

# The Sabbath Recorder



*“So built we the wall”*

When the wall of Jerusalem was rebuilt under the leadership of Nehemiah, each of various groups performed its own part of the work. “And all the wall was joined together . . .”

Each Protestant denomination today is rebuilding its own part of a broken wall—the wall of worldwide Christian advance, so ravaged by war. Side by side work the various Church groups, dedicating together \$125,000,000 for the great restoration.

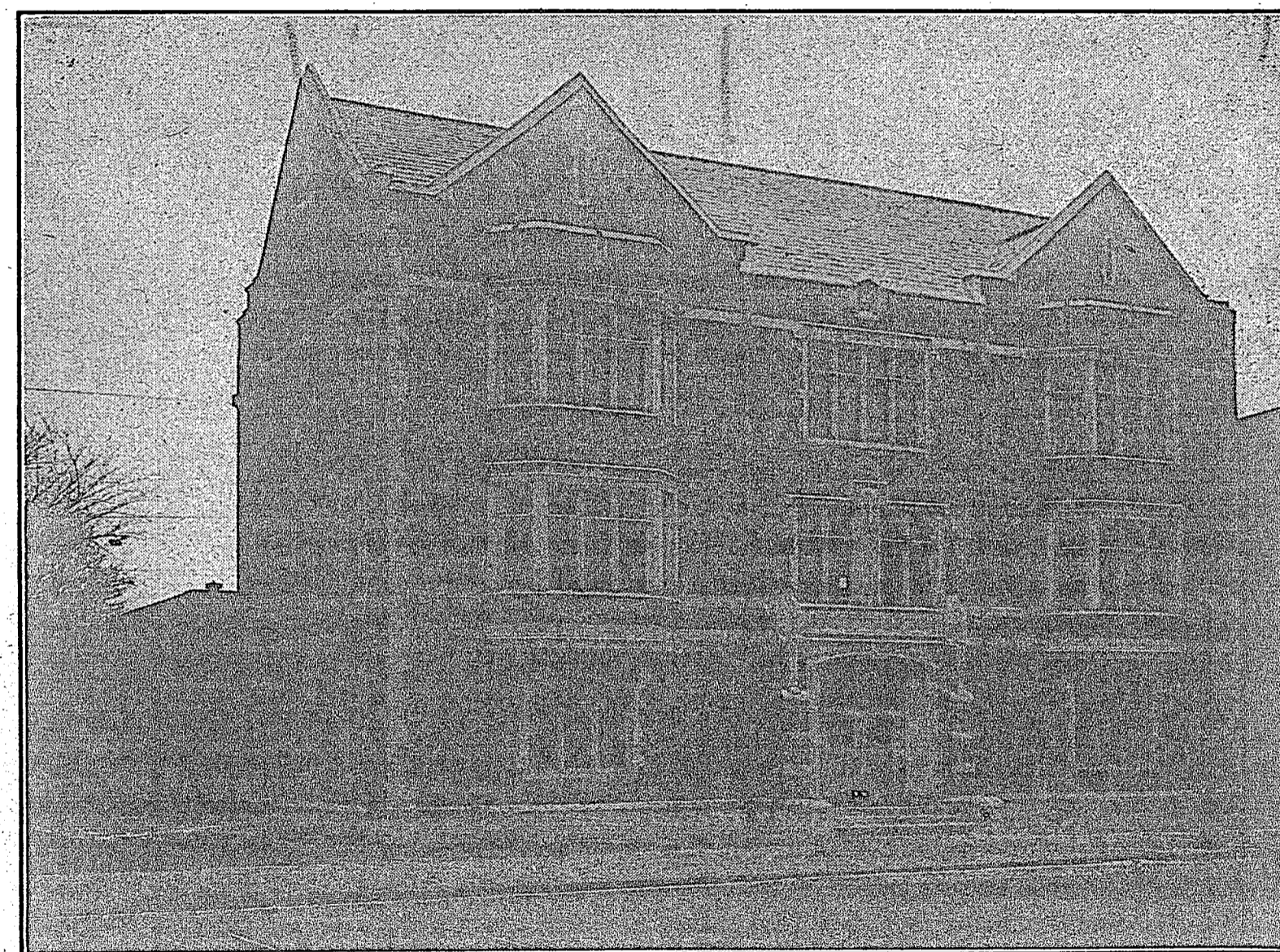
The Publishing House for Seventh Day Baptists is co-operating wholeheartedly in this rebuilding. “The object of establishing the publishing house was—and still is—to make possible the economical production and distribution of Seventh Day Baptist literature and religious publications.” — Manager L. Harrison North in Conference Address, 1947.

Denominational printing is produced at cost. “Last year about 88 per cent of the overhead expense of rent, heat, insurance,

taxes, manager’s salary, etc., was carried by commercial sales. This serves to reduce the administrative expense of denominational work.” —

From time to time profits from the commercial sales of the publishing house are turned over to the American Sabbath Tract Society for its religious work. During the past Conference year \$2,000 was so transferred. It is anticipated that \$2,000 will be made available in like manner this Conference year. These transfers of profits are of great assistance to the work of the Tract Society. Thus the publishing house aids directly and materially the advance of Christ’s kingdom.

Are you holding your place in line, even as the builders at the wall of Judah’s holy city? For the kingdom’s greater glory, work with the tools that come from your own “denominational workshop”—your Church publishing house.



**Seventh Day Baptist Building**  
510 Watchung Avenue, Plainfield, N. J.

## PROGRESS THROUGH CO-OPERATION

**YOU NEED YOUR PUBLISHING HOUSE: YOUR PUBLISHING HOUSE NEEDS YOU.**

Quoted from and based on: “A joint message of the Official Protestant Publishers Group, Box 67, Chicago 90, Ill.”

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

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## Our Policy

The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist polity and beliefs write the American Sabbath Tract Society, Plainfield, New Jersey.

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## WHAT WHERE TOWARD A MORE CHRISTIAN WORLD

### OUR FATHER'S BUSINESS

(A talk given by Mrs. Gladys Vincent, of Salem, W. Va., at the Southeastern Association, as part of the Woman's Board program.)

Some years ago, in a small town where I was teaching, little Paul Flemming thought he had discovered that there was no Santa Claus. One day he came out very thoughtfully to the other little boys and said, "You know, boys, I think I had better investigate this Jesus Christ business, too." It is this Jesus Christ business I want to talk about with you for a few minutes today.

For a period during the war, in the United States the people stopped their work for five minutes or more at the tolling of a bell at a certain hour in the day and prayed to God for the war to cease and for the safety of their loved ones. It reminded one of the famous picture, "The Angelus."

Now that the war is over and that certain horrible danger is past—just like the backsliders of the Old Testament—we, the people, go about our petty tasks. Some of these are so trivial as changing the name of the State of West Virginia, or changing the order of the days of the week on the calendar, which hasn't been changed since God created the heavens and earth, so far as man can find out.

Two weeks ago it was brought forcefully to my attention that two groups of preachers were discussing Old Testament interpretations. Last week a sincere Christian was worrying about certain doctrines of other denominations creeping into one of our new churches. And I thought, if I may presume to make such a statement, that I wouldn't much blame God if He should visit some terrible calamity on us again to punish us, His children, for our naughty ways, as He did in Old Testament days.

