

# WHAT SEVENTH DAY BAPTISTS ARE DOING

(DENOMINATIONAL "HOOK-UP")

Milton, Wis.

Plans are well under way for the entertaining of Conference in August, and Milton is hoping for a good attendance and a good Conference.

Interest in the services of the church is well sustained. Just at present we are in the midst of a series of sacrifice meals, an idea of Pastor Randolph which is working out so well that last Sabbath we voted to continue them another four weeks.

Briefly the idea is this: In order to create more interest in the plight of the hungry ones across the ocean and to help supply means for their relief, a volunteer committee, each Sabbath after church service, serves to as many of the congregation who participate a sacrifice dinner. This is a light but well balanced meal. Each person gives into a common fund whatever he wishes, supposedly as much as a good meal at home would cost. The first three dinners netted

\$150 above the cost of the meals which had ranged from 7 to 14 cents per plate. Service is very simple: paper plates are used and dish washing is kept at a minimum. The attendance has been very good. A sample menu is creamed potato with egg, lettuce, one slice of bread, coffee or milk, and dish of sauce. A song service is enjoyed after each meal.

Six people were recently baptized and joined the church. Three joined by letter.  
Correspondent.

Alfred, N. Y.

Plans are under consideration for the Alfred Daily Vacation Bible School to be held in the Village Church and Parish House from July 15-26. A competent staff has been secured and rich blessings are promised for all those who attend. The program will include a group worship in the church at 9:30, and class instruction, hand work, music drill, and recreation in each of the departments. Departments are organized to include the boys and girls of from four to thirteen years of age. We hope to enroll every boy and girl in Alfred in some department of this school.

Due to increase in the cost of supplies it was decided to increase the enrollment fee to 35 cents. Remember Vacation Bible School, July 15-26. Keep those dates free!  
—Alfred Sun.

Ashaway, R. I.

Rev. C. Harmon Dickinson is preaching a series of sermons under the title of "This Is Our Faith" at the Sabbath morning-worship services. This series emphasizes the basic beliefs of the local church and those held by Christian people in general. An earnest invitation is extended to all to attend services each Sabbath morning that the faith of all may be strengthened. The subjects being discussed in the series of sermons include "He Is Our God," "This Is the Christ," "God Sends His Spirit," "We Are the Image of God," and "There Is Hope."

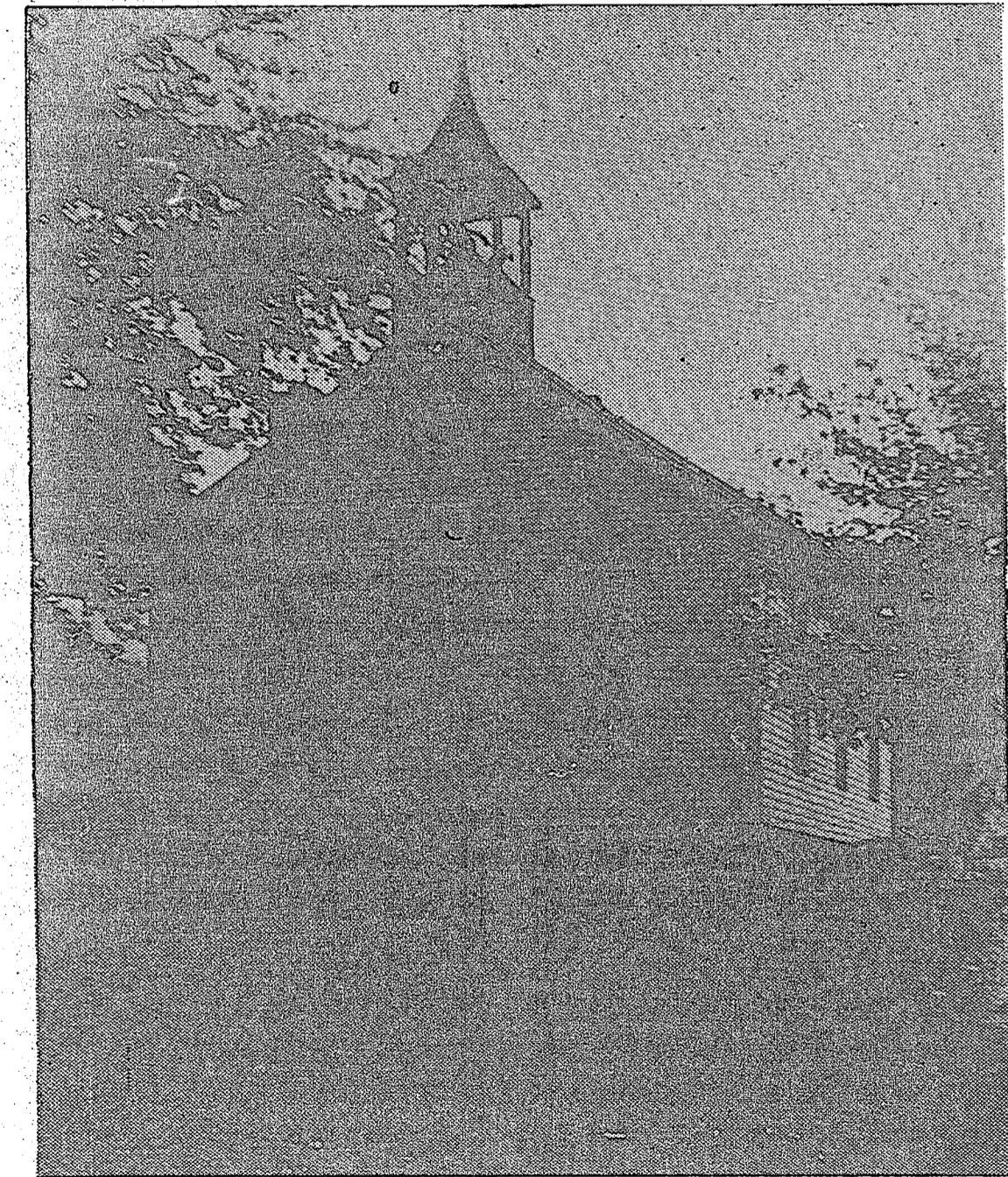
—Westerly Sun.

Rockville, R. I.

At a recent afternoon service at the First Hopkinton Seventh Day Baptist church, Rev.

(Continued inside on page 66)

# The Sabbath Recorder



Salemville, Pa., Seventh Day Baptist Church

The seventy-first session of the Southeastern Association was held here. (See page 77.)

## Denominational Budget

\$24,000 Minimum

\$18,310  
Raised to  
July 13

FOR YEAR 1945-46

Will the mercury reach the top by Conference time?



# The Sabbath Recorder

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

Entered as second-class matter at Plainfield, N. J.

ESTABLISHED IN 1844

## Editorials

### READING — AND THINKING OUT LOUD

A great mass of material comes to the editor's desk each week. Many worthy articles from interdenominational sources never get into print because of lack of space; a great many publications never get read thoroughly because of lack of time. However, from just a cursory perusal of manuscripts, letters, papers, magazines, pamphlets, and other publications comes an awareness of certain trends in Christian attitudes, and many editorial comments are born. If the editor's thoughts were wired for sound, these are some of the ideas you might hear expressed:

**ABOUT SALARIES.** A myriad of denominational magazines reflect a common problem—the shortage of ministers and other full-time church workers. Almost all church groups are plagued by empty pulpits. What is to be done?

