

The Benevolent Society has sent \$96 to the Women's Board for the Helpers' Fund which provides support for workers on the home field.

Vacation Bible School was held from June 18-29 and had a total number of pupils attending of seventy-three. Pastor Osborn was the supervisor. Pastor Francis Saunders of Marlboro was one of the nine teachers. An interesting fact is that six of the teaching staff are products of the school.

The session room has been redecorated, and is very much improved. Additional chairs and other supplies for the primary department are being ordered.

A new sign advertising our church is up. It is located a mile below Shiloh.

A new young people's chorus is to be organized soon to take the place of our former junior choir. Mrs. Grace de Wilde will be the leader.
—Shiloh Bulletin Extra.

Ashaway, R. I.

The Ashaway Daily Vacation Bible School was in session for ten days and came to a close with appropriate exercises in the church. The program featured a review of the work accomplished by the pupils under the supervision of their teachers.

Memory songs, Scripture verses and exercises by the different age groups, and a picture featuring the Bible story, the "Good Samaritan," shown by Rev. Ralph H. Coon, with Pauline Daland as reader, constituted the excellent program. Following the processional, all saluted the American flag and the Christian flag.

An exhibit of handwork done by the children was displayed on the tables arranged in the vestry and included handbook work and novelties used in connection with Bible stories.

Mr. Coon was supervisor of the school and teacher of the intermediate class; Mrs. Coon, assisted by Miss Marian Coon, taught the junior class; Rev. Paul S. Burdick, assisted by Miss Esther Burdick, the primary class; and Mrs. Munson Gavitt, the beginners' class.

There were seventy-three boys and girls registered, with an average attendance of sixty-four.—Westerly Sun.

Unless man has the wit and grit to build his civilization on something better than material power, it is surely idle to talk of plans for a stable peace.—Francis B. Sayre.

Obituary

Burdick. — Margaret Louise was born in Lima, Wis., on December 20, 1858, and died at her home in Milton Junction, June 21, 1945.

She was adopted when small by Ethan and Phileana Babcock Burdick, attended Milton College, and taught school for a number of years before moving to Milton Junction with her family, fifty-three years ago. In May, 1877, she was baptized and joined the Milton Junction Seventh Day Baptist Church and always held it foremost among her many interests.

Surviving are two nephews: R. Leon and Charles C. Burdick.

Funeral services were conducted from the home and the church on Sabbath afternoon, June 23, by Rev. Orville W. Babcock, assisted by Rev. W. D. Burdick. Burial was in the Milton Junction Cemetery.
O. W. B.

Lippincott. — Samuel Darius, son of Curtis and Elizabeth Babcock Lippincott, was born May 23, 1861, in Logan County, Ohio, and passed away July 14, 1945, at the home of his brother, Perry B. Lippincott, Battle Creek, Mich., where he has lived for many years.

Early in life he was baptized and joined the Seventh Day Baptist Church at Jackson Center, Ohio. Due to an accident and illness he has been a cripple most of his life.

He is survived by one daughter, Mrs. LeRoy (Marjorie) Reigner; two sisters, Mrs. James (Charlotte) Knight and Mrs. Iseus (LaVerna) Randolph; two brothers, Jesse H. and Simeon M.

Committal was at the Oak Hill Cemetery, Battle Creek. The service was conducted by Rev. Alton L. Wheeler, assisted by Rev. Henry Jordan.

A. L. W.

Wright. — Willet H. Wright, Jr., son of Willet H. and Lottie Green Wright, was born at North Loup, Neb., January 11, 1920, and was killed in action in Germany, March 25, 1945.

When a young boy he was baptized, and at the time of his death was a member of the Denver Church. On August 20, 1940, he was married to Alice Marie Pulver.

Besides his wife, survivors are two small daughters, Sally Marie and Sadie Kathleen; his parents; one sister, Mrs. Eileen Stadler; and two brothers, Herbert and Richard.
L. G. W.

RECORDER WANT ADVERTISEMENTS

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

THE CALL: URGENT - GLORIOUS

"When fate calls for a man, who is larger than men, There's a surge in the crowd, there's a movement, And then there arises a man who is larger than men, And the man comes up from the crowd."

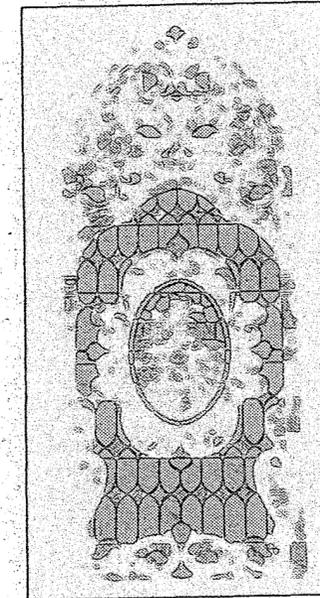
That man, that lady is A MISSIONARY EVANGELIST. TODAY the call: Be a Missionary Evangelist. For complete information write, The Des Moines Bible College, Att. E. Marvin Juhl, 7 7th St., Des Moines, Iowa.

The Sabbath Recorder

Vol. 139

PLAINFIELD, N. J., AUGUST 6, 1945

No. 6



The photograph of this stained glass window featuring the Cross of Christ was taken by Rev. Zack H. White. His sermon, "Take Up Thy Cross," appears in this issue.

Contents

Editorials.—A Prayer.—Lamps Alight.—A Confession.—A Charter for the United Nations.—Then and Now	82-84
Concerning the Sabbath	84
Missions.—Meeting of the Board of Managers.—Treasurer's Monthly Statement	85
Denominational Budget	87
Excerpts from Recent Letters	88
Woman's Work.—Women, Awake to the Need for Missions!	
Christian Education.—God Calls.—Board Hears Reports and Adopts Tentative Budget	89-91
Children's Page.—Our Letter Exchange	91
Our Pulpit.—Take Up Thy Cross	92-94
Denominational "Hook-up"	94
Marriages.—Obituary	96

The Sabbath Recorder

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

Vol. 139, No. 6

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MRS. FRANK A. LANGWORTHY, Acting Editor L. H. NORTH, Manager of the Publishing House

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Editorials

A PRAYER

(Given by Rev. Ahva J. C. Bond at a Community V-E Day service at Alfred, N. Y.)

God our Father, thou who inhabitest the universe, and to whom a thousand years are but as yesterday when it is past, be mindful of us who live in time and to whom a day is so much of life. Forgive us for our fratricidal folly—killing each other in the interest of brotherhood! The lines of our life are all tangled, and we have been tripped up by the meaningless maze. We are helpless in our limited vision and are made powerless in our selfish striving. We confess our sins and seek a vision heaven-sent, and a sympathy humanity-wide.

We feel, our Father, that in this great struggle of which one phase is now concluded we have been moved by high motives. We have desired not to destroy, but to conserve and build. Human lives have been given in order that human values more precious than physical being might be preserved. Forbid that we shall ever lose sight of that higher aim or miss the mark of that high calling.

Comfort those whose loved ones have fallen in the struggle. Preserve those who still carry on. May they not be debased by the carnal striving, but preserved in purity by the hope of a better day for mankind when these follies shall be outmoded and overpassed. Help us that we may not fail them, or by our selfishness or provincialism destroy the fruits of their victory, or cheat future generations out of the good which by their valor and sacrifice they have handed on.

