



### GOD OF THE OPEN AIR

These are the things I prize and hold of dearest worth:

Light of the sapphire skies, peace of the silent hills,  
Shelter of forest, comfort of grass,

Music of the birds, murmur of little rills,

Shadows of clouds that swiftly pass;

And after the showers, the smell of flowers and of the good  
brown earth.

And best of all along the way—friendship and mirth.

So let me keep these treasures of the humble heart in true  
possession, owning them by love . . .

My spirit out to thee, God of the open air!

—Henry van Dyke

APRIL 14, 1947

The Sabbath

# Recorder



Rev. James L. Skaggs

COMPLETES THIRTY-NINE YEARS IN GOSPEL MINISTRY

(See page 244)

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

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### Our Policy

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## WHAT WHERE TOWARD A MORE CHRISTIAN WORLD

There has been a marked increase in interest during the last seven years in the status and the work of women in the churches, judging from early returns on a questionnaire sent out by the women's national organizations of twenty-two denominations. A total of 20,000 questionnaires has been mailed. The response is remarkable. Several denominations have returned more than half of the total number distributed, according to Miss Rhoda E. McCulloch, chairman of the Advisory Committee of women representing the national interdenominational women's organizations and the Federal Council of Churches, which is directing the study.

This poll is part of a world-wide study of the role of women in the life of the Church being carried out by the World Council of Churches.

The American Bible Society reports a circulation of 11,394,200 volumes of Scriptures in 1946, nearly four million of which were distributed in this country. The circulation, by its four Negro agencies, working only among the colored people in this United States, was the highest since the organization of its first Negro agency in 1901.

A new religious magazine for children has been started in Greece, with the help of the World's Sunday School Association. In view of the present dire economical situation in Greece, it is believed that this new service to the Christian children of that country is a welcome and commendable achievement. Planned as a monthly, the magazine is on coated paper, has illustrations, and is named "Paidika Phylla," which means "Children's Leaves." Reverend G. A. Hadjiantoniou, of Athens, is in charge of the project.

The unchurched masses of earth are increasing 6,000,000 faster each year than all the churches combined. That is to say, from 1890 to 1935 the unchurched heathen population of the world made a net gain of 270,000,000 over the gains of all churches combined, or an average gain of 6,000,000 for this forty-five-year period! . . .

Is it not time to start all over again to win this broken, suffering world to Christ?

—Missionary Digest.

Personalities of the thirty-ninth International Christian Endeavor Convention, to be held in San Francisco July 8 to 13, will include Dr. E. Stanley Jones, distinguished missionary leader, who will give the Closing Challenges of the six-day gathering. The convention keynote address, including a report of eventful years since the last international convention in 1941, will be given by Dr. Daniel A. Poling, president of the International Society and World's Christian Endeavor Union. Other notable speakers in "San Francisco, 1947" will be: Hon. Norman Makin, Australian ambassador; Hon. Ellis Arnall, former governor of Georgia; Dr. Vartan Melconian; and many others.  
 —Carroll M. Wright.

## EDITORIALS

### ARE PASTORS SUPERMEN?

#### GUEST EDITORIAL

By Rev. Victor W. Skaggs  
 Corresponding Secretary,  
 American Sabbath Tract Society

After spending six or seven months wandering around our denomination, I am becoming convinced that the man who wrote, "Pity the Preacher," was correct. In that little criticism of criticizers the author suggests that no matter what the pastor is or does, he is criticized by his parishioners. For instance:

If his hair is gray he is old; if he is a young man, he hasn't any experience.

If the preacher speaks from notes, he is a bore; if he speaks extemporaneously, he isn't deep enough.

If he stays home in his study, he doesn't mix enough with the people; if he is seen around on the streets, he ought to be at home getting a good sermon.

That is just a sample of what people say about pastors of all denominations, in city and in country, in churches large and small. There seems to be no community without its share of those who continually pick at the idiosyncrasies and shortcomings of the pastor.

What is a pastor? Is he a superman? I have detected in the description of pastors desired by various churches, the demand for a superman. He must be a deeply consecrated servant of God. He must be an able organizer. He must be a forceful and eloquent speaker. He must be available for any type of work or service for the church or the community. He must have an inventive mind. He must be able to understand and to help his people in all their problems of life. He must be well trained theologically. He must be willing to carry not

only the major portion of the load and responsibility of church work, but often all the responsibility for initiative as well. In all this he must never become irritable or speak an unkind word. He must remain calm in any emergency. He must have an unshockable mind and an unshakable faith. He must be able to bear any weight, even publically reported slights on his character, with equanimity and patience.

Is your pastor like this? I dare say that you can find, if you seek for them, plenty of faults in him. No pastor combines to perfection, or even very near perfection, all these wonderful and appropriate characteristics.

What is a pastor? A pastor is a man, a person like unto yourself. He has a sense of mission, for he has felt himself called of God to a special task. In this he may be different from you, but if he is, then you are at fault, for you, too, should have a sense of mission and a call of God to some special task. He is consecrated. He has been ordained of God. He has dedicated his life to service in the world for Christ. He still has his human passions, his human weaknesses, his finite mind, his physical body with its limitations of strength and endurance. Of course he is praying and struggling, fighting the battle of faith, to overcome the tendencies to evil within himself through the power of God in Jesus Christ. Does this make him different from you? If you are a Christian it does not make him any different, for you are fighting the same battle within yourself. His life is centered in the church and the things of God. Does this make him different? It usually makes him stand out in a community because of his attitudes toward others and toward his duties as a citizen, but

## PIN POINT EDITORIALS

"The cross is always heavy. Otherwise it would not be a cross."

\* \* \*

"When we worship God, the near horizons of our immediate concern are pushed back; our minds reach upward. We become freshly conscious of our relationship to an eternal God, and in this consciousness, our lives gain infinitely in meaning. In worship we get a different view of our own lives. We see life in large relationships and get it in a true perspective. The immediacies of life, the ambitions we have so feverishly pursued, the fears that have disturbed us, the disappointments that have embittered us, all dwindle in importance when looked at from the height of our relationship to God and to his purpose."

\* \* \*

The moment you accept God's ordering, that moment your work ceases to be a task and becomes your calling; you pass from bondage to freedom, from the shallow-land of life into life itself.

—H. Clay Trumbull.

there is no reason why he should be different in this or in his Christian behavior, for there is no double standard in Christianity. All Christians must make the church and the things of God, their faith in him, the center of their lives, or they will lose that faith.

What is a pastor? He is not a superman already having accomplished that for which others must strive for a lifetime. He is a man among men, understanding our struggles, sympathizing with our sorrows, seeking to point to the solution in Christ for our problems, because he has the same struggles, the same sorrows, and the same problems, and deals with them through faith in God.

I suggest that if you are truly consecrated as a servant of the Living God, you will not be noising abroad picayune or even major criticism of your pastor; you will not even be thinking in that fashion. For you will be occupied in thanking God that you have, as a leader, a man of some talents, and that you may serve with him in your community. Go to your pastor with your suggestions and constructive criticisms of him and his work if you will; but in your private mind and in your public action and speech, declare him to be a man of God, working with what talents he has to accomplish that which God has given him to do. Your whispered or outspoken criticisms are the opening wedge to the destruction of a man and his life of service, the opening wedge to the division

of your church, and the opening wedge to the destruction of faith and character within yourself.

If you expect your pastor to lead you and your church in the expression of Christian faith in life and service, you must consecrate your talents also, that his efforts be not made of no effect because you say that—

Whatever he does, someone could have told him to do better.

