, for I had a seat all the way there and back again.

I shall be away in the country again this week for a missionary meeting, communion, baptism, and the consecration of babies. This will be at Thornton. Perhaps you remember the church. It is about three miles from Bath, in St. Thomas, and right on top of the mountain. The parochial road is so steep that you have to hold on to the donkey's ears to keep from sliding off the rear end. Sister Ella Anderson is the leader.

My wife sends greetings and best wishes to yourself and Elrene. Remember us to all the good folks who were so kind to us last fall.

Yours in the Lord's service,

Wardner T. Fitz Randolph.

Kingston, Jamaica.

TREASURER'S MONTHLY STATEMENT

May 1, 1945, to May 31, 1945

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

Dr.	
Cash on hand May 1, 1945	\$2,287.45
L. S. K., for Jamaica mission school	1.00
People's S. D. B. Church, Washington, D. C., for Jamaica School Fund	5.00
Rev. and Mrs. Luther W. Crichlow, Washington, D. C., for Jamaica School Fund	8.00
Jamaica Ministerial Training Fund	8.00
Clifford F. Lamson, E. Taunton, Mass., for missionary evangelistic work	10.00
Reta I. Crouch, Albuquerque, N. M.	15.00
Proceeds sale L. Gertrude Stillman property	3,990.46
Dr. Rosa W. Palmberg	4.00
Rev. C. L. Smellie, refund of overpaid salary	41.15
Anonymous reader, China Letters	1.00
Rockville, R. I.	2.61
Chicago, Ill.	2.00
Denver, Colo., for Jamaica	5.00
First Hopkinton R. I.	5.00
Battle Creek, Mich.	1.00
Shiloh, N. J., for Rev. E. F. Randolph's Florida work	50.00
Gentry, Ark., Sabbath school	5.00
Denominational Budget	672.35
Permanent Fund income	270.61
	<u>\$7,384.63</u>

Cr.	
Jamaica payments as follows:	
Rev. Wardner T. Randolph, salary	\$100.00
House rent	20.83
Children's allowance	37.50
Travel expense	11.95
Ministerial Education Fund	20.00
Native workers	39.59
Special gifts for School Fund	14.00
	<u>\$243.87</u>
Rev. Neal D. Mills	35.00
Rev. Earl Cruzan	27.50
Rev. Trevah R. Sutton	35.00
Rev. Verney A. Wilson	16.67
Rev. John F. Randolph	35.00
Rev. Clifford A. Beebe, salary \$35; travel expense \$23.29	58.29
Rev. David S. Clarke	35.00
Rev. Wm. L. Burdick, salary	\$125.00
House and office rent	25.00
Office supplies	6.07
Clerk	41.67
	<u>197.74</u>
Rev. Herbert L. Polan	15.00
Rev. G. D. Hargis	41.67
Treasurer's expense	25.00
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>
Rev. Elizabeth F. Randolph, Shiloh, N. J., gift	50.00
Reconstruction and Rehabilitation Fund share of May Denominational Budget receipts	36.98
Notes paid	500.00
Cash balance on hand May 31, 1945	5,906.91
	<u>\$7,384.63</u>

Accounts payable as at May 31, 1945:	
China	\$3,928.27
Germany	2,583.34
Holland	2,525.00
	<u>\$9,036.61</u>

SABBATH SCHOOL LESSON FOR JULY 14, 1945

God's Purpose for Abraham

Basic Scripture—Genesis 11: 26—20

Memory Selection—Genesis 12: 3

Woman's Work

Mrs. Oloy W. Davis, Salem, W. Va.

"DEAR SENATOR"

By Joy Hume Falk

(Chairman of Public Affairs Committee)

"Me? Write a letter to my Senator?" you exclaim. "But how do I know what to say? What good does it do anyway? He probably never even sees it!"

That, dear lady, is where you are wrong. Your Senator reads his mail very carefully. He is sensitive to criticism of the stand he takes on important national questions. He is cheered and encouraged by your approval.

Around Capitol Hill you are always hearing Representatives and Senators talk about what the people "back home" are thinking. You are one of the people back home. Your Senator is anxious to get your viewpoint on the Dumbarton Oaks proposals, and other big issues on which he will have to vote within the next few months.

So many people have been asking whether letters to Senators and Representatives did any good, that we decided to go and find out for ourselves. We went up to Capitol Hill and had friendly and frank discussions with a number of Congressmen and their secretaries. Everywhere the answer was the same.

"Tell people back home to write to us! Tell the church men and women that their letters count a great deal with us. We know that they write because of their sincere convictions, and not because of some selfish interest they are trying to push."

They also had some good suggestions as to when and how to write so that your letters would count most. Here is what they suggested.

How do we know to whom to write? The most important persons to write to are your own two Senators and your own Representative. These are the men you have put into office, and since they are answerable to you for their actions in Congress, they are most responsive to your opinions. Correct sample address for Senators:

Honorable Robert F. Wagner,
Senate Office Building,
Washington, D. C.
Dear Senator Wagner, etc.

