

HOW CAN I HELP THE UNITED NATIONS?

Organize a Peoples Section Discussion Group

By Marie Ragonetti

Director of Popular Education,
American Association for the United Nations

[The Committee on Peace and World Order of the Women's Board has submitted the following article for publication. Committee chairman, Erma Van Horn, states that such a group as the one explained in the article is being started in the Lost Creek Church and other West Virginia churches. The hope is that other Seventh Day Baptist churches will follow.]

Have you asked, as have so many other people throughout the country, "How can I help the United Nations?" What can I do as an individual that will influence what will happen in the United Nations? If you feel strongly about this, perhaps you will find an answer in this column.

You can organize a Peoples Section Discussion Group.

The basic aim of the Peoples Section of the United Nations is to provide for each individual the opportunity of more direct participation in the United Nations, to support its aims, and to influence its policies.

The American Association for the United Nations, acting as trustee for the Peoples Section, believes that one of the best ways to achieve this aim is through the setting up of Peoples Section Discussion Groups throughout the country.

The purpose behind these discussion groups is first, to inform individuals on the issues before the United Nations, and second, to take action based on knowledge.

Each month the AAUN will send a question with background information for these discussion groups to consider. The question will be based on an important issue before the United Nations. Each group is asked to study and discuss the question-of-the-month and to send a summary of its discussion to the Peoples Section. The AAUN will analyze these views and submit a report to the United States Delegation at the United Nations and to United Nations officials direct.

You can start a Peoples Section Discussion Group among your friends, or if you are already active in an existing study group, you can interest that group to become a Peoples Section Discussion Group.

Membership in the Peoples Section is \$1.00. Any discussion group of five or more members of the Peoples Section will receive a steady flow of pamphlets and literature on United Nations issues in addition to the question-of-the-month.

If set up throughout the country, these groups can become an important part of American public opinion, representing a true cross section of the United States. We must not forget that in the United States, "We, the people . . ." are responsible for foreign policy, and we can make that foreign policy out of ignorance or out of our understanding of the issues involved. The AAUN, in its SOS call for Peoples Section Discussion Groups, plans for knowledge first, and then action based on knowledge.

If you are interested in receiving additional information about setting up a Peoples Section Discussion Group, write to AAUN headquarters, 45 East 65th Street, New York 21, N. Y. — Changing World.

DENOMINATIONAL "HOOK-UP"

PALM SPRINGS, CALIF. — Mr. and Mrs. W. M. Davis, who spend the winter months in Palm Springs, worship in the Community Church there and represent Seventh Day Baptists each year at a special "ecclesiastical census" service held during February.

The church bulletin reports this year's special service in the following paragraph:

Ecclesiastical census taken last Sunday revealed a wide variety of religious affiliation. Presbyterian 99, Methodist 77, Lutheran 37; Baptist 36, Christian Church 13, Protestant Episcopal 15, Congregational 11, Reformed 11, Dutch Reformed 4, United Church of Canada 3, Friends 4, Church of Christ 5, Church of God 3, Evangelical 5, Christian Science 3, Salvation Army 3, Brethren 2, United Brethren 2, United Presbyterian 5, Seventh Day Baptist 2, Nazarene 1, Roman Catholic 1, Unity 1, Evangelical Covenant 1, Boy Scouts 2, German Reformed 1, Evangelical Lutheran 1, Reformed Presbyterian 1. Total 28 religious preferences, the believers all worshipping happily together. The whole service called forth innumerable favorable comments.

WHITE CLOUD, MICH. — Rev. Harley Sutton of Alfred Station, N. Y., executive secretary of the Board of Christian Education, spent from February 2 to 6 with the

(Continued inside on page 203)

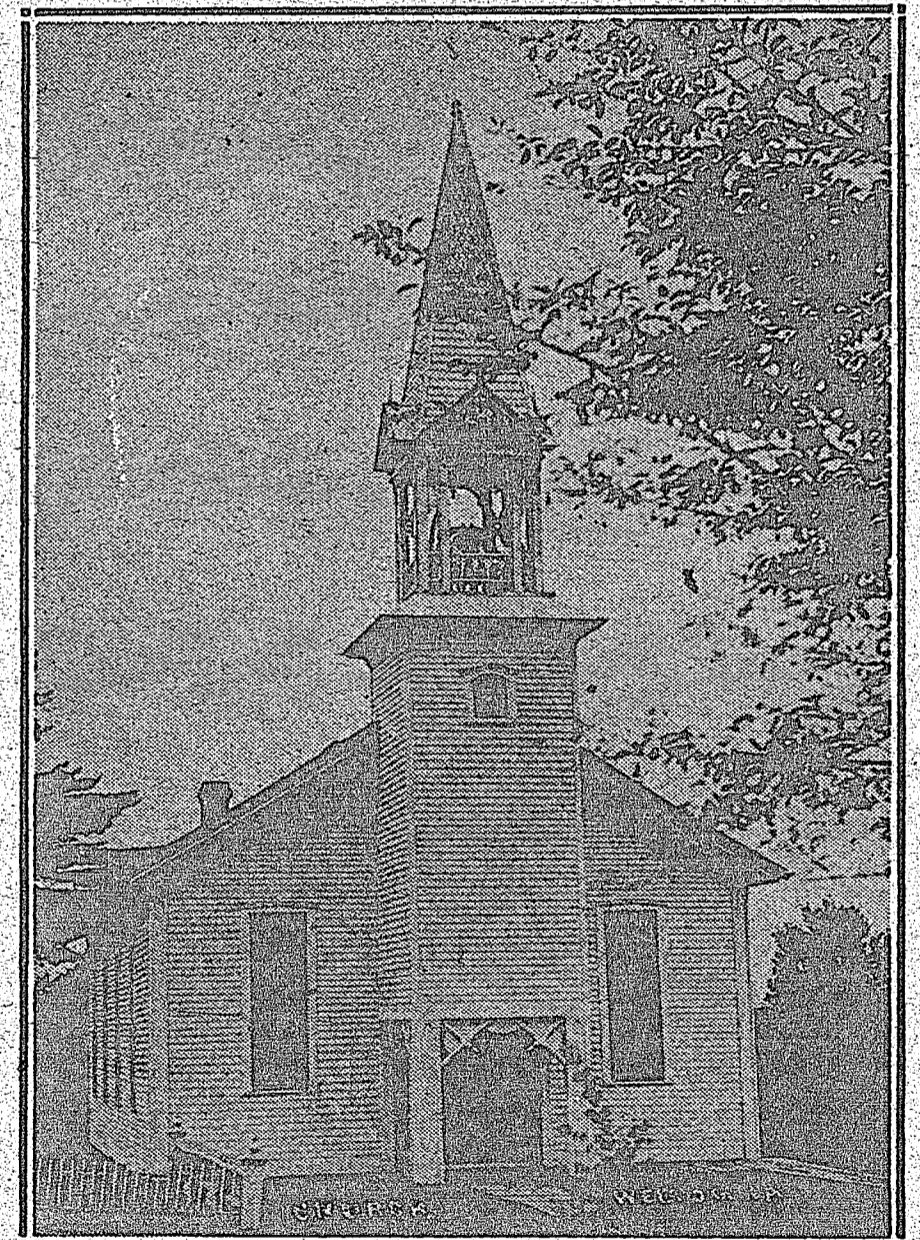
MARCH 31, 1947

The Sabbath

Recorder

*"A Century
of Notable
Service"*

(Read the historical
sketch, page 209)



Seventh Day Baptist Church, Welton, Iowa

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

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L. H. NORTH, Manager of the Publishing House

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FRANCES DAVIS, Woman's Work

HARLEY SUTTON, Christian Education

MIZPAH S. GREENE, Children's Page

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WHAT WHERE

TOWARD A MORE CHRISTIAN WORLD

The proposal is that we establish in this country military training for every boy, the same military setup which we went to war to abolish in Germany and Japan. Whether we become a militaristic and totalitarian country depends more on this measure than any other. It does not relate to any limited class or group. It reaches every family and every boy. It subjects them completely to the domination of the government for six months during their most formative period. It keeps them under constant supervision as reserves for years thereafter. The power to take a boy from his home and subject him to complete government discipline is the most serious limitation on freedom that can be imagined. Many who have accepted the idea favor a similar government-controlled training for all girls. — Senator Robert A. Taft.

