

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

COMBINATION OFFER

Sabbath Recorder, 1 Year	\$2.50
Protestant Voice, 1 Year	2.00
Total	\$4.50
Both papers for one year for only	\$3.50

(The Protestant Voice is an interdenominational weekly, eight page, eight-column religious newspaper.)

The Sabbath Recorder

Vol. 139

PLAINFIELD, N. J., AUGUST 13, 1945

No. 7



Kenneth Duane Hurley
Incoming Editor of the Sabbath Recorder

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The Sabbath Recorder

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

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Editorials

MAKING SALVATION DEPEND ON I, J, OR Y; V, OR W

If you want to know what this heading means, then turn back to your Recorder for July 2, page 13. For many years Mrs. S. S. Powell has written articles for the Sabbath Recorder, and they never fail to have an originality that is refreshing and a keenness of insight that makes what she says delightfully penetrating. The following paragraph in the article referred to illustrates the point. "There are two alternatives among modern temptations to unsettle our faith: one threatens to involve us in bewildering theological views, sometimes found in those worse than useless German criticisms; the other seeks to make our salvation depend on i, j, or y; v, or w."

Mrs. Powell is a Hebrew scholar in her own right, and of course her husband is an authority in the Hebrew tongue. They can speak with knowledge on the variableness of certain Hebrew letters. Her article provides good food for much thought.

Some summer residents on the Maine coast visited a small settlement on an island out in the ocean. One man was asked to speak to a Sunday school class of small children. Doubtless basing his approach on the well-known pedagogical principle of proceeding from the known to the related unknown, he asked, "How many of you have seen the Atlantic Ocean?" Expecting all hands to go up quickly, he was astonished to see not one hand. All their lives they had lived

on this island from which all they could see in any direction was ocean. But they did not know it was the Atlantic Ocean. Unlike the little girl from the hinterland who came to Lewis Camp and saw the ocean for the first time, they had not asked questions. Her question was, "How far does it go?"

We are that way sometimes in the realm of spiritual truth. We paddle around in a sheltered cove, and even argue that there is nothing beyond. We contend for terms of limited content and refuse to accept the possibility that by launching out we will not lose the precious portion which we now enjoy, but may find truth too great to hold by argument but in which our liberated souls may find full freedom.

As the marsh hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness of God:

I will fly in the greatness of God as the marsh hen flies

In the freedom that fills the space twixt the marsh and the skies;

By so many roots as the marsh grass sends in the sod

I will heartily lay me a-hold on the greatness of God.

A. J. C. B.

COSMIC RELIGION

Of course there is that other extreme which may take the liberal mind too far. For instance, Professor Einstein, the only living man whose likeness may be seen frescoed on the doorway of the Riverside Church in New York, feels himself pushed on always by what he terms a "religious urge." One

AS FOR ME
Psalm 17: 15

can readily understand the deep emotions of a great scientist whose mind is capable of running out into the far ways of God's great universe. A God thus discovered cannot but be a great God. We respect the man who has such an experience and calls it religion. But just at this point is where the scientist is in great danger. His search takes him to regions too remote from the human soul and its inner experiences. God may indeed be seen in nature and in the laws of the universe. But, as Rufus Jones says, "God puts no more of himself into chemistry or physics or astronomy than chemistry or physics or astronomy will hold." This physical universe is a wonderful and an amazing system, but it offers no tenderness, no love, no balm for the wounded spirit. Our hearts still yearn for fellowship with a person, holy and good. The scientist has a deep faith in the rationality of the universe. To come to such a conclusion is a great gain over the superstitions which sometimes have accompanied Christianity. But the enlightened Christian adds an equally deep faith in the morality of the universe. The God whom we worship can show some aspects of himself through the physical universe. But there is a warmer reality than can be expressed in terms of energy and physical laws. That revelation can be made only through a person, "Show us the Father and it sufficeth us."

With Philip we exclaim, "Take us but once to the center of things and show us the Father in whom we live, not physically only, but spiritually. Take us for once behind the scenes and let us see the hand that moves all things. Let us see not only the hand that moves this physical universe, but let us see what is to become of us when this physical world is done. Give us assurance that behind this dumb, immovable mask of outward things there is a living God whose love we can trust and whose power can preserve us to life everlasting. 'Show us the Father and it sufficeth us.' " This is the question for which not only our intellects but our hearts seek an answer. And the reply comes back, "You have your answer. No other answer can be given. God has revealed himself in the only terms you can understand—a human personality. "He that hath seen me hath seen the Father."

A. J. C. B.

"As for me." The man who says that elevates himself in moral grandeur above all that is base. It is an expression of moral manhood. It reveals one who has the heroism to stand alone if need be, and always with the minority when it is right and against the majority when it is wrong. "As for me." That expression may leave one standing alone, but alone in majestic choice of a superior way of life. Someone has said this phrase, "As for me," is the motto of spiritual aristocracy. It is the language of true soul nobility, and the man who utters it ranks himself with the world's moral heroes.

"I will behold thy face in righteousness." This sentence implies the possibility of companionship with God, and indicates the desire and determination on the part of the one who uttered it to experience that fellowship. God made man for fellowship with himself. Man's life is incomplete without God. God's life is incomplete without man. "I will behold thy face in righteousness." "The pure in heart shall see God." Righteousness is the medium through which we come into intimate companionship with God.

"I shall be satisfied, when I awake, with thy likeness." This does not read, "I shall be satisfied when I awake in thy likeness." What it does say is, "I shall be satisfied with thy likeness, when I awake." This is one of the sublimest insights into the meaning of immortality in all Old Testament Scripture. We see God in many things about us. But things also veil him. Every purest love, every highest joy, every deepest feeling of peace, every loftiest experience of moral triumph—all will be experienced fully and forever, free from the hindering limitations and drag of the material, when we awake, for we shall be satisfied with his likeness.

Ahva J. C. Bond.

OUR INCOMING EDITOR

Kenneth Duane Hurley, son of Perley B. and Polly Rice Hurley of Riverside, Calif., has been selected by the Board of Trustees of the American Sabbath Tract Society as editor of the Sabbath Recorder. He and his wife, the former Shireen Mary Twogood, are members of the Seventh Day Baptist Church of Riverside. They and their two daughters, Terry Anne and Cathy Sue, are

now visiting several Seventh Day Baptist communities en route to Plainfield. We are looking forward to their arrival the latter part of August.

