

WHAT SEVENTH DAY BAPTISTS ARE DOING

(DENOMINATIONAL "HOOK-UP")

BATTLE CREEK, MICH. — Four persons received baptism recently, three of whom were from the Bellevue area where a Sabbath school is held every other week.

A "Back to the Home" emphasis was stressed during Family Week. Members were urged to entertain other families or groups in their homes.

Consecration of babies was inaugurated as an annual feature on Mother's Day. Six babies were presented and a charge was given to the congregation as well as the parents to bring them up to know and love the Lord. This was a very impressive service.

The Mothers' Council has "adopted" a twelve-year-old Finnish boy by giving eight dollars a month for his support. The council plans to carry on personal correspondence with the family in which there are six children all living in one room, and will send other aid.

Our Personal Evangelism Campaign is being continued and the pastor reports that a number are co-operating fully.

—Correspondent.

WESTERLY, R. I. — It was an especially enjoyable afternoon that the Westerly W.C. T.U. members spent on May 14, as guests of the Woman's Aid Society of the Pawcatuck Seventh Day Baptist Church. The occasion was the "Light Line" meeting of the union which tells of the year's work in spreading temperance and missions throughout the world.

Mrs. Etta Whitford, president of the Union opened the meeting, and Rev. Harold R. Crandall led the devotionals. Mrs. Thomas Nichols, state President of the W.C. T.U. brought a very vivid picture of how the "Light Line" started; how Mrs. Mary Lavitte in 1873 had the urge to see the "Message of Light" of temperance and missions encircle the globe. She first visited Hawaii, then Australia, then on and on until after seven years she had completed the circle.

Now there are fifty-one nations linked together, and the first International W.C.T.U. Convention was held in Boston in 1891. This year, a second World Convention is being held at Asbury Park, N. J., in June. A delegate from each foreign nation to be

represented at this Convention was dramatized by a member of the Union in a pageant called "Wind the Ribbons Round the Nation." Bright costumes of Ireland, Sweden, Central America, Cuba, Hawaii, China, Ceylon, and others, together with their enthusiastic messages made the interest of other nations very real.

Then our society added to the program by bringing to the guests the story of our beloved Susie Burdick and her mission work in China, as told by Helen Shaw Thorngate in "Susie Burdick Sets Her Face Toward China." The setting for the story was a living room replete with choice pieces of old-fashioned furniture. The narrator was Mrs. Nathan Saunders, and the characters were: Rev. Eli Loofboro, as Susie's father; Mrs. Hobart Ayers, as Amanda, his wife; Mrs. Morris Young, as Susie; and Kenneth Smith, as Sherman Burdick. Costumes in the period, and perfect personalities for the parts left no doubt as to the earnestness of Susie to go to China to teach, and the attitude of the family at first to dissuade her. Her devotion as she carried the "Light" is still a living testimony of the worth of missions.

A social hour followed, with tea served by Mrs. Mary Chapman, Mrs. Mary Starr Maxson, and Mrs. Sarah Crandall.

—Correspondent.

SOUTHEASTERN ASSOCIATION

The meetings of the Southeastern Association will be held at the Lost Creek Seventh Day Baptist Church at Lost Creek, W. Va., June 27, 28, and 29. Those planning to attend the association, please correspond for further information with Roy F. Randolph, New Milton, W. Va., or with Rev. Marion C. Van Horn, Lost Creek, W. Va.

MILTON, WIS. — Kenneth A. Babcock, director of music at Milton Union high school and of the state graded schools of Milton and Milton Junction has resigned to accept a professorship at Milton College beginning with the Summer School session.

Mr. Babcock will serve as manager for the college a cappella choir and will act as alumni representative for the college.

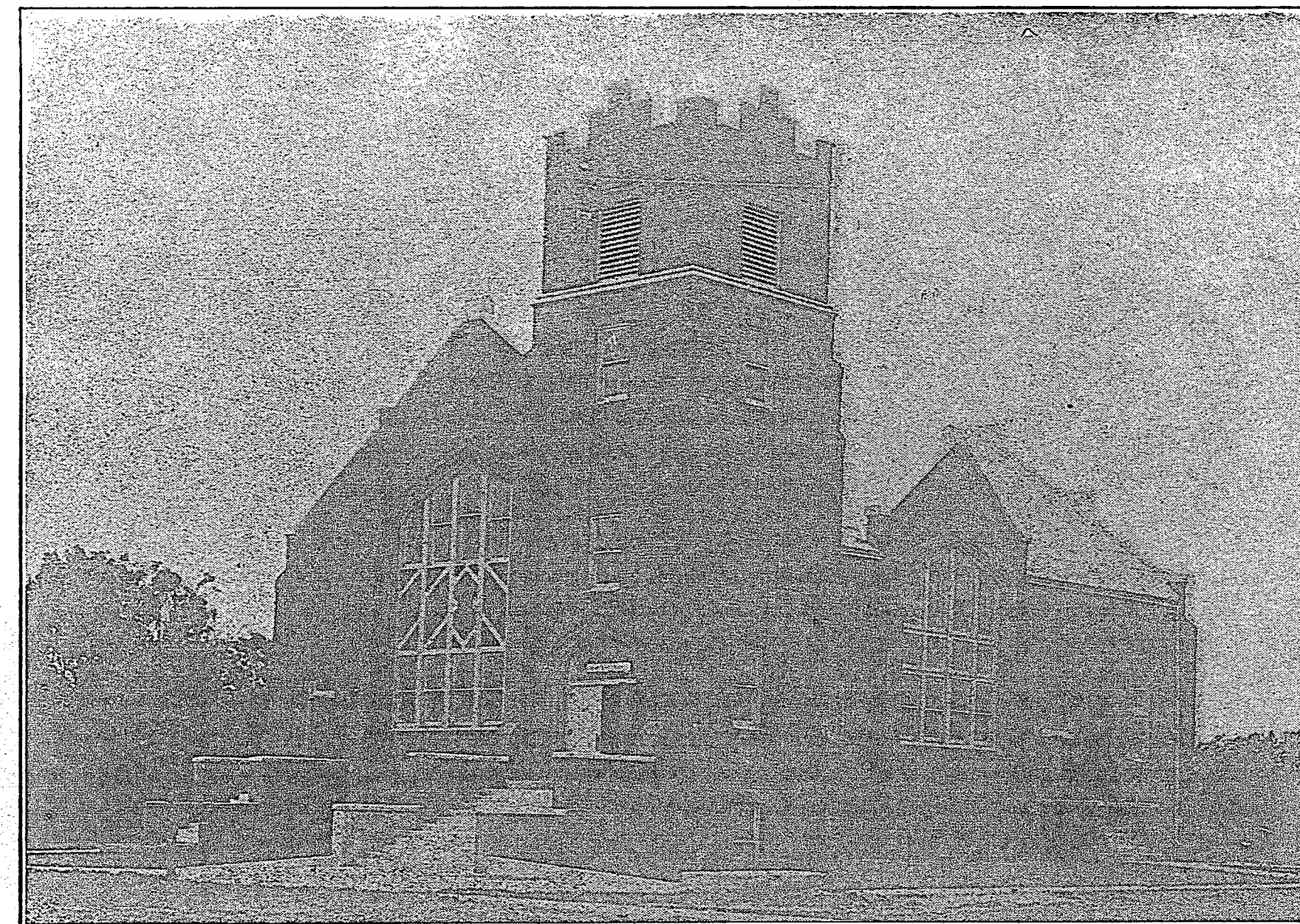
(Continued inside on page 390)

JUNE 16, 1947

The Sabbath

Recorder

"NORTH LOUP . . . HIGHLY FAVORED"



Seventh Day Baptist Church of North Loup, Neb.