Traditionally the minister's job is one of self-sacrifice, and it is right that it should be so. The truly consecrated gospel worker has always been, and will always continue to be, "laboring under a divine compulsion." But the lay people who support the minister often use that fact as a shabby excuse to leave him without adequate financial support, knowing that he will go on serving anyway. What an outrage! While there is great satisfaction to be derived from giving of oneself for the good of humanity, there is no particular glory in unpaid bills and thwarted longings for useful (and often, essential) items that money could buy. The minister should be freed completely of financial burden so that society may receive full benefit from his Christian magnanimity.

Despite his admirable desire to be of service, the minister still has to eat; he has to care for his family; he must provide clothing. To be sure, many churches provide housing, but a minister (or any man, for that matter) does not live by housing alone. How many churches think of helping their pastor to maintain an automobile, which is essential in most parishes today if an effective ministry is to be carried on? How many churches have made adjustment in the pastor's salary for the rising cost of living? And if they have, does the increased salary come anywhere near meeting the present need? An increase over what was to begin with a mere subsistence is not enough.

The preacher is a professional man whose position requires training and education comparable to other professional men. Why should he not expect and receive compensation comparable, also? At the forthcoming General Conference requirements for ministerial accreditation will be discussed. The trend is to set the standard ever higher. We demand an educated ministry. That is right. The educated ministry should demand and get adequate pay. That, too, is right!

The editor of another church publication hints at the fact that ministers' salaries are not in line with present conditions when he says:

Someone will make an interesting and valuable study some day in which the wages of steel workers, railway laborers, coal miners, automobile workers, meat-packing employees, and other workers of similar status will be compared with the incomes of preachers.

Few people would say that such workers are receiving more than they deserve. How many indicate by their actions and attitudes that laborers with God should receive less—much less?

Many earnest young people contemplate full-time Christian service. They are willing to make sacrifices; they long to enter into service for the church. But the truth is they cannot see the possibility of adequate preparation without going into debt; and when they are prepared, the chances of paying off the debt, to say nothing of maintaining themselves, are limited. Often they are criticized for holding such an attitude; they should be willing to go on faith, it is said. Certainly it takes a large measure of faith—but realistically, it takes more. Those who criticize to cover up their stingy unwillingness to give more liberally to the support of the church should be ashamed. It is not wrong for anyone to desire a measure of financial security in life; it is wrong for those who provide the money for kingdom work to insist that all of the sacrificing be done by the leaders. Adequate provision for the financial needs of ministers would do more than any argument or persuasion to help young people decide to dedicate their lives to the work of the church.

It is a crime that any official church paper should have to state: "... the (name of the denomination) preacher is one of the lowest paid professional workers in the American community."

Not until we give prospective workers cause of having faith by promising real support for them will we have sufficient numbers of trained people to fill the pulpits and take over other jobs for the church and denomination.

**ABOUT CONFERENCES.** Seventh Day Baptists are eagerly awaiting General Conference. After a period without such a gathering because of wartime restrictions, the meeting at Milton, Wis., from August 20 to 25 will have special significance.

Other church groups are equally enthused about their conclaves this year; some of them have already met. With surprising unanimity the conferences are being looked upon as the most important in several years. Typical of the spirit is this description of a church meeting held a few weeks ago: "... the most momentous and historically significant since the Convention was organized. . . ."

Protestant Christians are steadfastly hoping for an unprecedented unity of purpose and action. In a field of endeavor so vital and

so divine as the Church, there certainly ought to exist a oneness of mind. Yet the tendency has been for little groups to go off on tangents of isolated thought because of some petty difference of opinion or theological dispute. With the world in desperate need of what Christianity has to offer, now is no time for church people to dissipate their constructive energies.

Let us together focus our attention on the Christ of the Cross and give ourselves completely and as one man to carrying out the will of the God we all adore.

Many of our people attach great importance to our August meeting as a time for unanimously pledging support to the program of the denomination. Characteristic of comments heard on every hand is the statement made in a recent letter to the editor. The correspondent says, "There are several who have agreed with me that there are matters of grave concern confronting our denomination. The coming conference, I believe, may well be 'operation crossroads.' Somehow, I seem to sense something 'in the wind.'" There are definitely things in the wind, important things, and every loyal Seventh Day Baptist who possibly can should plan to be in attendance at Milton to participate in activities.

### PIN POINT EDITORIALS

"Nobody knows the age of the human race, but all agree that it is old enough to know better."

\* \* \*

### Comfort Ye My People

Dr. Alexis Carrell says that nervous fragility, moral corruption, and insanity are more dangerous to the future of humanity than yellow fever or cancer. As many patients are victims of insanity as of all other diseases put together.

The world needs moral security. It needs to feel that wrongs will be righted but that all that is worthwhile in the social heritage will not be lost in the righting of them. Some people seem to think that we cannot erect a better world without destroying everything good in the old world, which has been built by the painstaking effort of hundreds of generations of striving men and women. We need to make the old world better rather than to destroy it. Death and waste are the fruits of revolution; progress and beauty are the fruits of social evolution. — Selected.

\* \* \*

Be polite is the sage advice of a moralizer who goes further and expresses the belief that "your family won't mind if you practice on them."

—Religious Exchange.

Let us pray that when proceedings are completed we can truthfully add our names to the growing list of those who are willing to submerge inconsequential differences of opinion, no matter what they are, for the good of the Great Cause. May we be able (substituting whatever terminology is appropriate in our case) to report triumphantly as a spokesman for another group did after their convention:

Those who settled the issues . . . were neither liberalists nor fundamentalists. . . . It is the denomination that has spoken. . . . We are a reunited people, dedicated anew to Jesus Christ as Lord and Saviour, pledged anew to make him known to a needy world.

### FIRST THINGS FIRST

#### MORE Knowledge

Our pastor spent much time and effort trying to educate us that we might know we were Christian, that we could know we have salvation, etc. I learned to observe some of the I KNOWS. I was surprised and impressed, however, when recently on turning to "know" in my small concordance I found nearly six pages given to know and phases of knowledge. A large section was given to I know, we know, and ye shall know.



P. B. Hurley

It would seem there was no place in the Father's thinking for indecision and questioning.

Since so many of us are inclined to say "I guess," I turned to the G's in the concordance but could find no guess. Another reply often heard, "I hope," impelled me to look there; I found hope generally positive and full of anticipation without doubt—only a column needed for all the references. We need to KNOW our need of accepting Christ. We can KNOW we have been accepted of him. We can KNOW that "my Redeemer liveth."

He said, "Ye shall know the truth," and when we have studied so we do know these things, we can say with the man who was given sight again, "One thing I know; whereas I was blind, now I see."

There are so many precious promises among such references. "Ye shall know the living God is among you." And that very precious



## STUDY to show thyslf approved UNTO GOD

### OUR LORD'S PARABLES

The Unforgiving Servant  
Matthew 18: 15-35

By Leland E. Davis

### THE OCCASION

In Matthew 16: 21 we have the recorded change in Jesus' ministry from preaching to the multitudes to that of teaching the twelve. In this 18th chapter of Matthew, the account of the unforgiving servant, Jesus is teaching his disciples that the mark of true greatness is humbleness of spirit. We are to become as little children and possess a simple childlike trust in the heavenly Father if we expect to enter the kingdom of God.

