

—Cut courtesy Alfred Sun.

With Eyes Half-Closed

[Don Vincent Gray, a Seventh Day Baptist gifted with an unusual ability in poetic expression, penned the following bit of meditation and description. It is reprinted here from a collection of Word Sketches, which takes its name from this selection. The author now lives in Milton, Wis.]

Oft in the friendly dark, when drip disconsolate
The slow September rains—
When far-off trains deride each other in the night—
I am not here, but there, where other eaves
Have dripped outside the panes.

Alfred, little town, nestled contented
With your blue hills standing guard—
Do the raindrops sing as they used to sing,
Strumming a lullaby on terra-cotta roof?
Do the leaf-clogged, rutted trails still lead afar
To flaming maple woods atop the rugged land?
Are the little streams as swift,
With gray and slippery limestone underneath?
Or tell me, is the creeping myrtle there
Which garlanded the banks and bridges then?
What of the sentry pines on Steinheim hill,
Which gauntly pointed where they could not go?
Do the snowberries litter the walk
In front of the Gothic now?
Does the clock in the village steeple
Strike the hours?

Foolish to ask,
For some things never change—
The way the grass smells
In the spring,
The way blue wood-smoke curls
From chimneys there,
The way old Jericho slants upward
Through the mist—
Old Jericho, that mossy patriarch—
How many eons has he been a hill?

These are the simple, common,
Priceless things—

The things that make monotony
A charm.
These are the treasures of
The truly rich—
The things that make a cloister of
The heart.

THE TEST OF TRUE EDUCATION

A CHICAGO PROFESSOR is reported to have given the following test to his pupils. He told them they were not really educated unless they could say “yes” to all these questions:

1. Has your education given you sympathy with all good causes and made you espouse them?
2. Has your education made you public-spirited?
3. Has your education made you a brother to the weak?
4. Have you learned how to make friends and to keep them?
5. Do you know what it is to be a friend yourself?
6. Can you look an honest man or a pure woman straight in the eyes? Do you see anything to love in a little child?
7. Will a lonely dog follow you down the street?
8. Can you be high-minded and happy in the meager drudgeries of life?
9. Do you think washing dishes and hoeing corn just as compatible with high thinking as piano playing or golf?
10. Are you good for anything to yourself? Can you be happy alone?
11. Can you look out on the world and see anything but dollars and cents?
12. Can you look into the sky at night and see beyond the stars?
13. Can your soul claim relationship with the Creator?

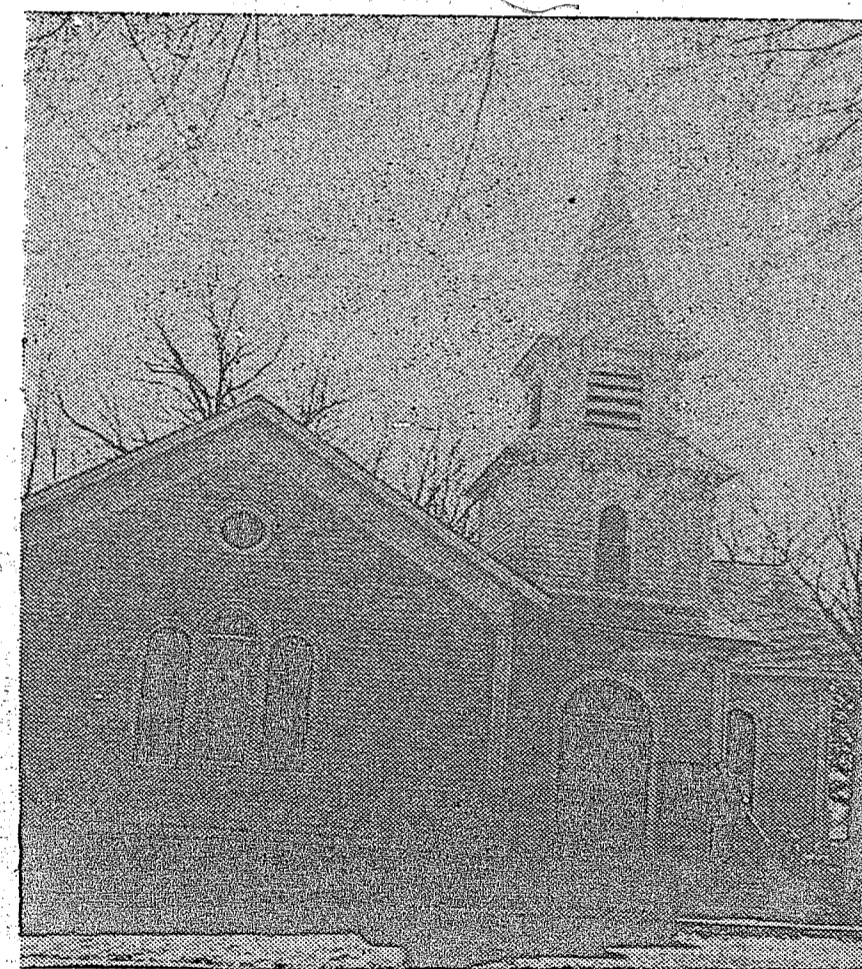
—The United Presbyterian.

The Sabbath

Recorder

“Christ, the Church, Its Mission”

SEMIANNUAL MEETINGS of the Minnesota and northern Wisconsin churches convened at eight o'clock in the evening, November 1, in the Dodge Center church. An inspirational message by Rev. Orville Babcock introduced the theme, “Christ, the Church, Its Mission.” He very effectively pointed out that if the church should fail to function in the future in the same outward form as it exists today that there will still be a way to carry on the work of Christ. He warned of the danger of the church living within itself. The church not only must be ready to help pull to safety those who are struggling in the stream of sin, but should also go to the source to see why they are falling into the stream and to do what they can to remedy the cause.



Dodge Center, Minn., Church

On Sabbath morning the Dodge Center church was well filled for the worship service. Rev. Neal Mills brought the message on “The Power to Overcome.” He especially emphasized the need for the individual to develop the power to overcome within his own life. This must be done by a looking in—an analysis—then, with the help of God, overcoming that which needs overcoming. “For whatever is born of God overcomes the world; and this is the victory (Continued on page 364)

The Sabbath Recorder

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REMEMBER

Order extra copies of the special monthly issues immediately. Ten cents per copy.

WHAT WHERE TOWARD A MORE CHRISTIAN WORLD

A bill was introduced in the House of Representatives authorizing the President to enter into an agreement with the United Nations to provide for the erection (at the expense of the United States) of a monument symbolizing peace. To be erected upon a site at the seat of the United Nations, the monument is to be inscribed with the lines: "War would ever be a fugitive if only Christ among us all might live," from the poem "New Roads to Rome" by James Patrick McGovern.

Five times as many women were arrested for drunkenness in 1944 as in 1932, according to a survey made by the FBI, and in spite of gas rationing drunken driving among women increased 226 per cent in the same period.

—Gospel Messenger.

Something new in church history—organic union among Congregationalists, Methodists, Presbyterians, and Episcopalians, "based on the historic episcopate in a constitutional form"—is in the making in South India. The American Congregationalists, the British Methodists, the Anglican Church of India, Burma, and Ceylon, and the South India United Church have already voted to unite into one church; and the English Congregationalists, the Australian Presbyterians, and the Basel Mission of Germany, all of which have Christian missions in India, are expected to approve the union. — W. W. Reid.

