

Pastor and Mrs. Ehret spent two weeks in August vacationing in the Yellowstone National Park.

A thanksgiving service following the Japanese surrender was held in our church Wednesday evening, August 15. This union service was arranged by the War Wives Club, an organization of young women whose husbands are in the service.

The Sabbath school class taught by Mrs. Ehret has parties once a month to which the families are invited. A good time is enjoyed.

On Sabbath day, August 11, Rev. Harley Sutton spoke to us. A week later, August 18, Rev. Earl Cruzan gave the sermon. Both young men were welcomed.

We welcome the return of Deacon H. H. Thorngate, who had spent several months in California.

It was pleasant to have visitors from Riverside, Calif., overnight August 7: Mr. and Mrs. Perley B. Hurley and their son and family, Mr. and Mrs. K. Duane Hurley, Terry Anne, and Cathy Sue. During the evening a group of friends gathered in the church parlors where there was general singing under the leadership of the younger Mr. Hurley, also a men's chorus and other music. Conference President P. B. Hurley spoke of his ambitions concerning Conference had it been held, and urged the members to stand fast. K. D. Hurley spoke of his plans as incoming editor of the Sabbath Recorder. Following the talks light refreshments were served, under the direction of Mrs. Marianne Whitford and Mary T. Davis.

—Correspondent.

## Marriages

**Allen - Bond.** — Mr. Stanley Allen, son of Mr. and Mrs. Parley R. Allen, and Miss Margaret Ellen Bond, daughter of Mr. and Mrs. Simeon C. Bond, all of Salem, W. Va., were united in marriage, June 12, 1945, at the Salem Seventh Day Baptist church by Pastor James L. Skaggs.

**Flanigan - Kelley.** — Mr. Charles E. Flanigan, son of Mr. and Mrs. Ernest Flanigan, and Miss Bessie L. Kelley, daughter of Mr. and Mrs. Ernest Kelley, all of Salem, W. Va., were united in marriage, February 16, 1945, at the Salem Seventh Day Baptist church by Pastor James L. Skaggs.

**Whelock - Davis.** — Wallace Earl Whelock and Winifred Adele Davis were united in marriage in the Los Angeles Seventh Day Baptist church, 264 W. 42nd St., by Pastor G. D. Hargis on Sabbath, August 18, 1945.

## Obituary

**Clarke.** — Bessie Evelyn, daughter of Willis and Lucy Clarke, was born at Milton, Wis., June 27, 1873, and passed away at St. James Mercy Hospital in Hornell, N. Y., August 14, 1945.

On June 29, 1901, she was married to Samuel W. Clarke of Independence, N. Y. She has been a faithful member of this church and a friend and servant of the community since that time.

Close survivors are her husband; one daughter, Mrs. Evelyn Baker; three sons, Stephen W., W. Wallace, and Francis S.; and a brother, Ray W. Clarke.

Funeral services were held at the Independence Seventh Day Baptist church with her pastor, Rex Burdick, officiating. He was assisted by Rev. Walter L. Greene. Interment was in the Independence cemetery. C. R. B.

**Cross.** — Herman J., son of George and Harriett Burdick Cross, was born October 23, 1869, and died at his home at 420 Nottingham Road, Syracuse, N. Y., July 27, 1945.

On October 24, 1894, at Syracuse he was married to Clara Brandt. Five children were born to them: Mrs. Edith Spaid, Mrs. Harriett Tily, Leon, Edwin, and Charles.

When he was a young man he and his wife were baptized by Elder L. R. Swinney and joined the De Ruyter Seventh Day Baptist Church. In 1909 they became charter members of the First Syracuse Seventh Day Baptist Church. They have been staunch members of that church and brought up their children in that faith.

Close survivors are his wife, his five children, and a brother, Harold G.

In the absence of his pastor, H. L. Polan, the funeral service was conducted by Rev. Dwight Beck. The body was laid to rest in Morning Side Cemetery. H. L. P.

**Larkin.** — George Leland, son of George W. and Electa Brown Larkin, was born in Brookfield, Mo., April 8, 1868, and died at his home in Battle Creek, Mich., August 9, 1945.

At an early age he went with his parents to North Loup. He joined the Seventh Day Baptist Church there when a boy, and through the years has dealt honestly in his many business relations and has lived uprightly before man and God. He was married at North Loup May 30, 1890, to Miss May Bancroft, who survives him. They celebrated their fifty-fifth wedding anniversary in Battle Creek last May 30. There are four living children: Mrs. Frank Talbot, George H., Mrs. Earl Kelso, and Mrs. John Bloem.

Funeral services were conducted in Hebble Chapel August 13, 1945, by Rev. Leslie O. Greene. Interment was made in the Memorial Park at Battle Creek. L. O. G.

Give victory to righteousness, we pray thee, O God, and to all thy children forgiveness; through Jesus Christ our Lord. Amen.

—The Bishop of Hong Kong.

# The Sabbath Recorder

Vol. 139

PLAINFIELD, N. J., SEPTEMBER 24, 1945

No. 13

Come

Unto

Me

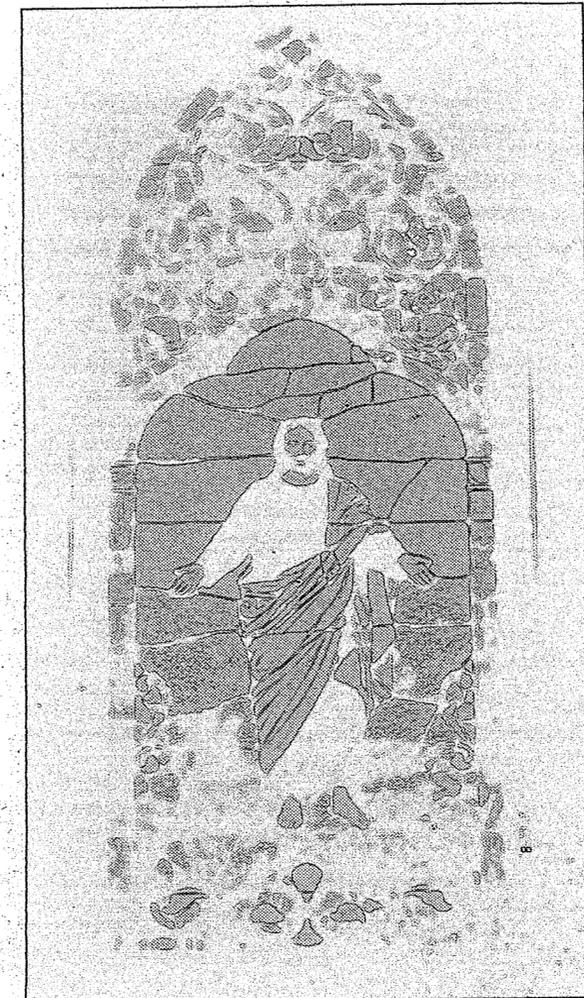
All Ye

I Will

Give

You

Rest



# The Sabbath Recorder

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

Vol. 139, No. 13

Established in 1844

Whole No. 5,156

K. DUANE HURLEY, Editor

L. H. NORTH, Manager of the Publishing House

CONTRIBUTING EDITORS

William L. Burdick, D.D.

Mrs. Walter L. Greene

Mrs. Okey W. Davis

Harley Sutton

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

### LET'S HAVE COMPLETE DELIBERATION

Printed as a supplement to last week's Sabbath Recorder were the minutes of action taken by the Commission of the Seventh Day Baptist General Conference in session at Williams Bay, Wis., from August 14 to 20.

Especially since no General Conference was held this year where some of these matters might have been presented and acted upon, church members are urged to study thoroughly this material. Some items are being held over for Conference action at next year's meeting and should be considered carefully and prayerfully before that time.

May we suggest that, if you skipped over the supplement, you look up the Recorder of September 17 and read the Commission's report. If you have already studied the report through, get it out again and reread it. Now, what are your reactions? The Recorder invites comments from the readers, hoping thus to assist in complete and accurate deliberation.

All thoughts that mould the age begin  
Deep down within the primitive soul.

—Lowell.

### HATS OFF

Only a very unusual person will assume a job which is temporary and do it as if it were the most important of fulltime tasks.

Editing the Sabbath Recorder is an important job, of course. But when the former editor resigned, no one was at hand to take his place. That meant that someone would have to step in and do the job for no-one-knew-how-long. There was long-range planning to be done, without much hope of seeing it through to the conclusion. There was laborious work ahead, with very little promise of credit or reward being given.

Despite these considerations, an unusual person was found. The regular Recorder workers and staff, and many contributors—much to their commendation—rallied to her support. For many months, as consequence, the Recorder appeared in as good form and as complete as ever.

Our hats are off to an unusual person, who has done a magnificent job as acting editor—Mrs. Frank A. Langworthy.

### SEVENTH DAY BAPTIST CENTENARIAN

John Martin Severance, a member of the Garwin, Iowa, Seventh Day Baptist Church and a resident of Milton, Wis., was honored by members of his family representing four generations as he observed his one hundredth birthday this month. He was born in Warren County, Pa., on September 4, 1845. The Sabbath Recorder was a year and three months old at that date. Alfred University had not yet earned her name, and Milton College was just coming into being. Now, a century later, this Seventh Day Baptist, whose mind is clear and whose eyesight and hearing are remarkably good for his years, can make comparisons between the world of today and what he remembers of a century that is past.

The many changes that have come in our ways of living, since Mr. Severance was a boy, beggar description. The words "comforts" and "conveniences" weren't included in the vocabulary of his pioneer family who trekked, oh, so slowly, across the country from Pennsylvania to Minnesota, there to hew and dig out a home and farm some ninety years ago. When John Severance was a boy there wasn't time after the rugged work required to survive in a new country to worry about any lack of social or recreational facilities. A thousand and one problems that have risen up out of a high-speed age to plague us in every area of our lives were of no concern to the people who went west in 1850. In the brain and brawn struggle to control the forces of nature and defeat the rigors of frontier life, little time was left for formal education, but much was learned of practical and lasting value in the school of experience and hard knocks.

It is particularly noteworthy that the parents and family of John Severance concerned themselves with religious life and were converts to the Sabbath truth through the evangelistic influence and efforts of Seventh Day Baptist people and their pastor at Dodge Center, Minn. Today this centenarian's grandchildren and great-grandchildren are active members of our churches and so give testimony to a way of life that has proved good down through the years. E. F. R.

### UNITED FROM TEXAS TO RHODY

Our Seventh Day Baptist young people's rally song, written by Mrs. Elizabeth Fisher Davis, has been sung by the youth of our

denomination through the years as far back as I can remember. How many times I've known the thrill of joining with a chorus of young voices in singing it. Repeating the words now stirs up hallowed memories of Christian Endeavor socials and Teen-age conferences, of Conference young people's programs and seminary days in the Gothic at Alfred, and of our young people's camps in several states across the nation. Most of you who read this will share like memories of this grand song with me.

We young folks are Seventh Day Baptists,  
And proud we are of the name—  
We're scattered from Texas to "Rhody,"  
The state whence our forefathers came.