## SALEM PASTOR RETIRES FROM ACTIVE MINISTRY

On March 31, 1947, Rev. James L. Skaggs completed his engagement as pastor of the Salem Seventh Day Baptist Church, and on that date retired from the active ministry. Mr. Skaggs has served continuously as a pastor for nearly thirty-nine years, and for the last nine years with the Salem Church. During these years he has served seven churches in New York, New Jersey, Kansas, Wisconsin, and West Virginia.

Mr. Skaggs first asked to be released from the Salem Church in April, 1945, to be effective the following autumn, but at the repeated requests of the church he has continued to serve until the present time.

Mr. and Mrs. Skaggs will continue to live in Salem. As soon as the property can be vacated by the present occupants, they will be at home at 110 Randolph Street.

—Salem Herald.

## FUTURE OF CHURCH DEPENDS ON YOUTH LEADERS

Christian principles must be instilled into the lives of school and secular youth organization leaders if the future of the church is to be secure, stated Harvey Lord of Little Rock, Ark., national chairman of the United Christian Youth Movement and a student at Union Theological Seminary, New York, in giving his views during a panel discussion at the recent annual meeting of the International Council of Religious Education. He decried the lack of opportunity for expression of a "gang" spirit in church youth organizations, which meet "only once a week in separate denominational camps."

So absolutely good is truth, truth never hurts the teller. — Robert Browning.

## LIFE AT SEA SHARPENS SPIRITUAL AWARENESS

By GEORGE B. UTTER

THERE IS A SPIRITUAL SIDE of life on this ship. The danger and the loneliness out here in the ocean make one aware of a protecting spirit. At night when the ship has been darkened in this great war game, when only shadows of craft against the horizon show, the heavens seem nearer.

As one becomes accustomed to the darkness, the planets and the stars come nearer; there is something awe-inspiring. There is the Great Dipper, pointing to the North Star. Both are well down on the horizon in this southern latitude. Other constellations are in their place. In the heavens there is order and a system that did not just happen out of the thin air and the voids of the universe. With such evidence one cannot deny that in the beginning there was a Creator and that Creator was God.

One cannot stand on the upper decks even of this great war machine, the Carrier Randolph, under the firmament and deny the presence there of an Almighty, guiding the destinies of all men. Truly "the heavens declare the glory of God."

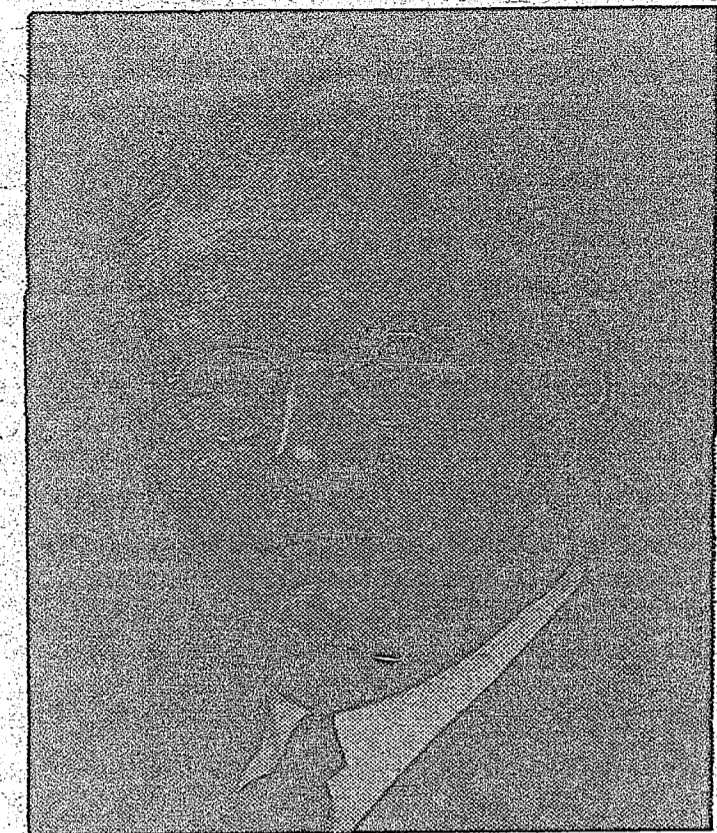
Then, in the darkness, through loud speakers all over the ship, taps is sounded. The words of the man on the watch follow: "All hands turn into your bunks; keep silence about the decks." There is quiet as two thousand men turn in.

Then comes the voice of the chaplain, O. David Herrmann, a Lutheran, and men who have forgotten how to pray hear a prayer

[George B. Utter, editor and publisher of the Westerly, R. I., Sun, recently returned from a month's cruise with the Atlantic fleet of the United States Navy. His job, with other prominent news men of the country, was to report the practice maneuvers of the postwar fleet to the American press. Before he left the Aircraft Carrier Randolph, on which he was stationed, Admiral Blanding, summing up the operations at sea, told Mr. Utter to say for him that this was "the longest and most extensive exercise cruise held in peace time. The morale among the men is good. They are a sturdy, intelligent, resourceful lot of men."

Mr. Utter's stories appeared daily in the Sun, and other papers, during February. The following is part of one of these reports. The author submitted it for publication in the Recorder because of the special interest it has for church people. — K. D. H.]

that must turn their thoughts back home and to things of their faith. Officers in the ward room, reading or sitting at the green



George B. Utter

cloth-covered tables, bow their heads. Flyers, perhaps, feel more deeply.

Here is one of the prayers:

Sunset, and evening star, and after that the dark. . . . Hear us, O God, in this evening hour, and look upon us, for Thou alone art able to satisfy the desire of every living thing. Especially do I commend to Thy holy keeping, friends and loved ones far away, all who lie down hungry and cold, all who suffer pain, as in our sick bay, all who are kept awake by anxiety, all who are facing danger, all who toil or keep watch while others sleep. Give to them all, I pray, such a sense of Thy presence with them as may turn their loneliness (and mine) into comfort, and our troubles into Thy peace. In Jesus' Name. Amen.

It is an old custom of this great aircraft carrier, the Randolph. Perhaps prayer may have helped to carry her through the terrible bombings she withstood in the late days of the war.

Church calls on Sunday summon the men to divine service. There is the mass for the Catholics, and later a Protestant service. I have attended both. They are held in the enlisted men's messroom. There the officers sit with the men. There is no rank or priorities as the foot-pumped field organ is drowned out by the voices of the men who sing the hymns which have a bit of salty seas written into them.

## CHURCH WOMEN ACT AS ONE UNITED FORCE

By ALICE STEWART

AS I WALKED down the street of the Long Island community in which I live, I came across a group of youngsters linked arm in arm singing as they strode along, the song, popularized some time ago, entitled "Marching Along Together." I thought as they passed how wonderful it would be if the whole community could join forces and really sing that song and mean it, and what a change it would mean in our country if communities, and groups would do it, and in our world if the nations really were united and were determined to march along together.

As I think again of my own community and of ways in which I, as a church woman, must help to bring this about, the theme for May Fellowship Day, 1947, keeps running through my mind: "The Fabric of Fellowship"—it seems to me that the very words carry within them the warmth and imaginativeness which should be the background of our program this year.

This is a day when all church women of the community may come together to think, to feel, and to act as one united force in the service of Christ. This is the fabric, woven of many strands, by women of different walks in life, different creeds, different races and colors. Out of the weaving should come a harmony—a unity, not uniformity—a truly Christian fellowship which could change the world.

The one important thing this year is to see that no group in your community is overlooked. Do you have a veterans emergency housing unit? Are there displaced persons, G. I. campus brides, foreign students, minority groups who should receive special invitations? Plan your program in such a way and for such a time as to include industrial, business, and professional women and young mothers in at least one session. By dividing your community into units, and enlisting the help of a large group of women, calls may be made upon, or personal invitations extended to, every Protestant woman in the community. What a force for Christian fellowship this would be!