A School of the Bible which meets all day once each week has been launched by the Portland Council of Churches. The faculty is composed of church leaders and educators from the local colleges.

A new Department of Intercultural and Human Relations has been established at the University of Tampa. In announcing this new department, the university president, Dr. E. C. Nance, declared, "There is in this world a constructive spiritual power equivalent to atomic energy. Generically speaking, this power is in the heart and mind of man. We must quickly find scientific and educational methods of releasing this energy into service for the peace and progress of mankind. The colleges, churches, and synagogues must accept the leadership in aggressive educational action against all subversive agencies, movements, and unscientific systems of thought which create hatred and social irritations that threaten the basic values of civilization.

"The program of the new department is based on solid scientific foundations—especially those of modern psychology, sociology, and philosophy. The department is designed to promote better human relations through understanding based on facts instead of prejudice and propaganda."

EDITORIALS

CAN WE ANSWER THE CYNIC?

We marked off another special observance on the calendar just a few days ago—Armistice Day. Throughout the nation in various ways people made occasion to remember and honor war dead. For a brief moment, at least, the great causes for which men have fought and died were paramount in people's minds. Then immediately the perplexing problems of the day came rushing back, thoughts of the gigantic barriers that seem to stand in the way of pursuing the pathway of peace.

The first Armistice Day, it was thought, marked the end of war and the beginning of a long period of peace. But already, in much less than thirty years, have come two other days to indicate the end of bloody hostilities—V-E and V-J Days. And now, almost before the sound of thundering atomic explosions have ceased to reverberate, men meditate about possible future conflicts—even while observing a national holiday dedicated to peace.

"All this talk about peace is poppycock!" This, it is reported, was the caustic comment of one of the conferees who met to plan for United Nations Week (observed late in October). The committee session had been held, with representatives from over one hundred groups present. The summer afternoon was sultry; it was late. Adding to the depressing atmosphere, the cynical committeeman went on to explain his comment: "It's a noble impulse, I suppose, for all these groups to band together; but their goal is an illusion and their methods are half-baked. I suppose the churches do have to support the peace movement. After all, they claim belief in 'peace on earth, good will toward men.' But the churches never seem to do any good.

What, after all, can the churches say and do? What can the people in the churches do about it anyhow?"

The answers to these direct, searching, challenging questions may well determine whether or not we are justified in celebrating Armistice Day, or V-E Day, or V-J Day. Along with those who sponsored United Nations Week, church people certainly would heartily agree that the doubting Thomas must be answered. "Can we answer the cynic?" asked the sponsoring organization. "We think we can," the descriptive literature maintained, listing the following reasons:

The cynic should be reminded that the churches have a threefold job to do: (1) to point to the ideal of a warless world and to educate their constituency in the contrast of the "real" world around about us as over against that ideal; (2) to give new and sure directions in a bewildered, confused age, to bring courage and hope to a saddened, heart-sick generation; and (3) to make these aspirations articulate. Then may men's minds be focused on the kind of world order which religion envisions as the goal.

The ideal of a world in which war and want are steadily diminished has impelled

LET US PRAY

O God who hast set the solitary in families and communities, who dost enkindle the hearts of men to friendship, who hast bound the nations of the world together in one bundle of life, grant us this day thy gift of understanding.

Father of all mankind, we look out from our place of prayer upon a world that is cursed by hatreds. Millions stalk like shadows across the earth, jobless, homeless, hungry, begging for a chance to live in peace. We know our world is not right; with all the provisions of nature and the brain of man, nations should not envy and despise one another. The cries of needy comrades are drowned by marching armies that strive to preserve walls of separation built between thy children. The wealth of nations is squandered on monsters of war that breathe terror across the boundaries drawn by men. O Spirit of Love, rouse our strength that we may match our lives against these ways of death. Amen. — Let the People Speak.

mankind throughout the centuries and will always drive men and women to give their treasure and even their very lives to achieve such ends. Such activity, church inspired, testifies as to what churches are able to do and say. Christianity in so far as it inspires humanity to strive after the ideal, enables us to gain a vision of the world as it should be. Despite discouraging conditions, we can feel confident that from the unity of Christian people everywhere there emerges a genuine strength.

"CHRIST, THE CHURCH, ITS MISSION"

(Continued from cover)

that overcomes the world, our faith." 1 John 5: 4.

In the afternoon the young people considered the question, "What young people can do for the church." Teaching, learning the beliefs of the church, participating in all activities, and co-operating were suggested as ways young people may be of value to the church. Pastor Babcock struck a keynote when he suggested that one of the greatest things that young people can do for the church is to choose a kind of work whereby they can keep Sabbath, and also live in a community where we have a church.

On the evening after the Sabbath, following a vesper service planned by the New Auburn church, Pastor Cruzan of Dodge Center showed a series of colored slides depicting God's revelation to man beginning with the creation and culminating in the supreme revelation in Christ. After the service at the church everyone enjoyed a social at the town hall.

At the Sunday morning business meeting Rev. C. B. Loofbourrow was elected moderator for the meetings next spring; Virginia Churchward was chosen as secretary. Mrs. Ethel Greene was re-elected as corresponding secretary and treasurer for another term of three years. Rev. Earl Cruzan was appointed delegate to the quarterly meeting of the southern Wisconsin and Chicago churches with Rev. Neal Mills as alternate.

Donald Payne had charge of the men's hour on Sunday morning with the subject for consideration, "The Mission of the Church."

Mrs. Thorngate had charge of the women's hour in the afternoon, choosing the mission-

PIN POINT EDITORIALS

Prayer of the month was by a little four year old boy who went to church one night with his preacher daddy. Before climbing into bed he prayed: "Dear Lord, we had a good time at church tonight. I wish you could have been there." —Selected.

* * *

The best and most important part of every man's education is that which he gives himself.—Gibbon.

* * *

College Presidents

"The election of Professor Woodrow Wilson as president of Princeton University adds one more name to the list of college presidents who are not clergymen. This list includes some notable names, as Hadley of Yale, Elliott of Harvard, etc."—Epworth Herald. These are all rich institutions. When a college is poor and struggling it harnesses a preacher; but when that class has pulled to the top of the hill, it can offer wages that a layman can afford to work for.—Richmond Christian Advocate. (Statements printed in 1902.)

* * *

Rightness expresses of actions, what straightness does of lines; and there can no more be two kinds of right action than there can be two kinds of straight lines. — Herbert Spencer.

* * *

Words of Wisdom

Do more than exist, live.
Do more than touch, feel.
Do more than look, observe.
Do more than listen, understand.
Do more than think, ponder.
Do more than talk, say something.

* * *

I think there is only one quality worse than hardness of heart, and that is softness of head. —Theodore Roosevelt.

ary aspect of the church as the theme. The play, "Susie Burdick Goes to China," which was given at Conference, was presented, followed by a review of some of the things that Susie Burdick did during the years she spent in China.

Pastor Charles Thorngate brought the closing message of the meetings at eight o'clock on Sunday evening. He stressed the need for unity within a church, pointing out that even Paul had trouble with discord in the church and urged the church concerned to preach Christ and to follow his teachings rather than dividing over the personalities of the servants of Christ. A church needs to be reaching out in its ministry. He mentioned fifteen ministers and missionaries that had come from one church within his memory.