We profess to be Christians. Christians are those who strive to live like Christ, as near as it is possible for human beings to do so. I ask you, can you find any place in the Bible where Christ fussed about the interpretation of the Old Testament? He left that to the scribes and Pharisees and went His way about God's business of helping lost souls and aching, lonely hearts. Why

(Concluded on page 202)

## EDITORIALS

### Comments on Conference

It is history!

Yet, the One Hundred Thirty-fifth Session of the Seventh Day Baptist General Conference was history-making.

The theme: "Saved to Serve, was chosen early in the Conference year by President Everett T. Harris. It was used frequently throughout the year. Gatherings small and gatherings large caught the spirit of the theme and have made good use of it in some form. Thus, when people at Conference spoke of being "Saved to Serve," the majority knew what it was all about.

The Conference was **well-prayed**. Prayer time is not reckoned in terms of minutes, hours, and days—as strange as it may seem in this clock-conscious society. Yet, it was early evident that much prayer had been and was being offered for the spiritual success of the Conference sessions. The Conference day began at 7:30 with the "Quiet Hour in Prayer Room at High School" and closed at 9:30, or later, with "Prayer Service at the Pawcatuck Church." Then, there was "Directed Prayer" at 8:00, "Morning Devotions" at 9:00 or 9:30, "Scripture and Prayer," "Devotions," and "Devotionals" in the afternoon; and "Worship through Scripture, Prayer, and Song" in the evening. Also, there were personal devotions and private prayer. The spirit and purpose of prayer permeated the atmosphere, associations, and actions of the Conference sessions.

The Conference was **well-planned**. Not many years ago certain matters and issues of denomination-wide and world-wide importance led to the setting up of a Council Conference. Outstanding progress was made

at that Conference. However, with the ever-widening interests of Seventh Day Baptists, it would seem to be increasingly difficult to plan a balanced, well-rounded program for the sessions of General Conference. President Harris succeeded amazingly in doing just this. Planning born of prayer, and with the theme, "Saved to Serve," uppermost, made possible a well-ordered program of high spiritual quality.

The Conference was **well-attended**. Not only was the number of registered delegates large, but also the attendance at the sessions was large. Most folks went to Westerly to attend Conference. One pastor has written: "I felt that Conference went along splendidly but it was long and tiring from seven in the morning until ten or eleven at night. This year I did not miss a single session." This is commendable. However, committee work, at times, catches up with some of the delegates which prevents their making such a good record.

Too, there was a representative attendance at Westerly this year. Delegates from forty-eight Churches were present.

Each year we miss those who were in attendance the year before. Nevertheless, it is good to see new faces and to form new friendships.

A number of factors determine the representation from different sections of the denomination. We wish that a plan might be worked out whereby some who are not privileged to go to Conference, often might do so. A number of us have been so favored in this respect that we would share these privileges with those not so favored.

The 1947 Conference was well-accepted. Early indications were that the dynamic of inspiration instilled and the definiteness of inspiration imparted would be helpfully shared with families and friends in the home Churches. There were many evidences of the presence and power of the Holy Spirit. All praise be to Him whose we are and whom we serve.

### Conference Well-entertained

The General Conference at Westerly, R. I., was well-entertained. Resolution Number One reveals the appreciation of the delegates as proposed by the Committee on Courtesies and Resolutions and adopted by rising vote. The resolution follows:

"Whereas every physical convenience possible has been provided for our comfort, and much work, time, and care have been used in making ready and carrying on all the activities connected with the success of this Conference; therefore be it

"Resolved, That we, the delegates, visitors, and guests in Westerly and Ashaway record our gratitude to our president, Rev. Everett T. Harris, and our appreciation of his careful, faithful, and painstaking work in behalf of the present Conference sessions, and all other Conference business during the year; likewise to all the local committees on entertainment, transportation, housing, etc.; to C. B. Cottrell and Sons Co. for time given employees serving on committees; to those who have had general charge of the building; to all who have contributed to the helpful and inspiring music; to the committee on decorations for the beautiful flowers; to Mrs. Raymond Gould for the gladioli given; to the administration of Ward Senior High School for the use of its building and facilities; to the young ladies who vacated the office for our use; to the people of the Westerly Church and neighboring Churches for the hospitality of their comfortable homes; to the Westerly Grange for providing excellent meals; to Mr. Elwot T. Avery of the Avery Funeral Home for the use of the organ and the public address system; to Mr. George Kemp, manager of Dunes Park, Weekapaug, for special concessions; to Morrone Bros. Garage for parking privileges on Sabbath morning; and to every one who in any way

## Saved to Serve

By Rev. Everett T. Harris

Past President, Seventh Day Baptist  
General Conference

The one hundred thirty-fifth session of General Conference is now history. The past president is requesting one more word through the pages of the Recorder—a word of gratitude to all who gave so generously of time and talent to make Conference a thrilling mountain-top experience to so many.



Rev. Everett T. Harris

I tried to say thank you to everyone that helped but it was just too big a job, everyone helped. I tried to tell the First Alfred Church of the times when I was deeply stirred but the memory was so fresh and real I could not finish. Words are so inadequate anyway when one's heart is full. But I would like to assure our president, Karl Stillman, that Seventh Day Baptists are a grand people to work with and for. Why anyone should ever leave our people and go to so-called "larger fields" is beyond my compre-

has contributed to the success of this great meeting of our Conference; and that we commend all our boards for their forward look and program of increased activities."

## Minute Messages

(Here are several of the minute messages given by associational correspondents, or their representatives, during the program of the Women's Society at the General Conference.)

One important Bible verse is Psalm 145: 4, "One generation shall praise thy works to another, and shall declare thy mighty acts." As Church mothers, the women of the Church have a joyous privilege of declaring the glory of God to their Church daughters. There are young "Church mothers," perhaps of high school age, teaching the way of salvation to primary children; there are older Church mothers showing older Church daughters the beauty of Christian service. Can we deny we are "saved to serve" this purpose? Can we, dare we fail, dare we fail to carry the torch, and deliver it as a precious gift to our Church daughters? One generation shall praise thy works to another generation. — Mrs. Hugh Whitford.

The women of the nine churches of the Southeastern Association bring greetings to the women of Conference. I am sure that

hension. For the field is the whole world for Seventh Day Baptists and the sky's the limit.

Our experience of salvation is just as real and enduring and our field of service is just as broad as we have the spiritual capacity and strength of character to let God use us.

Letters have been coming to my desk expressing appreciation for a good Conference. My reaction is that whether or not it was a good Conference will be seen in the coming months when we return to our Churches and jobs. Will we hold to our high purposes? Will we express our love for Christ by supporting the Denominational Budget and local Church with our money? It is the carry-over that counts.

Those prayer services, those thrilling testimonies, the stirring music, the challenging sermons, the warm fellowship — all these blessed memories should hearten us as we go about our daily round of duties back at home. Let our service be to the glory and honor of Jesus Christ, the author and finisher of our salvation.

we can say that the verse from 2 Timothy 2: 15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, . . ." has been followed by our women and that as workmen in Christ we need not be ashamed. — Mrs. T. R. Sutton.