Correct sample address for Representatives:

Honorable Walter H. Judd,
House Office Building,
Washington, D. C.

Dear Mr. (or Representative) Judd, etc.

Write also to other Senators and Representatives when they are sponsoring a bill in which you are interested, and write to the chairman of the committee handling the bill.

When should we write? Time your letters so that they reach Senators and Representatives during the formative stage of a bill—that is, when it's still being discussed in committee, or even earlier. For instance, the months of April and May were the crucial time to write to Senators about Dumbarton Oaks. By the time a bill is ready to be voted on, Congressmen have made up their minds, and it's pretty hard to change them then. Let your representatives in Congress feel that you are following their work closely.

What kind of letter is best? A brief, courteous, individually written letter, which you yourself have phrased, is always best. Believe it or not, the simple honest letter written between chores by a busy housewife often carries more weight than one dictated to a secretary and typed on engraved stationery.

Stick to one topic. Show that you know what issue you are talking about. If possible, mention the number of the bill you are writing about. Tell about community discussions.

And don't forget—that Congressmen are human—they respond to praise! It is just as important to give strengthening support to Congressmen working for constructive legislation, as to vent criticism on "wayward" legislators. Protestant women have an opportunity to show that they can give positive, energetic support to national legislation consistent with Christian goals.

—The Church Woman.

YOU'LL WANT TO KNOW

Dr. Frank C. Laubach paid short visits to Mexico, Honduras, and Nicaragua, helping Evangelical leaders develop literacy campaigns, and then demonstrated his new English charts in Buchanan County, Va. Doctor Laubach is to conduct literacy institutes for

the Committee on World Literacy and Christian Literature at several denominational and interdenominational summer conferences.

Thirty-five boards in Great Britain, Canada, and the United States are now enlisted in the project of building an All-India Christian Medical College at Vellore, South India, on the foundations so well laid by Dr. Ida Scudder in the Missionary Medical College for Women. Funds have been raised for all the buildings for which material is now available. A number of highly trained specialists have been added to the staff. In this country the Methodist Church has given a splendid lead in the campaign for funds, putting an item of \$160,000 for Vellore into its twenty-five million dollar war fund; to this the Woman's Division of Christian Service has added a special offering of approximately \$57,000.

Dr. Robert Goheen, of the Miraj Medical Center in India, is authority for the statement that while Christians comprise only between 2 and 3 per cent of India's population, they have provided 12 per cent of the medical institutions, 15 per cent of the hospital beds, 30 per cent of the sanitariums, and 60 per cent of the leper beds, 3 per cent of the doctors, and 20 per cent of the nurses trained in India. Doctor Goheen feels assured that the co-operation of church groups in its medical program will continue to be welcomed by the government of India. It will look to the mission institutions especially to prepare specialists in leprosy, tuberculosis, psychiatry, etc.

The Moslem and Christian Arabs in America have organized the Institute of Arab-American Affairs. Arabs from eleven different parts of Canada and the United States attended the organization meetings in New York. The membership includes Lebanese, Syrians, Palestinians, and Egyptians.

While America was reading the Bible in unison, so to speak, between Thanksgiving and Christmas, Chinese Christians were following the same passages. The Bible suggestions made in this country were forwarded to Chungking and distributed there.

The McAll Mission at Saint Nazaire took up temporary quarters at LaBaule when overnight Saint Nazaire was entirely destroyed by bombs. The children were sent to a vacation colony. Mission workers sought out the scattered members of the congregation, and brought them spiritual and ma-

terial help. With his church wrecked, his flock scattered, his house demolished, Pastor Maurice LeBerre was able to write: "We are looking forward to the day when it will be possible to restore the building. The foundations are sound. The Chief Cornerstone is unshaken. The Master stands by us."

—Foreign Missions Conference
of North America.

LETTER FROM HOLLAND

(The following is from a personal letter received by Mr. Corliss F. Randolph from Mr. G. Zijlstra, of Hillegersberg (Rotterdam), Holland, written under date of June 5, 1945.)

Dear Brother Randolph:

Free again! What a happiness. It was a terrible time of incredible oppression.

Our family is in good health, circumstances taken into consideration. Mrs. Velthuysen is nearly eighty-one years and is in rather good health too. She longs to hear something from her children on Java. Her eyesight and hearing are failing, but she has overcome the bad winter, with no electricity, no gas, and little fuel.

Our daughter of eleven, and our youngest son of eight have not yet had one full time day at school. With our eldest son of nearly fifteen, it was much better in the first two years of the second school. The last year, however, was very irregular. He removed to the second class *cum laude*, to the third class with good marks too. Until now he has no preferences for any profession.

We did not hear anything from our family and from the members of the church on Java since Japan invaded.