E. C.

REX E. ZWIEBEL was ordained into the Seventh Day Baptist ministry October 26. The following he gave as his —

STATEMENT OF BELIEF

So runs my dream: but what am I?
An infant crying into the night:
An infant crying for the light:
And with no language but a cry.
—Tennyson.

GOD

God is the all-wise Creator of everything. Without beginning and without end, he has set in motion, by certain unchangeable laws, the universe and all its parts. To him are due the respect and love of all the created who have the power to think and respond, love and be loved. I like to dwell on the thought of God as a kind and just Father. Even yet, with my own limited conception or interpretation of fatherhood, to think of him as such contains the highest and noblest idea of a supreme, yet loving, person. He answers prayers; he works; he wishes evil on no one. He is a Spirit, and all who worship him must do it in spirit and in truth.

JESUS

I believe that Jesus is the manifestation of God in the body of a human mortal. Greatly misunderstood by man through all ages, he stands as the crowning glory of all of God's creation. There is only one way to reach the heaven of which he spoke, and that is through him. Though sinless, he was human in every manner. He lived on earth as a human for nearly thirty-three years. For three of these years he spent all of his time teaching the way of God for man. The victim of a selfish, misunderstanding throng, he paid the dearest sacrifice known to man. After death and imprisonment in a sealed tomb, he appeared to a number of people, proving to them that "His way" conquered even physical death—which was thought to be the punishment for sins—and "clinched" his teaching that followers of him, even though they die, shall "rise again" and live eternally.

All that is noble and best is pictured in his person. He calls us from the way of sin, invites us to partake of the food of understanding, and leads as a constant companion, guide, and Saviour of all.

HOLY SPIRIT

All this is shown of God, through Christ, is in the Holy Spirit, and it is by his presence that men learn to know more fully the ways of God. He inspires, comforts, urges to holiness, and is master of the Christian's conscience. He is the one who throughout all time has made man aware of his Creator.

THE BIBLE

The Bible is a work written by men inspired of God. Though written in various manners by several persons with different ideas concerning right and wrong, it contains a thread of thought that starts with the first page and runs throughout.

The thread starts with the idea of God as supreme Creator and sustainer, with justice and care for one people as his main purpose. Man comes gradually to see him as merciful and kind as well as just. Jesus, who "is the supreme Interpreter," finishes the conception crowning all of the above attributes with a picture of God as Father of all.

Most of the Bible is written in language that is difficult to understand, but the most important part contains examples so plain that man has no excuse for pleading ignorance of its value.

The Bible is not a charm of magic or of good luck. In the hands of any man it may become a hindrance to salvation if used as such. Applying common sense, using helpful commentaries, and having a specific desire to understand its teachings, a person who studies the Bible will be shown in no uncertain terms the one way of salvation.

MAN

Man in all his ways of living is portrayed in the Book. Created in the spiritual image of God, he has a free will and often chooses to do wrong. I believe that man is born with the potentiality of becoming either good or bad; that by training, association, and inheritance he will develop dominantly one way or the other. By God man is willed no evil, either spiritually or physically, which he cannot surmount.

SIN AND SALVATION

Everyone sins, if not in deed, then in thought. Why he does is a great mystery to me. Sin is doing a wrong against God or one of his creatures.

Salvation is the complete transforming of a person's mind and body from the paths of selfishness and greed to the path of righteous living that continues "beyond the grave" into an endless life which has, though, a distinct quality and character. Salvation comes through repentance and faith in the power of the Christian way.

THE CHURCH

The local church is an organization of people that are determined to know and practice the will of God. It is the only institution that is dedicated solely to the saving of man's soul.

The Church universal includes all the membership of local churches and many who are not affiliated "officially." Christ is the head; hence, its ideals are the loftiest man can have. Its members are repentant sinners who, while not claiming superiority over their brothers, believe they are "approaching the throne of grace." The Church is dedicated to hastening the day when Christ shall reign in and over all.

SACRAMENTS—BAPTISM AND COMMUNION

By participating in the physical acts of these two sacraments, I show to all who wish to see that I am willing to pattern Christ's example. They are outward symbols of my inward intentions. Baptism is immersion and signifies the washing away of evil—burial and resurrection. The candidate before man and God avows he will try to live further the example of our Lord.

The Lord's supper commemorates the great sacrifice that Jesus made, and it is of greatest value when the partaker is carried back to see Jesus' sacrifice, and vows in his heart that he will not crucify him by selfish living. Another value in the ceremony is the covenant meeting that usually precedes the service. I can feel in a real sense that the one who renews his covenant is one who is willing to speak out to help some other member in his convictions. (If a person will not speak up for Christ there in the presence of friends, he is not apt to in the presence of outsiders.)

THE SABBATH

I believe that the seventh day of the week is the Bible Sabbath, and that Jesus worshiped on and honored that day as such. As long as the Bible is taken as the Christian's handbook of faith and practice, the Sabbath is the natural and only day to "remember and keep holy." It can have more meaning and more sacredness, and man can be more honest and confident if he obeys the fourth commandment.

These, then, are my beliefs. They do not, in a sense, seem full enough. May I say to you as the writer prayed to God: "I believe; help thou mine unbelief."

There is no unbelief;
For this by day and night unconsciously
The heart lives by faith the lips deny.
God knows why.

—Case.

FROM THE EDITOR'S DESK

A column wherein the readers may freely express their opinions, as long as they do not deal in personalities or pure controversy.

Dear Editor:

In moving from one Seventh Day Baptist church to another, I have become more aware of certain phrases which have not meant the same to me as they seem to mean to others. I would like to ask a couple of questions and have them answered by as many people in various parts of the country as would like to answer.