Someone has said, "To know what to do is wisdom; to know how to do it is skill; to do the thing as it ought to be done is service."

A lady was sitting under a tree reading a very interesting book. The wind brought a beautiful autumn leaf and laid it by her side. She noticed it and said to herself, "What a beautiful leaf! I will pick it up after I have finished this chapter." But when she had finished the chapter and looked for the leaf it was gone. If the wind could have spoken I fancy it would have said, "Madam, I placed the beautiful leaf where you could get it by merely reaching out your hand, but you chose to leave it until a more convenient time; therefore I sent it away where, though you search forever, you will never find it again; and even if you did find it, it would not be the same, for the beautiful tints would be gone."

Compare the story of the leaf with our own opportunities.

The women of our Churches on the western coast of the United States sometimes feel a sense of separation from the other women of our denomination. They have, however, a spirit of unity in their work with them through the Women's Society.

During the past year the women of the Pacific Coast Association endeavored to do their part in the special work of evangelism — helping to promote Christ and His kingdom; for temperance — urging personal and national purity; for peace — encouraging harmonious living; in giving — sharing their blessings with their sisters in other lands. We hope and pray that our efforts may be warm and clean like our desert sands; deep and broad like our ocean; high and uplifting like our mountains, that we the women in the far west of our denomination may so serve that others may be saved. — Mrs. P. B. Hurley.

## TREASURE CHEST CAMPAIGN

October 1

The Treasure Chest Campaign needs your help and support in providing books for children in war-torn countries and disadvantaged areas of the United States.

**What is a Treasure Chest?** Collections of books, scrapbooks, pictures, letters, pencils, and paper that are sent by boys and girls of the United States and Canada to the children of foreign lands. The fact that a recent survey showed eleven million American boys and girls to be without access to books, other than "lesson books," prompted the Treasure Chest Committee to extend its services to children in America, by co-operating with the Save the Children Federation.

**What Your Club Can Do.** Appoint a Treasure Chest Committee, have the committee sign up club members as volunteer workers.

Contact your local school principal, enlist his interest in your project. With his aid, select a group of children to direct in preparing a chest of books.

Spread information and leaflets about the campaign to various other organizations in your community.

Interest the local librarian in making a display of books from the approved Treasure Chest book list.

Obtain the co-operation of one prominent local store to carry your campaign message in a window display.

Secure space in your newspapers for a press release regarding your work.

Write for detailed instructions and further information regarding the campaign for the distribution of children's books to: Board of Directors of the Women's Society, Seventh Day Baptist General Conference, Salem, W. Va.

Note: Reprinted from the September newsletter of the Good Housekeeping Club Service. Mrs. James L. Skaggs, president of the Women's Board, writes that the Women's Board "seeks to act as the club for all our societies."

## OUR FATHER'S BUSINESS

(Continued from page 198)

should we waste our time foolishly trying to understand what perhaps God never meant us to fully understand here? We can understand that Christ spent His time helping the lame, the sick, the blind, the immoral, the unhappy to a way of happiness. He never spent long hours pouring over Old Testament interpretation. Surely we need no better example than this to put us about our Father's business.

Along with the little things around our homes that we can do like Jesus did there is a great, big task that we must attend to. There are tragic, unhappy people all over the world today—lame, sick, blind, immoral, miserable—filled with fear as the result of the war. They are looking to us to help them and to bring about peace.

If it is not possible to organize a new, strong group in your community to work, study, and pray for peace—a decent peace—then wouldn't it be possible to meet the presidents, the leaders of your already existing clubs, and present the problem clearly to them? Our little, individual prayers will help, but it is a united wave of prayers such as we had during the war by all the peoples that will put us over the top for peace, just as God answered our prayers and ended the war.

Let us pray, "Thy will be done," when we ask for this peace. That could mean that it may not be exactly as we Americans or the Russians would want it, but as God thinks best about the matter. Now the point I am approaching is, we are not ready to ask for world peace until we clean house. I must first clean my mind and heart—I must get along with my neighbor—before I can ask for world peace. I must allow other people to think about the Bible as they wish, not as I think. I must not worry if one group wants to wear hats to church and another group does not. I must not worry if some believe the world will come to an end within the next few years and I believe it may be a thousand years yet before God's plans are fulfilled.

Those things are "little" in the sight of God. There is work to be done—why stand ye idle? We must be about our Father's business.



Principal T. M. Chang

(Continued from last week)

### The China Mission at the Present.

The outbreak of the Sino-Japanese War in the summer of 1937 furnishes the background for this picture. We see China at war, unprepared but indignant, fighting with nothing but a will to win against militarism and aggression. Hostilities started and soon spread to the very doorsteps of Shanghai. Our workers in the city chapel and in Liuho were the first ones to suffer. They evacuated, dispersed, and some of them, including the missionaries, came to live in the mission compound of the Church and the schools. After three months of fighting, the city chapel was reduced to ruins, together with many other houses in the same block and in adjacent blocks. At least one of the hospital buildings was badly damaged, as a shell or a bomb had evidently made a target of it. But the work of the Church and the schools went on almost as usual, because they were located within the former French Concession, a neutral area, and therefore they could still enjoy some measure of immunity from the direct ravages of the war. Months went into years, and the war went on and on.

Shanghai now found itself as an important base behind enemy lines. Conditions were getting worse and worse every day, even in the area of the concessions. Then, on December 8, 1941, like a thunderbolt out of a clear sky, the War of the Pacific was suddenly declared. Everything in Shanghai was at once under enemy control. Because of connections with foreign boards, all mission institutions were considered as "hostile organizations," and their properties were in danger of being seized, captured, or confis-

## THE CHINA MISSION

Past, Present and Future

By T. M. Chang

Principal of Seventh Day Baptist Mission Schools, Shanghai, China.

Given on program of the Missionary Board at General Conference, Thursday morning, August 21, 1947.

cated at any time. Chaos and confusion everywhere. Anything might happen any minute. The atmosphere was tense, the situation was grave, and at the moment the outlook for our Church and the schools, as for all other mission institutions, was very gloomy and dark, to say the least.

In the midst of this turmoil, however, we were miraculously protected and left almost untouched and undisturbed. The work of the Church went on as before. The two schools found it advisable to have a reorganization, and were placed under one administration. Here we see a co-educational school with a course of fourteen years, running from the kindergarten, through the primary, and up to senior high. More than twelve hundred students were in attendance daily. More were waiting for admission at the gate, but alas, limited as we were in facilities and in equipment, we could do nothing for them!

Sometimes haughty and arrogant officers of the Japanese gendarme, armed with pistols and shining swords, would come for inspections and investigations. Sometimes we would be called to headquarters for interrogations and explanations. We were told that this mission property was "enemy property," and was now under the administration of the "Imperial Army." We were forbidden to remove anything without permission from the military authorities. At the same time, however, the work of the Church and the school was fortunately allowed to go on without interruption. We were determined to carry on the work to the very last minute, and to stay on the spot as long as we could.

As time went on, conditions became worse and worse. There was more and more a

shortage of food and other essentials. Prices went high. Our teachers got higher and higher salaries, but found the business of living a heavier and heavier burden.