Young people who belong to Seventh Day Baptist churches and who love the traditions of our people sing the first line of the rally song with full voices because they mean what they are singing. But I submit the suggestion to you that our young people have grown out of the condition of being "scattered from Texas to Rhody—"

True enough, our churches are quite thinly scattered geographically, even beyond the western bounds of Texas. This fact has contributed to many a difficult problem for us denominationally as we have attempted to labor and grow as a united church. Despite our geographical handicaps, however, we can give thanks that our young people have achieved a spirit that will permit us to sing with conviction,

We young folks are Seventh Day Baptists,  
And proud we are of the name—  
United from Texas to Rhody,  
The state whence our forefathers came.

We'll strive to be true to the Sabbath.  
We'll strive to be true to our God.  
And whether at home or afar we do roam,  
We'll guide our lives by his Word.

Many influences have promoted the spirit of unity among our youth. Our colleges have served the cause well through the years as they have brought young people from widely scattered churches, representing many states, together for worship, study, fellowship, and service. Conferences and association meetings have brought our boys and girls together as Christians, where they have had opportunity to practice the spirit of co-operation in worth-while projects. The Sabbath Recorder and the Beacon have done stellar service in giving us channels for news of one another

that is interesting to all of us. Our loyal Seventh Day Baptist homes come in for their share of credit as an influence for union of thought, purpose, spirit, and action among us. The representatives of our boards and societies, and our ministers and leaders who have moved about among our churches preaching the gospel of good will and united effort, have played a vital role in our achievement to date. And now for the past several years our young people's camps across the continent have brought our boys and girls together under most favorable conditions where the principles of Christ and his Church are practiced from day to day throughout the entire program. In such a setting old friendships are renewed and strengthened, and new bonds of fellowship are established.

"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."

E. F. R.

#### IF WE LIVE TO BE A HUNDRED

New Testament accounts of early church life and thought leave no doubt that the Christians of that time lived from day to day in expectation of Christ's second coming to usher in his kingdom. Such a burning hope gave an urgency to their thinking and acting that found expression in the message and organization of the church. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Peter 3: 14.

The past years of global war have fostered another white-hot period of urgency in the thought and activity of peace-loving peoples everywhere. Multitudes of people have given freely and sacrificially of their blood, sweat, and tears to bring the war to a successful conclusion and end a reign of terror and tyranny.

Now the dawn of a new era is breaking across the horizons of mankind. The urgency of binding up the wounds of the world is upon us. The work of restoring the waste places of the earth and bringing order out of chaos is at hand. Christian churches are challenged today, no less than in the time of the apostles, to begin again the building of a world order in which our Lord and Master could find himself at home. "Make

straight in the desert a highway for our God."

As we face up to the challenges of our time, it is imperative that we plan wisely and well for the future. The successes or failures of today's labors will be recorded by generations yet unborn. Max Lerner, a modern thinker, has said, "Tomorrow belongs to him who knows what he wants." If we Seventh Day Baptists are to be a people of tomorrow, today is the time for charting our course into the future and trimming our ship for the voyage. Let our goals and our efforts in Christ's cause be such that if we live to be a hundred years old we may say in retrospect, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15: 57.

Elmo Fitz Randolph.

Milton, Wis.

#### FIRST THINGS FIRST

##### More Money

Yes, you saw that heading very recently. Do you wonder why again so soon? I am inclined to accept the challenge of the friend who wanted me to observe the "nearly full cup" and commend you—commend you not for the full-to-overflowing cup, but for a wonderful start toward accomplishing it.

I am nearly ready to "count the chickens before they have hatched." It has been gratifying to see the way so many churches have responded to the suggestion that Conference Sabbath be a time for special collections and contributions toward the Budget. Not all knew about it in time for that week, but they have been responding heartily since. It is not yet too late for those who have not made such a collection to do so. Do it now!

With this wonderful start the Budget funds this quarter should be far in excess of any first quarter in many years. The same spirit and effort continued constantly through the other three quarters should put us way over the top weeks before the end of June, 1946. Too often we do not get into the spirit of the job until the time when it should have been accomplished; the last quarter is upon us and such gifts as we make do not reach the treasurer in time to be credited.

Yes, I commend you. Thanks for not letting me down. Give! Give more generously than ever before in history. Let's

#### A MESSAGE FROM MANILA

[Editor's Note: The following story by a Seventh Day Baptist chaplain is the first in a series planned as a regular feature for as long as we have men and women in military service.]

By Chaplain Leon M. Maltby

It is an unusual experience to be a part of the gigantic military base which has settled upon this city like a cloud of grasshoppers on a Kansas wheat field. The city looks as if the grasshoppers had been powerfully hungry when they landed. Now the whole area swarms like an ant hill with tremendous stones piled up for miles around and with military vehicles in numbers beyond imagination.

He is a poor man indeed who has no relatives or friends in Manila, for almost everybody and everything is here from the lowest to the highest echelon of the army. One of the glorious things about it is the Christian fellowship possible here as nowhere else in the world. The finest of Christians in all branches of the service are able to get together for Bible study and inspirational meetings. At a Tuesday night Bible study I met at least six men from Michigan who had been to White Cloud. At the Saturday night G. I. Gospel Hour on the main street, souls are being saved every week. Filipino Christians and Chinese are prominent also. I have met many fine people including civilian missionaries who were interned.

On the other hand, I doubt if there is a military post anywhere in the world where there is so much drunkenness and shameless sin. Venereal disease is very high in spite of the army's emphasis on prophylactic treatments and the effort to treat diseased women. Perhaps I should say, in spite of the chaplains the moral level is low, in my opinion.

However, the men with real Christian faith derived from careful home training and from personal experience with Christ do stand firm. We trust that the chaplains have a steadying and uplifting influence. It is like a civilian ministry in that the results are sufficiently encouraging to help the chaplain from being discouraged.

#### OUR COVER

The stained glass window pictured on this week's cover was photographed by Rev. Zack H. White, general missionary in the Southwest. His headquarters are at Nady, Ark.

raise the Budget 100 per cent—and more—this year.

Do not neglect to dig deep for the Second Century Fund, too.

P. B. Hurley,  
Conference President.

#### WHAT IF YOU HAD NOTHING FOR CHRISTMAS?

This is only September, but already Christmas cards and Christmas merchandise are being displayed in the stores. The explanation, of course, is that many of our loved ones whom we will remember with gifts this Christmas are far from home, and if our remembrances are to reach them on time, they have to be mailed early.

Another group for which we should act immediately is that of our fellow Christians in the devastated war areas. Many of these people lack even the essentials of life, the simple, useful items we might put in one of the Church Christmas Packages many of our people are packing for overseas.

A charge is made for the official shipping cartons; to fill the boxes with government approved articles costs money. But the total expense is negligible when we consider the amount of satisfaction these yuletide remembrances will give war-weary people.

The Seventh Day Baptist goal is three hundred packages, but according to recent reports from Church Christmas Packages, 297 Fourth Ave., New York 10, N. Y., only about fifty cartons have been requested. (Be sure to order the carton direct from New York!) October 10 is the deadline for having packages filled and returned to the New York headquarters. Let's meet the deadline and help to give someone a Merry Christmas who might not otherwise have reason to be happy.

#### EXTRA COMMISSION SUPPLEMENTS

In the Recorder of September 17 a supplement was issued giving the full report of Commission action at its recent session. There are about fifty extra copies of the supplement which the editor would be glad to pass along to any group or groups making a study of that report. If you would like a number of these extras, send your request to the Sabbath Recorder, 510 Watchung Ave., Plainfield, N. J.

- How Much Education Should a Minister Have?
- When Should He Retire?

## Another Viewpoint

# ABOUT ORDINATION, ACCREDITATION AND RETIREMENT OF MINISTERS

By REV. ERLO E. SUTTON  
Editor, Helping Hand in Bible School Work

[Accreditation and ordination of ministers and ministerial retirement are two of the important matters discussed by Commission in August to be presented for action of Conference next year. The members of Commission have urged that these matters be publicized to acquaint Seventh Day Baptists with all of the facts. Although Mr. Sutton wrote the following statement before the August Commission meeting, the comments are still pertinent.—Editor.]

IT WAS with considerable interest that I read, in the Recorder of January 22, "Commission Action"; and then, in the Recorder of May 14, the reactions of one of our retired ministers to these proposed recommendations of the Commission.

It is true that we have "A Manual of Seventh Day Baptist Church Procedure," compiled by Burdick and Randolph, but I am not sure that it was ever fully approved by action of General Conference; and even if it was, whether we have followed the suggestions made in it concerning the ordination and accreditation of ministers.

I think some of you know that I was among some of our ministers who were greatly disturbed by an action taken by Conference in 1944 concerning accreditation of ministers. It seemed to me, and I have not changed my opinion, that that action opened wide the gate for the accreditation of almost anyone a church or group of churches might present for accreditation, whether employed in some ministerial capacity or not.

It has long seemed to me that a church should not call a person to ordination unless employed, or actually called to the pastorate of a church, or called to some ministerial work by some denominational board; that a church should not call a person to ordination and then ask for denominational recognition because friends felt the person ought to be in the ministry. To do so hardly seems

fair to men who have spent years in preparation.

### Educational Preparation

As to educational preparation, I feel that much more is now required, and more will still be required, than was required for those of us who are older in the work. As I understand, the Commission is only recommending that General Conference recommend that preparation for the ministry be a college course and a seminary course, and that for accreditation there be required "a minimum of three years of preparation above high school, at least one of which shall be in our own School of Theology." As I understand, two years of this might be in college and one in our School of Theology, or it might all be in our School of Theology. It seems to me this is reasonable, as are also the other suggested requirements for accreditation.

### Retirement

Naturally, like a number of our ministers who are no longer young, I am interested in a retirement plan, both as to age and some form of income. In many business concerns workmen are allowed, after they have worked a given number of years, to retire at an age less than sixty-eight, the age suggested to Conference by the Commission for voluntary retirement of ministers. I cannot see how an action of this kind would handicap a minister approaching that age, or how it would force retirement at sixty-five, or even earlier, as suggested in the article in the Recorder of May 14. I feel few of us would desire to remain long as pastor of a church if we could not have a two-thirds vote before we were sixty-eight, and it seems certain we should not after that age, both for the good of the church and our own peace of mind.

It seems to me that if an ordained minister has served the denomination as a pastor or in some other official capacity for forty years, which I believe is now the time required in order to receive the maximum "pension," and has reached the age of sixty-eight, he should retire unless he can have a strong vote in his favor from the church he is serving.

### Extra Compensation

As I understand, a retired minister would not be prohibited from earning something to supplement the "pension" he might receive from the Ministerial Retirement Fund, working, for example, as janitor of a rooming house, or caring for lawns, so long as he did

not accept work in a church as pastor or work in some denominational field. Of course, if the denomination could pay a "pension" sufficient for the support of its retired ministers and their wives, then I think they should be prohibited from earning further income. As to being able to be employed and earn an income, I think most of us need not worry about that until we have reached that age, which few of us will.