We thank thee for the hope cherished in the hearts of many and for the tangible evidence that a better world is taking shape. Strengthen the arm of all who seek to break the shackles with which the evil-minded would enslave their fellow men. May the combined wisdom and co-operative efforts of those who would build a better order be supported by thy wisdom and power, so that the end achieved may be more than our weak humanity can accomplish, through the wisdom and power of thyself moving in all hearts. We would take frustrated humanity to our hearts, and hold up to thee our sick world. We know our yearning can never match thine own. **THOU ART OUR HOPE AND OUR CONFIDENCE. Amen.**

LAMPS ALIGHT

Sometimes as evening falls there comes to me a memory almost forgot. A merry whistle penetrates the silence, then the rattle of hard-shod wheels, and down the street the quick, light footsteps of a boy precede the glowing of the lights atop the lamp posts, plain and green along the way. The clatter of the little cans with which each light was fueled mingles in the picture with those other elements of thought, all bound about with that sense of dear security which is happy childhood's rightful claim.

Now at eventide some welcome magic touch sets aglow the village streets without the rattling cart or whistling boy so faithful to his task; and far away that boy of yester years bends his vital energy to manhood's tasks in other fields; and I, gray-haired, find

a new security in the thought of stars, unchanging like the love of God.

Agnes K. C. Bond.

A CONFESSION

The above meditation, "Lamps Alight," was chosen for this page because of its sublime thought and its beauty of expression. The sense of nostalgic yearning which grips the reader, beautiful in momentary meditation, but which held too long could lead to longings for the trappings of childhood which may not be recaptured, leads instead to the contemplation of life's assets in the terms of eternal verities. The picture broadens in outline until it becomes not something to hold on to, but something to reach out to, to possess and enjoy.

It is to be hoped that the pleasure it gives and the lesson it impresses because of its appearance here, without the author's knowledge or consent, will compensate for any risk the present writer may have taken in including it in these editorials. He so often fails to capture in meditation his richest and deepest thoughts, and feels a dearth of words with which to make graphic for others what he himself feels, that he could not resist the temptation to take this gem from his desk where it has lain for some time, written not for publication, and give it this opportunity to speak to others.

A. J. C. B.

A CHARTER FOR THE UNITED NATIONS

"This charter points down the only road to enduring peace. There is no other. Let us not hesitate to join hands with the peace-loving peoples of the earth and start down that road—with firm resolve that we can and will reach that goal."

With such words did President Truman deliver the world charter to the Senate with a plea for its speedy ratification. Earnest, peace-seeking pilgrims from every corner of the globe had worked for nine weeks to prepare a charter for the United Nations, and the result was more promising than anyone had hoped. Here was not a perfect document. That, no one could expect from imperfect beings in an imperfect world. Men cannot make a perfect charter, and if they had one they would be unable to make it work in the imperfect situation with which it has to deal. Senator Vandenberg wisely said, "If the spirit of its authors can become

the spirit of its evolution, I believe it will bless the earth." He further said, "Within the framework of the charter, through its refinement in the light of experience, the future can overtake our errors. But there will be no future for it unless we make this start. . . . I commend it to all who are listening to the prayers for peace which rise from the hearthstones of our land."

Doubtless many delegates at San Francisco were aware of every weakness or defect of the charter which others are so quick to point out. But this is the best that could be secured when fifty nations met to formulate some basis for the peaceful settlement of matters affecting the life of mankind. Here is a start. As the President said, it is not "static," but may be amended as experience shall direct. No task has ever been performed so directly under the light of public inspection by millions of mankind. The spirit in which these delegates did their work is the promise of its success.

One is reminded of a story told of St. Francis, for whom San Francisco was named. It is said that one evening when they had put in a full day at manual labor, St. Francis said to one of the brothers, "Now let us go into the village and preach." They went down to the village, walked through its streets and back again to the monastery. They had not stopped to talk with anyone or to speak to groups of people. When they had returned the brother said, "I thought we were to preach in the village." "So we were," said St. Francis, "and so we did." It is by our lives that we preach most effectively.

The greatest hope that comes out of San Francisco, the greatest promise for the future of the world, grows out of the fact that representatives of fifty nations met there, journeying from all parts of the globe, speaking many languages, representing various types of culture, and showed their confidence in the outcome of common conversation concerning the things that are of deepest concern to all peoples. The world can never be the same again after that experience. The world charter represents the voice of the peoples of the earth. Only the people can make it effective. Like St. Francis they must walk the streets of the villages of the earth, the streets of the great cities, and all country roads and lanes, in the spirit of the Christ. Here is the job of the Church and the task of all Christians. Meanwhile Christian Amer-

ica starts down that road with the peace-loving peoples of the earth. A. J. C. B.

THEN AND NOW

Dr. Frederick Lynch, secretary of the Church Peace Union during and following the First World War, was the spearhead for the churches in the effort to bring about a permanent peace and a league of nations. Early in 1917 President Wilson had made some kind of gesture in the interest of an early peace. Doctor Lynch felt that the move should have the backing of Christian leaders, and asked the present writer for a letter to be assembled with others to let the President know that the churches were supporting him. Recently a copy of this letter turned up and it may be of interest to younger readers of the Sabbath Recorder to know what was being done in those difficult days. It is a fact that a great majority of the ministers of America were for the League of Nations, and worked for its success. But the American people were not so strongly in favor of supporting an organization of the nations as they are today. Possibly the prayers and labors of those days were not wholly lost. Here is the letter. It is dated Salem, W. Va., January 23, 1917.

Dear Doctor Lynch:

In compliance with your request of the 23d inst., I am sending you the following communication. I hope it may in some small way serve your purpose.

The President has spoken the word the world has been waiting to hear. The whole creation groaneth and travaileth together until now, and if out of this unparalleled suffering of the present war there shall come that comity of nations and brotherhood among the peoples of the earth implied in the President's message, then these last birth throes will not have been in vain.

Entangling alliances should not deter us from participation in a world program so unselfish and altruistic. We are living in different times from those of our fathers. Isolation is not possible, if it were indeed desirable. The forming of a world neighborhood has already been completed as far as facilities for intercommunication are concerned. The nations of the earth lie in handy juxtaposition; there awaits but the true spirit to infuse in them a common life. The interests of all the peoples of the world are common to all, and the rights of all can best be conserved by co-operation in all things concerned with human welfare.

It is a matter for supreme gratitude that our nation through its Chief Executive has taken this opportunity to ask a place in the councils of peace, looking toward a consummation so much to be desired and filled with blessing for all mankind.

President Wilson's policy of holding the Panama Canal for the traffic of the world, without favor to our own shipping, gives him the right to speak for the freedom of the seas and for an outlet to this common road which will give to every nation the opportunity for normal development.

The jingoes will find fault and will talk about "wasting breath" (a commodity on which they never seem to be short), and certain bellicose citizens of more or less distinction will criticize the paragraph referring to armaments. But there is both sanity and religion in the message, and all who are anxious for the coming of the kingdom as defined by the ancient prophets, and by the Master himself, will pray that these principles may find a place in the peace which shall follow this war.

Ahva J. C. Bond.

CONCERNING THE SABBATH

The following were heard at Keswick Victorious Life Conference this summer concerning the Sabbath:

Professor Feinberg of Dallas Theological Seminary, in commenting on the twenty-third chapter of Leviticus, which deals with the six set feasts of Israel, said, "The Sabbath was entirely separate from the feasts. It was not an annual day, but a weekly one. Verse three is parenthetical. The weekly Sabbath is a picture of the rest and goal toward which the whole redemptive plan is moving. The feasts were steps toward it."

Dr. R. C. McQuilkin of Columbia Bible College said, "Don't let anyone tell you that the law is not a standard of conduct for Christians today. All of God's requirements are summed up in the Ten Commandments. They are binding on Christians today as always." And a little later, "Colossians 2, Ephesians 2, Galatians 4, and Romans 14: 5 have absolutely nothing to do with the weekly Sabbath, but are talking of the ceremonial days. The Ten Commandments are not under consideration."