The papers were full of war news, Domei news of course, news of battles on the sea, in the air, and along all the far-flung lines. It seemed that every battle ended in victory, always with heavy losses inflicted on the other side. It seemed that the American Navy must have been very enormous, or it could not have lost so many ships in every battle as reported. It also seemed that the allied air forces must have used only blind pilots and blind bombers, or it could not have bombed so much and damaged so little, again as reported. In short, we found ourselves living in a dark age, surrounded on every side by fabricated news broadcasts and propaganda, but our conviction, which was also the conviction of the people as a whole, was never shaken. We believed in the ultimate triumph of the right, and we carried on.

We saw our missionary workers going into concentration camps. We found air raids becoming more and more frequent. Three of our school buildings were finally taken from us and occupied by Japanese troops. But there were still two buildings left, and we carried on.

Air raids would come, and we would have to dismiss our classes for the day. We would see our students in a mighty stream hurrying away, on their way home for better protection and greater safety. Naturally, all of them would be more or less excited, but there would always be some who seemed unable to conceal a secret delight at the prospect of the coming of the allied forces and therefore of liberation and deliverance. And during air raids, we would see the workers in the compound and their children huddled together in groups in the basement of the parsonage or in some other supposedly safer place, each with ears attentive, eyes wide open, and a heart heavy and beating fast. Those were the trying days, but we were all prepared for any eventuality that might come, confident in the conviction that God would be with us always.

And then, on August 15, 1945, as suddenly as it had started, the war came to an

end, and every heart was gladdened in being able to see again the dawning light of a bright day. This finishes my second picture, a picture of the mission during the last decade of its first century in China. It is a picture of anguish and anxiety, of struggle and suffering. But, above all, it is a picture of the bounteous grace of our Lord, who and who alone enabled us to go through all this ordeal. We were saved, and we hope and pray that we were saved to serve. Now, let us proceed to the third picture,

#### The China Mission in the Future.

Unlike the other two pictures, this third one is necessarily a picture still in the making. We do not know exactly just what kind of a picture it will be, but we do know that it is going to be done by the unseen hand of our Master, who was and is and shall ever be our chief Designer. Therefore, I can here describe to you only a very rough sketch of what we think is going to be the picture, based on nothing but our prayers.

Now let us start with the city chapel first. A victim of the war, the old chapel is there no more, gone to the winds, we might say. There are only weeds and grasses growing among the piles of ruins. We hope and pray that on this historical site of the old chapel where the Carpenters and the Wardners started the Seventh Day Baptist movement in China, a new building will be erected, which will serve not only as a chapel, but as a denominational building as well. Like the old chapel of bygone days, the new building might well serve as a nucleus for the furtherance of the movement initiated one century ago in China. The movement must be carried on into other and new fields. The work of the mission, in all its different phases, must expand in the future so that still more people may be led to know and to accept the teachings of Jesus Christ, our Saviour. All this will require a central organization for direction and coordination, and if it can be housed in a building on the historical ground of the first Seventh Day Baptist Church in China, it would be so much the better.

Now let us turn to the medical mission in Liuho. The hospital buildings have all vanished, but the chapel is still standing alone.

After forty years of devoted service, the hospital has undoubtedly won a place in the hearts of the people in the locality. We cannot bear the thought of giving it up. Plans are already under way to set up a clinic in the chapel in the near future, thus paving the way to reopen our medical mission in that area. With Dr. and Mrs. Thorngate already back on the field, and Miss Becker ready for service, we trust that the time will soon come when a new hospital will be re-established there, bigger and better equipped than before, which will perhaps specialize in the treatment and eradication of that terrible scourge of man—tuberculosis. There is also a project of building up a new sanitarium in some scenic spot that will serve as a health center of the country. It will be equipped with the best and up-to-the-minute equipment, and staffed with Christian experts who will have "power against unclean spirits, and cast them out" in the most scientific way known to man.

And, finally, let us turn to the school for a minute. The present building facilities of the school are adequate only for a primary school, or a high school, but not for both. Therefore, it seems best to move the high school to some other place, preferably in the suburbs of Shanghai where there may be found enough space for buildings, athletic fields, and so forth, and leave the present buildings and grounds for the use of the primary school only. It is hoped that our Dazang land, which is now a part of a huge airdrome taken over from the Japanese by the Chinese government, may eventually be traded for a similar piece of land somewhere else, and that our high school or high schools may be moved there.

This is my third and last picture, and I hope I have described it correctly. I must repeat: it is a picture still in the making, much remains to be done, done by the unseen but omnipotent hand of our Lord Himself. My description may be nothing but a Utopian dream. But there are not a few in China today who are dreaming this dream. We do not know how much and how soon we will succeed, but, with God's help and your prayers, and the continued service of our missionaries, we know we cannot fail.

## RELIGIOUS EDUCATION WEEK 1947

It is good for a whole nation to remember the words of the writer of Proverbs: "Train up a child in the way he should go: and when he is old, he will not depart from it." Proverbs 22: 6.

Religious Education Week, which has the wholehearted support of the President of the United States and a great many leading citizens, is a co-operative effort to stress this ancient but ever necessary truth.

Will you do all you can to help your Church plan to emphasize this special week?

One thing which should be considered by each Church is the need for making plans for a whole year of Sabbath school work. In this plan there should be regular meetings of teachers, parents, and others workers; study courses for all; special work sessions to build better equipment for classrooms, and to make them more attractive. It means more than many think to take a whole evening with the workers' group and map out the year's work. New ideas for meeting old problems will be a fruitful result. New enthusiasm will come from such planning.

After plans are made there needs to be push on the part of all in the Sabbath school to see that they are carried out. Do not include too many things in your plans. Include only those that are within the possibility of the group, but have some ideas that really challenge to greater effort.

After you have your meeting, write me about it and tell what your school plans to do. This will help others.

Bring your plans for the year before the whole school on the day you have Promotion Sabbath, and make it a real forward-looking service.

Include a special dedication service for the teachers and officers, so that they and the whole school will feel more the responsibility they face.

In the planning meeting make sure that the need for closer co-operation between the home and Sabbath school is considered. Help the cradle roll superintendent see the opportunity she has to relate young parents to the school. Miss Main of Ashaway writes a personal letter to parents when the cradle roll

## MEMORIES OF YOUTH RETREAT

I am still thinking of this youth program. It made an impression on me that will be lasting!

Rev. Charles Bond in his presentation of "A Faith for Today," helped all of us to understand better some of the questions of our personal religious faith. Several young people spoke especially of this help received.

It is a stirring story of how one man took the responsibility of financial matters so that Miss Lois Wells could come from Los Angeles, Calif., to lead the music program. It probably meant that this man paid most of this money from his own funds. All the young people and the staff would like to say "Thank you" to all who helped make it possible for Miss Wells to come.

When I picture the retreat group, plus other young people at Conference who came in to help, singing "Onward Christian Soldiers," an arrangement by Fred Waring, it thrills me. Every young person sang with all his heart, and the message surely was given to all of us who heard.

When I think of heart to heart talks with young people who were there I know that many of them are taking their faith very seriously.

When I think of the fine group of young ministers and other young people who were on the staff, "The Wheels," as the young people called them, I know, too, that we have real leaders in our midst.

When I think of the consecration service and the definite feeling of God's Spirit at work (which was felt many other times too), I know that all those young people and the staff will work harder to be faithful followers of the Christ!