For my part I hope that the Commission's recommendations concerning the ordination, accreditation, and retirement of ministers will be voted by General Conference.

Denver, Colo.

## 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.

### LET ALL JOIN IN THE WORLD WIDE COMMUNION

Last month the Missions Department announced that World Wide Communion is to be celebrated the first weekend in October; and literature was sent by the Missionary Board to all the pastors and to church leaders where there are no pastors.

To make the observance the most successful, all will need to join. Doubtless most of the pastors are planning for it, but the members of the churches can help by making special effort to attend and by aiding the pastor in taking the communion to the sick and those who cannot attend.

A great blessing awaits the church and its members if all will unite in the World Wide Communion. W. L. B.

### BOARD EMPLOYS MISSIONARY PASTOR AS FIELDWORKER, ASSISTANT TO THE SECRETARY

Readers of the Sabbath Recorder will be interested to know that Rev. David S. Clarke has accepted the call of the Missionary Board to become assistant secretary and fieldworker.

The work of the Missionary Board includes many activities, and prominent among these is field work. The secretaries have always done more or less field work; but they have never been able to do all that was needed, and for fifty or more years the board

has employed others. Sometimes it has had three or four giving full or part time.

At the January meeting of the board a committee was appointed consisting of the president, treasurer, and recording secretary, to secure a fieldworker and assistant to the secretary. The committee, after careful investigation, extended a call to Rev. David S. Clarke, pastor at Jackson Center, Ohio. He will begin his work about the middle of November. W. L. B.

### NEWS FROM CHINA

(Taken from Dr. Grace I. Crandall's letter to her sister)

Dearest Sister:

Your letter written October 29, 1944, reached me about a week ago. Your last letter before that was written in June and was received in September of last year. Our correspondence seems to have been very prosperous during the past year. I have heard nothing about the Wests, at all, for about the same length of time, that is since late fall last year. I do not even know whether they are alive or not. I have had occasional letters from Shanghai. Me-ling writes about her own troubles, of which she has a plenty, but never mentions them and I dare not ask. Those who were to keep me informed have either never written or their letters have not passed the censors. Conditions in Shanghai are very bad and getting

worse all the while. I do not know how people live at all, but they seem to; at least, I have heard of no deaths among my friends there.

The Japanese got within one or two days travel of our part of the world, but never succeeded in breaking through; now they are retreating in some places, but not enough yet so that the mail routes can be safely reopened.

We are getting along somehow. I do not know how we manage, but we still live. Prices have quadrupled since I wrote you last, and at that many things cannot be bought at all. For instance, pork is now about \$200 per pound and you cannot get any at all unless you have a pull with some of the military or business men. We-ze, since she has patients among the military wives, can sometimes get a little. But I have not been as well and am not eating pork for a time, so it does not matter. We have been very bountifully supplied with eggs by our hens and ducks this year. I hatched a lot of chickens and ducks. I sold twenty little chickens at \$50 each and six small ducks at \$110 each, bought rice with the money to feed thirty-nine chickens and five ducks which I am raising. Have another nest of ducks to come off in a few days. We have had no servant since the first of March and I have been working pretty hard some of the time. That may be part of the reason why I am not so well, but not the main reason. I ate too freely of fat foods and got upset; and then there has been a time when the pickings in food were awfully slim for me and I have probably eaten too much rice, too; but now the garden is producing string beans and a few peas. Cabbages look as though they might head up soon, tomatoes are in blossom, and corn in tassel, so that we shall have enough soon. We-ze also has some greens. We hope to depend on our chickens and ducks for meat mostly. There has been no fruit for a long time, but things seem to be provided from day to day, and we have much for which to be thankful.

I have been trying for over a year to get it across to the board that I do not want them to cable me any more money. We-ze is anxious to invest her surplus in United States money, and she will let me have what I need, I to let her have the United States money after the war. I asked that my salary be deposited in the Milton Bank instead of send-

ing it to me; but last November along came \$500 by cable. I got it O.K., but only received \$38 for each U. S. \$1. We-ze is willing to give me at least \$100 per United States \$1 and if she has not enough, I have a Grace Hospital medicine fund which I could use the same way. Now I have to use this \$500 up before I can use any other, or it will depreciate until I cannot see it. I do not yet know what the \$500 was for, how much is salary and how much gifts and how much for relief, because no letter has come from Treasurer Stillman. Of course, I wrote that I expected to be cut off for a time, and maybe they were worried for fear I should be short of funds.

May 31—Sorry to have laid aside this letter so long; but I was glad that I did not mail it the first day, for that night I heard from Shanghai from Mabel's friend, Vung-sung, who was to have kept me informed about the Wests. But she has had her troubles. Vung-sung says that the Wests have gotten along fine. Mrs. West is in better condition than she was when they went into camp. The International Red Cross has gotten supplies of American food to them, so that I guess they have fared better than I have as to food. They also received some very short letters from home.

About three thousand of the new Chinese young men's army are stationed here, and we are right in the midst of the barracks. The only reason our house was not taken, I understand, is because an American was living in it. The young fellows are coming in here more or less, asking about help in English, etc. There are some college boys and quite a lot of Christians among them, none below high school grade. I have found those I have seen very nice appearing. There is quite a large group of Shanghai boys among them, but I have seen none of them. A young doctor is our most frequent visitor. They take quite a bit of my time, but I am glad if I can help them in any way and also glad to know them. Many are quite homesick and, I suppose, like to have some place to go where there are women who take an interest in them. We are hoping that we shall be able to get a servant, and then I can have more time to help them. We-ze is bringing some of them to me for tooth extraction and insists that I keep the money. I already have almost enough to pay for my milk next month. If I can earn a little to

help out my too small allowance, I shall feel happier.

A few weeks ago one of the Catholic fathers at Lichwan came here and came to call on me. He had been down in southern Kiangsi where one of the big American air fields was before the Japs came there and some of the air force had given him some of their K rations. He brought me a package. It was a lot of fun sampling it. There was a package of pressed figs with lemon or lime juice and vitamins which tasted so good to us. Of course, we had to take it in minute tastes to make it last longer. We are having a good many callers these days. Some of the high military officers in whose families We-ze treats have been here, and our landlord brought in an American trained man who is high up in the governing group of the young men's army. He was very pleasant. Then Mr. Den brought in the doctor who is in charge of the whole medical organization of this army. Neither of these last two men is resident here. Being the only American here makes me of more importance, you see.

May God bless you. Don't worry about me. I trust that my present upset is only temporary and that I shall soon be O.K. I think I have taken cold for one thing, for I have a sore throat and the sudden changes in this climate make it very hard to cover oneself just right at night.

Much love to you and G. L. and all your family,

Changtsun, Lichwan,  
Kiangsi, China,  
May 26, 1945.

#### DEAN BOND RECEIVES LETTER FROM HOLLAND

Dear Editor:

As soon as I learned that mail could get through to Holland, I wrote to my friend, Rev. Pieter Taekema of Haarlem. Recently I received a reply. If you have not a more recent letter perhaps readers of the Sabbath Recorder may be interested in this one, which I am enclosing.

He refers to the times when we were together. He and I represented Seventh Day Baptists at the first World Conference on Faith and Order, held in Lausanne, Switzerland, in 1927. Following that conference I went with him to Holland and attended their annual conference at Haarlem, cele-

brating their fiftieth anniversary. Again in 1938, when I was at Utrecht at the conference which adopted a constitution for the World Council of Churches, I visited our churches and spent several days in the home of Brother and Sister Taekema.

We are so glad to be able to hear from them.

Sincerely,

Ahva J. C. Bond.

#### Mr. Taekema's Letter

Dear Brother and Friend:

I was very pleased with your letter which came July 18. I could find no time till now to write you an answer. We have behind us indeed a terrible time: nearly no light, no warmth half the day and longer, far too little food. So it was in the western Netherlands.

In other parts of our country there were yet worse things: violence of the war, devastation of houses, of almost the whole of villages, and parts of towns; people without shelter, and bereft of everything.

But there came relief when took place what we never had dreamed: the coming of our liberators, followed by the peace. Since then it has become gradually a better condition. But many of us, including myself, have not overcome its results yet. My wife gets extra food, and her weight is rising. She scaled 42 kg (about 92 pounds). When she is 55 kg (about 121 pounds), she needs no more extra food.

We cannot be thankful enough to our gracious Father for the wonderful leading and deliverance. He kept us from sickness and hunger. All our young men escaped from the grip of the oppressor, and were not sent to Germany, except two, of whom one returned again. A son of one of our members was slain in the days of the war in 1940, and a sister of the Haarlem Church found death at the bombardment of Arnhem. In the southern part of our land two families lost their homes. These blows are very painful, but yet little compared with what other denominations have to mourn for. Many of our oldest members have gone home in the last years.

Many thanks for the sympathy of you all. Already three times I myself had a visit of the young man Lawton from Battle Creek. He was more times here in the church, but then I was in another place. Since the last of June I can go again to Amsterdam and The Hague, and soon I hope to be able to visit our lonely members in the different places.

The churches have done their utmost to pay my salary which came otherwise from America, and their efforts succeeded.

Often I remember the times when we were together. May our Lord bless your daily work, of so great importance for our churches in America. Our love to you, and to all our friends.

Faternally,

P. Taekema.

Haarlem, Kempstr. 12 rd,  
August 7, 1945.

*Woman's Work*

Mrs. Okey W. Davis, Salem, W. Va.

## WORSHIP PROGRAM

By Mrs. Eldred Batson

## Who Is My Enemy?

Hymn: "Help Somebody Today."

"Some time ago a cartoon appeared in one of our magazines showing two small boys and a matronly lady. One boy was sprawled out on the sidewalk with a blackened eye; the other boy was standing, triumphant, over him, while the lady was evidently reminding the latter of his Bible school lesson that we should love our enemies. Underneath was the boy's reply: 'But lady, I do love my enemies. This guy is one of my friends.'

"I wonder how often we do what this boy did. We know Christ's command to love our enemies, but we always think it applies to other persons than those we have to get along with every day. We think of our enemies as people in some distant place. Actually, however, those whom Christ told us to love are all the people, near and far, for whom we seem to have a natural dislike—the boy down the street who bullies our children, the self-pitying invalid who calls up for sympathy so the pudding burns, the man in the firm who is getting credit for our ideas, the neighbor whose tastes are vulgar and obscene. In short, our enemies include all who arouse our feeling of dislike, for whatever reason.

"Are there people who arouse your dislike? Can you picture any you will meet today? I can. Then they, for today, are our enemies. If we can learn to love them, can learn what loving them really means, then we shall be prepared to love those enemies who are far away." —Robert H. Beaven.

Scripture reading: Matthew 5: 38-48.

Prayer: Lord's Prayer in unison.

Leader—Father, as we bow before thee, help us to keep our thinking straight; give us courage, and help us to love our enemies, always; bless those that curse us, do good to them that hate us; and help us to pray for them which despitefully use and persecute us. Amen.

Hymn: "Let the Lower Lights Be Burning."