If you, in your community, have not observed the day in previous years, do not miss such a blessing as the day affords this year. If you have been observing it, make the fellowship this year more real and different. If you have not already begun to make your plans, act without delay. Members of your local committee will have ideas, but need help. Program materials are now ready. There will be a worship service which can be ordered in quantities. The packet contains definite suggestions for making your business meeting different, novel ideas for mixing the various groups at luncheon, and material for a panel discussion which is recommended for one of the sessions. It tells, too, of the work of the United Council of Church Women in many areas, on the local, state, and national levels. It will be helpful if enough packets are ordered so that each member of the local committee has one.

The offering is for the support of the things we do together and is to be divided into three equal parts for local, state, and national work. It was agreed this year that the one-third of the offerings which come in from each state for the United Council can be counted as part of that state's pledge to the UCCW budget. As you worship together, plan to consecrate your offering to the united work we are doing in the service of our Master.

Order programs at once!  
U.C.C.W., 156 Fifth Ave., New York 10.  
—The Church Woman.

### THE BLESSED GUEST

By Marguerite Wilkinson

I have swept my house; I have made it ready  
For a Guest whose features I have never seen.  
I have set lilies for a sweet, white welcome  
The low dark walls between.  
And I have stood long in the doorway waiting,  
Many and many a day,  
Watching all the roads, listening for a footfall,  
Till like dark wings in heaven the shadows play.  
I will wait long, for men say that He is lovely;  
I will keep patience, weary though I be.  
Oh, may the flying light of a glad sunset  
Bring that Guest to me.

—Clarksburg Baptist Bulletin.

## WOMEN'S COUNCIL SPONSORS UNITED ACTIVITIES

For many years the church women of Salem, W. Va., have observed the World Day of Prayer under the sponsorship of a standing committee composed of the pastors' wives of the various churches and lay women from the different congregations. The chairmanship of the committee rotated as did also the churches which entertained; so, if the Methodist minister's wife were chairman, the Seventh Day Baptist Church entertained. Other participating congregations are first day Baptist, United Brethren, Seventh Day Church of God, and Roman Catholic.

Also the Salem group has sponsored two May luncheons and three Community Day programs. At last we have become the Salem Council of Church Women. Our president, Mrs. Ottis Swiger, attended the Biennial Assembly in Grand Rapids, being the representative of the Women's Society of her denomination. — Church Woman.

### 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:

It was a thrilling experience to have been for three days a member of the four hundred delegates in attendance at the National Study Conference on the Church and Economic Life, sponsored by the Federal Council of the Churches of Christ in America, and held in Pittsburgh, Pa., February 18-20, 1947.

President Charles P. Taft announced in his opening address that the four hundred were about equally divided, one third from management, one third from labor, and one third from the clergy. Twenty-seven Protestant denominations were officially represented, including one outside of the United States, the United Church of Canada.

In response to the call of the Federal Council, which for many months has been "deeply concerned with existing tensions within the economic order and the widespread confusion over the direction which our economic life should take," the affiliated denominations sent especially chosen delegates from among their ministers and from

their laymen and women drawn from the ranks of agriculture, labor, business, and the general public.

A large percentage of the delegates were men and women of outstanding ability. Many are nationally known in their fields of activity.

On Tuesday afternoon, the plenary session was dismissed while the delegates retired to the section meetings—three in all, held in other rooms of the seventeenth floor of the William Penn Hotel where the Conference was held. I was assigned to Section No. 2, in which one hundred thirty-five met for study and discussion of "Information Service" pamphlets and memoranda sheets which had been sent to delegates many days ahead of the Conference, the main topics of which were: "The Issues in Economic Life," "The Responsibility of the Church," and "The Program of the Church."

Under these general headings other questions discussed were: "How can full production, full employment, and equitable distribution of the national income be achieved and maintained, and what is the relation thereto of restrictions that may interfere with these results?" "Upon what basis can the Church concern itself constructively with the problems of wages, prices, and profits?" "How can industrial relations be made more harmonious, and the Church use its influence most effectively toward this attainment?"

As I sat in the section meetings for five full sessions more as an observer and quiet listener than a participant otherwise, I felt that nearly every phase of our economic life was thoroughly discussed by men and women who are experts in their callings. Paul G. Hoffman, president of the Studebaker Corp., of South Bend, Ind., was chairman of the section meeting on February 18, and Carl R. Hutchison, of Columbus, Ohio, educational director of the Ohio Farm Bureau Co-operative Association, was the chairman on the next day. Bishop Angus Dun, of Washington, D. C., was vice-chairman of all the sessions in this section.

Space will not permit the naming of prominent men and women who took part in the discussions of the section, but the roster of names with accompanying occupations showed that even among those who hold

(Continued on page 253)

## PAWCATUCK SABBATH SCHOOL REPORTS BUSY PROGRAM

### Growth Shown in Co-operation, Spiritual Understanding

(A report given by Mrs. Howard E. Kuehn, the superintendent of the primary department, of the Pawcatuck Sabbath school.)

The year 1946 has been heartening, not because of an increase in numbers but because of growth in co-operation and spiritual understanding among pupils, pupils and teachers, and all of us. We have profited by studying together about God, his people, his Son, and the Christian way in everyday living, and have been learning to love both friends and neighbors at home and throughout the world.

During the year the children have gained experience and satisfaction in presenting programs for the adults: appropriate exercises at Easter, when clothing, food, linen, and \$10.48 in money was given; a pageant on Children's Day; Rally Day exercises; a graduation program, when four juniors were promoted to an Intermediate class, and several older students to the adult departments; and a Christmas "Shadow Pageant" and program, climaxed by a White Christmas gift of \$9.64 to be given to Christian friends in Germany, the money earned by the boys and girls performing menial tasks.

Three teachers meetings have been held; at one of them Pastor Harold Crandall was the speaker and gave much needed encouragement and inspiration. At all of these meetings problems and plans were discussed.

The superintendent and one teacher, Mrs. Clarence Beebe, attended all sessions of a leadership training course which was sponsored by the local Ministers' Association. We received much spiritual blessing and help from the lectures, classes, and discussions.

Mrs. Kenneth Smith taught, and all the other teachers assisted in various ways, at the summer Bible school held in Ashaway. Several of the Westerly children attended.

On the Sabbath after Rally Day all parents of the children were encouraged, by special invitation, to attend Sabbath school. At that time our regular routine was carried out, and the teachers explained the lessons planned for the quarter and asked parents to co-operate in carrying out the objective in everyday

living at home. Few parents were present, but we hope to have better success next time.

At present we have a full staff of teachers, as follows: Mrs. Smith with six enrolled in the nursery class; Miss Lucinder Barber, five beginners; Mrs. Elston Van Horn, seven primary pupils; Mrs. Clarence Beebe, five juniors; Mrs. John Gavitt, four intermediates.

The children enjoyed the annual picnic and Christmas party, and gifts. All children who do not have Bibles and are at present studying the Bible in the Junior and Intermediate classes were given Bibles at Christmas.

It is hoped by the teachers and superintendent that 1947 may bring a **greater understanding and co-operation between teachers and parents, and that parents will realize that Sabbath school teachers cannot begin to give the child even a small part of the training and guidance needed for Christian living in the three quarters of an hour allotted them on Sabbath morning.** It is a duty and a privilege of us all by our daily living, through family worship, prayer, reading the Bible daily, and regular attendance at all church services, including the prayer meeting, to be examples for our children and give them the opportunity to see the way of Christ in us. To share these great experiences with our children will mean that the experiences will become a part of them as they grow.

