

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

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

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

A member.

#### Welton, Iowa

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

Correspondent.

#### SHIPS FOR LIQUOR -- NONE FOR CLOTHING

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

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

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

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

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

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

—Civic Bulletin.

#### Marriages

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

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

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

#### Obituary

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

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

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

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

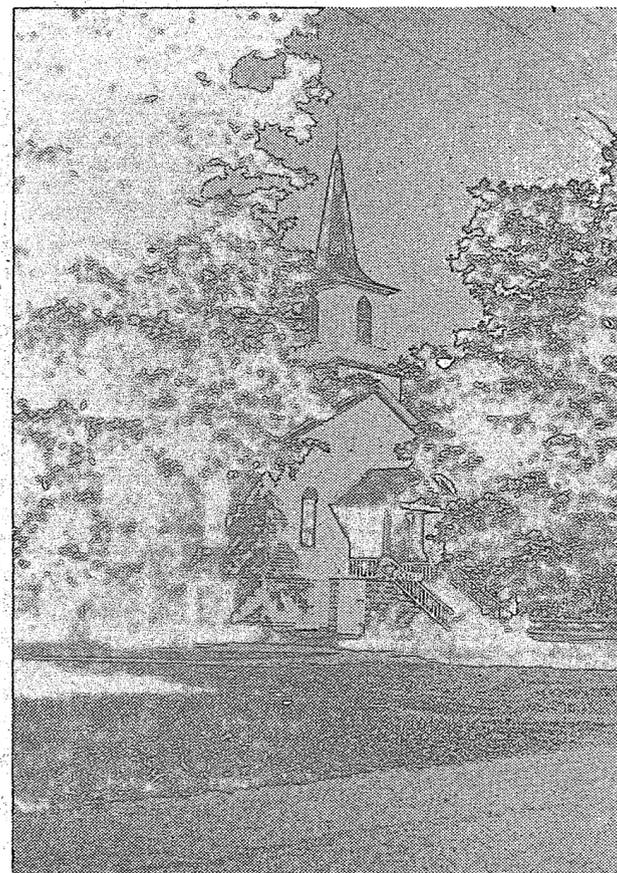
— C. H. B.

# The Sabbath Recorder

Vol. 139

PLAINFIELD, N. J., JULY 9, 1945

No. 2



Seventh  
Day  
Baptist  
Church  
at  
Verona, N. Y.

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

# The Sabbath Recorder

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## Editorials

### HARVEST TIME

This season brings to view fields of waving grain, turning golden in the sun, waiting for the harvest. Even in some sections it has already been cut, and shocks stand row on row across the fields. Such a sight fills the heart of one close to the soil with the knowledge that food for next year will be forthcoming, as it suggests long, laborious hours of the harvest and the preparation of the grain for the market. There also come crowding upon one's mind the words of Jesus, "Lift up your eyes and look on the fields that they are white already unto harvest." John records the setting of these familiar words as being outside the city of Samaria where Jesus was conversing with the disciples. Looking up toward the village he saw the multitude coming to see for themselves the One the Samaritan woman had told them was the Messiah. Jesus said in substance, "The harvest of God is upon you ready for reaping, a harvest for which not you but others have sown."

Jesus used the familiar terms of seeding and harvesting many times to illustrate his message. In another instance he said, "Whatsoever a man soweth that shall he also reap." Now he seems to amend or add to that law by saying there are harvests that are reaped without the previous labor of the harvester. That fact should be alive with meaning for us in this age, for we have profited by the works of many who have gone before us. The labors of the early disciples, later missionaries and countless others

through the ages, have brought us the harvest of the spirit in our Christian faith. It is a great heritage whose joys and challenge we may take to ourselves.

But other seeds also have been sown, seeds of evil that are being harvested in suffering, sorrow, and bloodshed. The devastation of war is but the reaping of harvests grown from the seeds of error sown in a sinful world. Those of former generations as well as of the present one have sown the seeds of misunderstanding. The seeds of selfish imperialism and hatred have brought on our harvest of destruction of life, property, and it would seem, the very heart of high morality.

These facts should also remind us of the present age, that while we are reaping that which we have not sown, there are by our deeds and attitudes being sown the seeds, the harvest of which we shall not reap, but which will be for future generations yet unborn. For them it will be to suffer and endure as well as to be enriched, we pray, in their living by our labors today. Our Christian heritage must not die with us, but seeds for future harvests must be sown in an expanded program of the Christian Church. So-called Christian nations need to be confronted with the challenge of the Christian way of life as they never before have been—in every sphere of thought and action. The Church needs to be awake to the crying necessity of sending ambassadors of Christ to those lands that have not heard the message of the Messiah. And surely in

these times of widespread suffering and starvation there must needs be a tangible expression of our sympathy by providing, as far as possible, physical ministrations to their needs by sending food, medicine, and clothing to ease their pain and mitigate, in some small measure, their losses. Such, if it is to be effective, must be more than sending surpluses and castoffs; it must represent sharing of the world's goods to the extent of doing without at home.

But can we be sure that there will be a fruitful harvest from this seed we are sowing? Not one of us is able to foretell, but we can have faith that there will grow out of our labors of love a new understanding and a new fellowship that will heal the wounds of the body as well as of the human spirit. We can have faith that our present labors will weld human kind into a great brotherhood of believers where peace shall reign, and God's will, not man's, shall dominate international relations, national policies, and govern individual actions. O. W. B.

### PROTECTING OR TRAINING YOUTH

Some time ago this writer was asked to speak before a group of church women on the subject, "Youth Protection." The proposed topic grew out of the startling reports that are coming from all parts of our nation concerning the rising tide of delinquency among our youth. Two possible treatments of the subject arose, one being the erection of a protective barrier around each young person to shield him from himself and the world around him, and the other to train in such a manner as to make him conscious of danger to himself and to respect the rights and property of others.

The problem can be illustrated by a dog that from puppyhood was trained to remain at home in order that he might not be in the way of cars on the nearby highway, and that he might not trespass on the property of others. But the training was not effective, so restraint had to be placed on him, either by tying or putting him in a pen. Now the training of a child and the training of a dog are much the same in this respect. Some restraint must be placed on the young to protect them from the dangers everywhere present, and to protect property and individual rights. But there is a limit to the restrictions that can be made effective, for sooner or later the lock on a gate will be

mastered, if indeed the fence is not scaled. Prohibitions alone do not make up good training, for many a well-behaved child or youth when free from parental restraint "goes wild" under his newly acquired freedom.

Protection by means of restraint, then, must be supplemented gradually with training to meet the problems and temptations of complex life. Such should be the goal of the home, the Church, and every agency and institution for the training of youth. The very nature of Christianity is not found in restrictions, but in a positive approach to living. The emphasis is placed on the good life, its joys and rewards, along with the penalties of mistakes and error. The ideal of Christian training brings to each person a consciousness of his subjection to a higher will than his own, and by so doing one is lifted above the level of restraint to the level of effort to desire to live for one's Creator. The Christian's relations with his fellow men bid him temper his actions by doing unto them as he would have them do to him.