## DIRECTORS' MEETING

(Minutes of the Directors' Meeting of the Women's Society)

The Board of Directors of the Women's Society of the Seventh Day Baptist denomination met in annual session September 9, 1945, in the Mrs. G. H. Trainer Sabbath School Room. The following members were present: Mrs. J. L. Skaggs, Mrs. M. C. Van Horn, Mrs. A. G. T. Brissey, Mrs. Edward Davis, Miss Lotta Bond, Mrs. S. O. Bond, and Miss Greta F. Randolph.

Mrs. Trevah Sutton and Mrs. Jerome Boyd were welcome visitors.

Devotions were prepared by Mrs. Okey Davis and carried out by Mrs. Skaggs and Mrs. Bond, with prayers by all present.

Mrs. S. O. Bond gave the report of the treasurer showing balances in the different funds as follows: General Fund, \$164.64; Special Project, \$915.75; Helpers' Fund, \$411.53; Trailer, \$351. Her report was accepted and placed on file.

A letter was read from Mrs. Hubbard concerning mission study books for the coming year.

Mrs. M. C. Van Horn gave the report of the Peace Committee. Her report was accepted and placed on file.

To the Board of Directors:

The work of the Peace Committee through the year has been mainly to study various books, pamphlets, and magazine articles for reviews and recommendation for use among the societies of our denomination. Through the pages of the Recorder we have tried to pass on suggestions and challenges for reading and study of the problems of a lasting peace which face us as Christian citizens.

Recently samples of free literature supplied by the American Association for the United Nations were sent to keyworkers. A letter was sent to the President asking that a clear-cut pronouncement of what is meant by "unconditional surrender" be made.

It is the desire of this committee that our people, both men and women, feel the great responsibility that rests upon each of us if we are to have a durable peace. Let us follow the suggestion of President Truman: "We must all hope that the people of this country and the peoples of the rest of the United Nations will inform themselves of the possibilities which the charter opens to them and will make the organization of the United Nations their common instrument to achieve their common purpose."

Respectfully submitted,

Erma B. Van Horn, Chairman.

Mrs. Edward Davis gave the report of the Ways and Means Committee and the report of Rev. L. O. Greene. These reports were accepted and placed on file.

To the Board of Directors:

Your Ways and Means Committee has had one meeting with three members present.

A letter was prepared and sent to keyworkers of all societies or to some official where the name of the keyworker is not known. This letter set forth our hope and plan for a trailer house for the work of our promoter of evangelism. Gifts for this trailer received to date amount to \$351. We are thus encouraged, and we are developing plans for the purchase of a trailer. We hope this may be possible early in October, as we find Evangelist Greene needs the trailer in his October work.

Several letters have been written in regard to future field work; also correspondence has been carried on with workers on the fields.

Our chairman has had the supervision of renting the lower floor of the new home of our promoter. Rev. and Mrs. Greene will occupy the upstairs apartment when at home. The lower floor apartment was redecorated, and the renters are settled there, since August 1.

Mr. and Mrs. Arthur Burns are leaving the Welton, Iowa, work October 1. They want some time at home before they again give full time Christian service.

This committee has a bill of \$1.05 for postage and envelopes used in sending above letter to societies.

Lydia Stutler,

Chairman.

Letters were read from Arthur Burns and Rev. Loyal Hurley concerning the work in Welton, Iowa, and from Rev. Elizabeth Randolph concerning the work in Florida.

Voted that the board send Mr. Burns \$50 toward his expenses home.

Voted that the board pay the expenses of Rev. L. O. Greene to the Ashram.

Miss Lotta Bond gave the report of the Goals Committee. Her report was accepted.

To the Board of Directors:

The Goals Committee recommends the following goals for the use of the societies:

1. The United Budget has never been raised 100 per cent. Let's do it this year by increased contributions from our women's societies.

2. Support our new Sabbath Recorder editor by increased subscriptions.

3. Practice tithing or some other form of proportionate giving.

4. Make direct gifts to support the program of evangelism sponsored by the women of the denomination.

5. Endeavor to give 10 cents per month per member to the Helpers' Fund to supplement the project of evangelism.

6. Urge Seventh Day Baptist women to ally themselves definitely with temperance movements.

7. Carry out a definite plan of regularly contacting nonresident members of your church.

8. Use the mission study books in the way best suited to your society.

9. Use the worship program on the Woman's Page of the Recorder in society meetings.

10. Emphasize reading and study of the Bible; encourage family devotions in every home.

11. Make Isaiah 61 our Scripture for this year.

12. Organize a young mothers' group in your church or in your community, and continue to sponsor groups for teenage girls.

13. Observe World Community Day, November 2, 1945, and World Day of Prayer, March 8, 1946, within your church or community.

14. Study peace literature recommended by the Peace Committee and other available material.

15. Stimulate the spiritual life of our men and women in the service of our country by furnishing them with religious literature.

Lotta Bond,

Chairman.

The following officers were elected by unanimous ballot for the coming year: president, Mrs. J. L. Skaggs; vice-president, Mrs. M. C. Van Horn; recording secretary, Miss Greta F. Randolph; corresponding secretary, Miss Lotta Bond; treasurer, Mrs. S. O. Bond; and editor, Mrs. Okey W. Davis.

Voted that the Ways and Means Committee be authorized to purchase a trailer and get it on the road as soon as possible.

These minutes were read and approved.

Voted that the board adjourn to meet November 4 at 2:30 with Mrs. Van Horn in Lost Creek.

Mrs. J. L. Skaggs,  
President,Greta F. Randolph,  
Secretary.

Salem, W. Va.,

September 9, 1945.

## BIBLE STUDIES FROM JOHN'S GOSPEL

(The first in a series of studies from God's Holy Word conducted by Rev. Earl Cruzan.)

The Beginnings — John 1: 1-18

## God and Christ Are One

John does for us what the other evangelists do not do—that is, instead of tracing the genealogy of Jesus back to David or Abraham, he takes us back to the beginnings, and there reveals to us Jesus. "In the beginning was the Logos (Word) and the Logos was with God and the Logos was God." The Greek "Logos" has been translated "Word" and carries that meaning in our translations of the Scripture. This word

bears two meanings when carried over into the English: (1) The word by which the inward thought is expressed. (2) The inward thought or reason itself. As John uses the term, we find probably a combination of the two: Christ, the Logos, was in the beginning. He was with God and was God. It was through him that God expressed his inward thought and reason. There is no question in our minds but that it was through Christ manifest in the flesh that God expressed to man the inmost workings of his heart.

#### Christ Is Life

John tells us that it was through Christ that God worked from the beginning—that he was in the beginning, and that all things were made by him, and without him nothing was made. "In him was life; and the life was the light of men." The light was, is, and evermore shall be. That light shines in darkness, but the darkness does not see it and cannot understand it. It shines into moral darkness, it shines on social evil, it shines on the evil imaginings of the heart. It is ever there piercing its way through, but the darkness does not recognize the light. It is as a slide projector with the light continuously turned on; yet while a dark object remains between the light and the lens, darkness envelops the screen. It is only when the shutter is removed that either light or the image from the transparency is reflected upon the screen.

#### The World Needs Christ

Although Christ was in the world, the world did not know him. He came to the chosen people, but they did not receive him. They could not comprehend the light. They were so used to the darkness of their way of living that they were blinded to the light and so could not follow in the path which it revealed.

He was made flesh and dwelt among men. He lived with them. He had compassion on them. He showed them the way of life. Yet many refused to see. They could not comprehend the truth which he embodied, nor could they recognize the part grace was to play in salvation.

#### Belief in Christ Saves

There is a promise in the twelfth verse: As many as believe on the name of Jesus as the Messiah, they are given power to be-

come the sons of God. Or we may say they were given the privilege or the right to become sons of God. This is not gained through their own merit, but comes through the grace of Christ, that whosoever believeth might have life eternal.

#### SOUTHWEST ASSOCIATION MEETS WITH LITTLE PRAIRIE CHURCH

By Mrs. Clifford A. Beebe

Little Prairie, the oldest, although nearly the smallest church in the Southwest, entertained the fifty-fifth session of the association, held August 30 to September 2. Little Prairie church is located at Nady, Ark., 26 miles south of De Witt, just beyond the rice country.



Little Prairie Church

The opening session, on Thursday night, was called to order by Vice-President Lee Monroe of the Little Prairie Church. We were all sorry that President Gerald Coalwell of the Hammond, La., Church, could not attend. However, due to the lifting of gas rationing, two carloads came from Fouke. After a praise service conducted by Glen Davis of Fouke, Zack H. White, the new missionary pastor of Little Prairie, gave the address of welcome. Pastor C. Harmon Dickinson, of the De Ruyter, N. Y., Church, responded to the welcome, bringing greetings from the Eastern, Central, and Western Associations, of which he was the delegate.

We of the southwest are indeed grateful to these three sister associations for their continued interest in sending a delegate so far to meet with us.

The vice-president gave some thoughts on the theme of the association, "Whosoever shall call upon the name of the Lord shall be saved." Romans 10: 12. Mrs. Charles Craw of the Fouke Church was appointed corresponding secretary in place of Miss Emerald Mae Stillman, now a student in Union College, Lincoln, Neb.

Pastor C. A. Beebe of the Fouke Church, and until recently also missionary pastor at Little Prairie, preached the opening sermon from Titus 2: 11, 12. He made a compelling

appeal for us all to live righteously and put our trust, not in the inventions and plans of men, but in the hope of our Saviour.

#### Business Session

Friday morning the business of the association was carried on. Pastor Dickinson told us about the young people's camp in the Central Association. (There is a movement on foot in the Southwestern Association to hold a similar camp next year.) He preached several times during the Association. On Friday morning he spoke on faith, using the eleventh chapter of Hebrews. On Sabbath morning he gave an illustrated talk to the children on habit; he used as his text, "Be ye therefore perfect, even as your Father which is in heaven is perfect." On the night after the Sabbath he talked to the children on "Ye are the light of the world," using a flashlight to show how we can not give out light unless we are in touch with the source of power. On Sunday night he preached the closing sermon of the association from the story of the prodigal son, begging those who had wandered away from the Father or who had never accepted his call, to come home. This touching sermon was followed by an altar call by Pastor Zack H. White.

The other sermons of the meeting by Pastors White and Beebe were of like character. On Sabbath morning Pastor White preached on Romans 5: 1-11, using as his theme, "There is no hope save in Christ." Indeed every session of the whole association carried an evangelistic appeal.

#### Special Reports

Women's work, young people's activities, and missionary interests all had a place on the program. The women's hour, held Friday afternoon, in charge of Mrs. C. A. Beebe, had as its theme, "The Place of Women in a Postwar World: in the Home, in the Church and Sabbath School, in Industry, and in a World Community." Four papers written respectively by Mrs. Catherine Shaw Stillman, Mrs. Robert L. Butler, Mrs. Elvin Smith, and Mrs. Austa Coalwell were given or read. The association representative presented the goals of the board and appealed for their support.