We remarked to him, "If I believed as you do about the law, I would have to be a Seventh Day Baptist, as I am!" So we had an opportunity to witness for the Sabbath before quite a group of people. That they were thinking of the matter was evidenced by the fact that they came to us and asked questions. Pray that this testimony may bear fruit. L. G. O.

There is a limit to human strength. Yes, the hero replies, a limit we must always exceed.—Henri Bondeaux.

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.

MEETING OF THE BOARD OF MANAGERS

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held Sunday afternoon, July 22, 1945, at the Pawcatuck Seventh Day Baptist church.

The meeting was opened with prayer by Rev. Paul S. Burdick.

Those present were Rev. Harold R. Crandall, Dr. Edwin Whitford, George B. Utter, Karl G. Stillman, Dr. Anne L. Waite, Rev. William L. Burdick, Mrs. Alexander P. Austin, Walter D. Kenyon, Rev. Eli F. Loofboro, Rev. Ralph H. Coon, Mrs. James G. Waite.

Guests present were Rev. Paul S. Burdick, Mrs. Paul S. Burdick, Mrs. Eli F. Loofboro, and Mrs. W. L. Burdick.

The quarterly report of the treasurer was presented. The quarterly report and report on the condition of the society were ordered recorded.

Rev. W. L. Burdick presented his report as corresponding secretary. It was approved and ordered recorded. It follows:

As corresponding secretary I would report that no field work has been undertaken during the quarter, but the correspondence which has been unusually heavy has been conducted and material for the Missions Department of the Sabbath Recorder has been furnished every week, and the annual report of the Board of Managers has been prepared. Also considerable time has been given to the work of the Ministerial Relations Committee of the General Conference.

I wish to take this occasion to thank those who have furnished articles for the Missions Department during the last six months.

Respectfully submitted,

William L. Burdick,
Corresponding Secretary.

The annual report of the treasurer was presented. It was voted that the annual report of the treasurer as audited by Loomis, Suffern, and Fernald be approved and adopted as the treasurer's annual report of the Board of Managers to the Missionary Society.

The annual report of the corresponding secretary was presented. Voted that the annual report of the corresponding secretary be the one hundred third annual report of the

Board of Managers to the Missionary Society and that the secretary be authorized to have printed the usual number of copies of the secretary's and treasurer's reports.

Dr. Edwin Whitford, chairman of the Missionary Evangelistic Committee made a verbal report. The report was accepted.

Voted that the work of the Tract Society in Indianapolis, Ind., be commended.

A letter from Rev. Clifford A. Beebe, in Arkansas, was read, telling about the locating of Rev. Zack White in the Little Prairie field.

The corresponding secretary was instructed to make arrangements with Mr. Beebe to stay on the southwest field.

Voted that the request of E. Marvin Juhl of Des Moines for funds to help the Des Moines Bible College be referred to the Evangelistic Committee.

The treasurer was instructed to send the sum of \$597 to Jamaica to be used in repairing churches, under the supervision of Rev. Wardner T. Randolph, at Bath, Waterford, and Bowensville.

Voted that the sum of \$150 be appropriated for the repair of the fence of the Kingston church, and the treasurer was instructed to forward the money to the missionary there.

The China Committee presented a letter from Dr. Grace I. Crandall, received early in July and written November 9, 1944, from China. She mentioned the Wests as being well, as late as September, 1944. This letter is the most recent information the committee has on China.

The Ministerial Relief Committee report was presented, accepted, and ordered recorded.

The Investment Committee's report was presented by Karl G. Stillman. It was accepted and ordered recorded.

Voted that the budget for 1946 to be submitted to the Conference be our 1945 budget, with the request that the sum of \$1,800 be added to cover salary and expenses for a field worker and assistant to the corresponding secretary, and that the amount provided in the 1945 Denominational Budget for debt reduction, totaling \$400, be added to the

reconstruction and rehabilitation appropriation of \$600, making the total for 1946, \$1,000.

Voted that the special committee have authority to engage a field worker and assistant to the corresponding secretary.

Voted that the sum of \$25 be appropriated, the same as last year, to the International Missionary Council for the work of the Department of Social and Economic Research and Council.

Voted that \$25 be appropriated to the International Missionary Council for the Postwar Fund of the Council.

Voted that inasmuch as the debt of the society has been cleared, the board increase the maximum contribution to churches which are being helped from \$35 a month, or \$420 a year, to \$41.67 a month, or \$500 a year.

The minutes were read and approved.

Rev. Ralph H. Coon, who is going to the churches at Richburg and Nile, N. Y., made remarks. He spoke of the meeting today as presenting a forward looking program.

The meeting was closed with prayer by Mr. Coon.

George B. Utter,
Recording Secretary.

TREASURER'S MONTHLY STATEMENT

June 1, 1945, to June 30, 1945

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

Cash on hand June 1, 1945	\$5,906.91
Herbert F. Carpenter, Jr., Fund:	
Towards support of pastor in Western Asso.	500.00
For Jamaica Ministerial Education work	53.48
P. L. Coon, Beaver Falls, Pa.	10.00
Clifford F. Lamson, E. Taunton, Mass., for missionary evangelistic work and Sabbath promotion	20.00
Welton, Iowa, Sabbath school	6.50
Anonymous	300.00
Rev. and Mrs. L. W. Crichlow:	
For Jamaica School Fund	8.00
For Jamaica Ministerial Education Fund	8.00
Reta I. Crouch, Albuquerque, N. M.	15.00
Gentry, Ark., Sabbath school	5.00
G. Zijlstra, for Jamaica	56.25
For Rev. W. F. Fitz Randolph	18.75
People's S. D. B. Church, Washington, D. C.	19.00
Dodge Center, Minn.	19.52
Second Brookfield, N. Y.	25.00
Denominational Budget	1,256.18
Denver, Colo., Sabbath school for Jamaica Ministerial Education Fund	10.00
Los Angeles, Calif.	22.50
Denver, Colo., for foreign missions	9.00
Chicago, Ill.	9.00
Chicago, Ill., for Rev. J. H. Stafford's work	5.00
First Hopkinton, R. I.	30.00
Marlboro, N. J., for Gurley Mountain people	10.00
Plainfield, N. J., for China Relief	10.00
Battle Creek, Mich.	3.00
Rockville, R. I.	1.62
Milton, Wis.	25.00

Riverside, Calif., for native Jamaica workers	12.00
Adams Center, N. Y.	10.00
Permanent Fund income	587.56
Reimbursement accrued interest advanced on purchase of \$8,000 U. S. Treasury 2 1/2's '67-'72	9.25
	<u>\$8,981.52</u>

Cr.	
Treasurer of the U. S., purchase Series Co. War Savings Bonds	\$1,500.00
Industrial Trust Co., balance due on purchase of \$8,000 U. S. Treasury 2 1/2's '67-'72 after deducting proceeds sale \$7,000 U. S. Treasury 2's 1954	804.06

Jamaica payments as follows:	
Rev. Wardner F. Randolph, salary	\$100.00
House rent	20.84
Travel expense	12.19
Children's allowance	37.50
Native workers	39.57
Ministerial Education Fund	20.00
G. Zijlstra gift	18.75
Rev. and Mrs. Crichlow's gift to Jamaica School Fund	8.00
Riverside, Calif., gift for native workers	12.00

Rev. John F. Randolph	35.00
Rev. Neal D. Mills	35.00
Rev. Earl Cruzan	27.50
Rev. Trevah R. Sutton	35.00
Rev. Verney A. Wilson	16.66
Rev. Clifford A. Beebe	35.00
Rev. David S. Clarke	35.00
Rev. William L. Burdick, salary	\$125.00
House and office rent	25.00
Office supplies	7.05
Clerk hire	41.66