1. What does the "redemption of Christ" mean?

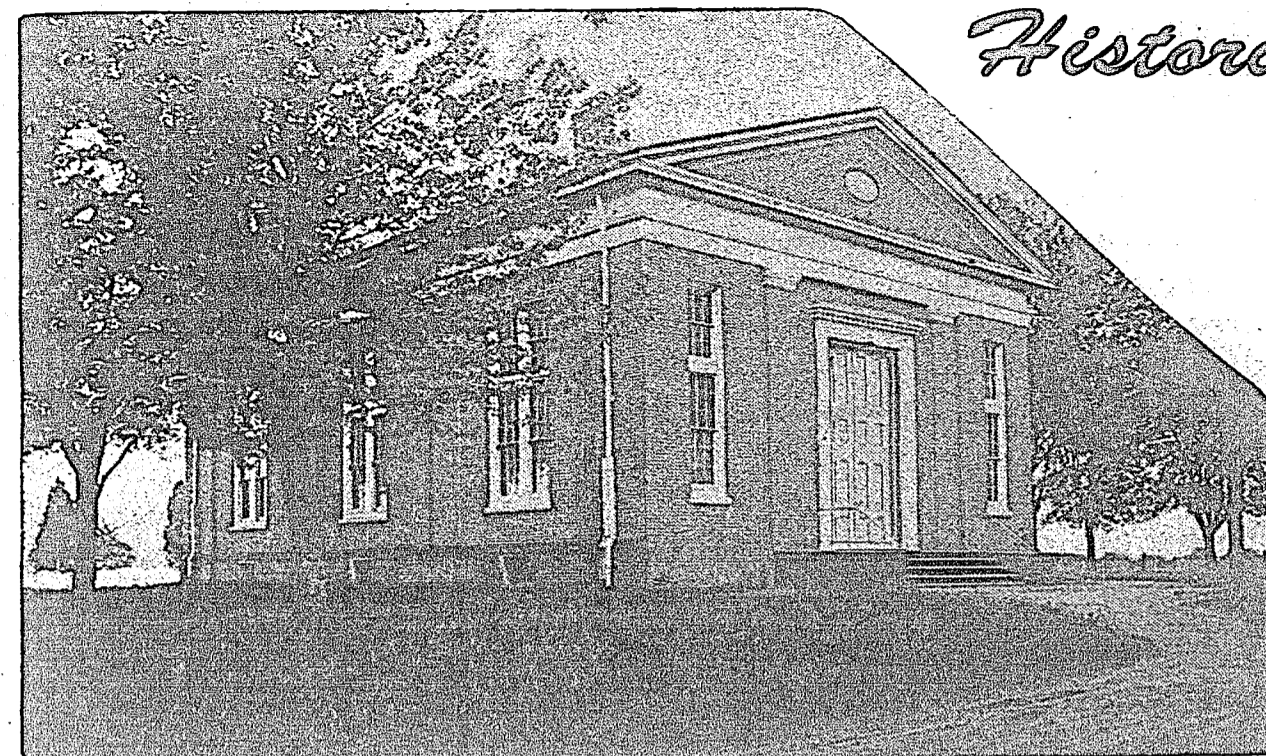
Everybody has the same opportunity to live a Christlike life, and if he honestly tries hard to love his fellowmen and worship and praise God, he will have a life after death to look forward to. Jesus dying for us and rising again has made that possible. To me that is the redemption of Christ. It is something available to each one of us but only possible through each person's desire and efforts to live like Jesus.

2. What is meant by "being born in sin"? I cannot accept the fact that a baby is born a sinner as some do, but maybe I am unenlightened.

Sincerely,
Mrs. D. E. Lewis.

Wrightwood, Calif.

Historian's Report



SHILOH SABBATH SCHOOL

Year Ending
September 30, 1946

Shiloh Church

By Mrs. Annabel Bowden

Historian, Shiloh, N. J., Seventh Day Baptist Sabbath School

CHARLES M. SHELDON, author of "In His Steps," said to the readers of the Christian Herald in response to birthday greetings, that the biggest business in the world is helping to make people better and that we will never have a better world until we have better people. Fortunately, in the world today, there are many groups whose high aim is to make people better. One of the finest groups that is working for human uplift is the Bible school. The Bible school works for the best interests of the children while they are in the formative period of life.

In 1930 the Bible school celebrated its one hundred fiftieth anniversary. Little did Robert Raikes, a painter, who in 1780 started such a school for the ragged children of Gloucester, England, realize that the hand of God was guiding him to launch such a world-wide movement for the training of children in the knowledge of the Bible.

At the International Convention of Religious Education held in Canada in June, 1930, a statue of Robert Raikes was unveiled in Queen's Park. The statue was draped in the flags of the United States and Canada. The flags were drawn aside by a girl from Halifax, Nova Scotia, representing the oldest Bible school in Canada and a boy from Atlanta, Ga., representing the oldest Bible school in the United States.

Other men and women of vision followed the lead of Robert Raikes. They also realized the power of influence, good or bad, upon young people. Nations, too, have long recognized the fact that the success of a country depends largely on what is taught the youth of that country.

The Bible school has a splendid background. However, there are certain contributing factors which must be recognized if our Bible schools today bring the desired results.

First of all, the Bible must hold first place in the work of the school. Second, a careful selection of officers and teachers should be made. Third, a well-organized school is necessary. The Shiloh Bible school has had in the past—and has at the present time—a splendid organization. An effective Bible school program needs outstanding helps on the lessons. We have been most fortunate in our denomination in having the Helping Hand prepared by one of our ablest Bible scholars. If you will analyze its contents, you will find that the helps for the lessons are well organized and prepared in a way to cover the main points to consider in the lesson. They are logical and aimed to lead to the highest in Christian living.

CHRISTIAN EDUCATION

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

Any Bible school, to reach a high standard of efficiency, must consider certain intangible things. Those who are working in any capacity in the school must create the right atmosphere. The ability to do this rests entirely on whether or not we have communion with God. To have the right atmosphere we must have co-operation. Many a person with an honest purpose to be unselfish and to be friendly has met defeat when he or she has approached others for help. Atmosphere is one of the intangible things we cannot see but can feel. We cannot see the wind, but we know when it blows. We cannot see electricity, yet we know it is a powerful force.

A very noted social worker, in making a survey, said that the death rate of babies who were taken to foundling homes was high because they lacked mother love. We know that babies need to be loved to thrive. The same is true of those who would grow in the Christian life. We need to be loving and kind. Once a guest speaker in our church said in his sermon two words that stand out. I have forgotten everything else he said, but never shall I forget these words he quoted: "And Jesus said, 'Be kind.'"

We cannot be kind if our hearts are filled with envy, jealousy, and a desire for mastery over others. Instead of mastering others we should strive to master the evil thoughts that come into our minds or the desire for self-attainment if it will injure someone else. We can do this if we are close to God. We have God's promise that if "we will draw nigh unto him, he will draw nigh unto us."

We will not need so many contests, parties, and other special things to get people to come to the house of worship when we all strive to create the right atmosphere. Social life is necessary, but let us not lose sight of the real meaning of the part of the followers of Christ.

We have just been studying the commandments given to the Israelites by God through Moses. Each time we study them they have a new meaning for us. They reveal the wisdom of the heavenly Father in knowing what mankind needs for successful living. But the closing lesson—Jesus and the Law of Love—tied all the other commandments together.

We have a duty as members of God's House. When we look into world conditions, so complicated and insecure; when we see our own nation weaken under the powerful enemy, the liquor traffic; when we see politics governing in such a way as to bring ruin to our government; we are moved to cry aloud, "Oh, God! how long, how long!" The plea has gone forth from many individuals and agencies to turn to religion for an answer to all these problems.

Rev. Mr. Gravenstine said, in a devotional period opening the Cumberland County W. C. T. U. convention recently held in his church in Bridgeton, that present conditions in the United States and the world today are alarming.

There is an urgent need in our own country which we should meet. Can we say with St. Paul, "I am a debtor; I am ready, and I am not ashamed"? Shall we as members of this church and Sabbath school create an atmosphere of cowardice in shirking our duty in regard to human uplift? If we do, the children will sense it. They are absorbing the atmosphere created by individuals in every phase of life.

Let us strive for a higher standard of living in the coming days. We are all guilty of sin in our dispositions, but let us honestly strive to hold the torch of right living for others—especially little children—and let us keep striving to get strength from the heavenly Father to do it.

YOUTH CENTER IN ALFRED SPONSORED BY CHURCH

ALFRED, N. Y. — The Alfred Youth Center, sponsored by the Seventh Day Baptist Church members, will open on November 9 at the Parish House at 7:30 p.m. Ice cream and pop (when it is obtainable) will be for sale, and perhaps doughnuts and cookies as well. There will be games for young and old, jig-saw puzzles, ping-pong, and leather-craft. The leather-craft work will be conducted by Ted Hibbard, who is a very fine craftsman.