Yes—the retreat was worth while!

H. S.

child is old enough to come to Sabbath school, and urges them to **come and bring the child!** Besides this letter, the teacher of the beginners and the pastor should make a special call at the home. Some special recognition should be made of that first Sabbath at Sabbath school for the child. There are many things we have not been doing to win the young parents to the Church. Let's work harder.

## What of the Future?

By Dr. J. Nelson Norwood  
President Emeritus, Alfred University,  
Alfred, N. Y.

Final address at the General Conference of 1947

The four delegates who journeyed to the General Conference in my car chugged into Westerly Monday evening late and in a very hungry mood, seven hours in fact, after our previous meal. We had a fine nine o'clock dinner in the city. When one weighty member of the party hesitated as the rest



Dr. J. Nelson Norwood

of us ordered pie and we wondered if he had reached his generous limit, he promptly set us straight by saying, "Oh, I was just hesitating about the pie with the feeling that it would have to be **a la mode!**"

But that was not the chief kind of hunger we felt on coming to Westerly. We were ravenously hungry for those intangibles for which we come to Conference; and in these six busy days how abundantly we have been fed! We came for fellowship. Our denomination is a big family. Here we meet relatives, friends, old-time associates, fellow-students of former days; and if we happen to be teachers, we enjoy the music of such remarks as, "Oh, Professor, I haven't seen you since —; I am so glad to greet you

again. Do you remember when —?" Then comes out a precious, or merely ridiculous, bit of detail which has lingered in the old student's mind maybe for decades. Yes, Conference is a happy meeting time—a happy fellowship.

We came for information. We listen to the reports of officers, boards, and workers, the plans for the future, details of home missionary expansion, Indianapolis, the foreign work, the publishing interests, all the data and the projects revealed and explained in these numerous sessions. Of course we take all these neatly printed documents home and reread them word for word—or do we? I hope so.

We came to Conference for stimulus—intellectual stimulus, the thrill of noble ideas and ideals freshly presented and aptly illustrated. The sermons and addresses have richly abounded in these, disclosing new vistas of life, new visions of God and work and service. We drank in the spiritual stimulants from these same sources and achieved greater hope and faith for future action.

How our hearts were stirred by Pastor Schmid and Mrs. Worrell as they tore at our heart strings in their recitals of the tragic needs of men and women like ourselves, suffering the most unbelievable physical privations, and the spiritual decay from near hopeless despair. How they galvanized us into new determination to sacrifice and help more than ever. How our solemn pride arose as we listened to the sacrificial deeds of the late Dr. Grace Crandall; and saw the dedication of Miss Becker who is to begin her career of healing just as Miss Crandall receives her divine Master's "Well done."

Nor must we forget the refreshment of soul we experienced as we feasted our eyes on the beautiful flowers decorating the platform, and our ears on the sacred music of the choir, the choruses, and the individual artists. Yes, Conference has fed us the bread of life. We are not disappointed. Now it is ending, and the topic assigned me asks, "What of the Future?"

As to the future I am compelled to reveal to you that in the next twenty years or so this country will suffer invasion by a people who will overrun it from the lakes to the gulf and from coast to coast. Most of us will be ousted

from our present businesses, our farms, our positions in school, shop, pulpit, and public office, even our churches and our very homes. Who will these devastating invaders be? Russians? Japanese, Men from Mars? No, my friends, just relax. These invaders will be our own children and grandchildren. They are the ones who will oust us.

What of the future? They are our denominational future. What they then are, our denomination will be. So young folks, you who have made our hearts glad by your singing and speaking and your happy activities at this Conference, the mantles will fall on you. Because you are who you are we rest easy. You will not fail us. By your testimonies last Sabbath eve to your loyalty to Christ and the Sabbath you gave us happy reassurance.

Because of your crucial importance to us will you allow me a few do's and don'ts? Don't give way to the pessimism and defeatism occasionally shown by some of your tired elders. Follow dark-haired, dynamic David Clarke. He predicts the early end of our denomination when our task is done, and the Christian world observes the Sabbath of Jehovah. Then, to be sure, our churches could apply for admission to the Northern Baptist Convention! Follow Karl Stillman, our new Conference Prexy. He always is fighting against pessimism among us, and urging faith and hope. By the way, I heard a new definition of a pessimist the other day, namely, one who would commit suicide if he could do it without killing himself.

Carry your religion into your daily work and play. Your pastor will find you some useful "busy work" in the church, but the best application you can make of your Christian dynamic is in everyday life. Don't cheat in examinations, or in your games. Treat business associates, business firms, employers, employees if you have any, as Christ would wish. Give a good day's work for a good day's pay. There is enough in these and unnumbered similar situations to call out all your Christianity.

Remember, if you are determined to do so, you can attain all your legitimate ambitions in life as well inside our denominational family as outside it. Better, indeed, since when you stay loyal to it you will enjoy a clear conscience, being true to the faith of

our fathers. If you leave it, you may suffer a deep-seated soul-ache which cannot contribute an iota to your success. Seventh Day Baptists have succeeded in almost every walk of life.

Make use of our internal denominational differences. They have always existed in one form or another. Some of these differences can be bridged by our common belief in God, in Jesus Christ our Saviour, in the Bible, the Church, in Christian morality, in baptism, and in the Sabbath. Some of our differences can be resolved by a quiet talk. Some cannot be resolved. What shall we do about such? My suggestion is: Use them.

Our differences depend partly on disposition, temperament, personality slants, environment, and early training. Some of us have a special talent for emphasizing salvation, soul-saving, a sense of sin, the blood applied. We stress the saved in our Conference theme **Saved to Serve**. Those with this talent provide our evangelists; and pity the denomination which hasn't a generous sprinkling of evangelism-talented members.

Others of us work better on the **serve** end of our theme. Thinking less emphatically on the start in the Christian life, its exact nature and processes, we want to apply the resulting spiritual energy in helpful activity; want to do something about race discriminations, labor, management, and other group problems and conflicts, poverty, relief, peace and war, and the inborn selfishness which bedevils us all. We want to think of our denomination as responsible for its special sector in the circling front of the battle of the Church against the world; want to co-operate with others, not of our little fold, in the ongoing work of the Lord. We must have both these differing types of talents. Let us use our differences constructively.

Yes, youngsters, the denomination is yours. You will soon begin the invasion. Accept the accompanying responsibilities. You are its future. God bless you.

A giant task awaits you. The world is clothed in unprecedented chaos and stark tragedy. It is like a vast carillon the bells of which jangle as if operated by a gang of major and minor maniacs, filling the trembling air with ear-splitting disharmonies. Straighten it out. Quiet the confusions, bring harmony in place of the chaos, smiles

## 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.

### IT DOES MAKE A DIFFERENCE

It is often said, "There is truth in all kinds of beliefs. Some look at a thing one way, some look at it another. What counts is how you look at things." Or again, "It makes no difference what a man believes, just so he's sincere." Is this correct? I've been wondering about truth. In the trial before Pilate Jesus said, "They that are of the truth hear my voice." To which Pilate flippantly replied, "What is truth?" The Lord did not answer him. What would have been the use? Pilate was not asking for information, but was just "shrugging it off with frivolous skepticism." But the Lord Jesus does not leave us in doubt as to what truth is. In His highpriestly prayer, recorded in John 17, He says, "Thy word is truth." He was addressing God. The Bible is the written word of God, for therein "holy men of old spake as they were moved by the Holy Ghost." In another place we read, "All scripture is given by inspiration of God"—literally "is God-breathed." There is a living Word, too—the Lord Jesus Christ, God's "only-begotten Son." He said, on one occasion, "I am . . . the truth." So, for man, the known will of God is the final standard of truth. It is recorded in the Bible. It is personalized in Christ Jesus, who is the true expression of God, and by whom came "grace and truth."