Mr. Hurley was graduated from the Riverside Polytechnic High School in 1934; from the Riverside Junior College in 1936; and from Salem College, Salem, W. Va., in 1938. When he was graduated from junior college, he was offered a scholarship in journalism at the University of Southern California in Los Angeles, but turned it down to go to Salem. He writes, "I've never regretted the decision because of the advantages offered at Salem in opportunity to develop leadership, to associate with our own people, etc." He was president of the Y.M.C.A. one year, and as a member of the "Y" quartet had marvelous opportunities to travel here and there, meeting new people and seeing new country. They had a weekly broadcast over YMMN in Clarksburg.

Since taking graduate work at the University of California from 1938-39, he has taught in the Marysville Union High School, Marysville, Calif. He was also head of the Audio-Visual Department, promoting the use of motion pictures, radio, recordings, and other training aids to education. As a part of that program his school became one of the first in the country to have a regular daily radio broadcast, emanating directly from studios on the campus and featuring entirely student talent. He was operator and announcer of Radio Station KMYC at Marysville. Among other activities he was chairman of the Red Cross Speaker's Bureau, president of the Yuba-Sutter Oratorio Society, and president of the Junior Chamber of Commerce. He leaves Marysville to come to Plainfield as editor of the Sabbath Recorder.

Most of Mr. Hurley's background in journalism has been obtained in the public schools. Beginning in Junior high school, he was first reporter and then editor of the school paper. In senior high he worked up through the ranks to the position as editor. At both junior college and Salem he continued to receive more editing responsibilities. He was the first editor of the Seventh Day Baptist young people's publication, the "Beacon."

During the summer of 1934 Mr. Hurley accompanied Mr. and Mrs. N. O. Moore to Jamaica. Rev. and Mrs. G. D. Hargis were missionaries there at the time, and together

they visited most of the churches on the island. Mr. Moore told about the denomination, its history and its work in the states; Mr. Hurley led the song services, gave chalk talks, and ran the stereopticon machine. One of Mr. Hurley's main ambitions is to travel to our other mission areas some day.

One of Mr. Hurley's hobbies is music, and Mrs. Hurley is a real artist in that field. In Marysville she has been soloist for a number of years in the annual presentation of Handel's "Messiah." She has been soloist with the Men's Harmony Glee Club of the city also. She has always been active in church music.

Terry, four and one-half years old, and Cathy, two and one-half, are looking forward very much to living in Plainfield. Terry wants to see Grand Central Station first thing, then find out where her kindergarten class is going to meet; Cathy wants to see it snow. So, even the children have something to which to look forward.

HISTORICAL SOCIETY

Rev. Simeon Babcock: an Autobiography*

In compliance with the wishes of my youngest son, and all it may concern, I shall endeavor to give some account of my ancestors and what has transpired in my lifetime, within my recollection. And First:—My father's name was Thomas and my grandfather and great-grandfather's name was Oliver. My grandfather had two wives. Had by his first wife a son named Simeon and a daughter named Mary. The first had no children but had a wife. Mary married a man by the name Simeon Maxson, had a large family; the oldest Nathan, and then Joseph, William, Thomas, Moshure. Simeon, James, George, and John; with two daughters, Ruth and Susanna.

My father's mother, his father's second wife, was Judith Davis, by whom he had four children;—three besides himself. The girls were named Experience, Elizabeth and Amy. Experience married a man by the name of John Davison; of their family I have no knowledge. Elizabeth married a man by

* This is taken from a note book of Charles Henry Greene, who appears to have had access to the original manuscript which he copied in 1894. He says the manuscript consisted of "a ruled booklet, note paper size, about five by eight inches square, stitched together and laid away in good preservation, twenty pages." Mr. Greene's copy gives evidence of accurate care in copying this ms., as to spelling, punctuation, and capitalization. All these are carefully followed here. Note, as a conspicuous example, "tommyhawk" for "tomahawk."

the name of Henry McLafferty, who became a minister in the Seventh-day Baptist connection; of their children I know but little. Amy died a maid.

My mother, Martha Davis, was the youngest daughter of William Davis, whose father, if I am correct, was John and grandfather was Elder William Davis from Wales; and her mother was Tacy Crandall, of her connection I have no information. Mother had five brothers; Nathan, first, then two named John and William who died, then two others of the same name. John married Marvelous Maxson, daughter of Zebulon, had seven children, five girls and two sons;—Amy, Jane, Sarah, Zipporah and Mary;—his sons were John and Lewis A. and he is an elder. His father was the pastor of the Salem Church and of Lost Creek Church. Mother's brother William married a woman by the name of Elizabeth Johnson, and had four sons and eight daughters; Mary, Peter, Benjamin, David and George; Rachel, Elizabeth, Asenth, Deborah, Vienna, and Tacy and Sophia.

Peter became a preacher and elder. Mother's sisters' names were Elizabeth and Mary. Elizabeth married Ephraim Maxson, brother to Simeon and Zebulon before mentioned, who was deacon in the Salem Church. Their children's names were Amy, Sally, Prudence, Jesse, Piety and Charity. Mary's husband was Jacob Davis, Elder of the Squan Church; their children were Jacob, Lydia, Mary, Samuel, Crandall, Elizabeth and Zebe.

Mother's oldest brother, Nathan's wife was Anna Gifford; his sons were William, David, Joshua, Joseph, Nathan, Stephen, Annanias and John; their daughters, Hannah, Anna, and Mary.

My father's and mother's parents moved from Conn. to Monmouth County, Somerset Township, N. J., sometime before the Revolutionary War, near the sea-coast, some six miles off; could frequently hear roaring as of a mighty storm. In this vicinity was a Seventh Day Baptist Church called Squan.

Father was born Feb. 12th, A.D. 1759; Mother the 15th of August, A.D. 1760; have not the date of their marriage. They had nine children; Anna, Simeon, Oliver, William, Judeth, Thomas, Jacob, Joel and John,—others that died when small.

In the fall of the year 1789, my parents with many others, seven wagons in company,

emigrated to the west, then called the Indian country, where the Red Skins were prowling through the forest, seeking to trap the White-man, to plunder him and take his scalp. The thought of this caused great anxiety in the minds of the pilgrims on their journey; however, in about four weeks we got, some of us, to Monongahelia County, at a place called White-day Creek, in western Va., where we tarried some two years, three or four families of us.

