

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.

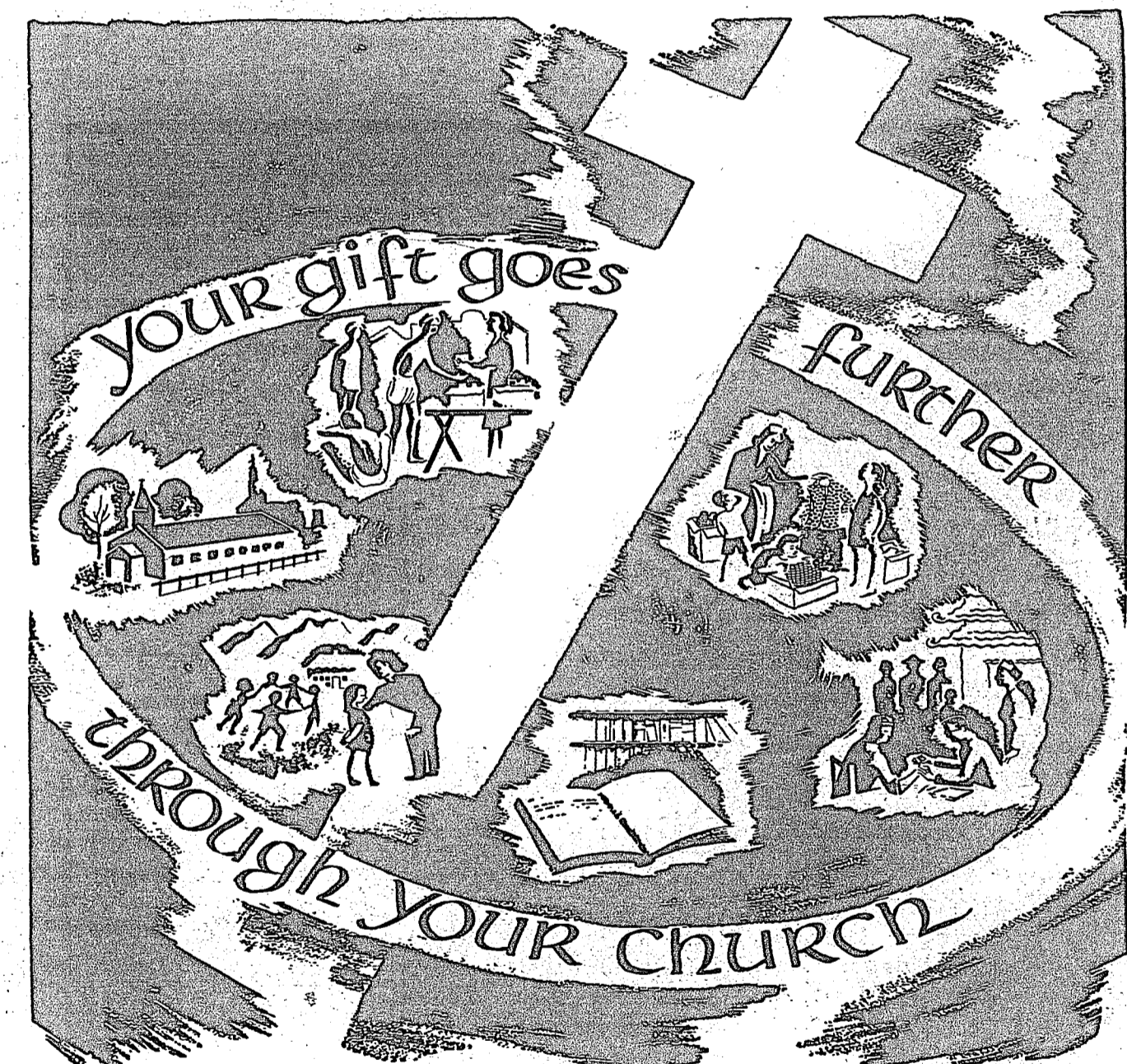
Mrs. Randolph joined the Plainfield, N. J., Seventh Day Baptist Church of Christ by letter on June 30, 1877, of which she continued a faithful member. She was the oldest member, both in age and time of membership. She was a member of the Women's Society for Christian Work and of the Home Department of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

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.

Terms of Subscription

Per Year.....\$2.50 Six months.....\$1.25

Student rate.....\$1.00 per college year

Monthly Special Issues10 cents per copy
(The first issue of each month)

Regular Issues 5 cents per copy
Postage to Canada and foreign countries 50 cents per year additional. Subscriptions will be discontinued at date of expiration when so requested. All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Published weekly by the American Sabbath Tract Society and printed by The Recorder Press, publishing house for Seventh Day Baptists, Plainfield, N. J. Entered at the post office in Plainfield, N. J., as second class matter.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., SEPTEMBER 29, 1947
Vol. 143, No. 13 Whole No. 5,261

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WHAT  WHERE
TOWARD A MORE CHRISTIAN WORLD

WHAT DO YOU THINK?

By Dr. J. Nelson Norwood
Alfred, N. Y.

These brief remarks are intended to raise an issue basic to the question of proper Sabbath observance in our co-operative, tightly inter-connected, business-at-arms-length economic order. When the acceptable Biblical rules and customs on Sabbath observance crystallized among the ancient Hebrews the order of life was a primitive nomadic, or pastoral, or agricultural one. Even in those simple workaday surroundings absolute cessation from all forms of secular labor on the Sabbath was found impossible. Animals must be fed. Milk if obtained must be preserved, and if the ass fell into the pit it must be rescued.

Had the weekly Sabbath arisen in a society as complex and integrated as is ours of the mid-twentieth century, would different and more numerous exceptions to the ideal of total rest from all secular work on the Sabbath have become accepted and established? If an order of society like ours can exist at all, is it not obvious that work must be performed every day in the week? If milk is to be available in a great city like New York, not only must it be produced, but it must be cooled, pasteurized, and transported, too. If electric light and power are to be available in our homes, Churches, and Sabbath schools, someone must supervise the generation and continuous transmission of the current. If a breakdown occurs, someone must restore service.

If Seventh Day Baptists in New York and Chicago are to cover the miles between their homes and places of worship, workers of many kinds must man the transportation systems. Tableware is produced most economically in tunnel kilns which operate continuously. Our great steel mills with their vast blast furnaces must run continuously to produce efficiently. Many similar illustrations will readily occur to the reader.

Today these secular Sabbath services can be performed for us by non-Sabbath keepers. But picture the coming of the day we are

(Concluded on back cover)

EDITORIALS

"Go Work Today"

Mr. Karl G. Stillman, president of the Seventh Day Baptist General Conference, announced, "Go Work Today," as the Conference slogan for 1947-48. "The emphasis this year will be on 'Work,'" stated Mr. Stillman. "If we do accomplish our tasks, if we do achieve our goals—God is responsible. The groundwork has been laid by our predecessors. . . . What we do must be done through co-operative effort." President Stillman expressed the hope that all will feel as he does about the matter.