Mrs. Kuehn, in the closing paragraph of her report, is stressing a much needed program for the local church—that of helping parents see how essential it is for them to assume their rightful places as the real teachers of the Christian Way, and also that the Sabbath school should tell parents what is being taught in the lessons. H. S.

### Where Are the Other 3802?

Figures in the 1945 Year Book show that sixty-one churches reported a total membership of 6,386. Fifty-two Sabbath schools reported, showing a total enrollment of only 2,584. Some of that difference in figures is explained by the fact that seven Sabbath schools did not report, and not all members listed as church members are resident members who can attend Sabbath school. There is still too much difference in these figures. Will you check on your church and Sabbath school attendance? It would be helpful to

know the figures for church attendance and Sabbath school attendance, to see how much difference there is at that point.

What is your church doing about those people who are attending church and not Sabbath school? What are you doing about those who attend Sabbath school and not church? These questions are vital in a local church program of Christian education. It is **people** in which we are interested, not figures. If we can use figures—which in turn represent people—to arouse a greater interest in building up church and Sabbath school attendance, we should surely use them when they bring this challenge.

Is there any significance in the fact that last year **only fifteen** churches held Vacation Church Schools or helped other churches in schools? During the time of vacation school we work with many children who do not attend church and Sabbath school regularly. They should be held after the vacation school is over by relating the vacation program to the church as a whole.

### Strengthening the Program

Vacation school should be a time to strengthen the ongoing program of the Sabbath school. One advantage of having a Sabbath school teacher teach her own class during the vacation school is to give her and the class a chance to have new and varied experiences together, which will enrich Sabbath school class sessions during the rest of the year.

Surely churches are not satisfied with the 1945 figures. There must be a denomination-wide spiritual enthusiasm to see conditions changed. Sabbath school classes for adults may need to be changed to meet more adequately the needs of adults. There should be an increased emphasis on home and church co-operation; parents should be enrolled in a special program which will involve a pledge on the part of parents to help the Sabbath school teacher educate the children, and themselves to attend study classes in Christian education.

The Sabbath school hour is a time for **Bible study**, as applied to life. Everyone needs this study. Every resident church member should be enrolled in—and attend regularly—the Sabbath school.

**Let's change the figures!**

Harley Sutton.



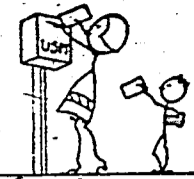
## YOUTH FELLOWSHIP CORNER

**DODGE CENTER.** — Junior C. E. is progressing nicely. They had a nice Valentine social at the parsonage. There is a plan under way for a better program for the C. E. Society. The Young Adult fellowship is a live organization and is asking for more of a religious program in their meetings. That is always good news. — Rev. Earl Cruzan.

**RICHBURG-NILE.** — "Youth Living for Christ" was the theme of the young people's program presented at Nile Sabbath afternoon, February 1. The following talks under the above theme were given: "In the Home," by Philip Burrows; "In the School," by Thelma Clarke; "In the Community," by Wesley McCrea; "In the Church," by Phyllis Voorhees. There were musical numbers by Onnalee Saunders, Roger Baker, and Maurice McCrea. Myron Burrows was in charge of the opening worship service, which included the Scripture and prayer led by Lina Drake, and a vocal trio by Jeanne, Marian, and Ruth Coon. Ronald Hargis from Alfred was present for the morning service and gave the sermon. He was also a visitor at the afternoon service.

**ASHAWAY.** — The Christian Endeavor had charge of the regular Sabbath morning church service, February 1. Arthur Brayman, president, presided. Helen Palmer led the responsive reading. Gwendolyn Crandall gave the offertory prayer. Ruth Collings read the Scripture lesson. Eileen Niles, Barbara Ann Waite, and Lois James each led in prayer during the Service of Prayer. Under the topic, "Experience With Jesus," the following talks were given: "A Teacher Talks With Jesus" (Nicodemus), by Arthur Brayman; "A Woman Finds Living Water" (Samaritan Woman), by Ruth Saretski; "A Blind Man Sees" (the man born blind), by Lewis Savy; "A Disciple Shows His Love" (Peter), by Jesse James.

So long as each person does not fight graft and corruption in public life, does not strive against the evils of divorces and the liquor traffic, does not seek to reduce the prevalence of juvenile delinquency—each and every one of us is surrendering our moral responsibility. — Thomas H. West.



## OUR CHILDREN'S LETTER EXCHANGE

Address: Mizpah S. Greene  
Andover, N. Y.

Dear Mrs. Greene:

In my last letter we had just arrived in London and had entered the elite Claridge Hotel during the dinner hour; the ladies were on promenade in beautiful dresses. We were very tired and dirty from our long train ride, and all our dinner clothes were with the main part of our luggage at Southampton.

Everything about the hotel was modernistic, quite in contrast to the "Lord Mayor of London" (doorman), who met us at the hotel entrance. There were many huge mirrors, and the carpets were deep pile. The color scheme was mostly soft tans and greens.

We tried to register as inconspicuously as possible, took the elevator, and arrived at the bridal suite—the only rooms available in London that night. Our rooms were "past this world"—the kind you see in the movies—and I never expected to see the like before the Palace of India. The suite consisted of a huge living room and two large bedrooms attached; the entire suite was done in the same soft shades of green and tan as the rest of the hotel, with the same deep pile carpeting, and more mirrors. Every conceivable device was in the place for one's comfort, such things as two lavatories to each bath, a shower, and a tub. There was a bell for the butler, one for the maid, and a third for a valet. The other devices were too numerous to mention and explain. Dinner was served in our suite that night, and we went right to bed.

The next day Mr. Terraneau, Uncle Joe's friend to whom he had written for hotel reservations, visited us and invited us to tea at 5:30. That morning a new bride and groom arrived; and after only one night of super luxury, we packed up regretfully and said good-bye to the bridal suite.

We moved our things to the Hyde Park Hotel, spent most of the day in a travel agency (Thomas Cook and Sons) trying to get transportation to Paris, France, with our luggage—or at least out of England with it. Everyone said it couldn't be done, but Uncle Joe did it, as you shall see later.

I received two letters this day, and it was wonderful to hear from home. On our way back from the travel bureau we did a little sight-seeing. Westminster Palace, better known to us as the House of Parliament, covers eight acres and has eleven hundred rooms. There are two towers in this enormous building; in the shorter one is located the clock, Big Ben, which rings the famous thirteen-ton bell. Sometimes during the war we heard it on the radio, booming the hour from London.

It was on this trip I saw the famous Thames River, which looked just like any other big, muddy river to me. In Hyde Park and Kensington Gardens is located a national monument to Queen Victoria, England's queen who reigned longer than any other queen in history. I was particularly interested because my birthday comes on the same day as Queen Victoria's.

We saw the German consulate where a unique incident happened during World War II. This consulate was the first building in London to be hit by a German bomb.

The Victory Monument—cream color, made with four pillars and a roof under which you can walk—had flags and blue, red, and gold streamers flying that day. Grass surrounds it, and walks lead to it from several angles.

On our return to the Hyde Park Hotel we passed a Lincoln Monument; the image of a little child is with Lincoln's statue. They say the school children contributed their pennies to erect this memorial. It stands in front of Westminster Abbey, which we shall see another day.

We had a restful, lovely evening till 10:30 with the Terraneaus in their California-type home, the only one in the whole city of London. Here Tim and I, for entertainment, picked raspberries in the yard and played the slot machine. This slot machine played English money. Mr. Terraneau would unlock it and give us handfuls of English coins; and when they were gone, he would unlock it again and give us some more. You see this machine always wins. He warned us never to play slot machines in public, because they are swindle games. The player always gets beaten, while the machine always wins. In the ten or eleven years he has had this machine, only twice had anyone hit the jackpot. Then we heard

hair-raising stories of the rocket bombs, which had come over every fifteen minutes for awhile; in the park one-half mile from their home forty-three bombs had landed during the war.