Whether there has been too little or too much restraint placed on youth is not quite clear. But it has been the observation of most people that using positive approaches in matters of discipline is more fruitful in good results. Above all, conduct higher than the example of those who are older cannot be expected from youth. Adults cannot expect to apply restrictions that they do not observe themselves.

Therefore the problem of youth is as much, if not more, a problem of adults. Those charged with the responsibility of training children must be challenged with the necessity of leading, not driving, youth to the good life. Protection alone is not enough, but it must be supplemented with a high desire to serve God and fellow man.

O. W. B.

### THE RETURNING SERVICEMAN

On the train, the other evening, there was a young man just discharged from the air force who had been a navigator on a Liberator bomber over Italy. He wore several campaign ribbons and battle stars, yet he revealed none of the characteristics of fatigue and strain that are and will continue to be a part of many men released from the armed forces. He did reveal one weakness

that seems to be more or less characteristic of service men when he accepted the invitation of a friend to have a drink. Just what the full impact of war has been on the fighting man is not yet clear, but a few reports beginning to come in give some indication.

A recent issue of Time reports on an article from the Arkansas Baptist, written by Transport Chaplain Lewis A. Meyers. In it he explodes the "pious rumor" that there are no atheists in foxholes. Foxholes do not make Christians, destroy atheism, nor drive men to God. When it is desired that a man come out with something better, he must be sent in with something. Chaplain Meyers reports his observation that 80 per cent of the returning men listen with more skepticism than ever, curse more, stay away from religious services, and gamble more, as well as defame womankind, even though unintentionally. It is time for the Church to face this fact and be frank about the whole matter without giving up its high ideals, concludes the chaplain.

Few ever expected there would be any great revival among those taking part in war. Most people were aware of the inadequate religious training of the majority of the men going into the armed forces. It is to be expected, therefore, that there will be a large measure of disillusionment and traces of the shock of war. While it is too late to train these men religiously after they have been inducted, there is still work to be done to help them adjust their lives to civilian ways and win them to the Church.

Dr. Russell L. Dicks, who has made a study of the problem, states that there will be many symptoms of tensions not only among those who have been in actual combat but also among those who have been stationed in isolated areas where loneliness and homesickness lead to many violent crimes and anti-social acts.

Being forewarned should be to be forearmed in meeting the needs of the men as they return. Already the Red Cross, the American Legion, and other organizations are preparing to meet the needs of the men by training workers for the task. The Church should in no less measure be ready also. Ministers are meeting at strategic places across the country to become informed of the need and some means of meeting the problems. A most important opportunity awaits

the Church and its members if they are ready for the job. As the man leaving for the service should have been sent off with warm words of assurance and faith, and should have been kept in touch with the home church through correspondence and other means, so also should he be welcomed back in the same spirit of friendly interest in his welfare. Families of the men as they return can do a great service by informing the pastor of their arrival. Friends and acquaintances can by a proper approach of tactful friendliness be of help in aiding them to readjust themselves to civilian life.

It should be remembered that habits of profanity, excessive drinking, and other undesirable traits may be the symptoms of inner strain. Condemnation of these habits will yield small results. But by approaching them in sympathy and patience, without condoning their actions, constructive aid may be rendered. No other way seems to be open to win them back except through a spirit of Christian humility and love, winning their confidence and assuring them of our sincere interest in their welfare.

So let the problem be squarely faced, without discouragement, in faith and with a humble desire to be of aid to those who have sacrificed and suffered so much, to find joy and peace in purposeful living.

Orville W. Babcock.  
Milton Junction, Wis.

### FIRST THINGS FIRST

(I am offering this week a bit of poetry written by a friend of mine back in September, 1929.)

#### Folks

The world is full of a lot of folks;  
We meet them wherever we go.  
They're just about an average lot,  
Grading from high to low.

The biggest difference you find in folks  
Is in their point of view;  
One's self is largest and first to many,  
And others are number two.

But some reverse this view of things,  
And others are number one.  
To find those in need is their chief delight,  
And in helping they find their fun.

Their words and deeds are the kind that help  
And cheer the heavy heart.  
They're always ready to do their share  
And never shirk their part.

It's folks like these that help to make  
This world a brighter place—  
An influence on our hearts and lives  
That time can never erase.

Let's open our eyes to see the needs  
Of others all around,  
And open our hearts to meet these needs  
Wherever they are found.

P. B. Hurley,  
Conference President.

*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.

### DIVINE LEADERSHIP

It is ours to have divine leadership in mission and Christian work. It is one thing to engage in missions and another to let God lead us in the work. For instance, one may dedicate time, money, and life itself to missions and yet do this in any but God's way. It is one thing to do mission work in our own way and ask God to help us, and quite another thing to submit ourselves to God and seek and follow his leadings. To follow our own ways even in missions means failure; to follow the Master assures unbounded success.

Many are troubled over divine guidance. They desire it; they know it is the promise of the Father; but at times they are in most serious doubt. Nevertheless, there is assurance of the Father's guidance. He has promised it and it is ours, though it may not always be clearly perceived. It is too much to expect that there be no dark hours on earth. The apostles themselves had hours of perplexity and uncertainty, and we are not to despair or condemn ourselves too harshly if we do. Christ had his dark hours and in his extremity was compelled to cry, "My God, my God, why hast thou forsaken me?" The footpath is not so clearly discerned in a dark night as in the moonlight, and not so clearly seen in moonlight as in daylight. The path of life is not so plainly seen sometimes as at others.

In this connection we should remember that it is wise to be careful about claiming we are being divinely led. People sometimes bring reproach upon themselves and our religion by claiming that they have been divinely directed to do certain things. They wish to defend a questionable course, and to do so they say they are being divinely led. A pastor who had received a call elsewhere went to a shrewd and honest business man for advice as to what he should do in the matter. The business man advised him to

resign and accept. The next Sabbath morning the pastor announced that under divine guidance he was accepting the call of another church. The business man criticized, intimating that it looked to him as though the pastor was following his advice instead of the Lord's. Whether the criticism was just or unjust, the incident illustrates the need of care in claiming that we are under divine leadership.

Though we cannot expect to escape dark hours, and though we should be careful about advertising that we are being divinely directed, we can have assurance of the divine leadings, "For the Spirit beareth witness with our spirits that we are the children of God." If we submit ourselves entirely to the Master, seek all light possible from every source, and follow what appears to us to be the Father's will, we will never have occasion to regret our decisions. We may or may not at the time have the keenest sense of divine guidance, but in after years it will be as plain as day that we were divinely led.

In missions, and all Christian work it is ours to have divine guidance, and we should seek and obtain it. The momentous task demands it. We fail without it. "Except the Lord build the house, they labor in vain that build it." With divine leadership we cannot fail. "All power is given unto me in heaven and on earth." W. L. B.