"In the Historical Room in the tower of the Church we have many valuable and interesting relics, pictures, and records." (See Page 397.)

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

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Vol. 142, No. 24

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IN THIS ISSUE

Editorial: Horizons	395
Feature: North Loup Church Has Contributed Many Leaders	397
Woman's Work: (Frances Davis, Salem, W. Va.) Sisterhood of Love Extends Around World	398
Christian Education: (Rev. Harley Sutton, Alfred Station, N. Y.) Leadership Training to Be Featured at Retreat.—Christian Family Week	399
The Meaning of Christian Faith	400
Missions: (Dr. William L. Burdick, Ashaway, R. I.) The Test of an Efficient Church.—Southwestern Mission Field Activities	401
Children's Page: (Mizpah S. Greene, Andover, N. Y.) Our Letter Exchange	407
Pulpit: "Whosoever Will, Let Him Follow Me"	403
From the Editor's Desk	405

WHAT WHERE TOWARD A MORE CHRISTIAN WORLD

"Protestantism can make not only news, but history, if it will really free the colored people, refuse to accept tax money (state or national) for their own parochial schools, and develop an effective boycott system against all fascist-minded newspapers, all dirty and vulgar movies, and profit-motivated radio stations," says Dr. Stanley I. Stuber, a secretary of the Northern Baptist Convention. "It must fight for freedom of the secular press as well as higher standards for our movies and a radio which is free of absolute control by peddlers of pills, soap, and liquor. Protestantism is fighting a losing battle, morally and spiritually, if its young people and its adults are fed by the tens of millions, day after day, or night after night, a standard of morality which makes sin attractive and virtue dull. Our church schools simply cannot cope with such a situation."

Dr. K. Tanaka, Japan's minister of education, who is a devoutly religious man, diagnoses the moral problem for Japan in these terms: "In the first place, ethics in Japan in the past were purely formal and had no relation to an inner conscience. The mainspring of ethical motive was loyalty to the Emperor, but this meant in practice, 'What I think is good for the Emperor.' This led to all sorts of irresponsible conduct. We made the mistake of thinking that our morality was different, peculiarly Japanese. The only hope for the future is an education which recognizes a universal moral law, binding on all peoples alike."

More and more those who write on juvenile delinquency are putting the blame where it belongs. And the blame is not with children.

It is splendid to have playgrounds and social centers for our youth. But these alone will never stop juvenile crime, as some people seem to think. Robert Quillen says we must go to the cause of delinquent children and that cause is delinquent adults.

Children learn far more by the example of their parents and the adult world than they learn by precept. Long before children reach their teens they mimic their parents and play housekeeping or storekeeping and the like.

We seem to forget, says Quillen, that the character of our civilization is made by adults and our children have no other standard or example.

Swedish women have started a new movement, Across Barriers, "to combat hatred and narrow-mindedness, and in their place create co-operation and confidence founded on justice." One of the group's activities is to promote correspondence between Swedish women and women in countries which have suffered heavily from the war.

—Gospel Messenger.

EDITORIALS

HORIZONS

GUEST EDITORIAL

By Rev. Neal D. Mills
New Auburn, Wis.

I will lift up mine eyes unto the mountains: from whence shall my help come? Ps. 121: 1.

The 121st Psalm, like the others in its group including the 120th to the 134th, is called "A Song of Ascents." That probably indicates that these psalms were sung on pilgrimages to Jerusalem for religious feasts. These beautiful songs are suitable for the pilgrim Jew on his way to Jerusalem or for the Christian on the road to the Heavenly City.

This 121st Psalm is the song of a traveler whose guide is the Lord. He lifts his weary eyes from the dusty road to the mountains, perhaps those around Jerusalem, and the question comes into his mind, "From whence shall my help come?" Will the gods who dwell on the mountain peaks come down to his aid as the pagans believe? No, indeed! The answer comes quickly and confidently: "My help comes from Jehovah who made heaven and earth"—not from the mountains, but from the Creator of mountains!

Then why, we may ask, does the psalmist lift his eyes to the mountains? Because mountain peaks point symbolically to God and suggest his grandeur and greatness. There is something entrancing and inspiring about a horizon of mountain peaks. I have stood both in the Appalachians and in the Rockies where I could look through a gap in the nearest range and see three or four ranges beyond, the last one shrouded in blue haze, seeming to melt away into the sky.

Other horizons have their inspiration, too. In contrast to the mountains is the ocean

with its endless shore lines of glistening sand or rocky cliffs and its ever changing pattern of lacework in bluish-green and white. The boundless ocean with its countless mighty waves beating upon the shore turns one's mind to the vastness and power of God.

Another beautiful sight is that of a great city at night. I recall New York as seen from the Jersey side of the Hudson River. There thousands of lights extend for miles, some arranged like strings of pearls, others in orderless profusion as though a great section of the starry sky had fallen to earth. I remember the thrill of approaching Birmingham, Ala., from the south just after dark when, from the road high on the mountain side, the lights of the city suddenly burst into view.

I suppose Jesus had a similar view of Jerusalem many times. Once he looked down on the city and thought of all its selfishness, bigotry, and sin, and we are told that he wept. I wonder if he looks down on our cities and villages and open country today, and weeps. Oh, we have changed a great deal in two thousand years! We have better houses and roads and machines, and electricity to do our work. But what about our lives, our hearts? They have improved, too, no doubt. Yet I can see the Master's eyes fill with tears as he sighs, "How often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and ye would not!" Matthew 23: 37.

In the end of the first century John, the author of Revelation, an exile on the island of Patmos, lifted up his eyes and saw beyond the horizon of the crude and cruel world of his day "a new heaven and a new earth"! He saw men and women dwelling in the presence of God in the city of eternal light

where all sorrow and crying and pain and even death itself shall be removed.

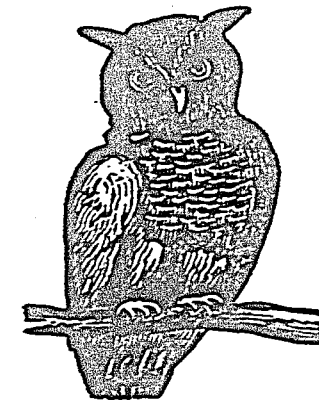
My friends, do you have the faith to look beyond our present world of war and crime and wretchedness, and see a saloonless and crimeless America and a warless world free from hate and racial and class injustice? Do you believe in the possibility of such a world? That new world is just waiting to be born—waiting for you and me to catch a vision of it there on the horizon, and then with the faith of the poet who wrote the 121st Psalm to put ourselves into the keeping and guidance of God.

All the generals, admirals, diplomats, and politicians can never give us the longed-for new world. But if you and I and all the godly people of the world will put ourselves into the hands of God and work together following the teachings of Jesus, we can lead mankind through the long pilgrimage to that happy world which we Christians love to call the kingdom of God. The only road to that good world is the way of love, forgiveness, and good will.