Next time I shall tell about my visit to Westminster Abbey and the meeting with the lovely Seventh Day Baptist friends, Rev. and Mrs. McGeachy, of the Mill Yard Church in London.

Venita Vincent.

### DENOMINATIONAL "HOOK-UP"

(Continued from back cover)

is time consuming, and the excellent results show the effort expended.

Mr. and Mrs. Oliver Dickinson, Mr. and Mrs. Melvin Dickinson, and Mr. and Mrs. William Fogg are interested in the Senior C. E. and have helped them arrange an attractive program of meetings and recreation. The Intermediates have a new slate of officers and committees working under the leadership of Mr. and Mrs. Leland Davis. They had charge of Friday evening service on March 21. Mrs. Mary Ayars supervises the Juniors who are always active in their work.

Organized classes of the Bible school have recently engaged in a contest of attendance at West District Leadership Training School with the three classes having the lowest percentage furnishing the food for a church social on March 24 in the church basement. The Social Committee conducted a hilarious evening of fun and contests for a large gathering of members, and the losing classes furnished all we could eat.

Corresponding Secretary Victor W. Skaggs and Editor K. Duane Hurley helped the Shiloh Church celebrate its 210th anniversary on March 29 by bringing messages at the morning worship; Mrs. Hurley also sang a special number. The Senior Choir and Youth Chorus prepared a cantata, "Memories of Easter Morn," for April 5, and an organ vesper was given that same evening by Lowell C. Ayars of Bridgeton.

Shiloh continues to be vitally interested not only in the special missionary effort of the Tract and Missionary Societies but in all phases of denominational work and activity. — Correspondent.

EDINBURG, TEX. — Our Sabbath school put on a very good program at Christmas

time, in which every child had a part. There were gifts and treats for all.

The annual church dinner and business meeting was held at the home of Alfred and Melva Fisher. There was a good attendance and a happy social time. Angeline Allen was re-elected moderator; Mrs. Jay Van Horn, clerk; and Mrs. Mary Boehler was elected treasurer. Mrs. J. R. Boehler was elected Sabbath school superintendent; Will H. Cockerill, assistant; and Mrs. Mary Boehler, secretary-treasurer.

It was voted that we continue to try to secure a pastor. We have called two different men. Though both seemed to desire to come, circumstances prevented favorable decisions.

Our Woman's Benevolent Society has done good work the past year. They work for one another, usually the hostess, at the meetings. They have sent several packages to Verona, N. J., to be shipped to the Seventh Day Baptists in Germany. — Correspondent.

VERONA, N. Y. — A service of dedication for the new Hammond electric organ was held in the Verona church the evening of February 19, 1947.

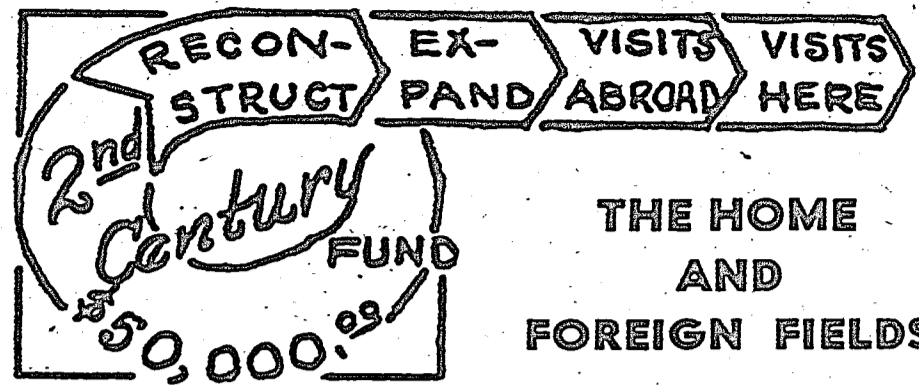
The official presentation of the organ on behalf of the Booster Class was made by the class president, G. Allison Smith, with acceptance and dedicatory address by the pastor, Rev. H. L. Polan.

Mrs. Peg Kimball, Syracuse, was guest organist for the candlelight ceremony. Mrs. Kimball and Mrs. Elizabeth Anderson, Verona, gave several organ-piano numbers. Mrs. H. M. Davison, Rome, N. Y., soprano, and Rev. Walton S. Hanna, also of Rome, were guest soloists.

Spring flowers in memory of Dighton Polan, given by his parents, adorned the chancel. The church was filled to capacity, and all were most appreciative of the beautiful musical instrument, in which we may well take pride. — Correspondent.

### ARMIES FOR PEACE?

Great Britain, with a prewar force of 400,000, is now providing for a standing army of 750,000. The United States will lift its prewar force of 340,000 to 2,000,000. Russia plans an increase from prewar 3,000,000 to a 5,000,000 peace army. The figures reveal the fears of the leaders of these nations who are "scouting" the thought of another war. — Religious Telescope.



**THE HOME  
AND  
FOREIGN FIELDS**

I WANT TO SAY that we appreciate the effort you are making to do this work on the home field. For years I have insisted that if we do not do more work at home we shall soon not have a foreign field. It takes a home field to support a foreign field, and I want both to live. But we must begin at home. So more power to you in your plans. I may not be able to help much, but my heart is in it. . . .

Such is the remark of one of our pastors to the Second Century Fund Committee, and such a remark is fitting when we come up to our Second Century Sabbath in 1947. One hundred years ago—just about this time of year—the Carpenters and Wardners were nearing the end of a one hundred four day journey from New York City to Hong Kong, China. What challenging thoughts must have filled their hearts as they approached China. What faith they had in Seventh Day Baptists in America. How they must have depended on God's working in the hearts of Seventh Day Baptists "back home" to give of substance and spirit, as they themselves had responded to His will.

Truly do we want "both to live"—foreign missions, and home missions. They both begin in the response of persons to Christ's "go ye," and they both demand the consecration of the entire life.

Give and pray as never before on this 1947 Second Century Sabbath, April 19, in all Seventh Day Baptist churches.

David S. Clarke.

**PROTECTING YOUTH FROM CYNICISM**

Miss Martha Smith of Columbus, Ohio, president of the Franklin County Christian Youth Council, told leaders of youth who attended the Grand Rapids meeting of the International Council of Religious Education that the church must lead in protecting young people from the cynicism of the adults who appear to be the leaders of today.

**MISSIONARY SOCIETY**  
**Statement of Condition as of February 28, 1947**

The Society Owns:	
Cash—In Checking Accounts:	
The Washington Trust Co., Westerly, R. I.	\$ 101.00
Industrial Trust Co., Westerly, R. I.	3,085.56
	\$ 3,186.56
In Savings Accounts:	
The Washington Trust Co., Westerly, R. I.	\$ 2,672.94
Industrial Trust Company, Westerly, R. I.	5,004.91
	7,677.85
Loans Receivable and Travel Expense Advances	
Office Furniture and Equipment	\$ 918.54 960.42
	1,878.96
Investments:	
Stocks, Bonds and Mortgages	149,328.05
Real Estate—In China	\$ 55,829.86
In Jamaica	14,748.44
In United States	13,207.75
	83,786.05
Total Assets	\$245,857.47
The Society owes:	
Accounts Payable	\$ 4,599.26
Notes Payable—S.D.B. Memorial Fund	4,847.00
Industrial Trust Company	12,000.00
	21,446.26
Excess of Assets over Amounts Owed	\$224,411.21
The above excess is applicable as follows.	
Funds—Principal Amounts:	
Permanent Fund	\$124,495.99
Alice Fisher Ministerial Relief Fund	4,487.17
H. C. Woodmansee Ministerial Relief Fund	515.11
A. J. Potter Ministerial Relief Fund	1,289.19
F. F. Randolph Memorial Fund	75.89
Amanda M. Burdick Scholarship Fund	1,391.52
Myrta E. Greene Special Fund	1,115.69
Ministerial Education Fund	352.62
Ministerial Retirement Fund	88.09
Return of Missionaries Travel Fund	1,038.65
Second Century Fund	22,382.53
	\$157,232.45
Funds—Unexpended Income:	
Income Equalization Fund	\$ 1,095.72
Permanent Fund	96.62
Associated Trusts Fund	61.93
Ministerial Relief Funds	752.38
	2,006.65
Funds—Gifts for Special Purposes:	
Sundry	34.50
Real Estate Equities not allocated to Specific Funds:	
In China	\$ 55,829.86
In Jamaica	8,548.44
In United States	1,200.00
	65,578.30
Deficit in General Fund	\$224,851.90 440.69
	\$224,411.21