A LETTER FROM BROTHER ZIJLSTRA  
(June 22 a postal card, dated May 6, was received from Brother G. Zijlstra, and June 27 this interesting letter came to hand. Though written three weeks after the card, it was received only five days later. W. L. B.)

Dear Brother Burdick:

My first letter since long! I was glad to still see your name in recent Recorders which Brother Leon R. Lawton of Battle Creek, whom I met last week, gave me. How are you?

I was agreeably surprised to see Brother Lawton. I longed to see one of our brethren and one day, when I came home, this brother waited for me. Here is the usefulness of the Year Book. His pastor gave him my address from it. We agreed that he will send some letters to America for me, as the postal communications are not yet restored.

Your last letter to me, that I received, was of July 1, 1941, and my last letter to you was dated May 28, 1941.

Thank God, the European war has ended. A very, very dark time was it. We hope Japan will soon be on the knees too. Those usurpers.

We have not yet received communications from all the places in the country; the resident members of the churches, however, make well, circumstances taken into consideration. One young man, a member of the Haarlem Church, is still in Germany.

The number of our members in Holland has remained about the same, according to the report at the last conference—total one hundred fourteen.

Since September, 1944, traveling was almost impossible. There were no means of traffic, except by bicycle. We had a hard winter, no electricity, no gas. Most people had to go to bed at sunset.

Together with the conference on July 15, 1944, which I could not attend, the silver wedding of Pastor and Mrs. Taekema was celebrated. It was a happy day for them.

When the financial help of the Missionary Board stopped for reason of the war, the time came we should help ourselves, and we did so. Each of the three churches contributed one-third of the salary of Pastor Taekema, amounting to fl.900. They did so all these years, and I hope they will do so in the future.

The financial aid of our people has not been bad. For instance, on occasion of Pastor Taekema's birthday, in December, 1943, each church presented him a sum under cover. Later on I heard the presents totaled about fl.800 which I consider only as a compensation for his small salary. At conference, 1944, together with the wedding feast of Pastor and Mrs. Taekema, it was agreed there would be only one collection. This amounted to fl.261.28, making together with other offerings for this purpose fl.547.28. About fl.200 were left for another time.

I do not know if the sad news of the death of Brother Walter Losch has already reached you. I do not remember the exact date and cannot find this moment the circular of the board in Germany, but I think it happened in the spring of 1943, at the Russian frontier.

Since 1941 we have not heard anything from our family and church members in Java. You were so kind to act a few times as intermediary. After Java is freed, it might be communication from your country with Java will be possible earlier than from here. Would you, therefore, once more be so kind as to let them know that our family, the whole family, and the members of the church are well today? As to our family, please address Mr. B. C. Grullemans, c/o International Crediet en Handelsvereniging "Rotterdam," at Soerabaya (Java), and as to the members of the church please address Mrs. J. H. Mol van der Steur, "Pangoengsen," Tajoe (Java).

I should like to visit our brethren in America for some time and to have a talk with many of them. Kindly greet all our brethren.

With fraternal greetings and kindest regards, as ever

Yours very truly,

G. Zijlstra.

Hillegersberg, Holland.

### THE LIGHT STILL SHINES

By Dr. William Axling

(Forty-two years a missionary in Japan)

One of the highlights in eastern Asia is the impact of our fellow Christians on the life of these lands. They are carrying the torch into the darkness. For the eight months I was detained in my home in Tokyo, Japanese Christians were permitted to come and see us—and they came—at no small risk to themselves. They shared with us their limited food supply until it cut their own needs to the quick.

Just before Mrs. Axling and I were placed in concentration camps, the Japanese government informed me that I would have to leave Japan when the second evacuation took place. When this word reached the Japanese Christians they threw caution to the winds and flocked to our home.

Their last words were, "Don't fear for the work of the Church; we are carrying on and we will carry on regardless of what comes.

For you this is not defeat. Nor is it retreat. Hold up your heads! God will see us through."

Five hundred missionaries, from all over eastern Asia were repatriated on the Grips-holm. They all have the same story to tell. The sons and daughters of these eastern lands are heroically holding the Christian line. The light shines on!—Men and Missions.

### CENTRAL ASSOCIATION

The one hundred sixth session of the Central Association met with the Verona Church on June 8-10, 1945. We enjoyed ideal weather and the well-known, unending hospitality of the Verona people.

Two memorable events for the Verona Church were high lights of the program. An ordination service was held on Sabbath day when John Williams and LaVerne Davis were ordained as deacons and Mrs. Carrie Smith and Mrs. Zilla Vierow of the Verona Church and Mrs. Jennie Seamans of the Syracuse Church were ordained as deaconesses. The one hundred twenty-fifth anniversary of the founding of the Verona Church was observed during the meetings.

The ordination sermon was preached on Sabbath morning by Rev. Lester G. Osborn, delegate from the Eastern Association.

A colorful pageant, written and arranged by Mrs. H. L. Polan, was presented to a large audience on the night after the Sabbath. Over seventy persons dressed in costumes of the olden days took part, emphasizing the fact that the faith these pioneers had in the future was the rock upon which this church has buffeted the storms of one hundred twenty-five years. Mrs. Iva Davis presided as chairman of the committee on arrangements.

Episode 1—Signing the Book—depicted Daniel Williams and his seven sons, one daughter, two brothers, and a few others as they signed the church covenant. Mrs. Warner Thayer read the prologue.

Mrs. Leon Maltby read the prologue to episode 2, in which "Two Gentlemen of Verona," who were Rev. O. D. Sherman and Rev. David H. Davis, received their diplomas from the Alfred Theological Seminary in the first graduating class—1874. A later scene brought out the work done by these two gentlemen on home and foreign mission fields.

Episode 3—The Album—consisted of thumbnail sketches and tributes to pastors who had descendants in the church at the present time. These were read by Mrs. Sadie Lorr for her great-great-grandfather, Alexander Campbell; Mrs. Walter Greene for her great-great-grandfather, Rev. Christopher C. Chester; Miss Muriel Sholtz for her great-great-uncle, Rev. Uri M. Babcock; Mrs. Alva Warner for her grandfather, Rev. Herman D. Clarke; George Davis for his father, Rev. Alva L. Davis; Geraldine Thorn-gate for her father, Rev. R. R. Thorngate. George Davis read a tribute to Rev. Mr. Sorenson by his son George, who is home recovering from wounds received in the Normandy invasion. Mrs. Amy Hoag prepared the sketch of her father, Rev. T. J. Van Horn; it was read by Mrs. Warren Beaver. Paul Sholtz, a grandnephew of Rev. H. L. Polan, gave a tribute to him; and Paul Osborn spoke for his father, Rev. Lester G. Osborn.