"The truth" is made up of certain truths or essential principles. Scripturally speaking, it is practically synonymous with "the faith." It refers to God's revelation of Himself and His will in the Bible, and to His revelation of Himself in Christ Jesus—and all with a view to redeeming man. Thus it is virtually equivalent to "the Gospel." For example, Paul talks of "them that are

in place of the tragedy. Then those beautiful bells may ring out majestically that grand, triumphant prophecy of the Church:

Jesus shall reign where'er the sun  
Doth his successive journeys run,  
His kingdom stretch from shore to shore  
'Til suns shall rise and set no more.

contentious and do not obey the truth" and ". . . Christ, in whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation."

"But after all," say some, "it's all a matter of interpretation." This may be true of some things in the Bible—they can be interpreted in various ways. But there are certain basic truths very clearly stated, which can be interpreted only one way, and therefore must be accepted or rejected. Christianity is a mandatory religion because God has spoken and that is final. For example, it is not a matter of accepting "the substitutionary atonement or any of the other fourteen theories of the atonement, it makes no difference which" but of accepting or rejecting the way of salvation which God has very definitely presented in His word. The Bible leaves no room for "interpretation" as to the manner of the atonement. Jesus Himself said that He came "to give his life a ransom for many." When He instituted the Lord's Supper He said, "This is my blood of the new covenant which is shed for many for the remission of sins." The world was lost in sin, and thus came under condemnation, the course of the law. Christ died on the cross as "the propitiation for . . . the sins of the whole world." Salvation is by grace through faith in the shed blood of the Lord Jesus "who his own self bare our sins in his body on the tree." He died there on Calvary in payment of the penalty of our sins, dying as our sin-substitute. We accept Him as such and are saved. "God made him to be sin for us." So we are not saved by following His example, or in any other way than by receiving Him for what He is, and accepting the redemption "from the curse of the law"—the death penalty—which redemption He provided by "being made a curse for us" and dying in our stead. There is no other way, and there can be no other "interpretation." He said, "I am the way . . . no man cometh to the Father but by me." We accept and are saved; we reject and go into "outer darkness"—eternal death.

A person who insists that these revealed truths must be the basis of the Christian faith is often designated as "dogmatic" or "intolerant." In the right sense he is. It is the sort of intolerance which one would use in insisting that what he buys in the stores

be as represented. It is the sort of intolerance one would exercise toward a teacher who tried to teach a child that two plus two equals five, that there are eighty-nine cents in a dollar, that thirty-four inches make a yard, that Sacramento is the capital of Maine, that the Declaration of Independence was signed in 1812, that the earth is flat. There are certain basic truths in life that stand, and cannot be changed without upsetting the whole social and economic system. It is not "intolerant" to insist on them.

"Yes," says someone, "but that is mathematics and science and history, and not religion." Is there then no truth in Christianity? Are there no basic facts upon which we must build? There are indeed! And it is no more "intolerant" to urge acceptance of and loyalty to the basal truths of Christianity than of anything else. Where fundamental principles are concerned in any sphere the sort of "tolerance" which condones error and ignorance and pleads for the right of a person to "think for himself" and reject them if he so desires, is nothing less than sin. When one is ready to let someone use sawdust for bran in the feed he buys, to use Babbitt metal instead of steel in the bearings of his machinery, to sell him adulterated food for himself and his children, then he may plead tolerance toward the person who substitutes doubt and denial for faith in the historic doctrines of the Church.

Let us remember that Satan prefaced his temptation of Eve with "Hath God said?" thus planting a seed of doubt in her mind. To question the authority of the Bible is to prepare the way for sin. To leave the matter of doctrine up to one's own "interpretation"—that is, to allow him to "think for himself"—is to substitute human reason for God's revelation. It is substituting subjective criteria for the authority of the Bible. In such a case one's theology is determined by his mind, and is conditioned by personal characteristics, not by accepted standards. When reason, not revelation, is the standard it really amounts to the deification of the mind, to making the human intellect, "god."

To say, "it makes no difference what one believes," may be all right in temporal affairs, but in matters of the soul we are dealing with eternal destiny. We need something higher than human reason, something

solid and unchanging, something that we can depend on. It is not what one thinks, but what God says that matters. God, in His written word, has revealed certain basic facts. Of these it is possible to speak with positiveness, for they are truth.

There is, in a sense, really no comparison between "thinking for oneself" in matters of everyday life and in Christian belief. How puerile to compare eternal verities with believing in Santa Claus or differences of opinion as regards the building of a Church. In Christian belief the soul's destiny is at stake. One accepts the dictum of God and obeying it finds eternal life, or he allows his reason to take the place of God's revelation, and flounders in a sea of uncertainty, doubt and denial, and eventually suffers eternal death.

Yes, it DOES makes a difference!

Rev. Lester G. Osborn.

Shiloh, N. J.

Scripture References: John 18: 37, 38; John 17: 17; 2 Peter 1: 21; 2 Timothy 3: 16; John 14: 6; John 1: 17; Romans 2: 8; Ephesians 1: 13; Matthew 20: 28; 26: 20; Isaiah 53: 6; 1 Peter 2: 24; Hebrews 10: 22, 28; Romans 3: 23-25; 5: 9; Galatians 3: 10, 13; Genesis 3: 1; John 3: 16-19; John 3: 36; Revelation 21: 8.

#### ETERNAL LIFE

We believe that Jesus rose from the dead and lives eternally with the Father, and that he will come in heavenly glory; and that because he lives, eternal life, with spiritual and glorified bodies, will be the reward of the redeemed.

Read: John 3: 14, 15; 17: 1-3; 1 Corinthians 15: 20-22, 42-44; 1 John 5: 11, 12; Matthew 25: 31-34; Colossians 3: 1-4.

—Statement of Belief of  
Seventh Day Baptists.

#### YEARLY MEETING

New Jersey and Eastern New York Churches

The Yearly Meeting of the New Jersey and eastern New York Churches will be held with the Church at Shiloh, N. J., October 10-12, 1947.

Please notify Mrs. Thurman C. Davis, Shiloh, N. J., chairman of the entertainment committee, if you plan to attend, so that arrangements for your lodging can be made.

#### DENOMINATIONAL "HOOK-UP"

MILTON, WIS. — Announcement was made Sabbath day, August 9, of the acceptance by the trustees of the Milton Seventh Day Baptist Church of "Carillonic Tower Bells" to be installed in the Church as a gift from Dr. Lester M. and Anna C. Babcock.