A little further in this same chapter Jesus is discussing the question of forgiving a brother who has sinned against you. If the brother will not hear you, then take two or three others with you. If he will not hear them, then take it to the church. If the one who has wronged you will not listen to the church, then let him be as a heathen and a sinner. However, you are still to love him even though he is as one outside the church. Jesus then concludes with this assurance, "For where two or three are gathered together in my name, there am I in the midst of them." Christ's spirit in the hearts of believers makes for Christian unity.

Then Peter, troubled, asks, "Lord, how oft shall my brother sin against me, and I forgive him?" Immediately, Peter suggests his own answer, "Till seven times?" Likely, he was thinking of a time when someone had

(Continued on page 82)

one, "I know all things work together for good to those who love the Lord."

I chanced to hear a quartet on the radio singing after this fashion:

I know, I know . . .  
That where He is there I may be.  
That life He giveth.  
That grace and power are in His hand.

Look up and read all the passages on know.

P. B. Hurley,  
Conference President.

o "What kind of a church would we have if everyone were like me."

## Salemville Is Host to Association

### SEVENTY-FIRST SESSION FOR SOUTHEASTERN CHURCHES

"IN HIS STEPS—TODAY" was the theme chosen for the seventy-first session of the Southeastern Association of Seventh Day Baptist churches. The meetings were held in the redecorated Salemville, Pa., Church June 28-30. The first meeting, held on the night before the Sabbath, was outstanding both in music and the spoken word. The association choir, composed of fifteen or more singers representing both the German and English Seventh Day Baptist churches of Salemville and directed by Carol Kagarise, led an inspiring vesper service of song. Rev. Trevah R. Sutton, pastor of the host church, in an address of welcome dedicated the weekend services to spiritual uplift; and Rev. Elizabeth Randolph, home missionary from Daytona Beach, Fla., in a response to the welcome voiced her belief that it is that spiritual quality which is needed in the world today.

"The world is jittery," she asserted. "People are wondering what is ahead. The world looks to the day when we will all be one in Christ Jesus."

The opening sermon was preached by Rev. Ralph H. Coon, pastor of the Richburg and Friendship, N. Y., churches and delegate from the Western Association. His topic was "God's Testimony and Ours."

"Why is it important to be sure whether or not we have eternal life?" he questioned. In answering he forcefully demonstrated that peace and happiness come from having a "blessed assurance," and at any time through prayer the Christian can come to the One he loves to get advice and receive strength.

The consecration service at the close of the sermon was conducted by Mr. Coon, and a majority of the people in attendance took the occasion to give a word of testimony.

With the congregations of both the German and English churches joining the delegates for Sabbath morning worship, the Salemville church was filled to overflowing. Pastor Sutton was in charge of the service. The Scripture lesson was read by Rev. Harley Sutton, general secretary of the Board of Christian Education. Rev. John F. Randolph, pastor from Berea, W. Va., led in prayer. Mr. Coon gave the children's talk.

Based on the subject, "Steps in Full Christian Living," the message for the little folks was an effective object lesson. The speaker

used a black cutout in the form of steps leading up to a white cross. As each method of advancing a step up toward the cross was discussed, a white block bearing an appropriate word was fixed in position, until all of the following points were explained: own up (to your need), look up (to Jesus), stand up (for Jesus), hurry up ("Now is the acceptable time"), stir up (others), lay up (real treasures), cheer up ("Rejoice"). When all of the white steps were fixed in their places, a crimson ribbon was dropped from the Cross, representative of Christ's willingness to give his all.

#### Sabbath Sermon

"What doth the Lord require of thee?" was the challenging question raised by Rev. Herbert L. Polan of Verona, N. Y., as he preached the sermon of the morning. In speaking of what too often seems to be the attitude today, the preacher told how people buy Bibles, but fail to read them; build churches, but refuse to worship in them; accept Christ, but hesitate to follow him; believe in God, but do not fear him.

Climaxing the sermon, the speaker asked the searching personal question, "What kind of church would we have if everyone were like me?" and indicated that we should be sure that we are called of God in all we do, even thinking the thoughts that God wants.

Mr. Polan was the delegate from the Central Association and appointed to represent the Eastern Association, too, because the regularly appointed delegate from that association was unable to attend.

Women held the spotlight on Sabbath afternoon in a program arranged by the Women's Society. Mrs. Oris Stutler, Salem, W. Va., was chairman, introducing officers



of the society who were present, and leading a well-arranged program of Scripture, poetry, prayer, and special music. Lotta Bond made a report from the Peace Committee, revealing that the Women's Council has been granted a seat as an official observer at sessions of the United Nations.

"Women are in position to wield a real influence in world affairs," Miss Bond concluded.

**Serious Business**

The address of the meeting was given by the promoter of evangelism, Rev. Leslie O. Greene, who stressed the fact that to be a Christian is serious business.

"Society has given too much responsibility to politics, science, and the like," the evangelist pointed out. "The world is now looking to the churches to help make America the place it should be with God at the head. With hats off and heads bowed, we must say, 'Thy will be done.' God is waiting for Protestants—Seventh Day Baptists—to lead in a revival."

Mr. Greene announced his intention of going into Virginia in the near future to carry on extensive evangelistic work; he is planning the opening of several new fields elsewhere, also.

The last hour on Sabbath afternoon was spent in a forum discussion on Seventh Day Baptist interests, conducted by Editor K. D. Hurley. He was assisted by Rev. Marion C. Van Horn of Lost Creek, W. Va., and Miss Randolph.

Mr. Van Horn reported on the work of the Christian Rural Fellowship. He told of the fine interest being shown among our people in the new movement and expressed the hope that it may become a strong unifying force.

Miss Randolph, in addition to giving a brief account of the splendid work now being done in Putnam County, Fla., commented on certain denominational matters considered particularly important by her. The question of standards of education for ministers was brought up, and the matter of having a specific goal as a denomination was emphasized.

"Where do we go from here?" the Florida missionary asked. "What should we be doing? How should we be working?"

Time did not permit lengthy or extensive participation by members of the audience, but topics suggested at the forum meeting were favorite subjects of conversation in informal groups throughout the rest of the



**Rev. Herbert L. Polan**

Delegate from Central and Eastern Associations association weekend. That Seventh Day Baptists are seriously interested in progressive activity was evident.

Early Sabbath evening hours were given over mainly to young people, with Charles Williams of Lost Creek, W. Va., in charge. A lively song service was followed by a worship period devoted to Scripture reading, prayer, poems, and special music. Outstanding among the musical numbers were selections sung by the Coon girls, daughters of the Richburg, N. Y., pastor; gospel songs presented by a mixed quartet of young people of Salemville; and solos sung by C. G. Parkins, Sabbath school superintendent of the recently organized Evangelical Seventh Day Baptist Church of Washington, D. C. He accompanied himself on a zither-like instrument.

Rev. Harley Sutton, corresponding secretary of the Board of Christian Education, brought the address of the hour, expressing the intention of the education board to be a sharing center for ideas and information.

"Unless teachers and parents use the Bible intelligently," Mr. Sutton stressed, "how can we expect children to do so."

The importance of family fellowship and personal conduct was demonstrated, as the speaker urged each individual to become a "teacher" of religious ideals and ideas.

The sermon of the evening was preached by Rev. Marion C. Van Horn, who took as his central thought the reason why Christ came into the world.

"Jesus makes an absolute demand upon our lives," he said. "We cannot do half right. We are all the time accountable to him. The loyalties of every realm of life will be a part of one loyalty when we have completely given ourselves to him."

After the evening services a social for young people was held in the Salemville Community Hall. Feature of the time was an exciting treasure hunt.