Clothing, food, and soap—in that order—made the bulk of the four and a half million pounds of relief materials which twenty-six American Protestant denominations sent overseas in 1946 through the shipping center of Church World Service, at New Windsor, Md. Of the total shipments, which went to every nation in Europe to which military authorities would permit shipments, as well as to China, Japan, and the Philippines, 3,105,000 pounds were in clothing of all kinds; 1,359,000 pounds in food, mostly canned; and 18,649 pounds of commercial soap; 52,000 pounds of homemade soap; and 4,267 pounds of candles.

Church leaders of several communions have been aroused by the recent announcement by the Carnegie Endowment for International Peace that its investigators have discovered that public school textbooks ignore almost completely the contribution to progress made by American Negroes in many walks of life. This conclusion was based on the study of 413 approved textbooks in history and related subjects. The investigators also found that very few textbooks have done anything to lessen racial prejudice and promote understanding, and that some "tend to perpetuate antagonisms now current in American life." It is a subject that will receive attention in church and church educational circles during coming meetings and conventions. — W. W. Reid.

"Christians today face a tremendous competition with anti-Christian ideas and causes being served by millions with fanatical zeal" said Dr. Harry Emerson Fosdick recently in New York. "Just on the basis of this public motive, I want some decisions. I want to crash the gate of life, where Christ and his truth are being treated with polite unconcern, in a world where Anti-Christ is being taken in earnest. The man or woman to whom I am talking may for years have been a church member. Statistics of church membership prove nothing. Church membership may mean only a polite bow to Christ, and one goes his way to farm and merchandise."

EDITORIALS

FREEDOM OF CONSCIENCE

The Seventh Day Baptist denomination . . . desires that its churches and its members shall continue to enjoy freedom of conscience in all matters of religion.

—Statement of Belief.

Wide latitude in belief and practice is given Seventh Day Baptists. As a people, we pride ourselves on allowing such personal freedom. One of our bids for greatness is in this stand; but one of the dangers of weakness lurks there, too. Always present is the insidious tendency to feel that the other person is wrong because he does not express his feelings just as we would. Every freedom has its obligation. We are free to believe as conscience dictates, but we are also obligated to allow the other person his sincere position.

The point of view of someone else is often misunderstood; therefore, we should be very slow to criticize. For example, it is not fair to take an isolated statement out of its context and make judgment on the basis of what is implied. The statement chosen may be only a part of an idea, an illustration of a proposition just opposite from the position actually taken by the author, a deliberate exaggeration for emphasis, or an actual misprint in transcribing the document. Being human, we are all subject at times—because of haste, weariness, or thoughtlessness—to write or say something we do not really mean.

Unreliable also is the making of a decision in regard to another's beliefs from what he is reported to have said. The only safe procedure is to hear face to face what is spoken. So much depends on the tone of voice, the expression on the face, the gestures, the inflection of the voice, the attitude, and the emphasis on certain words.

Even when a speech or conversation has been recorded word for word, we cannot rely entirely on the printed text to carry the meaning intended. The very same words spoken at one time, read at another, can convey different ideas. At best, words are poor conveyors of thought.

Some wise man has said that we see what we want to see and hear what we want to hear. Especially in matters of religion, which are instinctively very important to us and which naturally become closely associated with our emotions and are therefore hard to control objectively, we are apt to be hypercritical of others. Philosophy of life, salvation, and similar vital matters are an integral part of faith and practice. Of course we are anxious that others come to satisfactory conclusions; it is a part of our Christian duty to have concern for souls. But we have to keep in mind that we may not have all the truth, or may not yet understand the truth fully. Our ideas, even after much thought, study, and experience, are not infallible. We cannot afford to close our minds to possible additional light. Others have a right to express themselves freely and accurately, without being subject to censure from us and without having their thoughts twisted into a preconceived mold. Just because we have heard or have come to consider that some other person thinks in a certain way is no sign that he does, even if we can interpret his words to indicate such thought.

In the final analysis, most of the arguments about religion—and there are many of them as vividly revealed to an editor, who receives volumes of propagandistic mail, hears many "slanted" discourses, and is asked to peruse various and sundry documents—seem somewhat silly and uncalled for to the average layman. The basic, important, fun-

PIN POINT EDITORIALS

"It is a pleasant thought that when you help a fellow up a steep hill you get nearer the top yourself."

* * *

Take Time

Take time to live. That is what time is for.
Killing time is suicide.
Take time to work. It is the price of success.
Take time to think. It is the source of power.
Take time to play. It is the fountain of wisdom.
Take time to be friendly. It is the road to happiness.
Take time to dream. It is hitching your wagon to a star.
Take time to look around. It is too short a day to be selfish.
Take time to laugh. It is the music of the soul.
Take time to play with children. It is the joy of joys.
Take time to be courteous. It is the mark of a gentleman. —Selected.

* * *

Habit is a cable. We weave a thread of it every day, and at last we cannot break it.—Horace Mann.

damental matters in our Christian heritage, and belief, and practice we all apparently agree upon; we differ mainly in the ways of explaining these matters. The conflict—if there is actually a conflict—is a battle of words. Although we sometimes seem to talk apart, basically we feel, sense, and worship together.

"The prevailing spirit of the age seems to be secession and dissolution," one writer laments. "Those who compose the body of Christ on earth, who profess to have been cemented together by his love, have no right to wage war among themselves, to sow discord among the brethren, and to endeavor to pick to pieces, pull down, and scatter the church." Such a statement sounds timely and modern, but it was written in 1861. Apparently there has been foolish bickering among church members for a long time. So we need not be overly alarmed about the times in which we live; however, we should continue to struggle for harmony. As one prominent layman puts it:

Certainly if this world is to continue as you and I want it, the last thing we want to happen is to have religious groups disagreeing violently with each other. I personally believe that unless all Christian Faiths work shoulder to shoulder, we face great danger from an anti-Christ movement that seems to be sweeping the world.

What a contribution this generation could make to the world if churchmen within denominations would cease to vocalize petty differences and start to act together on basic

imperatives, joining hands more generally with other Christians in projects for the common good!

The Sabbath Recorder is anxious to have part in bringing about such harmony of action based on mutual understanding. Requests are made from time to time that articles on controversial subjects be printed. Whereas none of us want to have anything to do with mere squabbling or futile arguing, we all are anxious to gain a proper perspective from a full discussion of all points of view on important questions. The ideal situation is for those who think they disagree to be able to sit down together to discuss differences in a friendly spirit. Next best is the opportunity to read and seriously weigh in mind what others are thinking.

The denominational publication as the voice of all the people, is always ready to print articles which will contribute constructively to the Cause, but we cannot afford to waste space on material of a purely controversial nature, and we must not deal in personalities. We are Christian brothers in a denominational "family," and there is nothing to be gained by calling names when pointing out errors—or supposed error—in doctrine, practice, or the like. Facts, objectively stated in a calm spirit of kindly interest, can help people to come to logical conclusions. Judgment should always be based on fact rather than rumor.

Let none of us be guilty of attempting to force any specific pattern of thought on all our people. According to our statement of belief we "cherish liberty of thought as an essential condition for the guidance of the Holy Spirit." All right then, let us each be sincere and conscientious in our personal vows, letting our brotherly love be as great as that described by Edwin Markham: "Love and I had the wit to win: we drew a circle that took him in." A circle large enough to take in others, even if they do not state their thoughts in accordance with ours—that is the ideal. The psalmist caught this spirit when he sang:

Behold, how good and how pleasant it is for brethren to dwell together in unity!

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

As the dew of Hermon, and as the dew that descended upon the mountain of Zion: for there the Lord commanded the blessing, even life for evermore.