**February 1, 1947, to February 28, 1947**

Karl G. Stillman, treasurer	
In account with the	
Seventh Day Baptist Missionary Society	
Dr.	
Cash on hand February 1, 1947	\$4,400.44
Second Century Fund gifts	451.05
Oscar A. Davis for China, Work for Dr. Thorngate	25.00
Katherine Gildea, rent 128 Main Street Nortonville, Kans., Young People's Class toward support of Chinese child	35.00 20.00

Youngsville, Ohio for evangelistic work	10.00
A. M. Burdick Scholarship Fund income	214.41
Dr. Grace I. Crandall, refund salary overpayment	25.00
Dodge Center, Minn., Sabbath School for China	10.00
Dodge Center, Minn., Sabbath School for Jamaica	10.00
Denominational Budget	355.90
Riverside, Calif.	15.00
Riverside, Calif. for China	10.00
Riverside, Calif. for Jamaica	15.00
Gentry, Ark.	10.94
Battle Creek, Mich. for Jamaica	9.00
Walworth, Wis.	25.00
Chicago, Ill.	5.00
Shiloh, N. J. for Palatka work	25.00
Milton Junction, Wis. for China	1.25
Milton, Wis.	5.00
	\$5,677.99

Cr.

Benjamin O. Berry, educational allowance	\$ 112.50
C. W. Campbell Co., office equipment	312.38
Jamaica payments as follows:	
Rev. Wardner T. FitzRandolph, salary and allowances	\$227.78
Socrates Thompson, educational allowance	37.50
	265.28
Rev. Neal D. Mills	50.00
Rev. Trevah R. Sutton	58.33
Rev. Verney A. Wilson	33.33
Rev. John F. Randolph	50.00
Rev. Clifford A. Beebe	52.91
Rev. David S. Clarke, salary and house rent	141.67
Rev. William L. Burdick, salary, house rent, clerk and supplies	216.08
Rev. Herbert L. Polan	25.00
Rev. G. D. Hargis	25.00
Rev. Rex Zwiebel	50.00
Rev. Luther W. Crichlow	50.00
Office rent, heat, and light	27.25
Fuel, 128 Main Street	57.04
Treasurer's expense, including clerical help	91.67
Rev. Ralph M. Soper	50.00
Mrs. George P. Kenyon	10.00
Rev. R. R. Thorngate	10.00
China payments as follows:	
Rev. H. E. Davis	\$ 75.00
Boys School	12.50
Prin. Boys School	25.00
Incidental Fund	18.75
Dr. Grace I. Crandall	100.00
A. M. Burdick Scholarship Fund 1946 income	74.24
Dr. Rosa W. Palmborg	30.00
	335.49
Rev. John G. Schmid, Bibles for Germany	21.70
Second Century Fund payments as follows:	
Repairs to China Mission property	\$400.00
Bibles for Germany	63.30
Overpaid pledge refunded	10.00
Printing supplies	48.50
	521.80
Ethel Gavitt, treas., Shiloh gift to Palatka work	25.00
Cash balance on hand February 28, 1947	3,085.56
	\$5,677.99
Accounts payable as at February 28, 1947:	
China	\$1,057.60
Germany	3,541.66
	\$4,599.66

**STEWARDSHIP IN ACTION**

The joy of God's presence often comes as a reward for stewardship fulfilled.

A well-painted church with well-kept grounds is symbolic of an understanding of stewardship.

Stewardship of time is more than Sabbath observance; it is the salvage of fragments of hours too often wasted.

Frank A. Langworthy.

**FROM THE EDITOR'S DESK**

(Continued from page 247)

very responsible positions in our world of business and industry, in our schools and colleges, and from our churches and religious organizations, they were willing to take time off and come from nearly every state in the Union to show their interest and make their contribution to this unusual meeting regarding our economic life.

There was a noticeable absence of youth at this conference. The majority were in the middle age or older group, those who know the stubborn realities of working out their life problems in our present national life set up.

It was especially interesting to listen to those of management and labor as they informally but clearly stated their positions. No matter what our opinions or possible prejudices may be, it is good for one to hear both sides given in the spirit of Christian brotherhood.

It was very gratifying to feel that all of the delegates were churchmen in the sense that they belonged to some church or denomination and, because they were actively interested in Christian work, could make valuable suggestions for bettering present economic conditions. Some disappointment, however, was felt in the final full group meeting when the reports of the drafting sub-committees were given that they did not propose a definite line of action for the churches. In his opening address Mr. Taft said, "This is essentially a planning conference"; also it was a study conference. The section meetings in particular reminded one of "Town Hall" programs, where noted speakers present both sides of the question but do not make final pronouncements for the public.

Mr. Taft suggested "that within a year or eighteen months we should again meet together and with God's help seek to found his kingdom on earth. Neither that second meeting nor a good many more will answer all our questions, but we may be sure that we are walking in the right way if we maintain our fellowship and our determination to do his will."

## SIXTEEN REGULAR MEMBERS NOW IN INDIANAPOLIS FELLOWSHIP

The Indianapolis Fellowship of Seventh Day Baptists now numbers sixteen regular and two associate members. Four of these are asking for baptism. We plan to administer that sacrament the last of April, and to follow the next Sabbath with a Communion service.

Regular services are held at 2:30 each Sabbath afternoon, and that night at 7:30. Attendance is increasing slowly. We had the largest attendance March 22 of any service yet, except the first Sunday night. Six couples and five children were "first-nighters." One of these couples signed enrollment cards, and another asked us to come to their home for a Bible study, since they were definitely interested. So we have encouraging things to report: larger attendance, new members, and new prospects.

Much time is spent in calling and giving Bible studies in the homes. We are more and more convinced that personal visitation is the most effectual way of bringing the message to people. Contacts are made at the services and through advertisements in the newspapers. At present our ads carry a Sabbath message as well as announcements of the services. There is no way of checking the total result of our advertising. The cost is high, but sixteen of our eighteen members were made aware of Seventh Day Baptists and of our meetings here in Indianapolis in this way; so it is worth it!

Postal cards announcing the services are sent to a list of some fifty people each week. We have prepared an announcement card for the April services, which will be distributed by the members either by mail or personally. We have lost track of the number of tracts distributed, but our literature table is well patronized, and the tract supply has to be replenished often. We have given away over twenty of Bond's, "The Sabbath," to "first-nighters," and about the same number of "Seventh Day Baptist Beliefs," in paper covers, to interested parties.

Those who have joined are very much in earnest and very enthusiastic about the prospects of a church here. They are not people of means, but they are contributing generously, without any urging. We haven't

"passed the plate" yet; we just leave it on the table in the vestibule.

The first of April we are starting our study of the Sabbath school lesson, and will have a class for the boys and girls who come. Different ones will have charge of the various lessons.