Rev. Harley Sutton and Rev. John Randolph each had a place on the program. The keynote address by Rev. C. Harmon Dickinson was on Friday night, followed by a prayer and conference meeting led by Rev. J. W. Crofoot.

During the woman's hour on Friday afternoon, papers considering missionary studies, adult and home literature, phases of Ladies' Aid work, women awaking to the needs of missions, and women helping along the line of temperance were read. An exhibit of good literature was on display.

Sunday morning the young people had a fellowship breakfast around the fireplace on the rear lawn of the parsonage. Officers and chairmen of committees were appointed.

Arrangements were completed for a young people's camp to be held at the east end of Oneida Lake during the first week in July. Rev. and Mrs. C. Harmon Dickinson will be camp directors, assisted by Rev. and Mrs. H. L. Polan, Mrs. John Williams, Mrs. Iris Maltby, and Mrs. Evelyn Avery.

At the time of the business session on Sunday morning the children met in the schoolhouse for a Bible nature study under the guidance of Mrs. Sylvia Babcock Carr.

Officers of the association chosen for the coming year are moderator, Rev. H. L. Polan; assistant moderator, Lyman Coon; recording secretary, Mrs. Robert Langworthy; assistant recording secretary, Mrs. Harmon Dickin-

son; corresponding secretary, Miss Bernice Rogers; and treasurer, Leslie P. Curtis.

The next meeting is to be held with the church at Leonardsville June 15-17, 1946.

The closing service of consecration was impressive. Miss Bernice Rogers gave a musical reading, "The Book Our Mothers Read," with piano accompaniment by Miss Sara Bottoms. Mrs. E. H. Bottoms gave a reading, "Pass On the Torch," and Miss Bottoms sang "The Lord's Prayer." Scrip-

ture reading and prayer were led by Rev. E. H. Bottoms. All joined with Miss Rogers in giving the response, "We Pledge Ourselves" to each of the following as read by her: to the faith of our fathers, to service for others, to heeding God's commands, in meeting life's demands, to accept God's power as we live each hour, and to faith for the future.

Mrs. Margaret Stoodley,  
Secretary.

## Woman's Work

Mrs. Okoy W. Davis, Salem, W. Va.

### THE WOMAN'S AID SOCIETY

[This paper by the late Mrs. Jessie Hiscox Woodmansee of Westerly, R. I., is continued from the Sabbath Recorder of June 4, 1945.]

From the year 1883 to 1888 a large number of deaths occurred among our members—all women who had been particularly active in the work: Mrs. Charles Saunders, Mrs. Henry Whipple, Mrs. Nathan H. Langworthy, Mrs. Joseph H. Potter, Mrs. William Maxson, Mrs. Horatio S. Berry, Mrs. Abbie Main, Mrs. Edwin R. Lewis, Candace Ammons, Mrs. George Lanphere.

Mrs. Clawson, who had served four years as president, was succeeded in 1888 by Mrs. Albert L. Chester.

In 1890, when Miss Martha B. Saunders was at the head of the society, the semi-centennial was observed. Mrs. Susan Langworthy Greene, who had served at one time as secretary, read a paper, entitled "History of the Ladies' Aid Society." At that time there were seven of the charter members of 1845 living: Mrs. Benjamin W. Bentley, Mrs. Jonathan Maxson, Mrs. Frances Frazier, Mrs. George B. Utter, Mrs. Christopher Stillman, Mrs. Ann Maria Maxson, and Miss Martha Maxson.

At the annual meeting in 1893 Mrs. J. A. Brown was elected president. The secretary reports the year 1894 as one of the most successful socially and financially, in spite of the fact that extreme business depression was general throughout the country.

Mrs. O. U. Whitford was president through 1895-96. The next president was Mrs. Orson C. Rogers; she was followed by Mrs. A. H. Langworthy, who served through 1898-99. In the latter year a \$1,000 scholarship in Alfred University was taken out.

In a paper giving an account of the work of the society, written by the late Mrs. A. N. Crandall, she states that from 1900 to 1910 over \$4,000 had been raised and expended.

During the nineties the society lost by death several members who had given much in service and encouragement: Mrs. Abbie G. Champlin, Mrs. George S. Greenman, Mrs. Calvert B. Cottrell, Miss Clara Chapman, Mrs. Harlan P. Hakes, and Miss Martha B. Saunders.

Since the beginning of the twentieth century, those of our members who have served as president of our society are: Mrs. Charles H. Stanton, Mrs. Joseph H. Whipple, Mrs. Orson C. Rogers, Mrs. Albert N. Crandall, Mrs. Abert Whitford, Mrs. Elisha C. Burdick, Miss Amelia Potter, Mrs. William H. Browning, Mrs. William H. Healey, and Mrs. Clayton A. Burdick.

In March, 1902, the constitution was revised and the name was changed to the "Woman's Aid Society."

The evening of November 20, 1906, was the occasion of "An Evening of Reminiscences," when Mrs. Mary Noyes Rogers gave a history of the society from its beginning. Special invitations had been sent to elderly members, with the result that sixteen were seated at the table reserved for them. These ladies were the special guests of Mrs. Jonathan Maxson; their combined ages totaled 1,215 years. Mrs. Benjamin W. Bentley was the oldest, ninety-seven. Mrs. Maxson was next in age, eighty-seven. Many letters were read from absent and non-resident members, old memories recalled by those present, and the program most fittingly

closed by singing "Blest Be the Tie That Binds."

In the same year a cookbook was compiled and published. The recipes were tested ones furnished by local people. The success of this venture was so great that two editions have been issued and sold.

The social side of our meetings has been by no means the least enjoyed, and there have been many delightful entertainments given in these rooms. There are many references on our records to occasions when music was furnished by talented women like Mrs. Walter Price, Mrs. A. A. Palmiter, Mrs. C. A. Main, and Mrs. Irving Maxson.

There have been old folks' concerts rendered by an enthusiastic chorus, and Washington Birthday teas when really beautiful old costumes have been worn. The writer has a vivid recollection of a musical sketch given by the church choir, called "A Trip to Europe," containing a particularly thrilling song, "O Mr. Captain, Stop the Ship; I Want to Get Out and Walk."

Clever girls have acted amusing little plays, male quartets have rendered close harmony, and to all of us the readings of George H. Utter are a delightful memory.

There have been many receptions given, some to visiting missionaries, some of a farewell nature to departing pastors, others of welcome to incoming ones.

During the past ten years our ranks often have been broken; we have lost some of our most efficient and faithful members. The list includes Mrs. Charles B. Barker, Mrs. C. Clarence Maxson, Mrs. Walter Price, Mrs. Louise Livingstone, Mrs. George N. Burdick, Mrs. O. U. Whitford, Mrs. James Aldrich, Mrs. Catherine Randall, Mrs. Abbie Hickox, Mrs. Frances Warren, Mrs. Ira B. Crandall, Mrs. Isaac Burdick, Mrs. E. Clarke Saunders, Mrs. E. W. Macomber, Mrs. Carey A. Main, Mrs. Sanford P. Stillman, Mrs. Dwight Stillman, Mrs. Eliza Stillman, Mrs. Ellen Lewis, Mrs. William A. Burk, Mrs. J. Irving Maxson, and Mrs. Herbert A. Babcock.

