

## Marriages

**Clark - Mapes.** — Samuel W. Clark of Independence, N. Y., and Nora Mapes of Belmont, N. Y., were united in marriage at Alfred, N. Y., September 21, 1947. Dean Ahva J. C. Bond was the officiating clergyman. The home will be at Independence.

**Cook - Spencer.** — On September 27, 1947, at the home of the bride at Rockville, R. I., Lillian Spencer, daughter of Mr. and Mrs. Edgar T. Spencer, and Robert H. Cook, son of Mr. and Mrs. Neal W. Cook of Westerly, R. I., were united in marriage by Rev. Paul S. Burdick. The new home will be 4247 S. Hawthorne Blvd., Portland 15, Ore.

## Obituaries

**Bond.** — Darlie Alice Kelley, daughter of Ezekiel and Stella Ann (Davis) Kelley, was born June 22, 1870, at Berea, W. Va., and died May 30, 1947, at Roanoke, W. Va.

She was a lifelong Seventh Day Baptist, being in early life a member of the old Oterslide Church at Berea, and later until her death a member of the Roanoke Church.

On November 21, 1890, she was united in marriage with Thomas Everett Bond, who passed to his reward April 21, 1944. Surviving are one sister, Mrs. Lulla Ann Zinn, Salem, W. Va.; four sons: Urcel, Fulsom, W. Va.; Eston, Weston, W. Va.; Oras and George, Roanoke, W. Va.; two daughters, Mrs. L. B. Roanor and Mrs. C. E. Boram, both of Weston, W. Va.

Funeral services were conducted at the Roanoke Church by her pastor, Rev. Marion C. Van Horn, and burial was in the Hevener Cemetery.

M. C. V. H.

**Cavinder.** — Grover C. Cavinder was born June 23, 1888, in Logan County, Ohio, the son of Thomas and Zura (Kennedy) Cavinder. He was called to rest on September 22, 1947, after two weeks of illness following a cerebral hemorrhage.

Mr. Cavinder brought his family to Battle Creek in 1922, and during the ensuing years he worked at the Battle Creek Food Company. The late Dr. John Harvey Kellogg valued his judgment very highly and very frequently counseled with him in matters pertaining to enlarging the plant and doing experimental work.

Mr. Cavinder was baptized in 1910, and joined the Jackson Center Seventh Day Baptist Church, and later transferred his membership to the Battle Creek Church. He was a son of God, a student of the Word, and a steward in life. During the past year he assumed an active part in the Bellevue Sabbath School Mission, newly begun and sponsored by the Battle Creek Church.

He is survived by his wife, Rosa Richard Cavinder; by three sons, Raymond, Lysle, and S2C Max Cavinder; by six daughters; Mrs. James (June) Gardiner, Mrs. Carl (Rose Mary) Pratley, Mrs. Steward (Jean) Spindlow, Mrs. Milburn (Beth) Jones, and Misses Barbara and Janet Cavinder; two

brothers, Ott and Job Cavinder; a sister, Mrs. Jennie Line; and eighteen grandchildren.

A funeral service was held in the Royal Funeral Home in Battle Creek on Sabbath eve, September 26, and burial service was in Jackson Center, Ohio, cemetery on Sabbath. Services were conducted by the pastor, Rev. Alton L. Wheeler. A. L. W.

**Irish.** — Joseph Herman, son of Oliver Babcock and Sarah Anthony Irish, was born at Westerly, R. I., March 4, 1857, and died at the home of his daughter, Mrs. Aster Key, in Peoria, Ill., September 10, 1947.

He came to Farina, Ill., when a lad and with the exception of ten years spent in his daughter's home, he lived in and about Farina. He served as assistant cashier in the National Bank at Vandalia and in the State Bank of Farina. He taught school at Farina and in Centralia, Ill. He joined the Seventh Day Baptist Church at Farina in the year 1870, and was a charter member of the I.O.O.F. at Farina.

He was united in marriage to Miss Ethel Davis September 7, 1892. Six children were born to them, and five of them with the mother survive him.

Funeral services were held in Peoria, Ill., at the Wilton Mortuary Chapel, conducted by Rev. C. L. Hill of Farina, and burial was made in Springdale Cemetery, Peoria, Ill. C. L. H.

**Mattison.** — May Bell, daughter of William and Mary Brock Dingman, was born in Hebron Township near Coudersport, Pa., on October 14, 1866, and died September 23, 1947, at her home in Coudersport.

She was married to the late Philip Mattison in 1889. They had no children. Surviving are her brother, Frank Dingman of Coneville, Pa., and a sister, Mrs. O. J. McCollough of Derrick City, Pa., and several nieces and nephews.

She was a member of the First Hebron Seventh Day Baptist Church. Farewell services were held at the Grabe Funeral Parlors and were conducted by her pastor, Rev. Rex E. Zwiebel. R. E. Z.

“For God so loved the world that he gave his only Son, that whosoever believes in him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him.”—John 3: 16, 17 (R.S.V.)

### DENOMINATIONAL BUDGET

(Continued from page 267)

