

Shopping Companion For The Next 90 Days



Spring weather in the United States has created an unwarranted and alarming drop in receipt of relief items for overseas shipment at the United Church Service Centers throughout the country, according to Dr. Leslie B. Moss, Executive Director of the Church Committee on Overseas Relief and Reconstruction.

So whatsoever you wish that men would do to you, do so to them.
Matthew 7: 12 (Revised Standard Version)

A number of new Protestant service centers have been set up to facilitate the handling of relief goods. Contributions may now be sent through the United Service Center nearest you at the following places: 236 Beacon St., Boston, Mass.; 101 Pine St., Dayton, Ohio; 20 Warren St., New York 7, N. Y.; 1735 S. Vandeventer Ave., St. Louis, Mo.; 2247 East Marginal Way, Seattle 4, Wash.; 7110 Compton Ave., Los Angeles 1, Calif.; or the original centers, New Windsor, Md., and Modesto, Calif. Most of these centers are operated under various denominational auspices, with the facilities made available to all groups. All the new centers handle clothing primarily, it is understood, and for the present New Windsor is the only center with extensive facilities for handling food. Food in glass containers is not acceptable. Cash contributions should be made through the General Conference Committee on Relief Appeals in the Churches, Rev. Victor W. Skaggs, chairman, 425 Center St., Dunellen, N. J.

The Sabbath Recorder



Interior of Salemville, Pa.,
Seventh Day Baptist Church

(See page 404)

THE GOOD SHEPHERD

The Lord is my shepherd; I shall not want.

Psalm 23: 1.

He shall feed his flock like a shepherd: he shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young.

Isaiah 40: 11.

I am the good shepherd, and know my sheep, and am known of mine.

John 10: 14.

The Sabbath Recorder

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Editorials

MOTHER'S DAY AND . . .

Many and varied are special days. Mother's Day recently has been observed; it will be but a little while until we honor father on his day, so designated. Then will follow other observances in rapid and steady succession. There are so many it is almost impossible—and certainly impractical—to mark them all.

Before Mother's Day is completely forgotten, however, it seems appropriate to recall what John Wesley said in his famous tribute to his mother.

Take her for all and in all, I do not believe that any human being ever brought into the world, and carried through it, a larger portion of original goodness than my dear mother. Everyone who knew her loved her, for she seemed to be made to be happy herself, and to make everyone happy within her little sphere. Her understanding was as good as her heart; it is from her that I have inherited that alertness of mind and quickness of apprehension without which it would have been impossible for me to have undertaken half of what I have performed. God never blessed a human creature with a more cheerful disposition, a more generous spirit, a sweeter temper, or a tenderer heart. I remember that when I first understood what death was, and began to think of it, the most fearful thought it induced was that of losing my mother; it seemed to me more than I could bear, and I used to hope that I might die first.

The thought of losing his mother inspired Wesley to pay her homage while yet he could. Motivated by somewhat the same idea, I would like to suggest another special day—even mindful of the eminent danger of overcrowding the calendar with extraordinary observances. My proposal would be to inaugurate a day for Old Folks.

How many great and noble individuals there are, almost forgotten in the onrush of daily events. They have contributed mightily to society during their active days; now possibly they are unable to get about and are forgotten because they are not present to be counted. But their influence lives on, and there should be a special day on which to go visit them, send them gifts, or flowers, or cards, and in general to show our appreciation of their long and helpful lives. The only thing better than having a special day would be to remember the aged every day!

Human nature is such, however, that for many of us it takes something out of the ordinary to remind us of our ordinary obligations. So, to have observed Mother's Day is proper. To look ahead to Father's Day is none but right. And, may I urge, mark the calendar—and plan to observe in a fitting way—an Old Folks' Day.

When I am old and greyheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come.

—Psalm 71: 18.

PIN POINT EDITORIALS

"The gem cannot be polished without friction, nor a child of God without adversity."

* * *

Arts Found in the True Church of Jesus Christ

Prayer	Meditation
Soul Passion	Private Devotions
Courtesy	Reverence
Consideration of Others	

* * *

"You can't see clearly if you stand in your own light."

FIRST THINGS FIRST

Scripture

Cleanse first that which is within.

But seek ye first the kingdom of God, and his righteousness; and all these THINGS shall be added unto you.



P. B. Hurley

Thou shalt love the Lord with ALL thy heart, and with ALL thy soul, and with ALL thy mind. This is the first and great commandment. We love him because he first loved us.

Leave then thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come offer thy gift.

That Christ should suffer and that he should be the first that should rise from the dead and should shew light unto the people and to the Gentiles, it was necessary that the word of God should first have been spoken unto you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. Unto you first God, having raised up his Son, Jesus, sent him to bless you, in turning away every one of you from his iniquities.

And Elijah said unto her, Fear not; go and do as thou hast said; but make me thereof a little cake first and bring it unto me, and after make for thee and for thy son.

And another of his disciples said unto him, Lord, suffer me first to go bury my father. But Jesus said unto him, Follow me.

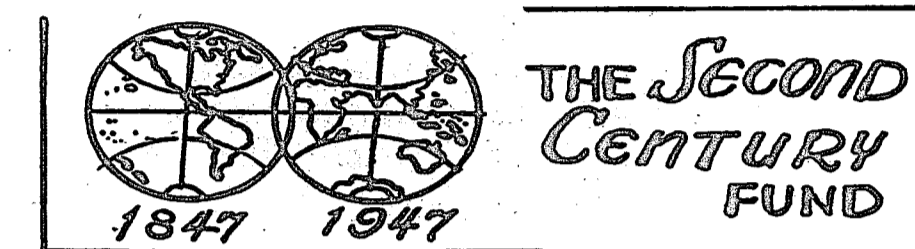
And he called the twelve, saying, If any man desire to be first the same shall be last of all, and servant of all.

One of the two which heard John speak and followed him was Andrew, Simon Peter's

brother. He first findeth his own brother . . . and he brought him to Jesus. And the gospel must first be published among all nations.

I am come that they might have LIFE, and that they might have it MORE abundantly.

P. B. Hurley,
Conference President.



Five thousand two hundred individual circulars with pledge cards have been sent to members and friends of Seventh Day Baptists. Another 2,300 have been sent in packages to churches. Appreciation is hereby expressed to pastors, clerks, and friends who helped us in securing the addresses of about 75 per cent of our membership.

You have a valuable document in your hands—personally inspiring; appealing to those unacquainted with missions, and ours in particular; authentic for history; pictorial in presentation. Use your personal copy in a personal missionary enterprise of spreading the news of our Second Century Fund work. Enlarge your own vision through it; expand your own kingdom usefulness by pledging your support generously to the work it presents, and by starting payments promptly. (You, individually, must respond from the bottom of your heart to take up the slack where others may not be able to give the one-third more necessary to raise the fund in two years.)

Note, especially, the front page panel of the Pawcatuck Church where Missionary Society business has long been transacted, and the bordering sketch of the Carpenters arriving in Hong Kong. Inside, a detailed history of missions, mission administration, and recent developments awaits you. Sketches provide accurate glimpses into our two chief foreign educational projects. If our Liuho medical mission provided more than a picture of complete destruction and looting, the picture would be here. Don't miss the last paragraph, the present challenge.