The set of twenty-five bells, produced by Schulmerich Electronics, Inc., Sellersville, Pa., will make possible the playing of any hymn or other appropriate music from a keyboard at the organ console. The bells can be heard either throughout the community or in the music of worship in the sanctuary of the Church.

Kenneth A. Babcock, president of the board of trustees, announces that installation of the carillonic bell system will be completed within sixty days. At that time an appropriate dedicatory service will be conducted.

In the Schulmerich twenty-five-note "Carillonic Bells," the ideal of series of harmonics suitable to a chime, as evolved in the Old English type of bell, has been brought to perfection. All its notes are balanced, of equal strength, equal temperament, and equal tone, since all possess the same overtones and these overtones are in the same harmonic relationship. The Schulmerich instrument has a range of two full octaves, with all the halftones complete. — Milton and Milton Junction Courier.

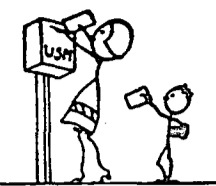
NEW AUBURN, WIS. — A very successful Bible school was held at Pine Grove school again this summer. The teachers were Pastor and Mrs. Mills and Mrs. John Waugh.

The annual Church picnic was at Long Lake, July 31, with a very good attendance. A bountiful dinner was enjoyed. The afternoon was spent visiting, swimming, boating, and fishing.

Pastor Mills attended the General Conference at Westerly, and gave an interesting report the following Sabbath.

A Junior C. E. was organized this summer. Meetings are held every Sabbath afternoon at the different homes. About a dozen attend every week. The Senior C. E. has met every two weeks all summer on Friday evenings. A pie social is planned for September 20, at the Sampson town hall.

— Correspondent.



#### OUR CHILDREN'S LETTER EXCHANGE

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

#### VENITA VINCENT'S EXPERIENCES IN SWITZERLAND

Dear Mrs. Greene:

Rested and thoroughly happy, we left Interlaken on Friday, July 19, 1946, at 10:30 a.m. We were headed by train for Lucerne, one of the most historically famous of the Swiss cities. When we arrived we were met by a man in an electrically run automobile; how it could run was a mystery to me, for I didn't see any wires above like those used on street cars. We had written ahead for reservations, and so they were expecting us. Our rooms were on the second floor, both lovely and sunny.

As soon as we got our things put away we sat down to decide where we would eat and what we would do for the rest of the day. I suggested that we first look for the American Express Office (for that was where all our mail was to be sent after we left England. It had been a week and a half since I had had a letter from home and I was getting anxious. All agreed to my suggestion, and so in the process of getting ready to leave I stepped out on the balcony—which was more of a window ledge—and looked down. Directly below us was a sign which read, "American Express Office." My exclamation brought the rest to the window and we all had a good laugh at the funny coincidence. After mentally feeding ourselves on letters, we decided to go to dinner and feed our bodies.

Speaking of letters, one thing very strange to me was the Swiss stationery. It is like opening a book backwards. An American would say the picture of the lovely hotel was on the back of the folded sheet of stationery, instead of on the front. At the bottom of the page was an apple about the size of my little fingernail, with an arrow through it. In three languages, German, French, and English, was written, "Visit the William Tell Pastoral Play," and then I did recall the story of William Tell's wonderful marksmanship and discovered I knew a wee bit about Switzerland.

After dinner we took a look about. Lucerne was much more like cities as we Americans know them than Interlaken. Nevertheless there was something different which is hard to explain. If you've been there or seen pictures of it, you'll know what I mean. Our hotel faced the Lake of Lucerne, of which you may have heard, and I must say it is really as pretty as it is advertised. I saw a big sign not far from our hotel which read "Kursaal," and later found out that the Kursaal, or community music hall, was as much of a social habit here as in Interlaken.

We had been walking for several minutes when Uncle Joe led us through a little gate into what seemed to be a park and there, separated from us by a large pond and carved out of a solid rock cliff, was the Lion of Lucerne, transfixed by a spear and still defending the lilies of France. Do you know the story of this impressive statue?

It is in honor of the brave and daring 781 Swiss Guards who fought for the French Queen, Marie Antoinette, wife of Louis XVI, to whom they had pledged their lives. The queen and her two children were cornered in an old castle tower, the Tuileries, in Paris, France, and these guards lost their lives in trying to defend them in the year 1792. The pond was beautiful with its reeds, water lilies, and ducks, which were shaded by trees, and there were many benches so folks could sit and enjoy its beauty.

(To be continued.)

Dear Merline:

My more extended answer to your letter comes a bit late, but better late than never, perhaps.

I've decided to tell you a little about the birdbath we have on our back lawn. It seems to be more than a birdbath, for it also seems to furnish a drinking place for dogs and cats in the neighborhood; and the other day to my surprise I discovered a row of honey bees, seven of them in fact, gathered along the edge, evidently enjoying a cooling drink. We must surely keep it clean and filled to the brim.

Your Christian friend,  
Mizpah S. Greene.

Children have more need of models than of critics. — Joubert.



## Marriages

**Hudson - Siedhoff.** — John Hudson and Mrs. Nida Siedhoff, daughter of Mrs. Nellie Ellis, both of Battle Creek, Mich., were united in marriage at 9 o'clock Thursday morning, August 28, 1947, at the Seventh Day Baptist parsonage. The services were read by the pastor, Alton L. Wheeler. Mr. and Mrs. Hudson will be at home at 11 Buckeye, after September 5.

## Obituaries

**Hunting.** — Bessie Stukey, daughter of Christopher and Cornelia Williams Stukey, was born November 14, 1874, at Watson, N. Y., and died at her late home in Alfred, N. Y., on August 25, 1947.

She was baptized and joined the Seventh Day Baptist Church at Watson under the pastoral care of Elder L. C. Rogers, then bringing her church letter to Alfred on May 8, 1897, where she has continued active in her Christian faith and practice for fifty years.

She married Henry Hunting on September 25, 1900, the service being solemnized by Rev. L. C. Randolph.

Surviving are her husband; three sisters, Mrs. Arthur Smith and Mrs. Axel Olson of Alfred and Mrs. Grace Pinchin of Wellsville; also a brother, Arthur Stukey of Fort Lee, N. J., also several nephews and nieces.

Farewell services were held August 28 at the home on South Main Street, Alfred, and burial was in the Alfred Rural Cemetery, Rev. Everett T. Harris officiating. E. T. H.

**Murphy.** — George E., son of David and Susanna Nesbit Murphy, was born in Ashaway, R. I., January 1, 1866, and died August 21, 1947, in the Westerly Hospital.

Mr. Murphy was married to Miss Elizabeth Johnston, July 17, 1890. Shortly after marriage Mr. Murphy joined the First Seventh Day Baptist Church of Hopkinton and was a faithful member of the Church until death. For more than 25 years he was the Church treasurer.

Mr. and Mrs. Murphy had three children: Miss Susanna and Orville Murphy of Exeter, R. I., and Ira Murphy of Ashaway, R. I. Many friends mourn Mr. Murphy's passing.

The funeral service was held August 23, 1947, in the Avery Funeral Home, Westerly, R. I., with the service conducted by the pastor, Rev. C. Harmon Dickinson, and assisted by Rev. Carroll L. Hill, a former pastor. Interment was in the River Bend Cemetery, Westerly, R. I. C. H. D.