WELTON CHURCH —

Gives a Century of Notable Service

By Corliss F. Randolph

The beginnings of the Welton, Iowa, Seventh Day Baptist Church, and its early history, are briefly outlined in the "Extracts from the Journal of Rev. Lewis A. Davis," published in the Sabbath Recorder of September 24 and October 1, 1945. From a membership of twenty-one when the church was organized, January 7, 1855, it grew to one of eighty-one, when he closed his pastorate, December 29, 1861. He was succeeded by Charles A. Burdick, for three years, and Thomas A. Maxson for somewhat more than a year, when Lewis A. Davis again served, from April, 1866, till his death, October 9, 1867.

Now came this series of pastors: Varnum Hull, Henry B. Lewis, John T. Davis, James H. Hurley (two terms), Theodore J. Van Horn, Eugene H. Socwell, and George W. Burdick, serving terms varying from three to fourteen years. Then, though the church was often reported as without a pastor, the following named served in that capacity for short terms: Paul S. Burdick, Claude L. Hill, James H. Hurley, Ary T. Bottoms, E. Kay Bee, and Rolla J. Severance. The last named is listed as pastor in the Year Book for 1940.

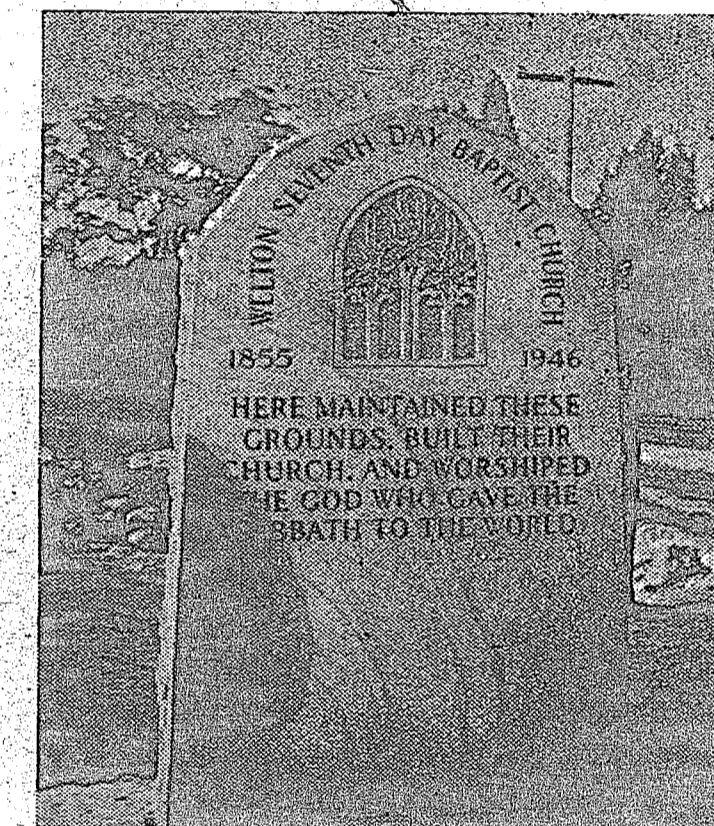
For a long time the Missionary Board strove to stimulate the church and give it new life. For a part of the summer of 1933 it sent James L. Skaggs to work with the church, and it encouraged various ones to accept the call of the church to its pastorate, and helped support them while on the field, with disappointing results. Loyal F. Hurley made a brief visit here in the midsummer of 1942 and met a cordial reception. But he couldn't stay.

In November, 1944, Mr. and Mrs. Arthur J. Burns, lay workers from Berlin, N. Y., arrived here, under the auspices of the Women's Board. At once they began visiting among the scattered families, instituted weekly services on the Sabbath and on Sunday evening, and started a Sabbath school. They continued this work until October 1,

1945, when they returned to their home in Berlin.

Meantime, death had removed many of the older members, others had moved away, and but few remained, only two or three in number. The church now was all but extinct.

Already, the parsonage had been sold some years before to Orville F. Randolph,



Monument Marks Church Site

with the understanding that the proceeds from its sale should be forwarded to the Memorial Board and the annual income therefrom used for the benefit of the church. The Memorial Board had also received a bequest of \$2,000 under the will of Deacon J. O. Babcock, the income from which to be used for the benefit of the church so long as the church should exist, and then to be divided equally between the Missionary and Tract Societies.

Meanwhile, the church building, with its attractive interior and worshipful atmosphere, was sadly in need of major repairs, the cost of which was regarded as excessive in view of the very slight use which would likely be made of the building afterward.

Accordingly, after due consideration, it was sold at public auction, June 3, 1946, and dismantled immediately afterward. The lumber was used to build two new houses at Milan, Ill.

The pulpit desk was retained by Orville Hurley, of Milton Junction, Wis., whose father had built it; the Bible was kept by Melva Van Horn, of Kent, Wash.; and Mrs. Hattie Loofboro, of Milton, Wis., has an old pewter communion flagon. The crayon portrait of Rev. Lewis A. Davis, which had hung in the church for many years, had long since disappeared. All the remaining furniture, including church bell, piano, books, etc., were sold at auction, to be used in other churches not far away. The bell, which is said to have a very sweet tone, was installed in a new Roman Catholic church in Villanovia. A suitable monument, small in size, was placed at a point where had been the front door of the church.

The total gross receipts from the sale were some \$1,400, and the net proceeds were turned over to the newly organized Seventh Day Baptist Cemetery Association, duly incorporated under the laws of the State of Iowa. Officers of this organization were chosen, as follows: president, Orville F. Randolph (present owner of the old parsonage); vice-president, Miss Ethel Forsythe, of DeWitt, Iowa; secretary-treasurer, Mrs. Walter Kershaw, of Welton; corresponding secretary, Wilfred Knight, of Milton, Wis.; directors, Howard Kershaw, Frank Gridrod, and Guy Maltis, all of Welton; and Wilfred Knight, Howard Loofboro, and Merritt Van Horn, all of Milton, Wis. Title to the cemetery and old church lot and funds not otherwise specified will vest in the cemetery organization as soon as legal formalities are complied with. Possibly this has already been done.

A neat, substantial fence has been erected about the grounds, graves have been cared for—old stones straightened up and new ones placed in position. The cemetery and the church lot will be duly cared for and beautified by planting trees, shrubs, and flowers as rapidly as income from funds set apart for that purpose permits. A detailed map of the cemetery showing the position of graves, old and new, marked and unmarked, is in the hands of Zuriel Campbell, 312 Fourth Ave., S., Kent, Wash.

A business meeting was held in July, 1946, in the home of O. W. Babcock, at Delmar, Iowa. Besides Mr. and Mrs. Babcock, others present were Zuriel Campbell, of Kent, Wash.; Lester Hurley, of Charlotte, Iowa; Mr. and Mrs. Walter Kershaw and Mrs. Lucy Van Horn, of Welton. At this meeting, letters of dismissal to join other churches of like faith and order were granted to all existing members in good standing; and action was taken to close up the affairs of the church, authorizing the transfer of property and funds to the cemetery association, leaving only the required legal steps to be taken, when after a century of notable service the Welton Church would have passed into history.

The records of the church are in the hands of the clerk, Mrs. Walter Kershaw; and the treasurer, Mrs. Lucy Van Horn, both of Welton (P. O. address, R. R. 3, Delmar, Iowa).

This sketch would be incomplete without the names of the notable group of ministers which Welton has furnished for pastors of our churches and for positions of responsibility in our other denominational organizations. They are as follows: James H. Hurley, Theodore J. Van Horn, Christopher C. Van Horn, Charles S. Sayre, Eli F. Loofboro, and Edgar D. Van Horn, all deceased, but the two last named.

PLEA FOR CO-OPERATION TO HELP NEGLECTED RURAL AREAS

A plea for a co-operative Protestantism, bigger than denominations and organized to serve the neglected rural areas of America, is made by Professor Charles M. McConnell, rural authority of Boston University School of Theology. He charges that denominational Protestantism has "side-stepped, ignored, and all but scorned the marginal rural sections of this country. . . . Tumble-down shack churches, dog-eared song books, abandoned churches, scant religious educational literature, and an almost total absence of theological seminary graduates in these underserved fields furnish proof of this neglect all along the line—sometimes including neglect by mission boards. The harvest of this failure is widespread rural paganism."