(To be continued)



Total gifts and pledges, July 1, 1946, by church affiliation: (Report two weeks ago gave only additional amounts coming in since the May report.) Are you doing your best?

Adams Center .....	\$ 60.00
Albion .....	10.00
Alfred .....	842.50
Alfred Station .....	147.50
Ashaway .....	410.00
Battle Creek .....	420.95
Berea .....	90.00
Berlin .....	88.00
Boulder .....	253.00
First Brookfield .....	24.00
Second Brookfield .....	95.00
Chicago .....	285.00
Daytona Beach .....	147.05
Denver .....	127.15
De Ruyter .....	604.00
Dodge Center .....	63.50
Edinburg .....	75.58
Farina .....	228.35
Gentry .....	20.00
Hammond .....	80.00
Healdsburg-Ukiah .....	40.00
First Hebron .....	51.25
Hopkinton, Second .....	35.00
Independence .....	276.00
Irvington .....	75.00
Jackson Center .....	185.00

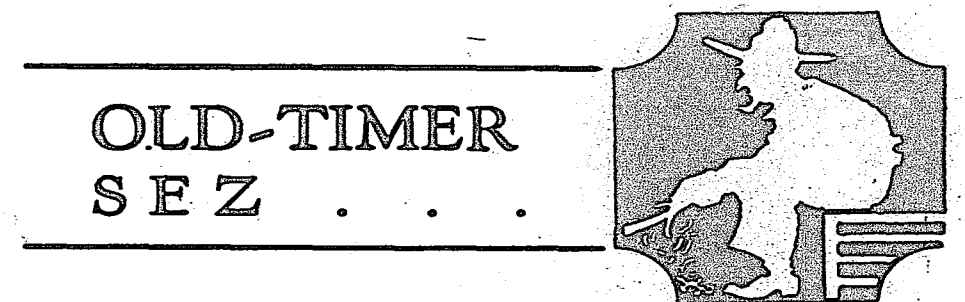
Little Genesee .....	40.00
Los Angeles .....	107.00
Lost Creek .....	10.00
Marlboro .....	50.00
Milton .....	518.80
Milton Junction .....	558.50
Nady .....	10.00
New Auburn .....	46.00
New York City .....	582.00
Nile .....	110.85
North Lcup .....	455.23
Nortonville .....	105.00
Oakdale .....	50.00
Piscataway .....	94.94
Plainfield .....	930.55
Richburg .....	145.00
Riverside .....	184.00
Rockville .....	185.50
Salem .....	352.50
Salemville .....	41.85
Shiloh .....	238.66
Stone Fort .....	20.00
Syracuse .....	25.00
Verona .....	104.75
Walworth .....	20.00
Washington (People's) .....	20.00
Waterford .....	71.00
Westerly .....	2,621.00
White Cloud .....	75.00
Miscellaneous .....	335.51
Associations, etc. ....	* 141.02

Total .....\$12,993.49

\* This sum previously recorder under "miscellaneous."

"Ill indeed does he pretend readiness to die for Christ who will not give a little money towards the support of His cause and people," said John Harris.

David S. Clark,  
Secretary.



"I knowed a little girl once that always wanted to put off her work and duties to some more convenient time. We called her Little Miss Put-It-Off. Say, I wonder if that only works on little girls."

**SABBATH SCHOOL LESSON  
FOR AUGUST 10, 1946**

**Jesus and Home Relationships**

Basic Scripture—Exodus 20: 12; Matthew 7: 9-12;  
Mark 7: 6-13; Luke 2: 41-52; Ephesians 6: 1-4;  
Hebrews 12: 7b-11

Memory Selection—Exodus 20: 12

# 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.

## LETTERS FROM HOLLAND

I.

Dear Brother Burdick:

A few months have passed since I got your letter of March 19, and I wish to write you a few lines again.

On May 3 the sisters Graafstal and Mol arrived at Haarlem, and May 31 Mrs. Velthuysen, the widow of Gerard Velthuysen, son of Rev. G. Velthuysen, Jr., also arrived at Rotterdam.

A few weeks ago we got the information that the names of Mrs. Grullemans and her daughter appear on the list of internees at Djombang, abt. 30 miles from Soerabaya, so that we may assume they are still living.

Several weeks ago I wrote to Hamburg to Brother Bruhn and Brother Loss, but I did not get any reply. I wrote to their last known addresses, but who shall tell they live there still or if they are alive at all. Experiences at Rotterdam have learned how difficult it may be to reach each other. Maybe they have lost all they had and if they would write to us, they would have to address their letter from remembrance.

Enclosed please find the statistical reports of the Amsterdam and Hague Churches. Brother Taekema will send you that of the Haarlem Church.

D.V., we will have our conference on July 20, 21 at Haarlem. We have tried some new features. The invitation and the program for the conference will be ready within a few days, and I'll send you a copy. Though the language will not enable you to understand it wholly, you may get an impression of it.

Yesterday I got a parcel of magazines from Rev. Paul S. Burdick. It contained also the 1945 Year Book. Would not it be possible to place my name on the mailing list of the Year Book? I should appreciate to get it regularly. I too got the nice Second Century Fund folder. If you would be so kind as to send me two pieces of this folder, I shall display it in the chapel with conference.

With best wishes for your health and fraternal greetings, I remain

Truly yours,

Hillegersberg, Holland, G. Zijlstra.  
June 2, 1946.

II.

Dear Brother Burdick:

It is a great pleasure for me to come again in contact with you after so long a period. I wished to have been able to do it earlier. But my health is not what it ought to be, and the work becomes heavier instead of easier. To give you by a few words an impression of what we endured in the past years, I believe I do well to write to you what I answered to Dean Bond.

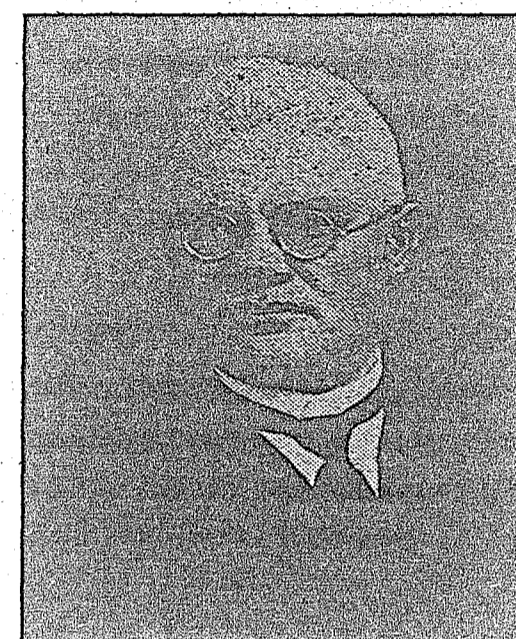
Since the last of June, 1945, I could go again to Amsterdam and The Hague; and in September I visited for the first time our lonely members in the different places, except those in the southern part of our country. There are yet too great obstacles. I hope to be able soon to see also them.

Conditions made it impossible for us to have in 1945 our yearly conference, but we are now preparing for that in July of this year. We are awaiting large attendance and a rich blessing. We had already a good time at our yearly meeting of the churches of Haarlem and Amsterdam.

The churches have done their utmost to pay my salary of f.900, which came before the war from America. And their efforts succeeded. Our council voted to continue this new way, and the churches consented also to try to help themselves. I wish to express my hearty thanks for all the love and sympathy for me personally and for my work, which made it possible for me to give my time to pastoral work in our little churches and groups. It was a great privilege to me to be able, by your help, to do that work, which always had the love of my heart and remains highly interesting in all details. I hope that our churches can bear

the financial obligation which they have taken upon themselves so spontaneously. Again, many, many thanks for all your help and sympathy in the past.