Further, Mr. Stillman declared, "The Conference president has no authority, nor does he want any." However, he was asked to do a specific job. And with this specific job in mind he is undertaking his task. Whatever the program adopted may be, he entertains the hope that Seventh Day Baptists will be agreed and happy about it.

The slogan, or theme, "Go Work Today," took form in the mind of the Conference president as he listened to a sermon preached from the Pawcatuck pulpit by Rev. Harold R. Crandall on Sabbath, August 30. The sermon was based, in part, on Matthew 21: 28.

The occasion on which Mr. Stillman announced the slogan for the Conference year was a meeting of the secretaries and representatives of the major denominational boards and of two General Conference committees. This meeting was held in the vestry of the Pawcatuck Seventh Day Baptist Church, Westerly, R. I., Wednesday afternoon, September 17. General Conference President Karl G. Stillman presided. The

boards and committees were represented as follows:

Women's Board, Rev. Elizabeth F. Randolph; Board of Christian Education, Dr. Ben R. Crandall and Rev. Harley H. Sutton; Missionary Board, Rev. Harold R. Crandall and Rev. David S. Clarke; Tract Board, Rev. Victor W. Skaggs and Rev. Hurley S. Warren; Vocational Committee, Dr. Ben R. Crandall. No one was present to represent the Committee on Budget Promotion.

The meeting was opened with an invocation by Rev. Harold R. Crandall and closed with a benediction by Rev. Victor W. Skaggs.

Following Mr. Stillman's presentation of the "year's objectives," those present were asked to share with the group the plans of the different agencies which they represented. Then, came the "Formulation of Co-ordinated Denominational Program for 1947-1948." In looking toward the realization of a co-ordinated program for the year, each agency was invited to have a definite part. After the agencies will have had opportunity to consider their specific parts, these parts in the form agreed upon will be given publicity.

This meeting of representatives voted to accept the "doubled membership in this generation" goal proposed by the Seventh Day Baptist Missionary Society; and to adopt as this year's goal a 5 per cent net increase in Church membership, and a 10 per cent net increase in Sabbath school enrollment.

The next meeting of representatives will be held in Westerly, R. I., God willing, on

THE END OF SEVENTH DAY BAPTIST MISSIONS

By Rev. David S. Clarke

Assistant Secretary of the Seventh Day Baptist Missionary Society

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

"The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather; for the sky is red. And in the morning, It will be foul weather to day; for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed." Matthew 16: 1-4.

As Jonah's experience in the great fish brought him out a repentant, zealous, and faithful messenger of God, so did Christ's life, death, and resurrection bring Him out as a victor and freshly vigorous giver of life to all men.

Seventh Day Baptists must discern the signs of this time, which are not the portents of the end of the world, but for us the end of the Seventh Day Baptist denomination as such.

Seventh Day Baptists may have come to the time when we cannot go on without dying and being reborn in a fresh missionary movement against the world's selfishness and beguiling attempts at self-salvation.

Bishop Ralph Spaulding Cushman said recently: "I think that the controversy be-

tween the conservatives in theology and the advocates of the social gospel has been a good thing for Christianity in America. There is not only growing up a new realization that there is no salvation for any community or nation save through the regenerating power of the Spirit of Jesus Christ, but, on the other hand, there has come to be a deepening realization among us who are evangelistically minded that if we are really to preach the gospel as Christ preached it, it must be the gospel of the kingdom."

Please note that Bishop Cushman points out the values issuing from the controversy on theology and said, "I think . . . the controversy . . . has been a good thing." Unless Seventh Day Baptists move beyond our differences, we become mired in slander, backbiting, dealing in personalities—all fruits of the flesh. (Galatians 5: 18-ff.)

This quotation deals only with one aspect of missions—the theological one.

To take another phase, as a British Church Commission has said in a recent pamphlet: "If something radical is needed to set the world right, as none can deny, **something radical must happen to the Church.** To remain content with our present presuppositions and present practice, and to assume, as we often unthinkingly do, that the life and organization of the Church will be much the same in ten, twenty, or fifty years' time as they are today, is, whether we admit it or not, to be oblivious to the revolution that is taking place in human society. **What change will be required we may not be able to see.** But only if we are **stripped and ready** to move out into new ways can the Church hope to exercise moral and spiritual leadership in the era of atomic power." ("The Era of Atomic Power," Geo. Bell, Jo. Baille, J. H. Oldham, Goodall, etc., British Council of Churches Commission; published, May, '45.)

Seventh Day Baptists must look toward the dissolving of their denomination. Seventh Day Baptists cannot last forever, nor can present vision and program survive the rebirth of Christ in our life today. We must **plan for and expect** the time when there no longer will be Seventh Day Baptists, for the Sabbath is too great a truth and of too great importance in Christianity's mission to be held by only one of the historic Protestant

Churches. We must plan for and expect the time when we shall not be struggling along under God in a lone Sabbath mission enterprise, but when there may be a united Christian movement in the world for Christ and the Sabbath.

Too often do we concern ourselves with the prosperity of Seventh Day Baptists, when our real concern is with the power of the Sabbath for all men. Mr. Leo L. Wright, prime mover in the organization of the Indianapolis Fellowship, said recently: "More Churches — more members — we must grow. **We must make the Methodists and Presbyterians and first day Baptists take notice that the world is returning to the abandoned Sabbath — they will start holding services on the Sabbath for their people who believe in the Sabbath; then will quickly come universal acceptance of the Sabbath and usher in the manifold blessings** that will come as the world honors God and respects each other . . . I believe it is coming . . . and I believe it is now our job to hold the torch high."

Some of our Christian friends preach loud and long about the end of the world and proclaim their doctrine and their organization as the immortal framework of the heavenly society of the redeemed. I prefer that Seventh Day Baptists get so close to God in prayer and wisdom and motive that a vital program will issue from us which will bring the Sabbath to Christendom and thence in all its power to mankind. There won't be any Seventh Day Baptists in heaven. Most of those we have counted among our ranks will be there, but "S.D.B." will not be written after their names in the Lamb's Book of Life. I prefer we preach the end of Seventh Day Baptists, the unity of Christians, and the final coming of the kingdom of God on earth.