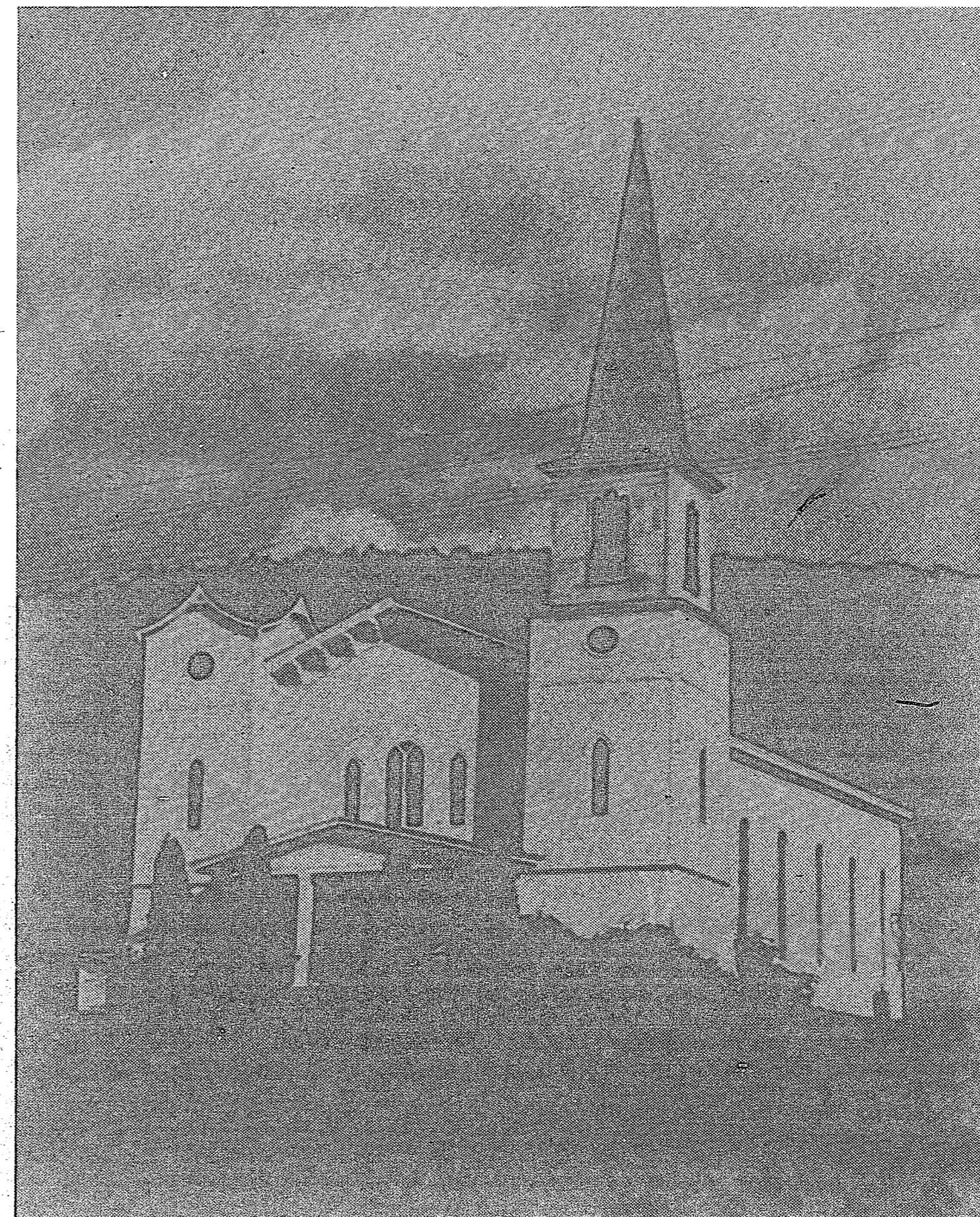
Comparative Figures		
	1947	1946
August receipts:		
Budget .....	\$2,410.45	\$5,840.94
Specials .....	357.26	866.81
Receipts for 11 months:		
Budget .....	21,289.39	24,716.67
Specials .....	11,807.30	13,135.45

L. M. Van Horn,  
Treasurer.

Milton, Wis.

## The Sabbath

# Recorder



# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, Editor

L. H. NORTH, Manager of the Publishing House

Contributing Editors

WILLIAM L. BURDICK, D.D., Missions

FRANCES DAVIS, Woman's Work

HARLEY SUTTON, Christian Education

MIZPAH S. GREENE, Children's Page

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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

### WORD FROM WITTENBERGE, GERMANY

My dear Brother and Sister Schmid:

God's peace to you for a greeting.

I would have liked to write to you from Chemitz, but I was able to leave right away for a few days to visit my daughter in Wittenberge; that is the reason I am writing from here. When I am home again next Wednesday, I will tell you the number of packages we have received so far.

For three weeks no packages came at all, and we were wondering if you had difficulties in sending, but then we received one package of shoes, two packages of dried potatoes, one package of rice, and one of lentils. Oh, how happy I was, for the need here is so great!

#### Why Do the Innocent Have to Suffer?

We have had such awful drought that the grass is all dried up, and everywhere we have forest fires. Neither potatoes nor anything else can grow on account of the drought. It seems as though it is God's punishment for our nation, because the leaders did not recognize Him any more, and we who love the Lord and strive to do His will have to suffer under it too; but we know that our heavenly Father will help us out of all our trials and tribulations, and through this suffering we will have a closer walk with Him and feel His nearness evermore.

#### Oh, the Loved Ones from America!

When I came home last Monday your wonderful oil package was there. You can hardly imagine how much happiness you spread amongst us with that. I divided it right away and on Wednesday I went to a refugee family that came from East Prussia. This brother used to be a farmer there and is now totally blind from the war; he is only forty-two years of age and has four children. Both of his legs are paralyzed. Oh, how happy he was to receive that oil; he didn't want to part with the can and was holding it in his hands all the time and repeating, "Oh, the loved ones from America!"

In this family the need is ever so great; the children do not have anything to wear. Here is a lot of work to do for our Master,  
(Concluded on page 280)

## EDITORIALS

### "To Know Him and Make Him Known"

This was the theme of the Yearly Meeting of the New Jersey and Eastern New York Seventh Day Baptist Churches held with the Shiloh, N. J., Church Friday evening, October 10, and Sabbath, October 11, 1947.

We must know Him if we would make Him known. Rumor and hearsay will not suffice. If we do not know Christ, we cannot make Him known. If we do know Christ, to make Him known will be our chief aim and business.

To make Christ known through the Sabbath Recorder is the chief mission of the Sabbath Recorder. If the Sabbath Recorder is not helping to make Christ known, it were far better that no further issues appear. To make Christ known through the pages of the Sabbath Recorder means that the material appearing on these pages must be Christ-centered. It means that those who write the material must be truly and thoroughly Christian in their attitudes and in their outlook.

A special feature for making Christ known through the Sabbath Recorder appeared a little over one year ago. We refer to the special evangelistic numbers which are published, with their covers in color, as the first issue of each month.

Recently, a questionnaire was sent to 267 subscribers to the Sabbath Recorder. Ten items were listed in the questionnaire with the request that the subscriber check the item that he considered the most important. There has been an excellent response, which is greatly appreciated. At a later date an analysis of the questionnaire returns will be given in the Sabbath Recorder.

About fifty per cent of the questionnaire sheets have been returned at this writing. Sufficiently strong sentiment in favor of the monthly special evangelistic issues has been expressed which would warrant their continuance for a time at least.

It is hoped that these special issues of the Sabbath Recorder will become increasingly usable and useful in evangelistic campaigns, in visitation and personal evangelism of a Christ-centered nature.

Again, the Sabbath Recorder is one means of making Christ known. It is not the only means, by any means. But it is one means! Let us win the world to Christ and His Sabbath with the help of the Sabbath Recorder.

Let us remember the Philadelphia, Pa., Fellowship in our prayers.

Let us pray for one another.

Let us keep in mind that the evangelistic campaign in Indianapolis, Ind., begins, God willing, October 17, and closes November 1, 1947. On the closing date a Seventh Day Baptist Church will be organized.

"You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven."  
—Matthew 5: 14-16 (R.S.V.)

#### COVER PICTURE

Seventh Day Baptist Church, Little Genesee, N. Y. An enlargement of this picture was made for the pastor's study. See page 278 of this issue for Rev. Charles H. Bond's sermon.

## ANNUAL MEETING OF THE MISSIONARY SOCIETY

The annual meeting of the Seventh Day Baptist Missionary Society was held September 21, 1947, at 2 p.m., in the Pawcatuck Seventh Day Baptist Church. The president, Rev. Harold R. Crandall, called the meeting to order. The call for the meeting, as advertised in the Westerly Sun, was read.