With great acknowledgment, we have received many boxes with clothing and food from the Alfred Church. The whole col-



Rev. Pieter Taekema

lection has been distributed among our members, and it has given great satisfaction. We could help many families who were in great want of clothing. Another collection reached Mr. Zijlstra, and a new sending has been promised to us by the Los Angeles Church.

Greatly we were gladdened by the arriving of our members who have been evacuated from Java. The sisters, S. M. Graafstal-v/d Steur and J. H. Mol-v/d Steur, live now at Haarlem. All of our members and friends in India have lost all they possessed.

Mrs. Graafstal is an old member of the church here; was baptized when she was nine years old. She is now nearly seventy-eight years, and spent fifty-three in India. Always she was a pious, godly one. Before her departure to India she did charity and gospel work in the backstreets of Haarlem. That was a good introduction to her work among forsaken children in Java, received by her brother John in his home. After her marriage, she nursed feeble-minded. By the extremists compelled, she must leave 169 patients and go into a camp. Otherwise than her brother John, she and her younger sister, Mrs. Mol, remained loyal Sabbath keepers.

Sister Mol had many years the supervision of the work on Pangoengsen (Refuge). She had very good results. You can imagine

what a disappointment it was for her to see the colony devastated by setting on fire and destruction. Mohammedan hadjis incited to destroying that work of Christian love. She gave a lecture about the work and the tragic end of it; she read ninety-five minutes, and not slowly. It was fascinating from beginning to end, and touching. Also she gave a lecture about the life in the female camps where she stayed, in religious aspect. You see the astonishing strength of the faith, that finds a way to common edification in spite of all restraining measures of the Japanese and extremists.

A quotation from Brother Zijlstra's letter in the Recorder occasions me to say something thereabout. Indeed the churches in the Netherlands "are facing a critical period." There are nevertheless many reasons for cheering our heart. I don't exaggerate when I say that I am best known to it. With regular intervals I see all the members in our country, and none besides me has that privilege. That contact is needful. Without that many would decline. The past years have illustrated that. Loneliness is hard to endure. One can be glad, seeing the loyalty of our members, and the appreciation of the contact which we entertain. But traveling asks much time and strength. My common pastoral work at Haarlem, The Hague, and Amsterdam asks much, although the flock is not large. When I am in Amsterdam or The Hague, that takes, with the pastoral visits, three days. Then I have my correspondence. In the years '42-'45, I received respectively 275, 318, 359, 300 letters, most of which are connected with my pastoral work. Mrs. Taekema is a great help for me, but many of them ask for a personal answer.

I have to write my paper: I named that: Voices Out of the Church. I give there a short sermon, contemplations about the conditions in our community, reports of my travels, preparation for our yearly conference, and so on. It is published two times per year, but ought to be four times. The youth have a monthly. I would like to give regularly articles therefor, but there is not time. How can I make time for the propagation of our "special truths"? These all are desirable things.



It is true what Brother Zijlstra writes that I speak of "failing strength." Now I am sixty-five years. I thank God that I am yet what I am. But I feel I can not do what I wish. The period of the war, the shortage of food has made me weaker. When I am weary and have headache, then is study a recreation for me.

It is true what the Recorder says: we need more leaders, and we know of no one in our midst who could assume part of the responsibility. We cannot appreciate enough that some of our brothers spare no trouble to edify the churches in my absence. I may name the brothers M. Baars in The Hague, J. A. Nieuwstraten in Haarlem, C. Bosch in Amsterdam, and also G. Zijlstra in Rotterdam for the little couple there. God can do wonderful things also by "lay-workers." But it is my opinion, which has become a strong conviction, that our cause all over the world, as in the Netherlands, asks the best from a God-called man with a thorough theological education.

May our Lord bless you in your important work in his vineyard.

Fraternally yours,  
Haarlem, Holland, P. Taekema.  
June 13, 1946.

### STUDY UNTO GOD

(Continued from page 76)

wronged him. By God's grace he had forgiven him only to have the same wrong repeated once, twice, three times against him. Is there not a limit to one's human kindness? How about one's endurance? But suppose Christ forgave us seven times and then stopped?

Jesus lovingly replies, "I say not unto thee, Until seven times: but, Until seventy times seven." These figures of our Lord have no numerical significance. Real forgiveness is not governed by numbers but by a willing and humble heart. Thus this question from Peter forms the occasion for the parable of our Lord, "The Unforgiving Servant."

### THE STORY

A servant owed his king (lord) \$10,000,000. Because the servant could not pay the debt, the king ordered that the man, his wife, children, and all his possessions be sold. Falling down upon his knees the servant begged

for mercy and promised to pay the debt. With much pity and tenderness the king freely forgave the servant of this huge debt.

"But (and here is where the tone of the story changes) the same servant went out, and found one of his fellowservants, which owed him an hundred pence (about \$17): and he laid hands on him, and took him by the throat saying, Pay me what thou owest." The man could not, and likewise pleaded for patience and forgiveness.

That same servant who had been freely forgiven and freed from his ten million dollar debt would not so much as think to forgive his debtor the small sum of seventeen dollars. It is hard to believe that he should take the man by the throat threatening to kill him if he refused to pay, refuse his helpless plea, and throw him into jail. How natural of man's heart! How typical of our dealings with those who wrong us!

### THE SPIRITUAL MESSAGE

The words of our Lord concerning the heavenly Father give us the central spiritual teaching, "So shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

As God has forgiven me a debt of sin against him which is beyond all reckoning, I must from my heart forgive my brother. These wrongs of my brother are nothing compared with what I have been forgiven. I do not forgive men in order to be forgiven, but because my Father has forgiven me.

Although this parable is concerned with sins that are repented of, we might say that it is the forgiving spirit of the one who was wronged before the other repents, that makes possible the full and free forgiveness when he does repent. How apt we are to minimize our own sins against God and to magnify the seriousness of another's wrong toward us!

In the Lord's Prayer we ask God to forgive us as we forgive those who have sinned against us.

When Jesus had made that wonderful promise concerning all things whatsoever we ask, he concludes with this warning note, "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

## Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

### WISCONSIN YOUTH CAMP

The churches of Wisconsin, Chicago, and Dodge Center are sponsoring the camp which began Sunday, July 14, at a Boy Scout Camp near Milton.



Harley Sutton

The following young people are enrolled: Milton Church — Marjorie Burdick, Joan Burdick, Emelyn Burdick, Jerry Davis, Margaret Coon, Georgia Green, Helen Green, Jack Green, Donna Gray, Earl Bowers, Wilma Bowers, Kay Howard, Faye Knight, Della Lippincott, Jean Hill, Donald Drake, Paul Green, Carolyn Burdick; from Milton Junction—Marjorie Campbell, Oscar Burdick; Albion — Priscilla Ann Saunders, Richard Saunders, Roger Robson; Chicago — Marilyn Sholtz; Marion, Iowa—Lynn Ford, Gene Michel; Walworth—Bonnie Kimball, Bradley Kimball; Spokane, Washington—Gaylord Davis, Max Davis.