I speak of the end of our denomination as such, because I believe we should make bold moves forward for the truth of God, expecting Him to use us and reward our faith and deeds with a "sabbatized" civilization. I believe we should invest—"gamble" if you will—as never before in Sabbath missions. God cannot use a halting or divided organization. He does not intend us to be the sole recipients of Sabbath blessings, or of

Sabbath problems and persecution either. The alternatives are swiftly passing. It is no longer "evangelism or relief," no longer "denominations or a united world Church," nor "the Sabbath or Sunday," nor "Seventh Day Baptists or the Sabbath." — Seventh Day Baptists must seize their providential openings in these times.

We need some such faith to see our way out and beyond our present numerical minority, small resources, etc.—to a larger work and a final reaching of the business and social world for the Sabbath.

Perhaps we haven't counted up the blessings from the Sabbath, so never have had any joy or sense of obligation in witnessing; perhaps we haven't realized how poor Sunday-keeping has made Protestant Christianity's witness in any community where an established Church endeavors to do any evangelism (for new Protestants must go through a man-made Sunday to God, just as much as Catholics must go through human priests and tradition). Perhaps we haven't ever realized that the Sabbath demands more than Sunday: that we are called to a higher devotion than any other organization or man can demand; that we are called to make concrete in daily life in this day the will of God.

Perhaps we have missed the challenge of Christ and His love in spending time and money to preserve our own existence and respect, rather than working for true service; spending more time on maintenance than evangelism; more money on choir music than tracts, Sabbath Recorders, or teaching materials; spending more planning time—even dealing in personalities—on methods and programs than on studying and teaching the Word. We have served our own group as an end in itself, rather than ending selfish goals in the service of others for Christ's sake.

I believe—with you—we have no reason for separate existence apart from the great Baptist denomination—or Protestantism as a whole—except for the Sabbath. And that is too great a power for them to be missing in their work for many more years!

In a **related meaning for the word "end,"** we must look with faith and prayer at the

aim of our mission enterprise. In viewing the aims of our united efforts, we must evaluate our present means and courageously break with any means not in accord with the spirit of Christ or not sufficient to bear the full force of Christ's way for all men.

We must attack our goals and measure results in terms of collaborating with God and not alone by human methods, for goals too often turn us in upon our own reserves of power without reference to Almighty God.

Too many of us as Church bodies, boards, or official groups, are so full of attitudes of resentment, offense, jealousy, or pride that we cannot let Christ work His loving deeds through us—either toward those we distrust or toward those we strive to help.

In like manner, we as a people may be so defeatist, or so distrustful of one another that Christ cannot have His way with us—as a denominational personality! That is the case on certain specific issues in local Churches, between local Churches and boards, among pastors, among our people and schools and seminaries, and among our boards. God forgive us!

Can we not rise above this abomination to God? Can we not follow Christ in the common ways of men in our own fellowship?

We must set about our Sabbath task with faith in God and in our fellow Seventh Day Baptists. If we do not, have solidarity of hope and love, then we might better look for the end of Seventh Day Baptists right now. Our aim and end must be the kingdom of God on earth, and that will not come by our being anything less than our best—**collectively**—for Christ our Saviour.

We as a people must come to some clear-cut definition of duties and work among our boards and committees—we have historic boards that were created to carry on our co-operative work. We are seeing in this day the segregation and division of work into too many committees and subdivisions for efficiency in Christ's work. You as a people must make your will plainer to those of the boards—we pledge to do the same for you in our work. We can work together. We boards can work together under God.

Let us herewith commit ourselves to:

1. Never speak of personal grudges against another Church, board, or individual.

2. Always make a constructive conclusion about those whom we must turn down for selected Church responsibilities or those who are elected.

3. Select workers by spirit and life as much as by doctrines and abilities, and endeavor to change the spirit where abilities are hindered thereby.

Collectively, we pool our financial resources, share our ideas and hopes, bear heavy burdens, and most of all, pray for and think toward common ends.

Rev. Leslie O. Greene called for "co-operation in evangelism" last year at Conference with such realism—and such little reaction from us in spirit and deed that I hardly dare speak again on goals for our outreach to the world.

He called us to make a united Conference program of advance, a division of labor among our boards and committees, develop local Church programs of multiplying the number of Seventh Day Baptist Churches, 100 per cent victory homes, increase our pastors' participation in ministers' conferences, find and train lay workers in local evangelism.

Your Missionary Society is concerned about the end of Seventh Day Baptists, and the end of its program. We are out to use your money investments for the rapid advance of the Sabbath truth and practice. We are out to **work with you**—working ourselves to death for Christ and the Sabbath!

In 1904, Rev. George B. Shaw called us to work ourselves to death in Sabbath promotion when he said, "Sunday as a Sabbath is gone. If the harvest is not gathered, whose fault will it be?" Wednesday or Thursday afternoon closing of stores, Sunday and Monday closing of stores in such metropolises as Westerly and Indianapolis indicates ripe harvest fields. A recent "Ladies' Home Journal" cartoon (on display at Missionary Society table) shows the awareness of the world at large.

Our general program deserves the support of every Seventh Day Baptist in one form or another—whether it be suggestions, contributions of money, goods, or services, or

of prayer power, or even criticism. We are out for Christ and the Sabbath in two very real aims. God forgive me if I, as contact man for the society, forget His love and neglect His will in moodiness or in any opinion less than the divinity of Seventh Day Baptist individuals with whom I work.

First, as an aim—or end—we shall endeavor to continue providing the media for united prayer and planning toward reaching the world for Christ and the Sabbath in Church life. As I have previously said on several occasions, we have the tools for reaching the world for Christ and the Sabbath in this generation. We must learn how to use them quickly, effectively—that is a matter of the spirit. That is a matter of directing our energies and time—as Churches, boards, individuals, Church auxiliaries—toward evangelism. Gospelizing and Sabatizing the world for God's glory!

"Alphabets. Alphabets. Alliteration. Saved to Served. Saves Soils Souls. Efficiency for Evangelism. Experience in Christ for Each One. Each Church United for Enlisting the Town." (Efficiency for Evangelism poster described.)

We shall endeavor to carry on the enthusiasm of these years of the Second Century Fund through a Church enrollment program in evangelism. Our workers have laid the groundwork, and your response has been appreciated. Our goals are both general and particular, and each Church will be making a contribution to the Sabbath cause as it adapts itself to the evangelism needs of its own town. Certain Seventh Day Baptist Churches have already practiced every detail of the work we are pushing. Let us **share and grow** . . . methods and messages.

The Missionary Reporter goes to pastors and workers—we pray they may convey the ideas therein to their people, even if it be to the point of taking us apart and criticizing us so severely that you write us and steer us into better channels of effort.

Second, gamble our very existence on making the Sabbath a saving factor in this atomic era when hearts fail for fear and man has so few links with God in daily affairs.