The center is open for all young people from one to one hundred years.—Alfred Sun.

SABBATH SCHOOL LESSON FOR NOVEMBER 30, 1946

A Letter on Christian Living
Basic Scripture—Acts 19: 1—20: 1; Ephesians
Memory Selection—Ephesians 6: 10

STUDENTS FROM OTHER LANDS:

News and Information from the Committee on Friendly Relations Among Foreign Students

"TOO MANY and too soon." This paraphrase of the familiar, "too little and too late" was used in an address given by Dr. Monroe E. Deutsch, provost and vice-president of the University of California. Speaking at the Claremont Graduate School on June 4, 1946, he raised the questions on the pouring into our campuses of both G.I.'s and students from abroad. Must we say of these "Too many and too soon"?

Dr. Deutsch thinks not. Here are sentences on the significance of the coming of foreign students:

Think of the glory that is ours in having all lands turn to us, fledgling in the family of nations, to be their teacher.

Think what it will mean in the future in the relations of these people to us, that their leaders

THE GANGPLANK ROLLS OUT

Large contingents of foreign students have recently arrived in the U. S.

On August 25, 378 students from India arrived in San Francisco on the S.S. Marine Lynx. With them were some seventy students from China, and a scattering of twenty-two other nationalities.

On September 14 over three hundred students arrived on the West Coast from China, to be followed a few days later by one hundred eighty students from India.

Others in smaller numbers have landed from Europe, the Middle East, and elsewhere.

have lived among us, have studied with us, have come to know us, and that we have known and understood them.

What better can we do toward making and cementing one world? . . . Surely the presence of foreign students among us will not only be of inestimable value to them and their peoples, but will constitute the best form of education for our students and ourselves. . . .

Too many? No, not in the light of the educational needs of our world.

Too soon? That is our question.

We have demonstrated how to win a shooting war. Now we have one more opportunity for a dynamic peace. Dr. Deutsch in the pointed sentences quoted above makes clear how immediate, how concrete, is our opportunity through the fact of the international flow of students to our communities.

Governments are stock-piling strategic military materials. Here is our God-given opportunity to stock-pile friendship.

STUDENTS FROM INDIA VISIT IN AMERICAN HOMES

Mrs. W. W. McBeath, president of the Iowa Council of Church Women, tells of an incident with students from India. She says:

Last winter the Congregational pastor in Ames wrote to ask me if our church would look after eight men from India who wanted to come to see Des Moines during vacation.

We found homes for them the night they were here and arranged for their meals. There were several Hindus and some Moslems. They spoke in the church before a Bible school class that happened to be studying other religions.

We took them for drives both Sunday afternoon and Monday. . . . They visited Wallace's Hybrid Seed Plant in which they were much interested, since they are mostly agricultural students. . . . I think that this is a great opportunity for us to know other peoples better and hope our Iowa Councils of Church Women can co-operate.

CONGRESS AUTHORIZES EXPENDITURE FOR STUDENT EXCHANGE

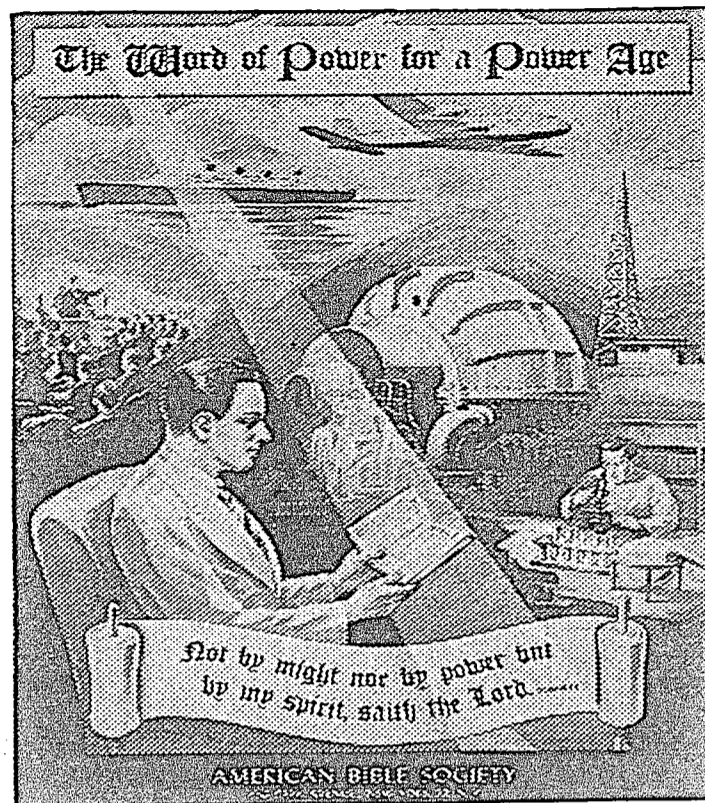
Approximately \$100,000,000 will be spent for student exchange. This is the program authorized by the last session of Congress when it passed the Fulbright bill. By its provisions, proceeds from the sale of our war surplus abroad are to be devoted to student exchange.

More than 100,000 Americans will be studying in universities abroad, with 50,000 coming to the United States says "World Report" for August 22, 1946.

The equivalent of U. S. \$20,000,000 may be earmarked for students in a country that

WOMAN'S WORK

Frances Davis, Salem, W. Va.



WORLDWIDE BIBLE READINGS

(Thanksgiving to Christmas)

Thanksgiving, Nov. 28	Genesis 8: 20—9: 17 (Noah)
Friday	Genesis 12: 1-9; 17: 1-8 (Abraham)
Sabbath, Nov. 30	Genesis 32 (Jacob)
Sunday	Genesis 37 (Joseph)
Monday	Exodus 3 (Moses)
Tuesday	Ruth 1 (Ruth)
Wednesday	1 Samuel 3 (Samuel)
Thursday	1 Samuel 16; Psalm 139 (David)
Friday	1 Kings 19: 9-18 (Elijah)
Sabbath, Dec. 7	Nehemiah 6 (Nehemiah)
Sunday	Zechariah 4 (Zerubbabel)
Monday	Isaiah 1: 1-20; 6 (Isaiah)
Tuesday	Isaiah 52: 13—53: 12 (God's Servant)
Wednesday	Jeremiah 1: 1—2: 13 (Jeremiah)
Thursday	Daniel 6 (Daniel)

buys United States material. Of that amount \$1,000,000 may be spent each year.

Transportation to this country will be provided for students of other countries. Once here, they will have to depend on other means to meet their costs of living.

To date, twenty-four countries have entered into agreements or are negotiating.



PRIDE AND PLEDGES!

With the Second Century Fund pledges and gifts over the \$25,000 mark, many of us may begin to pat ourselves on the back. We are proud of the giving and pledging of Seventh Day Baptists in 1946.

But the Second Century Fund Committee has recorded only about four hundred fifty individual pledges or gifts. Four hundred fifty is not an accurate figure, but it is representative, we feel. Five thousand two hundred circulars were mailed to individuals, plus another three thousand in packages to churches and groups. We still believe **everyone can give something**, even if it is the five-cent gift of a child, or the \$500 pledge of the wage earner. (We realize many have

given in collections, but collections are too often made in haste without thought as to one's share.)