The young people's program was given Sabbath afternoon with Mrs. William Brooks in charge. The general theme was "Salvation." Four papers were given, using the

topics "A Divine Provision," written by Mrs. Lena Mae Davis Slaton and read by her brother Glen Davis, both of Fouke; "A Gift Not a Reward," written by Rollusa Godfrey of Hammond and read by David Beebe; "Conditions of Salvation" by Mrs. R. H. Searcey and read by Mrs. Will Searcey, both of Little Prairie; and "Our Surety, the Promise of God," by Mrs. Mary Bohler of Edinburg, read by Miss Joan White of Rolla, Mo.

The missionary hour Sunday morning was in charge of Pastor White, as direct representative of that board. Both he and Pastor Dickinson presented the need of the seventh day Sabbath and of sharing the gospel.

#### Bibles for Jamaica

At each of these programs, Miss Janette Fitz Randolph, recently returned from Jamaica in order to enter college, gave graphic and appealing talks about the work of women and young people on that island. She stressed the great need for education and a school, and especially for Bibles. The cost of importing makes the cheapest Bible cost about \$5; this is beyond the reach of the colored people among whom our work is carried on. Bibles can be bought in this country and sent there much cheaper, since Bibles for distribution in mission work are not subject to import duty. Miss Fitz Randolph on Sunday morning made such an appeal for this need that after the service many free will offerings were placed in the offering box. One man said, "I want to give this dollar to buy a Bible for one of those folks."\*

No report of this association would be complete without mentioning the part music played. The old organ, given long ago at the instigation of Prof. J. Fred Whitford by friends of the Little Prairie Church, is still usable. At various times Miss Hazel Scouten, Mrs. Elvin Smith, and Glen Davis, all of the Fouke Church, presided at its keyboard for congregational singing, the devotional services each session, or special music. Noteworthy among the latter the following: a quartet, "His Guiding Touch," by the Randolph quartet composed of Mrs. Charles Craw (Lura Mae), Mrs. Elvin Smith (Ruth

\* If you wish to contribute to the fund for purchasing Bibles for Jamaica, send your money to L. Milton Van Horn, treasurer of Denominational Budget, Milton, Wis., and indicate that your gift is to add to Miss Randolph's fund.—Ed.

Joy), Mrs. William Brooks (Ione), and Miss Janette Fitz Randolph; duets by Mrs. Doris McKay Mitchell and her brother Edison, with guitar accompaniment by Glen Davis; a tenor solo, "An Evening Prayer," by Pastor Dickinson, with violin obbligato by Pastor White; an alto solo by Mrs. Elvin Smith, "Ye Must Be Born Again"; and a duet by Mrs. Charles Craw and Glen Davis. All of these selections were a help to the spiritual tone of the meetings.

On Sunday afternoon, after a short business session, the young people had a swimming party in Blackmon's pond. Even little Chris, Pastor White's baby, went!

#### Meals

All the meals except breakfasts were served on a long table under the ancient oak trees, between the church and parsonage. Each family in the community, whether Seventh Day Baptist or not, who attended the meetings (and the attendance was often more than the church could hold) brought a well-filled basket which, with the fried fish, southern fried chicken, and roast beef furnished by the church, made up bountiful meals. There were even cakes, in these days of sugar rationing, showing that someone had planned ahead. There were other evi-

dences of planning, too. Prior to association the men of the community had borrowed a well rig; and, with Pastor White to lead in the work, had "put down" a sixty foot well of very good water at the parsonage. What especially impressed those from away was the wholehearted co-operation of all in the community, whether Seventh Day Baptists, members of another church, or of no church at all.

The next session of the association will be held with the Fouke Church, opening at 10 a.m. on Thursday, August 1, 1946. The officers are president, Jay Van Horn of Edinburg; vice-president, Nathan O. Monroe of Fouke; recording secretary, Mrs. Gerald Coalwell of Hammond; corresponding secretary, Mrs. Zack White of Nady; treasurer, Mrs. Earl Mason of Nady; and young people's secretary, Miss Janette Fitz Randolph of Fouke.

We hope that this fifty-sixth session may be more largely attended by those from away. We miss many who formerly attended our sessions. Perhaps with the coming of peace and end of gas rationing, they may again come. Let us all hope and pray for the work of the Lord among our widely scattered churches of the great Southwest.

## Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

### HOLSTON CAMP RETREAT

By Alma Bond and Marilyn Moulton

About thirty-three people visited Holston Camp, Battle Creek, Mich., September 1 through 3, or were present at some of the meetings there. A carload of seven came from White Cloud, Mich., and we also had representatives from Dodge Center, Minn.; Salem, W. Va.; and Nortonville, Kan.

The theme of "Peace" was introduced in the Sabbath eve meeting and carried throughout the entire time. Lt. LeRoy DeLand led this first discussion, introducing various problems that confront us as we seek to fulfill our personal and group responsibility to the returning service men.

Sabbath morning Rev. Mr. Holston brought some thoughts on the subject, "The Sermon on the Mount." The other parts of

the service, including special music, were planned and given by the campers.

The White Cloud group conducted an inspiring service Sabbath afternoon. Margaret Mosher led chorus singing which was followed by a talk on "True Brotherhood" by Leon Mosher. Wendall Stephan spoke about the "Christ of Peace." Alberta Siems summarized the thoughts, and the meeting closed with singing of "I Gave My Life for Thee."

The Sabbath came to a close with a vesper service conducted by Jacqueline Wells. The necessity of "Inner Peace" was emphasized. The Christian is the only one who has the secret of true peace, for Jesus in the heart gives the peace of God that passeth all understanding.

That night, after roasting wieners, we sat around the fire and enjoyed the fellowship and harmony of song.

Before going to bed we listened to a passage from John 14 where Jesus told his disciples, "My peace I leave with you."

Sunday morning Mrs. Ethel Wheeler had charge of the service using the topic, "Light." Pastor Wheeler used John 1: 1-21 and 9: 1-4 as the basis for a talk.

"The Robe" by Lloyd C. Douglas was reviewed for us Sunday afternoon by Arabeth DeLand.

Another meeting on the theme of "Inner Peace" was held Sunday night. Many responded to the invitation to relate some experience of inner peace, and the meeting was truly inspirational.

Monday morning Alma Bond led in a brief study of Isaiah.

Below are the resolutions adopted by this group.

#### Resolutions

We, the Seventh Day Baptist young people of Battle Creek and White Cloud, meeting at Camp Holston August 31 - September 3, 1945, do hereby make the following resolutions:

#### I. Relative to our boys returning from service:

a. We will make a special effort to encourage their active participation in all young people's activities;

b. We will pledge ourselves to the best of our endeavor collectively and individually to help them by way of counseling and sharing their individual problems.

#### II. Relative to modern social problems:

a. We believe marriage is a holy institution of eternal nature, ordained of God, and that it ought not to be entered into lightly;

b. We believe that divorce as an easy means for solving marital problems should be discouraged. We definitely believe that the divorce laws of our country are far too lenient. We urge that in cases of marital discord that each of those involved exert patience, understanding, forgiveness, and tolerance in true Christian love in making the necessary adjustments;

c. Mindful of the recent upsurge in juvenile delinquency and having especially on our heart the interest of all young people whom we can reach we urge:

1. That in the schools Seventh Day Baptist young people be encouraged to participate wholeheartedly in all extracurricular activities in which they will not be asked to lower their standards of values or compromise in any way their convictions;

2. That in the church we constantly work toward deeper spiritual experiences and Christian fellowship through carefully planned and regular worship and discussion meetings, a definitely recreational program, and camps for various age groups;

3. That in the home we challenge all parents to accept more fully their responsibility of

bringing up their children as Christian citizens. We urge that by careful thought they seek to anticipate especially the social problems of their children and through study and prayer they try to understand and actively encourage them to stand for their Christian convictions. It is our prayer that young people show deeper reverence for their parents and their homes. We advocate as a basis for more blessed, fruitful, individual lives, family worship in the home including Bible reading, prayer, and grace at meals.

Battle Creek, Mich.

We are glad for this report of this older young people's retreat. It would be a practical suggestion for other young adult groups.

H. S.

#### NORTH LOUP LOOKS FORWARD

At my request Mrs. Clyde Ehret sent me a copy of a paper she wrote for the special mortgage burning program, and it is printed below. Too much cannot be said about that special effort of the church there to pay off the old debt. It was very impressive to hear two of the older members, Mrs. Myra Hutchins, daughter of a former pastor, and Deacon Rollo Babcock, tell of experiences of former years. It was equally inspiring to see the younger members take part in the service. Much was said to show that the church is truly looking for a great and fruitful future.

H. S.

#### A Time for Rejoicing

(A paper prepared by Mrs. Clyde Ehret and used as part of the special service, August 12, 1945.)

You have listened this evening to the accounts of those who built this church. They experienced hardships and much work before their love and devotion made possible this fine structure. Let us rejoice in their work. Also you have heard the names of those who this year desired to finish the work started thirty years ago, by paying the mortgages in order that this church may be free from the bonds of debt. We rejoice that these were successful.

On the table before you is a lighted candle for each person who gave of himself in the money donated for the elimination of this debt of some \$2,285. On the left is a lone candle. How much more light is cast by the one hundred fourteen candles as compared with the one candle. Also one person working alone could not pay so great a debt so

easily as one hundred fourteen did in six months. One candle sheds a little light in a dark world. Many candles light much darkness. Just so our church is built to fill a need so that all working together can send the light of the Cross afar. Let us give thanks.

The members of this church preach just as truly as the pastor. We, the members, preach by our faithful attendance at church each week. We preach when we assist in the work of the church. We preach when we contribute money for the work of the church. Let us rejoice.

Also the church building preaches. It throws its lofty tower to the elements proclaiming that here is a house in which to worship God. In our homes we are the lone candle shedding a little light through worship and Christian living. But when we unite our worship with others in our church how much more effective our light becomes. Let us rejoice. Also the church building is a most continuous preacher. Day or night, rain or shine, it stands through the years—God's house reminding men of him. Its tower lifts our thoughts to God. Its light through the colored windows demonstrates the beauty of religion. Our church has become a crowning touch of beauty in this village. As long as it stands, our beautiful church is preaching. Let us rejoice.

Also the condition of the church building preaches. Because it is constructed from one of the most beautiful and enduring materials, men and women labor to keep its appearance neat and clean and attractive. This building now free from debt preaches to the world that men and women cared enough to make it their own and did not desire outsiders to give it to them. The task of this church is easier now, for it is no longer hampered in its mission by the bonds of debt. We rejoice.

What more need we say except to quote a few verses from the Bible. "Owe no man any thing, but to love one another: for he that loveth hath fulfilled the law." Romans 13: 8. "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.

Let us dedicate our lives to greater service for our Master now and in the days that lie ahead so that in due time we may hear, "Well done, thou good and faithful servant: thou hast been faithful over a few things,

I will make thee ruler over many things: enter thou into the joy of thy Lord."

North Loup, Neb.