Rev. Herbert L. Polan	15.00
Rev. G. D. Hargis	41.66
Treasurer's expense	25.00
The Utter Co., printing	16.25
Mrs. George P. Kenyon	10.00
Rev. R. R. Thorngate	10.00
China payments as follows:	
Rev. H. E. Davis	\$ 75.00
Dr. Rosa W. Palmborg	30.00

Rev. William A. Berry	50.00
Rev. H. R. Crandall, expenses to Eastern Assn.	9.82
Reconstruction and Rehabilitation Fund share	
June Denominational Budget receipts	69.09
Transfer uninvested balance L. Gertrude Stillman bequest to Washington Trust Co., savings account	1,695.65
Board of Trustees Seventh Day Baptist Memorial Fund, balance mortgage Kingston, Jamaica, Church	1,000.00
Rev. J. H. Stafford, Chicago gift	5.00
Rev. A. T. Bottoms, Marlboro gift	10.00
Cash balance on hand June 30, 1945	2,928.27
	<u>\$8,981.52</u>

Accounts payable as at June 30, 1945:	
China	\$4,017.86
Germany	2,625.00
Holland	2,650.00
	<u>\$9,292.86</u>

SOUTHWESTERN ASSOCIATION

The Southwestern Association will convene with the Little Prairie Church at Nady, Ark., beginning Thursday night, August 30, through September 2, 1945, with the theme, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Acts 2: 21.

Hazel Scouten,
Recording Secretary.

DENOMINATIONAL BUDGET

Treasurer's Report for the Year Ending
June 30, 1945

L. M. Van Horn, Treasurer,
In account with the
Seventh Day Baptist General Conference

	Receipts		
	Total	Budget	Specials
Adams Center	\$ 359.89	\$ 264.00	\$ 95.89
Albion	272.56	175.06	97.50
Alfred, First	1,995.09	1,369.49	625.60
Alfred, Second	589.33	444.92	144.41
Andover	5.00	5.00	
Associations and groups	884.47	834.47	50.00
Battle Creek	1,342.50	1,124.25	218.25
Berlin	136.69	136.69	
Boulder	360.37	286.37	74.00
Brookfield, First	244.50	238.50	6.00
Brookfield, Second	294.17	243.80	50.37
Chicago	366.49	30.00	336.49
Daytona Beach	186.75	186.75	
Denver	304.70	235.20	69.50
De Ruyter	400.25	303.65	96.60
Des Moines	9.56	9.56	
Dinuba	35.10	35.10	
Dodge Center	47.75	47.75	
Edinburg	93.55	93.55	
Farina	381.25	332.25	49.00
Fouke	239.37	239.37	
Friendship	36.00	34.00	2.00
Gentry	80.65	15.00	65.65
Hammond	80.00	70.00	10.00
Healdsburg-Ukiah	4.00	4.00	
Hebron, First	141.28	128.78	12.50
Hopkinton, First	636.89	446.00	190.89
Hopkinton, Second	34.00	14.00	20.00
Independence	311.00	243.00	68.00
Individuals	291.77	248.60	43.17
Irrington	150.00		150.00
Jackson Center	40.00	40.00	
Little Genesee	456.00	303.34	152.66
Little Prairie	15.00	15.00	
Los Angeles	181.00	136.00	45.00
Los Angeles, Christ's	12.00	12.00	
Lost Creek	409.20	409.20	
Marlboro	848.95	600.00	248.95
Middle Island	76.07	76.07	
Milton	2,652.97	2,182.82	470.15
Milton Junction	880.64	775.48	105.16
New Auburn	205.85	109.75	96.10
New York	552.79	547.79	5.00
North Loup	407.03	255.03	152.00
Nortonville	166.00	166.00	
Pawcatuck	3,229.66	3,000.00	229.66
Piscataway	191.55	184.00	7.55
Plainfield	2,116.70	1,806.30	310.40
Richburg	181.00	151.00	30.00
Riverside	1,334.58	714.43	620.15
Roanoke	12.00	6.00	6.00
Rockville	138.19	87.50	50.69
Salem	656.95	489.95	167.00
Salemville	59.78	59.78	
Shanghai	26.00	26.00	
Shiloh	1,209.00	973.75	235.25
Stone Fort	50.00	25.00	25.00
Syracuse	43.00	30.00	13.00
Verona	448.45	386.70	61.75
Walworth	50.00	50.00	
Waterford	168.00	136.00	32.00
White Cloud	162.04	162.04	
Totals	\$27,295.33	\$21,753.54	\$5,541.79

	Disbursements		
	Total	Budget	Specials
Missionary Society	\$10,358.38	\$8,337.03	\$2,021.35
Tract Society	3,148.03	2,979.24	168.79
Board of Christian Edu.	4,831.92	4,689.65	142.27
Women's Society	1,207.33	152.78	1,054.55
Historical Society	630.03	614.73	15.30
Ministerial Retirement	3,290.91	1,923.00	1,367.91
S. D. B. Building	909.83	901.83	8.00
General Conference	2,180.95	2,147.09	33.86
Bank of Milton, serv. chg.	8.19	8.19	
Overseas Relief & Recon.	456.71		456.71
Church Com. for Relief in Asia, China Relief	131.91		131.91

Institution for Chinese blind	5.00	5.00
Fed. Council of Churches	5.00	5.00
American Bible Society	80.75	80.75
American Christian Committee for Refugees	50.39	50.39
Totals	\$27,295.33	\$21,753.54 \$5,541.79

Respectfully submitted,
L. M. Van Horn,
Treasurer.

This certifies that I have examined the books of the treasurer of the Seventh Day Baptist Denominational Budget and find the account in order and balanced. The foregoing report agrees with the account as set forth in his books.

P. L. Hudson,
Auditor.

Milton, Wis.,
July 11, 1945.

EXCERPTS FROM RECENT LETTERS

Dear Editor:

Mrs. Davis and I wish to thank you for the free subscription to the Sabbath Recorder, given to newlyweds. We always look forward to seeing it in the mail. During my college work at Bethany, W. Va., and even here at Yale, I have never been too busy to read it from cover to cover.

We have our own apartment here at the divinity school and like it. We have had the privilege of attending one of our churches almost every week.

We certainly appreciate the work the Recorder Press staff is doing. Our prayers are with you that people everywhere may be blessed by reading it.

Yours sincerely,

Leland E. Davis, U.S.N.R.

382 Whitney Ave.,
New Haven, Conn.

Dear Friends:

We always enjoy the Recorder; but it seems as if this one of July 2 was especially good—David Clarke's splendid editorials; the new young people's plans; the letters from Holland; and especially the fact that Leon Lawton, one of our Battle Creek boys, had contacted the Holland people.

Sincerely,

Ruby Coon Babcock.

Pomona, Fla.

SABBATH SCHOOL LESSON
FOR AUGUST 18, 1945

Jacob Realizes the Presence of God
Basic Scripture—Genesis 27, 28
Memory Selection—Psalm 145: 18

Woman's Work

Mrs. Obov W. Davis, Salem, W. Va.

WOMEN, AWAKE TO THE NEED FOR MISSIONS!

(Paper prepared by Mrs. C. Harmon Dickinson and read by Mr. Dickinson at the Central Association)

A book has been written, called "Men and Missions." To the best of my knowledge none has yet been written, entitled "Women and Missions." How interesting such a book would be! Perhaps one of you, with literary ambitions may write that book some day, but my aim today is simply to emphasize the tremendous need for missionary effort.

Let us turn to the Bible for our inspiration. In Isaiah 45: 22 we read, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Again in Acts 4: 12, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." According to 2 Peter 3: 9, the Lord is "not willing that any should perish."

Here are the facts before us: The same great salvation which we enjoy—the forgiveness of sin, the peace that passes understanding, the assurance of eternal life—that same salvation is intended for all men; and the only way to possess salvation is by looking to God with faith in our Lord and Saviour, Jesus Christ.