Dr. L. S. Albright of the International Missionary Council outlined a "Strategy of Christian Missions" and commented, "The

Letter of Greeting →

Editor's Note: The past president of General Conference states that this letter from Rev. Heinrich Bruhn, "as translated by Pastor John G. Schmid, was received from Dr. Corliss F. Randolph." It reached Dr. Randolph just too late to be read at the General Conference.

To the General Conference of the Seventh Day Baptists of America:

Greetings and God's blessing to all. As we are a little in doubt as to whether Brother Bruhn and his wife may receive permission to attend the Conference in America, we wish to greet you.

May our Father pour His great blessing and Holy Spirit over the Conference, so that all obstacles may be removed which might handicap the furthering of this our cause through our testimony that the end of things is at hand; and let us pray fervently at all times.

We remember you in our prayers, and give great thanks for the great help and understanding which you have tendered us, after this dreadful and gruesome war, as a young congregation of Seventh Day Baptists in Germany.

Your most faithful brethren in
Jesus Christ,
H. Bruhn.

Hamburg, Germany,
August 11, 1947.

situation calls for the use of all our resources, according to plan, with calculated risks."

"All our resources" means personnel, material, and funds on a war scale—even if we go into debt for them. Why not? Even though the war is over, the government of the United States goes on spending to win the peace — \$400,000,000 for Greece and Turkey alone. How much are we prepared to spend on world missions to lay the foundations for peace and order in Asia, Africa, Latin America, and the islands of the Pacific?

Through the Federal Council, Protestantism is preparing for a great United Evangelism in 1950. If America is reached for Christ will it also be reached for the Sabbath?

ACKNOWLEDGMENT

Seventh Day Baptist,
c/o Church World Service, Inc.,
37 East 36th Street,
New York 16, N. Y., U. S. A.

Dear Brethren:

I beg to acknowledge receipt of one bale of various articles consisting of quilts, babies' bedding, blankets, and other things, which the district superintendent of this Church has delivered to me for distribution to indigent people in this circuit.

In the name of the members of this Church and other recipients of these valuable gifts, I send to you and through you to the good Christian friends in the great United States of America our many, many thanks for them.

These gifts are still timely because until now there are many indigent people in this town, especially war widows and orphans whose civilian husbands and fathers were killed by the cruel Japanese or died of various diseases during the occupation, due to lack of medicines.

Thanking you again for these gifts, I am
Sincerely yours,
(Atty.) Miguel B. Binag,
Supply Pastor.

The Methodist Church,
Cabagan, Isabela,
Philippines,
July 2, 1947.

World Wide Communion

The World Wide Communion this year occurs the first weekend in October. For Seventh Day Baptists this will be Sabbath day, October 4.

Literature regarding the World Wide Communion may be secured from the Department of Evangelism of the Federal Council of Churches, 297 Fourth Ave., New York City.

Many Seventh Day Baptist Churches have found this a most helpful service in years past and it is hoped that a large number will participate this year.
W. L. B.

WORSHIP PROGRAM

By Alberta D. Batson

THE JOY OF DOING

Hymn: Living for Jesus.

Scripture reading: Psalm 23.

Our Conference recently held in Westerly, R. I., was perhaps the best ever—each one should be a little better than the one before it would seem, if we are to progress. But the thing I have in mind here especially is the fact that as never before, so it seemed to me, there was a large per cent of participation. By that I mean, everyone sang, so many had some important part to play, a very large group took part in the Friday evening conference meeting, there was a large attendance for the business sessions, etc. In other words it was a good Conference and one enjoyed so much by everyone because everyone had a part. Great joy comes through participation. We cannot make all the speeches, preach the sermons, or preside; but we can find some part to do and in doing it with a will and in co-operation with others, joy comes not only to us but to those around us. There is a warmth—a glow of satisfaction, an inner feeling of gratitude—something which is hard to put into words when we find ourselves doing things for Christ, joining hands as it were with others who are trying to live the Christian life. The theme of our Conference, Saved to Serve, carries with it the idea of action—doing something—doing something for our Lord and Saviour, Jesus Christ.

In our worship service opening the Women's Board hour at Conference we stressed three ways to serve: service through giving, service through doing, and service through prayer. All of these carry the idea of action. Yes, there is joy in **doing** when we are doing for our Master.

As our fall work is opening up may we determine to give of our services for Christ—to do even more than we've done before
There is great joy in doing.

Hymn: It Pays to Serve Jesus.

Prayer: Our Father, God, make us truly active in Thy service. When we are doing things for those around us and for Thee, there is little time left for self pity and worry, and our lives are so much happier. We know that the true Christian gives of

Greetings from the Board of Directors

By Mrs. Marion C. Van Horn

Vice-President, Board of Directors of the
Women's Society

Given on program of the Women's Society at
General Conference, Thursday afternoon,
August 21, 1947

The Board of Directors of the Women's Society of the Seventh Day Baptist General Conference bring greetings to all in attendance at this Conference. We send greetings by you as delegates to all women who are members of a recognized Seventh Day Baptist Church, who, by virtue of their membership are members of this society.

Managing the affairs and carrying out the purposes of our society is a complex task requiring many interests and abilities on the part of the board of directors. Some may ask, "What are the purposes of the society?" As stated in the by-laws, "the purpose of this society is to encourage the women of the denomination in the interests of Christian culture, to enlist and direct united efforts of the women in projects of Christian service, and to stimulate interest in the various enterprises of the denomination."

Each year we seek to direct the interests of all women toward these purposes by setting forth certain goals. During recent years our main project in Christian service has been in the field of evangelism. Consistent and continued support from the women of our Churches has made possible the work of our promoter of evangelism, and the related work carried on by use of the Helpers' Fund.

We hope you feel that this work is yours and that you have a part in it. The promoter is yours for use wherever most needed, being only directed through the board. We are pleased to co-operate with other boards and agencies of the denomination in this work. Recently Rev. L. O. Greene has been working in co-operation with others in Indianapolis.

himself for those around him—he is constantly on the alert for the good he can do. Make us true followers of Thee. We do thank Thee for the example of Thy Son, and for the many lessons we may learn from Thy Holy Word. Guide us and keep us near Thee always. We ask it in Jesus' name.

Amen

We regret that Mr. Greene is soon to leave the employ of our board. It is impossible to evaluate the good done by Mr. and Mrs. Greene as they have gone about their work during the last five years. We are glad to welcome Rev. Elizabeth Randolph as our new promoter of evangelism. She has already done work directed by us, supported by the Helpers' Fund, and we are confident that she will carry on very efficiently in the future.

At present, our funds are very low, and we appeal to you for your continued support. When surveying the work and the financial condition it has been brought to our attention that the depletion of funds is caused as much by expanded work as by decreased giving. We are thankful to find that this is the case and we do not feel too discouraged. But, it is up to you, whether the work will continue as at present or be lowered to older standards.