May God help us to keep our eyes on the horizon and follow the gleam in faith, believing that sufficient help will come from God "who made heaven and earth" and who "will neither slumber nor sleep." — Adapted from a radio talk.

"WORDS TO THE WISE"

In a recent letter I told a story as related by a pastor of other years. This same pastor often used a phrase in his prayers which has stayed with me: "The blessings of yesterday will not do for today. Send thy blessing upon us just now."



The blessing of having raised the budget last year will not do for this year. What a happy experience it was to complete the task! How everyone was blessed in giving! Whether the amounts were great or small, all were blessed. How especially happy were those of us who had the privilege of giving in that Sabbath morning Conference collection! How the denominational treasurer beamed when he was privileged to report "raised in full"!

But the "blessing of last year" will not do for this year. Ask God to bless us again this year, and may he give us the will to do our part—at once!

PIN POINT EDITORIALS

"Living the Golden Rule will bring the Golden Age."

* * *

The father and mother of an unnoticed family, who in their seclusion awaken the mind of one child to the idea and love of goodness, who awaken in him a strength of will to repel temptation, and who send him out prepared to profit by the conflicts of life, surpass in influence a Napoleon breaking the world to his sway.

—William Ellery Channing.

* * *

Take a tip from an old razor blade; it's useless when it loses its temper. — Selected.

FOUR ASHRAMS TO BE HELD THIS SUMMER

Four ashrams will be held this summer under the auspices of the Department of Evangelism of the Federal Council of Churches. Dr. E. Stanley Jones is returning from India to be a member of the faculty in each of these ashrams.

The locations and dates are as follows: Bynden Wood, near Reading, Pa., June 30-July 10; Green Lake, Wis., July 14-24; Geneva Point Camp, Lake Winnepesaukee, N. H., July 28-August 9; and Camp Sierra, Calif., August 19-29.

Concerning the purpose of the ashram Dr. Jones writes as follows: "In a conference people confer to get verbal answers to verbal questions. In a retreat they listen to a spiritual message, and each person goes off alone to examine his life and improve it. Those in an ashram try not merely to find an answer but to be an answer. In some real way they attempt to become in miniature form the kingdom of God realized. This corner of the kingdom is to let those in attendance and others, see what the kingdom of God is embodied in corporate living. To this end they try to get down all barriers of race, class, and group and also to break down all inner barriers which interrupt fellowship with God and each other. The ashrams, then, are primarily a corporate quest for the larger understanding and the better realization of the kingdom of God. The family of God becomes a fact beyond differences of denomination, race, and class."

Only Ones Now

It looks as if man had better start harnessing the forces of the Spirit, the powers of Holy Writ, and the electrons of the Golden Rule and the Ten Commandments. The only "atomic bombs" that will save mankind from now on are to be found there. If we would only spend sums like \$2,000,000,000 to harness the forces of God's teachings, what a break it would be for the human race! No uranium is needed as a medium for that. — Dave Boone, in The Chaplain.

o "The first church service in this part of the valley . . . was held by our Seventh Day Baptist settlers."

North Loup Church Has Contributed Many Leaders

— From Membership have come Ministers, Missionaries, College Presidents, Editors

By Mrs. E. J. Babcock

NORTH LOUP has been highly favored in our ministers. They have been Oscar Babcock, G. J. Crandall, J. W. Morton, J. H. Hurley, E. A. Witter, A. B. Prentice, M. B. Kelley, T. L. Gardiner, George B. Shaw, A. L. Davis, H. L. Polan, Hurley S. Warren, Claude L. Hill, and now A. C. Ehret. Besides these Rev. M. B. True, Dr. F. O. Burdick, Eugene Davis, and L. O. Greene acted as supply pastors at different times. We ordained J. H. Hurley, one of our ministers.

Twelve of our young men, who received a large part of their early training here, became ministers: H. C. Van Horn, Jesse Hutchins, Eugene Davis, Roy Thorngate, Charles Thorngate, Claude Hill, Leslie Greene, Burcharde Loofbourrow, Carroll Hill, Orville Babcock, Earl Cruzan, and Kenneth Van Horn. We gave Carl Maxson a license to preach. Two of these, Eugene Davis and Roy Thorngate, with Dr. Grace Crandall, Dr. and Mrs. George Thorngate, and Miriam Shaw became missionaries; George I. Babcock became a Y. M. C. A. worker; and Mrs. Eva Hill was recommended by the church as a singing evangelist. Also numbered among these men are two college presidents, T. L. Gardiner and Carroll Hill, and two editors of the Recorder, T. L. Gardiner and H. C. Van Horn.

The relationships are interesting. Roy and Charles Thorngate are cousins and Charles is the father of Dr. George; G. J. Crandall was the father of Dr. Grace; G. B. Shaw is the father of Mrs. George Thorngate and Miriam Shaw; Claude Hill is the father of Carroll Hill and was the son of Mrs. Eva Hill; Oscar Babcock was the father of George I.

When Mr. Morton died his children gave us a large framed portrait. That gave us an idea, and now we have in the foyer a fine picture gallery of all our ministers including the supplies. Our pulpit was presented by the C. P. Rood family, and was

made of wood partly from the old Dakota Church, partly from the Rood house at Dakota.

In the Historical Room in the tower of the church we have many valuable and interesting relics, pictures, and records. The Memorial Windows in the tower, containing the names of hundreds of early settlers, was Roy Thorngate's idea. In the base-



Rev. J. H. Hurley (1856-1935)
Ordained by North Loup Church

ment, E. W. Black's Museum, donated by his daughter, Mrs. Leslie O. Greene, fills three sides of the little room under the stairway.

On the lots back of the church is a grove of trees, each tree named for a boy in World War I, who belonged to the church or whose parents did. Many of the trees have sealed bottles at the roots, containing the boys military records. A service flag for this war hangs in the church with thirty-five stars. No one was lost in either war.

Down by the North Loup River is a concrete marker showing the location of the first church service in this part of the valley, which was held by our Seventh Day Baptist settlers.

SISTERHOOD OF LOVE EXTENDS AROUND WORLD

THIS IS A STORY of courage of an especially feminine type—a story of the invisible bonds of sisterhood which extend around the world.

A woman came to this country recently from Europe. She is a Hungarian woman with no knowledge of the English language, but with a burning desire to tell the women here about the plight of her homeland. It is a land with two hundred thousand orphans, where forty thousand abandoned children roam the country, scavenging for a crust of bread, committing acts of crime and violence in order to keep alive.

This woman is Madame Zoltan Tildy, the wife of the president of Hungary. But it was as a simple pastor's wife that she spoke to the groups of women in this country, for her husband is also a Protestant pastor.

Although her words were spoken in Hungarian, translated into English by an interpreter, her message of faith in humanity and hope for the future of the world were felt deeply by all who listened. In her audience were American women who have been working hard to help mothers and children in the war-devastated countries. Through the United Council of Church Women, they have sent more than a million diapers overseas; thousands of complete layettes; nearly four thousand pastor's kits of household linens, and fifty thousand packages of clothing for infants and small children. These supplies are sent and distributed through Church World Service, the agency which channels the co-operative efforts of the churches in the field of overseas relief and reconstruction.

Plea for Supplies

That these supplies might keep coming during the next year, the first lady of Hungary, herself a churchwoman, came to America to speak to churchwomen. Her story is an especially appealing one to Americans.