Contemporary philosophy would have us believe that we should help people all we can, improving their living conditions, for instance, but leave them basically the same. But God's Word says that our Lord is the only God, "There is none else." Shintoism, Buddahism, Hinduism, Confucianism, Mohammedanism—all are just no good when it comes to saving men's souls, in helping them to receive the joyous salvation which we possess. It is said that if you were to visit a Chinese town, you would be able to identify the children from Christian families. They would be the ones who were the happiest and most unselfish at their play. If we want to do the best possible thing for our brothers all over the world, we must share with them the simple gospel of our Lord.

Christian woman, as you think realistically about this task of ours, that of evangelizing

the whole world, how does it affect you? Are you a young woman seeking to know God's will for your life? Perhaps God is challenging you now to be a missionary. Older woman, you who have sons and daughters, would you be willing to give them to the service of the King, if they were called to go to foreign lands? I know a woman who wears proudly a pin with six stars—six precious sons scattered through the world in the service of her country. We ought to be just as proud to see our children go to serve in the Lord's army. No matter what our age or station in life, we can all maintain a sympathetic interest in missions. We can keep informed as to the work and needs of our missionaries. We can pray for them. We can encourage renewed missionary activity in the years ahead.

A vivid illustration of the serious need for missionaries and the apparent unconcern of Christians is given in the pamphlet "Un-guarded Gaps." The author pictures a black, horrible chasm into which people are continually falling because they are blind and cannot see the danger. Along the precipice are a few guards, trying their best to turn the unfortunate ones back to safety. In the distance sit a group of hilarious people, unmindful of the cries for help, whose only activity is making daisy chains. Honestly now, are you busy making daisy chains, or are you diligently forging links of the chain that will bind the world in Christian love?

CHRISTMAS PACKAGES FOR WAR VICTIMS

Most of the leading Protestant denominations will share in sending five hundred thousand Christmas packages to war victims in Europe and in the Philippines this fall, to convey Christmas cheer and good wishes from American Christians. Contents of the boxes must be within government approved lists which will be supplied with the empty boxes. We bespeak interest in the special list for a tropical country like the Philippines. For detailed information write to Church Christmas Packages, 297 Fourth Avenue, New York 10, N. Y.

Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

GOD CALLS

By Don Sanford

(Paper given at the Western Association)

Throughout the Bible we read of leaders being called by God to go out of their native land. Abraham was called to go out of Ur of the Chaldees and journey unto Canaan. Moses was called to lead the Israelites out of Egypt into the Promised Land. The prophets were called to go out and preach to the erring inhabitants of some of the large cities of their time.

Ministers and missionaries all through the years have obeyed the call of God to go out unto the world to preach, to teach, and to heal. These men have all obeyed God's call and have gone out from their homes.

We also find, in the fifth chapter of Mark, that Jesus cured a man possessed with a legion of devils. When this man had been cured he besought Christ that he might be one of them and follow after him, but Christ replied, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

How many of us will be willing to answer God's call to go home to our friends and tell them of Christ and give our full support to the church at home? True, we need ministers and missionaries, and if we receive a call from God to go out and preach the gospel to all the world we have no choice but to accept. But we also need consecrated laymen, for the pastor alone cannot make a church. I think, perhaps, sometimes we do not recognize a call from God because it may not come in some spectacular way. We may be so busy just waiting for God to speak to us through the burning bush as he did to Moses, that we do not receive or recognize the call if it comes through our everyday activities.

We are too much like the balky horse in a story I recently read. The farmer was having some difficulty with his horse. It would go a ways and then stop, go a little farther and stop again. A passer-by, noticing the horse's behavior, asked the farmer if his horse was balky. The farmer replied, "Nope, he ain't balky, but he's so afraid I'll holler

'Whoa' and he won't hear me that he stops every once in a while to listen."

The person who works may be directed into another field and he will receive his reward, while the person who waits will still be waiting. We must work for the building of Christ's kingdom on earth wherever we may be located and be willing and ready to accept his call to active service, either at home or away.

We as Seventh Day Baptists must give all of the support we can to our churches. Since many of our churches are in rural communities we need to develop a fuller realization of the value of rural life. On June 2 and 3 I attended an Older Rural Youth Conference at Cornell University. At this meeting there were around twenty-five delegates from various organizations from rural New York. They included leaders from 4-H clubs, Young Co-ops of the Dairymen's League, F.F.A. boys, Grangers, representatives of church groups and other organizations which deal with country life. I was invited to attend as a delegate from the New York State Christian Youth Council.

We started our meeting with a general round-table discussion of problems which confront the older youth of rural New York, stressing the particular need of a program which takes in the "vacuum" period of our lives, that period between high school and the time when we become established as adults in the community.

To my knowledge there is no organization in Allegany County which meets the needs of this particular group, and I for one would like to see the churches organize a society of older youth. Perhaps this could be done through the Allegany County Bible School Association. Its youth rallies have been very worth while, yet they are predominantly for high school students or younger. There is no group for those nineteen to thirty. Many churches lose sight of this group entirely. Isn't there something which we can do to prevent this lapse in church life?

One of the principal needs which was emphasized at the Cornell conference was a dedication to rural life. Without this love of country life and the willingness to take

the hardships along with the blessings we cannot hope to build a better future for ourselves and for our posterity.

Spiritual inspiration was another of the needs which was stressed, for in most communities the church is the center of all activities. Where there is an active church there also will be an active community. We in the rural communities are in closer communion with God through nature, and we need that spiritual inspiration in order to receive the most from our rural life.

After discussing other needs such as educational leadership, fellowship, social, and recreational needs, we continued with a definite plan in view, that is, setting up some organization or executive committee to carry on as we had started and to plan for another conference in the fall. It was felt that we had great potential power in the representatives of these various organizations and that we should proceed carefully and build a strong organization which would co-ordinate the efforts of the various bodies toward one common goal, that of making the rural community a better place in which to live, and to develop pride in rural life.

Before rushing off to the cities we should consider the fact that perhaps our place is in the rural community at home and that perhaps God is calling us into active service at home if we will only listen to him. God calls us, but he leaves with us the power to choose whether to obey or refuse. Which do you choose?

Little Genesee, N. Y.

BOARD HEARS REPORTS AND ADOPTS TENTATIVE BUDGET

The Board of Christian Education, looking toward the meeting of the Commission which will act for the General Conference this year, heard reports from its executive secretary and standing committees, and planned its tentative budget for the coming year in a four-hour session July 8.

Rev. Harley Sutton, whose report will appear in full at a later date, described the work done in the churches in the field of leadership education, stating that a larger number of credits from the International Council of Religious Education were earned this year than have been earned for several years. A number of other churches, he added, have held classes for teachers where

no credits were claimed and these will count also toward the first certificate of progress issued by this board.

Reporting his field work, Mr. Sutton said he had visited twenty-five churches in the eastern portions of the denomination, and that his plans for the remainder of the summer include visits to some of our western churches. (He is at the Rocky Mountain young people's camp as this is written.) He said also that he had visited four associations, at the board's request, and that in each area the board's plan for organizations of Sabbath school and young people's work leaders had been worked out. He said he had been invited to take a place on the program of three of the associational gatherings.

The secretary's office work is harder to measure, but he summarized it under the head of correspondence; mimeographed materials sent to pastors and church school teachers; collecting, editing, and writing material for the board page of the Recorder; and keeping up on the publications in the Christian education field. He said he taught a course on Christian education at the School of Theology for one semester of the school year.

When Ben R. Crandall, treasurer, had given his reports, which were approved subject to audit, the budget for the coming year was considered. Expenditures for work, planned and in progress, totalling \$6,275 were approved. In view of the probable income from securities held by this board and by the Seventh Day Baptist Memorial Board, it was voted to ask the Commission of the General Conference to place the sum of \$5,300 in the Denominational Budget for this board.