An SOS call was recently sent out to the societies and some individuals for funds to meet expenses which seemed to pile up this month. The call was certainly heard and heeded. We are pleased with the response and glad to report we are now able to meet all bills promptly. So we have confidence for the future of this work.

In planning for the coming year we ask that you stress with us, **family fellowship** and **family altar**, and **community co-operation** among all Christian people. It is only through closer companionship and understanding with each other and with God that we can attain the kind of community and world peace that we all desire.

I challenge you—"Daughters of Today"—

Dear daughters of today, again I see
The long, long centuries, the narrow way
That countless women trod to answer God.
I welcome you as pilgrims on this road,
Right worthy pilgrims, who will haste to meet
The great new age with ardor of the soul,
And courage, growing with each great new task.
And tasks thou hast, my daughters of today—
A world in making; races sore distraught,
Unprivileged hosts, for whom God's plenty waits;
Unequal burdens and unjust demands
And hatreds, needing God's almighty love
To melt away ere peace can dwell with men.
And everwhere the little children wait,
And women plead to you, their sisters dear—
Thou hast good news, and tidings glad to tell,
So come, my daughters, let us go from here
And pray God's help to do what He commands.

Author unknown,
from the Church Woman.

THE CONFERENCE TEA

By Gladys R. Vincent

Member, Board of Directors of the Women's Society
(Given by the Westerly women to the women of
General Conference, Thursday afternoon,
August 21, 1947.)

Go with me out Main Street of Westerly, R. I., to the lovely old New England Seventh Day Baptist Church and parsonage. The white Church with its tall steeple pointing far into the sky, sits back on a green sloping lawn, its lower entrance framed by a double stairway leading to another entrance above. The hugh old trees on the lawn could tell many a story of the lovely folk who have gone to Church there.

Beside the Church sits the white parsonage, appearing large and roomy and also of the New England style.

With these surroundings let's go to the Women's Board tea in the parsonage garden. There was found the receiving line consisting of Mrs. Harold Crandall, wife of the Westerly pastor; Mrs. Marion VanHorn, Women's Board vice-president; and other board members: Miss Lotta Bond of Lost Creek, W. Va.; Mrs. Frank Hubbard, Plainfield, N. J.; Mrs. Eldred Batson, Parkersburg, W. Va.; Mrs. Roswell P. Seager and Mrs. Joseph L. Vincent, Salem, W. Va.; Mrs. Everett Harris, wife of the Conference president; Miss Elizabeth Randolph, our new promoter of evangelism; and our speaker, Mrs. Ruth Mougey Worrell, who has just returned from a European tour of war-torn countries.

The gladiolus-decorated refreshment table with its white cloth, huge bowl of delicious red punch, and plates of dainty cookies and wafers was presided over by Mrs. W. B. Utter. Peggy Utter, her daughter, and Mrs. Lewis Green helped serve me.

It is a wonderful feeling to greet friends and acquaintances from all over the United States, to grasp their hands and know that they too are trying each in their own way to further the work of the Master.

Others were in the receiving line and other Westerly ladies helped with the tea. Forgive me for names omitted, as I am trying to help your Women's Board Page editor who has just undergone a serious operation. A former New Englander herself, Mrs. Okey Davis would have omitted no name or detail.

Salem, W. Va.

The Youth of China

By Miss Rosaline Sung
(Sophomore in Milton College)

Given on the Youth Fellowship Program at
General Conference, Sabbath evening,
August 23, 1947.

The youth of China have partaken in unarmed war even since the reign of the Tshing Dynasty. It was the youth who started a movement to overthrow the Manchu Dynasty. The leader was known all over the world—the Father of our Republic, Dr. Sun Yat Sen.

Then after the republic was formed, the youth started the "Student Movement" after the First World War, to lead in government affairs, and they had an interest in all political movements. There were unrest and different ideas in the ways of the new republic, and the outcome was the creeping into our nation of the Japanese domineering influence; and that was the "Student Movement of May 30 incident."

There was the unrest again. The students rebelled against the ways of the government. All schools were influenced by it. Gradually the unrest came down through the Second World War. The war in arms ceased, but the war of unrest in spirits still goes on. The result of different ideas of government, and China having been a one-party country, was that the youth who are human and natural had different ideas. The outcome is the present National and so-called Communist parties.

This general feeling of political unrest affected all students of Christian as well as government colleges and universities. Even the government could not succeed in straightening out the affairs of the country, so how could we students, the youth of unarmed people?

Nevertheless, there is the unrest in our midst, so much so that our folks at home are anxious for all of us children. That is why we are here—to try to acquire some education as well as knowledge of a more secure and better Christian living, so we can be prepared for the bright future for which we are always hoping.

Sabbath School Enlargement Program

This is "Religious Education Week." This is the time for all of the Sabbath schools to make plans for conducting a **four-year campaign for increased enrollment** in the Sabbath School. The Seventh Day Baptist denomination is joining with the thirty-eight other Protestant denominations of the International Council of Religious Education in this evangelistic effort.

Each denomination is setting a goal of increased enrollment in terms of per cent gain each year. At this writing we are waiting word from pastors as to the per cent per year which they suggest as our goal.

It is important that we think of this per cent gain in terms of **persons** and not **just figures**. There are parents of children who are now attending our Sabbath schools; there are whole families that need to be brought into Sabbath school, who attend just the Church service. Many Churches could have a large per cent increase if all Church members attended.

We need figures to give us some definite goal toward which to work. Therefore, we feel that this four-year campaign will be a real help to our schools. It will mean a closer checkup of the people in the Church and those who should be but who are not. It will challenge our Sabbath schools to keep a more accurate record of attendance and enrollment. It will give the whole teaching program of the Church an evangelistic emphasis which is always needed. There will need to be much **prayer**, much planning, and very much hard work if this program is to have value.

This program fits into the evangelistic efforts suggested by the Missionary Board. It is not just a Sabbath school program, for the Sabbath school only means the Church at work in its teaching program. It is the whole Church at work in its outreach to the unreached, and teaching those brought in the truths of the Christian religion.

It is hoped by the Board of Christian Education that every Sabbath school will hold a planning meeting for this four-year program and that definite plans will be made to "get busy" as soon as possible.

Reports of gains should be made to me throughout the time, so that they can be

included in the Recorder pages to stimulate other schools.

Let's move forward for Christ and His Church! This four-year program is our challenge. The need for outreach is very great. The kingdom demands haste. Behold, the hour cometh when we all shall be called to give account of our stewardship and we want to hear the words, "Well done."

Write to me for special materials to help with your planning. There will be occasional messages in these pages for the encouragement of all Sabbath schools in the program.