Some turned aside to a place called George's Creek, in Pa. While staying here, a company purchased a tract of land some 40 miles from this place in Harrison County, Va., thirteen miles west of Clarksburg, in the direction of Marietta on the Ohio River, distant from Clarksburg, the county seat of Harrison County some seventy or eighty miles.

There they commenced a settlement in the form of a village and gave it the name of New Salem. The buildings were of a rude character, built mostly of round logs. The doors made of split timber hewed on both sides, put together with pins made of wood, hung with hinges of the same material; at night barred with strong wooden bars; the roofs were made of what was called clapboards—that were split to about half an inch in thickness; the upper floors were of the same material.

While at work here their horses were stolen by the Indians; but fortunately they recovered them again. To this place a number, some fifteen families, emigrated,—my father among the first.

Here, let it be understood, was a place some distance of twelve or thirteen miles from any settlement of white folks among the hills, where the wild animals — deer, wolves, bears, panthers, and other wild animals roamed. But the greatest dread was the Wild-man-of-the-forest, of whom we could hear of their plundering the inhabitants, some fifteen or twenty miles east of us, not far from the route that we came; which was only a narrow horse track, and all of our household stuff and all our provisions were conveyed on horseback, and that till the wild forest could be cleared and cultivated.

So ours was a very dangerous and trying one; but He that has care over the ravens kept us safe from the tommyhawk and scalping knife of the Red-man of the forest;

which, in part was effected by a captain with a company of soldiers to guard us.

Here was Elder Jacob Davis, before mentioned, from Squan, with part if not most of his flock and church records, and here again re-united in church fellowship; and here, where before there was heard nought but the screech of the wild bird of the forest, the scream of the panther, the howl of the wolfe, and the yelp of the Red-man; now began the praise and thanksgiving of the pilgrims in these wilds to ascend to the Redeemer and kind protector that had kept them safe thus far.

And now did the good news of salvation through a Saviour begin to sound forth to the listening ear of the weary pilgrims to cheer them in the wilderness, far from their

native land and where they left many friends and comforts.

But Elder Davis did not continue long; he was called away from his flock to his long home to meet his rich reward. He was a pious, gifted man and well-beloved by his flock.

The one that succeeded him was John Patterson. He was soninlaw to mother's sister Elizabeth and Ephraim Maxson dec., who was their preacher some six or seven years. After him, Elder John Davis was their minister as stated before. Here we wish to state for the information of those who do not know, that the church here called New Salem is the same that was organized in N. J., at a place called Squan, as their records show.

(To be continued)

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.

Missions

WORLD WIDE COMMUNION

Arrangements are being made for the celebration of the World Wide Communion by Protestant churches again this year; and Seventh Day Baptists are asked to join in the celebration, as they have been the last five years.

The plan is not that different churches should unite in a Communion service, but that they should celebrate the Lord's Supper that week end.

The date set is the first week in October, and for Seventh Day Baptists this means October 6. It has been found that this date corresponds with the regular time for the Communion service in a goodly number of our churches, but the plan will require some of the churches either to change the date of their autumn Communion service or have an additional one. This point can be adjusted if taken up in time.

The celebration of the Lord's Supper is a vital thing to the Christian Church. It was instituted by Christ because of its helpfulness, and its benefit is beyond measure. It presents the entire scheme of man's redemption through Christ—it portrays man's lost estate, the forgiveness of sin, the consecration of all to Christ, the growth into the likeness of Christ, and the joyous participation with him in his glorious triumph.

Notice regarding the World Wide Communion has been sent to all our churches, and literature regarding it may be had by addressing the Department of Evangelism, 297 Fourth Ave., New York 10, N. Y.

W. L. B.

BUILDING UP THE WORK ON THE HOME FIELD

The most of us today are pleading for the strengthening of the work on the home field. This is very essential and should be carefully considered.

When one comes to think the matter over thoroughly, he will be convinced that in most cases it is not so easy to accomplish this as is sometimes thought. Let those who think it easy turn to the problem in their own churches. Is your church on the upgrade? Is it growing in numbers and power with God and men? If it is not, how would you and others go to work to cause it to grow?

In this connection we should not only note that it is no easy task to build up the work in the homeland, but we should also remember that it is incumbent upon a church to strengthen itself. We talk about strengthening the home base; that is well; but are we strengthening the churches to which we

belong? There is much talk as though this work rests largely with the denominational boards. Without doubt the boards have a great responsibility here, but the churches and pastors have a greater responsibility in connection with the work in their own churches. With many of us the most effective thing we can do for the work in the homeland is to help build up the churches to which we belong.

Though it may be difficult to put new life into some churches, it is not impossible in most cases. It will not be done, however, unless the churches take the problem to heart, study the situation, come to possess the right spirit, and go to work under the direction of the Holy Spirit. There is no need to be discouraged. It is surprising what men and churches can accomplish when they give themselves in complete abandon to God.

W. L. B.

INVESTMENT COMMITTEE REPORT

During the quarter ended June 30, 1945, additions to the various permanent funds of the society totaled \$3,119, classified as follows:

Permanent Fund	\$2,546.73
Alice Fisher Ministerial Relief Fund	206.86
Hannah Woodmansee Ministerial Relief Fund	23.78
A. J. Potter Ministerial Relief Fund	59.44
Franklin F. Randolph Memorial Fund50
Amanda M. Burdick Scholarship Fund	64.19
Myrta E. Greene Special Fund	24.68
Ministerial Education Fund	23.52
Ministerial Retirement Fund	15.37
Reconstruction and Rehabilitation Fund	153.93
	<u>\$3,119.00</u>

The analysis of these increases is as follows:

Permanent Fund	
Profit on sale 20 shares Louisville-Nashville R.R. Co. common stock	\$ 210.18
Profit on sale 16.43 shares H. L. Green Co., Inc., common stock	381.24
Profit on sale 7M U. S. Treasury 2's 1952-54	101.97
Bequest of Phebe Sheldon, Albion, Wis.	1,339.18
Bequest of L. Gertrude Stillman, Ashaway, R. I.	2,800.46
	<u>\$4,833.03</u>
Less:	
Loss on Polk County, Minn., land	\$2,088.94
Profit taken on sale of Pacific Mills common stock in November which belonged to Associated Trusts Fund	197.36
	<u>2,286.30</u>
	\$2,546.73
Associated Trusts Fund	
Profit on sale 8.57 shares H. L. Green Co., Inc., common stock	\$ 199.03
Profit on sale 17.5 shares Pacific Mills common stock	197.36
Income on Ministerial Education and Ministerial Retirement Accumulating Funds	11.45
Walworth, Wis., gift to Ministerial Retirement Funds	10.00
	<u>417.84</u>
(Associated Trusts Fund profits are apportioned to the participating funds named above)	
Franklin F. Randolph Memorial Fund	
Share dividend April 25, 1945, General Electric Co.	\$.35
Interest due June 1, 1945, on savings account The Washington Trust Company15
	<u>.50</u>
Reconstruction and Rehabilitation Fund	
Share Denominational Budget receipts	153.93
	<u>\$3,119.00</u>