Discussing the proposed paper for children of our churches for which there has been much demand and on which a great deal of time has been spent, Mr. Sutton said the most difficult problem now is that of finding someone to edit such a paper. He said he is continuing his work on this matter.

Growing out of the recent election of a man not a Seventh Day Baptist to the presidency of Alfred University, J. Nelson Norwood, the retiring president, reported that Alfred's Board of Trustees has made a change in its regulations governing the officers of the Board of Managers of the School of Theology so that the board will elect its own officers. Formerly the university president was automatically chairman of the board, but

now he will only be a member ex officio. President Norwood also reported that this board's nominees to the board of managers, Alfred E. Whitford, J. Nelson Norwood, and Rev. Everett T. Harris of Alfred, and Rev. Albert N. Rogers of Alfred Station, had been elected, and that the other members are Rev. Jay W. Crofoot of Brookfield, N. Y., Orra S. Rogers of Fort Pierce, Fla., Howard Barber of Westerly, R. I., and Samuel Crandall of Independence, N. Y.

Dean A. J. C. Bond read his report to the Board of Managers of the School of Theology as a part of his report for the committee on higher education.

Children's Page

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I have not written to you for so long that I think it is time for me to write. I was at the Seventh Day Baptist camp at Middle Island, W. Va. I had a lot of fun and hope I can go next year. We went in swimming twice a day. We slept in a schoolhouse about a quarter of a mile from the church.

There were twenty-five enrolled in our camp. The camp was divided into four tribes. Their names were Calebites, Workers of God, U. S. Merchant Marines, and Benjamites.

I went to camp with our pastor and his wife, Rev. and Mrs. T. R. Sutton. I like them very much. It would take a long time to tell you all about camp, so I guess I will close and help Mother with the cleaning.

Sincerely yours,

Shirley Boyd.

Woodbury, Pa.

Dear Shirley:

Many of the children in our Western Association have also been at a Seventh Day Baptist camp in Pennsylvania. This was at Camp Potato, near Coudersport. This is an odd name for a camp, isn't it? I imagine it is called that because they grow wonderful potatoes in that part of the country. Seven of our young people went from Andover. Pastor Greene took them over last Sunday and has gone over after them today at the closing of camp. From the cards they have written back while there, I know they have

Goals for work to be done during the coming year were discussed and will be made the subject of future news releases.

Albert N. Rogers.

Alfred Station, N. Y.

CONFERENCE POSTPONED

Just in case some of our readers have missed the notice of the cancellation of our General Conference for this year, we are calling attention to it again. In the Recorder of July 16, on page 35, is a notice from Mr. P. B. Hurley, Conference president, explaining the reasons for omitting it—as decided by the members of the Commission.

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

had a very enjoyable time and have learned many valuable lessons as well.

Yours in Christian love,

Mizpah S. Greene.

Dear Mrs. Greene:

We are in Sabbath school, and as a class called the "Bluebirds" we are learning about one of God's helpers, the postman. We are sending a letter to you so we may see it in the Sabbath Recorder some day.

There are six of us in class today. We are four and five years of age. Our names are Betty Davis, Kay Newkirk, Caroline Tomlinson, David La Tourette, Billy Richards, and Eddie Harris.

Good-by,

The Bluebirds.

Shiloh, N. J.

Dear Bluebirds:

I think that is a lovely name for your class, and I was glad to get your letter. I hope some day each one of you will be writing letters to me.

Lovingly,

Mizpah S. Greene.

Dear Mrs. Greene:

We were asked by Mrs. Eli Loofboro why we did not write about our beautiful cat for the Sabbath Recorder Children's Page? So after some thought we decided that we would, as we are sure that if anyone had as intelligent and beautiful a cat as we have they, too, would want to have other people share their joy. Here is her story as she would tell it herself:

I am Kippie Brooks of feline origin. I was born the last of April, 1943, on a farm in South Amherst, a farming village at the foot of the beautiful Mt. Holyoke Range.

My mother, whose name is Mama Lucy, chose to make her home on this farm and lived in a comfortable brooder house. You see, it is a chicken farm on which I live. The name of the farm is Kenacre Farm, owned by the uncle of my mother's mistress, John Kentfield.

My mother is not beautiful, for her coat is a rather mousy color, but her personality is most charming. She has a beautiful disposition, and it is said that I inherited it.

I have a yellow and white coat. I have always tried to be neat and wash myself thoroughly and frequently; thus the white spots are snowy white. My sweet personality and cleanliness are my strong points thus far in my life story.

They tell me that I am an aristocratic cat. My grandmother's mistress says that a long tailed cat is called an aristocratic cat.

From the brooder house Mistress Eleanor moved me to my new house in the corncrib, and my own mother took care of me there until I was old enough to leave home and take care of myself.

At a very early age Mistress Eleanor took me out for walks about the farm. She claimed that I needed exercise, as all the exercise I enjoyed was climbing up the side of the corncrib. My pet peeve in those days was having to be caged again after each walk and frolic. After all, what lively young thing likes to be caged the way I was? I cried a little and then Mistress Eleanor loved me a little and left me to learn that all who are young need their mother's loving care until they are old and wise enough to keep out of dangers which are always around them.

Every pleasant evening in the summer my master worked in the garden, and the whole family, including me, went with him. I played in the rows among the plants. Master thought that I surely would get hurt with the hoe, for I just loved to jump at it each time he raised it. Sometimes my mother would come, too, and we would play hide-and-seek together. Another thing that I called sport was to chase the chickens and see them jump when I jumped at them. However, I never caught one, so I was allowed to continue this pastime without interference.

(To be continued)

Our Pulpit

TAKE UP THY CROSS

By Rev. Zack H. White

Text—Luke 9: 23.

Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." He was not speaking of the kind of self-denial of which we ordinarily think. He was speaking of something much more radical than that. The denial to ourselves of something that we care very little about is not what Jesus meant. Nor is self-denial identical with taking up thy cross, for taking up thy cross goes much farther than self-denial.

First, let us find out what a cross is not.

A husband or a wife is not a cross to bear. I once heard a man say, "I tell you I have had a hard time to keep up my religious life. My wife doesn't want to go to church and does everything that she can to keep me from going. Sometimes I almost give up;

but I guess that is just my cross to bear." But he was wrong; his wife could not be his cross.

A bad temper or a nervous disposition is not a cross. I know of a woman who has a very bad temper. She said, "Oh, I have a terrible temper; my father before me had a terrible temper, and I get mine from him. I have a bad temper, but I guess that is just my cross to bear." A bad temper is not a cross, neither is a nervous disposition. On the other hand, the failure to take up your cross daily is apt to cause a bad temper or a nervous disposition. Jesus cannot cure a bad temper unless the person who has it is willing and does take up his cross to follow Jesus.

A physical handicap is not a cross, and if we take up the cross, we will rise above the loss of a limb, a weak heart, or blindness. The tragedy of a physical handicap comes when a person lets his handicap become an

excuse to himself so that he does not take up his real cross.

Our relatives are not crosses to us, no matter how much trouble they may cause us; but our attitude toward troublesome relatives is apt to change when we do take up the cross.

An enemy is not a cross, although he may add to the burden of a cross.

No outward circumstances can be a cross, because the cross that Jesus told us to take up has to do with something that takes place within our own hearts. A cross is not something that is laid upon us; but it is something that we take up of our own free will. The cross symbolizes death, and Jesus did not mean it in any other way when he said, "Take up your cross daily." Christ wants us to kill the lusts of the flesh; he wants us to give up all desire for joys and pleasures that are based on earthly living. "For he who suffers in his physical nature has done with sin, and no longer lives by what men desire, but for the rest of his earthly life by what God wills." The pleasures that are based on life on this earth would of necessity be selfish. If we live as though life on this earth were our true existence, it would be foolish to be unselfish, for to be unselfish would be to deny ourself a part of the fullness of this earthly life. Jesus would have us believe "it is more blessed to give than to receive."