CHRISTIAN RURAL FELLOWSHIP SPONSORS PROJECTS

"SAVE SOILS, SOULS" is the motto for the Seventh Day Baptist Christian Rural Fellowship. The winter issue of the organization's bulletin was published recently, containing reports of various activities and undertakings.

The chairman of the Rural Fellowship made three trips in October, November, and December. The first was to Alfred where he participated in the meeting of the representatives of the boards at the call of Rev. Everett T. Harris, president of Conference.

In October he attended the National Convocation on the Church in Town and Country held in Des Moines, Iowa, November 12-14. On this trip six churches were visited and the illustrated presentation of the Lord's Acre Plan given. The third trip was to Salemville, Pa.

The Rural Fellowship bulletin carried reviews of Lord's Acre projects in Alfred Station, Berea, Hebron, Farina, Lost Creek, and Roanoke.

The fellowship now has two sets of Kodachrome slides depicting Lord's Acre activities. Each has about thirty pictures of projects. These are available for use in the churches. The only requirement is that they be returned on schedule so that others may have the use of them for scheduled meetings. There is no rental charge; users pay only the postage.

Lord's Acre packets which contain leaflets, song sheets, posters, signs, and other materials helpful to a committee or group preparing to administer a Lord's Acre Plan, may be ordered from Rev. Marion C. Van Horn at Lost Creek, W. Va.

Four Seventh Day Baptists, in addition to the Rural Fellowship chairman, were present for the Des Moines conference on rural life: Rev. Earl Cruzan, Dodge Center, Minn.; Rev. Kenneth Van Horn, Albion, Wis.; Rev. Orville Babcock, Milton Junction, Wis.; and Rev. Victor W. Skaggs, secretary of the Tract Society, Plainfield, N. J.

The sixteen page mimeographed bulletin of the Rural Fellowship shows that a lot of work has been done by this organization.

Use the sets of slides in your church so that you can see what others in rural churches are doing.
H. S.

INTERESTING FACTS REVEALED ABOUT CHILDREN'S PAPER

Five issues of the children's paper, "Seventh Day Baptist Boys and Girls," have been published and sent to the Sabbath schools. The issues include a Conference number and the one for February. A check up at the end of February showed the following interesting facts:

1. Fifty-seven Sabbath schools are supporting the project.
2. Orders from the schools for local use or to be sent to our churches in Jamaica, New Zealand, and South America total 1,250 copies per month at 5 cents per copy.
3. Cost of printing and mailing is about \$31.50 per month more than is being taken in from orders. This must be taken from the budget of the board.
4. Free copies in the numbers indicated are sent to the following: Jamaica, 100; New Zealand, two churches, 25 each; New Guinea, 25; Rev. Lester G. Osborn at Indianapolis, 50 (of the past two issues); Pastor William J. Kimshel, Pine St. Gospel Chapel, Middletown, Conn., 10; Ella Mae Davis, Franklin City, Va., 10; Palatka, Fla., 10; and a number of lone Sabbath-keeping families.
5. The following Sabbath schools—or in some cases it is the church—are contributing toward the above free copies: Alfred Station, Boulder, De Ruyter, Little Genesee, Hebron, Hebron Center, Milton Junction, Plainfield, Riverside, Salem, Waterford, New York City, and Daytona Beach.
6. Mrs. Ada K. Bottoms is giving her time gratis to make this paper possible. The Missionary Board prepared the material for the January issue. The Tract Board will have the May issue, giving emphasis to Sabbath Rally Day.


It is very important that Sabbath school teachers help children use the paper, by telling them the story if they are too young to read and also by urging parents to help children use it at home.

Perhaps your Sabbath school would like to have a part in sending copies to other churches at home and abroad, and to lone Sabbath-keeping families. This can be done by contributing to the project a sum of money with instructions as to where the money is to be used.

If your Sabbath school is one of those which has not responded to the invitation to share in the project, perhaps you can help decide to do so.

There is an urgent need for material! Please send in original Bible puzzles or suggested activities for children which will help

them to use the Bible, to learn about the Sabbath, and to become acquainted with the denomination. Send such material to the editor, Mrs. Ada K. Bottoms, Trenton, Ala.



YOUTH FELLOWSHIP CORNER

ASHAWAY. — Just recently a "Christian Endeavor Bulletin," published by the Intermediate Society of Ashaway, was issued. Mildred Saretzki is the editor. The following are the officers of the society: president, Ruth Saretzki; vice-president, Gwendolyn Crandall; secretary, Mildred Saretzki; treasurer, Maitland Crandall; social committee chairman, Helen Saretzki; lookout committee chairman, Barbara Anne Waite; publicity committee chairmen, Gwendolyn Crandall and Mildred Saretzki.

This mimeographed paper has eight pages, and there was some fine work done in getting it out. Congratulations to this active group!

NILE-RICHBURG. — The Christian Endeavor and Bible study groups meet together on Friday nights at 8:00 p.m. for a worship service, after which the groups separate for their respective services. Leader March 7 at Nile was Harriet Babcock; the leader on March 14 at Richburg was Thelma Clarke; on March 21 at Nile Philip Burrows was leader; and on March 28 at Richburg Marian Coon led.

ALFRED. — The Alfred group is working now on the March issue of The Beacon. The young people's publication has been on a "trip" which included Salem and Milton, where loyal groups did a grand job of editing and mimeographing several issues. Appreciation is hereby expressed to these groups.

Don Polan is editor for the Alfred group; Rev. Wayne R. Rood is adviser. Please send news for the April issue to either of these men.

BRIDGES WHICH BIND TOGETHER

Books are bridges—bridges which bind together in a common fellowship persons of different cultural backgrounds, of different races, creeds, colors, national origin; persons of different ages; and persons who lived long ago and those who live now. . . . Religious books build the strongest bridges of all, bringing persons together across all differences to the worship of God. — Dr. Mary Alice Jones, Children's Book Editor, Rand McNally & Co.

VACATION CHURCH SCHOOLS CONSIDERED IMPORTANT

ALL MEMBERS OF FAMILY CAN PARTICIPATE

Only fifteen churches held Vacation Church Schools, or helped with other churches in community schools, last year? What will be the record for this year?

A leaflet published by the International Council says: "YOU CAN DO IT. Take some children, some Christian teachers, some good plans—and you have a Vacation Church School." The suggestion is made that one good teacher can train mothers to help. Other ideas given include these: Use three afternoons a week for three weeks in the open country; hold evening classes for all ages; schedule one afternoon class a week all summer, where transportation is a problem; hold school early mornings when the boys and girls could ride with the farmers who take the milk to town; meet all day for five days, children bringing lunches. Where? In the town hall; in a near-by living room, or tent, or out-of-doors. How? A "family" group, with each person taking part according to his ability, when departments are unable to meet separately.

"Find a pattern that works; enlist the best leaders. Begin now! You can have a Vacation Church School."

These ideas should start you thinking how best to use the vacation period for the good of the children. Do not think that just a week or two of special school is enough. Plan for all kinds of church programs, especially those which use the out-of-doors during the vacation period.

Many of the above suggestions can be used during regular two or three week schools. Different persons can help with the picnics, field trips, overnight camps, one-day camps (not including night), family one-day camps, where the whole family participates in special services, but the children and the parents meet in separate groups at the picnic site for certain activities. Please get your people together and plan for a complete Vacation Program! When you discover methods or develop new plans, send in a report so others may try them.

H. S.

WOMEN'S SOCIETY DIRECTORS MEET

- Accept Resignation of Evangelist
- Consider World Literacy Activities
- Suggest Lenten Devotional Reading

The Board of Directors of the Women's Society of the Seventh Day Baptist denomination met in regular session in the Mrs. G. H. Trainer Sabbath school room March 9, 1947, with the following members present: Mrs. J. L. Skaggs, Mrs. Edward Davis, Mrs. Okey W. Davis, Mrs. R. P. Seager, Mrs. Ottis Swiger, Mrs. F. C. Groah, Mrs. S. O. Bond, Mrs. J. L. Vincent, Miss Alta Van Horn, and Miss Greta F. Randolph.