On the last page, your attention is focused on giving to a four-way mission—visitation to foreign fields, visitation from foreign fields, rebuilding war's destruction, and recruitment and expansion.

It is not the money I am anxious for; what I am anxious for is the interest that accumulates in this way to your divine credit.

—Philippians 4: 17 (Moffatt).

Sincerely yours in his service,
David Clarke.

SALEMVILLE SEVENTH DAY BAPTIST CHURCH ACTIVELY SERVES FARM COMMUNITY

"We still try to sound the evangelistic note."

By Pastor Trevah R. Sutton

NEAR THE SOUTHERN end of Morrison's Cove among the Pennsylvania mountains of Bedford County is the Salemville Seventh Day Baptist Church. Locally it is spoken of as the English Seventh Day Baptist Church to distinguish it from another of the same name related to the Ephrata Society in eastern Pennsylvania.

With eighteen constituent members, our church was organized in the year 1885. Today with a membership of sixty-seven we had an average attendance during the past year of fifty, including a group of fifteen to twenty children under fourteen years of age. It is yet a small church, but an active one serving a farm community. The church became a part of the Southeastern Association and the General Conference in 1886.

Church Built in 1886

Until the church building was erected in 1886, the congregation met in the homes of its members. This building, supplemented by the use of the parsonage for three Sabbath school classes and some of the social activities, houses the congregation for many of its activities. Mr. Homer Hess, then of Salemville but now at Milton, Wis., several years ago made a beautiful copy of the painting of the Good Shepherd by Plockhorst. This picture hangs on the wall above our communion table.

Rev. George B. Kagarise was elected pastor at the time of organization and served until his death eleven years later. Since that time a number have served the church as pastor, some for several years, others for short interim periods or as visiting pastors. These pastors have been Rev. Samuel D. Davis, Rev. Lely D. Seager, Rev. Darwin C. Lippincott, Rev. David W. Leath, Rev. Riley G. Davis, Mr. John H. Wolfe, Mr. Simon E. King, Rev. Jerome S. Kagarise, Rev. Royal R. Thorngate, Rev. William L. Davis, Rev. Marion C. Van Horn, Rev. Orville W. Babcock, and Rev. Trevah R. Sutton.

The life of the church has been strengthened from time to time with evangelistic

meetings throughout these years. Many converts have been won to Christ through these efforts. Sometimes these evangelists were men who at other times served as pastor. Among the evangelists we find the names of Rev. Samuel Davis, Rev. L. D. Seager, Evangelist E. B. Saunders, Rev. Darwin C. Lippincott, Rev. Henry N. Jordan, Rev. Erlo E. Sutton, Rev. William L. Burdick, and others. Some of the pastors conducted their own revival meetings as well as the regular evangelistic preaching.

We still try to sound the evangelistic note. Sometimes it is by special meetings and at other times by other means. Some of us strive to sound this note as the foundation of all our church programs: worship, Christian education, and applied Christianity. This note is hard to sound in a modern jittery world, but we believe the gospel of salvation in Christ Jesus is the message for today. We pray that through God's help we can reach some of the lost souls in our part of the world as well as helping send missionaries elsewhere, and with it proclaim the Sabbath unto all. May the "faith of our fathers" lead us of the Salemville Church to do our part in holding forth the light.

New Enterprise, Pa.

The sessions of the Southeastern Association will be held this year with the Seventh Day Baptist Church at Salemville, Pa., June 28-30.

EASTERN ASSOCIATION

All persons expecting to attend the meetings of the Eastern Association with the Pawcatuck Seventh Day Baptist Church at Westerly, R. I., June 7-9, 1946, are invited to forward their names to Norman F. Loofboro, Box 201, Westerly, R. I., so that accommodations may be provided.

Elston Van Horn,
President.

Christianity is not a hermit's cell; it is a brotherhood. — S. M. Brown.

Woman's Work

Frances Davis, Salem, W. Va.

o "Every minister ought to write a sermon in a tavern."

"To Steal Away Their Brains"

(Excerpts)

By Charles Walter Kessler

In Shakespeare's day, as now, more education on alcoholism was presented in theaters than in schools. The comedy of drunken behavior has always been exploited to the full. It ought to be remembered that no drunk in real life is ever as funny as the comedian on the stage who is cold sober as he exaggerates the foibles of inebriacy. Our quarrel with liquor propaganda in modern plays and movies is that it is not so honest as Shakespeare. Instead of calling it "an enemy to steal away brains," the majority of pictures associate it with beauty, bright lights, and glamor. Sometimes a character is shown on the road to ruin, but more often the fortunate character who is climbing the high road to success and goodness is portrayed as a drinker. Even in a fine picture such as

"Going My Way," with its appeal to righteous living, the old priest admits that he likes brandy and keeps a bottle for special occasions. The two priests are shown drinking a toast to their mothers. This is certainly not an example of intemperance, but it is a subtle suggestion of the idea, "It ain't no harm!"

Last month I wrote a sermon in a club car. I had the only seat available on a crowded train, and I was grateful for a table on which to write. All day long, amid the imbibing of intoxicants, I gathered my thoughts together. When noon came, I had a bottle of milk, which probably made some of the customers wonder if they were seeing things. But I am convinced now that at least once a year, every minister ought to write a sermon in a tavern. It is excellent discipline to be forced to concentrate on elevated thoughts amid an atmosphere of which one utterly disapproves. And it is a good thing for a clergyman to see at first hand the workings of this "enemy" which steals away men's brains.

That day I watched cultured people become boisterous and noisy. I saw a businessman drink away his decency and liberate the "wolf" in him so that his talk and his frank glances distressed and offended a young woman. I listened to a veteran of the P-T boat fleet whose ribbons and stars bespoke his record, as he said, "I ought to leave this stuff alone." I got off the train at the end of the day convinced that the club car needed a nursery attendant to take care of its patrons, to help them back to their seats, to pick

CALL TO PRAYER

In co-operation with the Bishops of the Methodist Church who at a recent meeting decided upon June 2 as a nation-wide day of prayer "for the consideration before God of the menace of intoxicating liquor in the life of this nation and our churches," the officers of the National Woman's Christian Temperance Union have called upon all members of the organization to unite in prayer on that day.

Many Seventh Day Baptist women are members of the WCTU, and in keeping with this special call for prayer would earnestly solicit the co-operation of our pastors in making possible such an observance. Sabbath, June 1, might be made our Day of Prayer, or special services might be arranged for the united observance on June 2.

Why not make this an occasion of earnest, definite, and persevering prayer for the protection of our homes, our communities, and our nation against the menace of the liquor traffic?

Let us also pray that we may be shown our personal duty and responsibility and pray for the courage to get up from our knees and go out to battle against this enemy which is a threat to Christian civilization.

up their personal effects, and to see that they did not lose their money.

When a man permits this "enemy" to steal away his brains, he reverts to the infantile. It is a psychological fact that those processes or qualities which are the last to be developed in the history of mental growth are the first to be attacked by alcohol. The ability to criticize oneself is the pinnacle of mental achievement. It includes a man's feelings, his inhibitions, and his sense of humor. These are the functions of the brain which alcohol steals away first. The mature person knows what it is to feel worry, sorrow, pity, shame, remorse, chagrin, despair, or melancholy; in short, to bear the weight of responsibility. When these feelings are dulled by alcohol, it is a way of saying, "School's out!", to the brain. All the weight of the world's care and anxiety, chagrin, and despair are deadened and a childlike contentment takes its place.