On the staff are Rev. Elmo Randolph who looks after all of us, teaches archery and swimming, and does a number of other things; Rev. Orville Babcock who teaches Bible, helps with recreation, music, and other camp duties; Rev. Kenneth Van Horn who teaches Bible, helps with recreation, and also does many other helpful things; Mrs. Allen Bond and De Etta Lippincott are in charge of the girls and help with music and other parts of the program; Mrs. Beatrice Clark and Mrs. Harriet Grant very ably provide the eats. They are perhaps the most appreciated members of the staff. I teach a class to each age group regarding the need for enlistment and training for Christian service, and help with the worship services.

The camp site is beautifully decorated with oak trees, and the Rock River flowing near by to provide beauty and a "swimmin' hole." There is a fine group of campers and with a good schedule under way it will be a very successful camp. A camp paper will be put out and from that there will be further news to report.

H. S.

### WESTERN ASSOCIATION

#### SABBATH SCHOOLS MAKE REPORTS OF ACTIVITIES

Miss Rubie A. Clarke is the chairman of the children's division of Sabbath school work in the Western Association and made the following report at the 1946 session held at Little Genesee church. Her report was condensed from the reports of primary superintendents.

Andover—Mrs. Walter Greene has four children of primary age. The average attendance is two.

Independence—Anna Laura Crandall has ten children enrolled, most of them are somewhat irregular in attendance. The graded helps are used when possible.

First Hebron—Mrs. Rex Zwiebel has one class of children four to eight years of age. Special projects were the study of African and Alaskan children. Each was a project of its own. They made homes of paper and cutouts of the children, which were colored and placed in the sand, making very attractive villages. They also made African drums from tin cans and inner tubes. Three dollars was saved for missions.

First Alfred—Mrs. Lillian Jacob is superintendent. The department sent a very interesting report. There are fifty children enrolled and the average attendance is thirty-one. There are seven classes consisting of beginners, kindergarten, and grades 1, 2, 3, 4, 5. Projects and special programs included Christmas program; visiting day for parents; talk by missionary from China; each child received a Bible verse with a Chinese character; Easter service, with pre-rehearsal where forty-three children were entertained by the teachers with games and refreshments; Children's Day service—June 1; the department sent \$16 for overseas relief and reconstruction; there was a Vacation Bible School last summer; primary teachers meet about every six weeks to make plans for projects and have discussion at the home of the superintendent, or a teacher, for tea.

Second Alfred—Rubie Clarke is the superintendent. There are four classes: nursery, beginner, first and second grades in one, and third and fourth grades in another. There are forty enrolled and the average attendance is twenty-four. Projects and activities included for beginners, making colored drawings for springtime, a poster of God's wonder world, illustrating a poem with pictures cut from magazines and pasted on by the children, a Palestinian village made in the sand table, making Mother's Day cards; the first and second grades, a poster board filled with beautiful pictures of Bible scenes showing Jesus at work, etc., making Mother's Day cards and Father's Day blotters, and special remembrances for sick members; third and fourth grades, learned the books of the Bible, made disciple booklets, a poster of the Lord's Prayer, and learned Psalm 100.

#### ALFRED CHURCH REPORTS

##### ACTIVE ADULT DIVISION

The college group has been using the International Uniform Lessons as a basis for their Bible study and discussion. They have been developing their own leadership.

The Forum Class lives up to its name and also might be called the "Bible Class" under the leadership of Miss Edna Bliss and Dean A. J. C. Bond. Helpful in many ways in church affairs, the membership represents a fine type of mature Christian service.

The home department under the efficient supervision of Miss Miriam Shaw provides lesson helps and contact with church affairs for those unable to attend church. Her skill as a nurse adds to their comfort.

During the school year the officers and teachers meet on the first Sunday night of each month. In addition to routine business and planning for coming events, attention has been given to improvement in service. Chapters of the book, "Children and the Changing World," were studied and discussed. The constructive and suggestive outlines sent out by Rev. Harley Sutton were studied and used as a basis for discussion.

Ben R. Crandall,  
Superintendent.

#### Yesterday — Tomorrow — Today

Yesterday is a cancelled check. Tomorrow is a promissory note. Today is ready cash. Spend it wisely. — "Flashes from Hammond."

#### RICHBURG YOUNG PEOPLE

##### MEET FOR BIBLE STUDY

During the winter of 1946 the young people of the Richburg Church met every Sabbath evening for a Bible study and social time. We were able to reach quite a few local young people who never attend church.

In the Nile Church a good share of our servicemen have returned home and have expressed a desire to see a young people's group that would embrace both churches. We held a business meeting on the evening of May 25, 1946, at a home in Nile and elected officers for this newly organized Christian Endeavor Society. Our meetings are now held regularly on Sabbath eve. We have been having an attendance of between twenty and twenty-five each night. Everyone is glad to see the interest being taken by the returned veterans. One of them is our president.

The Young People's Class was taught by Newell Babcock whose consecration and enthusiasm were caught by the young people as they associated with him. His sudden death due to a severe case of pneumonia was a terrible blow to the group and likewise to the church as a whole. His Christian testimony in his life will never be forgotten. The pastor is now teaching the class. From time to time the class has sponsored socials, sometimes for the class and other times for the whole church.

#### WESTERN ASSOCIATION YOUNG

##### PEOPLE TO HAVE CAMP AGAIN

The Western Association Camp will be held at Camp Potato again this year.

For the first week those who are 10 to 12 years of age will attend. Rev. A. N. Rogers will be the dean. Mrs. Harriet Babcock, Rev. Charles Bond, and Clayton Ormsby will be teachers.

Those who are 13 to 18 years of age will be there the second week. Rev. Ralph H. Coon will be the dean, and Rev. E. T. Harris will teach.

Dr. Ben Crandall and Pastor Rex Zwiebel will be co-directors for the two weeks.

More news will appear later from Camp Potato.

## Woman's Work

Francis Devin, Selom, W. Va.

### OBSERVATIONS — FROM UNITED NATIONS COUNCIL CHAMBER

By Mabel Head

Official Observer, United Nations, for the  
United Council of Church Women

#### Refugees and Displaced Persons

Some of the most complex problems before the economic and social council were presented by the committee on refugees and displaced persons. Its report began with these words:

"It is indeed a formidable honor to be responsible for the settlement on the international plane of the fate of more than three million human beings, physical victims of World War II, scattered throughout Europe and the Far East. . . . It is the first time in the history of the modern world that representatives of twenty nations (the number on this committee) have had to consider a problem of this kind, unique both in its extent and complexity. It is a problem which is poignant from the humanitarian point of view, delicate from the technical point of view, and extremely difficult from the political point of view."

The groups under consideration were divided into two classifications: (1) Those entitled to international protection and assistance: victims of Nazi, Fascist, or similar regimes; victims of persecution because of race, religion, nationality, or political opinions; refugees of long standing; political dissidents; German and Austrian Jews; orphans; (2) those not entitled to such protection: those who in the country of their asylum have failed to comply with the criminal law of that country; those actively engaged in movements hostile to the government of their asylum or of their origin. Some of the delegates wished to include in this classification those unwilling to return to the country of origin, but this was not carried.

One principle laid down was the right of expressing an opinion, even if it was critical or hostile to the country of origin. This point gave rise to much discussion as it is so difficult to determine when free speech is a fundamental right and when it is a subversive activity.

While UNRRA had been set up to meet the needs of the displaced groups it has been able to do only a partial job and goes out of existence December 31. The number

receiving UNRRA assistance in Europe and the Middle East on March 31, 1946, was approximately 850,000; the number having been the concern of the League of Nations High Commissioner for Refugees 256,000; the number from Spain, Germany, the Sudetenland and Austria 322,000; from North Africa and the Near East 250,000.