Only one member of the Haarlem Church, a young man, was ordered for work in Germany. In November, 1944, all men until forty were commanded to go to Germany, but a great part refused and dived, among them several members of the churches.

Perhaps you did not earlier hear the sad news of the death of our brother, Walter Losch. He died at the Russian frontier, I think in the spring of 1943.

One of these days I met br. Leon R. Lawton, of Battle Creek, who will be so kind as to forward this letter. I was very glad to see one of our brethren from America.

I shall be glad to hear from you. In the meantime I remain, with best wishes,

Very truly yours,

G. Zijlstra.

Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

YOUNG PEOPLE ORGANIZE

Seventh Day Baptist young people are all members of a wonderful fellowship. Perhaps there are many of these young people who do not realize this. The Board of Christian Education adopted a proposed plan for organizing the young people of the denomination so that all local youth groups—whether Christian Endeavor, a Sabbath school class, or just a few young people—would consider they automatically belong to the denominational fellowship. In our denomination the next step after the local church is the association. The proposed plan was that in each association there be a youth organization, not elaborate, consisting of at least the following officers: chairman of program plans who would also be president or at the head of the associational organization, chairman of evangelism, chairman of social and recreation plans, and Beacon and Sabbath Recorder correspondent. These officers would be key people through whom the Committee of Young People's Work of the board and the executive secretary could work. The committee of the board represents the top organization of the denominational fellowship, with the chairman of that committee the president or the head of the fellowship.

The Eastern, Central, and Western Associations have already been held this year, and the young people in each have adopted the plan and have elected officers.

At the Eastern the following were elected: chairman of program plans and president, Paul Osborn of Shiloh; chairman of evangelism, Eleanor Brooks of Waterford; chairman of social and recreation plans, Janet Bullock of Berlin; Beacon and Recorder correspondent, Mrs. Jeanett Nida of Plainfield.

The Central Association young people elected as chairman of program plans and president, Alva Warner of Verona; chairman of Evangelism, Olin Davis of Verona; chairman of social and recreation plans, Alfreda Maltby of Adams Center; Beacon and Recorder correspondent, Wendell Burdick of De Ruyter.

The Western Association young people elected the following: chairman of program plans and president, Don Sanford of Little

Genesee; chairman of evangelism, Robert Burdick of Alfred; chairman of social and recreation plans, Betty Spicer of Independence; Beacon and Recorder correspondent, Mrs. Harriet Babcock of Nile.

These young people have been appointed because they are leaders and because of this new appointment they will render a wider service not only to their local group but to their association as well. They are to be congratulated, and all members of the local church youth groups should support them to the best of their ability.

YOUTH AT WESTERN ASSOCIATION

By Mrs. Harriet Babcock

The Western Association sessions for this year were held at Independence, N. Y., June 15, 16, 1945. The first service was a fellowship supper at seven o'clock Sabbath eve, for which about sixty young people gathered. Singing and table talk were in charge of Rev. Albert N. Rogers of Alfred Station. Plans for association camp at Camp Potato were explained by Rev. Charles Bond of Little Genesee. All young people between the ages of ten and eighteen were urged to attend this camp which is near Coudersport, Pa.

Discussion of the Seventh Day Baptist Youth Fellowship was led by Rev. Harley Sutton. It was voted to adopt the plan proposed by the Board of Christian Education, and a committee was appointed to nominate chairmen for the association.

Pastor Rex Zwiebel of Hebron, Pa., had charge of the worship program of the evening. At 8 p.m. the call to worship and invocation was led by Miss Virginia Traver of Little Genesee, and the congregation sang "God of the Sabbath." Ralph Burrows of Nile read a Scripture lesson from Samuel on "God Calls," after which Miss Adele Ormsby of Alfred Station led in prayer. The hymn, "Softly Now the Light of Day," was sung by the congregation. Rex Zwiebel gave a hearty welcome to Rex Burdick who is to take up the work with the Independence Church since Rev. Zack White and his wife, Jean, are leaving for the Southwestern Association, where he is to be employed by the

Missionary Board as home missionary. Rex Burdick responded with a short talk. Miss Phyllis Burdick of Andover favored us with a baritone horn solo. Mr. Clayton Stearns of Hebron sang a solo, "I Heard a Forest Praying." Mrs. Jean White and Don Sanford gave talks on the theme, "God Calls." The young people's meeting closed with a song, "True Hearted Whole Hearted," by the congregation, and the Christian Endeavor benediction led by Rev. Charles Bond.

Nile, N. Y.

WITNESS FOR JESUS

By Ruth Davis

(A talk given at the young people's program of the Eastern Association.)

"Let your life shine for Jesus
Every moment of the hour,
Show the presence of the Saviour
In his sanctifying power;
Ever faithful to witness
Of his love and grace divine,
And your life will glow with rapture
As for Christ you shine."