The mature persons knows what it is to restrain himself; to hold himself in check. When his inhibitions are removed by alcohol, the clock is turned back to the ten-year-old level. The mature person knows what it is to laugh at himself; he has a sense of humor that responds to repartee and wit. When this capacity is rendered fuzzy by alcohol "it makes one laugh louder at poorer jokes." Alcoholic hilarity lacks authenticity. If it appears comical, it is the comedy of one who has been doped and dulled.

Why Drink?

Let us ask the question, "Why do people drink?" One popular answer is that they drink for sociability. But to have fun by bowing the brain out of the picture is infantile and foolish.

The host or hostess who uses alcoholics as a crutch for sociability thereby admits laziness and unwillingness to use brains to plan a witty and rewarding social atmosphere. Social drinking proved to be the undoing of Cassio, the Shakespearean character whose words are the theme of this article. Invited by treacherous Iago to have a bowl of wine, Cassio replies, "Not tonight, good Iago; I have very poor and unhappy brains for drinking: I could well wish courtesy would invent some other custom of entertainment." To that, we may well say, "Amen!"

The brain is our equipment for finding genuine satisfaction in life, and for solving our problems. The moment when a person begins to seek his most delightful satisfactions, and to solve his most pressing problems with the aid of a drug like alcohol, is the moment he has entered the pathway of the addict.

Cultivate Social Graces

If men excuse their drinking on the grounds that it promotes sociability it can be answered that social graces may be cultivated through other less hazardous and less artificial customs than drinking alcoholic beverages. If men drink for excitement, it can be answered that there are a hundred better ways to make the pulses leap and add sparkle to the eye. If men drink for relaxation, it can be answered that play, laughter, and creative achievement through hobbies are the devices which nature intended for the elimination of tension and strain. If men drink to escape their problems, it can be answered that bottled relief is only temporary. It really doesn't drown troubles, it only irrigates them!

Living in a machine age requires all the brain power we can muster. Living in an atomic age requires all the sense of responsibility we can achieve. Living in the midst of colossal social problems requires all the sense of humor and good will we can summon. With "wars and rumors of wars," strikes and rumors of strikes, lockouts and rumors of lockouts, inflation and rumors of inflation, this is no time to let an enemy pick our brains!

None of us have any more brains than we need. "O God, that men should put an enemy in their mouths, to steal away their brains!"

—The Union Signal.

THE LOST WEEKEND

"I wrote 'The Lost Weekend' because I had seen so many people drink themselves out of a job. In Shakespeare the drunkard is usually a clown. The first reaction of many moderns is to laugh at drunkenness. I tried in my book to take the joke out of alcoholism, for I do not think it is funny to those who suffer from its evils."—Charles Jackson.

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.

CHINA COMMITTEE EXPRESSES INTENTION TO REBUILD HOSPITAL

Immediate Construction Considered Impossible

By George B. Utter

Recording Secretary of the Missionary Board

With inflation rampant in China, the China Committee, George B. Utter, chairman, at the quarterly meeting of the Missionary Board in Westerly on April 21, 1946, did not feel that it could favor the rebuilding of a hospital at the present time, but in the recommendations of the committee which were adopted by the board, the committee reiterated its intention to rebuild the hospital outside of Shanghai, and the chapel in the native city when the opportunity arose.

A plea from the workers in the field for increase in salaries because of the enormous increase in the cost of living was cared for by the board. Several recommendations were adopted.

The report of the committee is as follows:

It is difficult for the China Committee to know what policy for the rebuilding of the work in China should be recommended to the board.

If it were possible to rebuild now property lost in the war, we have faith the funds would soon be available through the Second Century Fund. But from what investigation we have made, apparently the building situation is even worse in China than in the United States. A hospital should take the place of the destroyed Grace Hospital at Liuho. The chapel in the Old City of Shanghai ought to be rebuilt.

Dr. Grace I. Crandall wrote some time ago that now is not the time to rebuild. The chairman of this committee attended a hearing before the Senate Judiciary Committee in Washington, when a bill was considered which would make money collected through the Alien Property Custodian available to compensate individuals, business firms, and missions for damage done by the enemy.

Building Impossible Now

Proponents of the bill were people and organizations which had suffered heavy losses in China. Several told how new building was impossible now.

The committee, therefore, sees no opportunity opening in the near future for construction work. At the present time, apparently, the United States dollar in China will not buy what it will in the United States. This is a decided reversal of the situation that has prevailed there for years before the war.

But we must be ready when the opportunity comes to rebuild.

Through correspondence with the people in Shanghai as late as March 26, we learn that a committee of nine—made up of our representatives and Chinese members of the church, who will act as an executive committee—has been formed. Chinese members of the church are anxious to help to raise funds.

In reply to questions asked by the treasurer, Dr. George Thorngate (who is still with the Navy and is able to consult with the mission at Shanghai), Dr. Grace I. Crandall, Miss Mabel West, and Mrs. West met and formulated a reply which gives definite information needed by the board. Dr. Thorngate wrote to the treasurer, Karl G. Stillman, March 18, 1946.

The mission has in mind, when it is possible to rebuild, to locate at Dzang-Dzo. Two sites have been offered as a gift. At Liuho they recommend the building of a dispensary, with a chapel.

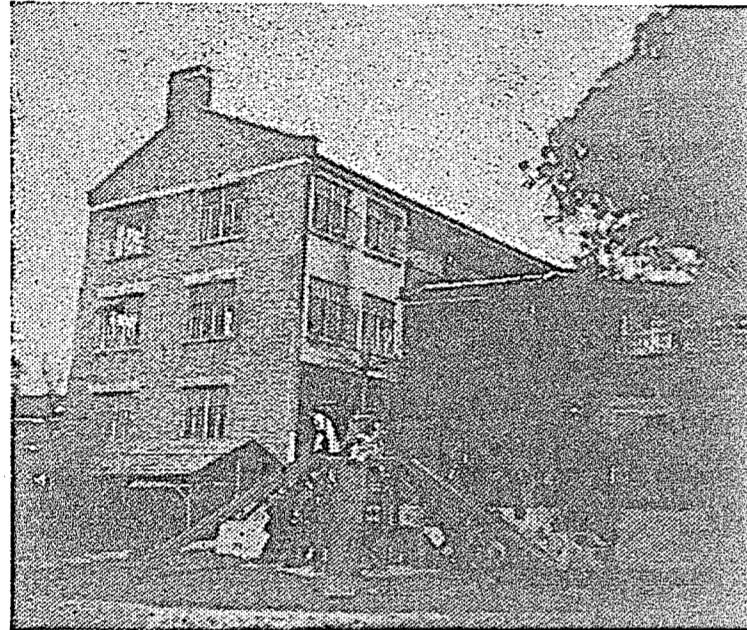
When the new hospital is built, they say that (with the exception of the foreign workers' salaries) the hospital should be self-supporting in a short time. That has been the history of Grace Hospital. As they see it, it will require at least \$6,000 (U. S.) annually to operate the hospital for the first two or three years.

At Dzang-Dzo a church would be established.