Dr. Ben R. Crandall of Alfred, N. Y., offered prayer.

The one hundred fifth annual report of the Board of Managers to the Missionary Society, made at the annual Conference held in Westerly, R. I., during August, 1947, was presented and ordered adopted and recorded.

Voted that the corresponding secretary, Rev. Wm. L. Burdick, be instructed to include in the Year Book, as a part of the one hundred fifth annual report of the Board of Managers, an obituary of Dr. Grace I. Crandall, who died July 16, 1947, in Shanghai, China.

Voted that the officers and members of the Board of Managers, as recommended by the nominating committee, be elected. They are as follows:

President, Rev. Harold R. Crandall, Westerly, R. I.

Corresponding secretary, Rev. William L. Burdick, Ashaway, R. I., for period ending January 1, 1948, when he will become "Consultant."

Assistant corresponding secretary, Rev. David S. Clarke, Westerly, R. I., to become acting corresponding secretary January 1, 1948, if at that time a corresponding secretary has not been secured by the Board of Managers.

Recording secretary, Elston H. Van Horn, Westerly, R. I.

Assistant recording secretary, Jean Loofboro, Westerly, R. I.

Treasurer, Karl G. Stillman, Westerly, R. I.

Board of Managers—Rev. Harold R. Crandall, Westerly, R. I.; Dr. Edwin Whitford, Westerly, R. I.; Rev. David S. Clarke, Westerly, R. I.; Elston H. Van Horn, Westerly, R. I.; Jean Loofboro, Westerly, R. I.; Karl G. Stillman, Westerly, R. I.; George B. Utter, Westerly, R. I.; Robert L. Coon,

R.F.D., Westerly, R. I.; Mrs. Alexander P. Austin, Westerly, R. I.; John S. C. Kenyon, R.F.D., Westerly, R. I.; Hiram W. Barber, Jr., Westerly, R. I.; Eli F. Loofboro, Westerly, R. I.; Mrs. Harold R. Crandall, Westerly, R. I.; Eugene Van Horn, Westerly, R. I.; Morton R. Swinney, Niantic, Conn.; Rev. William L. Burdick, Ashaway, R. I.; Lloyd B. Langworthy, Ashaway, R. I.; Rev. C. Harmon Dickinson, Ashaway, R. I.; Mrs. Clarence Crandall, Ashaway, R. I.; Edmund T. Smith, Ashaway, R. I.; Dr. Anne L. Waite, Bradford, R. I.; Mrs. James G. Waite, Bradford, R. I.; Charles E. Gardiner, Waterford, Conn.; Walter D. Kenyon, Hopkinton, Conn.; Mrs. G. Carlton Irish, Rockville, Conn.; Rev. Paul S. Burdick, Rockville, R. I.; Rev. Herbert C. Van Horn, Plainfield, N. J.; Asa F. Randolph, Plainfield, N. J.; Rev. Victor W. Skaggs, Plainfield, N. J.

Voted that the president appoint a nominating committee for the ensuing year. He named the same committee as was named for the year 1947, Hiram W. Barber, Jr., Mrs. Alexander P. Austin, and Eli F. Loofboro.

The year book of Grace High School, 1947, Shanghai, China, "In Commemoration of the First Centennial Anniversary" of the Seventh Day Baptist Mission in China, was presented to the society by T. M. Chang, principal of the school, when he attended the Conference in Westerly. It was shown to the society by President Harold R. Crandall, and given into the keeping of the Board of Managers.

Voted that the necessary action be taken to change the name of the officer in the corporation charter from "Corresponding Secretary" to "Executive Secretary."

Voted that we adjourn to meet the third Sunday in September, 1948, at the Pawcatuck Church.

The meeting adjourned.

George B. Utter,  
Recording Secretary.

"Man comes into his own when he learns to reflect in his life not alone the God of nature but also the nature of God." — James Allen Kestle in The Upper Room.

## SPECIAL MEETING OF THE BOARD OF MANAGERS

Following the annual meeting of the Seventh Day Baptist Missionary Society held Sunday afternoon, September 21, 1947, a special meeting of the Board of Managers was held.

Voted that in case there was any question of not previously giving our representative in Jamaica, Rev. Wardner T. Fitz Randolph, the Power of Attorney, that it be so given. (Later it was found that was done November 17, 1944. The record shows it was sent to him. But it was never received, and the secretary has sent a new copy.)

Dr. Ben R. Crandall of Alfred, N. Y., who visited Jamaica during January and February, 1947, and made an investigation of the needs of creating a school, is now chairman of the committee in charge of the school and was present at the meeting. He told how "a beginning has been made on the long term educational policy of the Missionary Society for Jamaica. The ideal agricultural and technical school may be nearer than we think.

"Pastor Wardner T. Fitz Randolph is proving a good supervisor of construction as well as of missionary service.

"The cottage at 29 Charles Street has been thoroughly repaired and improved. The Randolphs now occupy it. The big house on the property, to be used as both school and dormitory, has received extensive repairs. The "face lifting" process is now removing the dilapidated siding preparatory to applying a stucco finish.

"Some equipment has been purchased, and part of the faculty has been selected for the new school. The greatest need is an experienced schoolman with degrees to act as headmaster."

Upon recommendation of Dr. Ben R. Crandall, chairman of the Jamaica School Committee, it was voted to approve the appointment of the following teachers for the Jamaica school, all of whom will serve without salary or expense to the board for the term of one year: Mrs. Charles L. Smellie, house mother; Miss Icilda Reynolds, teacher of sewing; Mrs. G. D. Hargis, teacher of

## CHURCH NEWS

VERONA, N. Y. — About thirty of our membership attended General Conference at Westerly, R. I., with a large delegation in attendance at the Pre-Conference Retreat. The reports of these young people, together with camp choruses sung, were especially inspiring.

The annual Church picnic was held at Schiefele's Pond. The afternoon was spent in swimming, boating, visiting, and the usual sports.

On "Old Home Day" we were privileged to hear Rev. Jay W. Crofoot's message, entitled "Bowl of Chop Suey." Mrs. Iva Davis and Mrs. Sylvia Carr by request sang "The Rose of Sharon." Following dinner Maurice Warner led in singing choruses while brief remarks were given by Mr. and Mrs. Ray Polan, Alfred Perry, and Alden Vierow.

At a recent Church day, Pastor Polan read an article depicting hardships suffered by religious followers in Korea. Junior and senior Christian Endeavor followed.

The Young People's Social Club was entertained by Alden and Jean Vierow, with Garth Warner presiding.

David and Mayola Williams, Duane Davis, and Joyce Sholtz are attending Salem College. Muriel and Leora Sholtz (cousins) are students at Geneseo Normal. We sorely miss these young people from our midst.

Through the efforts of the "Helpers Class" our place of worship is resplendent with two coats of white paint.