Please continue to pray for the work here, and for us as we labor on the field. What has been accomplished has been through prayer—your prayers!

Your representatives,  
Rev. and Mrs. Lester G. Osborn.

## BATTLE CREEK COUPLE MARK SIXTIETH ANNIVERSARY

On March 22, Mr. and Mrs. Fremont C. Monroe of Battle Creek, Mich., celebrated their sixtieth wedding anniversary quietly in their home at 31 Hazel St.

Mr. Monroe was born September 29, 1863, and his wife, October 17, 1861. The couple were married in 1887 at their farm home in Rock County, Wis., by Rev. Nathan Wardner, pastor of the Seventh Day Baptist Church of Milton Junction. A host of relatives and friends attended.

Mr. Monroe actively engaged in farming until 1907, when he moved to Battle Creek. There he became foreman on the Battle



Mr. and Mrs. F. C. Monroe

Creek Sanitarium lawns, a job he held for ten years. During the following twenty-two years he was employed in the transportation department.

Parents of both Mr. and Mrs. Monroe were natives of New York State. The father of Mrs. Monroe, whose maiden name was Isabelle Baker, was a soldier in the Civil War. Wounded at the Battle of Perryville, he lost his right eye.

Mrs. Monroe has been active in the G.A.R., as well as the W.C.T.U., the Charity Union, and the Ladies' Aid. An avid reader, Mr. Monroe has read the Bible through twenty-five times, memorizing ten chapters including Christ's Sermon on the Mount.

Three daughters were born to Mr. and Mrs. Monroe: Mrs. E. B. Davis, Battle Creek; Mrs. G. C. Wells, Riverside, Calif.; and Mrs. B. W. Deuel, Jackson, Mich. There are four grandsons in the family (three were in the armed services during World War II, two returning safely) and five great grandchildren.

The Monroes are members of the Seventh Day Baptist Church of Battle Creek.

## Obituaries

**Davis.** — Linville Bee, the son of Abner J. Davis and Lydia Bee Davis, was born October 7, 1862, at Blandville, W. Va., and died Thursday, March 6, 1947, in Jackson Center, Ohio.

He was united in marriage to Dora Elizabeth Cozad, October 2, 1884, at Jane Lew, W. Va. She departed this life January 7, 1939. To this union were born seven children, two of whom preceded him in death. He is survived by three daughters: Permetha Belle Hughes, at home; Nina Rebecca Lawhead, of Jackson Center; Clara Agnes Ferguson, Hamilton, Ind.; and two sons, Andrew Harrison, who lives at home, and Clifford M., of Clarksburg, W. Va. He leaves eleven grandchildren and fourteen great-grandchildren, as well as a host of close relatives and cherished friends to mourn their loss. Also surviving are one sister, Samantha Bryson, Asheville, N. C., two brothers, Rufus B. Davis, Milton, Wis., and Ardwin B. Davis, Smithburg, W. Va.

He was converted, baptized, and joined the Middle Island Seventh Day Baptist Church, at Sugar Camp, about 1878. In 1904 when the family moved to Ohio, he was granted a letter and joined the Jackson Center Seventh Day Baptist church May 21, 1904, and remained an active and faithful member to the end.

He was a member of the local town council for several years, and for twenty-seven years was a local business man. — Contributed.

**Johnson.** — Dr. Paul Wardner, was born January 23 1875, at Stonefort, Ill., and died March 23, 1947, in Clarkston, Wash.

He received his B.S. degree from Milton College, Milton, Wis., and his medical degree from the Physicians' and Surgeons' College, a branch of the University of Illinois, in 1902. He went west to begin his practice in medicine the same year.

On January 14, 1903, he married Lura Burdick in Milton. Dr. and Mrs. Johnson then settled in Clarkston where he was a pioneer physician. He was a medical, musical, and cultural leader of the Lewiston (Idaho) and Clarkston valley for forty-four years. Mrs. Lura Johnson died in 1932; in 1935 he married Alyce J. Peterson of Clarkston.

Dr. Johnson devoted much time and attention to the study of X-ray and radium, including a six months' course in radiology at Vienna in 1935. The war, with its need of increased medical service by the older men in the profession, interfered with his plans to stop general practice and devote his entire time to his field of specialization. Though the doctor suffered a serious heart attack in the winter of 1945-46, he continued his practice until five months before his death, during which time he was confined to the hospital because of the heart affliction.

Dr. Johnson is survived by his widow; by three daughters, Mrs. Paul Green (Elizabeth), Milton, Wis.; Mrs. George H. Day (Marjorie), Washington, D. C.; and Helen Johnson, now at home after serving in the U. S. Public Health Service in China and the Near East. He is also survived by three brothers, Ewing M., Clarkston, Wash.; Dr. Harry M., Chicago, Ill.; and Frank, Stonefort, Ill.; one sister, Mrs. Nannie Bramlet, Eldorado, Ill., and four grandchildren.

Funeral services were held from the Presbyterian church in Clarkston, March 26, with burial in Vine-land. — Lewiston (Idaho) Morning Tribune.

**Wells.** — Inez Fitz Randolph, was born at Farina, Ill., October 11, 1870, and died at her home in Farina, February 5, 1947.

When a young woman she was baptized by Rev. C. A. Burdick and joined the Seventh Day Baptist Church. Here she was a faithful worker and attendant all her life.

February 21, 1891, she was united in marriage to Oscar Clark Wells, and to them six children were born, a son, Ernest, dying in infancy. In 1941, they celebrated their golden wedding and the appreciation of the community for their long and faithful service was expressed in gifts of flowers, postal cards, and in expressions of good will.

Sister Wells will be greatly missed from her accustomed place in the home and in the community and from the church services from which she was seldom absent.

She is survived, aside from her husband, by five children: Mrs. Oma Morley and Mrs. Gail Alderdice of Battle Creek, Mich.; Mrs. Elsie Russel of Berkeley, Calif.; Glen of Farina, and George of Joliet, Ill.; by two sisters, Mrs. C. E. Persels and Mrs. Mabel Allen of Farina.

Funeral services were conducted at the church by her pastor, Rev. C. L. Hill, February 7, 1947, and burial was made in the Farina Cemetery. C. L. H.

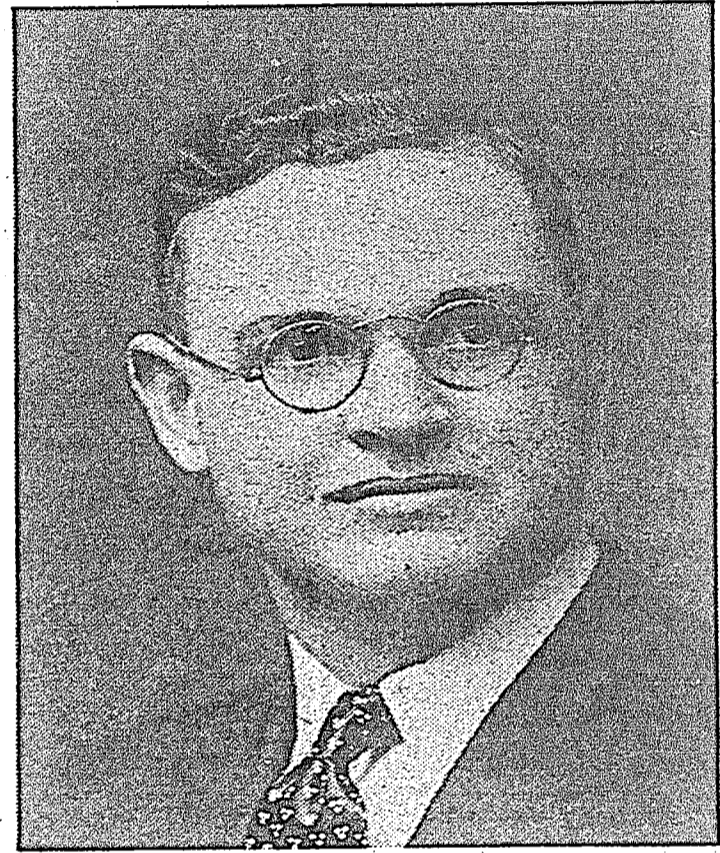


## WHAT SEVENTH DAY BAPTISTS ARE DOING

(DENOMINATIONAL "HOOK-UP")

MILTON, WIS. — A motion picture, "The Kindled Flame," was shown at the Community Lenten service on Friday night, March 21, at 8 p.m., in the Milton Seventh Day Baptist church.