I do not think that we can faithfully witness of Jesus' love and grace divine if we do not tell of what Jesus has done for us. He does for me what I know I cannot do for myself and what I have never found any friend, however dear, able to do for me. He gives me the desire to work in the world as intensely as he worked. He gives me confidence in the truth and so helps me to rest, no matter what happens in the world, because I know that God and truth must prevail. He gives me grace and strength to try, at least, things that I know are impossible, and to attempt first of all the things that are hardest to be done. I believe that he is himself the principle of life and that there is another personality in me that would not be there if it had not been for him and if it were not for him today.

I would like to quote one of Dwight L. Moody's favorite quotations which he gave in his inquiry meetings where he led many thousands to Christ: "If the individual's Christian life is to be propagated in this world, it is obvious that he must win at least one other; but if the kingdom of God is to be increased on earth, he must win at least two."

To prepare ourselves to win souls to Christ, we must spend much time daily in prayer and reading of the Scriptures. We must

possess that love which Christ had for lost souls. We must use tact in doing personal witnessing for Jesus. We must use persuasion rather than argument, as argument rarely brings results. We must keep utmost in our minds that we are ambassadors for the King.

In closing I would like to leave this verse of Scripture with you: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matthew 5: 16.

Shiloh, N. J.

HISTORICAL ATLAS TO THE BIBLE

George Ernest Wright and Floyd Vivian Filson have written a new Historical Atlas to the Bible which was published January 29, 1945.

This atlas is entirely new, not a revision of any previous work. It contains one hundred fourteen pages, including thirty-three maps in full color. Two are in black and white. All are in half-tone engravings which present graphically and accurately the relief and topography. The articles which accompany these maps are the equivalent of two ordinary books.

"The indexes, which fill eight entire pages, contain the most complete tabulation of Biblical sites ever gathered into a single atlas. Any place mentioned in the Bible can be located readily, and for quick reference the index of subjects will guide the reader at once to the topic in which he is interested."

The above quotation from a statement from the publishers is enough to show the value of this atlas for use by any teacher in the church school, or any student of the Bible. This atlas is so arranged that it is very easily used, and will be of great help to anyone who studies the Bible. The price is \$3.50 and the publisher is the Westminster Press, 925 Witherspoon Building, Philadelphia 7, Pa.

H. S.

"Alcohol does not 'pick you up'; it 'lets you down.'"

"One requisite for success is to do more than you are required to do."

HOW I LEARNED OF THE SABBATH

By Ole E. Flaskerud

When my grandparents came to northeast Iowa as pioneers, they brought with them the religion of Luther. They were devout in their religion, as was the general rule among pioneers. Congregations were organized, churches were built, and parochial schools were established. This was accomplished under difficulties and inconveniences which testify to the fact that these pioneers were zealous church people.

The generation of my parents inherited this zeal for the church which was evidenced in the building of more churches and church schools, and the parochial schools were continued. As a boy I was sent to parochial schools whenever that was possible. My parents were sincere in following the religion of their fathers. They were steady church goers, held daily devotions, supported the church and its activities, and set a good example in daily life.

I, therefore, was brought up in a religious atmosphere and was likewise sincere in the religion of my fathers; and while I never was a bigot, I nevertheless believed that Luther had been honest and sincere in his efforts to interpret the Scriptures.

But with all this I was totally ignorant of the Lord's Sabbath. I heard nothing of it in the home, in the schools, or from the pulpit. Luther's Catechism does not so much as mention the Sabbath, and Lutheran pastors shun all facts pertaining to the seventh-day Sabbath of the Lord.

It was not until I had reached the age of thirty-eight years that I was caused to give any thought to the Sabbath. I had come to Chicago some years previous, where I lived among strangers, and at this particular time I was living in a small rooming house. It developed that the landlady was a Sabbath keeper and the conversations at meals often drifted to religion and the Sabbath.

As I was serious in my religion, the Sabbath question became a challenge to me, and I endeavored to defend the Sunday keeping of my church the best I could. However, the landlady remained steadfast in her defense of the Sabbath of Scripture, pointing out the specific command in Exodus 20: 8-11, that we remember the Sabbath day to keep it holy.

Wanting to be honest with myself and honest with Christianity, I was compelled to acknowledge the Scriptures as authority in mat-

ters of religion and faith, and was persuaded by my landlady to compare the specific wording of Luther's sabbath commandment with the Scriptures, which also I did. To my great consternation I found that Luther's sabbath commandment bears not the slightest resemblance to the Sabbath commandment of God, recorded in Scriptures. Scripture positively commands us to "Remember the sabbath day to keep it holy," and in explanation specifically designates the seventh day as the Sabbath of the Lord which God has hallowed; in contrast to this, Luther commands, "Thou shalt sanctify the holy-day."

This command of Luther makes no mention of the Sabbath, neither does it specify any day as holy. How, then, shall anyone know which is the "holy-day"? Luther does not allow that God has hallowed a specific day, but implies that sinners can hallow any day men may choose to sanctify. Scripture speaks of a Sabbath, of the seventh day, and of rest; Luther speaks nothing of the Sabbath, nor of the seventh day, nor of rest.