H. S.

Vacation Church School at Little Genesee

The school was held June 30 to July 11, with fifty-nine children enrolled. Of this number thirty-seven had perfect attendance.

From offerings at the worship services, there was received \$16.03 which was divided equally between Foreign Relief and sending a child to Mont Lawn. The teachers were Mrs. Letha Polan, Mrs. Alta Greene, Laura Burdick, Virginia Traver, and Pastor Charles Bond.

A demonstration program was held on Friday night, July 11, and the program truly demonstrated what the children had learned during the school period.

H. S.

ANNUAL MEETING BOARD OF CHRISTIAN EDUCATION

The annual meeting of the Seventh Day Baptist Board of Christian Education, incorporated under the laws of the State of New York June 12, 1940, will be held in the Gothic, Alfred, N. Y., at two o'clock in the afternoon on Sunday, October 12, 1947, for election of directors and such other business as may properly come before said meeting.

Members of this corporation as designated by its by-laws and entitled to vote at said meeting, consist of all persons who were life members of the Seventh Day Baptist Education Society at the time of its consolidation with other agencies to form this board, and all persons who are members of a Seventh Day Baptist Church and who were accredited delegates to the Seventh Day Baptist General Conference held August 19 to 24, 1947, in Westerly, R. I.

Albert N. Rogers,
President, Board of Directors.

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.

ABOUT UNITY

I was wondering about unity.

The psalmist said, "How good and how pleasant it is for brethren to dwell together in unity." (Psalm 133: 1.) I wonder what he meant. Jesus prayed for His followers, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are . . . as thou, Father, art in me, and I in thee, that they also may be one in us . . . I in them, and thou in me, that they may be made perfect in one" (John 17: 9-11, 17-23). "Ye are all one in Christ Jesus," says Paul (Galatians 3: 28).

Paul shows us what this "oneness" is in Ephesians 4: 3ff. It is the "unity of the Spirit." Paul's favorite figure of the Church is as the body of Christ, of which He, Himself, is the Head. As the head is part of the body, so the Church is Christ and all the believers united. As Jesus said, "I in them" (John 17: 23). "By one Spirit," says Paul, "we are all baptized into one body" (1 Corinthians 12: 13).

G. Campbell Morgan, commenting on Ephesians 4, says, "In the statement, 'there is one body,' in this passage the apostle is taking in the whole fact, Christ, who is the Head, and all members. 'One Spirit,' that is the life of the one body, the intelligence of the one body, the emotion of the one body, the will of the one body. 'He that is joined to the Lord is one Spirit,' so that the whole body of the Church is one with the Head, and the Head is one with the body, and that one unifying spirit of God, in Christ and in all believers, creates the one body. One dominating life that of the Spirit, in Christ and in the believer, unifying Christ and the believer, and all believers with each other, because all are united to Christ."

There is still more to it. This "oneness" is "the unity of the faith"—not "of faith" but "of the faith." Hear Ephesians 4: 13ff, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we

henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

Amos asks, "Can two walk together except they be agreed?" (Amos 3: 3). Well, how can there be "unity" unless there is agreement concerning "the faith once delivered," which Jude says we are to "earnestly contend for" (Jude 3). How can there be "unity" between one who accepts the Bible as God's infallible word, and another who considers it to be of human origin, subject to human errors? How can there be "oneness" when one accepts the miracles of our Lord as supernatural proofs of His deity, and the other holds that they were the working of natural laws of which we have not yet become aware? How can there be "oneness" when one believes that the Lord Jesus died as our sin-substitute, pouring out his life-blood as the payment of the penalty of our sins, and the other says that we are saved by striving to follow His example? How can there be "unity" when one believes that Christ rose from the grave in a physical body, and actually walked and talked with His followers afterward, that He ascended into heaven from whence He is coming again visibly, bodily, personally to set up a kingdom of righteousness, justice, and peace, and the other thinks that the resurrection was not physical but "spiritual," that Christ lives today by the influence of His teachings, and that there will be no second coming, but that He is here now, "building" His kingdom through the efforts of His followers?

To be sure, there can be organizational unity—a physical and material oneness. There can be a "unity" of compromise—of minimizing or ignoring momentous differences. But there can be no "unity of the Spirit" without "unity of the faith." True unity must be based on agreement as to the basic doctrines of Christianity. Why not write out our beliefs? Why not have our children memorize them? We venture to assert that such a course would lead to fewer of our young people leaving the Sabbath and the Church. We teach our chil-

dren the multiplication table. We have them memorize axioms in geometry and fundamental rules of grammar. Are there no basic rules, no underlying principles, in Christianity? Imagine an arithmetic class in which every child had a different "interpretation" of the multiplication table, or a class in composition in which each pupil had different rules of grammar. Look at the Church at large today—yes, look at our own denomination—and you will see the result of letting each one "think for himself" in matters of basic doctrine. The lack of "unity" in the Church today is due to this very thing—to not having agreement in fundamental truths. Two cannot "walk together except they be agreed."

It has been intimated—yes, even directly stated—that one can believe or deny any doctrine of Scripture and still be a Seventh Day Baptist; that he can believe that God is a myth, like Santa Claus; that it is not necessary to accept the Bible as God's word in order for it to be "the only sufficient rule of faith and practice."

Some of us are persuaded that it does make a difference what one believes, no matter how sincere he may be in his rejection of basic truths. We see in this looseness in the matter of doctrine a menace to our very life as a denomination. Because we express our honest convictions and strive to correct dangerous conditions, we are designated "enemies of the denomination," and are accused of trying to break it up, and split it. We are dead in earnest about this, and claim the right to express our beliefs, and, as someone has said in another connection, "we will not be dissuaded by the mighty red herring of the ages: the accusation that free discussion and expression of sincere disagreement and concern constitute bigotry and intolerance." No arguments are ever presented against our claims. The only weapon used is a plea for "tolerance," for "unity," for "loyalty to the denomination." We are loyal to our denomination. We love it, and are ready to fight to the last ounce of our strength against the things which are threatening its life.

The Monday following Conference we sat in the old mother Church in Newport. We thrilled to our history, and to the pictures

of the past our minds conjured up. We sang, "Faith of our fathers, holy faith, we will be true to thee till death." What did we mean? Our denominational forefathers believed and handed down to us the very doctrines that many are saying today we need not accept. It is our honest conviction that unless we do get back to the faith of our fathers, to the historic doctrines of the Seventh Day Baptist denomination, we are doomed. We cannot have unity, we cannot be strong in service, we cannot win converts to Christ and the Sabbath, we cannot grow, more than that, we cannot continue to exist much longer, unless we cease trying to build on the shifting sands of human thinking, and get back to the granite rock foundation of the truth revealed in God's Word, the Bible.