Mrs. Okey W. Davis led the devotionals using the love chapter, 1 Corinthians 13, as a basis. Prayers were offered by all present.

Mrs. Okey W. Davis, editor of the Woman's Work Page of the Sabbath Recorder, gave a verbal report. She urged that extra copies of the special evangelistic numbers of the Recorder be distributed by the societies.

Mrs. Davis also reported for the World Literature and Literacy Committee. Her report was requested for these minutes:

Alfred D. Moore, secretary of the committee, has been on an extended trip in South America. Dr. Laubach is extremely busy in Africa. At the yearly meeting of the committee, which will be held April 8, extensive reports from these areas will be given. From Cairo, Egypt, Dr. Laubach writes: "We now have the first Arabic lessons completed; and three other books are being prepared which will follow these lessons. They are 'Story of Jesus,' 'Helping the United Nations,' and a third one called, 'Four Friends of Egypt.' . . . Yesterday the representatives of the Catholic, Coptic, and Protestant communities met and agreed to publish 'Story of Jesus' together, and to publish other Christian literature together. This is ahead of any other place in the world, isn't it?"

The "Story of Jesus" in English by Dr. Laubach is now off the press in numbers. Its colorful illustrations, a gift of David C. Cook Co., together with its very attractive make up make it a thing of beauty.

As a culmination to our mission study of India, your chairman heartily recommends the use of the literacy play, "They That Walked in Darkness," by Elizabeth Clark. Price 25c. Address: Committee on World Literacy and Christian Literature, F.M.C., 156 Fifth Avenue, New York 10, N. Y.

Mrs. S. O. Bond gave the report of the treasurer showing the following balances: General Fund, \$109.35; Special Project, \$251.40; Helpers' Fund, \$403.04; total, \$773.79. Her report was accepted and placed on file.

Mrs. Ottis Swiger offered a report of progress for the Christian Culture Committee:

The issues of Graphic Survey ordered were sold. One issue was placed in Salem College Library and Miss Cole, the college librarian, is using it in one of her extension classes in Parkersburg. We can still order this issue of the Graphic Survey for 35c plus postage for anyone interested in the study of race segregation.

We have sold six copies of the book of poems by Mrs. Hulett to the Battle Creek Ladies' Society.

We would suggest that any who have received the club service program and news letter from Good Housekeeping magazine and have found help or benefit from these programs would write a note of appreciation to the publication. This is a service the magazine renders to women's clubs and libraries. The Christian Culture Committee considers this worth while for program use in our societies.

We commend the 1947 Lenten list of books (given below) compiled by Dr. Harry Emerson Fosdick in Church Woman for devotional or inspiration reading.

| | |
|--|--------|
| Christian Ethics and Social Policy by John C. Bennett | \$2.00 |
| On Final Ground (Excellent sermons) by Harold A. Bosley | 2.00 |
| By Unknown Ways (for the handicapped) by W. G. Branch | 1.50 |
| Best Sermons (1946), edited by G. Paul Butler | 2.75 |
| Together, A Symposium, edited by Glenn Clark | 1.00 |
| The Public Worship of God (A source book) by Henry Sloane Coffin | 2.00 |
| Human Destiny (Profound, inspiring) by Lecomte du Noy | 3.50 |
| The Modern Parent and the Teaching Church by Wesner Fallaw | 2.50 |
| How to Read the Bible by Edgar J. Goodspeed | 2.50 |
| The Practice of Religion by Frederick Grant | 3.25 |
| The God We Worship by Roger Hazelton | 2.00 |
| The Eternal Gospel by Gerald Heard | 2.00 |
| Christ, the Lord by John Knox | 1.75 |
| Prayer, the Mightiest Force in the World by Frank Laubach | 1.25 |
| Whose Leaf Shall Not Wither (Sermons) by James M. Lichliter | 1.50 |
| Peace of Mind (by a Jewish Rabbi) Joshua L. Liebman | 2.50 |
| Eyes of Faith (Theology) by Payl S. Minear | 3.00 |
| Discerning the Signs of the Times by Reinhold Niebuhr | 2.50 |
| Truths Men Live By (by a Roman Catholic) John A. O'Brien | 2.75 |
| Man and Society in the New Testament by Ernest Scott | 2.75 |
| Beyond the Darkness by Roger Shinn | 1.00 |
| The Spiritual Gospel (Gospel of John) by W. W. Smart | 1.00 |

| | |
|--|------|
| How to Live (Sermons) by Ralph W. Sockman | 2.00 |
| Heralds of God (for preachers) by James S. Stewart | 2.50 |
| Foundations for Reconstruction (by a Quaker) Elton Trueblood | 1.00 |

Mrs. R. P. Seager read the report for the Ways and Means Committee and the January and February reports from Rev. L. O. Greene. Mrs. S. O. Bond read the report from Rev. Elizabeth F. Randolph. Voted that these reports be accepted and that the Ways and Means Committee report be placed on file:

The letter submitted at the January meeting was somewhat revised and sent to seventy-five societies and individuals. The bill for mimeograph and postage amounts to \$2.58.

We have received the reports for January and February from the workers on the Mississippi field. These workers need our daily prayers as they persevere in striving to let the Master work through them. Two commitments for Christ have been made. Many have asked for prayers and expressed a desire for a better life and a closer walk with God. Mr. Greene in his February report is officially announcing the completion of his fifth year as the time to terminate his contract with this board as Promoter of Evangelism. This will be September 1, and Mr. and Mrs. Greene express a desire again to return to the work of a pastorate.

The project of a Sabbath-keepers Devotional Quarterly awaits a decision of co-operation with other Sabbath keepers. A decision may be announced soon.

May this committee suggest to you its appreciation of the splendid articles contributed by our Promoter of Evangelism to the Sabbath Recorder for its evangelistic number each month.

Voted that \$100 be sent Rev. Elizabeth Randolph toward her expenses in Mississippi.

Voted that the Women's Board accept with regret the resignation of Rev. L. O. Greene to become effective on September 1, 1947; and that we express our appreciation of his co-operation and faithful work; also our commendation of the fine articles furnished by him for the Sabbath Recorder.

The following women were asked to serve with the United Council of Church Women when called upon to do so: Mrs. E. H. Clark, Miss Marjorie Burdick, Mrs. P. B. Hurley, Rev. Elizabeth Randolph, Mrs. L. Harrison North.

Voted, that the time for the Woman's Hour on the Conference program suggested by Rev. Everett Harris be accepted—Thursday, 2:15 to 3:30, with the tea on Tuesday afternoon.

Voted, that Barbara Seager be paid \$1.44 for secretarial work.

Voted, that a bill of \$1.14 be paid to Mrs. Skaggs for postage.

Voted, that \$15 be sent to the Committee of Reference and Counsel, of the Foreign Missions Conference.

These minutes were read and approved. Adjourned to meet the second Sunday in May at 2 p.m.

Mrs. James L. Skaggs,
President,
Greta F. Randolph,
Secretary.

WORSHIP PROGRAM

"Let us kneel before the Lord our maker."

By Alberta D. Batson

God Plans for Us

Prayer: Father in heaven, as we approach Thy throne knowing our great need for Thy guiding mercy, teach us to pray. Teach us to wait before Thee that we may learn of Thee and know Thy will for us. We ask it in Jesus' name. Amen.

Scripture: Psalm 61.

Hymn: He Leadeth Me.

Esther L. Fields has expressed in verse the thought we have for our meditation—God plans for us. They who love the Lord know that there is a plan for each of God's children. He does not let our lives drift aimlessly, if we put our hands in his. True, we do not always understand just why certain things are as they are, and perhaps we may even reach the place of wondering if he cares—especially when things seem to go so very wrong, as they do sometimes. But we must trust him and know that he does have a plan for each and every one of us, and that all things work for our good if we but love the Lord. Esther Fields puts it this way:

Things just don't happen to us who love God;
They're planned by His own dear hand,
Then moulded and shaped and timed by His clock,
Things just don't happen, they're planned.