To take up your cross daily means to live as though life on this earth were nothing unless it furnishes the opportunity of entering into eternal life.

The hermits of old were only partly right in their belief. They thought that eternal life was the only thing worth having, so they denied themselves all earthly pleasures, and even inflicted punishment upon their bodies in order to glorify their souls. But they "missed the boat" because they thought that eternal life had no connection with life on this earth. They did not realize that eternal life, or life with God, can begin here and now. To deny pleasures based on this life is an entirely different matter from denying pleasures to be had while living this life.

To take up your cross means the crucifixion of earthly life for the sake of eternal life; and eternal life can be experienced, at least in part, while still in the body of flesh and blood.

If this life were all, then we could be sufficient unto ourselves, but this life is not all. We need to take up our cross and ask for help from outside ourselves. Suppose that the captain of a ship in a storm tried to anchor his ship within itself. Suppose he placed the anchor on the prow of the ship. Will that stop the ship from being tossed by the storm? Suppose the captain put the anchor on the deck or in his cabin or even on top of the mast. Anyone with half his wits could tell that captain that he should throw the anchor out of the boat into the deep if he expected to find anchorage.

Unless we find the pleasures of life outside of ourselves, our pleasures will turn to bitterness.

Moses renounced worldly pleasures because he had faith in the rewards of the eternal. Moses refused to be called the son of Pharaoh's daughter, where he could have enjoyed all that this world has to offer, and chose to enter into a life of hardship for the sake of a band of slaves. "Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

We only fool ourselves if we do not see that the pleasures of this world are evil, for anything based purely on the things of this earthly life is bound to be selfish. "The tendencies of our physical natures are clear enough — impurity, licentiousness, idolatry, sorcery, enmity, quarreling, jealousy, anger, selfishness, dissension, party spirit, envy, carousing, and the like. I warn you, as I did before, that people who indulge in such things will have no share in the kingdom of God."

On the other hand, we should see that the lasting pleasures of life come from something above and beyond our earthly existence.

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with its affections and lusts."

"If any man would come after me, let him deny himself, and take up his cross daily and follow me." This does not mean a giving up or a sacrifice of something outside of ourselves, but the actual surrender of our lives to Christ. Christ cannot live in a selfish heart, and if we are to have the joy of fellow-

shipping with Jesus, it is necessary to crucify ourselves (take up our cross daily and follow Christ). "If we live in the Spirit, let us also walk in the Spirit."

DENOMINATIONAL "HOOK-UP"

New Auburn, Wis.

The semi-annual meeting of the Minnesota and northern Wisconsin churches was held at New Auburn, Wis., June 16, 17. It seemed best to omit the usual Friday evening meeting. The general theme for all the meetings was "The Church and the World of Tomorrow."

The Sabbath morning sermon was given by Pastor Charles Thorngate of Dodge Center, Minn. A large crowd was in attendance. The young people had charge of the Sabbath afternoon service, using as their theme "Christian Youth Facing Tomorrow." In the evening following the Sabbath we all enjoyed a restful and inspiring vesper service arranged by Anna Rood. A sermon followed, by Pastor Mills. After the evening service all were invited to a social at the parsonage. The business meeting was at 10.30 Sunday morning, followed by a sermon by Pastor Charles Thorngate. Sunday afternoon was laymen's hour. The theme, "Meeting the Needs of the World of Tomorrow," was used. After a song service and special music Sunday evening, Rev. C. B. Loofbourrow preached the sermon.

Thus another semiannual meeting came to a close. The meetings were well attended, there was special music at every service, and we all felt strengthened and inspired and more ready to meet the needs of the day.

July 13 ended a three weeks' Bible school held at Pine Grove. The attendance this year was thirty-one. The teachers were Pastor and Mrs. Mills, and Mrs. Karl Frading of Rockford, Ill.

At the semiannual church business meeting the first Sunday in July it was voted to raise Pastor Mills' salary \$20 a month.

Correspondent.

Nortonville, Kan.

We were glad to have Evangelist L. O. Greene with the Nortonville Church over the weekend of June 2. He spoke three times.

On Sabbath day, June 9, two of our young men were ordained to the diaconate—Charles

Wheeler and Winston Wheeler—who are cousins. The Denver, Boulder, and North Loup churches were invited to attend the ordination, but North Loup was the only one that was able to send a representative, who was Deacon Arthur Stillman. Rev. Alton Wheeler of Battle Creek was also invited to be present, but could not come. His wife was here, and was invited to sit in the council along with Deacon Stillman and the Nortonville Church. The candidates made a statement of their faith and their Christian experience, and in a spirit of deep humility accepted the responsibility of the office to which they had been chosen. Pastor Wilson preached the ordination sermon; Deacon Stillman gave the charge to the new deacons; Deacon Royal Crouch gave the charge to the church. This was followed by the laying on of hands and the consecrating prayer by Pastor Verney A. Wilson.

The Leslie Bond family, of Wiseman, Ark., are with us this summer. Mrs. Bond is recuperating slowly from a serious illness. On Sabbath day, July 14, four of their children, Leland, Miriam, Robert, and Melvin, were received into the Nortonville Church after they testified that they had accepted Christ and had been baptized.

The ladies of the Missionary Society have sponsored the repairing and redecorating of the parsonage. Some of the labor was donated, and the pastor and his wife put in considerable work on the project.

Correspondent.

Southwest Field

The fifty-fifth session of the Southwestern Association has been appointed to meet with the Little Prairie Church at Nady, Ark., August 30 to September 2, the Lord willing. Brother Herbert L. Polan of Verona, N. Y., is the delegate from the East. We hope to have our new missionary pastor, Rev. Zack H. White, with us.

The Little Prairie Church is the oldest in the Southwest, but it is also one of the smallest, having only seven resident members. The church has been unable to keep up regular meetings because of scattered conditions, but the few members remain faithful.

The Fouke Church is the largest in the Southwestern Association, and also the only one which has a resident pastor. Sabbath school, preaching, prayer meetings, and young people's meetings have been kept up regu-

larly. Prayer meetings are held in Texarkana part of the time. We have received into membership Ina and Melba Kerr and Glathan Monroe by baptism, Emerald Mae and Mildred Stillman by letter, and John Smith of Freeport, Tex., by request. We have lost three members by death: Vance Kerr, Mrs. Ada Sanders, Mrs. Emma Davis. The church has called the pastor for a fifth year, but he has accepted only temporarily.

The Gentry Church is smallest of all in resident membership, but they keep up Sabbath school regularly, and occasional prayer meetings. There is a loyal group of members of this church near Springfield, Mo.

The Lord's Supper was observed in all of the Arkansas churches this spring: at Fouke on the Passover night (March 28) with twenty-four partaking. At Little Prairie and Gentry as soon thereafter as travel conditions and high water would permit: Gentry on April 7, with seven partaking; Little Prairie on May 26, with six partaking.

The Edinburg, Tex., Church has been encouraged by the sessions of the association last September, and by the three months' work of Brother and Sister Leslie O. Greene. Two members, Mrs. Mary Bohler and Jimmy Fisher, have been added by baptism, and Mrs. Arlouine Babcock by letter; W. H. Cockerill and Jay Van Horn have been ordained as deacons. One member, William P. Bohler, has been lost by death. The church has called a pastor, but he has not yet definitely accepted.