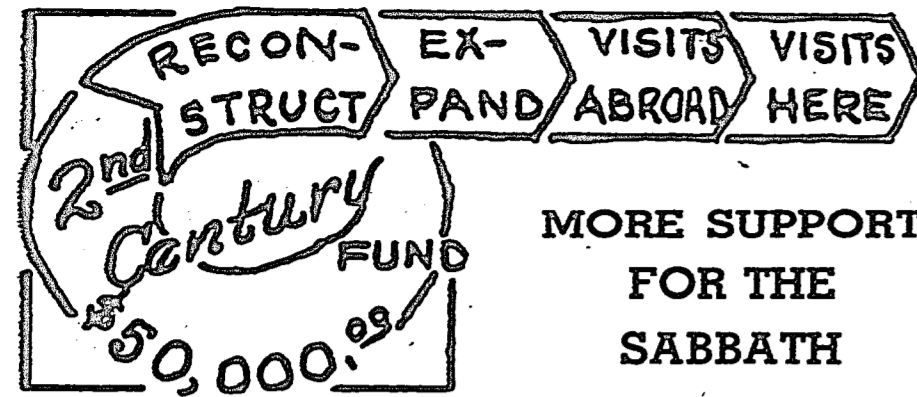
An electrically lighted memorial tablet has been presented to the Church by Rev. and Mrs. Polan, Edith Polan, Muriel Baber, Frances Clarke, and Lura Turck. This most generous gift was given in memory of Lieut. (j.g.) Dighton L. Polan. — Correspondent.

English and music; Deacon J. Hamilton, teacher of shoemaking.

Resolutions on the retirement of the secretaries were ordered to be prepared by the president for the October meeting of the board.

The meeting adjourned at 3:20 p.m.

George B. Utter,  
Recording Secretary.



**MORE SUPPORT  
FOR THE  
SABBATH**

A lot of Seventh Day Baptists are asking, "Why aren't we getting more money to carry on Sabbath missions?"

One group of Seventh Day Baptists which is badly needing a Church building has already saved \$1300 toward that project. The money was secured by three men giving one day's wage each week for a year to the fund. These men were tithing at the same time and had family obligations which they also met. Weekly offerings in the larger group average at least \$2 for every individual present.

Some Seventh Day Baptist Churches have canvassed their members for local, denominational, and Second Century Fund investments. In personal interviews, these canvassers impress potential givers with their trust in God's touching hearts and pocket-books to give, and in His guidance for those who administer denominational funds. They impress givers with the need for uniting our funds so that workers may be sent out for the Sabbath cause. In letters, the call has gone out for Seventh Day Baptists to serve and serve unitedly.

Right here are two ways to answer the question, "Why aren't we getting more money to carry on Sabbath missions?"

1. Seventh Day Baptists can systematically and sacrificially find a way to give to Christ's work.

2. Larger percentages of our memberships will give for the kingdom if we show confidence in them and in our denomination, and if we will expect to have to "sell" some of them in order to get an early decision.

Have you tried to sell anyone on the Second Century Fund? Have you helped someone else to understand our Sabbath cause?

David S. Clarke.

◦ If given a purpose for Christ, this generation will come through. . . .

## SERVING WITH A PURPOSE

By Lewis H. May

(Sophomore, Pre-Medical, Salem College)  
Given on the Youth Fellowship Program at General Conference, Sabbath evening,  
August 23, 1947.

To start my little talk I would like to misquote the preamble to the Constitution of the United States. We, the young people of the United States, in order to form a more perfect union, re-establish justice, install something new called domestic tranquillity, provide some common decency, promote Christian welfare, and restore the long-lost blessings of God to ourselves and our posterity, do ordain and establish the need for something to be done about our generation.

We are wandering around with our heads in the clouds, with no place to go that is decent and nothing to do but get into trouble. There are decent places to go, to be sure, but the desire to go elsewhere puts them right in the hole; for we have to be thrilled before we will take to anything. But yet, hasn't it always been that way? Christ had to be crucified and then His life restored before even His own disciples and followers would take any positive action in His behalf or in behalf of the Christian way of life. To get our thrill these days we turn to doing evil, because we know it is wrong and we think we are getting away with something. To have that thrill we do things our grandparents only thought about doing. Young people must be given a Christian purpose; that was the job of the preceding generation. Somewhere along the road the majority of them failed in their duty. Those of us who were lucky enough to have the right kind of parents have a job on our hands. It is our duty to give a Christian purpose.

Our first job is to make the Christian way attractive. As it is now, it attracts only those who are mentally capable of understanding its philosophies and appreciating its values. To appeal to all, we must take the stuffed shirt out of religion. That doesn't mean we should lessen the reverence we show for the Bible and its teachings, but get rid of the staid and stern look that so typifies the average aging Christian.

The only way I see of increasing the Church's drawing power is to let the person

outside the Church sell himself on the idea of being a Church member. Can't we who go to Church have a good time going to Church? Can't you sit in Church and smile instead of yawn? Can't we have a good time in Christian fellowship, and above all, can't we show that we are having a good time? Let the outsider see it; in fact, make sure he sees it, and he'll come around of his own accord.

Have you ever heard of the card game of pinochle? I played it once several years ago and it was so thoroughly boring that I never played another game. This year one fellow came to college carrying a deck of cards in his hip pocket, and with three other fellows, whom he had a hard time finding, started playing pinochle. They raised such a rumpus and had such a good time that before the year was over everyone in the school but a few members of the faculty could play pinochle. I then learned to play for no other reason than just to be able to share in their good time. The principle is sound. It will work if you give it a try.

The young people of today need Christ; there is no argument there, and they need Him badly. To most it is like taking some sort of bad pill. They see that it has made some of you people appear sicker instead of better. You don't enjoy your religion; you don't vibrate it; you don't glory in it. Don't you appreciate your God; aren't you happy that your God loves you? Please take that sour expression off your face; realize what your Lord has done for you, and smile, be a pal. A lot more people will love your Christ and follow Him if you do.

Some people may wonder why the new crop of young ministers: Alton Wheeler, Wendell Stephan, Rex Zwiebel, Marion Van Horn, and many others are making such a success of their work. It is no mystery to me. They have a smile on their faces, a handshake at the end of their coatsleeves, and a message of praise, love, and happiness on their tongues. They have found the right method of giving Christ to the people, not getting people for Christ. They have made the Christian way a way of happiness as well as work, for they know that a happy man is a willing worker, and that is exactly what it takes to make the word of Christ spread—a happy and a willing worker.