Other changes in investments not affecting the principal of funds are as follows:

Purchases	Permanent Fund	Associated Trusts Fund
75 shares Federated Department Stores, Inc., common stock	\$ 2,157.33	\$ 497.78
1 share Pacific Gas & Electric Co., common stock	40.81	
\$8,000 U. S. Treasury 2 1/2's, 1967-72	8,000.00	
	\$10,198.14	\$ 497.78

All securities sold as shown above were disposed of in accordance with recommendations of our investment counsel.

The various permanent funds of the society are invested and classified as follows:

Stocks	\$ 65,255.47	53.4%
Mortgages	23,016.50	18.9%
Bonds	29,879.90	24.5%
Cash	3,952.38	3.2%
	\$122,104.25	100.0%

In accordance with the vote of the board at its January meeting, the Income Equalization Fund has been established which now has a cash balance of \$250, available for future use when, as and if income returns then being received are substantially lower than now prevail.

Respectfully submitted,

Karl G. Stillman,
Chairman.

July 22, 1945.

THE CHURCH'S RESPONSIBILITY FOR EVANGELISM

By Dr. David I. Forsyth

The word evangelism means glad tidings or good news. Rightly understood, the work of evangelism embodies what is conceived to be the main business of the Church, namely, to make disciples of all men and through them move towards the spiritual and moral transformation of society.

Many lesser matters cry out for attention, but the Church must never forget that its main task is evangelism, its chief mission reaching all for Christ and his kingdom.

There is no doubt that many church members and adherents need the evangelistic emphasis. Little children and boys and girls in the church school need a program that includes the evangelistic note appropriate to their understanding and development. Many outside the Church need guidance to new life through Jesus Christ and the work of his Church. No work is more important to the Church than that of proclaiming the "good news."

Evangelistic methods may change with the changing times, but the imperative to evangelize remains unchanged.

There is always danger that the Church may become so immersed in a multitude of good works that it will neglect this central

function. The evangelistic note must always be a part of the preaching ministry. Evangelistic concern should be kept to the forefront in the visitation of homes, in the work of the church school, in young people's unions, and in all other church activities.—Taken from Preparing for Church Membership.

OBSERVATIONS

By Rev. Herbert C. Van Horn

(Corresponding Secretary of the American Sabbath Tract Society)

From some of our correspondence we have recently received information of real interest.

Lt. Comdr. George Thorngate, temporarily of the U. S. Naval Hospital staff at Oakland, Calif., writes appreciatively of Rev. Walter Losch, formerly a German Seventh Day Baptist leader. Doctor Thorngate visited our German brethren en route to China a few years ago. Walter Losch, Lt. Comdr. Thorngate writes, was not a member of the Nazi party, nor did he or his father favor Hitler or his methods. It is not known what became of the elder Losch. The father, so Walter told our correspondent, had said that Hitler couldn't make a success at paper hanging, "so he went about ordering people around." Walter admitted in confidence that

he felt a good deal the way his father did. "Walter and I," continues Doctor Thorngate, "had a long talk one night when we slept together in Berlin. He expressed the thought that not force or Nazism but Christian love and co-operation were the hope of the world."

Lt. Comdr. Thorngate expresses a strong liking for Walter Losch, upon whom our late Brother Conradi depended for the future leadership of our work in Germany. "In fact," says the commander, "I liked most of the German Seventh Day Baptists whom I met, especially some who had come from East Prussia. They all seemed to me kind and friendly. I hope some of our people are still alive in Germany, and that we can help them in whatever way is proper and allowable. One is sure that Seventh Day Baptists hold similar hopes and feelings for our German church people."

A good letter from Chaplain Luther W. Crichlow dated July 26 and written from Luzon tells of his being in the Philippines at that time: He expresses appreciation of the newsy letters received.

He is located with Hq. 481st Port Battalion, and is quite happy in having a chapel,

for the first time, in which to hold worship services. Heretofore such services have been held in mess halls and recreation places. The structure will be 16 by 32, a simple wooden frame and wooden floor, canvas covered building. Some of us can understand perfectly how he can appreciate it. "I hustled up some lumber the other day," he writes, "and just today the C. O. gave me three carpenters, and I was able to make a good start."

Chaplain Crichlow recently was confined to the hospital for two weeks with a severe "cold," still has to be careful, but reports now "recovering rapidly." He writes of his continued interest in the work in Jamaica, and is pleased with the news that one of the young men of the island is planning to come to the States this fall to enter school in preparation for the gospel ministry.

Plainfield, N. J.

If your name is to live at all, it is so much more to have it live in people's hearts than only in their brains. I don't know that one's eyes will fill with tears when he thinks of the famous inventor of logarithms.

—Oliver Wendell Holmes.

Woman's Work

Mrs. Olof W. Devin, Salem, W. Va.

FROM THE BOARD

Greetings from the Board of Directors to all the women of the Women's Society of the Seventh Day Baptist General Conference. We understand there is to be no Conference meeting this August. No doubt we all miss the inspiration that comes through the Conference sessions. We miss the information and understanding, the renewed motivation that comes through the fellowship of those meetings or through the reports brought back to those who could not attend. Perhaps we shall look with greater eagerness for reports from the boards, the Commission, and for items of news in the Sabbath Recorder.

The annual report of this board will soon be on its way to all the societies. As groups you will want to read and discuss its content. The year's summary is good. It may be our best this year, but shall we not resolve that our best now shall grow better in the next year of Christian activity?

The Goals Committee is studying the goals to be suggested for 1945-1946. We miss the suggestions usually received at the Conference. Perhaps some society or individual may have ideas for goals which all might work on. Send any suggestions during August, and send them to Miss Lotta Bond, Lost Creek, W. Va.