During the winter of 1918-19 the society gave its attention to Red Cross work—making hospital garments and giving \$25 for hospital linen.

Our membership list contains eighty-one names, and the average sum of money which we raise is \$500, the greater part of which goes toward denominational work both at

home and abroad. The past year our expenditures have been much larger as we have provided carpets for the church parlors and church aisles at a cost of over \$600.

I feel that a history of this society should include mention of the different bands of young people which have been active in the church at different times, and which have been more or less auxiliary to the older society. In the early forties there is a reference to a "Juvenile Society," but no clue to its membership. In the secretary's annual report for 1882 she refers to a report having been handed in by Miss Florence Burk, secretary of the "Band of Little Helpers," that had a membership of sixteen.

Sometime in 1890 a group of young school girls ranging in age from twelve to eighteen, formed a group called the "Mizpah Circle." Miss Angenette Cottrell organized this circle and was its president.

The girls held regular meetings, sometimes at the church, sometimes at Miss Cottrell's home. They had sewing lessons, often served little afternoon teas, and occasionally had a more ambitious evening affair, from which a sum of money would be realized which would be given for some charitable purpose. With the death of its lovely leader, the Mizpah Circle lacked courage to go on, and it, too, passed out of existence.

In October, 1915, the present S. D. B. Society was formed with Miss Elizabeth Hiscox as president. It has been a live organization from its beginning and has assisted the older society in innumerable ways.

(To be continued)

—The First Hundred Years.

### FIND BONES OF TIMOTHY IN ITALY

Ecclesiastical authorities in Italy, according to a recent Reuters dispatch, have announced that the bones of Timothy, Paul's disciple, have been discovered at Termoll on the Adriatic coast during the restoration of the cathedral there. The bones were found in a small shrine, where they had been placed in the thirteenth century.

—The Christian Century.

### SABBATH SCHOOL LESSON FOR JULY 21, 1945

Abraham's Practice of Brotherhood  
Basic Scripture—Genesis 13-15  
Memory Selection—Genesis 13: 8

## Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

### YOUTH AT EASTERN ASSOCIATION

By Mrs. Jeanett D. Nida

At the young people's supper on Sabbath, at 6 p.m., Rev. Harley Sutton spoke concerning the organization of Seventh Day Baptist young people. One delegate from each church formed the committee to choose the chairmen for the various committees of the fellowship.

At the evening session Miss Jean Bailey of Plainfield presided at the young people's program. The accompanist at the piano for the group singing was Miss Eleanor Alice Dickinson of Shiloh.

The vesper consisted of congregational singing of hymns: "Lift Up Our Hearts," "Where Cross the Crowded Ways of Life," "Heaven Is Here Where Hymns of Gladness," and "O Master, Let Me Walk with Thee"; appropriate readings of Scripture and poetry by Miss Bailey between the singing of the hymns; a vocal duet, "Jesus with Me," by Miss Bailey and Melvin G. Nida of Plainfield; and prayer led by Rev. Victor W. Skaggs.

The young people had chosen for the theme song of their program the following chorus:

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

During the program other choruses were sung also—under the able leading of Rev. L. G. Osborn. Kenneth Davis of Plainfield read the Scripture of Matthew 5: 13-16; Rev. John Fitz Randolph offered prayer; and Misses Jean and Ruth Davis gave talks on "Living for Jesus" and "Witness for Jesus." Rev. C. Harmon Dickinson, guest speaker of the evening and the delegate from the Central Association, spoke on "Let Your Life Shine." The program closed with the congregational singing of the theme song and the Mizpah benediction.

An informal young people's social was enjoyed after the program, under the direction of Pastors Skaggs and Osborn.

Plainfield, N. J.

### "LIVING FOR JESUS"

By Jean Davis

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

"Living for Jesus"—that phrase contains food for thought. "Living for Jesus"—living, yes, we are all living. All of us are breathing, acting, thinking, doing the necessary things that are a part of living. Living, yes, but just how many of us are living for Jesus? How many of us are devoting our lives to him, giving our lives to him, living for him?

Have you ever seen a man or a woman with no purpose in life? One who just drifts on, begging his meals from door to door and sleeping wherever there is shelter from the wind and the rain? His is a miserable life, a wasted life, a life to be pitied. It takes purpose to give backbone to anyone—a definite and clear purpose or goal kept ever before him which keeps him from an aimless drifting. It is in selection of what we want that many of us have been and are being led astray. Our objectives are often unwisely chosen and rest on unstable and unsubstantial enterprises. Even when these faulty goals are achieved, he who has won them is frequently disappointed or disillusioned. One in a thousand attains the end he has sought, and I wonder if he takes pride in his accomplishment. I dare say that his aspirations for glory and fame are ill-satisfied, even with all that money can purchase.

How much happier is the man whose only mainstay is Jesus, whose purpose in life is living for him. He is the Christian who has a smile on his face, a song in his heart, and a hand extended to all who are in need. His objective is not unattainable. It may be reached by all. What he is living for will never elude him or collapse, leaving him destitute. Jesus is with him always, encouraging him when he is discouraged, comforting him when he is in sorrow, sharing his joys when he is happy, and guiding him when he is bewildered. He may lose sight of Jesus momentarily in the heavy mists of this sin-weary world, but Jesus keeps us ever in his watchful loving care. Soon we shall see him

through the clouds as sunshine after the storm, his brilliant majesty lifting the deepening shadows from the darkened face of the earth. We may forget him sometimes, but he never forgets us.

The Christian who is living for Jesus as his supreme goal is more than a nominal Christian. He attains this close fellowship with his Saviour by devoting his time and energy through his fellow men to him. He forgets himself in making others happy, comforting them and helping them. I was once told of a boy who was very busy doing school work, being janitor of the church, and keeping up a job, too. But if anyone, whether he knew him or not, needed help or wanted something done for a good reason (or poor), he was always ready and eager to do it though it meant doing his own work late at night. If someone needed help, the other boys told him about this fellow who never let them down. He gave up much of his own time to help others, but he loved it and did not begrudge the time.

A true Christian is humble before his God and before all men. He does not place himself above others in any way. This does not mean he should underestimate himself and thus encourage a harmful inferiority complex. It means simply that he must believe that all other men are equal to him. They feel as we do mentally and spiritually, as well as being susceptible to physical things similar to us. Shakespeare describes this from the physical point of view in his "Merchant of Venice," and we can well apply it to others' thoughts and spiritual outlooks, no matter what the race or creed. Shylock says: "I am a Jew. Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? Is not a Jew fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die?"