I therefore wrote to the heads of a number of Lutheran colleges and seminaries demanding to know why the Lutheran churches teach men to keep Sunday when the Scriptures plainly specify that we should keep the seventh day. To this demand the majority gave no reply whatsoever; one replied that I was attempting to "show him up," and one responded with the usual stock replies.

These incidents and experiences made it evident to me that if I would know God's Word and will in this matter I must study the Scriptures for myself. This I earnestly did; and I testify to every person that there is not a single jot or tittle in the whole Bible which even implies that we should observe the first day of the week as holy or as a sabbath; much less that we should keep Sunday.

In the beginning the first day of the week was ordained by God to be a day for labor. God has never in any sense hallowed Sunday, and therefore it is utterly impossible for men to keep Sunday holy. I know from Scripture that, if we would be among God's people, we must accept and observe the Sabbath commandment also, for "the seventh day is the sabbath of the Lord thy God." Exodus 20: 10.

To love is to obey. If we love God, we will endeavor to obey his commandments. If we disobey God with deliberation and thereby demonstrate that we do not love him, how can we be among his people and how can

we be true Christians? And if we will not be true Christians, our worship is vain and abomination to God and destructive to our-

selves. If we would be true Christians, it is imperative that we accept and observe the seventh-day Sabbath of the Lord.

Children's Page

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

OUR LETTER EXCHANGE

Dear Friend, Mrs. Greene:

Years ago when I was a little girl I used to love to have my father read to me from the Sabbath Recorder stories I thought were true. Then I would slip away and think about them, and wonder if they were true. I enjoyed them so much more if I thought they were true. So this is a true story:

In the spring of 1893 we had no dog, so when a nice Shepherd came to us we were glad. But one day a man drove in our yard and said she was his dog and took her away, but she would come back.

Another morning the man came and got her, and he was terribly out of sorts. He accused us of luring his dog away from him for our own selfish interest. So he beat her on her nose with his fist so it bled. I remember just how my husband looked. He didn't say a word. I hope the children will get out their Bibles and look up Proverbs 16: 28.

Well, I must say good-by.

Mrs. R. U. Daggett.

Dodge Center, Minn.

Dear Mrs. Daggett:

I remember that one of the many things my father taught me when I was a little girl was not to trust anyone who was unkind to dumb animals, and I have found he was right a number of times. My home was on a farm near Walworth, Wis. We once had a hired man who seemed very pleasant, but though he smiled at me, for some reason I was afraid of him and hid behind my mother when he tried to talk to me. I had a little grey kitten of which I was very fond. One day it got in the hired man's way and made him stumble. He grabbed it by the neck and tried to choke it and when I began to cry he threw it down and then kicked it. He was a good worker and my father needed his help, but that night he discharged him, saying, "I cannot trust a man with the care of my cattle and horses who would abuse any dumb animal."

Dear Children of the Shiloh Church:

I was ever so sorry not to be able to see you at church yesterday as I had hoped I might, but Pastor Greene decided to start for home Friday morning. We reached Bridgeton Sunday night and left for home about nine o'clock Friday. We stayed pretty close to the house while we were there, for we wanted to see as much of our son's wife and children as we could.

Sincerely yours,

Mizpah S. Greene.

P. S.—The following poem was written by Barbara Anne Waite, daughter of Mr. and Mrs. James G. Waite, Bradford, R. I., and a member of the Ashaway Sabbath school. It was written last spring when she was nine years old. It was sent me by Rev. Wm. L. Burdick of Ashaway.

In the Days of Spring

The crocus is up, 'tis early in spring,
Out in our garden they grow in a ring.
The crocuses are dressed in their colors bright,
Which are yellow, violet, and snowy white.

The bluebird is singing in the apple tree,
The humming bird is humming and so is the bee,
The crow is cawing as loud as can be,
Everything is happy, and so are we.

The animals are waiting, patient is the cow,
The leaf buds are swelling on the rosebush now,
Mother is putting some plants out today,
I like to watch her if I may.

Barbara Anne Waite.

Dear Barbara:

Please thank Secretary Burdick for me for sending me your charming little poem. Will you be surprised to see it in print? You have a real gift and will be able to give pleasure to many. I do hope you will send other poems for our Children's Page.

Sincerely your friend,

Mizpah S. Greene.

PACIFIC PINES CAMP

(Excerpts from a letter sent to prospective campers.)

Another summer rolls around and another camp season approaches. This year, as for most of the twelve summers past, we have made plans for "the best camp yet."

The Seventh Day Baptist camp will be held on our own grounds at Rim of the World Park in the San Bernardino Mountains, Crestline, Calif. There will be two weeks of camp: the first for young people (about thirteen years and up) from June 17-24, and the second for children from June 24 to July 1. Adult camp will coincide with children's camp for the weekend June 29 to July 1.