She was a student teacher and her husband a theological student when they met and married. From humble middle-class homes, both were extremely interested in the cause of democracy. After he became a minister, her husband helped to found the Small-

holders' Party, which was a group of democratically-minded small landowners. During the war he was forced to go underground to continue his activities on behalf of justice. Her son was tortured by the Gestapo, and Mrs. Tildy herself suffered persecution when the Nazis attempted to find out the hiding place of her husband. She did not reveal it, but instead, made use of her freedom by acting as chief liaison between the different underground organizations of the country.

After the defeat of the Nazis, Tildy became president through a vote of the majority of the people. Mrs. Tildy continued her work for democracy and Christian organizations.

Fate of Homeless Children

She is especially concerned with the fate of homeless children. In her own words, "The most important part which women can play in building a better future is to save the souls of our children. The fate of the many thousand homeless orphans in Hungary and in all the war-devastated countries is indeed heartbreaking. These children must not be left to continue to go astray, for the building of a lasting and real peace will be the task of a happy army of youth. But it is up to us to bring up such a youth."

Providing orphanages for the care of these homeless children is part of the work now being carried on through Church World Service. Christian institutions of all kinds are being rebuilt and equipped, so that spiritual assistance—as well as material aid of clothing, food, and medicines—can be supplied. For it is indeed true that the hope of the future lies with the children of today. "I wish that all women could feel a common responsibility toward the fate of the children of the world," says Mrs. Tildy. "Such a responsibility the world has never asked from a man!"

"In the name of my country," she concluded, "I wish to thank the women of America for their warm kindness and generous assistance. But the work is not yet finished. Join with us with an understanding heart and please help us as long as there is a single child who might go astray."

This is indeed a challenge to the women of America. It is one which no true Christian can ignore. It is to be hoped that the

LEADERSHIP TRAINING TO BE FEATURED AT RETREAT

From Thursday evening August 14 until Monday evening August 18 young people from all over the denomination will work, worship, and play together at Lewis Camp near the Ashaway Church in Rhode Island.

Those who are in the ninth grade in public school this year (up to eighteen years old or older) will be urged to attend, if they are ready to spend these few days in real work. The retreat is not to be a camp experience as much as a leadership training period. There will be study of the deep convictions of the Christian life and consideration of how young people can better take their part in the work of the local church and denomination.

There will be leaders who are older; there will be youth leaders. There will be presentations for the whole group; there will be sessions where only a few in a group will discuss together certain important matters. In these groups there will be study of visitation evangelism, the Bible, and youth work in the church.

Rev. Harmon Dickinson, pastor at Ashaway is chairman of local arrangements. Rev. Rex Zwiebel, pastor at Hebron, Pa., and chairman of the Young People's Committee of the Board of Christian Education, is program director and will receive registrations. The tentative price for the retreat has been set at \$8, which includes sickness and accident insurance. Send your name to Mr. Zwiebel as soon as you decide you can go, and be sure of a "bunk." More details will be given later. H. S.

women will continue to respond, for every scrap of clothing, every dollar contributed to the cause of overseas relief and reconstruction, is one more guarantee of faith in the sisterhood of Christ's love.

This article was adapted from the script of a non-network radio program sponsored by Church World Service, representing the Federal Council of Churches, the Foreign Missions Conference, and the American Committee for the World Council of Churches.

CHRISTIAN FAMILY WEEK

How many churches planned special meetings of parents and Sabbath school teachers during "Family Week"?

How many churches conducted a special visitation campaign in homes where the children are not attending Sabbath school, or where children attend and parents do not?

How many Sabbath schools had a special visiting day for parents at the classes of their children?

These questions arise out of the lack of information as to what the churches did this year to make the most of the national emphasis on "Family Week."

It is not too late to send reports about activities your church or Sabbath school promoted during "Family Week."

In the Ashaway, R. I., Church bulletin was printed this statement:

The aim (of Christian Family Week) is to put Christ at the head of the family and the family at the heart of the church program. The observance of Family Week seeks for happier relationships between husband and wife, between parents and children; to impress parents with the solemn responsibility which is theirs to provide children with a wholesome Christian environment where love, loyalty, and obedience to Jesus Christ are taught; to help children feel that they are wanted in the home and that the home is a place interested in helping them to find the greatest blessings which life has to offer.

Dr. Earl F. Zeigler, who is adult editor for the Board of Christian Education of the Presbyterian Church, U. S. A., had this to say:

A Christian shock treatment is needed to make American parents feel a real sense of responsibility for the problems of the home. Adult workers and pastors should give straight facts to parents in "sick families" that they may recognize their sick spiritual condition, and find out how to get well and keep well. The urgency is felt if it is remembered that today's juvenile delinquents will become tomorrow's parents, devoid of a sensitivity to our society. The church must turn its attention with greater care to the building of the Christian family, able to withstand the shocks of the day. This program should not only serve those within the parish, but must go beyond that circle to have a real concern for the spiritual illiteracy which is back of juvenile and parental delinquency.

President Harry S. Truman backed "Family Week" in these words: "The American home stands foursquare as our first line of defense, in peace as in war." He commended the co-operation of Jews, Catholics, and Protestants in observance of the special week.

THE MEANING OF CHRISTIAN FAITH

"God loved us so much that he sent his Son Jesus Christ to save mankind"

By Miss Jean Davis
Plainfield, N. J.

What is this "Christian faith"? What is it that can change the lives of men so completely? That can pull them from the depths of misery and despair and make their personalities shine with joyous peacefulness? What is it that can keep men calm in times of sore distress and hardship? That hundreds have given their lives for and thousands claim as their own?

It is **faith** — faith in Jesus Christ, the Saviour of the world. It is belief in him who came to teach God's love for us. His love is a love that we cannot comprehend. It has no equal. God loved us so much that he sent his Son Jesus Christ to save mankind.

The love of Jesus Christ should be the most precious thing on earth to every one of us. To hundreds of consecrated souls it is. But how many, O so many, claim his love and give nothing in return. They adopt his name and call themselves Christians. But they are only deceiving themselves. They have not truly accepted him into their hearts and lives. They do not mean to be hypocritical, for they do not realize that this is so. They assume that going to worship, to Ladies' Aid, and to other church functions comprise being a Christian.

But they are wrong, and they must come to realize it. Primarily, of course, they must see and accept into themselves the true spirit of Christ. When this is so, they will be eager to spread his Word among the ones who have not heard.

Ways of Spreading Gospel

The spreading of the gospel can be accomplished in many ways: among them, personal evangelism by ministers and missionaries, laymen and lay women, and the efforts of organizations, though this may seem a roundabout way in some cases.

It has long been known that people in physical need are not often aware of their spiritual need. It is our duty, or rather privilege, first to attempt to supply these people with their physical wants. Of course,

as Christians, we would do so anyway. The Y.M.C.A., the Y.W.C.A., and many other welfare organizations have helped to alleviate hunger and provide clothing for destitute people. They have given people places to live and, at low prices, good fun in the way of sports. A few churches — a very few—have also provided projects of interest to youth.

These organizations are doing a wonderful work looking after the physical side of as many as they can. But, while this is being accomplished, who is opening the way to present these spiritually starved people with the gospel of Christ?

The organization that does the most towards evangelizing is, and should be, of course, the Church. Organization is the most efficient way to promote anything on a large scale, and the Church is the organized effort of all who call themselves Christian to improve the physical and spiritual lot of their fellow men.