Information is at hand that some societies are now ready to begin to plan their mission study for another year. The Missionary Education Movement of the United States and Canada has announced "The Church Among Uprooted Americans" and "Africa" as mission subjects for 1945-1946. All the materials have been planned co-operatively by the boards of missions and education of twenty-seven denominations through the Missionary Education Movement. The Christian Culture Committee of this board has planned to have books and materials selected, reviewed, and listed for recommendation to the societies through the Sabbath Recorder.

The last report from Mr. and Mrs. Burns on the Welton, Iowa, field tells of weekly Sabbath services, also Sunday evening meetings each week. They had covered part of a survey of surrounding territory, helpfully visited the sick and afflicted, and were making the community ready for special week-end services with Rev. Loyal Hurley to assist.

Our promoter of evangelism, Rev. L. O. Greene, is in Wisconsin visiting churches since attending the Ashram at Green Lake, Wis., July 14-24. Mr. Greene is a member of the Commission which meets the middle of August. Just now, no doubt, Mr. and Mrs. Greene are happy to be near Madison, Wis., where they can visit with a son who is home on furlough from Germany.

The Ways and Means Committee, with Mr. Greene, is hoping for a new and greater effort another year in promoting the building of the kingdom. A trailer house, to be a home, a church headquarters, a tract-literature depository, etc., is much needed in our work. We are asking in faith for this trailer in the near future. A letter is on the way to keyworkers as we have their addresses. Hunt up that letter, if it does not appear soon before your society. It is important to act now. It may be you will decide to appoint a committee to canvass your community for any free will gifts. Give all interested people an opportunity to add to the sum which you may send by early October to Mrs. S. O. Bond, Salem, W. Va., marked for the trailer. The members of the board are making up \$100 for the trailer, and we are hoping we may soon have the trailer and the gasoline to run it.

ANNUAL REPORT

(Secretary's report of the Ladies' Aid society of Adams Center, N. Y., for 1944-1945.)

The Adams Center Ladies' Aid has held meetings every month this year except in December and February, at which time weather and road conditions were very bad. In July and August two picnics were held at the homes of members. There also have been six teas in homes, and one tureen meal in the church parlors.

In October this society entertained the Women's Missionary Society of the Baptist Church at a tea held in the church. This society joined with the women of the other churches in the community in the World Day of Prayer services February 16.

There have been no public suppers this year; money was collected from the members instead of having the New England dinner usually served on Election Day. Dues have been collected from the members, and the penny-a-day bags have added to the organization's funds.

The hostesses for teas and tureens have planned ways for raising money: flower roots and plants were sold at a picnic; cactus plants, sent by a member now living in California, were sold at a tea; a Thanksgiving food sale was the November enterprise; a bake sale was very successful at another tea; some measuring stunts, as neck, waist, and arm measurements, brought one or two pennies an inch; a sale of wrapped kitchen utensils was both entertaining and profitable; a special birthday collection was another feature.

A few gifts have been given to members this year: one to Mrs. Allie Greene Brewer now of Riverside, Calif., our president, who married during the year; a wedding gift to a member, Mrs. Mildred Maltby Scriven; and a farewell gift to our secretary, Mrs. Paul Burdick, who, with the pastor and their family, recently left for a new field in Rhode Island.

A variety shower was held at the November tea for a young bride, the daughter of one of our members.

We have given \$5 to the Red Cross, and have spent \$8.42 for flowers and cards for shut-ins, and for a funeral.

Our chief disbursements have been as follows: Denominational Budget \$20; Missionary Board \$10; and Women's Board (home missionary project) per month \$3.

The Women's Board evangelist, Rev. L. O. Greene, and his wife visited Adams Center and were present at a Ladies' Aid tea in September. Mr. Greene talked very interestingly about his work on the home mission field. Mrs. Greene told about the very rare privilege they had just enjoyed of attending the renowned Ashram, where they saw and heard Rev. E. Stanley Jones, author of the "Christ of the Indian Road," and a missionary to India for many years.

As the year closes, the World War seems to be nearing its end, with V-E Day just past; therefore the coming year holds much of promise for better efforts in the work of the kingdom. As Paul has said, "Forgetting those things which are behind, and reaching

SABBATH SCHOOL LESSON

FOR AUGUST 25, 1945

Jacob Adjusts Personal Relationships

Basic Scripture—Genesis 32—35

Memory Selection—Romans 14: 19

forth unto those things which are before," let us "press toward the mark for the prize of the high calling of God in Jesus Christ."

Sadie K. Whitford,
for Hancy Burdick,
Secretary.

Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

VESPER HILL

When twilight colors sweep the west,
When trees are calm and still,
Our hearts are filled with thoughts of God,
Ascending Vesper Hill.

To some who chance to pass it by,
'Tis but a grassy slope.
To us it is a hill of prayer,
A hill of endless faith and hope.

A hill where, at the close of day,
We find Him very near.
'Tis a portion of the memories,
We hold so very dear.

So as the sun is setting
We sing and pray until
We are very reverent campers
As we leave our Vesper Hill.

—Kenneth Smith.

Kenneth Smith is a member of the Pawcatuck Church at Westerly, R. I. He is sixteen years old, and at Lewis Camp this year said in the closing consecration service that if God wanted him to be a minister of the gospel he was willing to accept that call. Those who attended the camp would agree that Kenneth is a leader, and would all pray that he may be led by God and that if it is his will for Kenneth to become a minister, they would be glad.

Young people at Lewis Camp were challenged to listen for the call of God in choosing their life work. God is calling many young people to be Sabbath school teachers, farmers, public school teachers, housewives, and many other types of life work. The call of God is first; be Christian; second, be a Christian Seventh Day Baptist; third, be a Christian Seventh Day Baptist and add whatever your calling is to be. The need for special leaders is very great; and how grateful we all are that Kenneth, and Clifford Greene of Berlin, N. Y., who has for some time been looking forward to becoming a minister, and

the others who will join this group, will soon be starting their work in high school and college with this in mind. We are glad, too, that there are girls looking forward to becoming missionaries. We hope that as we continue to emphasize this need, there will also be this continued emphasis on the need for specially fitted leaders in every church who will carry the great burden of our denominational program.

CAMP MEDITATIONS

Below are meditations written by campers at Lewis Camp this year as a part of their "alone hour" experience.