Yes, let us have unity! Who has brought in the disturbing element? Is it the one who insists on the basic principles of our Seventh Day Baptist faith, or the one who rejects them, and says we need not hold to them, and should not insist on these foundational truths? Yes, we must have unity. But let it not be a false "oneness" brought about by ignoring every deteriorating condition. It must be a unity of the Spirit, and we must "be no more children . . . carried about by every wind of doctrine," but "come in the unity of the faith . . . and speaking the truth in love . . . grow up into him in all things, which is the head, even Christ." Only then will we have "oneness," for Amos was right when he said two could not walk together except they were agreed.

Rev. Lester G. Osborn.

Shiloh, N. J.

CORRECTION

YEARLY MEETING

New Jersey and Eastern New York Churches

The yearly meeting of the New Jersey and eastern New York Churches will begin Friday evening, October 10, and will end on the night following Sabbath, October 11. It will be held with the Church at Shiloh, N. J.

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.

Socrates Thompson Writes —

Dear Seventh Day Baptist Young People:

Conference has been one of the most thrilling experiences you could have in the year, because it is where you meet your friends who believe as you do, worship as you do, and act very much as you do. This gives everyone the opportunity of having perfect fellowship with one another. It is my intention to point out to each Seventh Day Baptist young person that going to pre-Conference retreat and to Conference can be considered more than just an opportunity of having fellowship with others. I have always compared this experience with the Mount of Transfiguration, which is often spoken of as the mountain-top experience.

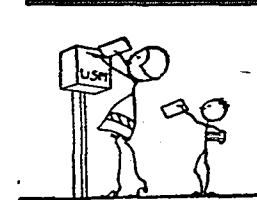
There is one thing I want to point out in connection with this thought. After the mountain-top experience, Christ came to the valley to meet the multitude. I can assure you that we have each of us come down from the mountain to meet the multitude, each in his own valley, and with his own problem to solve. How are you going to solve yours? Do you find that there is a multitude of things crowding you as you go back to your school, home, or work? Do you see the necessity of forgetting your testimony and your promise to give up your life to the Lord? I know there are those of you who find this promise very hard to keep, but I also know that it is very easy to keep it. I can assure you that if you say as Paul, "For I know in whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day," there is no hardship in doing it. It was not long after Peter's experience on the Mount of Transfiguration that he made the great confession that Jesus was the Christ, the Son of the living God, and not long after that confession that he declared that he had not known the man. To him Jesus was no more the Christ, but "the man." It is very easy for us to find ourselves in the same position as he found himself, when something happens to us that seems to be too hard for us to bear and still remain Christians. Let us not forget, as

Peter did, that Jesus is the Christ, and say as He said; "I do not know the man"; but let us still remember that we said in our testimonies that we have found Him to be our Saviour. These are the times when we will be able to show that we are saved to serve. By so doing, we will be helping others to see Christ in us as the hope of glory.

His words to us are, "Let your light so shine before men that they may see your good works, and thereby glorify your Father which is in heaven." When we have accomplished this, then we are sure that we are living the theme of Conference, "Saved to Serve." There are many who will be called to serve in foreign fields, while others will be called to serve in the home field, and still those who will not be called to any of these two services; but remember, if you are not saved for any of these, you are saved to serve for Jesus your Master. You are saved to make Him known. You are saved to be used by His mighty power, to live for Him alone each moment, and God is depending on each of us to do what we can just where He puts us to work. As Paul says, "I beseech you therefore, brethren, that ye present your bodies as a living sacrifice, wholly and acceptable unto God, which is your reasonable service; and be not conformed to this world, but be transformed by the renewing of your minds." Let us resolve that sin shall not have dominion over us, but that we will be dead to sin that our lives may be hid with Christ in God, so that when He shall appear, we also may appear with Him in glory, clothed with the glory which our forefather, Adam, forfeited, and seeing the glory which Christ had with God from the foundation of the world. Though the world and its pleasures are tempting us to stray, though we see not the danger that lurks on our way, while the toils close around us in such a way that we know no relief, let us take Christ for our Saviour, Redeemer, and Friend. His love will sustain us secure to the end. Let us take Him as our defense and get right with God.

I beg to remain

Your brother in Christ,
Alfred, N. Y. S. A. Thompson.



OUR CHILDREN'S LETTER EXCHANGE

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

Dear Mrs. Greene:

How are you? I hope you are well. This is the first time I have written to you. I am Pastor Johnson's daughter, and as you can see by my address, I live in New Zealand.

I am eight years old and have brown eyes and Brunette hair. I stand about 4 foot, 11 inches, and weigh about 45 $\frac{3}{4}$ pounds. I would like a pen friend.

I have a pussy cat. It is black and white and its name is Tiddles. We have twenty fowls, some white and some are speckled.

Well, this is all I can say this time.

Love,
Rosemary Johnson.

Arapito Road, Titirangi,
Auckland, N. Z.

Dear Rosemary:

I am happy to receive another letter from New Zealand. I believe it was last January that your sister Dorothy wrote to me, and I have been hoping to hear from there again. I treasure the photos Dorothy sent me, especially those of you two girls. I hope to receive other letters from you both and also from Lois some time soon.

I know you must enjoy your pussy cat, Tiddles. We have no kitty now but almost feel that we have one for Toby, a black and white cat belonging to one of our near neighbors, makes us almost daily calls; he drinks often from our birdbath. He also calls on all the near neighbors and we all pet him.

I hope you may soon have a pen pal in America. Did Dorothy succeed in finding one?

Yours in Christian love,
Mizpah S. Greene.