Our representatives in China also agree "the new hospital should not be started im

mediately because of the extremely high cost of building and the present uncertain financial situation."

The group refers to the higher cost of living in China as being "more expensive than in America," and that the salary of Dr. Crandall should be raised. The report says "she should have at least \$100 (U. S.)



A recent photograph of the Girls' School, Shanghai

The building, escaped damage during the war but, like the other buildings in the mission compound, is badly in need of repairs.

per month in order to live. She needs proper American food like Americans eat, and that requires more than she has."

Increased Costs

In connection with the increased costs in China, Dr. Thorngate says, "As I implied before, the cost of everything is much higher in China than it formerly was. Living is about twice as expensive as in America. For example, clean sugar is nearly \$1.00 (U. S.) per pound; butter is from \$1.50 to \$3.00 per pound; coal is \$150 to \$200 a ton; a man's suit, about \$150; leather shoes, \$30 to \$50 a pair, etc. Building materials are scarce and extremely expensive. I know this sort of talk is unpleasant and tiresome, but it is necessary to know the situation in order to make plans. Certainly, at this time, our mission, or any mission, cannot work with as little money as we formerly did. I believe conditions will improve, but not for many months. It is certain that China is needy, and the opportunities for service many. What we can do depends upon the attitude of our people and the board."

Dr. Thorngate believes that Miss Mabel West and her mother should both "be considered as missionaries" and that at least Mabel should be paid accordingly. Up to the present time the Wests have received their support from the Lottie Baldwin Association with headquarters in Milton, Wis.

Dr. Thorngate says the Chinese have no funds for repairs of the buildings at Shanghai and asks that \$300 be sent. This action was taken at the January meeting of the board, and no other action needs to be taken at this time. In January, 1946, the action taken was "that repairs be made to the school and church property in Shanghai as soon as required."

Because he may be moved by the Navy in the near future, he suggests that the power of attorney be transferred to Dr. Crandall.

Recommendations

As it appears there is no possibility in the near future of being called upon to commence rebuilding a hospital at Dzung-Dzo, or elsewhere, a dispensary and a chapel at Liuho, and the chapel in the Old City, the China Committee recommends that no action be taken in these matters.

It further recommends:

That since it is impossible as yet to reopen the medical work, that no definite action be taken upon the employment of Dr. Lincoln Pan, but that the treasurer have authority to act if the workers in China should find a way to engage Dr. Pan.

That we reiterate our intention to rebuild the above buildings if the people through the Second Century Fund respond with their generosity, so that this mission, blasted by war—a mission manned by loyal Seventh Day Baptists who risked their lives during the Japanese occupation—may be rebuilt even better than it was.

That we express our confidence in our representatives in China and ask them to carry on and meet the emergencies as they arrive.

That we ask their suggestions as to the time of the coming to America of Chang Toong Ming (T. M. Chang, principal of the Boys' School) and his son to enter an American college.

Chaplain William C. Taggart, of the U. S. Army Air Corps, reports that he preached not long ago on the subject of "Prayer." . . . On Monday morning he laid before his command officer a tough problem and asked his advice as to what to do about it. Said the C. O.: "Chaplain, didn't you preach on prayer yesterday? My recommendation is that you try some of that." — W. W. Reid.

Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

MEANING OF CHRISTIAN FAITH IN MY COMMUNITY

By Don Sanford
Little Genesee, N. Y.

(This essay was written as part of the entrance requirements for a Youth Week contest, in which Don won second place for boys in New York.)

I would like to think of our Christian faith in three parts; faith in God, faith in others, and faith in self.

The first faith might be called the faith of eternity.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. — John 3: 16.

In Matthew 22: 37-39 we find Christ's answer to the question as to what was the greatest commandment:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself.

As Christians we should realize that what we are and what we hope to be is by the grace and love of God. We have a great responsibility in our stewardship of the abundance entrusted to us by God in his love for mankind. The eternal love and power of God is beyond human comprehension. We hear so much about the power of the mighty atom. A small amount of radioactive plutonium will make an atom bomb capable of blasting a whole city into utter non-existence. God created all matter, all of which is made up of atoms. The amount of power tied up in the electrons and protons of each atom is far beyond our power of understanding. We have been given the stewardship of a minute portion of this power with the choice of using it for construction or destruction. May God be with us as we make our decisions in the future, so that love and right might triumph over hate and might.

Christianity stands as the rock upon which to build a new world of peace and prosperity.

The world founded upon the sands of tyranny and human weaknesses has tumbled. We must build again upon the eternal rock of God's love. If nations would only look upon the church as the farmer looks upon his crops and realize that herein lies his only hope of security!

How beautiful is the country church standing in the valley in a rural community. Its white paint is symbolic of purity; its simple gothic architecture stands for humility, and the evergreen shrubs around it are emblematic of eternity. How beautiful our lives can be if we let the purity, humility, and eternity of Christ's love become the center of our lives.

Faith in God seems close to the farmer who makes his living working hand in hand with God by utilizing the laws of nature to produce food for himself and others. When he plants his seeds in the spring, he has faith that he will harvest a good crop in the fall. Christ taught of the seed which loses itself only to spring forth into full blossom, and so when we are called to our home above, it is only a blossoming into eternal life. The Christian teachings give us faith in this ultimate blossoming into eternal life. With a definite goal in view we are able to live a fuller life.

As a football team puts forth an extra effort when it is within the "shadow of the goal posts," so does the Christian put extra living into the game of life when he can see that goal of eternal life. If we have faith in God and trust in his love, we shall be triumphant.

And we know that all things work together for good to them that love God . . . If God be for us, who can be against us? — Romans 8: 28, 31.

(To be continued.)

SALEMVILLE YOUTH FELLOWSHIP GIVES PROGRAM

A Youth Fellowship Program was presented in the Salemville, Pa., church on Friday evening, April 26. Bible stories in action as worked out by the primary group of the Junior Fellowship were presented as

follows "The Baby Moses," "David and Goliath," and "The Lost Sheep."

"A Child Shall Lead," written by Rev. Trevah Sutton, was presented by the senior and junior divisions of the Seventh Day Baptist Youth Fellowship. Twenty-three young people had part in the play.

Appreciation is here expressed to Pastor Sutton for promoting the name, SEVENTH DAY BAPTIST YOUTH FELLOWSHIP. It seems quite difficult to get across to our pastors and youth groups that there is a definite effort being made to make our churches and youth groups aware of the fact that we do have a glorious youth fellowship, and we want to use the name Seventh Day Baptist Youth Fellowship! H. S.

SCHOOL OF LIFE

FLORIDA GROUP HOLDS THREE-DAY STUDY

By Bertha Hallenbeck

Wednesday evening, April 24, marked the close of the three-day "School of Life," conducted by the Florida Religious Education Association. Mrs. Eugene Davis, chairman, presided over each session and led in the "life" program. Subjects taken up in the school included stewardship of time, money, and talents; Bible study and memorization of hymns; prayer; the Sabbath and denominational loyalties and goals; church records; and the development of Christian personality in children.

Leaders and assistants were Mrs. Davis, Mrs. S. S. Powell, Rev. Eugene Davis, Rev. Herbert L. Cottrell, Rev. Elizabeth F. Randolph, Edward E. Whitford, Winthrop Davis, Mrs. Harriet Gilson, Bertha Hallenbeck, and Mrs. Ira Lewis.