"Camp to me has meant a wonderful Christian experience and a closer fellowship with God. At the meeting Friday night at camp I felt that God was truly in our midst, especially when I heard the young people give such wonderful testimonies. The alone hour makes you really see God when the time is used to the best advantage."—Janet Bullock, Berlin, N. Y.

"Camp has meant more to me this year because God told me what he wants me to do. I feel that he has done so much for me that I want to tell others about his wonderful saving love and power. He wants me to be a missionary and tell others about his love."—Eleanor Brooks, of Waterford, Conn.

As was stated about Kenneth Smith, so will the campers agree that they will pray for God's blessings to be upon Eleanor, and lead her in preparing for this life of full-time service for Christ wherever he sends her.

"Camp has been a great spiritual uplifting. It has been a great Christian fellowship, and I do from the bottom of my heart wish that every young Sabbath keeper could come and enjoy the great fellowship we have had. As we go through our ever-so-short stay at camp we see our heavenly Father all about

us in the trees, the birds and flowers, and we find a great spirit of reverence in us as we enter our outdoor chapel. We ask our Lord and Saviour to bless the other camps that will be held, with the great joy which has been ours."—Donald Smith of Westerly, R. I.

"Camp has meant so much to me. I can't seem to express myself the way I would like to say it. It has taught me to pray the way I should, to learn Scripture verses I will never forget, to get along with others. I will strive to be a truer Christian."—Judith Burdick of Alfred, N. Y.

GOING WEST

This is being written at the Rocky Mountain Camp near Boulder, Colo. The beauty of this "foothill country" is unique. From the window at my right hand I can see the plains about seven thousand feet below. There are lakes here and there on the plain that look like gems of silver from this vantage point. Rains have made both the plains and foothills more green this year and this adds to the beauty of this painting of God. Thoughts and aspirations rise higher in this spot of beauty, and deeds of service will surely follow.

While in Chicago on the way to Denver, it was my privilege to visit the offices of the International Council of Religious Education at 203 North Wabash Avenue. There are about sixty people working as staff members and secretaries. It gives a person a greater understanding of the work being done by this interdenominational agency which represents forty Protestant denominations working co-operatively in this great work, the teaching work of the Church. Mr. Gerald Knoff, one of the staff members, was a schoolmate of Rev. Albert N. Rogers of Alfred Station, N. Y., when they were in Yale Divinity School. Rev. Erlo Sutton is well known by the staff members, and they always ask about him.

It was helpful to talk of visual education with the staff member who is at work on new plans for helping the churches in that field.

One leader was interested in the plans of our board to publish a children's paper, and gave some valuable advice on that matter.

Dr. Roy G. Ross, who is the general secretary, was not in town and I missed his always cheerful and helpful greeting and visit.

Twenty-five hours on the train from Chicago to Denver made me realize that there is a war on, and that I was really "going west."

All those who are sitting idly by while the terrible traffic in alcoholic beverages is increasing its hold upon our nation should have been in the car in which I rode. Young folks, and some older, were making beasts of themselves, and certainly stirred my determination to say and do all I possibly can to fight this terrible evil, which will do almost as much to undermine the strength of our nation as the presence of an invading army.

H. S.

AFTER VACATION SCHOOL - WHAT?

Many of our churches have held Vacation Church Schools this summer, or will be holding them. Everyone who has helped conduct a Vacation School knows the wonderful results that are accomplished while the school is in session. Perhaps many of the values of these schools are lost because there is not enough follow-up work done. It is of vital importance that a meeting of the teachers and workers be held after the school is completed, and at that meeting discuss the weak points of the school and make plans to correct these next year. A careful evaluation of the total program will help to discover these mistakes, to decide whether the texts were satisfactory, and other matters of importance can be considered.

Where there are children in the school and church, it is very important that the pastor and Sabbath school teachers plan together to visit these children in their homes and do all they possibly can to keep them coming to the regular services of Sabbath school and church.

When Vacation School teachers are not the Sabbath school teachers, they can render a valuable service to the Sabbath school teachers by discussing with them experiences which could be carried on in the Sabbath school class. There would be glimpses of understanding that the Vacation School teacher can pass on to the Sabbath school teacher concerning children who have been in Vacation School.

If Christian education is to mean much to a church, the whole church must be enrolled in the work. The church can as a whole be so much concerned about the success of the Vacation School that every mem-

ber feels that he is on the committee to make new children feel welcome and at home in church and Sabbath school. Every member can visit homes and encourage parents and children to attend Sabbath school and church.

PARENTS.—Will you please help carry out in home life the many fine lessons your children have learned in Vacation School? You need to have a visit with the teacher

and find out things about your children that this teacher has discovered. You can find out what were the aims and ideas taught in the school, that can readily be emphasized in the home.

Now is the time for every church to start plans for the Vacation Church School of 1946.

Harley Sutton.

Children's Page

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am sending this letter to let you know I have been thinking about the Recorder. I have been going to write before but I have been working.

I have been going to church every Sabbath. Our preacher, Francis D. Saunders, took me to Junior yesterday and I liked it very much.

Well, I guess that's all for today. I hope I will get around to write to you again soon.

Sincerely yours,

John Godisha.

Bridgeton, N. J.

Dear John:

I was ever so glad to receive your letter, but it was a little late in reaching me. The fact is that it made two stops before it came to me. First it went to the Recorder office at Plainfield; then it was redirected to Andover, but for some reason, or other was sent to Alfred, and finally mailed from there to Andover. So you see it took quite a journey. Please send your next letter directly to me at Andover, for the Recorder office always sends all letters for the Children's Page to me before they are published.

I am glad you enjoy going to Junior and hope you will be able to go every week, for there is no better place for boys and girls to learn of Jesus and his great love for them.

Yours in Christian love,

Mizpah S. Greene.

Dear Mrs. Greene:

I have a little dog. His name is Spot. He is about as tough as iron. When we play together, pretty soon he gets rough. When he gets to playing rough, I play rough, too; then sometimes one of us gets hurt.

I have a little sister nearly four months old. Her name is Rose Mary. We bought her a baby buggy, and I push her in it. Then she is very good. She likes to ride.

I am seven years old and will be in the second grade when school begins. I go to Sabbath school. My teacher is Grandma Boehler.

We live on Great Aunt Angeline Allen's place. I see her every day.

Your new friend,

Robert Boehler.

Edinburg, Tex.