Differing Opinions

It is natural, of course, that there would be differing opinions among the members of any organization. The Church is no exception. However, these differences should fade into nonexistence when important issues are at hand. The important issue of Christianity is not whether you believe in immersion or not, or whether you interpret the Bible this way or that way. It is whether you have accepted Jesus Christ or have rejected him.

And it is this question that brings us down to our own city, our own church, our own selves. The church may sponsor and urge great projects, but it can do nothing without the help of the individual. It is the individual that is the power of the Church.

The Church as a whole has a vision—a vision unparalleled in history. But many of the local churches, I believe, are blind to it. People are beginning to hunger for something more than mere physical things. They are beginning to realize that life is empty. It needs a purpose.

It is true that the churches are not as full as they might be. The cause of this is that

people feel that the Church cannot give what they seek. And they miss it. There is a yearning for that which can uphold and sustain them. "Within each life there is a spark of the eternal. This power to know, love, and serve God lies in subdued slumber until aroused by the quickening spirit of God. It is up to us, with the help of God, to do this awakening." We must go forth and tell others of the love of God for each and every one. We must tell them how God welcomes them with open arms, whoever they are, wherever they may be. "He who comes one step to God in doubtings dim, God will advance a mile in shining light to him." To him who fully trusts in Christ belongs the secret of the untroubled heart. To him will come comfort in time of sorrow, uplift in time of despair, guidance in the paths of truth when sorely perplexed. Christ casts out doubt and fear. At last they are one in him. "Ye believe in God, believe also in me."

This is the power of the Christian faith—its very essence. When Christianity has so much to offer, why is it then that, as a rule, more church pews are empty by far than full? It is not the fault of the ministers. It is not because there is no message of peace and happiness to share with those who are thirsty for it. It is because we, the members of the congregation, are so asleep on our feet that we cannot see the stark need of our spiritually starved community. Opportunity is knocking! Let's take advantage of it! The time is ripe for much harvest! Let's do something about it!

This essay was written for the Youth Week contest. It would be excellent for use in one of your youth meetings. — H. S.

SOUTHWESTERN MISSION FIELD ACTIVITIES

(Gleaned from "Southwestern Seventh Day Baptist News Letter.")

Gentry, Ark. — Rev. Clifford a Beebe is pastor. The church has kept up Sabbath morning worship and Sabbath school during the winter, although prayer meetings and young people's meetings have been temporarily discontinued. Our young folks have kept up their part in the Gentry union young people's meetings.

THE TEST OF AN EFFICIENT CHURCH

Those who bear the burden of carrying on the work of the church often wonder whether they are accomplishing anything by their endeavors. There are several things that are tests of the efficiency of a church. The size of a church is not the test of its efficiency; neither is the pomp with which its services are conducted, the elegance of its house of worship, nor the wealth of its members.

Among the things which indicate the service a church is rendering is the grace which adorns the lives of its members. If the members are showing forth the spirit of Christ in business and social relations, the church cannot help being a transforming power in the community. Another test of the usefulness of a church is the Christian encouragement and nurture it is giving to its own members; but this is hard to measure because it is often more or less invisible. Multitudes of little and discouraged churches in our country today are training and nurturing the men and women who are to be the future leaders of the kingdom of Christ, and these churches should trust God and take heart, remembering that God has promised, "So shall my word be that goeth out of my mouth; it shall not return unto me void."

But perhaps the best test of the work of a church is its missionary evangelistic activities. No church is filling its appointed place if these are not prominent, and no church should be satisfied till they are, for they are the great burden on the heart of Christ.

W. L. B.

keep active and working or our spiritual life sinks to a low ebb.

Here at Fouke we have tried to keep the torch of faith burning. We have held services every Sabbath morning, and also every evening after the Sabbath at 7:30 with only one exception, when a storm prevented. We have also been able to meet on Tuesday and Friday evenings for prayer meetings, and feel that it has helped us all to live better for the Lord.

Because of the cold and sickness during the past winter months, attendance has been from 20 to 40. We are all looking forward to fine summer weather, trusting that much may be gained for Christ. Working together with Christ we cannot fail, for he said, "Lo, I am with you alway, even unto the end of the world." Matt. 28: 20.

Little Prairie, Ark.—No services were held during the winter after Pastor Zack White left, but on March 29, with the help of Pastor Beebe of Gentry, the Sabbath school was reorganized and has been meeting regularly since, although with many hindrances. The church people are planning a revival meeting this summer, and Brother Ralph Soper has promised to help.

Edinburg, Tex.—Acting Pastor Angeline Allen writes that Missionary Curtis K. McAdams of Austin, Tex. (an independent Sabbath keeper), carried on special meetings beginning April 18. The church is still trying to secure a pastor, having called two men unsuccessfully.

Hammond, La.—This church has invited the Southwestern Association to meet with them in 1947. The invitation has been accepted by the executive committee, after securing the consent of the Little Prairie Church, which was already making plans to have it there. The date has been set for July 31 to August 3. The association has not met at Hammond since 1940, as the church has been scattered and weakened by wartime conditions. Although few in numbers and without a pastor, the church has kept up worship services and Sabbath school without a break under the leadership of Mrs. Severance.

There is as yet no field missionary to take Brother White's place. The Southwest is anxiously awaiting word from the Missionary Board regarding a new worker. In the meantime, the two pastors of the association will do what field work they can.

At long last, the Lord willing, hopes for a Southwestern Young People's Camp are

DEMONINATIONAL "HOOK-UP"

(Continued from back cover)

The Home Benefit Society is planning to send its president, Mrs. Marion Robson, to Conference at Westerly. Special "penny-a-meal" boxes are being used to help raise funds for this purpose. — Correspondent.

ALFRED, N. Y.—On May 17 and 24 there were gorgeous bouquets of tulips in the church from the bulbs our friends in Holland sent us last fall. The rows of these lovely flowers in front of the church add much to the beautification of the church lawn.

In May the Ladies' Aid Society and the Woman's Christian Temperance Union had a joint rummage sale from which \$120 was realized. In addition, clothing was sent to Mr. Beebe to help the needy on his field of service. Some of the articles were given to tornado sufferers there.

The day before the sale an Alfred family which had recently suffered loss because of a fire was asked to come and take any of the items which had been donated.

Dr. Ben Crandall has been giving us interesting and instructive lectures about the Jamaica mission, illustrated with pictures, and slides.

At the Salem College commencement this spring, our pastor, Rev. Everett Harris, received the degree of Doctor of Divinity.

During the regular morning worship on June 7 there was a Children's Day service followed by the dedication of little ones.

The Western Association meets with the First Alfred Church as host the last weekend of June.

The time set for Daily Vacation Bible School is June 30 to July 11. Carl Maxson will be the supervisor, assisted by a staff of efficient teachers. — Correspondent.

SALEM, W. Va.—The fund to help restore the burned Seventh Day Baptist church was increased more than \$25 recently when the Salem Girl Scouts initiated the first benefit activity (a bake sale) for the benefit of the church. — Salem Herald.

about to be realized. The location has been secured, leadership arranged for, and dates set.