Fees this year have been set as follows: For the children's camp, \$6 for the seven days unless more than one in a family attends, in which case the second child will pay \$5 and the third, \$4. Young people will pay \$6 for the week, and the adult fee will be \$3 for the weekend. Spending money, swim fees, etc., are not included in these figures.

Leadership this year will include some of the former helpers, with some new ones. Alice Baker will direct both camps. Pastor and Mrs. Hargis of Los Angeles, Pastor Hurley and Mrs. Hurley of Riverside, Lois Wells,

Beth Severe, and Mary Hamilton will be the staff.

We all know that if we have only plans made, the camp will be only another outing, pleasurable, but not very profitable. In our camps we try to combine fun with spiritual growth. The latter is our primary aim. So, beginning now, will you pray for the camp, for the campers, for the leaders, and for a new and deep experience with God for each one? Will you come to camp looking first of all for this experience for yourself, prepared to co-operate in all activities which will promote it, and determined to eliminate from your own attitude anything which might hinder yourself or others from finding a closer walk with our Lord?

—The Camp Committee.

THE JAHVIST QUESTION

By Mrs. S. S. Powell

Several people have inquired of us what we think about the Jahvist group: and to economize precious time, labor, and paper, it seemed best to answer the inquiries in the Recorder, inasmuch as some who inquired were Seventh Day Baptists.

Delay should now be over, but there exists the fact that deep theological researches and discussions are involved, which cause hesitancy in attempting any answers to the question.

Nevertheless a few plain statements will give all God's children joy and peace, when disturbed by being told salvation depends upon using only some name like Jahve, Yahwe, Jehoshua, Yehoshua, or something similar.

First, let us all take notice of that immortal word, "Hallelujah." Whether it is spelled with i, j, or y, is not a test of salvation, but an instance of the variableness of certain letters. The word means praise God, whether i, j, or y is used in spelling it. God remains worthy of our praise yesterday, today, and forever, whether we spell it with i, j, or y.

Second, let us notice that Jah or Yah is an abbreviated form of Jehovah (see Exodus 6: 3); Jahve, or Yahwe. Concerning these three forms containing more variable letters, w and v, the reader should look up Jehovah in Webster's Dictionary and Encyclopedia Britannica to learn facts about the variable

spelling which need not be reprinted in these paragraphs.

But don't stop study there.

No human searching can find out all about our Creator, but the things that are revealed belong to us and to our children. Deuteronomy 29: 29. Each Sabbath sun should shine on God's children everywhere searching the Scriptures that testify of him. A full concordance is necessary in following a subject like this.

That abbreviated form, Jah, is not shown in its fullness in English versions of the Bible; therefore

Third, let us notice this list of the references that contain that abbreviated form in the Hebrew text of the Old Testament: Exodus 15: 2; Psalms 68: 4, 18; 77: 11; 89: 8; 94: 7, 12; 115: 17, 18; 118: 5, 17, 18, 19; 122: 4; 130: 3; 135: 4.

These references are gleaned from a concordance of the Hebrew version. There are also the instances where "Hallelu'ah" occurs, which are listed in Cruden's concordance of the English version.

There are two alternatives among modern temptations to unsettle our faith: one threatens to involve us in bewildering theological

views, sometimes found in those worse than useless German criticisms; the other seeks to make our salvation depend on i, j, or y, v, or w.

Bible researchers are reminded of the medieval scramble over the Latin e or ex, in Europe.

Uniting all the pros and cons involving variable letters, we have for the stabilizing of our souls our Saviour's words, "After this manner therefore pray ye, Our Father who art in heaven." Matthew 6: 9.

Then a careful, prayerful reading of John 17 will carry us over where critics leave us stranded.

To carry us further in the study of that inspiring name, Jah, it is interesting to make for ourselves a list of such Old Testament names as Elijah, Ahijah, Adonijah, Isaiah, Jeremiah, Obadiah, Zephaniah, Zechariah, and others.

This answer to inquiries is not complete but is sufficient to point toward one of the avenues of revealed knowledge that lead us nearer the secret infinite heart of our Creator.

1634 Washington Ave.,
New Orleans 13, La.

Our Pulpit

THE TRUTH SHALL MAKE YOU FREE

By Francis D. Saunders

(Student pastor of the Marlboro Seventh Day Baptist Church)

"As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

"They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?"

"Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin is the servant of sin." John 8: 30-34.

Jesus had been telling the Jews of spiritual things concerning himself and God, his Father. As he spoke to them, many of them believed. It was to these believers that Jesus said, "Ye shall know the truth, and the truth shall make you free."