Miss Randolph has been conducting a Bible study class for several weeks and broadcasting on the "Bible Sabbath" program.

SHILOH CHRISTIAN ENDEAVORERS DISCUSS CONTENT OF FAITH

Intermediates Hold Contest

The senior Christian Endeavorers have been having interesting discussions on the content of faith. Paul Osborn, Florence Sheppard, and William Richardson, Jr., are on the county executive committee.

The intermediates, fourteen in number, have Ruth Ayars as their president. A con-

test is in progress, the advances being kept track of by two thermometers—one red and one green. The lessons have been character studies. Over twenty books have been read and reported on. Five dollars was given for the radio broadcasts.

Seventeen or eighteen juniors, on the average, meet every Sabbath afternoon, having a devotional period led by some member and a flannelgraph lesson presented by the superintendent. Nathalie, Christine, and Virginia Davis, Julia Ann Rainear, Sonny Ayars, and Johnnie Harris have perfect attendance records, and Carol Harris and Arah Mae Davis have missed only one meeting. Charlotte Swing had perfect attendance until she graduated to the intermediates.—Shiloh Bulletin Extra.

PACIFIC COAST YOUNG PEOPLE CONDUCT ASSOCIATION PROGRAM

On Sabbath night, April 13, during the Pacific Coast Association meeting, a program was conducted by the young people with Dave Henry and Mrs. Charles Hayward in charge. The theme was "Work for the Night Cometh." Rev. Bruce Kurrlee, state secretary of Christian Endeavor, gave the address. Music was furnished by Glen and Dale Curtis, Mary Hamilton, Wallace Russell, Tony Sayre, Edythe and Gene Pearson.

Fellowship Breakfast

On Sunday morning a young people's breakfast was held at Fairmount Park. Mrs. Hayward and Wallace Russell were in charge. Marie Becker and Joy Berry led the devotional service. Chaplain Wayne Rood gave the address.

DENOMINATIONAL SABBATH

Young people, will you help promote the unity of spirit in the Seventh Day Baptist Youth Fellowship by using the last Sabbath of each month as DENOMINATIONAL SABBATH?

Sabbath day, May 25 (the last Sabbath in May), would be a good time to evaluate the Sabbath Rally service held May 18. There should be ideas from that service which could be developed further and discussed in your meeting. Look in the Sabbath Recorder of April 22 for ideas.

(Continued on page 415)

Children's Page

Mizpah S. Greene, Andover, N. Y.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

Since it is about time I was writing again, I thought I would tell you something I learned about birds awhile ago.

Since I have been in Scouts, I have become very interested in birds and earned a bird badge. I learned something from Life magazine the other day that I did not know before.

Down here our most wonderful song bird is the mockingbird, which mocks many other birds. Last year while watching a brown thrasher, I found that he, too, mocks other birds and also that the catbird does. Knowing this, I never knew how to tell them apart except to see them.

But in Life I saw several pages on the mockingbird. It told that the catbird and brown thrasher belong to the mockingbird family and a way you can tell them apart is by their songs. In mocking another bird, the mockingbird sings the song over five or six times and there is a slight break before going to the next. The brown thrasher repeats his two times with a slight break, and the catbird only sings each song once and continues right into the next. I have been noticing these songbirds since and have always found this to be true.

I have been in the ninth grade this year. We are now looking forward to our junior high school diplomas which we will get some time about May 21, when our school is out. I will certainly be glad when it is out.

Your friend,

Betty Butler.

Glendale Farm,
Woodville, Ala.

Dear Betty:

I can't begin to tell you how pleased I was to receive your interesting and instructive letter. It has been a long time since you have written, and I have missed your letters very much.

Life is the magazine we subscribe for in our son-in-law's name every Christmas, for it is his favorite magazine. I'll have to look up that article about mockingbirds, for what

you tell about this interesting bird is news to me, also. The principal birds I see around here are robins and pigeons. We are fond of the robins but find the pigeons a great nuisance. In Buffalo they are making a great effort to get rid of them, for they are thought to be carriers of disease. I am sure many of us would like to get rid of them in Andover.

I hope you will not wait so long before you write to me again.

Your Christian friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I see frequently that a week comes with no letters from the children, so I suggest a filler. This incident really happened in Denver this year.

The Home of Robin Redbreast

Oh! Merry Robin Redbreast,
How we liked to hear you sing,
As you, with your helpful nest mate,
Were building with a bit of string

High in the topmost branch
Of the great big elm tree,
The growing birdies' nest-home
Each child was glad to see.

But, alas! Poor Robin Redbreast!
The string caught round his toe;
And when he tried to fly again,
The string wouldn't let him go.

The children did not dare
To climb the tree so high.
To stand and feel so helpless
Made them want to cry.

But Mother phoned the firemen,
Who were kind enough to come
With ladders tall, and climb the tree
And free poor Robin Redbreast.

Your friend,

L. E. Maxson.

Littleton, Colo.

Dear Friend:

Thank you for your letter and poem. This is indeed and in truth our bird number, isn't it? Robins are my favorite birds; given a little attention, they usually become very friendly.

Sincerely your friend,

Mizpah S. Greene.

Our Pulpit

AMAZING GRACE

By Pastor Clifford A. Beebe

(Based on a sermon at the Southwestern Association, Nady, Ark., August 30, 1945.)

"Amazing grace, how sweet the sound
... " Titus 2: 11-14.

"For the grace of God that bringeth salvation hath appeared to all men." Or, as the Revised Version reads (for the original can be translated as well one way as the other): "For the grace of God hath appeared, bringing salvation to all men." Both statements are true.

The grace of God has been shown to all the world: "This thing was not done in a corner"; and it is a grace which brings salvation to all.

Amazing grace! Yes, there is grace enough for all! The grace of God, coming through Jesus Christ, was enough to "save a wretch like me," and like you, from our sin and from our selfishness, into love and into fellowship with God. It is enough to save the lowest sinner from his gutter: "For where sin abounded, grace did much more abound." It picked up a Jerry McAuley from the Bowery and put him to work winning other drunks as he had been; this saving grace often has been shown in the work of rescue missions and the Salvation Army, and of the Holiness churches; much less often (to our shame) in the work of the old established churches. And yet this grace is also great enough to reach the self-righteous Pharisee and humble him to the Master's spirit.

Grace Enough

There is grace enough for the heathen in his blindness, for the "heathen Chinese," for the ignorant savage in darkest Africa. It is enough, too, for the German Nazi, and for the "Jap"; and that grace of God, if we will take it, is enough to bring down the pride even of the white American.

"He hath put down the mighty from their seats,
And hath exalted them of low degree."

The grace of God "which bringeth salvation to all" is not a matter of creeds or denominationalism; it is not a matter of the-

ology, and is not and cannot be taught in any of the schools. It is a matter of faith and hope, and is powerful enough to put life and power into the most helplessly dead, burnt-out Christians, into churches dead of dry rot; and into "Ephesian" churches (Acts 19: 2), which have not even heard of the Holy Ghost. There is grace enough for all men, and for all churches, if they will take it. Even enough for Seventh Day Baptists, in our cold aloofness and complacency—if we will take it—to quicken us with new life, and to put us on fire for God and for salvation of men.