"WHOSOEVER WILL come after me,

LET HIM deny himself . . . and FOLLOW ME

By ALBERT N. ROGERS

JESUS was never closer to the mind and heart of the Father God than when he gave the gracious invitation, "Whosoever would come after me, let him deny himself, and take up his cross, and follow me." It is obviously an invitation with demands and conditions, but it is open to everyone—as broad as the love and mercy of the heavenly Father.

Jesus called men and women to be his followers and won them by the charm of his life and the truth of his teaching. God draws all men unto him; he takes the initiative in the redemption of men. In all our efforts at mental health and social reform we should not forget that!

I.

God was at work in Jesus Christ freeing men from the hard and fast channels into which religious thought had been compressed. The words of Jesus were like seeds planted here and there and scattered to the four winds; they were like the yeast, of which he spoke, quietly leavening the whole lump.

The concepts of political, economic, and intellectual freedom, revealed to men by God through the centuries, are implicit in the teachings of Jesus. The death knell of human slavery was sounded; the trumpet heralding true democracy was blown; the foundations for the cathedral of the soul were laid when Jesus came to earth, though God pity us that we have been so long in exercising the liberty wherewith Christ has made us free.

Alfred University has for some time been custodian of a New Testament once the property of John Rogers of Smithfield, England, who was drawn and quartered on the public square nearly four hundred years ago for the cause of religious freedom. The Milton General Conference called attention to this sacred volume by asking that it be placed in the care of our Historical Society in Plainfield, N. J. Seventh Day Baptists can be proud of their contribution to the

cause of religious freedom in England and in the United States; but it is not our cause, it is God's cause and we are but thinking his thoughts after him.

From our familiarity with the civil rights of our citizens we understand that religious freedom carries with it definite responsibilities just as the right to vote implies the duty to vote and to vote as wisely as one can. It is a Christian principle that the light of God's truth "lighteth every man that cometh into the world." A man may love darkness, but the light is still shining. This is the religious basis for democracy and for tolerance in matters of faith.

One goes to a town meeting, or to an association or General Conference of Seventh Day Baptists, and one sees good suggestions being offered and wise decisions made; one sees consecrated and efficient stewards at their work; one witnesses the effectiveness of self-restraint and loyalty—then one realizes how greatly God trusts the individual. "Whosoever will, let him come." That is God's all-inclusive claim upon the mind and idealism of each one of us in his far-flung family.

II.

God has been drawing men unto him by the development of the scientific approach to life. There are, of course, cold materialistic scientists. Their work carried to its conclusion would result in nothing more hopeful than the reproduction of humans by artificial insemination and their death by euthanasia. But the scientists I have known (at Alfred, Milton, Salem, Yale, Columbia, and elsewhere) have been reverent, willing to admit the limits of their knowledge, glad for the immeasurable work of the Church.

Science is but the organization of knowledge gained by experience; science has nothing to say about the Source of all wisdom. Johann Kepler, who in the seventeenth century established the laws of planetary motion, used to pray, "O God, I am thinking Thy thoughts after Thee." Galileo who invented the astronomical telescope, although he was persecuted grievously by the ecclesi-

astical authorities, wrote, "I am filled with infinite astonishment and also infinite gratitude to God that it has pleased Him to make me alone the first observer of such wonderful things, which have been hidden in all past centuries." It is significant, I think, that Copernicus, who is generally regarded as the father of modern science, lived in the same period with Martin Luther, the one man who did most to foster the Protestant Reformation.

We are so surrounded by science that we take for granted the chemistry of foods, soils, and sprays, the physics of the automobile, or of the refrigerator, and the psychology of advertising and of social control by which so much of our daily life is determined. We sigh sometimes for "the good old days," but no one wants to go back to the times of kerosene lamps, meat hanging in front of the stores, ankle-length dresses, and one-room schools. We can see that had our forefathers used a little more science in their farming they would not have robbed the soil as they did. Many a life would be spared today if the sciences of sanitation and medicine were as available to all as they are to us in this community. We have confidence in God as we understand him through the physical sciences, and we expect our religious life to be as scientific as we can make it.

Religious thought in our time has swung like a pendulum toward a very liberal position and back again in the reactions of Barthianism and neo-orthodoxy. Most of us are in between the extremes seeking more truth. In the last year a great number of scientists have been shocked by the possibility of race suicide by atomic bombs into evangelistic labor for world government and an appreciation of what God has been doing through his Church during the centuries. There is widespread conviction that science alone is not enough. But surely God works through orderly processes, scientifically observable to some extent. In all this he draws "whosoever will come" to join forces with him in the redemption of the world.

III.

Finally, God has been drawing us to him by what Hosea called "the cords of a man," the simple human values of kindness, humility, courage, brotherhood, honesty, and

common sense. Pastor Harris recently told of a little girl who prayed, "O God, make all the bad people good, and the good people kind." I remember hearing of a young man under conviction in a revival years ago who agonized that he could not give his life to God entirely but who finally declared that he would do anything God wanted provided it was honest! God made man in his image; there must therefore be some resemblance between God and man at his best.

The first thing to remember always about Jesus is his human nature: his friendliness, his interesting stories, his sympathetic words, his love for people, his courage in danger and suffering. If we do not have these to some degree, what good is a beatific vision? The testimony of the whole human race would bear out the assertion that God is a Person who has at least the qualities of a good neighbor, a faithful friend, a wise and experienced leader, and a trustful little child.

Whatever else we believe about the Church of Jesus Christ, it must be reasonable and down to earth in its respect for human values. The people who clean the offices of the bishop or the board secretary are not less in God's eyes than those who employ them. The one who preaches must first exhibit some of the ideals he holds up, or his position is pharisaical. The steward of Church funds must be more honest, if possible, than the ordinary business man because of the identification of the Church with God's work. The faith the Church proclaims, then, should be warm and vital, not exclusive or divisive. Did not the Master warn that if any man before the altar remembers a grievance with his brother, he should go and be reconciled before coming to worship?

Conclusion

May I be quite specific? There are those who are looking toward the Seventh Day Baptist denomination undecided whether to unite with us or not. Some of them feel that because we have no binding statement of beliefs and tolerate wide latitudes of conviction on many articles of faith, because we have renounced the practice of close communion and co-operate in interdenominational work—in short, because we are a people of a liberal spirit, they think we are in error. There are others within our churches who are very critical. They sug-

gest that unless a person can state point by point his belief in the verbal inspiration of the Scripture, the Virgin Birth of Jesus, the bodily resurrection of our Lord and his visible Second Coming, then he is unworthy of the name of Christian.

It is my earnest prayer that none of us will be guilty of doing anything to add fuel to the flames of division. I have no stomach for theological argument; I try rather to have a heart of love for all and a will to believe that those who differ from me are sincere and therefore not to be discounted before God.

John Howe wrote a tract in 1680 in which he said, "Tis unchristian to censure and say, such a one has not my conscience, therefore he has no conscience at all. . . . We differ not so much in things prayed for or deprecated or taught as in certain modes of expression." The man who had opposed Howe observed that he wrote "more like a gentleman than like a divine." To behave like Christian gentlemen is surely more important than to see alike on the fine points of New Testament theology.

Edwin Markham also pointed the way to the true basis for fellowship in faith when he wrote:

He drew a circle that shut me out—
Rebel, heretic, a thing to flout!
But Love and I had the wit to win;
We drew a circle that took him in.