VENITA VINCENT'S EXPERIENCES IN SWITZERLAND

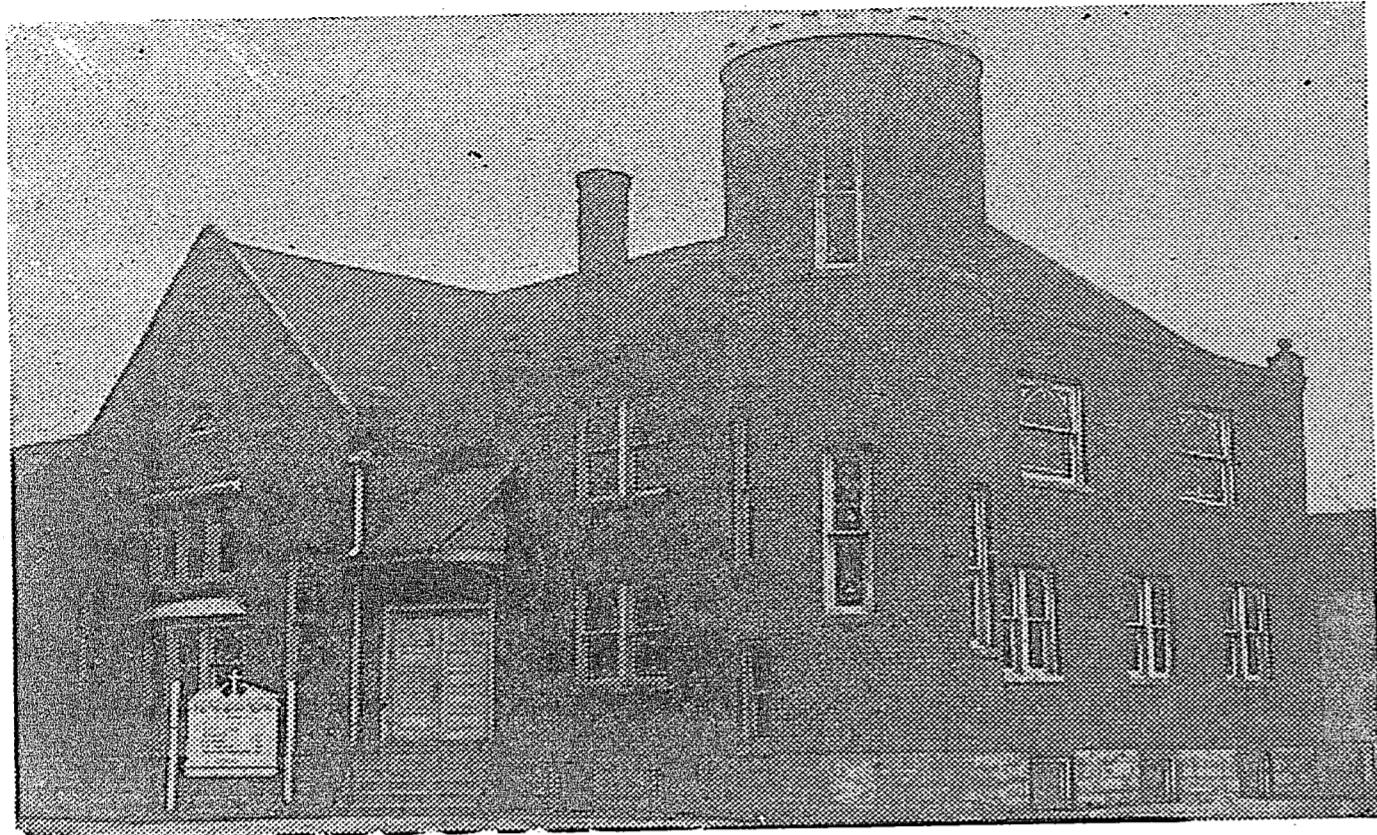
(Continued)

The next day we went by train to visit William Tell's chapel, nestled at the foot

of the mountain, practically in the waters of Lake Lucerne. It is just a small structure, barred by iron bars on one side where you can look in and see a shrine. The walls and ceiling are covered with pictures of William Tell's adventures. You may remember the legend of Tell shooting an apple from his son's head with an arrow, by command of the Austrian, Gessler, the governor of that part of Switzerland. Gessler asked, "Why the second arrow?" Tell replied, "To shoot you with had I killed my son." He was ordered placed in a boat as a prisoner, but escaped and killed Gessler. This is thought to have happened about 1300 or 1400. This chapel is located as a memorial at the spot where he is supposed to have escaped from the boat on Lake Lucerne.

There near the chapel we waited for a boat to take us back to the city, never dreaming it would take us nearly five hours to get there by boat. When it arrived, we went abroad and gaily watched it start and the water wheel (like those on the old Mississippi River boats) churned the water. It had taken us only an hour and a half to go to the chapel by train, so we were looking forward to arriving at our hotel early in the afternoon and resting the remainder of the day. The Lake of Lucerne is a chain of lakes, but if we had gone straight from the chapel to the wharf of Lucerne it wouldn't have seemed so long. As it was, the boat stopped at every little village along the way. There must have been about twenty-five stops, or so it seemed, and we zigzagged across from one side of the lake to the other. It rained off and on and, for the first time, I was really cold. The scenery was beautiful though—the mountains rose almost perpendicularly out of the lake and they reflected back the beauty of their summits into the water. When we finally reached our hotel, we took off our damp clothes and then went back to the Lion of Lucerne to take pictures and feed the ducks. I purchased two most prized souvenirs that evening—a hand-carved miniature of the lion, and a Swiss music box which also has a picture of the lion on it.

(To be continued.)



First Friendship Church
 1500 Prospect Street Indianapolis, Ind.
 (Four blocks East of Fountain Square)

Where Evangelistic Campaign will be held October 17-November 1, 1947

CHURCH TO BE ORGANIZED IN INDIANAPOLIS

By Rev. Lester G. Osborn

The formal organization of the Indianapolis Fellowship of Seventh Day Baptists into a Church will take place, God willing, on November 1. The fellowship was formed on March 1 of this year during a three months program of evangelism and Sabbath promotion. This will be the first Church of our denomination in Indiana.

The organization will be preceded by an intensive campaign beginning October 17,

with Rev. Lester G. Osborn, who assisted in the initial campaign, working with Mr. Leland E. Davis, the acting pastor of the group, in meetings and visitation. Since the present meeting place has been sold, another and more suitable Church has been located and rented with an option to buy. Mr. Leo L. Wright is the business manager and advertising man for the campaign. The Missionary Board is financing this fall program.

Please hold up the work and the workers in your prayers daily. "This kind cometh not out but by fasting and prayer."

(Continued from page 214)

working to bring about when the Christian world will have returned to the Sabbath of Jehovah. Can Sabbath keepers conscientiously operate an industrial machine like ours, many essential parts of which must function every day in the week? If not what will happen? Must we return to the horse and buggy days or earlier? Or will it be right for Sabbath keepers to participate in all this work, considering it a legitimate exception to the "no manner of work" prohibition, as our spiritual fathers considered the necessary care of domestic animals? And if that is to be considered legitimate for the Sabbath keepers of day after tomorrow, is it therefore right for those of 1947?

What do you think?

SEMIANNUAL MEETING Pacific Coast Association

The semiannual meeting of the Pacific Coast Association will be held October 11, with the Los Angeles Church.

Paul R. Crandall,
 President.

NORTH CENTRAL ASSOCIATION

The North Central Association, comprised of the Churches in Minnesota, Wisconsin, and Illinois, will meet with the Dodge Center Church, October 24-26. The theme for these meetings will be "Consecration," as applied to the total Church program.

Earl Cruzan,
 Secretary of Association.

The Sabbath Recorder