The committee has been unable to estimate the number of refugees and displaced persons who will become the concern of the future international body which will be set up, as the scene changes so rapidly. The reception possibilities as given to the community are:

Australia—70,000 a year, but owing to transport difficulties it can hardly become effective under two years.

Brazil—between 150,000 and 200,000.

New Zealand—will not estimate the number until the types available are known; and until housing is possible.

Dominican Republic—500 families, first contingent, and 100,000 later.

U. S. A.—3,900 a month from Central and Eastern Europe and the Balkans, under present immigration law.

Colombia—would welcome a steady flow of agricultural, industrial, and mechanical workers.

When this report was presented the delegate from Peru spoke up and said that his country would be open for a goodly number.

Upon recommendation of the committee, the economic and social council voted to establish an international refugee organization to take up where UNRRA will leave off. A draft constitution has been approved to be sent to all members of the United Nations in the hope that it may be in final form for signature during the Assembly meeting in September. This is one of the questions that will have to come before the Congress of the United States and be accepted as have been other specialized agencies. This is where we will need to work when the measure comes before Congress.

The function of the future organization would include: (1) To facilitate the return, to their countries of origin, of those who desire or could be induced to return; and (2) the re-establishment in reception countries of those who will not be returned,



working out wherever possible plans for group settlement. Entirely aside from the humanitarian aspect the presence of large numbers of refugee and displaced persons in or out of camp will continue to be a source of political and economic friction.

A sub-committee was appointed to investigate devastated areas of the world and to report on measures of reconstruction. The following nations were named on this committee: France, chairman; China, vice-chairman; Ethiopia, Belgium, Czechoslovakia, Netherlands, Poland, U.S.S.R., United Kingdom, U.S.A., Austria, India, Peru, Norway, Philippines, Ukraine, Yugoslavia, and Canada. This committee is to be divided by the secretary general into two groups: (1) To survey the Far East; (2) for Europe and North Africa.

It is hoped that when these facts are learned the economic and social council will be able to work out and recommend a coordinated and practical program for reconstruction.

I wish that every one of you might see the 200-plus page report from this com-

## Children's Page

Mizpah S. Greene, Andover, N. Y.

### THE CIRCUS HAS COME AND GONE

(Concluded)

Donna Lewis was the ballet dancer, and she took the part as if she was born to it. Cammy Mac Neil was a dancer who danced as the spirit moved.

Ruth Vars was daring indeed. She danced barefoot on broken glass. To protect her feet, they were smeared with colorless nail polish. But that was just to fool the audience. When the audience still feared for her safety they were told on the side, not to fear, for the sharp part of the glass had been turned under and pressed ever so close to the ground.

Acrobats were Adelaide Crandall and Charles Ruisi. Joints were nonexistent and bones were as flexible as the dog's rubber bone. They did their stunts like professionals.

There was a lion. He was called Smokey because that is his real name. But as a lion he was not much of a success, for he

mittee that you might more fully realize the huge task this problem presents. I also wish that you might be present in the discussion to realize the serious human way these men faced the problem. They are working strenuously to find and inaugurate solutions to one of the most heart-breaking problems of this broken world. No work of man is perfect, but this group, differing sharply as to ways and means seek earnestly to find agreement and constructive solution.

June 28, 1946.

I hope you have noted the action regarding the following things for which we have worked: (1) Balance of money for the support of UNRRA has been appropriated; (2) immigration laws have been amended to put East Indian immigration on a quota basis with privilege of citizenship for East Indians residing within the country; (3) sad story about atomic energy. The McMahon Bill No. 1717 was badly crippled by the House amendments, which now should be strongly opposed, with further insistence upon S1717 being passed.

would not do any of the tricks his owner had promised. But there was an ostrich. She was just a little one. Her trick had not been announced. There was to be no fooling the audience, for in the ring, right before the throng, she laid an egg. Someone said she clucked. Perhaps she didn't. But why spoil the story.

The strong man, Bobbie Champlin, lifted weights, real weights that were heavy and grew heavier as the afternoon wore on. Matthew Lewis was the hawker. After the lemonade gave out, he turned to selling comic books. They were a bargain, not the comics but the books. Sure there was pink lemonade. It did not last long and mother did not care if there were not repeat orders.

The side show was like a full grown side show. Barnum it was who said that people like to be fooled. People at the Great Vars Show who wanted to see a monkey, looked

# The Sabbath Recorder

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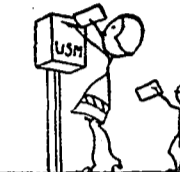
us each carrying a tiny baby mouse hardly an inch long and prepared to hand them to some of the grown-ups who didn't seem to find them very attractive. Do you wonder why?

It has been some time since you had written to me. I hope you'll not wait so long next time.

Yours in Christian love,  
Mizpah S. Greene.

in a mirror. The only place to get stung in this show was with a bee enclosed in a jar. Not to be outwitted, there was shown a zebra. It was a letter Z along side of mother's bra.

But it was a great show financially. The gate receipts and all receipts only came to \$3.74. The actors had to be paid, and then all the deductions for government taxes. There was a lesson even for the Vars Show, just as other big business men are learning too late. — Copied from a Westerly paper.



## OUR LETTER EXCHANGE

Dear Mrs. Greene:

It has been quite a long time since I wrote to you. I will be in the fourth grade next year.

We got one hundred little chickens from Lewis Schaible. We got them May 20. They have really grown.

Mother set a hen on thirteen duck eggs and they hatched on Memorial Day.

We are in the second cutting of alfalfa.

Last Sabbath day we heard Miss Jeanette Randolph from Jamaica. She was very interesting.

Your Christian friend,

Jean Davis.

Shiloh, N. J.

Dear Jean:

Our little granddaughters in Wellsville have a pet chicken; she is almost a full grown hen now and very tame. It's very hard to keep her in her pen in the back of the garage. They have no sooner decided that she is in to stay when they hear a scratching and squawking at the back door and there is "Brownie" the pet chicken asking perhaps for another feeding. Sometimes she disappears for hours at a time but is always on hand at feeding time.

Thursday I attended a Home Bureau picnic on the shady lawn of a farm home. There were quite a number of children in attendance who seemed to be having a good time, especially when five of them appeared among