The combing of religion with a little simple psychology really works miracles. One minister, a Rev. Roy A. Burkhart of Columbus, Ohio, used this simple formula and since 1935 has increased his congregation from 225 active members to 3,670 active members, mostly young people. In fact, in the neighborhood high school 96 per cent of the student body are active members of his Church. He uses his regular guy sincerity to gain Church members and he uses a little psychology to get them to pay attention to what he has to say. Once, when he was to speak at a high school, the student body, on being told that he was a minister, settled back for a nice, boring program. The first thing he did was tell them the story about the girl who called her boy friend "Pilgrim," because every time he came over he made such progress. That simple story brought them right up out of their seats, and from there on he was "in." They listened hard to every word. By that trick he was able to give them something worth while. In his own Church he had done the same thing; he had given the young people a purpose in life, Someone to work for, a goal that was deserving of their efforts, Christ.

If given a purpose for Christ, this generation will come through and be able to meet the problems and obligations of the world, which will, whether we like it or not, fall on our shoulders. The problem of peace in the hands of one without the love and understanding of Christ is bound to be a "mess." There are so many vital and important matters that depend on the guiding hand of Christ for their fulfillment that we young people of the Church must spread Christianity in the best way we can, hoping that Christ's influence will reach the person whose job it is to run the government, make the peace, or feed a starving world. All young people need a purpose for Christ so that their lives will be full of the little deeds and services that make one truly happy.

### SEMIANNUAL MEETING

The Semiannual Meeting of the Western Association will be held in the Second Alfred Church at Alfred Station, October 25, 1947.

Mrs. F. J. Pierce,  
Corresponding Secretary.

◦ The Sabbath school is the deciding factor.

## THE PRESENT SABBATH SCHOOL — Its Advantages and Disadvantages

By Ronald Hargis

Student in the School of Theology,  
Alfred University, Alfred, N. Y.

(A paper prepared for the class in  
Christian Education.)

The present awareness of the importance of their teaching in the minds of the present Sabbath school teachers and their sincerity and desire to be of service is perhaps the greatest point for the Sabbath schools of today.

To deal with the advantages is of no great value, however, as they are already in practice, and the need is to point out places where the Sabbath school may be improved. To this end I would suggest several aims, and then take them one at a time and elaborate on them.

1. The selection of teachers on the basis of their training and ability rather than on their willingness to serve.

2. The providing of practical methods of learning that will arouse more interest in the child than to adapt the standard adult lesson to the intellect of the child.

3. The teacher should make the child aware of his importance as a vital part of the Church school.

4. To reveal and to direct the class as a whole to Christ, the Son of God.

Take point number one. The Sabbath school in most Churches has relied on volunteers to be used as teachers of the classes. While this method is an easy one, I do not think it could be called an intelligent one. This method is almost invariably used by the lazy pastor or Sabbath school superintendent who does not want to go to too much trouble, or is afraid of refusing the aid of a willing worker who is not adequately trained for teaching.

Many ask what are the qualifications of a good teacher, with the thought in mind that anyone who likes children is adequate to teach them. **This is not true**, and has been proved so by countless costly experiments when the outcome has been the dislike, yes, in some cases even hatred, of all things religious. While the ideal teacher would, as in any professional field, be one who has

devoted study and research to the work, we know that such material cannot always be found, especially in the smaller Churches; however, it should be an evident fact that the one in the Church most worthy of teaching a child would be the public school teacher who has made such teaching a life work. If such teachers are not available, the next step is to give able persons a brief course in the method and means of teaching.

The second point has long been a source of emotional feeling, as it is a need which I felt myself. Too often the Sabbath school lesson is but an adaptation of the adult lesson for smaller folk. For example, the lesson for the coming week is on the first chapter of Hebrews. How can such a lesson be adequately and interestingly taught to the child when most adults, my own self included, are doubtful or do not know what the true meanings are?

I would suggest in place of this method that special lessons be made out entirely separate from the adult lessons, with the child specifically in mind. Such lessons would hold the child's interest, where today I have found the lessons do not. Another means of maintaining the interest of the group and at the same time teaching them, is by the use of their hands in making things.

The building of a map in clay according to scale was tried with great success in one group. The children learned Biblical geography amazingly fast, and **never forgot it**.

The third point is as important a piece of the teacher's work as any other, if not more so. The child must be shown the part that he is being trained to take in the future Church, and the part that he is playing in the Church at the time. He must be made aware that he is needed and is an integral part of the Church.

This fourth point is the most important point and aim of all, and yet it cannot be achieved except the other aims first be achieved. Only until we have gained the child's interest can we hope to influence him. In all things the teacher must be aware that the example if not copied is at all times observed, and the influence upon growing boys and girls is tremendous. Thus we should be examples of the religion that we teach.

The Sabbath school is the deciding factor in a cold Church, or a going, growing Church. May God help us to have the latter.

## YOUTH NEWS

**Salemville** — On September 13, a high school Seventh Day Baptist Youth Fellowship was formed.

Officers will be elected every six months so that there will be opportunity for more members to get leadership experience in this way.

The officers for the first period are: Duane Ebersole, president; Lois Kagarise, secretary; Robert Diamond, treasurer.

Assistants were elected for each office.

The group includes those in public school grades 7 to 12.

**Alfred Station** — Youth Fellowship meetings are held on Friday night.

Two members are appointed to work together in planning and conducting the meetings.

Rev. Luther W. Crichlow of Washington, D. C., spoke to the group one week. The group went to Alfred one Friday night to hear Principal T. M. Chang of Shanghai, China.

The young people of the Western Association will meet with the group for a Youth Fellowship dinner on Sabbath day, October 25, when the semiannual meeting will be held at Alfred Station. H. S.

## LEADERSHIP TRAINING COURSES

This is the season to start a class in your Church for the teachers and workers of the Sabbath school. There is always a need for such courses and this is a time when folks are not as busy as usual and it could be well attended. Courses such as "How to Improve Our Sabbath School," "The Children We Teach," and others would be most helpful.

A word, too, about the "First Certificate of Progress," which is awarded to those who complete four First Series courses and meet other requirements. There have been eight of these awarded during the past two Conference years and all of the people are from Lost Creek, W. Va. The board is anxious for all of the Sabbath schools to work with the teachers and workers toward this award, which is not an end in itself, but it signifies that a certain amount of preparation is made for this important work.

## FROM THE EDITOR'S DESK

A column wherein the readers may freely express their opinions, as long as they do not deal in personalities or mere controversy.

## Dear Sabbath Recorder Editor:

I found the Recorder of September 29 especially helpful. I hope someone will attempt to answer Dr. Norwood's questions. But I presume that if we knew what Jesus had in mind as the true purpose of the Sabbath, those questions would disappear.

In his article about "Unity," Rev. Lester G. Osborn mentions several teachings which we hold as fundamental. Probably he would also include the Sabbath, at least for those whose minds God has opened to see its true meaning and possibilities.

There are some who have learned the value of daily living in accordance with the teaching of Jesus about "turning the other cheek," or as Paul puts it, "overcoming evil with good." For them, this has become a fundamental of their faith. They may find it hard to say "Yes" to the question of Amos, "Can two walk together except they be agreed?"