In the quiet workings of the heart, be it naive or sophisticated, as in the upward surge of the masses for freedom and in the long struggle for the truth that makes men free, God has raised on high a standard to which men may repair. The name on that standard is Jesus Christ, and his way is the way of a lifetime and of an era, but there is room beneath the banner for all who accept him as Lord.

"Whosoever will, let him come." We are called, we are claimed, we are held. No thinking man can deny the claim.

Alfred Station, N. Y.

Racial and religious intolerance among young children is bred mainly by "hypocritical" parents, Dr. Julius Schreiber, director of the Institute of Social Relations, Washington, D. C., declared at a one-day conference on Prejudice and the Home in Birmingham, Ala.

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.

[Several inquiries have been made concerning this column. Letters printed here come to the editor's desk unsolicited. They express the opinions of the writers and are printed as they are received as nearly as possible. Criticisms of individuals by name are never permitted. The purpose of the column is to provide an "open forum" where all may have a voice. It is hoped that many matters may be considered freely and that readers may be stimulated to become more completely and accurately informed so that logical, progressive conclusions may be reached. K. D. H.]

Dear Editor:

This letter is not being written in bitterness or spite toward the seminary which I left last year. It is rather being written to bring to the attention of many interested Seventh Day Baptists a few of the facts about our School of Theology in Alfred which cannot be readily seen, and to express to them a few of the reasons for my refusal to remain in Alfred longer.

Recent Year Books show a consistent year by year decline in our none too large membership. In my opinion this is due almost wholly to the corruption which has set in at our very roots; namely, in the school in which our ministers are being trained. My chief concern is the attitude which the seminary takes toward the Scriptures. The Bible is considered as a remarkable Book and one in which we may find guidance for our lives, but it is not considered as wholly true and verbally inspired, the infallible Word of God. The Bible is studied with one thing, "reason," foremost in the mind, and portions are freely rejected or retained at the will of the professor.

The virgin birth of Jesus, a doctrine so clearly set forth throughout the Scriptures, is not necessarily true in the minds of some there. It is a matter for personal interpretation, not for dependence upon the Scriptural revelation. The personal return in power of our Lord to this earth, so clearly described in passages of eschatology, is treated very lightly and even repudiated by some at the seminary. We are told in all the New Testament writings that Christ was born the Son of God; yet even this eternal divinity of Christ is questioned by some as is evidenced by the statement that "Christ

achieved his divinity," made by the professor in a lecture in Christian Doctrine. Small wonder that so many people are turning away from the Sabbath and the gospel if this is what they are being taught!

We have been told repeatedly that we should support our own school through loyalty. The question, loyalty to whom, must here be raised. My first loyalty is to my Lord and Saviour, Jesus Christ. I cannot be loyal to him and support an institution which does not honor his Word. My second loyalty is to Seventh Day Baptists, and I believe I can best serve my denomination by taking a clear stand against the false conception of the Word of God as taught in our own seminary. My loyalty to a denominational seminary will manifest itself when that seminary seeks to magnify and glorify the Word of God and give it a place of pre-eminence in the classroom.

Wilmington, Del. Rex Burdick.

Dear Editor:

This letter is not personal, but is a presentation, to our denomination and the readers of the Recorder, of the "other side of the picture" at Alfred.

As you know, I am from the West Coast, and the feelings of many of the people in that area are either indifferent or antagonistic toward Alfred University and Theological Seminary, especially in the last few years, when the idea has been spread that the seminary was teaching a Christianity destructive of all basic faith.

It was thus with many misgivings that I first entered Alfred last fall and registered in the seminary. However, since that time my misgivings have turned to a deep sense of thankfulness for my decision to come to Alfred. I had heard from various sources, even as it seems many have, that destructive ideas were being instilled in the minds of students here, destroying their basic faith.

Since I have been in attendance for almost an entire year now, I feel the urge and also the right to speak as one who ought to know, for I have found no basis for such criticism here at the Alfred School of Theology. Always the Bible has been taught and studied with open minds, the students seeking truth and enlightenment through prayer and discussion. There are six students and often there are six different opinions on some sub-

ject, and yet we feel that only in study of this kind can we grow deeper in spiritual living and belief.

The question of the teacher's belief on fundamental doctrinal subjects has been directed many times, through the years, at the teachers of the seminary. The queer part is that no matter who the teacher, or his record before his arrival at Alfred, he is placed on "probation" or under suspicion the minute he walks into the classroom. This infers that the actual problem is far deeper than the beliefs of the teachers and rather deals with the seminary itself, and yet what is the seminary but the teachers and the students?

The teachers are not only men of deep spiritual conviction, Christian beliefs, and leaders of whom we should be proud, but in their daily living are enviable examples for the students who serve under them. They are kind, considerate of even their opposition, and Christian gentlemen. Not only are they more than adequately prepared for their positions, but they go out of their way to give extra time in special help to the students in speech and other essential technical points that a minister must know. In teaching they do not force their personal views upon the students, but rather cover all aspects of the subject discussed, and leave it up to the individual student to decide what his beliefs will be. This prevents a stereotyped religion, and develops the thinking of the individual and strengthens his beliefs.

Only when the people of the denomination take an active interest in the seminary and learn the facts do they have a right to criticize the school here. It is one thing to hear, and another thing to know. I ask the prayers of all of you as the school moves forward in the preparation of ministers for the furthering of His kingdom.

Alfred, N. Y. Ronald Hargis.

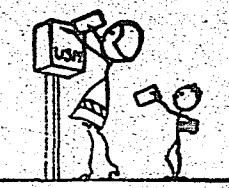
How Big Are You?

Are you big enough to apologize?
To take the small place in life, whether it be in the church, school, or home?

It takes a big soul to forgive and to forget.
A man must be bigger than his pet notions, ideas, his church, and the little crowd to which he belongs.

He must be big enough to be charitable in his views and opinions and believe in others.

—American Holiness Journal.



OUR CHILDREN'S LETTER EXCHANGE

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

Dear Mrs. Greene:

I wonder if the children would like to hear from me again. I am too old for skating and coasting, but I have good times walking in the woods and swamps looking for birds. I live near a swamp, and the birds come quite close to my house. You see, I have a feed box and a stick known as a chickadee diner.

On February 24 we had the deepest snow of the season, and the birds were so thankful for their food. Among the birds I saw last winter were a pair of bluebirds and a robin (they were spending the winter in the swamp in a clump of cedar trees where the berries were thick) a mocking bird, woodpeckers, a nuthatch, field sparrows, swamp sparrows, song sparrows, cowbirds, an evening grosbeak, brown creepers, bluejays, starlings, blue-gray gnatcatchers, crows, and—one I do not love—a sharp-skinned hawk. The chickadee and nuthatch were so tame they came on the window sill for bits of suet, peanut butter, and seeds.

These little birds soon learn to know and trust the one that feeds them. I wonder if we all trust God who gives of his bounty as implicitly as do the little birds trust those who give them even scanty rations.

Nellie M. Longfellow.
(A member of the Rockville Church.)
Hope Valley, R. I.

Dear Miss Longfellow:

I am sorry to have been so late in getting your letter in the Recorder, but other letters reached me earlier—and of course the children's letters must always find a place when I receive them. I have enjoyed reading your list of birds, and I'm sure the children will, too. Thank you for your letter.

Sincerely yours,
Mizpah S. Greene.