Mizpah Greene



## A PLAN FOR GIVING TO CONFERENCE OFFERING

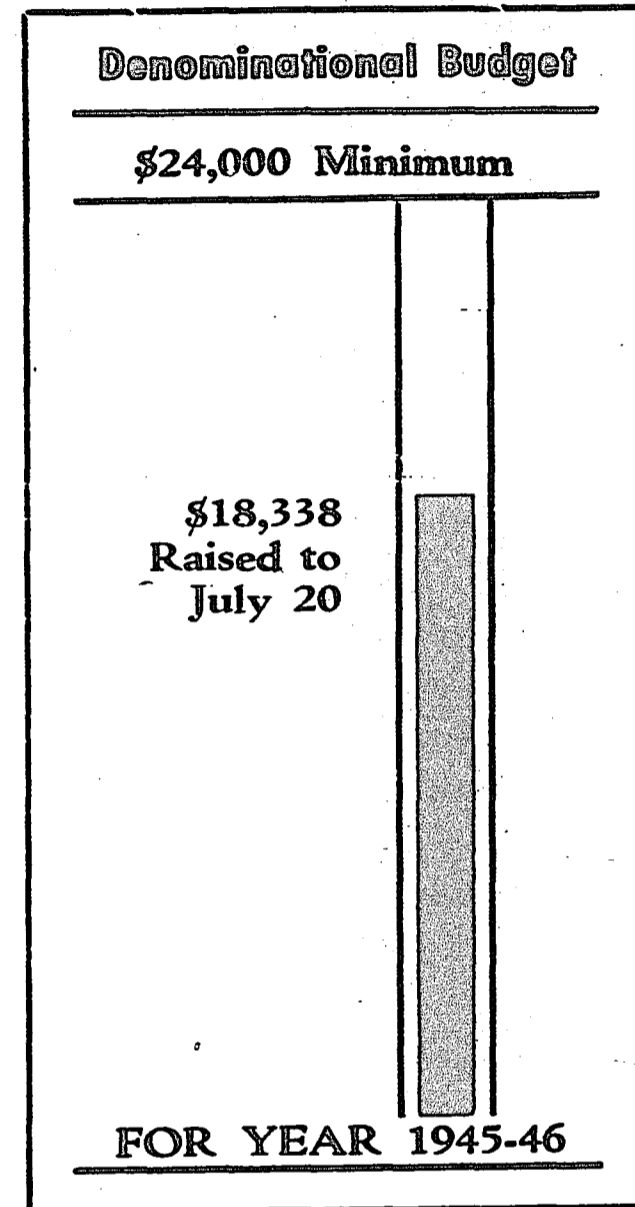
"All church members should have the privilege of contributing to the Conference Sabbath offering."

The Committee on Budget Promotion is suggesting a plan of contributing to the coming Conference Sabbath offering — a plan similar to one followed last year. Several times our Conference president has expressed the hope that we could completely raise this year's Budget of \$24,000 by the close of Conference. We of the Committee on Budget Promotion have been much impressed with our Conference president's excellent and persistent work and would be happy indeed to make it possible for him to announce such cheering news during our Conference.

We also feel that all church members should have the privilege of contributing to the Conference Sabbath offering, even though all cannot be present. Therefore, we suggest that a special Conference offering be made in each church on the Sabbath of August 17, the Sabbath immediately preceding Conference. The proceeds from these offerings could immediately be forwarded to the Seventh Day Baptist Conference President, Milton, Wis., and would be received in time to be reported with the regular Conference Sabbath offering. At one Conference such an offering amounted to \$1,000, with only those present contributing. At the same rate what a wonderful offering we shall have this year when we all are privileged to contribute. We suggest this as a tribute of appreciation for the untiring efforts of P. B. Hurley, Conference President.

Committee on Budget Promotion.

HAVE YOU DONE YOUR BEST?



Receipts during the week since the last report were as follows:

Budget .....	\$28.55
Specials .....	62.88

**PLAN TO ATTEND**

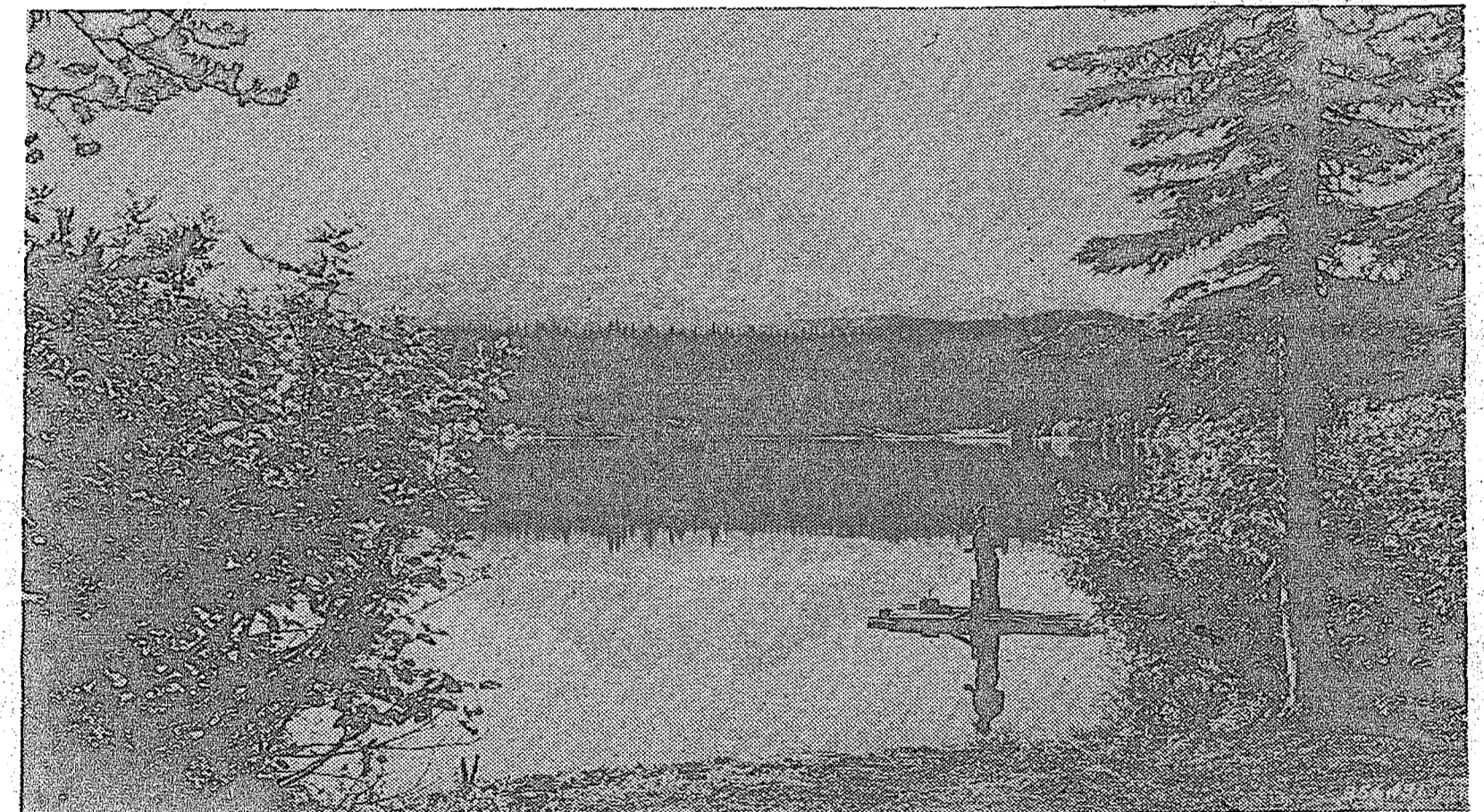
**GENERAL CONFERENCE**

**MILTON, WIS., AUGUST 20 TO 25, 1946**

**PRE-CONFERENCE YOUTH RETREAT — AUGUST 16 TO 20**

(for all young people who are graduates  
of the ninth grade or older)

# The Sabbath Recorder



U. S. Forest Service Photo

### A SUMMER CREED

I believe in the flowers and their glorious indifference to the changes of the morrow.  
 I believe in the birds and their implicit trust in the loving Providence that feeds them.  
 I believe in the prayer-chanting brooks, as they murmur a sweet hope of finding the far distant sea to which they patiently run.  
 I believe in the whispering winds, for they teach me to listen to the still voice within my feverish soul.  
 I believe in the vagrant clouds, as they remind me that life, like a summer day, must have some darkness to reveal its hidden meaning.

(Continued on back cover)