An excellent woman of my acquaintance will not enter a Church with head uncovered. (See 1 Corinthians 11: 5.) Yet she does not use this as a means of judging or condemning other women who may not do as she does. Yet for her this matter is of such importance that she would not be true to her conscience or her Bible if she did not follow it.

It must be that each one of us holds certain truths to be of such importance that they are fundamental for us, but may not be used as a standard by which to judge others. (See Matthew 7: 1-5; Romans 14: 10; 1 Corinthians 4: 5, etc.) Of course, when a person's beliefs, or lack of beliefs, result in immoral conduct, or other gross sins, then it may be necessary for Christians to pass judgment upon him, as explained in 1 Corinthians 5.

Rev. Paul S. Burdick.

If you have any question about the requirements for the "First Certificate," just write to me and a leaflet explaining it will be mailed to you. H. S.

# IS YOUR LIFE INSURED?

By Rev. Charles H. Bond

Pastor, First Seventh Day Baptist Church, Little Genesee, N. Y.

Sermon given on program of the Committee on Budget Promotion at General Conference, Friday morning, August 22, 1947

Perhaps it was thought out in advance and perhaps it was a coincidence, that Sabbath, March 15, was set aside by our denominational committee as Stewardship Sabbath. Because March 15 was also the date set by our government as the deadline for the sending in of income tax returns, I would venture to say that most persons have thought through and listed very carefully what income they have received and have sent in all that the government has required. If they have not paid this tax, the strong arm of government will reach out and cause them to be punished.

Jesus realized that we have a certain obligation to our government, so he said, "Render unto Caesar (government) that which belongs to Caesar (government)"; but he does not stop there—that is just a part of our obligation. He also said; "Render unto God that which belongs unto God." I wonder how many have figured out just as carefully that percentage of the income which belongs to God, and have been faithful to pay it. Malachi says, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

The government has set up a definite standard that we must go by in figuring the income tax. Perhaps it is complicated and you may have to get a lawyer to help you figure it out, but a definite percentage is required. A standard has also been set up as to how much we shall give to our God. The Old Testament requires that one-tenth be set apart as sacred and devoted to God's treasury. Strictly speaking, we do not give the tithe. It is not ours to give. We pay it as already belonging to God.

An old preacher once offered this prayer in a meeting: "Lord, help us to trust Thee with our souls." Many voices responded "Amen!" He went on: "Lord, help us to trust Thee with our bodies." The response was a great "Amen!" Then with still more

warmth he said, "And Lord, help us to trust Thee with our money." Not an amen was heard in the house, except that of one poor old lady. It would seem that if we are willing to trust God with our bodies and our souls, we should also trust Him with our money.

## I Want Insurance

Personally, I like to think of this whole thing as an investment in insurance. We don't have to take out insurance unless we want to do it. But when a person stops to think it through, he knows he needs the security that insurance offers. The father begins to think of his wife and children, and he wants them to be taken care of just in case something happens to him. He thinks of the day when he will no longer be able to work, and once again he wants insurance. We want insurance in case of injury to ourselves. We want our property insured against fire, theft, wind, and storm. Why do we want all of this insurance? Because we want a feeling of security. It is for our protection. The oldest and most reliable insurance is found in God's "Thy Kingdom Come" company.

## Pay Your Insurance Regularly and Promptly

Insurance must be paid regularly and promptly or else the policy is no good and we cannot collect. So most of us do not question whether or not the insurance will be paid when it comes due. It is a must in our budget. But how faithful are we when it comes to paying God's insurance? Many do not consider giving to the Church on a businesslike basis. Here are some ways that people give to God.

1. They tip Him. If we go to a restaurant and buy a meal we expect to pay for it, and perhaps as a favor to the waitress we leave a dime by our plate. Many do not attempt to pay God for the spiritual feast, but they may flip in a dime as a favor. I would venture to say that there is not a restaurant which could operate on the tips received, but we expect the kingdom's work to flourish.

2. Some people pay God an amusement fee. These folk give when, or if, they attend Church. It is on the same level as their patronage of the theater or the ball game. Others may support the Church fifty-two weeks a year. These people pay only when they go, or as a government official once put on his pledge card, "\$5 per week when I come." Can we expect God's blessing in such giving?

3. Then there is the promise step. There are those who promise to pay and make a great show of their generosity on a pledge card or by big talk, but just never get around to paying the money. What God thinks of such giving is found in the story of Ananias and his wife, Sapphira. They had made a pledge, but brought only a part of the money, letting on as if they had given all. First Ananias was struck dead and then his wife.

These people who pledge and who talk big, but do not give, are spiritually dead. And, unless they are revived, they should be buried lest they stink up the whole world with their dead indifference and lying.

4. There are those who use the side step. They do not give to the Church where they attend because their membership is in another Church. And they do not give to the Church where they belong because they no longer attend there. The important thing to them and the kingdom is that they give.

5. The real way to pay God His insurance is through stewardship. There are those who could pay more than a tenth of their income and not work any hardship on themselves. Every person should pay at least a tenth. Honesty requires some people to pay the tithe. Others accept it as a fair and reasonable plan for recognizing God's ownership. But whether we consider it an obligation or a privilege, surely we ought not to do less as Christians than was required by law.

## The Spiritual Examination

In order to receive the benefits of most life insurance policies, we must undergo a thorough physical examination. Even though we have the ability to pay, we cannot enjoy the benefits of the insurance unless we meet certain physical requirements.

In order to enjoy the blessings which God pours out we must be able to undergo a spiritual examination. We will not receive the

blessings and the benefits of God's insurance just because we pay and have the ability to pay, unless we pass the spiritual examination.

Read again the story of the Pharisee and the publican. Jesus condemned the Pharisee who stood there in public and made a show of his giving. We should pray to God, but he prayed thus within himself: "I fast twice in the week, and I give tithes of all that I possess." Our Scripture tells us that he went down to his house condemned. Read again Matthew 23: 23—"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

Let each of us ask the question, "In what spirit do I give?" And, "Do I just give without following the gift with my prayers and my life?"

## God Pays Dividends

Many insurance policies pay what are called dividends. This is the joy which comes with a good investment. What are some of the blessings which come from investing in God's insurance? According to the words of Malachi God says, "Prove me now." Take the spiritual "exam," pay the tithe, and see what the dividends are. God's plan will stand the test. It is just waiting for you to try it. Prove me now and just see if God "will not open you the windows of heaven and pour you out a blessing, that there shall not be room to receive it." (Malachi 3: 10.)

Again His Word reads: "Honor the Lord with thy substance and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Proverbs 3: 9, 10.

Luke says, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over." (Luke 6: 38.)

Don't say that such blessings are impossible until you have proved God. All who have tried the plan testify to the truth of the statement. Remember, the greatest blessings are not of a material nature. When you give regularly you are more thoughtful of the kingdom's work, you live better, you are more concerned about others, and life in general is lived on a higher plane. For example, J. Edgar Hoover pointed out recently

that juvenile delinquency has risen in direct proportion to the decrease in Bible school attendance. Then when we give to the support of God's work we insure better living, we insure ourselves against thieves, murderers, and immoral living in general. What other insurance will do this?