Dear Mrs. Greene:

This is Sabbath morning, and it is very beautiful out. When we get through with our service today my daddy is going with our dear friends, the Pearsons from Am-

sterdam, to Berlin to attend the fellowship supper which they hold every month.

I am still having a lot of fun with my girl friend Mary who lives across the street.

Some Sabbath in the near future we expect to take a trip to Verona to attend their services and to have fellowship with them.

Last night just as soon as the Sabbath got started we held our prayer meeting at my Uncle Nick's house; we all enjoyed it very much. Next Sabbath eve Bible study will be held at our house.

Sabbath morning is here again, and it is another beautiful day. It is nice and warm and the sun is shining. How is the weather there? My mother has been very sick but is feeling a little better now.

Today we expect to have wonderful services in our mission. All of us from our mission are going to attend Association, which will be held in Berlin the first weekend in June.

This will be all for now. May God bless you.

Your Recorder friend,
Esther Naomi Fatato.
Schenectady, N. Y.

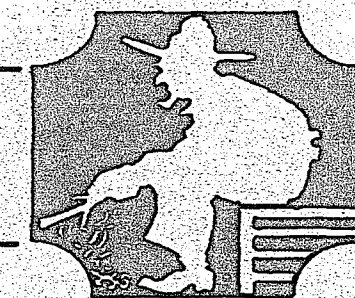
Dear Esther:

I was very sorry to hear of your dear mother's illness, but glad to hear that she was some better. I hope by this time that she is entirely well.

We are having more rain than sunshine in our part of the country. When the sun shines, one is apt to say, "Oh, but it will soon rain." But we are sure that God has a good purpose in it all.

Your Christian friend,
Mizpah S. Greene.

OLD-TIMER
S E Z



"Good folks and bad folks both has troubles sometimes. I allus reckoned the feller that believed and trusted the Lord had a lot better background fer takin' trouble than the other kind."

WHAT SEVENTH DAY BAPTISTS ARE DOING

(DENOMINATIONAL "HOOK-UP")

WHITE CLOUD, MICH. — For two weeks the White Cloud Seventh Day Baptist Church enjoyed services conducted by Rev. Earl Cruzan of Dodge Center, Minn. During the second week a series of meetings were con-



Rev. Earl Cruzan

ducted by him to familiarize us with the extensive missionary work done in other lands. Mr. Cruzan is a leader in missionary study and is sent out to the different churches by the Missionary Board.

The choir of the White Cloud Church is sponsoring the purchase of a Wurlitzer electric organ in the near future.

The semi-annual meeting was held May 31 and June 1 at Jackson Center, Ohio. Those attending from White Cloud were Rev. Robert Wing, Mrs. Nettie Fowler, Mr. and Mrs. Corneil Seims and son Earl, and Mrs. Bert Reefman and daughter Minnie.

Vacation Bible School in White Cloud will open June 16 and continue for two weeks. — Correspondent.

NORTH LOUP, NEB. — The road signs planned some time ago by the trustees of the church have been placed, one at the corner by the Will Schultz home, one at the corner near the G. L. Hutchins home, and a large one with a blackboard at the church. All of the signs have been painted in large let-

ters, "Seventh Day Baptist Church," and the one at the church has in addition, "Rev. Clyde Ehret, pastor."

Mother's Day was observed with a special anthem, "I Am Wearing a Flower for You, Mother Dear," with the solo sung by Mrs. Edward Christensen. Pastor Ehret spoke from the theme, "Family Life."

Mrs. Ehret arranged a beautiful setting on the pulpit table with an open Bible, flowers, and candles. A large congregation was present.

ALBION, WIS. — Our pastor, Rev. Kenneth Van Horn, has returned home after seven weeks' absence. He has been serving with the pastors of the Brookfield and Verona Churches on the Missionary Board's visitation evangelism campaign; he also attended the Ministers' Conference at Battle Creek, Mich.

It has been good for us all to share in this enterprise. The church members have shown a fine spirit of co-operation and have demonstrated their ability to carry on in their pastor's absence. The Sabbath morning services have been conducted by Rev. John Felible of the Edgerton Congregational Church; Rev. W. F. Tomlinson of the Fulton Congregational Church; Don Sanford, a prospective theological student at Milton College; Rev. George Barber, retired Methodist minister of Busseyville, Wis.; and Mr. J. F. Whitford of Milton. Each week we have enjoyed the fine messages of these men.

May 10 was the highlight Sabbath, with the children of the primary department offering a special song in honor of Mother's Day. A fellowship dinner followed.

The first Sabbath of our pastor's absence was the date for the quarterly meeting at Milton Junction. Since three of the four pastors of this group were absent at that time, the laymen again demonstrated their capability by carrying on in an active, spirited manner.

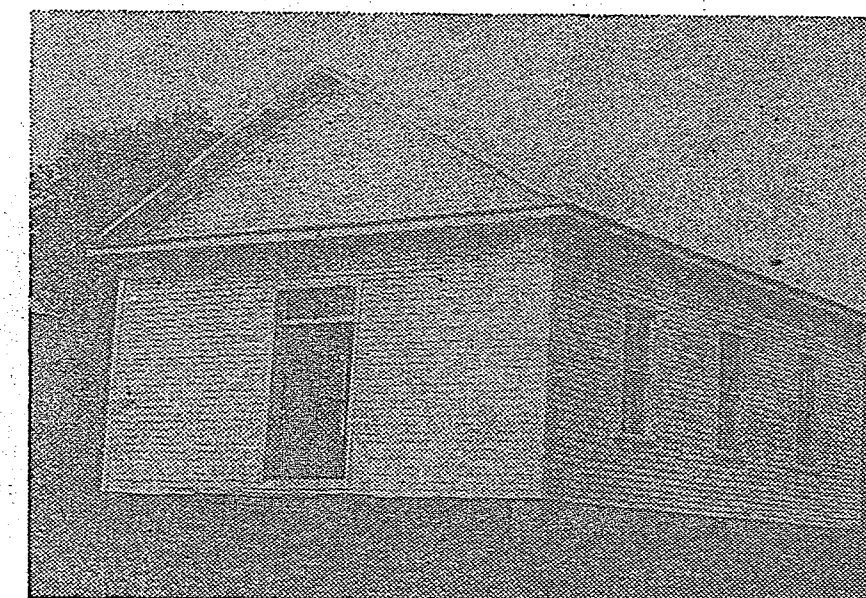
Vacation Bible School is to be held June 30 to July 18, and J. F. Whitford has consented to act as supervisor. We have already secured five teachers.

(Continued inside on page 402)

JUNE 23, 1947

The Sabbath

Recorder



Seventh Day Baptist Church
Roanoke, W. Va.,

*Faith of
Our Fathers*

"WE, the children for whom this church was organized and built, have a wonderful heritage, a heritage of rural Christian

homes complemented by a rural church home built and maintained by the abiding faith and labors of our parents and grandparents that we, their children, might have an environment conducive to learning and living the teachings of the Master . . .

"The faith of our fathers seems to have been justified when we look at the results of their labors. Our church has contributed to the clergy, to the medical profession, to nursing, to teaching. Many of our young men and women of strong faith and character are teachers in our schools. Agriculture has claimed others, as has music and art, and many are makers of good homes where faith is kept with God. It is from this small church that our theological school gets its present dean. Our fathers 'rest from their labors and their works do follow them.'"

(See page 413)