"Wherefore he saith,
Awake, thou that sleepest, and arise from the dead,
And Christ shall give thee light."

Amazing grace! It is ours for the taking—**if we will take it.** The grace of God is free, but it is not compulsory. God does not force it on anybody. We can remain in our sin, or in our self-righteous aloofness, if we will.

Powerful, If Used

"We, then, beseech **you also**, that ye receive not the grace of God in vain." It is powerful if it is used; but we must use it or lose it.

And if used, it will quicken us into a new and joyous life; it will teach us how to live and will give us hope for time and for eternity.

"The Lord has promised good to me,
His Word my hope secures;
He will my shield and portion be,
As long as life endures.

"Yes, when this heart and flesh shall fail,
And mortal life shall cease,
I shall possess' within the veil
A life of joy and peace."

Gentry, Ark.

SABBATH SCHOOL LESSON

FOR JUNE 1, 1946

Friends at Bethany

Basic Scripture—Mark 14: 3-9; Luke 10: 38-42;

John 11: 1-44; 12: 1-3; Galatians 5: 13c.

Memory Selection—1 John 4: 7

DENOMINATIONAL "HOOK-UP"

Westerly, R. I.

The young people of the Seventh Day Baptist Churches of New England were guests at the Pawcatuck Seventh Day Baptist church recently. Supper was sponsored by the parents of the local group.

President Kenneth E. Smith presided during the evening. Selections of music were presented by the Burdick sisters of Rockville and by Harold R. Austin of Westerly. Morton R. Swinney of Waterford led a devotional service. Mrs. Harold L. Collings of Ashaway gave the address of the evening: "Marked for Service."

A social time was another feature. The various groups presented games testing the knowledge and dexterity of those present.

Rev. Paul S. Burdick led a worship service in closing.

A strictly "off the record" talk on his experiences and impressions as chief of counter-intelligence and chief of civil intelligence in Japan under General Douglas MacArthur was given recently by Brig. Gen. Elliott R. Thorpe before two hundred members and guests of the men's club of the Pawcatuck Seventh Day Baptist Church in the church vestry. — Westerly Sun.

Nile, N. Y.

Annual Roll Call Sabbath was observed on May 4. There was no sermon. An opportunity was given for members to testify or express their thoughts through Scripture or other appropriate quotations.

Pastor Rex Burdick of the Independence Church brought the missionary sermon on Sabbath, May 11. Pastor Coon went to Independence.

The evangelistic committee at a recent meeting made plans for a tract campaign using short tracts to be distributed from house to house, and other tracts suitable for us to hand to those we meet during the week. One special tract will be presented each week and a receptacle placed near the tracts for contributions to this work. The committee is also considering Sunday evening services. Roy Davidson is the chairman.

The religious education committee in conjunction with the Evangelical Church is working on Vacation Bible School plans.

—Bulletin.

Riverside, Calif.

The annual spring meeting of the Pacific Coast Association was held at the Riverside, Calif., Seventh Day Baptist church April 12-14. The program theme was "Watchman, What of the Night?"

The sermon and discussion topics included "Work for the Night Cometh," "What Follows the Night of Despair?" and "What of the Dawn?" Made outstanding by the musical features, the meetings included both vocal, choral, and instrumental numbers.

An important session was a forum on Brotherhood, and the high light of the week end was a message from Chaplain Wayne R. Rood, recently returned from Japan.

Music directors were Lois Wells and Mrs. Gleason Curtis; the program committee included Ethlyn D. Copeland, W. R. Rood, Hal Burdick, Joan Dalby, Albyn Mackintosh, and Miss Wells. The president of the association is R. C. Brewer, with Mrs. Robert Henry serving as vice-president; Ethlyn D. Copeland, recording secretary; and Mrs. Albyn Mackintosh, treasurer.

Milton, Wis.

Recently the Seventh Day Baptist Church was host to the people of the community by sharing an unusual and educational forum hour. Howard Cleaves, who has been lecturing for the past several months in Wisconsin, presented his program, "Midnight Movies in Animal Land," at the church.

Mr. Cleaves has worked out a new photographic technique by which he has been able to take moving pictures of animals in their natural habitats at night. In his forum hour lecture he showed more than two thousand feet of film that he has taken personally during travels that have carried him fifty thousand miles in search of nature pictures. The film showed pictures of many animals, birds, and fish. His manner of explaining the pictures made the program doubly interesting to young and old alike.

—Milton Junction Telephone.

SEMIANNUAL MEETINGS

The Seventh Day Baptist Churches of Northern Wisconsin and Minnesota will hold their semiannual meetings June 1 and 2, 1946, at New Auburn, Wis.

Ethel Greene,
Corresponding Secretary.

THUMBNAIL SKETCHES

About Seventh Day Baptists and Their Activities

With over two hundred religious denominations in the United States, it is no wonder that each generation needs to be told "who is who" among denominations. Many are inquiring about Seventh Day Baptists; for those of that group who happen to read the Sabbath Recorder, we will print each week in this column a few facts about Seventh Day Baptists.

The Church Universal

Seventh Day Baptists are ecumenical. Their General Conference is one of the constituent bodies of the Federal Council of the Churches of Christ in America. It is a member of the Baptist World Alliance, of the World Council of Churches, and of the advisory council of the American Bible Society. It is also represented in the National Council of Christians and Jews. It has been represented in various ecumenical assemblies in Europe and America during the last century.

For further information about Seventh Day Baptists, write American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

FROM THE EDITOR'S DESK

SCIENCE AND PROTESTANTISM

Dear Editor:

Below you will find a few lines taken from a series of articles being published in the "Christian Century." I should like to call attention of your readers to these discussions, as expressing my views, believing as I do that Seventh Day Baptists should be brought up face to face with the situation before Protestantism.

The scientist may assume that Christianity claims to have emerged . . . by a supernatural intervention in history, a miraculous act of God which contravened the historical process, or that it originated from the Bible and is validated by the infallibly inspired origin of the Bible. It is true that many Christians so conceive it. But they are those who still do their thinking in the framework of the ancient cosmology which science itself has made obsolete. Those Christians whose minds have been emancipated from this primitive cosmology see that every value which Christianity claims for itself is equally at home in a scientific cosmology. It is equally at home also in the sociological conception of the communal origin and nature of all values.

The problem of an enlightened Protestantism is to get the scientist to look at Christianity in terms of his own cosmology and his own sociology. This Protestantism can do only if it sees that the essential and distinctive claims which Christianity makes for its values are in full harmony with the scientific conception of the historical origin and the communal persistence of values in general.

These words are a clear and plain statement, and easily understandable, if one pauses a moment to think. Of course, it would be much better for one to read the entire article as it appears in the "Christian Century" of April 24, 1946, pages 524-527. I sincerely hope that many of your readers will have the interest and take the time to look up this article. It is well worth while.

Sincerely yours,

Edwin Ben Shaw.

Milton, Wis.

Marriages

Dickinson - Harris. — Melvin Randolph Dickinson, son of Mr. and Mrs. Clarence D. Dickinson, and Miss Matilda Allen Harris, daughter of Mr. and Mrs. Judson H. Harris, all of Shiloh, N. J., were united in marriage in the Shiloh Seventh Day Baptist church, April 21, 1946, with Rev. C. Harmon Dickinson, brother of the groom, officiating and Pastor Lester G. Osborn assisting. The new home will be on a farm near Shiloh, N. J.