Brother Zack White of Rolla, Mo., has been employed by the Missionary Board to do missionary work in the Southwest. He came on the field July 1, and is now making a field trip through Arkansas and southern Missouri. His wife and baby are at Rolla, Mo., at present. They will locate at Little Prairie. Brother White is a young man, a native of southern Missouri, and is already well and favorably known in the Arkansas churches. Under the leadership of the Holy Spirit he should make a good worker in this field. He is a graduate of the School of Theology at Alfred University, and while there he served as student pastor of the church at Independence, N. Y. He was ordained to the ministry at Independence in June.

Rev. and Mrs. Leslie O. Greene, under the direction of the Women's Board, spent five months in Arkansas and Texas with good results. They spent three months at

Edinburg, Tex., during which time there were three additions to the church, two deacons were ordained, and the church, which has long been without a regular pastor, was greatly encouraged. At Fouke in May, Brother Greene conducted a study course in personal evangelism and held evangelistic meetings at College Hill, Texarkana, for two weeks. He also spent a few days with the church at Little Prairie, bringing some good messages. — Arkansas News Letter.

Verona, N. Y.

A reception was given Rev. and Mrs. H. L. Polan on the evening of June 23 by the people of our church and the Bartlett Baptist Church, of which he is also pastor, in honor of their thirty-fifth wedding anniversary. After an interesting program, a gift was presented by our church and society and a sum of money by the Bartlett Church. Pastor and Mrs. Polan responded, expressing their sincere appreciation of the gifts. Refreshments were served.

Mr. and Mrs. Howard Davis were guests of honor on the evening of June 30 at a reception given in celebration of their twenty-fifth wedding anniversary. Following a humorous program including a mock wedding, in which all the characters were men, a gift was presented to Mr. and Mrs. Davis. They expressed their sincere thanks for the gift.

After the church service on June 30, the congregation went to the water where the ordinance of baptism was administered to six of our young people by Pastor Polan. The following Sabbath they were received into the church. Mrs. Alva Warner, formerly Miss Dorothea Clark of Battle Creek, joined by letter.

The Young People's Social Club was entertained at the home of Mr. and Mrs. George Stone in Canastota on the evening of July 14. A literary program was presented after which games were enjoyed on the lawn.

Children's Day was observed in our church under the direction of the committee; Mrs. LaVerne Davis, Mrs. Claude Sholtz, and Miss Muriel Sholtz.

About thirty-five young people from the Central Association enjoyed camp life at Camp Harmony, Oneida Lake. Very interesting reports were given by several of our young people on the Sabbath of July 7 in the afternoon of the all-day service.

Correspondent.

Marriages

Richardson - Dickinson. — Mr. William Richardson, Jr., son of Mr. and Mrs. William Richardson of Shiloh, N. J., and Miss Anna Mary Dickinson, daughter of Mr. and Mrs. Charles Dickinson of Shiloh, were married in the Shiloh church on June 6, 1945, by their pastor, Rev. Lester G. Osborn. The new home is at Shiloh.

Sadtler - Daggett. — Mr. John Edward Sadtler of St. Paul, Minn., and Miss Patricia Lou Daggett, daughter of Mr. and Mrs. Bruce Daggett of Downing, Wis., were united in marriage at the Methodist church in Downing by Rev. Neal D. Mills on June 22, 1945.

Van Horn - Crandall. — Mr. Paul S. Van Horn and Miss Geraldine Cleone Crandall, both of Milton, Wis., were united in marriage in the Milton Seventh Day Baptist Church on May 5, 1945. Rev. Kenneth Van Horn, brother of the bridegroom, officiated at the ceremony, assisted by Rev. Elmo F. Randolph.

Obituary

Craw. — Naomi, daughter of Charles and Lura Fitz Randolph Craw, was born and passed away from this life on May 6, 1945, at Texarkana, Ark.

Brief services were held at the home of Mrs. E. G. Scouten by Pastor C. A. Beebe, and the body laid to rest in the Fouke cemetery. C. A. B.

Davis. — Emma Columbia Fox was born in Harrison County, W. Va., February 1, 1868, and passed away at her home in Texarkana, Ark., May 17, 1945.

She was united in marriage to Stephen J. Davis over fifty-two years ago. They came to Fouke in 1905, where they have lived until recently. Mrs. Davis was a faithful member of the church, a deacon's wife, and active in all church affairs. She was a charter member of the West Virginia Christian Endeavor Union and always retained an interest in young people.

Close survivors are her husband, one sister, and the following sons and daughters: Karl R., Kenneth B., Stanley F., Mrs. Lucille Pierce, and Mrs. Pauline Smith.

Funeral services were conducted at the Fouke Seventh Day Baptist church by her pastor, Rev. C. A. Beebe, assisted by Rev. L. O. Greene. Burial was in the Fouke cemetery. C. A. B.

Davis. — Julia, daughter of Horace B. and Caroline Titsworth Davis, was born October 9, 1852, and died on April 1, 1945, at the age of ninety-two years.

All her life was spent in and around Shiloh, and her life work was teaching school. She was a faithful member of the Shiloh Seventh Day

Baptist Church for over eighty-one years. At the time of her death she was the oldest living graduate of Alfred University.

Funeral services were held on April 4, with Pastor Lester G. Osborn officiating. Her body was laid to rest in the Shiloh cemetery. L. G. O.

Sayre. — Susan Madelia Hurley, daughter of George W. and Susan Furrow Hurley, was born near Humbolt, Neb., May 19, 1868, and passed away on June 14, 1945, at North Loup, Neb.

At the age of thirteen she was baptized by Rev. H. B. Lewis and united with the Long Branch Seventh Day Baptist Church. Later she moved to Nortonville and united with the church there; then to Cosmos, Okla.; then to North Loup, Neb., where she remained a faithful member.

In March, 1886, she was married to Hardy Talbot; he died in 1893. On July 2, 1903, she was married to Albert Sayre.

Besides her husband she leaves seven sons: Harry, Walter, Lewis, Charles, Ralph, Eugene, and Oakley; three daughters: Mrs. Leona Babcock, Mrs. Jessie Babcock, and Mrs. Margaret Barber; four brothers and two sisters.

Funeral services were held in the church by her pastor and burial was in the village cemetery. A. C. E.

Wendell. — Jennie Stanley, daughter of Thomas W. and Ada Davis Stanley, was born January 9, 1872, and died at her home in Shiloh, N. J., on May 15, 1945.

She was the wife of Charles Wendell. On May 20, 1944, she united with the Shiloh Church. Funeral services were held on May 18 with Pastor Lester G. Osborn officiating. Interment was in the Salem, N. J., cemetery. L. G. O.

RECORDER WANT ADVERTISEMENTS

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

PRIMARY PICTURE CARDS for Sabbath schools, written and printed by Seventh Day Baptists, can be secured from The Bible Witness Press, Box 105, Fouke, Ark., at 4 cents a set. Cards for the fourth quarter will be ready early in September; order early, as supply is limited. These cards have the approval of the Seventh Day Baptist Board of Christian Education. 8-6-2t

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No. 7



Kenneth Duane Hurley
Incoming Editor of the Sabbath Recorder

Contents

Editorials.—Making Salvation Depend on I, J, or Y; V, or W.—Cosmic Religion.—As for Me	98
Our Incoming Editor	99
Historical Society	100
Missions.—World Wide Communion.—Building Up the Work on the Home Field.—Investment Committee Report.—The Church's Responsibility for Evangelism.	102-104
Observations	104
Women's Work.—From the Board.—Adams Center Annual Report	105-107
Christian Education.—Vesper Hill.—Camp Meditations.—Going West.—After Vacation School—What?	107-109
Children's Page.—Our Letter Exchange	109
Our Pulpit.—"Be Ye Transformed"	110
Marriages.—Obituary	112