Humanity has need of freedom. Those Jews to whom Christ was speaking needed to be made free. Here was a people who were so proud of their heritage that they had become self-righteous. They put much stock in the fact that they were Abraham's children, and therefore failed to see the bondage of sin under which they were laboring. Hence their words, "We . . . were never in bondage to any man: how sayest thou, Ye shall be made free?" and Jesus' answer, "Whosoever committeth sin is the servant of sin." From the time that man first fell into temptation back in the Garden of Eden, from the time that Adam and Eve first chose the attractive food of the forbidden tree, against the commandment of God, the natural man has been in bondage to sin and has been reaping the wages of his bondage, even death. "The wages of sin is death." Romans 6: 23. "All ye like sheep have gone astray; we have turned every one to his own way." Isaiah 53: 6. "All our righteousnesses

are as filthy rags." Isaiah 64: 6. "There is none good but one." Matthew 19: 17. Jesus said, "Whosoever committeth sin is the servant of sin."

The natural man is the servant of sin. How well we realize it when we yield to the lusts of the flesh and have to suffer the consequences. How well it is brought to our minds when we suffer sickness, despair, heartaches, and trials. How vivid is the picture of bondage as we see the world today torn by war and suffering. How overwhelming is the destruction of that man or woman who dies outside of Christ.

But there is a way of freedom. As the children of Israel were led out from under the bondage of the cruel Egyptians, so the slaves of sin may be freed from their yoke of bondage. "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." Continuing in his Word, searching the Scriptures, being his disciples—all these things are not in themselves the way of freedom, rather they are a means to an end. They are the natural results of believing. They are the things through which many are brought to see the truth that makes them free. All the work that we do in his name, all the money that we devote to his cause cannot bring us freedom from sin or the wages of sin—death. Listen to the words of Paul as we find them in the second chapter of Ephesians: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

"The truth shall make you free." What then is this truth, if it is not of works, but of grace? It is the story of salvation by the Cross. The beautiful story of the amazing love of God, who "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Why then, we ask, did not those Jews who believed Jesus have this everlasting life and freedom from their bondage? It is because they had not come to the realization of the true mission of the Son of God. Jesus left the ivory palaces and the glory which he had with the Father. He put all that aside to come to earth in the form of sinful man, being "in all points tempted like as

we are, yet without sin." And he came for the express purpose of paying the death penalty for all sin, thus obtaining for all who will accept his sacrifice and confess him as their individual Saviour, freedom from the bondage of sin, and everlasting life. This is the free gift of grace which is able to lift the man who is deepest in the mire of sin, to set him up as a brother and "joint heir" of Christ, and give him freedom from the bondage of sin. It is the doctrine of "new birth" in which "old things are passed away: behold, all things are become new."

Instead of the old servitude comes freedom with Christ who said, "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends." Our bondage has passed away; we have a new master, who is also our dearest friend.

Are you under the condemnation of sin? If you have not accepted the Lord Jesus Christ as your own personal Saviour, you are still in bondage to Satan and are in danger of eternal destruction.

Trust not to your own power in doing good works; trust not in riches and power, for with death all these things will pass away; but rather "trust in the Lord, and do good." Someone has said that "God does not ask you to live his way without first giving you his nature."

Commit yourself to him; accept his atoning blood which was poured out for you on Calvary's tree, and he will make a wonderful change in you—you will enter into the promise of eternal life and joy through our Lord Jesus Christ. This is not a theory which has been "made up" or "invested" by any human being—rather it is the divine plan of redemption which is revealed by God's own Word. It is the truth that "shall make you free."

Bridgeton, N. J.

DENOMINATIONAL "HOOK-UP"

Richburg, N. Y.

We of the Richburg Church are looking forward with a great deal of anticipation to the coming of Rev. Ralph Coon and family of Ashaway, R. I., to work among us. It has been several years since the Richburg parsonage has held the pastor's family.

Pastor Coon will take up the duties here around the first of August, and we are pray-

ing that our work together may be a blessing to the church and community.

We have been without a regular pastor since January, 1945, when Rev. and Mrs. Alton Wheeler left for a new field in Battle Creek, Mich. Alton and Ethel, as we called them, have been greatly missed. We have missed Alton's stirring sermons and splendid work in the church and community. He left a firm foundation on which the new pastor can build. We have missed Ethel's cheery smile and ready hand in time of need. Our loss has been Battle Creek's gain, and we have wished them Godspeed in their new field of work.

During the absence of a regular pastor, Rev. Charles Bond of Little Genesee has been our supply pastor. Here again we have been blessed. We feel a deep sense of regret as he gives up the work. He has been a true shepherd to this church, inspiring us with his sermons to better and more efficient work for the Master.

A member.

Welton, Iowa

The Sabbath school of the Welton Church gave a children's day program Sunday evening, June 17. Sixteen children took part, mostly from non-Sabbath-keeping families. Some of these children attend Sabbath school regularly. The program was well attended. An offering was taken for missionary work, and \$6.50 was received and sent to the Missionary Board.

Correspondent.

SHIPS FOR LIQUOR -- NONE FOR CLOTHING

Railroads are overburdened, important convention travel is restricted, but the railroads nevertheless are transporting millions of tons of alcoholic beverages, taking the space that is needed by war necessities.