One of the important and distinguishing characteristics of a Christian is his fearlessness, his staunchness, no matter how great the odds. His unlimited courage and strength come from Christ. He does not yield his convictions in the face of discouragement or ridicule. He does not turn back from what he starts to do. He completes his task,

whether self-chosen or otherwise. He bears burdens and hardships unfalteringly. He is unafraid of death itself. A day or two before his death, John Woolman, an eighteenth century Quaker, declared: "My dependence is on the Lord Jesus who, I trust, will forgive my sins, which is all I hope for; and, if it be his will to raise up this body again, I am content; and if to die, I am resigned."

Christ showed this same fearlessness of death. He could easily have hidden or fled from the multitude but he went with them unto Pilate with a calm appearance and serene face.

In the words of the Psalmist: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" Psalm 27: 1.

"God is our refuge and strength, a very present help in trouble. Therefore will we not fear." Psalm 46: 1, 2a.

Plainfield, N. J.

### PARENTS AND THE CHURCH

It was mentioned in this page of the Recorder some weeks ago that Pastor David Clarke has organized a parents club at Jackson Center, Ohio. At one meeting part of the time was given to a discussion of material from this section of the Recorder on problems of children. A letter from Mrs. Lester Nelson of the Battle Creek Church says that she is the one appointed by the church, activities committee to organize a young mothers' group in the Battle Creek Church. She has written for suggestions for books which might be used for study. She says, "Although we have had very good attendance and there is a very pronounced interest in our new group, I feel that we need something concrete from which to work. I would like to see a young mothers' group in every Seventh Day Baptist church, for there is a great need for this very thing."

We say with Mrs. Nelson that there is a lot that the church can and must do to help parents with the training of their children in matters of character growth and religious growth. Will other churches please write to me about special things that are being done to help young parents? H. S.

### THE TITHE

It was my privilege to speak to the members of the Evangelical Society at Alfred on June 13 on the subject of stewardship—with

emphasis on the tithe. It is a commendable suggestion from the Women's Board that our ladies' groups are urged to make a study of this important phase of our religious life. We all need to have opportunities for consecrating ourselves to higher planes of service; and the Church should call for people, as faithful stewards, to commit themselves to this higher service by dedicating to God as faithful stewards that which belongs to him.

## Children's Page

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

Dear Recorder Children:

Since none of my Recorder boys and girls have written to me during the past week I'll have to write to you all at once, for of course it wouldn't do for me to seem to show any partiality.

Some months ago our daughter and family were moving into a new home, and Joyce and Gretchen came to spend several days with us while they were getting settled. The first day five-year-old Gretchen said, "Grandma, Joycie and I are going to take turns washing and wiping dishes. One time I'll wash and Joycie will wipe; next time Joycie will wash and I'll wipe." This they did every meal they were here, while I put the dishes away. But when they are at home and Gretchen wants to play and Joyce wants to help her with the dishes she is apt to say, "I'm too little to do dishes." I think she is pretty little for that task, myself, but do you know she almost never breaks a dish.

This incident set me to wondering whether all my Recorder girls and boys like to be helpers around the home—the girls for Mother and the boys for Dad, or perhaps they all like to help both Dad and Mother.

When I was a little girl one of my home duties was to wash and wipe the dishes after every meal, though my mother cleared up the table and washed and wiped all the kettles and pans. One day, while Mother was clearing the table, I skipped out to the barn to play hide-and-seek with my brother, and thought I'd get out of those dishes; but when we went back to the house in about an hour, I found that the table hadn't even been cleared, and I had it all to do myself, kettles and all. Believe me, I never tried that trick again. Would you?

One woman present made the comment that surely tithing was a whole family matter, or should be, and that she wished there could be opportunity for the men to hear more about tithing. There are some fine courses of study prepared on the subject of stewardship which could be used for Friday night meetings where men can attend, and it would be a good change to take a quarter of a year for this study at the Sabbath school hour.

H. S.

I was reading the other day about two little girls whose mother called them her "little servants." One day the mother looked around their room and said, "Oh, what an untidy room! Hurry up, little girls, and set it in order."

"I don't like to clear up rooms," said Joan, frowning.

"I wish we had servants to do all the work," Jean remarked, "like Mrs. Brown down the street."

"Would you be happier if you didn't have anything to do except play?" asked Mother with a smile.

"Of course we would," cried Joan.

"I don't know," said Jean, thoughtfully. "Mrs. Brown doesn't look as happy as you do, Mother, and I heard her say they were an awful bother. Would servants bother you, Mother?"

"I don't know, dear. I never tried keeping more than one, except my two little girls here. They might bother when they do their little tasks unwillingly."

"Come on, Joan," cried Jean, kissing her mother. "Of course we love to do things for you, Mother. Aren't you always doing things for us?"

"That's right," said Joan, her frown changing to a smile. Then in no time the two little girls had their room nice and tidy.

"Now, I wish you would tell us a story, Mother," said Joan as their mother sat down to do some sewing.

"All right," said Mother with a smile. "I know two little girls who keep a great many servants. You may count them as I mention them. There are two bright-looking ones dressed in blue and two in brown. Their duty is to keep on the watch for

things to be done. There are four more whose business is to listen to what their little mistresses' mother or teacher tells them and let them know what it is. Four more, always dressed in red, who tell what the others see and hear."

"I hope they do their work well when they get to it after all that fuss," said Joan and Jean together.

"They ought to," said Mother, "for they each have ten little servants to do it for them."

"Oh, Mother, who are all these little servants?" asked Joan.

"The servants dressed in blue and brown are little blue eyes and brown eyes."

"Oh, I see! and ears to listen!" cried Jean, clapping her hands.

"And dear little lips," said Mother, "to talk about duties to be done and to smile and chatter merrily while they are doing them."

"And feet to walk and run with," cried Joan.

"And fingers to do things," said Jean. "Oh, what a lot of servants. What if they should quarrel, and the eyes see something to do, and the ears hear about it, and the hands and feet didn't want to do it?"

"That would depend on how well their little mistress had them trained," said Mother. "If she has a loving, faithful heart, her servants will do the work."

"I'll try always to be that kind of mistress," said Joan. "And so will I," said Joan.

Sincerely yours,

Mizpah S. Greene.

## BEER VS. BREAD IN EUROPE

The very great importance of beer in the lives of people in Europe is shown by a brief news item from London to the effect that German breweries are to be reopened at once. A "beer mission" is reported ready to undertake the task.

This must have been decided upon only after consideration of all the facts, which would include the vital place beer must hold in the program to keep Europe from starving. For the manufacture of beer requires grain. It takes malt and manpower. Transportation is needed for distribution.

Early reports from Europe indicate that all the grain available there is needed for

food. Barley does not make the finest bread, it is true, but it does make bread. It is also a good substitute for corn and wheat in feeding stock, which means production of meat.

The news item relating the London plan states that if barley is not available in Germany, it will be moved to the breweries from the United States. Space used for shipping barley across the Atlantic could be used in shipping wheat, of which we have a surplus in this country.