#### Take Insurance Now

On the back of a bulletin was this statement: "There has never been a year in modern missions when it was a question of getting young life to send; it has always been the lack of money to send them. Youth has been willing to do its part, but we have failed them." Money is needed for home and foreign missions. "The kingdom of God can never be established by raising money, but it can never be extended without raising it." The tenth is God's way of raising this much needed money.

Take out this insurance now because when you pay regularly you are insured not for years, not for life, but forever. For God wants such consecrated workers with Him always.

#### CHURCH NEWS

**WHITE CLOUD, MICH.** — The annual Church dinner and business meeting was held in the Church parlors Sunday, October 5, 1947. Some painting was done on the building that day.

The business meeting was called to order by the moderator, Leon Mosher, at 2 o'clock. Reports were given by the Church clerk, the treasurer, the president of the Ladies' Aid, and the president of the Auxiliary.

Officers elected for the year are: Leon Mosher, moderator; Minnie Reefman, clerk; Dan Boss, treasurer; Margaret Mosher, chorister; Elma Johnson, pianist.

Rev. Robert W. Wing resigned as pastor of the Church on account of ill health. He will retire and return to his home in Pennsylvania.

A new gas range has been installed in the Church kitchen.

The teachers and parents of the junior department of our Sabbath school gave a party for the pupils, after school on Monday, September 29. It was held in the Church basement. Thirty-five children were present. Games were played and a lunch was served.

Zoe Branch,  
Corresponding Secretary.

#### Word from Wittenberge, Germany

(Continued from page 270)

and how wonderful the love of Christ unites us in helping the desperate. Our Church members often say, "How can we show our thankfulness to our brothers and sisters in Christ in America?" On the new earth it all will be revealed to us and our love to all of you will be shown.

#### White Thread and Saccharin Needed

Now, may we have a wish? If it is possible, will you please send us white thread, so we can sew little undershirts for the children from the flour sacks. We cannot buy any thread at all.

Also some saccharin, if it is possible. Please forgive me if I ask for these things, but it would help us a lot if you could send them to us.

Since three weeks ago we haven't received a bit of shortening and for the last part of July we got two hundred grams of sugar instead of shortening as the ration book says. When I came here Friday I found that there was nothing as yet this month to buy. We all wish Jesus would come real soon, then all our misery would have an end.

#### Literature in German

I would enjoy getting some literature in German from your Church. How do you see this present world condition in the light of the Bible? It would be nice to strengthen our faith and that of others through the printed pages.

May the Lord keep you and bless all of you for all you have done for us.

Yours in Christian love,  
(Signed) Anna Sieling.

August 18, 1947.

#### CHURCH NEWS

**NEWARK, N. J.** — The Bible Fellowship of Newark, N. J., observed its second anniversary on Sabbath, October 11, 1947. This fellowship meets on Sabbath mornings in the Trinity Methodist Church, Clinton and Treacy Avenues, Newark, N. J. Bible study is held at 10 o'clock. Dr. Shepherd D. Irvine, who is the minister, gives a Bible exposition at 11 o'clock. Dr. Irvine has developed "The Bible Science Museum," located at 596 Clinton Ave., Newark 8, N. J. From all reports this is a most interesting exhibit.

## What She Could

Written by Rev. Angeline P. Allen, Edinburg, Tex., for the Woman's Hour Program of the Southwestern Association held at Hammond, La., July 31-August 3, 1947

What greater words of praise could be said than those spoken of Mary by the Master: "She hath done what she could!" This Mary seems to have been deeply spiritual. At one time when Jesus was a guest in her house, while her sister Martha was cumbered with household cares—working hard, no doubt, to prepare an elaborate meal, Mary sat at Jesus' feet to learn of Him. When Martha complained to Jesus about Mary not assisting, Jesus commended her, saying, "Mary has chosen the good part which shall not be taken away from her."

Material things vanish, but spiritual knowledge will remain, bearing fruit in the life and preparing for eternity. Material things are useful and all right in their place, if not unduly emphasized. Some pastors' families may have gone hungry and suffered for the lack of clothing if it had not been for the efforts of some of the practical women of the Church, missionary societies, ladies' aids, benevolent societies, Dorcas societies — no matter what the name, the aim is the same, to assist the Church, to enable the pastor to carry on. The pastor is encouraged and thankful for the women workers who do what they can.

Women are often good spiritual helpers, calling on the sick, the troubled, the shut-ins. A wise pastor will make use of willing helpers. Each has a place. The experienced, of course, can do more than the inexperienced. Some are thoughtless and selfish, but most of the women of the Church are anxious to help. A pastor once said that if a woman has lost a child and is in deep grief, I cannot sympathize with that mother as she needs sympathy. I have never lost a child, but I will go to a woman who has lost a child and will say, "Go help that woman," and her efforts will help, because she understands.

Some say, "It is all right for women to do Church work in a quiet way, but they should not do public work. Paul said, 'The women should keep silent in the churches.' I do not believe in women preachers." Who gave these critics authority to cut this Scripture in

two? The rest of the passage shows that these people have put a wrong construction upon it. Paul added, "If there is anything they desire to know, let them ask their husbands at home, for it is shameful for a woman to speak in church." — 1 Corinthians 14: 35 (RSV) This passage could not refer to a woman speaking for the Lord. Does a woman preach to know or learn anything? No! She preaches to edify, to help people to find and to know God. Paul evidently meant let not the women interrupt the service by asking questions or whispering in the Church. Did you ever see a woman whisper to her seat mate during Church service? Perhaps a particularly strong point was being made by the minister or teacher at that moment. The whisperer prevented herself and her neighbor from receiving the spiritual help intended, also annoyed those sitting nearby, distracting their thoughts and perhaps causing them to miss the point, also embarrassing the speaker. To say the least, she did not show good manners or proper respect to the preacher or to God. Yes it is a shame for a woman or a child or a man to talk in the Church unless she or he is preaching!

A prominent minister in the Episcopal Church in England said, "If the women want to preach let them preach, God bless them." It is not so much that some of us **wanted** to preach, as that we **must** preach. The call came from God and we could not get away from it. Making excuses and trying to get away from it did not help. The call persisted until finally we yielded, accepting an invitation to speak. As we were led of the Spirit and some were converted we beheld the wonder of God's power and surrendered to His will, feeling that if He could use us we had no right to stand in His way. He is all. We are nothing, only an instrument in His hands.

#### 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.



## OUR CHILDREN'S LETTER EXCHANGE

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

Dear Mrs. Greene:

How are you feeling? We are feeling quite well ourselves.

This is Sabbath morning and it is very cloudy out and it looks as if it is going to rain. The gardens need rain very much because the ground is very dry, so it will be a blessing from the Lord.