This picture is "a vivid drama on the life of early Christians under Roman oppression." With its setting in the year 304 A.D.,



Rev. Orville W. Babcock

the power of Christianity is seen to triumph over pagan religion. During the devotional service led by Rev. Orville W. Babcock, the high school a cappella choir, directed by Kenneth A. Babcock, sang.

This is the fifth in this year's series of seven services for the season of Lent, sponsored by the Methodist and Seventh Day Baptist Churches of Milton and Milton Junction and the Congregational Church of Milton. — Courier.

NORTH LOUP. — The organ committee reports that among those who have been honored are John L. Ward and Cora Goodrich, Mr. and Mrs. Dell Barber, Mr. and Mrs. Timon Swensen, W. G. Rood, Deacon and Mrs. Wilson Babcock, Dr. Grace Crandall, Mrs. Mary S. Williams, Mr. and Mrs. Herbert Green, Mr. and Mrs. E. W. Black, and Mr. and Mrs. Robert Van Horn. There have been several contributors.

Superintendent Clement of the Sabbath school announced the Vacation Bible School committee to be Mrs. Menzo Fuller, Mrs. Harlan Brennick, and Mrs. Myra T. Barber. Pastor Ehret will work with this committee. — Correspondent.

ALFRED, N. Y. — "Easter Tide," a sacred cantata by Gaston Borch, was sung by the Seventh Day Baptist choir at the regular morning service on Sabbath day, March 29. The choir was assisted by the following member soloists: Nellie B. Parry, soprano; Henry E. Pieters, tenor; Donald Hargis, baritone; and Wayne R. Rood, bass.

Dr. Ray W. Wingate was the director and organist. — Alfred Sun.

SHILOH, N. J. — The people of the Shiloh Church are at work at more than the usual jobs while their pastor is on leave. Committees on every phase of pastoral service have been and are assuming responsibility for Friday evening and Sabbath services, the weekly and quarterly bulletin, a monthly County Home meeting, special prayer meetings, a visitation program including calls on sick and shut-ins, publicity, social, welcoming those who attend church, having flowers there, and any other tasks which present themselves.

Friday evening services have been varied and most inspiring with Sabbath school classes and invited guests participating. Neighboring ministers, our acting pastor, Leland Davis, the young people, and both choirs have contributed to the Sabbath morning worship. The attendance is normally high at all services since the snow and illnesses have more or less abated.

Mrs. Ella Sheppard's class of young people prepared and presented the program at the County Home in March, with the assistance of Elizabeth Lupton since Mrs. Sheppard is ill. The Brotherhood of the Sabbath school performed this service in February.

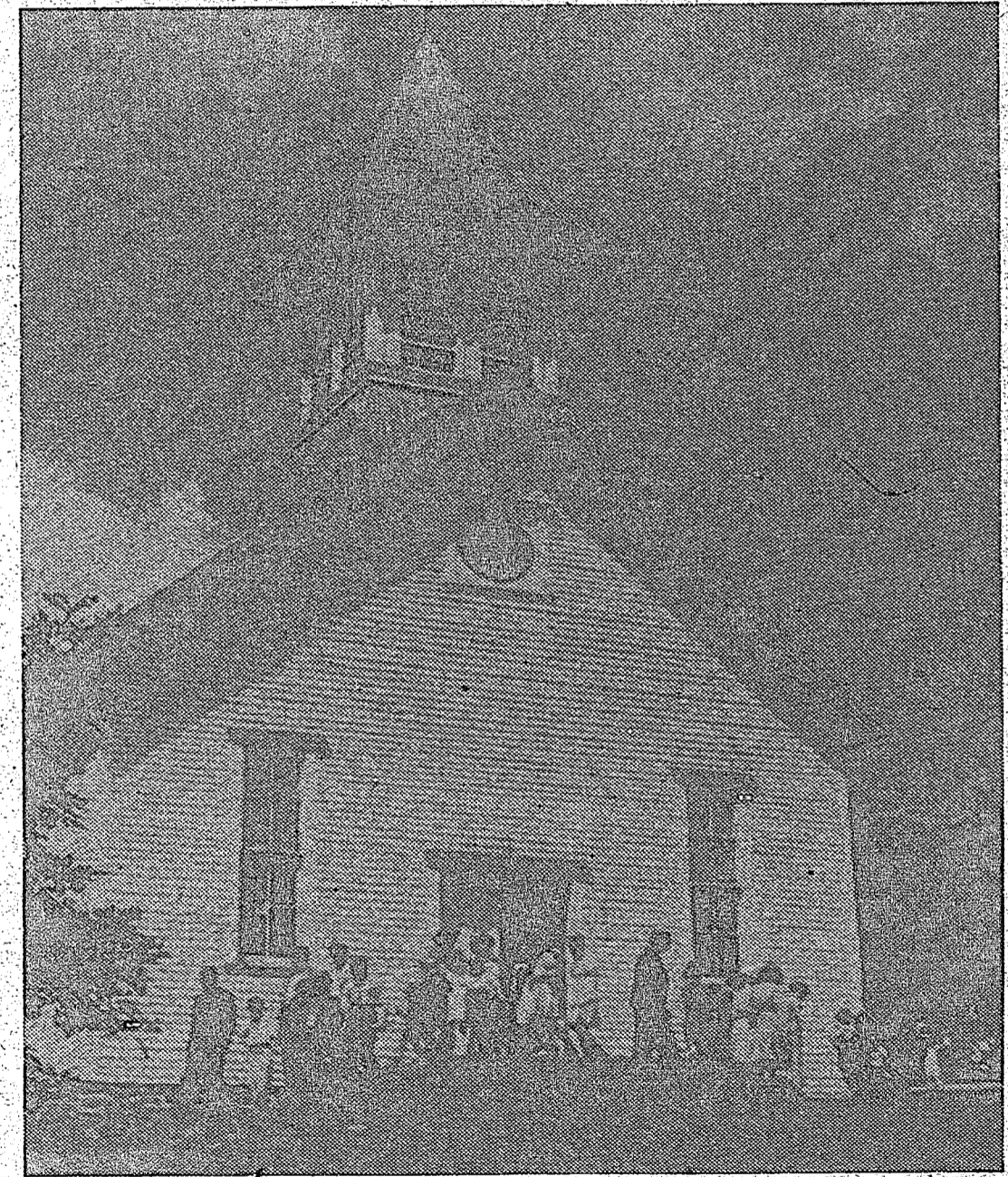
The bulletin committee of C. E. young people, assisted by Mr. and Mrs. William Richardson, Jr., are doing a fine bit of work in editing and publishing the weekly church program. Auley Parvin is editor. Typists are Evelyn Trout and Marion Probasco. Lorraine Rainear cuts the stencils. All this

(Continued inside on page 251)

APRIL 21, 1947

The Sabbath

# Recorder



First Seventh Day Baptist Church of Hebron, Pa.

(See article page 261.)