### HISTORICAL SOCIETY

Extracts from the Journal of Rev. Lewis A. Davis\*

About a mile from this place lived a family named Hacker.\*\* Only a few years before we came to Va., they were attacked by the Indians and a part of them murdered, a part made prisoners. One young lady was tomahawked, stabbed and scalped, and drawn by the heels 200 yards into the woods and left for dead; afterwards she came to and concealed herself in a hollow tree until found by the white people. She lived to be the mother of a large family, one of them was the wife of Dea. Babcock, once living at Welton, Ia. We . . . emigrated to the state of Ohio in the year 1812. . . . My father purchased a farm on Mad River, mid-way between Dayton and Springfield, in what was then called Green County, but is now Clark County. I remember having often seen my father's farm mostly submerged. We were all more or less sick a great deal of the time we lived in this place, which was about eighteen months.

Here my mother died, as I presume, in the August of 1813 . . . many years afflicted by pulmonary disease which was rendered fatal by a recent attack of measles.

We removed to Harrison County, Va., in the spring of 1814. . . . L. A. Davis was born Aug. 20, 1801. Baptized, 1819. Licensed to preach 2-18-1821. Ordained at Salem, Va., Jan. 15, 1824, by Rev's John Greene, John Davis, and Peter Davis. Married 2-24-1825, to Rebecca Maxson, dau. of Dea. Simeon Maxson, she being 18 & he 24 years of age.

I became persuaded of the importance of having a better education and after having returned home from Conference in R.I., 1821, I proposed to my father to let me attend a class of ministers who were then studying the English Grammar under the

\* These extracts were made by the late Mr. Charles Henry Greene, some fifty years ago, from the original manuscript journal of Rev. Lewis A. Davis. Mr. Greene appears to have preserved the original spelling and punctuation of the journal, and they are carefully retained here. As will be observed, in some two or three places, Mr. Greene has condensed the author's statements; but has clearly preserved the historical accuracy of the original, so far as the facts involved are concerned. \*\* Hacker lived on what is now known as Hacker's Creek, a small stream flowing about parallel with, and a little south of, that of Lost Creek, W. Va.

care of a Baptist Elder in that neighborhood [Salem], but he objected, saying he did not believe in a man's preaching by his learning. It was not long after that I arrived at the age of twenty-one. . . . Having a small pony, which my father gave me, and barely enough money to pay my expenses to Mad River, Ohio, where I had a sister living, the wife of Jacob Davis, I started. Here I placed myself under the tuition of Rev. Archibald Steel, a minister of the Presbyterian church; with him I studied Murry's English Grammar, boarding with my brother-in-law & payed him \$5.00 a term; which I payed by laboring as a common hand at ten dollars per month.

During my stay here, I tried to preach to a few S.D.B.'s who lived in these parts, every Sabbath-day.

After remaining here about a year, I returned to my native state. Some time after my return, I rec'd ordination. I sold my farm in Va. and entered 80 acres of land in Clark County, O. . . . I then had the pastoral care of the church at Lost Creek, [Va.] They were unwilling to give me up and agreed to pay the rent of a farm if I would stay, which I consented to do. I was called away so much in the performance of my duty as a minister, I found I could not support my family. I made another effort to go to Ohio, but the brethren came to me and strongly urged me to stay; I complied and remained here about a year and six months. This time I devoted almost entirely to the church for which I received no compensation in this world's goods.

Our personal property at this time consisted of a scanty wardrobe of wearing apparel, two beds and a few books. In Sep. 1830, left Va. for our land in O. After we arrived in O., I made an effort to settle and improve our land, but the many pressing calls on me for missionary labor I found to be perfectly incompatible with this; and regarding the salvation of souls of infinitely greater importance than the comforts of this world. I sold my farm and spent the greater part of the avails in trying to preach the gospel.

I never graduated [from] nor attended a medical school. I commenced the practice of medicine in the village of North Hampton and vicinity in the year 1834, and remained in the village until November 22nd, 1837; then moved to Port Jefferson, Shelby Co., O.

We left Port Jefferson, Nov. 8, 1847, for Independence, O. Before I left Port Jefferson, I settled up with the people and had about \$2,000 coming to me for my services, but never received more than \$500, the balance being a dead loss on my hands. In the autumn of 1850, I removed to Jackson, Shelby Co., O. I went to this place in compliance with a request of the church to preach for them, but my health failed and . . . a physician said I must quit preaching and travel. I went to Farmington, Ill, and thence N. by way of Great Lakes to Sandusky & home; was gone from autumn, 1850, to May 9th, 1851. During the summer we remained in Jackson, living in the most miserable hut I ever lived in, in all my life, and was made to feel acutely the neglect of some, and from some I received absolute opposition. But be it said to the honor of a few, whose names I will not mention, that they showed us every kindness in our adversity, supplying us of their own larders to keep us from starvation.

Sep. 28, 1851, we left Jackson . . . After traveling 18 days we arrived near Farmington, Ill. In this neighborhood, I purchased a small home of two acres, on which were two log houses, a small orchard and a good well. It was 4 miles from Farmington, at the east end of Harkness Grove. I was induced to resume preaching again, taking the care of the S.D.B. church at Farmington until it was broken down by difficulty arising out of the conduct of a certain James Hill. . . . Afterward I preached for the new church that was organized in the same place, until I resigned in favor of Eld. S. Davidson.

August 29, 1854, we left Farmington for this place [Welton], and arrived on the 2nd of Sep. This J. Hill was a member of the S.D.B. church at Farmington, and had a license to preach. He was also principal of the Academy in that village. When the fact of his guilt became apparent, I took an active part to have him dealt with in the church according to his deserts. This gave great offence to his relatives.

While I lived at North Hampton, Ohio, I, with some 8 or 10 other members of the church in Pike township, joined a temperance [movement] which gave great offence to some of the members of the church, for some two years we were harried with efforts to exclude us from the church or compel us to abandon the temperance cause. After

we had bourn with this thing untill we became convinced that we could not be as useful in the church as by withdrawing, we obtained a small majority vote to permit us to leave in peace. A few days after, we organized, strictly on temperance principles, as none were admitted to membership who used intoxicating liquors as a beverage. In this affair I was severely reproached by many. I was called a contentious fellow, a promoter of division among the brethren &c.

It is with pleasure that I record the fact that in all this, I had a conscience void of offence towards God. The members of the [new] organization was animated with a new life in the cause of Christ, and God seemed to smile on our efforts to promote the cause of righteousness, and the good spirit was poured out, and the Lord revived his work and many were added to the church among us.

(To be continued)

## Children's Page

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

### OUR LETTER EXCHANGE

Dear Mrs. Greene:

It has been a long time since I wrote to you last, but I have decided to write to you a lot in the future.

I am nine years old, and my sister Anna is teaching me to play the piano so I can play for the Lord when I grow up if it is his will. My sister Anna plays for the Lord in our Mission. Sometimes she helps out in the Berlin church. Sister Matie Bullock plays the organ, and Anna plays the piano, playing together.

My mother, my sister Anna, and I had the privilege of spending ten days in Berlin at Sister Matie's and Pastor Maxson's homes. We had a wonderful time, and we had a lot of fun in church around the piano singing hymns. I also had a lot of fun with Pastor Maxson's daughter, Eunice Jane.

This is all for now, but I will write more letters in the future.

Yours for Jesus,

Esther Naomi Fatato.

550 Manhattan St.,  
Schenectady 8, N. Y.

Dear Esther:

I was ever so glad to have letters coming in from the children of the Schenectady Mission once more; first Anna's fine letter and now yours. I was sorry when Eugene began to think he was too old to write to me, for I enjoyed his letters very much. I didn't think he was one bit too old to keep right on writing.

I am glad you are planning to perfect yourself in music, for good, inspiring music is a wonderful help in God's service. Often

people have been led to love and serve our Saviour through inspiring music when the most eloquent sermon has failed to reach them. May the Lord bless you in your study of music.

I don't wonder you enjoyed your visit in Berlin. Pastor Greene, our daughter Eleanor, our son Claire, and I thoroughly enjoyed every minute of the day and night we spent there some years ago. We found Berlin people to be consecrated, Christian people and very hospitable.

Pastor Wing had quite a joke on Pastor Greene, for we reached the church some time after 10:30 on Sabbath morning while on a vacation trip. We had supposed the service came at 10:30, and that we would have the privilege of hearing one of Pastor Wing's inspiring sermons, but to our surprise, found that the service was at 11:00, and Pastor Wing insisted that Pastor Greene preach the sermon.

The next Sabbath we spent in Brookfield and had the pleasure of hearing Pastor Lester Osborn preach, though he sputtered a bit afterwards over our taking him by surprise, for we had spent Sabbath eve with Brookfield friends without his knowledge.

I'll certainly be looking for many letters from you in the future.

Yours in Christian love,

Mizpah S. Greene.

Dear Mrs. Greene and the Children:

I am ashamed that the weeks of summer flew so fast that I have not given you the attention I myself would like. When someone I know is seeing new and different sights, I like to hear about them, and I have not done for you as I would like to be done by.

## AMERICA, FOLLOW CHRIST!

By Herbert N. Wheeler

It seems incredible that any people can become so debased as to commit the horrible, unspeakable violences upon human beings that the Nazis have perpetrated in concentration camps, in hospitals, and in homes. The members of the Nazi party are blamed for these cruelties, but other citizens knew what was being done. Similar acts, but not on so colossal a scale, have been done by Fascists and Communists in other countries. How could such things happen?

I believe it is due to a repudiation of God and Christ, to the training of children and adults, too, that it is no crime to kill and mistreat other peoples who do not believe as they do, or are inferior to them. Very young children are naturally cruel. In Christian homes, and in others where parents believe in the principles of Christ, children are trained to be kind to and considerate of each other and of older people; yes, kind even to dumb animals. It is easier to follow our natural inclination to do evil than it is to be good and kind, especially if we are convinced by leaders that the evil course is the right one. It is so easy to destroy, so difficult to build.

If we of the United States would avoid the same pitfalls into which the Nazi, Fascist, and Communist countries have fallen, we must fight all movements in that direction in this country. There is no place in the U.S.A. for people who advocate ideologies foreign to our democratic principles in the repudiation of God. We can always improve, but there is no government that is as good as ours, so why pattern after any other? We must repudiate the theories of scarcity, and that the more we are in debt the richer we are, that to kill livestock and plow under crops makes us richer. We must be constructionists and builders.

Recently books and articles have been written about planning. We must plan, of course, but there is great danger in planning to the extent that the government must direct all the planning and use force if need be. Planning and putting the plans into effect are proper governmental functions, but there is great danger in going too far, especially if force and confiscation of property are used to make the plans effective.

My best excuse is that I have been very busy, and my second best excuse is that the continuous heat has prevented the flow of well-chosen words and clear sentences I like to see in my favorite paper, the Sabbath Recorder.

Now I will try to do better and mention a few things that may interest you.

This is a city of even temperature, about seventy-five to ninety-five degrees most of the time since we have been here; but the people love trees, and while the sun may be hot, the shade is nearly always cool and restful. The small tree named crepe myrtle has been in bloom the past month and abounds, making the city very beautiful.

One thing that seems like a touch of the country is the ragman who drives along the street with two cowbells tied to his horse's collar. There is no doubt about his approach, for one bell would be enough.