Dear Robert:

Do you have a typewriter of your own? You certainly know how to use it, for you did not make a single mistake in your whole letter, which is better than many grown-ups can do.

My brother and I had a young dog when he was your age and I three years older. We called him Prince. He, too, played rather rough and was very destructive as well. He tore our clothes, chewed up shoes and stockings, and snapped at people he did not know. One day he tore a great hole in the front of a visiting cousin's new dress. The next night when my brother and I came home from school, Prince was gone. Our father had given him away. We missed him, and were sure when he got older he would not be so rough. Let's hope Spot will be less rough as he grows older. Perhaps you can teach him to be more gentle.

I know your Aunt Angeline Allen well and like her very much. Please tell her "Hello" for me. I am pleased to welcome a new Recorder boy to our happy group.

Yours in Christian love,

Mizpah S. Greene.

Dear Recorder Children:

Today I have just room for a little verse which will interest the boys especially, though perhaps the girls can learn a lesson from it, too. Here it is:

A One-half Boy

By Adelbert F. Caldwell

The boy who leaves his task half done,
Who falls behind ere the race is run,
Who tired gets 'tis a woeful shame!,
And only plays out half the game.

Who sleeps—alack!—the morning through,
When there is so much work to do,
Who gets the lesson that he likes best,
And doesn't try to learn the rest,

Who runs some errands (a lazy way),
Leaving the rest for another day—
Whatever his name—Phil, Dick, or Roy,
He's only—a pity!—a one-half boy!

I'm sure there are no one-half boys or girls among my Recorder children.

Sincerely,
Mizpah S. Greene.

Our Pulpit

"BE YE TRANSFORMED"

Romans 12: 2

By Rev. Edward S. Ballenger

"Be not conformed to this world." The violation of this has been the tendency of human nature since the days of Adam. Every Christian can testify to the influence that the world has over him at times, and the fight that must constantly be put up to keep from conforming to the world. The Word of God affords some striking illustrations of the effect of conforming to the world in contrast to keeping close to God. Abraham and Lot separated. The former went to the country; the latter "pitched his tent toward Sodom." It was not long until he moved into Hollywood. He succeeded in getting out of Sodom with two of his daughters, but the rest of his family were consumed in the destruction of the city.

Children raised in the city are to be pitied. All of their surroundings tend to lead to this world instead of toward heaven. They see little or nothing of the works of God, and one living continually in the rush of the city gets so fascinated with city life that he cannot be content with the quietude of the country. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2: 15. Again, "Set your affection on things above, not on things on the earth." Colossians 3: 2.

This old world is going to smash. Those who are in love with the world will go to destruction with it. All the world is chasing after happiness, but few find it. Probably to a large proportion of young people the

most attractive position of the world is that of the movie star. Hollywood is flooded with young people trying to make their mark on the screen, but happiness is not found in Hollywood. The late Harry Carr, a prominent editor of the Los Angeles Times, was attending a banquet at a gathering of the movie stars. He remarked to one of them at his table that he could not call to mind a single star who was happy. The lady next to him said, "I know all the actors and actresses in Hollywood, and I know that there is not a happy one in the whole group." This is good evidence that reaching the height of popularity does not bring peace or happiness to the heart.

Neither does wealth bring happiness. Some years ago I read a very interesting article in one of the popular magazines, expressing pity for millionaires' children. It showed plainly that money did not bring happiness into millionaires' families. A poor, barefoot boy in the country fields with probably no money is far happier than the millionaire's child reared in the city. Moral: get your children into the country where they can see some of the works of God. Two of the most popular millionaires known in any civilized country did not find happiness in their financial prosperity, for each of them committed suicide.

The Battle Creek Sanitarium was completely destroyed by fire February 18, 1902. It was a cold, winter morning. The helpers quickly rallied to the emergency and succeeded in removing every patient from the institution. One guest, after being taken out of the institution, remembered that he had left his pocketbook in his room. In spite of

their protests, he insisted on going back after his pocketbook. He never came out; he perished with his money, and he was the only one who perished in that great fire. Many a man has been dragged down to destruction through the love of money.

God sent two of his greatest prophets to the ten tribes of Israel in his effort to keep them from degenerating into idolatry. Elijah, who locked up heaven and walked off with the key, who raised the dead, healed the sick, and called down fire from heaven; also his successor Elisha, who performed mighty miracles—these two great prophets spent their entire time trying to redeem Israel. Yet, in spite of their efforts and the efforts of other prophets, Israel continued to rebel against their God until he was obliged to say, "Ephraim is joined to idols: let him alone." Hosea 4: 17. It is dangerous for nations or individuals to continue to rebel against God, or refuse to follow his teaching.

Some years ago, Doctor Grenfell, the noted physician among the Labrador fishermen, gave a lecture to the students in one of our largest universities—a university that is noted as being the millionaires' school. Many of the boys here had compassed the world during their vacations; they had no new place to go. Doctor Grenfell invited them to come up and help him labor among the fishermen, and a number of the boys volunteered to go. They worked in his laboratory; they helped him in his operations. They did all kinds of work to relieve the distress of these poor people. On their return they reported that they had spent the best vacation they ever experienced. Doctor Grenfell said that the next year there were so many young people who volunteered to join him during their summer vacation that he could not use all of them.

I was a happy, barefoot boy living in the country, ten miles from the nearest railroad, and I had a happy time without money. I also had a good time as young people measure pleasure, but the best time in my entire experience has been on my knees beside a poor down-and-out, helping him to find Christ. The joy that beams out of one of those down-and-outs when he has found forgiveness is joy unspeakable. I would much rather preach to a group of this class than to give a message to a church suffering from dry rot. The former know they stand so much in

need of something that they are willing to accept any tested remedy that will bring relief, whereas the other class is satisfied with church membership—"having a form of godliness, but denying the power thereof." 2 Timothy 3: 5.

Some years ago a San Francisco judge of the Probate Court ordered a woman who had the custody of a valuable string of pearls to wear these pearls a certain number of hours every week. This order was given at the request of members of the beneficiaries of the estate. It is claimed that pearls lose their luster if they are not worn or kept a part of the time in contact with human flesh. It is quite as true of the Christian's fellowship with Christ; if he does not use it, it will surely lose its luster.

Most of our readers are familiar with the great ugly green worms that are frequently found on tomato and tobacco plants. They are most repulsive, and make one shudder even to look upon them; but this ugly creature in due time blossoms out to one of the most beautiful creatures of God; it becomes a brilliantly colored butterfly or moth.