We just don't guess on the issues of life;
We Christians just rest in our Lord.
We are directed by His sovereign will
In the light of His holy Word.

We who love Jesus are walking by faith,
Not seeing one step that's ahead;
Not doubting one moment what our lot might be
But looking to Jesus, instead.

We praise our dear Saviour for loving us so,
For planning each care of our life,
Then giving us faith to trust Him for all
The blessings as well as the strife.

Things just don't happen to us who love God
To us that have taken our stand.
No matter the lot, the corner, or price,
Things just don't happen, they're planned.

Hymn: This Is My Father's World.

Prayer: For our closing prayer let us meditate on the words of faith by John Oxenham:

Lord, give me faith to live from day to day
With tranquil heart to do my simple part,
And, with my hand in Thine, just go my way.
Lord, give me faith to trust, if not to know.
With quiet mind in all things Thee to find,
And, childlike, go where Thou wouldst have me go.
Lord, give me faith to leave it all to Thee.
The future is Thy gift. I would not lift
The veil Thy love has hung 'twixt it and me.
Amen.

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 mere controversy.

Dear Editor:

As a future Seventh Day Baptist pastor or missionary, I am aware that it is right and natural for others in our small denomination to wonder why it is that I am taking my seminary training here at Northern Baptist Theological Seminary, rather than at our own School of Theology at Alfred. I have tried to act in all good faith and sincerity, and not to sacrifice principle upon the altar of expediency. Primarily, then, I came to Northern because I felt that it was God's plan, and not just mine. When we plan our lives, they are sure to fail. God has a plan for each one of us, and the only safe procedure is to find and follow his plan. So it was that I came to Northern because of a conviction that God was leading me here. After all, my calling is of God, and my primary purpose is not to serve the denomination or any church, but to serve God. Although I expect that my service to God will find its best and intended expression through our denomination channels, it is still God to whom my allegiance is due. I

cannot put any person or institution above him.

We do not need to abandon all reasoning in order to follow God's guidance. God has told us to ask for the wisdom that we lack; so surely we are expected to use the brains which he has given to us. God can guide us by using our "sanctified common sense." In choosing a seminary I tried to give due consideration to relative values as I have been given to see them. From my correspondence and contact with those who have been students at Alfred, I felt that there was a definite lack of the emphasis and training that seems to me to be most vital. Also, I felt that some of the teachings at Alfred were destructive of a vital, living faith that can rest solidly on an assured, "Thus saith the Lord." Without any desire for bitterness in this matter, I sought to know the Lord's will. And now I am certain that had I gone to Alfred at that time, I would have missed the Lord's will for me.

Now I feel that after I have finished this, my second year at Northern, it is the Lord's will for me to finish my seminary work at Alfred. I can see good reason for getting my first two years of seminary here, and I feel that there are definite advantages and reasons for finishing at Alfred. But again I would emphasize the fact that the leading of the Lord is the most important factor to consider. Others may not agree as to the wisdom of some of my moves, but as much as I respect and appreciate their counsel, I can not go contrary to the light as I see it.

W. Allen Bond.
3313 W. Walnut St.,
Chicago 24, Ill.

ALFRED ENROLLMENT REACHES ALL-TIME HIGH

ALFRED, N. Y. — Forty-three new students have registered for the second semester at the university, according to Registrar C. M. Potter.

Nine are students in the School for American Craftsmen, ten registered in the College of Ceramics, twenty-three in Liberal Arts, and one in the School of Theology.

Total enrollment for the Colleges of Ceramics and Liberal Arts and Ag-Tech Institute is around 1,400—an all-time high.

—Alfred Sun.

FINANCIAL REPORTS

"For where your treasure is, there will your heart be also."

DENOMINATIONAL BUDGET

Statement of the Treasurer, February 28, 1947

| Receipts | February | Total for 8 months |
|-------------------------|----------|--------------------|
| Adams Center | | \$ 114.00 |
| Albion | | 219.99 |
| Alfred, First | | 1,542.52 |
| Alfred, Second | 206.80 | 535.36 |
| Associations and groups | | 1,731.69 |
| Battle Creek | 183.65 | 1,641.15 |
| Berlin | | 105.85 |
| Boulder | | 207.00 |
| Brookfield, First | | 86.80 |
| Brookfield, Second | 19.00 | 120.68 |
| Chicago | 35.00 | 221.90 |
| Daytona Beach | 21.50 | 183.00 |
| Denver | 20.26 | 552.60 |
| De Ruyter | 9.00 | 260.35 |
| Des Moines | 5.00 | 10.00 |
| Dinuba | | 106.11 |
| Dodge Center | 19.50 | 57.70 |
| Edinburg | 8.11 | 61.16 |
| Farina | 15.00 | 376.31 |
| Fouke | | 4.42 |
| Friendship | | 93.55 |
| Gentry | 10.94 | 24.32 |
| Hammond | | 70.05 |
| Healdsburg-Ukiah | 5.35 | 5.35 |
| Hebron Center | | 10.00 |
| Hebron, First | | 56.56 |
| Hopkinton, First | | 113.85 |
| Hopkinton, Second | | 2.00 |
| Independence | 15.00 | 170.00 |
| Individuals | 19.00 | 2,655.89 |
| Irvington | | 150.00 |
| Jackson Center | | 10.00 |
| Little Genesee | 73.42 | 346.09 |
| Little Prairie | | 10.50 |
| Los Angeles | 50.00 | 188.00 |
| Los Angeles, Christ's | | 15.00 |
| Lost Creek | | 320.75 |
| Marlboro | | 479.70 |
| Middle Island | | 77.79 |
| Milton | 225.79 | 2,819.46 |
| Milton Junction | 59.86 | 472.14 |
| New Auburn | | 201.08 |
| New York | 38.45 | 516.73 |
| North Loup | 5.00 | 560.27 |
| Nortonville | 5.46 | 113.68 |
| Pawcatuck | | 2,100.25 |
| Piscataway | | 97.50 |
| Plainfield | | 1,492.02 |
| Richburg | | 156.25 |
| Ritchie | | 68.45 |
| Riverside | 243.99 | 2,088.74 |
| Roanoke | | 21.00 |
| Rockville | | 115.33 |
| Salem | 69.00 | 366.00 |
| Salemville | | 10.66 |
| Schenectady | | 20.00 |
| Shiloh | 121.98 | 1,266.65 |
| Stonefort | 5.00 | 5.00 |
| Syracuse | | 15.00 |
| Verona | | 237.31 |

| | | |
|-------------------------|-------|--------|
| Walworth | 25.00 | 76.50 |
| Washington, Evangelical | | 100.00 |
| Washington, People's | | 23.00 |
| Waterford | 26.00 | 112.00 |
| White Cloud | 48.16 | 174.30 |

| Disbursements | | Budget | Specials |
|------------------------------|--|-----------|-----------|
| Missionary Society | | \$ 355.90 | \$ 357.21 |
| Tract Society | | 195.70 | 8.00 |
| Board of Christian Education | | 213.50 | 10.00 |
| Women's Society | | 7.10 | 10.00 |
| Historical Society | | 16.00 | 5.00 |
| Ministerial Retirement | | 89.00 | 107.35 |
| S. D. B. Building | | 26.70 | |
| General Conference | | 80.10 | 5.00 |
| World Fellowship and Service | | 16.00 | |
| Committee on Relief Appeals | | | 204.68 |

Comparative Figures

| | 1947 | 1946 |
|--|-----------|-----------|
| Receipts for February: | | |
| Budget | \$ 965.26 | \$ 825.89 |
| Specials | 707.24 | 657.50 |
| Receipts for 8 months: | | |
| Budget | 16,611.52 | 13,853.88 |
| Specials | 9,555.79 | 7,941.02 |
| Receipts first 5 months of Budget Year | 8,320.86 | 9,574.90 |

L. M. Van Horn,
Milton, Wis. Treasurer.

SIX METHODS OF GIVING

By Dr. A. T. Pierson

1. The careless way. To give something to every cause that is presented without inquiry into its merits.
2. The impulsive way. To give from impulse—as much and as often as love and pity and sensibility prompt.
3. The lazy way. To make a special offer to earn money for benevolent objects by fairs, festivals, etc.
4. The systematic way. To lay aside an offering to God, a definite portion of our gains. This is adaptable to all, whether rich or poor; and gifts would be more largely increased if it were generally practiced.
5. The equal way. To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by gifts.
6. The heroic way. To limit our own expenditures to a certain sum, and to give away all the rest of our income.