Obituary

Felton. — Elbert Alonzo, son of the late Alonzo Burdick and Adalaide Brooks Felton, was born in West Edmeston, N. Y., May 24, 1863, and died at Daytona Beach, Fla., April 30, 1946, after a confining illness of several months.

Mr. Felton was reared on a farm and educated in the schools in West Edmeston and Brookfield, N. Y. He was married to Zama Cole Scholes of Milton, Wis., October 23, 1889. A few years after his marriage he established his mercantile business in West Edmeston. He was a successful and honored citizen of his home community and retired from business about twenty-five years ago. Mrs. Felton died in West Edmeston in 1930. Since his retirement he has spent most of his winters in Florida.

He was an ardent Seventh Day Baptist and was faithful to all the activities of his church, both in West Edmeston and Daytona Beach. In each community he served as a trustee of the church and in West Edmeston he was treasurer of the church

for many years. He was not only faithful to all the obligations which his offices in the church and community entailed, but he was ever on the alert to discover special ways in which he could be of service.

Funeral services were held in the Seventh Day Baptist church at Daytona Beach with Rev. Elizabeth Fitz Randolph officiating, assisted by Rev. Herbert L. Cottrell. E. F. R.

Van Horn. — Alva Marco, son of Francis Marion and Melinda Davis Van Horn, was born at Welton, Iowa, March 29, 1869, and died at a hospital in Pawhuska, Okla., March 30, 1946.

Most of Mr. Van Horn's boyhood was spent at Welton, Iowa. While attending Milton College, Milton, Wis., he was a member of an evangelistic quartet. He lived a worthy, noble life. He was married to Miss Mabel Curtis.

Close survivors are his wife; five children: Willis, Maurice, Mrs. Winnifred Clarke, Mrs. Chloe Hemp-hill, and Mrs. Josephine Matthews; two brothers, Willard and Edgar D.; and three sisters, Mrs. Rachel Davis, Mrs. Myrtle Furrow, and Mrs. Orra Vester.

His body was brought to Milton, Wis., for funeral services and burial in charge of his pastor, Rev. Elmo Fitz Randolph, and Rev. Edwin Ben Shaw and the Free and Accepted Masons.

E. B. S.

RESOLUTION

Whereas our heavenly Father has called our former pastor Rev. Charles S. Sayre to his rest, we wish to express to his family our sympathy in their loss. We appreciate his work during the time when he was our pastor and his musical ability which was so helpful to many in the time of sorrow. He became a member of the Seventh Day Baptist Church of Albion on May 18, 1912, by letter from the Dodge Center Church of Minnesota. He passed away March 19, 1946, at Rochester, Minn.

We resolve that a copy of these resolutions be sent to the family of Mr. Sayre, the Sabbath Recorder, and that one be placed in the records of our church.

Pearl Sheldon,

Lenora Saunders

Albion, Wis.

Resolutions Committee.

IN MEMORIAM

Death has again entered the Ladies' Aid Society of the Friendship Seventh Day Baptist Church. Mrs. Alice Crandall Greene was our oldest member and had served the society as president, treasurer, and directress for many years. She was always present at the meetings of the society unless prevented by illness.

Mrs. Greene was a kind, loving neighbor. Those who lived in the community in years past can tell of the days and nights she spent at the bedside of a sick friend or the words of cheer brought to a mourning household. We missed her when failing health made it impossible for her to con-

tinue helping others. Her faithfulness and consecrated life lent a gentle influence that will be greatly missed.

As an organization, let us strive for those qualities which made her respected and loved and to ask for strength at all times and under all circumstances to say, "Thy will be done."

We desire to express our heartfelt sympathy to her sons and their families.

"Weep not that her toils are over,

Weep not that her race is run.

God grant that we may rest as calmly

When our work like hers is done.

Till then we would yield with gladness

Our treasures to him to keep,

And rejoice in the sweet assurance

He giveth his beloved sleep."

Mrs. Mabel Davidson,

Mrs. Lon Button,

Mrs. Ralph Coon,

Committee.

DENOMINATIONAL SABBATH

(Continued from page 410)

It is very important that your group share ideas for this special Sabbath so that other groups may try out your plans for these meetings. There will be a feeling of fellowship if we do share with other Seventh Day Baptist groups around us the idea of this last Sabbath of the month meeting. Please write to me about it and tell me what your group is doing and what helps you would like to have from the Beacon and Sabbath Recorder. H. S.

The Sabbath Recorder

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The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist polity and beliefs write the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, New Jersey.

NAKED WITHOUT A CHECKBOOK

By Elsie Thomas Culver

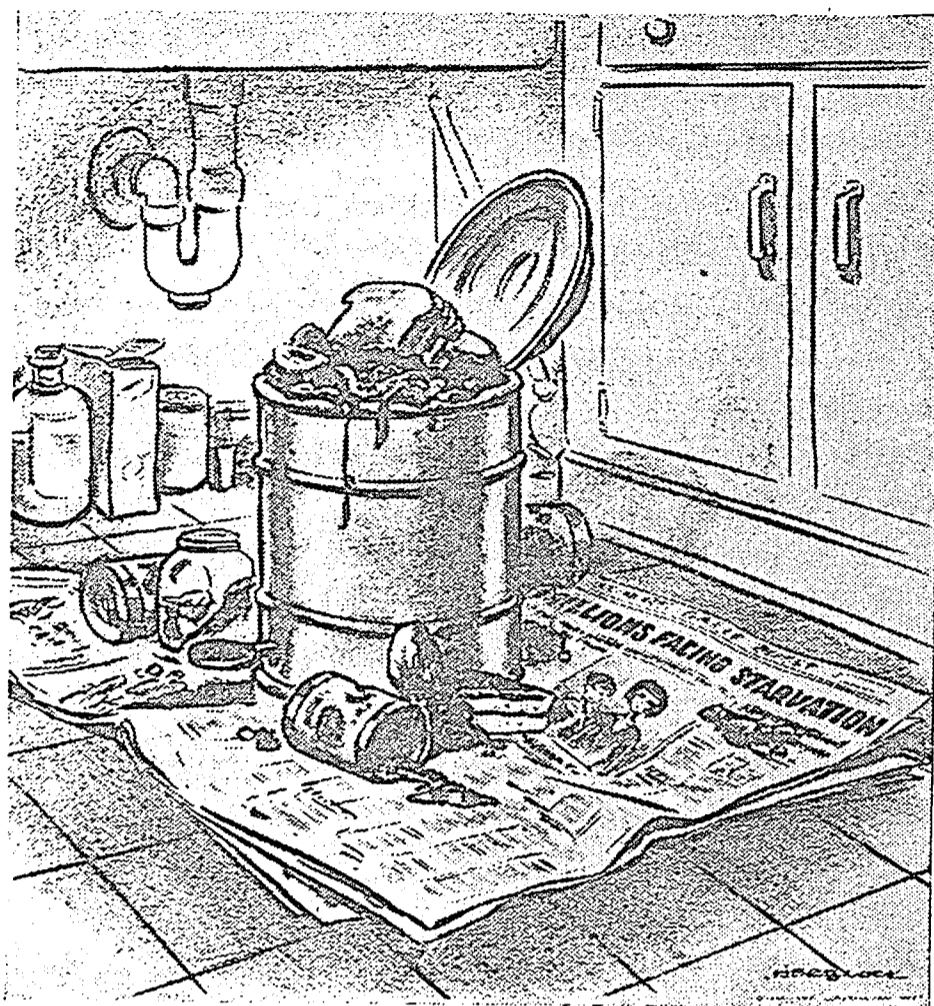
A recent issue of a popular picture magazine carried a story of a young woman's dream. What a glorious time she had "naked with a checkbook" in one of New York's exclusive stores where, for a paltry \$20,400, she got herself up in quite dazzling fashion!