There is also a man who pedals his tricycle ice cream box around the streets, shaking six bells that are like the sleigh bells that were heard in winter time in the North before autos crowded horses and sleighs off the roads. You should see the little children come out of the houses with their nickels and dimes when those bells come around the corner.

The man who sharpens knives has a sweet calliope which sings "Do-me-sol-fa-re" when he comes along pushing his grindstone mounted on wheels.

And one's mouth waters to see the wagons filled with "Water-mel-ons," which black boys drive around, singing the word so musically.

The most noticeable sign of dawn-of-day is rumble-rumble-rumble of garbage collector wagons rolling along to the accompaniment of the sharp click-click-click of the hoofs of the trotting mules that are the motive power.

(To be continued)

Mrs. S. S. Powell.

1634 Washington Ave.,  
New Orleans 13, La.

### SABBATH SCHOOL LESSON

FOR OCTOBER 6, 1945

The Christian Way of Life

Basic Scripture—Matthew 22: 36-39; Mark 12: 28-34; Luke 10: 25-37

Memory Selection—Luke 10: 27

### ANNUAL MEETING BOARD OF CHRISTIAN EDUCATION

The annual meeting of members of the Seventh Day Baptist Board of Christian Education, Inc., a membership corporation formed by the consolidation of the Seventh Day Baptist Education Society and the Sabbath School Board of the Seventh Day Baptist General Conference, and the Young People's Board of the Seventh Day Baptist General Conference under Certificate of Consolidation filed with the secretary of state of New York, June 12, 1940, will be held, according to the by-laws of the corporation, on Sunday, October 14, 1945, at two o'clock in the afternoon in the Gothic, Alfred, N. Y., for election of directors and such other business as may properly come before said meeting.

Members of this corporation consist of all persons who are now life members of the Seventh Day Baptist Education Society, and all persons who are members of a Seventh Day Baptist church. The only members entitled to vote at said meeting are those who were accredited delegates to the Seventh Day Baptist General Conference at its last session.

Albert N. Rogers, President,  
Board of Directors.

There may be some occasion to use force. For instance, if all the farmers except a few in a community are handling their land so it will not wash away, but the few allow the water to wash the soil from their lands to the neighbors' lands, doing damage, then county or state government might find it necessary to step in and take action to require the proper handling of the misused land. There is a proper function of local or national government to put into effect laws and rules that are necessary for the good of all, even though a few may believe such action unnecessary and undesirable.

In the religious world our churches must plan for the future. Some denominations are subscribing millions for postwar work. The devil is planning too. Can he be circumvented, or is the world to be ruled by Satan for one thousand years? Does this atom bomb invention mean that man will destroy himself and the earth itself?

Washington, D. C.

## Our Pulpit

### THE NEED OF SALVATION

By Rev. Zack H. White

Scripture: Acts 16: 19-34.

Text: "What must I do to be saved?" Acts 16: 31.

"Sirs, what must I do to be saved?" The cry of the Philippian jailer is still as urgent today as it was in the day of Paul and Silas. The salvation of Jesus Christ is just as necessary today among all the benefits of a Christian culture of churches, hospitals, and schools, as it was in that heathen, Roman colony of Philippi in Macedonia. But even if our society were perfect, each individual of that society would still need the salvation of the Christ; and those who had not already been saved would do well to echo the cry of the Philippian jailer, "Sirs, what must I do to be saved?"

First, let us look at some of the wrong conceptions of salvation, in order to straighten out our thinking. Salvation is not meant to protect us from the justice of God, because it is in the justice of God that we have hope. Salvation is not, and cannot be, a blindfolding of God so that we can

get away with our sinning. Neither is salvation a magical hocus-pocus by which we escape the results of our sins. Just as you cannot expect to fall in the creek without getting wet, you cannot expect to sow in sin without reaping a harvest of evil. You cannot escape the consequences of sin, because what sin has done, is done. If you have committed sin, that sin has killed at least a part of you. "The bird with a broken wing will never fly so high again." It isn't true that you can sow your wild oats and still become just as good a Christian as you could have been without that indulgence in sin. You cannot live most of your life in sin and still expect to be as great in the eyes of God as if you had lived all your life for Christ.

Salvation is a saving of what is left of us; and the sooner we stop sinning and turn to Christ, the more of a soul we will have to enjoy this great salvation.

Salvation is the deliverance from the power of evil. It has been wisely said that we are "not saved in our sins but from our sins." We receive strength to turn from the temptation to do evil, and instead to live in righteousness and love.

Salvation is indeed a rebirth, being born of the Spirit, becoming a new creature. It is a new life, lived not for self, but for God.

The Philippian jailer was the kind of person you would least expect to become a Christian. The jailer was a bad man and an ignorant man. A Roman jailer in those days must of necessity be a hard and wicked man. He would be asked to imprison people he knew were innocent; and he could torture men in a way that would put us in mind of the Nazi atrocities.

I am glad that we have this account because it shows what can happen when a person, who is as mean and as hardened as a man can get, comes in contact with a real Christian.

Yes, I believe that Germany can become a nation of good people. I believe this because I believe in the redemptive power of Christ. If I have a doubt it is as to whether or not we will take the gospel to them.

The Philippian jailer was as bad as they come; still we hear him say, "Sirs, what must I do to be saved?" When Paul and Silas were arrested and publicly whipped without even a trial, this man, this jailer, took them without even so much as taking care of their wounds and put them in the inner prison, which would be the deepest and darkest dungeon. Not satisfied with this, he made their misery worse by putting their feet in stocks. Apparently the jailer didn't even bother to give them food.

The conversion of the jailer must have started when, instead of being cursed and reviled by the men he was mistreating, he heard them praying to God and singing songs of praise and joy. What was there in those men that they could sing praises to God even when they were in prison and being tortured? The other prisoners listened in wonderment. All of a sudden there was a great earthquake which shook the very foundations of the prison; the doors all flew open in an instant, and the fetters of all the prisoners were unfastened. When the jailer, startled from his sleep, saw the prison doors open, he drew his sword and was on the point of killing himself, because he thought the prisoners had made their escape. But Paul shouted, "Don't harm yourself, we are all here!" By every human and selfish standard, Paul should have been glad to see the jailer die; instead, Paul saved the man's life rather than run for freedom. Paul

had faith in God! He knew that if he followed the example of Jesus in ministering to others, whatever happened to himself would not matter.

The jailer saw in Paul and Silas a quality of life better than his own, and when he asked them how he might better his own condition, they pointed him to Jesus. Paul and Silas did not say to themselves, "This wicked, this hardened jailer must not be encouraged to believe too soon in the forgiveness of sin; he must be kept at a distance until he is educated." Instead they said, "Believe in the Lord Jesus Christ and then you will be saved." Then they went on to explain who Jesus was; how that in him we see the very nature of God. The Philippian jailer believed them. It is interesting that, after he believed in the love of Jesus, the first thing the man did was not for himself but for another. He washed the wounds of Paul and Silas. The next thing he did was to get his family, and they were all baptized.

The difference it makes to be a Christian is shown in the change of this heathen jailer. At first he was proud, arrogant, and cruel, trampling on other people as though they were only steppingstones to his own success. When he believed on Jesus he became humble and merciful, treating other men as his equals and his brothers. He brought Paul and Silas to his house and put food before them, overjoyed like all his household at having believed in God.

#### Behold, the Lamb of God!

In evil long I took delight,  
Unawed by shame or fear,  
Till a new object struck my sight,  
And stopped my wild career.

I saw One hanging on a tree,  
In agonies and blood;  
He fixed his languid eyes on me,  
As near his cross I stood.

Oh, never, till my latest breath  
Shall I forget that look;  
It seemed to charge me with his death,  
Though not a word he spoke.

My conscience felt and owned the guilt;  
It plunged me in despair;  
I saw my sins his blood had spilt,  
And helped to nail him there.

A second look he gave which said,  
"I freely all forgive;  
This blood is for thy ransom paid;  
I die that thou mayest live."

—Rev. John Newton.

Nady, Ark.

## DENOMINATIONAL "HOOK-UP"

Alfred, N. Y.

Mr. and Mrs. Alfred Davis and Miss Ruth Rogers of Rochester were Saturday night and Sunday guests of Pastor and Mrs. Everett T. Harris recently. Saturday night, Pastor and Mrs. Harris were hosts to a large group of people. Those from out of town were Mr. and Mrs. Rex Zwiebel and Clayton Stearns of Coudersport; Rev. and Mrs. Charles Bond of Little Genesee; Rev. and Mrs. A. N. Rogers and Mrs. Bertha Willard of Alfred Station.—Alfred Sun.

Verona, N. Y.

Rev. A. L. Davis, a former pastor, delivered the sermon Sabbath morning, September 1, from the subject, "The Religion of the Burning Heart."

Doctor Davis' first and last pastorates were with the Verona Church. Since his retirement in November, 1941, he and Mrs. Davis have resided in Salem, W. Va., where he has been instructor of Bible in Salem College.

In the evening a reception was held at the home of Mrs. Stuart Smith for Dr. and Mrs. Davis in honor of their forty-first wedding anniversary. Arranged by their son George Davis, an interesting program of music, reminiscences, and pantomimes was given, showing scenes from the Davises' youth to the present time.

The people of the Syracuse Church sent a gift of money, and Mrs. Vie Warner on behalf of their many friends presented Dr. and Mrs. Davis with a blanket. They both responded, expressing their thanks and appreciation.

The Ladies' Benevolent Society was entertained for its September meeting at the home of Mr. and Mrs. Warner Thayer. Mrs. William Vierow conducted the worship program. Mrs. Leon Maltby gave a denominational quiz which included churches and pastors of part of the association. Red Cross sewing was the work for the day.

Home Coming Day was observed at the church the first Sabbath in August. Pastor Polan delivered the morning sermon, which was followed by communion. At the close of Sabbath school, dinner was served.

In the afternoon a Christian Endeavor meeting was held, and at two o'clock Rev. Samuel Southern, pastor of the Presbyterian Church of Verona, gave an address.

The Young People's Social Club, organized by Doctor Davis during his first pastorate from 1905 to 1910, met at the parsonage for their August meeting. A musical and literary program was given. The club is still flourishing and there is a large attendance at the meetings. Correspondent.

Fort Des Moines, Iowa

Lieut. Madge Bennett Conyers, daughter of Lt. Col. James Bennett Conyers and overseas veteran of twelve months, was commissioned a second lieutenant in the Army of the United States at First WAC Training Center, Fort Des Moines, Iowa, on August 18.

Lieutenant Conyers was graduated cum laude from Salem College, Salem, W. Va., in 1943. She is a member of the Salem Seventh Day Baptist Church. She is listed in "Who's Who Among Students in American Universities and Colleges," was editor of the college publication, "Green and White," and is a member of Zeta Sigma Pi. Her father, who is a veteran of World War I, is stationed with the Field Artillery at Ft. Sill, Okla. He was organizer of the Yonah Mountain Seventh Day Baptist Church, Cleveland, Ga. — Selected.

Schenectady, N. Y.