—Selected.

HAMLET — ON CHURCH FINANCES

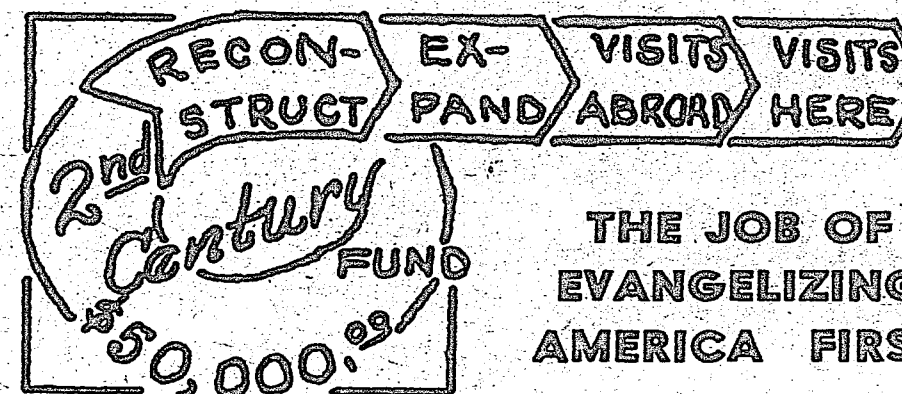
(Apologies to Shakespeare)

To pledge or not to pledge,
That is the question:
Whether it is nobler in a man
To take the gospel free and let another foot the bill,
Or to sign a pledge and help to pay the church expenses.

To give, to pay—aye, there's the rub—to pay.
When on the free pew plan a man may have a sitting free,
And take the gospel, too, as though he paid
And none the wiser be,
Save the finance committee, who—
Most honorable men—can keep it secret.
To err is human; human too, to buy at cheapest rate.

I'm wise! I'll wait, not work;
I'll pray, not pay, and let the others foot the bill,
And so with me the gospel's free, you see.

—Anonymous.



The following men have been secured for carrying forward the special 1947 field program of the Missionary Society:

Rev. Elmo F. Randolph, Milton, Wis.
Rev. Earl Cruzan, Dodge Center, Minn.
Rev. Rex E. Zwiebel, Hebron, Pa.
Rev. Zack H. White, De Ruyter, N. Y.
Rev. Trevah R. Sutton, Salemville, Pa.
Rev. Loyal F. Hurley, Walworth, Wis.
Rev. C. Harmon Dickinson, Ashaway, R. I.
Rev. Orville W. Babcock, Milton Junction, Wis.
Rev. Albert N. Rogers, Alfred Station, N. Y.
Rev. Kenneth B. Van Horn, Albion, Wis.

These men have received packets of materials for carrying out their programs and are being given instruction in the emphases for this year's program on the home field. All pastors have received the Missionary Reporters which give details of the work. Arrangements have already been made for some of the work: Mr. Cruzan and Mr. Zwiebel have done work in recent weeks in Walworth, Wis., and De Ruyter, N. Y., respectively. Mr. Randolph and Mr. Sutton will

To Church Treasurers and Contributors to Second Century Fund:

Checks, bank drafts, or money orders covering contributions to the Denominational Budget or to any organization and remitted through the Denominational Budget treasurer should be made payable to L. M. Van Horn, Treasurer.

Church treasurers and other individuals sending remittances to or through the budget treasurer may send gifts to the Second Century Fund provided such gifts are to be credited to churches. Gifts on individual pledges and those to be credited to individual donors should be mailed directly to Karl G. Stillman, Treasurer, Seventh Day Baptist Missionary Society, Box 515, Westly, R. I.

go to North Loup, Neb., and Nile-Richburg, N. Y., respectively in April. The other men will soon be assigned.

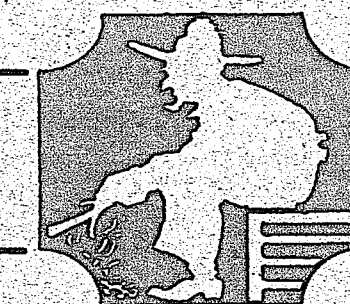
We are convinced that changes are coming fast for America and for the world at large. We believe that along with our foreign reconstruction and expansion must come reinforcement in each local church. As changes come, they must be in a Christlike direction, and they must be effected by persons in homely situations like yours and mine—in local churches and communities. If the local church is not organized for efficient evangelism, insidious changes in the local community will be non-Christian.

Let us all find our place in evangelizing America first! Then, when these field men come into our churches, we will help Seventh Day Baptists to move upward in more kingdom usefulness.

REMEMBER THE SPECIAL SECOND CENTURY MISSION SABBATH, APRIL 19, IN ALL SEVENTH DAY BAPTIST CHURCHES.

David Clarke.

**OLD-TIMER
SEZ**



"I ain't got none of these here inferiority complexes about bein' a S. D. B. I allus bin kinda proud I had what it took. I ain't never lost nothin' important, neither, by bein' one."

TRAVEL ADVENTURES

By Venita Vincent

(Continued)

I like American trains much better than English. It is more friendly to see lots of people than to sit with a few strangers. I think our cars are safer; that is, there is safety in numbers when traveling among strangers.

Well, anyway, on this particular English train trip it was fun for us to sit in the hall on our luggage and watch the countryside. The first part of the journey was by sea coast, then through green, rolling hills, steeper than in Ireland and more like West Virginia. There were fences in England and not hedge-rows for fences as in Ireland, making it seem all the more like West Virginia. There were vegetable patches but no corn fields. Corn is not grown in England, I am told.

We went through only a few large towns on this through train; and when we did, we saw all houses badly damaged and bridges wrecked. There was a lot of debris along the coast. Long before we got to London proper there was nothing to be seen but rows and rows of identical houses all stuck together. The only way you could tell where one house began and the other one ended was by a big chimney on the left of all the separate houses. These big chimneys had six or eight little round chimneys in them. The only thing I could figure out was that each little chimney was for a different room in the house. The houses were a greyish brown stucco with red chimneys and red tile roofs. Before long we could see traces of the bombing. It was especially bad because railroads particularly were targets. We could look down in back yards from the train and see a chicken pen here and there. Each family had made a pitiful attempt at growing a garden and making the place homey. This was my first real glimpse of what war had really been like, for Eire, the country we had just left, was not in World War II.

The miles and miles of houses with no breaks recall to mind the fact that London is the second largest city in the world—but London is built out and New York is built up with tall buildings. That is the reason the houses seemed so endless.

We arrived in the London depot about 7 p.m. After being bombed the depot had been roughly built over. We took a taxi. London taxis remind me of Model T Fords. The luggage is piled high on the roof.

I guess I expected to see lots of bomb holes, fallen buildings, and to have to detour often; but the streets were well repaired, most of the debris was out of sight, and most buildings looked normal. We later discovered the fronts were fixed, whether the inside was repaired or not, for the sake of appearance.

It was getting dark; we were tired, dirty, and miserable; Timmy was cross—an ideal time for Aunt Dorothy's suitcase to fall off the top of the taxi in the middle of the street and burst open.

Uncle Joe had wired from Dublin to a friend, Mr. Terraneau, to procure hotel reservations for us; but since we had arrived two days early, there were no reservations when we drove up to the Strand Palace Hotel. What more could happen to weary travelers! However, rooms were found for us for one night at the Claridge, the swank hotel of London.