We speak to all who have not made pledges so far:

1. You want, do you not, a share in the rebuilding of medical, educational, evangelistic work of Seventh Day Baptists around the world—work that is now under way in Jamaica, China, and America? You want, do you not, a share in bringing foreign representatives to our land, and in sending Americans to visit and work among our people abroad?

2. We offer you an opportunity to take part specifically in this program through the Second Century Fund of \$50,000. "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!" Phil. 4: 17. You have a part, do you not?

3. Between six hundred and a thousand Seventh Day Baptists — or more — should enter into the subscription of our fund before 1947 is up. Will you help?

David S. Clarke,
Secretary.

BIBLE READING in our public schools is not unconstitutional. Every child has an inherent right to get some Bible knowledge but is also free to believe or disbelieve it. Tract on subject is free. Please enclose postage at the rate of 8 cents per hundred. H. Hendersen, 2827 Ave. B, Council Bluffs, Iowa.

THORNGATES AUTHORIZED TO RETURN TO CHINA SOON

Other Important Matters Discussed at Missionary Meeting:

- Loans for Jamaican churches
- Visit to America of T. M. Chang
- Doctor and nurse for China field
- Automobile for Jamaica
- Assistance for Mill Yard Church

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held October 20, 1946, at the Pawcatuck Seventh Day Baptist church at 2 p.m.

The meeting was opened with prayer by Rev. David S. Clarke.

The members of the board present were: Rev. Harold R. Crandall, George B. Utter, Karl G. Stillman, Dr. Anne L. Waite, Rev. William L. Burdick, Mrs. Alexander P. Austin, John S. C. Kenyon, Elston H. Van Horn, Lloyd B. Langworthy, Rev. Eli F. Loofboro, Mrs. James G. Waite, Mrs. G. Carlton Irish, Mrs. Harold R. Crandall, Rev. Paul S. Burdick, Rev. David S. Clarke, Rev. C. Harmon Dickinson, Edmund T. Smith, and Wendell Stephan.

Guests present were Mrs. Paul S. Burdick, Mrs. John Austin, and Wade Loofboro.

The quarterly and monthly reports of the treasurer were presented and approved. The quarterly report and statement of condition as of September 30, 1946, were approved and ordered recorded.

The quarterly report of the corresponding secretary, Rev. W. L. Burdick, was received, approved, and ordered recorded.

The report of assistant corresponding secretary, Rev. David S. Clarke, was received, approved, and ordered recorded.

The report of the Second Century Fund by the secretary, Rev. David S. Clarke, was received, approved, and ordered recorded.

For the Tropics Committee, Lloyd B. Langworthy reported a letter from the missionary, Rev. Wardner T. Fitz Randolph. Churches were asking for loans of money for building and repairing church buildings. Voted, that the letters be referred to Dr. Ben Crandall for his recommendation after investigation by him when he visits Jamaica.

For the China Committee, George B. Utter, chairman, reported. The recommendations were taken up item by item and were voted as follows:

Recommendations

1. That a vote of thanks and appreciation be sent T. M. Chang for his able report on the China school.

2. That the offer of Dr. and Mrs. George Thorngate to return to China be accepted, and that they be asked to proceed as soon as possible on the terms stated at the meeting of the committee October 12, 1946, and reported previously in this report, and the expense be met by the regular budget of the board.

3. That the need of a young doctor to go to China soon be made known.

4. That the treasurer make arrangements for a visit to the United States of Principal T. M. Chang of the Shanghai schools, the expense to be met by the board.

5. That the corresponding secretary investigate the question of securing a nurse for the Shanghai field; and that if it seems advisable to send one immediately, that the China Committee have authority to act.

The report of the Ministerial Relief Committee was presented by the chairman, Karl G. Stillman. The report was ordered received, approved, and recorded.

The report of Karl G. Stillman, chairman of the Investment Committee, was received, approved, and ordered recorded. That report appears elsewhere in this issue.

Voted, that the tentative budget for 1947, submitted to the Commission as authorized by the board at the July meeting, be the tentative budget of the society for 1947.

A communication from Rev. James McGeachy of London, pastor of the Mill Yard Church, asking aid in maintaining his work was presented to the board.

Voted, that the society appropriate \$5 a week to Pastor McGeachy, with the understanding that the Tract Society appropriate a like amount.

Voted, that the question of aid for the Fouke Church be referred to the Budget Committee with power.

MISSIONS

Rev. William L. Burdick, Ashaway, R. I.
Karl G. Stillman, Treasurer, Westerly, R. I.

Voted, that \$29 be appropriated for two emergency requests from the Foreign Missions Conference for work connected with China.

Voted, that the gifts of \$21 and all future gifts for the purchase of an auto for the Jamaica missionary be transferred to the Second Century Fund, inasmuch as that fund has already paid for an automobile.

Voted, that the treasurer be authorized to negotiate a loan of \$12,000, interest rate not

to be more than 3 per cent per annum, for the purchase of the Clarence Maxson property on Main Street, Westerly.

Voted, that the president appoint the standing committees of the board to serve during the coming year.

The minutes were read and approved. The meeting adjourned at 5:15. Pastor Wendell Stephen closed the meeting with prayer.

George B. Utter,
Recording Secretary.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY
Investment Committee Report

October 20, 1946.

During the quarter ended September 30, 1946, additions to the permanent funds of the society totalled \$7,323.74 classified as follows:

Permanent Fund	\$ 503.84
Alice Fisher Ministerial Relief Funds	26.25
H. C. Woodmansee Ministerial Relief Fund	3.02
A. J. Potter Ministerial Relief Fund	7.56
A. M. Burdick Scholarship Fund	8.16
Myrta E. Greene Special Fund	6.53
Ministerial Education Fund	2.00
Ministerial Retirement Fund49
Franklin F. Randolph Memorial Fund60
Return of Missionaries Travel Fund	7.67
Second Century Fund	6,757.62
	<u>\$7,323.74</u>

The analysis of these increases is as follows:

Permanent Fund	
Bequest—Estate William L. Clarke, Westerly, R. I.	\$ 191.29
Additional participation Estate Phebe Sheldon	7.00
Profit on liquidation 7 shares Ashaway National Bank capital stock	58.69
Profit on sale .84782 share Christiana Securities Company common stock	300.89
Profit on sale \$5,000.00 U. S. Treasury 2 1/2s 1967-72	99.69
	<u>\$ 657.56</u>
Less: Investment supervision for quarter	153.72
	<u>\$ 503.84</u>

Associated Trusts Fund	
Pro rata share profit sale .15218 share Christiana Securities Company common stock, due Alice Fisher, H. C. Woodmansee, and A. J. Potter Ministerial Relief Funds, Amanda M. Burdick Scholarship Fund, Myrta E. Greene Special Fund,	

F. F. Randolph Memorial Fund	
Ministerial Education and Ministerial Retirement Funds	54.01
Share dividend July 25, 1946, General Electric Co., common35
Share dividend August 1, 1946, Pere Marquette Ry. Co., prior preference25
	<u>.60</u>

Return of Missionaries Travel Fund	
Interest Industrial Trust Co., savings account to August 1, 1946	7.67

Second Century Fund	
Miscellaneous contributions	6,757.62
	<u>\$7,323.74</u>

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

Purchases	Permanent Fund	Associated Trusts Fund	Second Century Fund
50 shares Union Carbide and Carbon Corp. common	\$4,714.84	\$ 481.21	
50 shares Devoe and Reynolds Co. "A"	1,360.05		
25 shares Great Northern Railway Co. preferred	1,235.83		
13 shares Abbott Laboratories common			\$ 784.88
1 share Pacific Gas and Electric Co. common	40.19		
\$5000 7/8% Treas. Certificates of Indebtedness			5,003.76
	<u>\$7,350.91</u>	<u>\$ 481.21</u>	<u>\$5,788.64</u>

Sales or Repayments

J. H. Ferguson, repayment on account of mortgage \$ 22.23
All securities purchased or sold were in accordance with recommendations of our investment counsel.