**Babcock.** — Jesse A. Babcock, youngest son of Marie Ayers and Benjamin Thomas Babcock, was born at Humboldt, Neb., March 18, 1893, and died August 30, 1947, of a lung infection, at Riverside, Calif., after an illness of several months.

At the age of fifteen he joined the Riverside Seventh Day Baptist Church by baptism; his family had moved to this locality in his early childhood. Prior to his last illness he was active in the

work of the Church. Farewell services were conducted by the pastor, with burial at Olivewood Cemetery, September 4. He is survived by two sisters and three brothers, all of California, and many nieces and nephews. L. M. M.

**Holston.** — Rev. Edward M. Holston, born June 13, 1871, in Covert, Mich., died August 3, 1947, in Battle Creek, Mich. (A more extended obituary appeared in the Sabbath Recorder—issue of September 15, 1947, page 195.)

**Randolph.** — Jessie A. Witter, daughter of Charles H. and Abby K. Edwards Witter, was born September 3, 1856, in Nile, Town of Wirt, N. Y., and died at the home of her son, Orson of Plainfield, N. J., August 13, 1947.

Mrs. Randolph, in supplying her daughter, Margaret, with certain information, wrote: "I was baptized and joined the Genesee Church the winter of 1868 during the great revival carried on by Dr. A. H. Lewis of blessed memory. There were forty baptized that day by him and Elder Brown [Rev. Thomas B. Brown], in the river where the ice was sixteen inches thick."

January 20, 1877, she was united in marriage with Alexander F. Randolph of Plainfield, N. J., at her home in Alfred, N. Y., by President Jonathan Allen of Alfred University.

Mr. Randolph died in 1929. Since then, Mrs. Randolph has made her home with her son, Orson, visiting in the homes of her other children and her grandchildren.

She is survived by two daughters and two sons: Mrs. P. Elfrieda Stoudt, Barrington, N. J.; Mrs. Margaret Louise Miller, Hyannis, Mass.; John Bryant F. Randolph, West Orange, N. J.; and Orson W. F. Randolph, Plainfield; also two brothers: Rev. E. Adelbert Witter, Adams Center, N. Y.; and Charles E. Witter, Westerly, R. I.; eight grandchildren, twenty great-grandchildren, and six great-great-grandchildren.

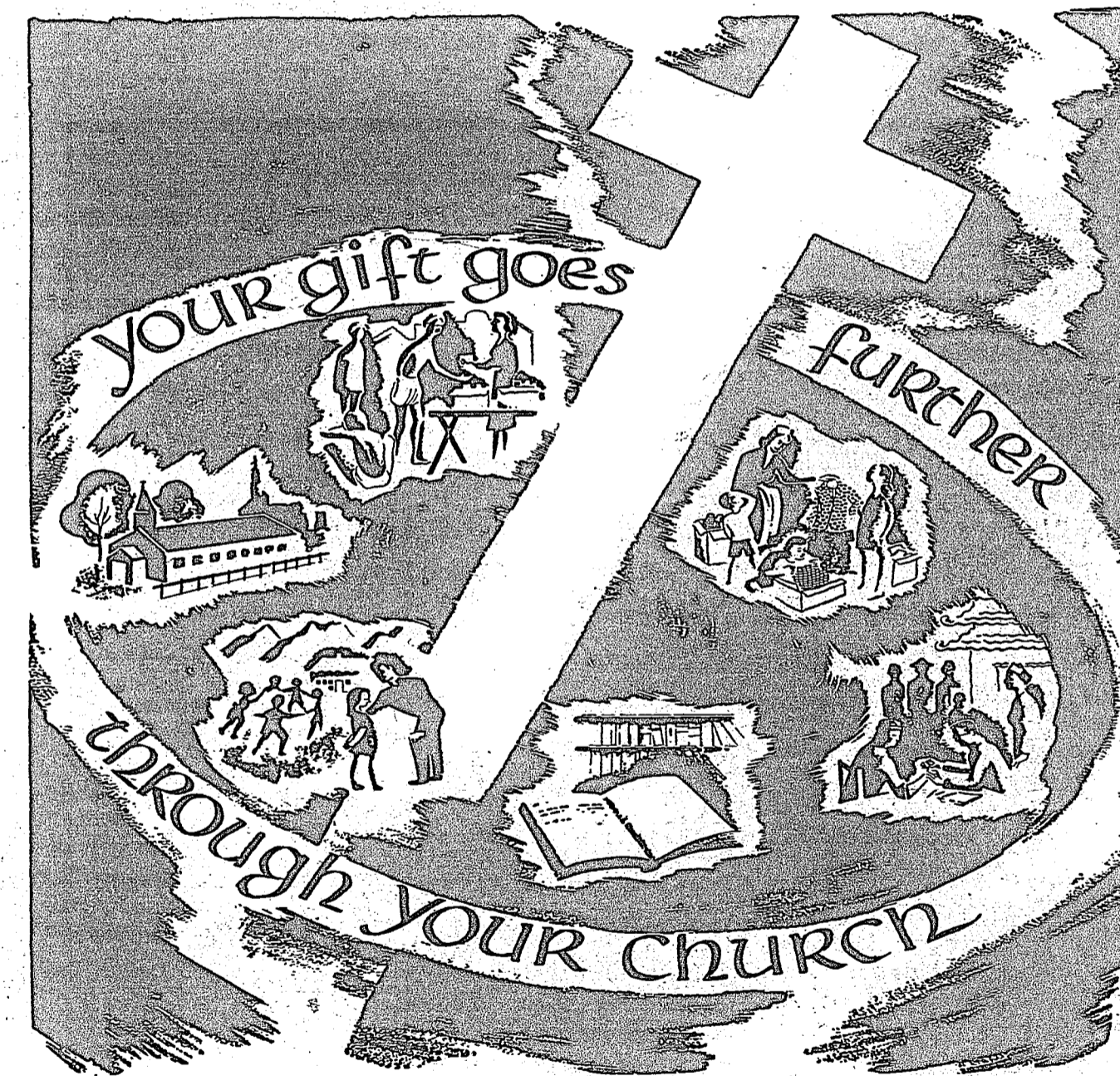
Mrs. Randolph joined the Plainfield, N. J., Seventh Day Baptist Church of Christ by letter on June 30, 1877, of which she continued a faithful member. She was the oldest member, both in age and time of membership. She was a member of the Women's Society for Christian Work and of the Home Department of the Sabbath School.

Memorial services were conducted by her former pastor, Rev. Hurley S. Warren, from the Runyon Home for Services, Plainfield, N. J., Sabbath afternoon, August 16, 1947. Burial was in Hillside Cemetery, Plainfield. H. S. W.

### CONFERENCE "CREDENTIAL REPORT"

Total registration at Entertainment	
Committee desk .....	551
Churches represented .....	48
Delegates .....	382
Visitors .....	96
Independent Sabbathkeepers registered ...	8
Number served at the Sabbath	
noon meal .....	Over 400
Young people in attendance at the	
Fellowship Breakfast .....	146

# The Sabbath Recorder



"When we say the Lord will provide, let us remember He does it through 'The Hands That Give.'" — Committee on Budget Promotion, July 20, 1947.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

—2 Corinthians 9: 7.