When we reached the Claridge, a man dressed up in white silk hose, blue satin knee breeches, a red silk coat with white lace at the cuff and gold braid down the front, and a tall silk hat opened the taxi door for us. Timmy innocently inquired, "Is he the Lord Mayor of London?" Can you picture us, straggly haired, filthy dirty from a hot train ride, barging in at the dinner hour? Lovely ladies, with their escorts, were parading back and forth in long evening dresses, and neither Aunt Dorothy nor I had our pretty things. They were with the majority of the luggage we had sent ahead on the Argentina (a ship) to Southampton so as not to be bothered with so much while sightseeing in Ireland.

This was a real climax to a not too perfect day; but a reward awaited us—the luxurious bridal suite. But that is for the next letter. Shall I head it a night in a bridal suite?

CHILDREN'S PAGE

Address letters for Our Letter Exchange to Mizpah S. Greene, Andover, N. Y.

? THE QUESTION BOX ?

[The Recorder maintains this column as a helpful service to its readers. Many people do not have theological reference books in which to look for the answers to questions of Christian living or Bible study; if you have such a problem, we will gladly refer it to one of our Bible experts. Send your question in care of the editor, Sabbath Recorder, 510 Watchung Ave., Plainfield, N. J. Please sign your name and give your address.

Our purpose in this column is not to enter into theological disputes, but rather to give an answer, an opinion, or food for thought about matters of sincere and heartfelt concern. We hope you will find here a real aid to your Bible study and a help in Christian growth.]

QUESTION: Am I correctly informed that some teachers in the School of Theology do not believe in the divinity of Christ?

H. N. W.

ANSWER: The one who asks this question has not been correctly informed. All who teach in the Alfred University School of Theology believe in the divinity of Christ. Some people make a difference between "divinity" and "deity," holding that divinity is not as strong a word as deity. I am sure that all who teach in the School of Theology believe in the deity of Christ. This statement of fact is set down here in order that all who believe that deity is a more meaningful word may be reassured.

The dean of the School of Theology has preached Christ, the Son of God, the Saviour of men, for more than forty years. During all these years he has held that Jesus Christ is God. Otherwise the world has no Saviour, and all preaching is vain. This is the gospel he is still preaching.

I have known for many years all who teach in the School of Theology. All but one are ministers of the gospel of Christ. I know that they would feel that they have no message except as their preaching is based upon the divinity of Christ.

The Board of Managers, nine of them, and all loyal Seventh Day Baptists in whom the denomination has confidence, would not employ on the faculty one who did not believe in the divinity of Christ. I cannot conceive of their having any interest in maintaining a school to train ministers, except they be ministers of the divine Son of God.

Perhaps a categorical answer to the above question would have been sufficient. Because such a question has been raised, one would like to be so clear in his reply as to answer once for all the doubt of any honest inquirer.

The categorical answer is that the one who asks this question has not been correctly informed.

A. J. C. Bond, Dean,
School of Theology.

Alfred, N. Y.

Marriages

Jones - Dart. — Elbert Jones and Harriet Dart were united in marriage in Riverside, Calif., at the home of Mr. and Mrs. Ben Kolvoord, on January 26, 1947. Pastor G. D. Hargis officiated.

Obituaries

Kolvoord. — Jennie Hoekstra, daughter of Mr. and Mrs. Rense Hoekstra, was born in Kalamazoo, Mich., April 16, 1883. She was called to rest March 7, 1947.

She was married to Albert Kolvoord in 1905, and they lived in or near Battle Creek throughout their married years. He died December 7, 1943.

Mrs. Kolvoord was a member of the Seventh Day Baptist Church, and until five years ago was treasurer of the Ladies' Aid Society. Although ill for the last year, she entered the Sanitarium Hospital only a few hours before her death.

She is survived by two daughters, Mrs. Clarence E. (Anna) Leonard of Kalamazoo and Mrs. Charles (Dorothy) CorSette of Battle Creek; two sons, Rense Kolvoord of Walpole, N. H., and John Kolvoord of Independence, Ohio; two sisters, Mrs. John Korver and Mrs. Carl Joslin, both of Battle Creek; and three grandchildren. A. L. W.

Williams. — Matie Bernice Head, was born in Albion, Wis., June 25, 1881, and passed away March 4, 1947, at her apartment in Milton, Wis. She is the daughter of Henry A. and Mary Holmbeck Head.

She was graduated from the Albion Academy June 16, 1898, at the age of sixteen. After teaching in the public schools for two years, she was married to E. Glenn Williams to which union were born three children. Mrs. Williams was baptized by Rev. Simeon H. Babcock, joined the Albion Seventh Day Baptist Church, in which she was a faithful and willing worker until she became physically unable to do any more.

She was preceded in death by her husband and her only brother, leaving three children: Glenita, Mary Stewart, and Charles; one grandson, Rollin Charles; and nine nephews and nieces to honor her passing.

The last rites were conducted in the home and the church by Rev. Kenneth B. Van Horn, and the burial was in the Albion Evergreen Cemetery. K. B. V. H.

WHAT SEVENTH DAY BAPTISTS ARE DOING

(DENOMINATIONAL "HOOK-UP")

MILTON, WIS. — The third of the community services was held in the Milton Seventh Day Baptist Church, Friday night, March 7, when a full-hour motion picture, "Forgotten Village," was shown.

The picture, a sound production, is based upon a story written by John Steinbeck



Rev. Elmo F. Randolph

concerning a tribe of Indians in a remote section of Mexico. It first enjoyed a long run in New York where it was seen by thousands of people and later toured other American cities. Dr. Emory Ross, general secretary of the Foreign Mission Conference of North America, says the film "makes a most impassioned appeal. It stands for millions of underprivileged people throughout the world whose lives are steeped in tradition, superstition, and ignorance."

Rev. Elmo F. Randolph presided at the meeting and, as in previous weeks, an offering was received to defray expenses. There were 232 present the previous week at the showing of the portrayal of the parable of the Good Samaritan in the picture, "Who Is My Neighbor," and at which the high school a cappella choir sang. — Courier.

ALFRED, N. Y. — A. Burdet Crofoot arrived in Alfred at noon, March 17, having made the trip from Japan in a day less than two weeks. He sailed from Yokohama, March 4, on the U.S.S. Admiral Hayo and arrived in Seattle, March 15. From there he flew to Buffalo, arriving early Monday morning. This was Mr. Crofoot's fifth crossing of the Pacific, and he reports it to be a very rough one.

Mr. Crofoot left Alfred in July, 1945, going to Washington, D. C., to receive his training for service with the Red Cross. He sailed August 30 of that year from Seattle for Japan, where he has spent eighteen months as Field Director of the American Red Cross in the Far Eastern Theater.

—Alfred Sun.

NORTH LOUP, NEB. — The regular all-church social was held early in March. The program was in charge of the Junior society and followed the theme of the China mission. James Ehret, president, presided.

Following singing several junior songs at which Jeneanne Brennick accompanied, James conducted the devotionals. Recitations were given by Carley Barber and Phyllis Christensen. These two girls also took the collection, Donna Babcock playing the offertory.

Papers on the history of the China mission and on the North Loup missionaries were presented by Bonnie Babcock and Evelyn Hamer. Miss Hamer also gave her declamatory reading, "Dead End." Three girls, Delores Cox, Jeneanne Brennick, and Carolyn Hamer, played "Chop Sticks."

The young folks also presented a little play, "Wanted, A Bed." Characters were: Dr. Thorngate, Kenneth Clement; Helen Thorngate, Jeneanne Brennick; Grace, Carolyn Hamer; Miriam, Delores Cox; Dr. Yen, Theron Barber; Chinese people, Joe Babcock, James Ehret, Jeanette Williams, Gary Cox, Russell Clement; mail carrier, Donna Babcock. Nearly \$20 was received in the collection, which will be used to purchase a bed for the China hospital.

It was voted to send the pastor and a deacon or two deacons to Denver on April 5 to attend the ordination services of Francis Saunders, the new pastor of the church there.

Correspondent.

The Sabbath

Recorder