I, too, have an oft-recurring dream of nakedness which needs clothing, but my dream is more of a nightmare. I am back again in a children's home in the north of Holland, which I visited one cold, wintry day last November. My nostrils cringe at the odor of the musty gruel that is the children's midday meal, and I see them dressed in their scanty little garments, filing into the dining room. Some have no shoes at all and their feet are red and raw from the cold floors, for there is no heat in the old building, and only thin isinglass for windows. Others have wooden soles tied to the bottom of their feet by string. Bits of paper are tucked in to protect their ankles where the strings have cut into them and left them raw and bleeding.

I visit the girls' dormitory where some of the girls are having their lunch in bed because they have loaned their clothes to a friend who is washing hers.

In another part of the building the littlest ones are being put down for their naps without benefit of night clothes. They sleep two to a rough bunk-bed—one head at each end of the bed, on burlap, straw-stuffed mattresses. There is one little fellow, his scrawny body wracked with spasms of coughing, with a single garment—a little knit sweater sent from America — between him and utter nakedness. I think that surely that child must be dead by now, and that another is wearing the sweater. One cannot stand on sentiment, for the living need garments worse than the dead.

Nor are these the only children who haunt my dreams. They pass before me in a crowding throng, with outstretched hands and pleading eyes—the children of France, of Czecho-



Still Life Drawing

slovakia, of Germany. They are the children I talked to as they played listlessly in the rubble-piled streets, or chased the rats away from the baby's bed in the makeshift shelter they called home, or waited outside the soldier's mess hall for bits of food.

The amount—\$20,400—which is what our friend pictured in the dream is worth as she stands, on the hoof—would buy:

Twenty tons of dried milk; each pound makes eighteen to twenty cups. (There is another dream remembering a little dead baby in Czechoslovakia, who just hadn't been able to survive on one-sixth of a litre of milk a day.)

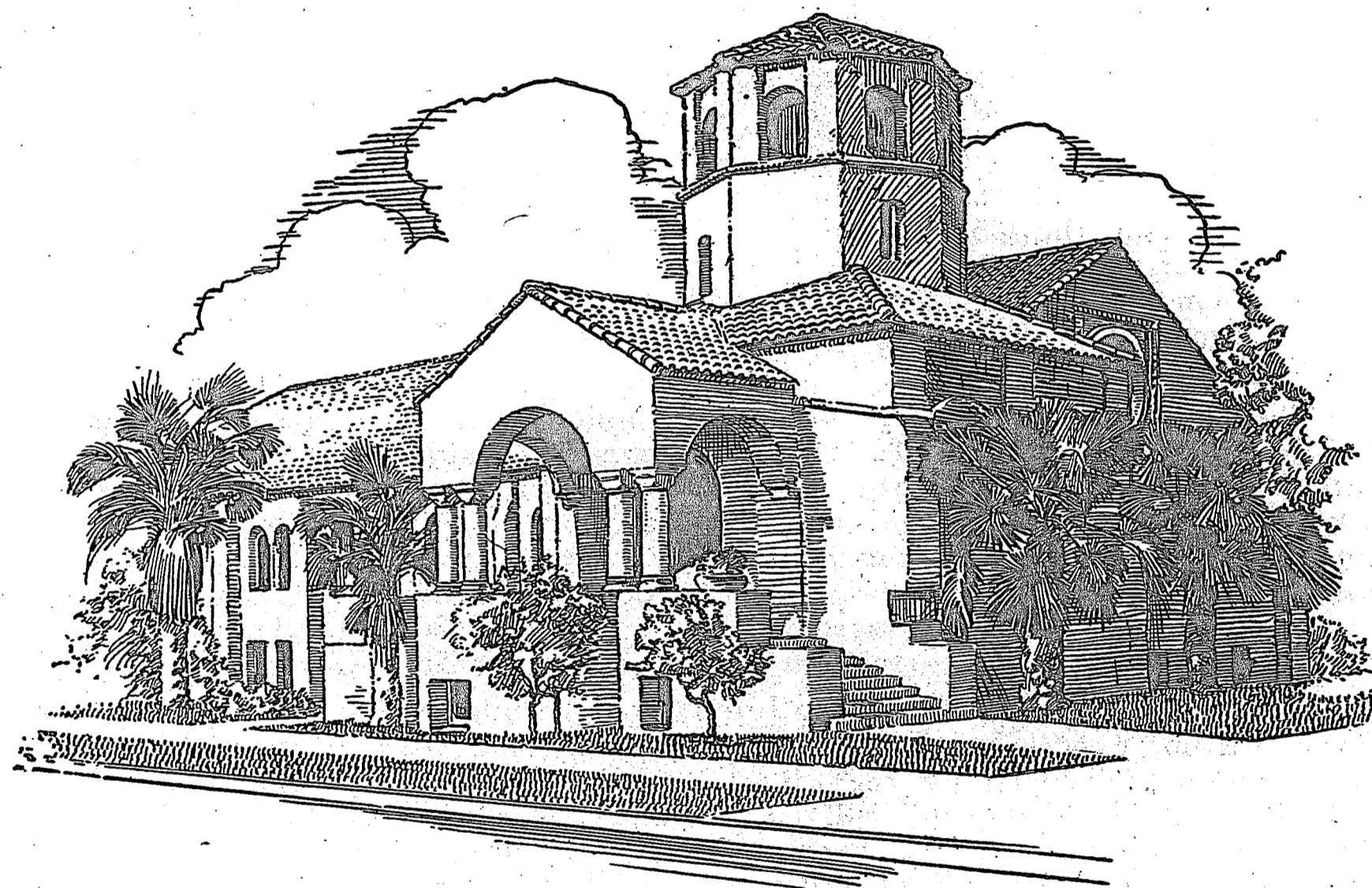
Or, \$20,400 would buy thirteen thousand pairs of shoes for children who cannot leave their homes, because they have no footwear.

Or, perhaps best of all, it would send 204,000 pounds of donated clothing overseas.

Anyone interested in clearing his conscience can send another check (even if it is for less than \$20,400) designated for overseas relief.

Money should be sent through the denominational committee on relief; material aid, through any United Church Service Center. Mark all contributions as coming from Seventh Day Baptists. For list of addresses, see the back cover of the Sabbath Recorder, May 13.

The Sabbath Recorder



Riverside, Calif., Seventh Day Baptist Church

(This drawing was made before construction of the edifice in 1927; now the building debt has been paid. See back cover.)

"We want this church to be holy and consecrated to true worship of God and a fit temple and dwelling place for him; a place where friend or stranger may enter and find peace. . . . We want it to be a place where all may be brought closer to God."