The Scripture under consideration instructs us to be "transformed." This word "transformed" is translated from the same Greek word from which we get the term "metamorphose"—meaning the process that transforms the ugly worm into a butterfly. Paul tells us that "if any man be in Christ, he is a new creature." Most of the modern translations render this, "If any man be in Christ, he is a new creation." It is said that Alexander Pope prayed, "Lord, make me a better man." A friend remarked that it would be easier for God to make a new man.

The work of God in transforming a poor, helpless down-and-out is certainly one of his great miracles. A man who has experienced this transformation or metamorphosis, presents as marked a change as is seen in the growth or development of the butterfly.

God not only brings about a new creation when a soul turns to him, but he keeps him from falling after he is redeemed. He puts a hedge about his children as he did about Job (Job 1: 9, 10), and the devil is obliged to acknowledge he cannot get over it except to the extent that God permits, and God never permits him to overcome the trusting soul.

(To be continued)

Marriages

Neidigh - Becker. — Donald G. Neidigh, U.S.C.G., of Fenelton, Pa., and Helen Becker of Dinuba, Calif., were united in marriage on Sabbath afternoon, July 28, 1945, at Chappelle Dealva Marriage Chapel, Long Beach, Calif. Pastor G. D. Hargis officiated.

Obituary

Burdick. — Carrie D. Still, daughter of Sylvester C. and Louisa M. Blimm Still, was born January 6, 1859, at Lewis, N. Y., and died June 18, 1945, at Providence, R. I.

She came to Ashaway as a young woman and lived there sixty years of her life. On October 11, 1884, she was married to Daniel Burdick, who preceded her in death almost exactly two years. She joined the First Seventh Day Baptist Church of Hopkinton, February 23, 1889, and continued a member of that church until the time of her death. She was loved by many friends and relatives in Ashaway and vicinity.

Farewell services were conducted by her pastor, Rev. Ralph H. Coon, and interment was in the Oak Grove Cemetery at Ashaway. R. H. C.

Burdick. — Lester Dowse, son of Thomas Truman and Harriet V. Dowse Burdick, was born May 22, 1874, and died June 3, 1945, at his late home in Alfred.

At an early age he was baptized and became a member of the Seventh Day Baptist Church at West Edmeston, N. Y. He was later a member of the Hartsville Church, where he was ordained as deacon. He served in this capacity in the First Alfred Church until his death. On October 15, 1902, he was united in marriage with Grace A. Grow. For the past thirty years Mr. Burdick has been engaged in the dairy business in Alfred. He was an active member of the local Grange, having served as its master and as a trustee.

His close survivors are his wife, two brothers, and three children: Dighton G., Milton D., and Mrs. Clair Gowdy.

A prayer service was held at the late home. Farewell services were offered in the church, conducted by his pastor, Rev. E. T. Harris. Burial was in Alfred Rural Cemetery. E. T. H.

Starkey. — Vera Azelia Todd, daughter of Hallie E. and Ethel Whitford Todd, was born in West Edmeston, N. Y., May 22, 1904, and departed from this life at her home in Effingham, Ill., July 11, 1945.

She was baptized and united with the Milton Seventh Day Baptist Church when about the age of fourteen years, and continued her membership there as long as she lived. She was married to Kenneth W. Starkey June 17, 1926. They have made their home at Milton, Waukesha, and Watertown, Wis.; and Effingham, Ill. She will be greatly missed by her family.

Close survivors are her husband; two daughters, Vera Jeanette and Margaret Ann; a sister, Mrs. Earl H. Young; and her father.

Funeral services were held at the Seventh Day Baptist church at Farina, Ill., and were conducted by Rev. Claude L. Hill, assisted by Rev. Carroll L. Hill and Rev. Mr. McCowan.

—Contributed.

Van Horn. — Nettie Lawrence was born in Maquoketa, Iowa, and moved with her foster parents to Garwin at the age of four. She died at her home in Garwin on June 16, 1945.

At an early age she united with the Seventh Day Baptist Church of which she was always a loyal and faithful member. In 1891 she married Harry L. Van Horn. They spent the early part of their married life on farms in Green County. Mrs. Van Horn served her community many years as a Sabbath school teacher and officer. For several years she was secretary of the Iowa Annual Meeting.

Close survivors are her husband and two daughters, Mrs. Ava Hirst and Mrs. Echo Wilcox. Mr. Van Horn has sold his home in Garwin and will make his home with his daughters.

—Contributed.

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

CHINA LETTERS

Written by

Dr. Rosa W. Palmborg

Seventh Day Baptist Medical Missionary
to China, 1894 - 1940

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THE SABBATH RECORDER

Plainfield, N. J.

The Sabbath Recorder

Vol. 139

PLAINFIELD, N. J., AUGUST 20, 1945

No. 8

VICTORY PRAYER

God of our fathers, God of the nations, thou who art eternal, from everlasting to everlasting the same: we praise thy name as in humility for all our sin we thank thee for thy mercy and long-suffering for wayward peoples and nations. Thanksgiving fills the hearts of millions for the close of an awful war. In every home in America and elsewhere thankfulness is too deep to find expression in the blowing of whistles and horns, ringing of bells, and parades. Our words, too, are inadequate to express the emotion of our thanksgiving.

We thank thee that men and women who have fought and labored long may now return to their loved ones and to the paths of peace. Pity the homes to which the loved one returns not. Temper the sorrow there with assurance that with thy help none shall have died in vain.

May we allow no bitterness to creep into our joy over victory, no hatred to destroy our peace. Create in the hearts of all people a love that will see clearly, that will not stoop to revenge. May we realize that no "advantage and no satisfaction of revenge can safely be a guide in this peace" for which we pray and have labored. If the safety of humanity is achieved we must have a sense of thy righteousness. May justice be tempered with mercy.

God, grant us peace, an enduring peace: a peace that gives hope to those who are innocent, even to those of enemy countries. Our Father, may there be unto us a peace wherein is no fear, in which mankind can build happier and freer lives.

In these days wherein we are celebrating victory may there be a sorrow for lives snuffed out, and a dedication of ourselves to a kind of peace that is founded upon the fatherhood of God and the brotherhood of mankind. In the name of him who gave his life for man. Amen.

H. C. V. H.

Plainfield, N. J.,
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