On arriving at a European port, the barley will have to be hauled by train or truck to the German breweries. This will take space which might be used to haul flour and meat to starving peoples. Power required to move trains hauling the barley will be provided from fuel that might be warming homes and saving lives.—San Diego, Calif., Tribune-Sun.

## GOD'S WAY OF SALVATION

(Excerpts from an article by Rev. George W. Marston in the March issue of "Moody Monthly.")

By God's way of salvation we mean the terms upon which the Father offers to his people the work of salvation wrought by the Son. It is evident that these terms are "repentance toward God, and faith toward our Lord Jesus Christ." Acts 20: 21.

The first thing required of those who would embrace this salvation is "repentance toward God." To repent is to be sorry for our sins and to turn from them with hatred and loathing.

The motive for this turning from sin must not be a mere fear of the physical or social consequences of sin, but a sorrowful realization of the fact that in sinning we have displeased and grieved God by breaking his commandments. To repent is also to turn to God, confess our sins, ask his forgiveness, and accept his remedy for our condition.

Repentance alone will not save any man, but none can be saved without it. To pardon an unrepentant sinner would be to condone his sin. This a holy God could not do.

The second thing required of those who would be saved is "faith toward our Lord Jesus Christ." Do you know what it means to have faith in Christ and his atoning work? Let me illustrate.

I might look at a rope and say, "I believe that this rope is capable of supporting my body." But that would not be having faith

in the rope. If, however, I should grasp the rope and swing out over a chasm five hundred feet deep, trusting my life to the rope, that would be having faith in the rope. Even so, to have faith in the Lord Jesus Christ I must not only believe the

## Our Pulpit

### THE HOLINESS OF GOD

(One of a series of radio messages given by Rev. T. J. Van Horn at Daytona Beach, Fla.)

The attribute of God for our meditation this morning is his holiness. Doctors of theology have always differed as to which should take the precedence in our thought of God—his holiness or his love. This, however, should have little concern for us. Both his holiness and his love are infinite qualities of an infinite God, and the minds of us poor human beings are not able to make comparisons between infinities. As Spurgeon once said, preaching on such themes, "We stumble amid sublimities."

It is a gracious and loving God who kindly lifts the veil, sometimes, between the seen and the unseen, and allows us glimpses of his holiness. As Paul tells us in 2 Corinthians 4: 6, "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Moses had a vision of it as he was looking after his sheep by the roadside one morning. He saw the strange phenomenon of a bush by the mountain, that was on fire but was not consumed. He wanted to find out what it meant. As he drew near he heard a voice, "Put off thy shoes from off thy feet for the place whereon thou standest is holy ground"; and a holy God talked with him there. Isaiah saw it one morning when he went up to the temple to worship. He says, "I saw the Lord on a throne high and lifted up, and his train filled the temple. Above it stood the Seraphim, and he had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried to another and said, Holy, holy, holy is the Lord of Hosts; the whole earth is filled with his glory. And the posts of the door moved as the voice of him who cried, and the house was filled with smoke."

facts about his atoning work, but I must put my trust in that atoning work to save me.

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1: 12.

Ezekiel was favored with a vision of God's glory. He exultingly tells the story in the first chapter of his prophecy. God in the Person of Jesus Christ gave Simon Peter a vision of his holiness as he was fishing on the Lake of Galilee. And when Peter saw the evidence of Jesus' divinity, he fell in worship before him and said, "Depart from me, for I am a sinful man, O Lord." Peter, James, and John together witnessed the evidence of his holiness in that mountain experience when they saw Jesus transfigured before them in dazzling whiteness. And John alone in the island of his exile again was shown the glory of his holiness. Read it in the first chapter of Revelation.

We must not fail to learn at least two lessons as we read the experiences of these men who were thus favored with a vision of God's holiness. Moses hid his face because "he was afraid to look upon God." Isaiah said, "Woe is me, for I am undone, because I am a man of unclean lips, and dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts." Peter cried, "Depart from me for I am a sinful man, O Lord." Thus the vision of God's holiness made them conscious of their own sinfulness and their need of cleansing.

The second thing in their experience was this: they were told what to do. And what they were to do was of the utmost importance. Moses must go at once and deliver his fellow countrymen from their bondage in Egypt. Elijah must go and anoint Hazael, king of Syria; he must also consecrate Elisha as his successor in the prophet's office. Peter heard Jesus say, "Come follow me, and I will make you fishers of men." Saul of Tarsus, after his vision on the Damascus Road, was told what to do. And we know the stupendous character of his appointed task.

It all has its lesson for us. A vision of God's holiness makes us conscious of our

sin and the need of forgiveness and cleansing before we are fit for the God assigned task. The light from that brilliant vision points the way to a work of infinite importance.

Here then, are the lessons for us from this meditation on God's holiness. First, that it is not merely a lesson in metaphysics, just an abstract truth in the higher realm of thinking. It touches us where we are with our feet on the ground. This vision of moral grandeur reveals what we are in our fallen, sinful nature. We cannot engage in God's work in that condition. It is his purpose that we be co-workers with him. But it is only with pure hearts and clean hands that we can go with him in purifying the world. It was not until Isaiah felt the touch of fire on his lips that he could say, "Here am I, Lord, send me." Do you remember that Jesus said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God"? And then he added this, "Except a man be born again, he cannot enter into the kingdom of God." Before a man enters into that holy work, he must have the renewing and purifying work of the Holy Spirit of God in his soul.

Let us notice that in the story of these men cited, they were engaged in their daily work when the vision of God's holiness was given to them. Moses, tending his sheep; Peter, fishing; Isaiah, in his temple service. Faithfulness in the routine task is a preparation for the beatific vision. And this vision, in turn, shows the way for the more important thing in which we are called to engage. And thus visions and tasks are co-operative factors in bringing us into the field where our real task awaits us. God quicken our faculties for that vision of God's holiness. Is there a more powerful incentive for effective service?

Observe, finally, how Paul regards the effect of holding this vision before us: "For we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Corinthians 3: 18.

"And when you leave the presence  
Of that happy meeting place,  
You must mind and bear the image  
Of the Master in your face."

There can be no mistaking what Jesus expects of his disciples, after their intimate

association with him: "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.

### DENOMINATIONAL "HOOK-UP"

Ashaway, R. I.

The annual summer Vacation Bible School in connection with the First Hopkinton Seventh Day Baptist Church, with the Babcock Memorial Chapel and Second Hopkinton Seventh Day Baptist Church co-operating, held its opening session with a registration of sixty-nine children, who on arrival were assigned to their classes for the two weeks' period ending July 6. The beginners' class showed the largest registration, but it is possible that the membership of the other classes will be increased this week.

Following the recess period, the entire school assembled in the church where a devotional service was led by Rev. Ralph H. Coon, pastor, who gave a talk also in regard to the program to be carried out during the two weeks' period of Bible study and educational and recreational activities under the direction of an efficient corps of instructors.