The following is part of a letter:

"Our work in the Seventh Day Baptist Mission in Schenectady is coming along very nicely in the Lord's work. On August 11 we are having baptismal services in Berlin. My daughter, who is fourteen, and my niece, who is sixteen, are being baptized, and they both intend to attend some Bible college to become missionaries, if it is the Lord's will. Please pray for us all, and may God bless you all."—Louis Fatato.

From Here and There

Salemville, Pa. — A victory service of praise and prayer was held at the church August 17.

The union Sabbath school picnic of the two Salemville Seventh Day Baptist churches was held at Bortz's Woods on Sunday, August 12.

Dodge Center, Minn. — A representative of the Gideon organization in Rochester had charge of the service Sabbath, September 1.

The Ladies' Benevolent Society met at the Mr. and Mrs. Henry Bond home September 5.

*Obituary*

**Champlin.** — Katharine, daughter of Deacon and Mrs. Frank Champlin, was born September 10, 1895, and passed on to her rest on July 19, 1945, at Plainfield, N. J.

She had lived with her parents all her life. As a young girl she gave her heart to Christ and became a member of the Seventh Day Baptist Church of Christ of Plainfield. Throughout the years until her death, she was a faithful Christian and a devoted attendant at the services of the church.

She is survived by her parents and a brother, Theodore.

Funeral services were held in the Runyon Funeral Home in Plainfield and burial was made at Hillside Cemetery. Rev. Victor W. Skaggs officiated. V. W. S.

**Spaine.** — Eva Jacox, daughter of Clarence and Edith Cornelius Jacox, was born May 3, 1912, at Alfred, N. Y., and died August 11, 1945, at Bethesda Hospital, Hornell.

She married Thomas Spaine August 3, 1936. To them were born five children. Eva was a member of the First Alfred Seventh Day Baptist Church, joining by baptism March 14, 1925. She was a graduate of the Teacher Training Department of Alfred School of Agriculture and of Genesee Normal School. She had taught school four years.

Close survivors are her parents, grandparents, husband, children, and three sisters: Mrs. Ernest Snyder, Mrs. Richard Pierce, and Mrs. LeRoy Darling.

Farewell services were held at the First Alfred church following a prayer service at her parents' home. Rev. E. T. Harris officiated. Burial was in Alfred Rural Cemetery. E. T. H.

**Williams.** — Zoe Lorinda Clarke, daughter of Frederick J. and Harriet Emmeline Coon Clarke, was born April 21, 1871, and passed away at the Lutheran Hospital, Pasadena, Calif., on August 1, 1945, following a week's illness.

In her girlhood she was baptized and joined the Seventh Day Baptist Church of Milton Junction during the pastorate of Elder Nathan Wardner. She was married to Laurence Williams, who preceded her in death. At the time of her death she was a member of the Riverside Seventh Day Baptist Church.

She is survived by a sister, Mrs. Adeline Belland, and some nieces and nephews.

Funeral services were held at the Walworth Funeral Home on August 7 and were conducted by Rev. Carroll L. Hill of Milton. Burial was in Walworth cemetery. C. L. H.

Westerly, R. I. — Rev. Paul S. Burdick of Rockville will teach manual training in the Ashaway and Hope Valley schools again this year, devoting one afternoon a week to each school.

Rev. L. O. Greene held two Sabbath services in the church and one meeting on Tuesday evening to present the plans and program of the Women's Board for the coming year.

Alfred, N. Y. — Eighty friends of Mr. and Mrs. John Reed Spicer met with the Forum Class Sunday evening, August 26, for supper at the parish house. Among the out of town guests were: Mr. and Mrs. Harold McGraw, Mr. and Mrs. Alfred Davis, Miss Ruth Rogers, Mr. P. B. Hurley, and Mr. and Mrs. Duane Hurley. Dean A. E. Whitford addressed Mr. and Mrs. Spicer on behalf of their friends and presented them with some gifts to remind them of their Alfred friends as they settle in their new home in Pennsylvania.

De Ruyter, N. Y. — Rev. C. Harmon Dickinson attended the Southwestern Association meetings at Nady, Ark. He represented the Eastern, Western, and Central Associations. Rev. Leonard P. Hackney of Truxton preached for Mr. Dickinson during his absence.

On Thursday, August 16, De Ruyter did its best to celebrate the glorious news of the Japs' surrender. Commander Becher of Owen Woodford Post, No. 894, American Legion, gave a short talk; Rev. C. Harmon Dickinson selected suitable Scripture reading from the prophet Isaiah, and Rev. Victor L. Skaggs gave the prayer.

The youngest member of the parade which followed the victory program was Alfred Dickinson, son of Rev. and Mrs. Dickinson, riding in a flag-decorated carriage.

Milton, Wis. — A community victory service was held September 2 in the Milton Seventh Day Baptist church. The program featured appropriate choral and organ music, Scripture reading and prayer, and a memorial and dedication service.

## YEARLY MEETING

Churches of New Jersey, New York City, and Berlin, N. Y.

The annual meeting of the Seventh Day Baptist Churches listed above will be held with the Seventh Day Baptist Church of Christ at Plainfield, N. J., from Sabbath eve, October 26 to Sunday noon, October 28, 1945. According to the committee on arrangements, the theme of the meetings will be "The Light of the World." Make plans now to attend.

## WHAT CHURCH PEOPLE ARE DOING THE WORLD AROUND

Church membership in the United States has reached an all-time high of 72,492,669 persons, more than 52 per cent of the population, according to the 1945 edition of the "Yearbook of American Churches."

In announcing its publication, Dr. Benson Y. Landis, editor of the yearbook, pointed out that the total membership figure, as officially reported by 256 religious bodies in the continental United States, represents an increase of 3,991,483 over that compiled for the previous issue two years ago. Total church membership, as well as the proportion of church members in the population, has been increasing steadily for many years, Dr. Landis said.

The number of members 13 years of age and over is estimated to be 59,717,107 persons, also the highest figure ever reported.

\* \* \*

According to Dr. Robbins W. Barstow, of the newly-formed World Council of Churches, a preliminary survey of immediate need for the reconstruction of war-ruined Protestant churches in Holland, Germany, and Belgium, totals \$221,250. Of this total American churches are being asked to contribute \$127,500 as an emergency aid. This money will be spent in Sweden and in Switzerland to supply temporary wooden churches, literature for church members, bicycles for pastors, and other equipment to enable parishes and workers to resume normal activities. Sweden, Switzerland, and England will contribute the remainder of the total needed.

\* \* \*

"We cannot build a safe world by attempting to hate Germany and Japan," says Dr. Leslie B. Moss of the Church Committee on Relief and Reconstruction. "We cannot permanently put them in prison. They are human even though they seem not to have behaved that way. There is no magic of words by which we can solve the problem. But there is a magic in the dissolving of bit-

terness. You cannot go to the corner drug store to purchase a prescription for this. The cultivating of relationships of justice and understanding is much more expensive than that. The time will come when they must be prepared to take a real share in making the plan for world co-operation work. And we must be prepared to help achieve that end. Martin Niemoeller, the Christian minister whom Hitler held in prison for six years, is reported to have sent this message to the German people when he was recently released: 'Turn again to God.' It is the message of the prophets of long ago. It is important for our world today."

\* \* \*

The Chinese Ministry of Agriculture and Forestry has recently made a grant of \$30,000 (Chinese currency) to the Department of Agronomy of mission-operated University of Nanking for the improvement of the crop of the soybean and for studying its resistance to diseases. Without any knowledge on the part of the Chinese concerning calories, vitamins, or other scientific data, the soybean has for centuries been one of the nation's chief foods. Its sprouts are eaten when young; the green bean is eaten fresh or salted; soybean curd is a poor-man's cheapest dish; soybean milk is fed to children; the leaf is used as a green; oil is extracted for cooking; a sauce made from the bean is a great favorite. Now American and Chinese chemists and agriculturists will see what more uses can be made of the soybean.

\* \* \*

President Harry S. Truman is a Baptist, and generally regarded as a "religious man." He has not affiliated with any church in Washington, D. C., but retains his membership in the First Baptist church of Grandview, Mo., a church of the Southern Baptist Convention. As a senator, he was one of the group in the upper house that met regularly for prayer meetings, and his early addresses as President have been marked by a religious note and dependence upon God.

### MY CHURCH AND I

By Harold W. Roupp

I am part of the church, one among many, but I am one.

I need the church for the development of the buried life within me, the church in turn needs me.

The church may be human in its organization, but it is divine in its purpose. That purpose is to point me towards God.

Participating in the privilege of the church, I shall also share in its responsibilities, taking it upon myself to carry my fair share of the load, not grudgingly but joyfully.

To the extent that I fail in my responsibility, the church fails; to the extent that I succeed, the church succeeds.

I shall not wait to be drafted for service to my church; I shall volunteer, saying, "Here am I, send me!"

I shall be loyal in my attendance; generous in my gifts, kind in my criticisms, creative in my suggestions, loving in my attitudes.

I shall give to my church my interest, my enthusiasm, my devotion—most of all, myself.

—Zion's Herald.

# The Sabbath Recorder

Vol. 139

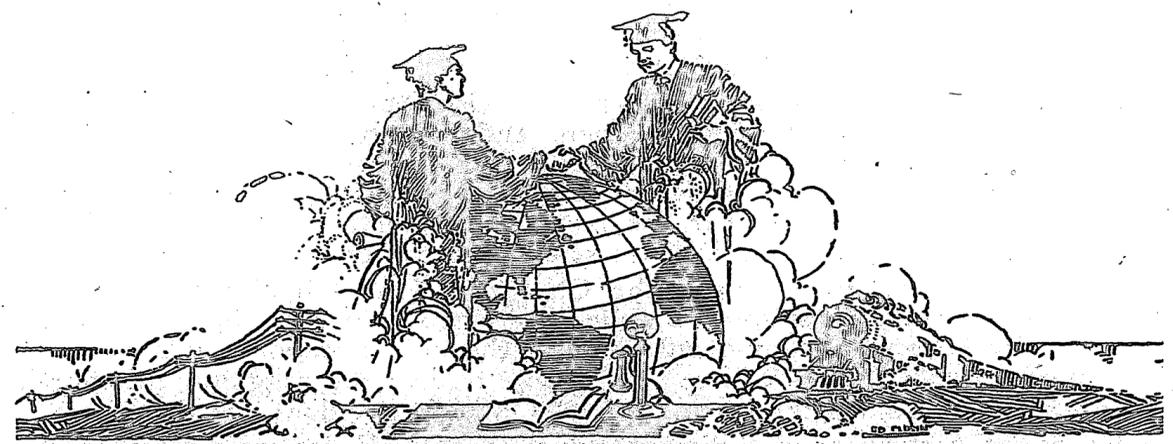
PLAINFIELD, N. J., OCTOBER 1, 1945

No. 14

*In all our efforts to establish means to keep the peace, we must remember that the principles of Christianity constitute a sound foundation on which to construct the necessary machinery to maintain amicable relations among nations. This must be the basic conception of any enduring world peace.*

Ernest J. King,

Fleet Admiral,  
United States Navy.



*Christian Education Number*