It is expected that the R. J. and E. C. Smith mortgage will be paid off during the next quarter through a sale of the property, thus eliminating a bad account which we have been reducing under an assignment of rents heretofore.

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

Stocks	\$ 85,235.90	55.5%
Bonds	41,572.43	27.1%
Mortgages	17,798.15	11.6%
Real Estate	2,200.00	1.4%
Cash	6,697.31	4.4%
	<u>\$153,503.79</u>	<u>100.0%</u>

In spite of the sharp decline in market values of securities during the quarter, our investments on October 15 had a value of \$3,396.28 in excess of their recorded value on the society's books.

Respectfully submitted,
Karl G. Stillman, Chairman.



OUR LETTER EXCHANGE

Dear Mrs. Greene:

I have been wanting to write to you for a long time. I will be eight years old next Sunday, October 20. I am in third grade this year.

My father and Grandma Hulett know you because they used to live in Bolivar.

We have two Cocker Spaniels and one cat. The biggest dog is the same age as I am, and his name is Jack. Our smallest dog is named Myrt.

Milton, Wis.

Nancy Hulett.

Dear Nancy:

I am always pleased to receive letters from children of friends I have known a long time. Your father was, I believe, about your age when I first knew him. I had a very pleasant visit at the Hulett home and found your Grandma and Grandpa Hulett among my best friends.

Did you help to celebrate Halloween this year? The Exchange Club had a parade for the children here in Andover and gave a

prize to the boy and girl who wore the best costumes. I do not know who won the boys' prize, but the girls' prize was won by a little girl no larger than you who was dressed like a bride—bridal veil and all. At least fourteen small children came to our door that night and said, "Trick or treat," and I treated them to cookies. After they had all gone I found I still had a visitor, for Cleo, the little black kitten next door, was taking a nap under the kitchen stove. I can't imagine when he came in.

I hope you will write often.

Mizpah S. Greene.

Dear Mrs. Greene:

I am seven years old and in the second grade. I like school. Mrs. Zoe Branch is my Sabbath school teacher.

This is my first letter to the Children's Page. Please write to me.

White Cloud, Mich. Earl Babcock.

Dear Earl:

I was glad to receive a letter from a White Cloud child once more. Those who used to write to me from there must be pretty well grown up by this time; at least they stopped writing some time ago. I am always sorry when children begin to think they are

too old to write to me. Actually one little boy began to think he was too old to write when he reached his ninth birthday. Isn't that strange?

Do you have any pets? If you have, I'd like to hear about them in your next letter, which I hope you'll write soon. Many of the boys and girls I know find dogs or cats their best pets. One of the girls was telling me last week about her funny little dog. She sometimes puts a little perfumery on his nose, and what do you think? He gets right down and rubs his nose on the carpet as hard as he can.

Your Christian friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I am very glad to know my letter was not so much of a surprise to you. I was glad to see my own letter once more in the Recorder. I believe one of my biggest handicaps to keep me from writing you before was simply because I hardly ever saw the Recorder. Most of the people in Jamaica who used to subscribe have stopped doing so. I do intend to write to you more often, and I also plan to subscribe personally to the Sabbath Recorder. I also want to send you very soon a picture of my wife, which I think you will appreciate.

I am afraid I don't remember meeting Mrs. Eggleston when she came to Jamaica, but I am sure she must have found it very interesting; and I am quite sure that if you were to make a visit here, you would find it the same. I personally have always said I would like to visit America for I have heard so much about it. I believe America must be very interesting being so much different and larger than our little island out here. I am still hoping for that day to come when I will visit that beautiful country and have the opportunity of seeing all the things and visiting all the people.

I do not want to bore you since I intend to keep up my correspondence. So I am signing off, and will remember to send you that picture I mentioned above.

Wishing you God's richest blessing in your good work, I remain

Yours,
Lloyd Jonas.

109 Harbour St.,
Kingston, Jamaica, B. W. I.

REV. WILLIAM LEMUEL DAVIS

By Corliss F. Randolph

Rev. William Lemuel Davis, second son of William Granville and Martha Ann (Hall) Davis, was born on Rock Run,* near West Union, W. Va., October 11, 1870; and died at the home of his daughter, Mrs. Jacob Ebersole, Salemville, Pa., August 27, 1946.

On October 18, 1900, at Jackson Center, Ohio, he was married to Miss Lova Elsie, daughter of William B. and Sylvia (Maxson) Simpson.

He was in the seventh generation of the descendants of Rev. William Davis, the Welshman who, after a varied career, in the last years of his life founded the Shrewsbury Seventh Day Baptist Church, not far from Asbury Park, N. J., now the Salem (W. Va.) Church. Like his forefathers, through all the generations which preceded him, from William the Welshman down to himself, he bore certain marked Welsh characteristics. One of these characteristics was a leaning toward the gospel ministry. This lineage in its direct line of male descent has produced no less than a score and a quarter of Seventh Day Baptist ministers, and on the distaff side the line has been no less fruitful.

His early education was acquired in the public district school near his home, usually four months in the year—the winter when work on the farm was at a low ebb. Subsequently he attended both Salem College and Alfred University, but graduated from neither. He may have attended the School of Theology at Alfred, but there appears to be no definite record to that effect.

Having definitely determined to enter the ministry, he began preaching here and there as opportunity offered with such effect that, in March, 1900, the Middle Island (W. Va.) Church, of which he was a member, licensed him to preach for a period of one year, at the conclusion of which the license was renewed.

In 1901 he became missionary pastor of the Hickernell (Pa.) Church, preaching at other near by points as well. Subsequently he became pastor of the First and Second Hebron (Pa.) Churches, at whose request the Ordina-

* Statement of his older brother, Lewis Townsend Davis. Thus the "Davis Genealogy" incorrectly says that he was born at "Cove, Ritchie Co., W. Va."

tion Committee of the Western Association convened a council for his examination and ordination. This council, with thirteen churches represented, and with Dr. Arthur E. Main, dean of the School of Theology of Alfred University as chairman, met with the First Hebron Church, June 27, 1909. The candidate read a paper setting forth at some length his religious experience, his conception of the gospel ministry, and his doctrinal beliefs.** This statement was pronounced satisfactory and he was ordained.

Following his service with the two Hebron Churches, he served the church at Brookfield, N. Y., as pastor for some three or four years, leaving there in 1916 to become janitor of Salem College in order to place his two daughters in school there.

From 1919 to 1923, he was pastor of the Berea (W. Va.) Church, when he removed to Salemville, Pa., and served that church till 1934 when he became missionary pastor of the church at Fouke, Ark. His last pastorate was with the church at Jackson Center, Ohio, 1938-1941, immediately following which he retired.