The New York Herald Tribune of recent date declared that months after the old clothes collection for Greece, nearly 2,400,000 pounds of clothing were piled up in a New York warehouse because of lack of shipping space. Strangely enough, however, liquor shipments have no trouble reaching the armed forces.

Much of the tin and paper that housewives save is used for cans and cases to get liquor to the front.

When the boys come home we must weigh well the terrific toll alcohol is taking in our society. It will be a major postwar problem.

One leading medical authority declares that the four most serious health problems in this country are: alcoholism, tuberculosis, cancer, heart trouble.

One of our large insurance companies reported that in ten years after repeal, rejections for heavy alcoholic indulgence were increased from 12 to 34 per cent. In other words, one third of insurable men and women who were rejected as unsafe risks for insurance were rejected because of drink.

—Civic Bulletin.

Marriages

Bond - Kinder. — Mr. W. Allen Bond of Nortonville, Kan., and Miss Kathryn Kinder of Milton, W. Va., were united in marriage in the Milton Baptist church by Rev. Raymond J. Adkins on June 10, 1945. The couple will live at 3313 W. Walnut Street, Chicago 24, Ill., where he is attending seminary.

Longberry - Davis. — Mr. Virgil Longberry, son of Mrs. Ray Driskill of Lewistown, Ohio, and Miss Barbara Jean Davis, daughter of Mr. and Mrs. Raymond Davis of Jackson Center, were united in marriage at the home of the bride on May 31, 1945, by Rev. David Clarke, in a single ring ceremony.

Miller - Burdick. — Mr. Merritt Miller of Roulette, Pa., and Miss Shirley Burdick of Route 2, Coudersport, were united in marriage at the home of the bride's parents, Mr. and Mrs. Randolph Burdick, on Sabbath afternoon, June 23, 1945. Pastor Rex E. Zwiebel officiated.

Obituary

Brock. — Willis Emmet was born May 31, 1876, and went to his eternal home November 6, 1944.

He was married to Emma Eggleston and until 1934 they lived on a farm at Crandall Hill. From there they moved to Roulette because of Mr. Brock's health. When a lad of fourteen he became a member of the Seventh Day Baptist Church of Crandall Hill, and as a Christian he served his Lord many years. The church recognized his faithfulness and called him to become a deacon. He served in this capacity until his death.

Near survivors are his wife and two sons, Fordice and Ronald.

Funeral services were held in the Methodist church at Roulette, and burial was made at Coudersport, Pa.; Rev. Charles H. Bond officiated.

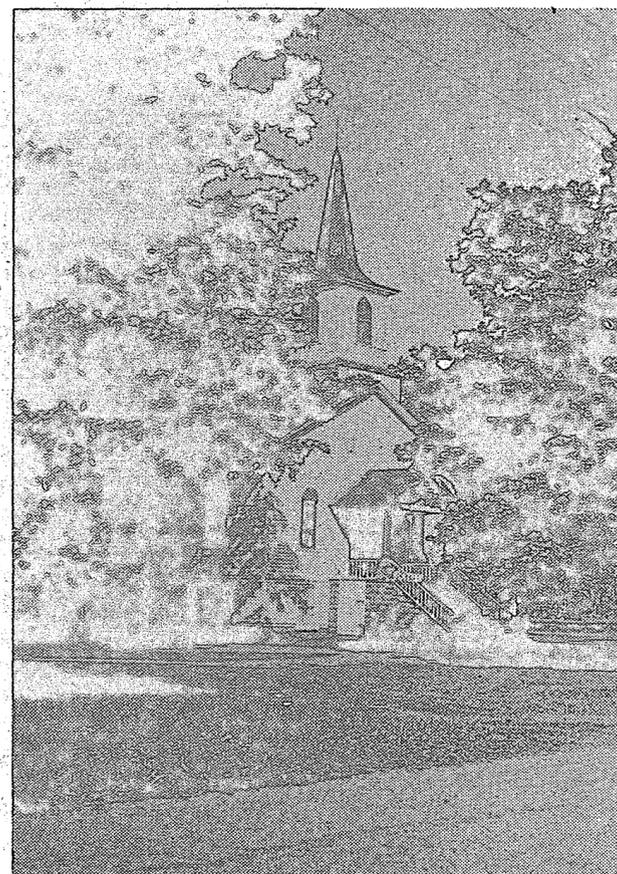
— C. H. B.

The Sabbath Recorder

Vol. 139

PLAINFIELD, N. J., JULY 9, 1945

No. 2



Seventh
Day
Baptist
Church
at
Verona, N. Y.

(This host church to the Central Association meeting of June 8-10, 1945, has recently celebrated the one hundred twenty-fifth anniversary of its constitution. The main church was built in 1829. The vestibule and steeple were added in 1867. The whole building was raised and the basement built in 1902.)