An interesting course to be taken up in the school is the Superior Bible School Course, which involves a large amount of individual hand work by each child, and creates constructive ability. This course originated with leaders at Moody Institute.

Assisting Rev. Paul S. Burdick, as leader of the primary group, is his daughter, Miss Esther Burdick, recent graduate of Alfred University. Mrs. Ralph H. Coon is instructor of the junior class.

—Westerly Sun, June 26.

North Loup, Neb.

Sabbath evening vespers began Sabbath night, June 30, and will continue through the remainder of the summer. Various leaders have been selected to be in charge.

The regular Daily Vacation Bible School was held in our village from June 3 to 22, with an enrollment of fifty-five. Of these, fifty received certificates for attending ten days. Although there was much rain during the three weeks, parents brought in their children every day. The school closed Friday evening, June 22, with a public demonstration in the Methodist church. A nice sum was left after the expenses were paid. This will help with the expenses for next year. Myra Thorngate Barber was super-

visor and also taught. Mrs. Harlon Brennick was in charge of the music. Other members of the faculty were members of the Methodist Church.

The passing of Mrs. Delia Sayre is mourned by the entire community. She was a good neighbor and a valued friend.

At the present time the community is in the midst of strawberry picking. The berries are plentiful and delicious and are bringing a good price. The rains delayed corn planting and cultivating somewhat, but the corn is looking fine at the present time. Small grain also looks good.

The debt on the church and parsonage has been entirely paid. Plans for a proper celebration of the event are in the hands of the committee responsible for the collections which came in so generously.

Deacon Arthur Stillman, as a representative of our congregation, attended the ordination services of two deacons in the Nortonville Church.

Plans are going forward for a young people's camp on the river. It is hoped that two such camps will be held for different ages.

The fifth anniversary of Rev. and Mrs. A. C. Ehret's wedding was observed when several gathered at the parsonage to surprise them Monday night, June 25. However, the pastor and his wife had left early in the morning on their own private celebration and did not return until most of the guests had departed. A short program was given, a light lunch was served, and several wooden gifts were presented in honor of the occasion.

Collection of funds are still going on for the electric organ honoring Doctor Hemphill, to be placed in the church. Gifts should be sent to Mrs. Harlon Brennick.

The latest member of the armed forces to visit home was George Maxson, Jr., S2c, who spent a few days with his people here following his boot training in San Diego.

With few exceptions, the same officers were re-elected at the annual church meeting, June 24. Arthur Stillman is now moderator and Dell Barber is chorister. A unanimous call was extended to Pastor and Mrs. Ehret to remain with us another year.

The Missionary Circle is raising a fund to give each member of the church who is in the armed forces a small gift upon his return home. The ladies are quilting two quilts.

Correspondent.

## Marriages

**Streich - Lewis.** — Mr. Morris E. Streich of Jefferson, Wis., and Miss Laura Lewis of Stonefort, Ill., were united in marriage on May 23, 1945, in the Evangelical church, Jefferson. Rev. P. F. Lambrecht officiated. The couple will reside at 1525 Adams St., Madison, Wis.

## Obituary

**Lanphere.**—Fannie Green, daughter of Warren and Alzina Beebe Green, was born at Brookfield, N. Y., December 7, 1868, and died at her home June 8, 1945, after a long illness.

She was united in marriage to Menzo C. Lanphere May 4, 1888, and had resided in Little Genesee for the past thirty-five years. She was a member of the local Seventh Day Baptist Church, which she joined by letter June 2, 1915.

Besides her husband she is survived by two daughters, Mrs. Iola King and Mrs. Allie Burdick. Other near surviving relatives are two brothers, Miner Green and Dr. H. A. Green.

Funeral services were held at the home with Rev. Charles H. Bond officiating. Burial was in the Wells Cemetery. C. H. B.

**Watts.** — Ruth Irene, born November 16, 1883, at North Loup, Neb., died May 26, 1945. Earl Aegar Watts, born September 17, 1865, at Onarga, Ill., died May 30, 1945.

Mr. and Mrs. Watts were married in 1903. They had been residents of Rusk County, Wis., for forty years. They were both members of the Seventh Day Baptist Church.

Mr. Watts' desire to be with his companion of more than forty years was granted when he slipped suddenly away on the day following her funeral.

Pastor Charles Thorngate officiated at the funeral services assisted by Rev. Mr. Van Tassel. Burial was in the Exeland Cemetery.

—Contributed.

### CHINA LETTERS

Written by

**Dr. Rosa W. Palmborg**

Seventh Day Baptist Medical Missionary  
to China, 1894 - 1940

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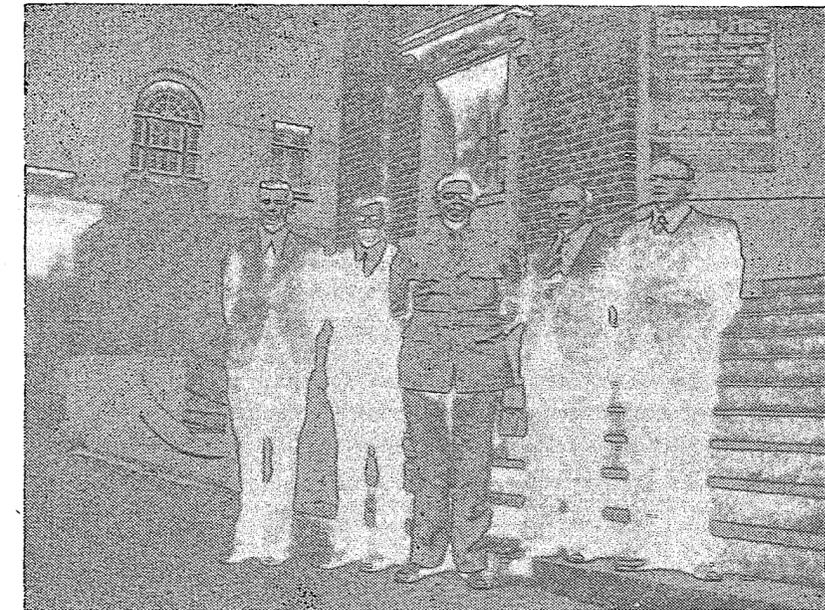
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Chaplain Rood Visits New Zealand

Left to right: Ronald H. F. Barrar, Christchurch, New Zealand; Rev. Francis S. Johnson, Auckland, N. Z.; Chaplain Wayne R. Rood, 27th U. S. Army Division; H. H. Brickell, Auckland; O. G. Russell, Auckland.

(This picture was taken when Chaplain Rood was visiting the Seventh Day Baptist Church in Auckland, New Zealand. An article by Mr. Russell appears in this Recorder, and the article, "The Work in Australia," also contains some news of the projects being carried on by our New Zealand brethren.)