Insofar as available records show, his service was acceptable and successful throughout. His sermons were spirited and pointed, delivered in an earnest and gracious manner. Besides, he was a gifted, ready singer, often leading his congregation as the hymns of the worship service were sung. Of him in this connection, President S. O. Bond, of Salem College, writes, "One of his services that I always felt was helpful lay in his ability to sing and lead singing. At a number of our associations he was song leader and made a very satisfactory job of it." His life of service—preaching, song, and pastoral visits—is well remembered by those yet living of the congregations which he served.

Besides his wife, he is survived by his two daughters: Martha Grace (Mrs. — Lawson) of Clarksburg, W. Va., and Ruth Eunice (Mrs. Jacob Ebersole), of Salemville, Pa.; also by four brothers: Lewis Townsend, of New Milton, W. Va.; Cyrus Delbert, of Grantsville, Ohio; Fred Oras, of Battle Creek, Mich.; and Ira Ivan, of Kingwood, W. Va.

** This paper appears in full in the Sabbath Recorder of October 11, 1909.

Obituaries

Trainer. — Viola Cerena, daughter of Rev. James Ball Davis and Emily Virginia Davis Davis, was born January 4, 1860, in Doddridge County, W. Va. (then the state of Virginia), on Wolf Pen Run of Middle Island Creek. She died September 14, 1946, at her home in Salem, W. Va.

She was married to George H. Trainer on September 28, 1884, and for nearly sixty-two years they made their home together in Doddridge and Harrison Counties. Prior to her marriage and for one year afterward, she taught school in Doddridge County.

At the age of ten years she became a member of the Middle Island Seventh Day Baptist Church, of which her father was pastor. In later life she transferred her membership to the Salem Church of the same faith.

Mrs. Trainer gave herself in beautiful devotion to her church, to many community interests, and she and her husband were two of the most helpful friends of Salem College for many years.

She is survived by Mr. Trainer; by one brother, Amelius of Jackson, Mich.; and by one sister, Mrs. Lillie F. Kinney, Battle Creek, Mich.

The funeral service was held at the Salem Seventh Day Baptist church, conducted by Pastor James L. Skaggs, assisted by President S. O. Bond of Salem College, and Rev. J. D. Engle, pastor of the Salem Methodist Church. Interment was in the Trainer private mausoleum in the Salem I.O.O.F. Cemetery. J. L. S.

Rohrbough. — Orr Lossen, son of Commodore Perry and Martha Hasselton Rohrbough, was born April 15, 1862, at Buckhannon, W. Va. (then the state of Virginia), and died at his home in Salem, W. Va., September 22, 1946.

He was married to Hattie Ware, of Grafton, W. Va., in 1888. Four children were born to them: Charlotte, Mrs. Douglas M. Skinner, Okmulgee, Okla.; Gay, Mrs. Charles O. Hathaway, Newport News, Va.; Fred W., Baton Rouge, La.; and Robert, Houston, Tex.

On October 9, 1929, he was married to Atha Davis McLaughlin. He is survived by his second wife, his four children, seven grandchildren, and three great grandchildren.

His lifework was with the Baltimore and Ohio Railroad, which he served in a number of different relationships for a total of fifty-five years. Many older people will remember him as a very pleasant and accommodating ticket agent at the Salem station.

Mr. Rohrbough was first a Baptist, then a Seventh Day Baptist, and for many years, until death, he was the faithful treasurer of the church.

The funeral service was held at the Salem Seventh Day Baptist church and was conducted by Pastor James L. Skaggs. Interment was in the Salem I.O.O.F. Cemetery. The Masonic Lodge conducted a service at the grave. J. L. S.

To live is not to live for one's self alone; let us help one another. — Menander.

WHAT SEVENTH DAY BAPTISTS ARE DOING

(DENOMINATIONAL "HOOK-UP")

WATERFORD, CONN. — The Ladies' Aid held its first fall meeting at the home of Mrs. Albert Brooks October 9. The meeting was well attended by the ladies of the church, and we feel that we are off to a good start.

Also we are glad to report a young ladies' society which met at the parsonage for organization.

Eleven members met during the forenoon of November 3 to clean the church auditorium. A grand spirit of co-operation prevailed, and the results were most satisfactory.

Mr. and Mrs. Edgar Jensen of Niantic River Road, Waterford, gave their statement of beliefs and were received as members into the church and partook of their first communion in their new church home, October 12. They have two small daughters, Brenda and Suzette, who are active members of the Sabbath school.

The advisory board met at the parsonage Sunday evening, November 3. It seemed to all present that it was an exceptionally profitable and inspirational evening. Ways and means to serve better our church and community were discussed.

Mary Brooks.

ADAMS CENTER, N. Y. — The fall session of Central Association convened at Adams Center October 12. The morning sermon was given by Rev. Everett T. Harris of Alfred, president of General Conference; his subject was "Saved to Serve." The afternoon session was given over to the young people who conducted an interesting round table discussion as part of their program.

There was a good attendance, about one hundred sixty sitting down to the picnic dinner. There were five ministers in attendance; Rev. E. H. Bottoms, the new pastor at Adams Center, presided. The music was arranged by Miss Sara Bottoms, with Mrs. Chauncey Reed organist, and Mrs. Nathan Whitford soloist.

World Community Day was observed at the church Friday, November 1, two other churches of the community co-operating. Mrs. Gerald Greene ably conducted the program prepared by the United Council of Church Women.

The Ladies' Aid had a supper and sale October 2, which netted around \$140.

There was a supper and social time at the church the evening of November 2 in honor of Mr. and Mrs. F. S. Jones and Mr. and Mrs. Harold Scriven, who left for Daytona, Fla., November 5.

Correspondent.

ALFRED, N. Y. — Thirty-six Seventh Day Baptist students in Alfred University were invited as guests of the First Alfred Church at a supper preceding the October church business meeting. The following students in the School of Theology were also invited: Carl Maxson, Don Hargis, and Theodore Hibbard and family. A new student from Alabama, Allie Jones, was present and also Rev. and Mrs. Wayne Rood.

On Sunday evening, October 20, nineteen young people from Alfred attended the Youth Rally at Nile. Socrates Thompson of Jamaica, who has recently entered the Seminary, was one of the speakers.

NEW AUBURN, WIS. — About twenty-one of our resident and nonresident members attended Conference at Milton. Simply being with a large group of Seventh Day Baptists was an inspiration to many of us. Highlights of the Conference were brought out in the reports given the following Sabbath.

We enjoyed having David Clarke, assistant secretary of the Missionary Society, and Mr. and Mrs. Leland Davis with us for nine days shortly following Conference. Those who attended the night meetings felt repaid for going, and those who didn't go missed a blessing.

We felt honored and pleased to have Mr. and Mrs. H. C. Van Horn visiting in our community for a week in September.

On October 5 we observed World Wide Communion. The communion service seemed especially impressive. Special music for the morning was a duet by Pastor Mills and Helen Roth Pederson. They sang, "I Want to Be More Like Jesus."

The era of Christianity—peace, brotherhood, the Golden Rule as applied to governmental matters—is yet to come, and when it comes, then, and then only, will the future of nations be sure.—Kossuth.

The Sabbath

Recorder

NOVEMBER 25, 1946