We are looking forward to our services this afternoon because we haven't had any services for two Sabbaths because of the General Conference. Our Pastor Maxson attended the General Conference and my daddy also went with my Uncle Nick, and they had a wonderful time because they enjoyed the fellowship with God's blessed children.

I have another kitten now. It's black and white. It plays an awful lot, and can it fight!

May God bless you and keep you.

Your Recorder friend,

Esther Fatato.

Schenectady 8, N. Y.

Dear Esther:

I, too, am blessed with good health, and my neighbors declare I am "busy every minute." You see my hobby happens to be caning chairs, and when not busy at something else I cane them for people far and wide, even as far away as New York City.

God is blessing us this week with lovely fall weather—pleasant with the exception of Monday, when it rained a good share of the day, but after Tuesday neither too warm nor too cold. Andover school was closed all the week so that the children could pick up potatoes for the farmers. One of the Independence girls has been staying nights with us for that purpose and is proud and happy over the money she has earned.

I am glad your daddy and Uncle Nick could have the pleasure and inspiration of attending Conference, for it always brings a great blessing with it. I was disappointed because it was impossible for us to have that blessing.

Yours in Christian love,

Mizpah S. Greene.

## VENITA VINCENT'S EXPERIENCES IN SWITZERLAND

(Continued)

We spent Tuesday trying to get in touch with Manley O. Hudson, Uncle Joe's Harvard professor. You will recall I told of visiting in his home while we were touring the New England states.

We took a short walk and saw the open fruit and flower market in the square in front of the capitol. This market in Bern consists of the farm folk bringing their produce to town, putting up stands in the middle of a very wide street, and when they are sold out they leave the street as clean as if nothing had ever been there. Another strange thing we noticed, there were deep grooves in the streets, and we learned they were for parking bicycles, which are as prevalent in Switzerland as cars in America. The unlocked bicycles are not often stolen for it is a fine and prison offense to steal one.

Next day Mr. Hudson arrived at 10:45. After lunch he and Uncle Joe dashed off to a meeting that would decide how they were to get to Nuremburg, Germany, while Aunt Dorothy, Tim, and I went to see the bears. Now the name Bern is a corruption of the German word for bears, and it happens a number of bears were slain on this spot in 1191 when the city was founded. A den of tame bears is still kept by the city, which uses the bear as its emblem. It is seen on Swiss postage stamps often today. We drove through the quaint older section of the city where, every so often, there is a little statue, a kind of totem pole, with flowers and a fountain at the center of an intersection, resembling a shrine. We arrived at last at the bear pits. One old fellow was twelve feet tall as he stood on his hind legs, so Aunt Dorothy estimated. We fed them carrots and figs, which we bought at stands near by. One was very old and lazy and would lie sprawled out on his back while people threw food into his mouth. If they didn't get it right in, or at least on him, he wouldn't take the trouble to get up and go after the food. I guess people fed them so much that they were not hungry.

That evening we left for Geneva, accompanied by Mr. Hudson. This is still more of an agricultural land than Lucerne. Though we can always see high mountain peaks in the

## Marriages

**Brown - Rainear.** — On July 13, 1947, at the home of the bride at Shiloh, N. J., Verle Rainear, daughter of Mr. and Mrs. Leroy Rainear, and Lewis Brown, son of Mr. and Mrs. Martin Brown of Deerfield, N. J., were united in marriage by Rev. Norman Pangburn, uncle of the bride. The new address is R. D. 2, Elmer, N. J.

**Frey - Rogers.** — Harley Frey, son of Mr. and Mrs. John Frey, and Esther Rogers, daughter of Mr. and Mrs. Horace Rogers, both of Battle Creek, Mich., were united in marriage October 9, 1947, at the Seventh Day Baptist parsonage. Rev. Alton L. Wheeler, pastor, officiated. Their address will be R. 5, Box 137, Battle Creek, Mich.

**Lanphere - Corey.** — Earl Lanphere of the town of Westerly, R. I., and Nelly Corey of Ashaway, R. I., were united in marriage at the bride's home on the afternoon of September 20, 1947. The service was conducted by the pastor, Rev. C. Harmon Dickinson. The new home will be at Alton, R. I.

**Kenyon - Niles.** — Raymond Merritt Kenyon, Jr., son of Mr. and Mrs. R. Merritt Kenyon, Ashaway, R. I., and Vivian Eileen Niles, daughter of Mr. and Mrs. Potter H. Niles of Hope Valley, R. I., were united in marriage in the First Seventh Day Baptist Church of Hopkinton, Ashaway, R. I., on Sabbath afternoon, October 4, 1947. The double ring service was performed by the pastor, Rev. C. Harmon Dickinson. Mr. and Mrs. Kenyon will reside in Ashaway until their new home is completed in Hopkinton City, R. I.

**NOVEMBER SPECIAL ISSUE** Quantity orders vary from time to time. If individuals and groups will please place their orders as early as possible, it will be helpful. The November special issue will bear the date of November 3. Kindly send orders to the Sabbath Recorder, Plainfield, N. J. Special issues are ten cents per copy.

distance, it is comparatively level. When we came in sight of the lake, the land was completely devoted to wine grapes, and as the sun was setting it was a beautiful sight—the lake, the endless acres of grapes, and the peaks of Mont Blanc and the Dragons Tooth Mountains.

(To be continued.)

## Obituaries

**Peters.** — Daniel Peters of Parika Village, Demerara, British Guiana, S. A., died September 26, 1947, at the age of seventy.

Mr. Peters was an energetic Church worker. He was treasurer of the Parika Church. His occupation was farming and it was "he who gave the piece of land on which the Church was built."

He leaves to mourn his loss, his wife, Martha Peters, who is the Church clerk and is in charge of the Parika Church.

Burial was on September 27. The services were conducted by Rev. Francis Bunthorne, pastor of the first day Baptist Church of Georgetown, B. G. B. O. B.

**Bond.** — Elizabeth Sophronia, daughter of Richard and Lydia Davis Bond, was born April 10, 1854, at Roanoke, W. Va., and died September 20, 1947, at the home of her daughter, Mrs. O. K. Tillman, at Weston, W. Va., with whom she had lived for many years.

She was a lifelong and loyal member of the Roanoke Seventh Day Baptist Church.

She is survived by one daughter, Mrs. Tillman, and one grandson, and many devoted nieces, nephews, and friends.

The funeral service was conducted by her pastor, Rev. Marion C. Van Horn, at the Stalnaker Funeral Home, and burial was in the Peterson Cemetery at Weston, W. Va. M. C. V. H.

## CORRECTION

### 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 19, 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.

The quarterly meeting of the board will follow the annual meeting.

Albert N. Rogers,

President, Board of Directors.



## FOUR MEETINGS IN ONE AFTERNOON THEN, HOME AGAIN

Following the plan of a year previous, North Jersey members of the Board of Trustees of the American Sabbath Tract Society went to Shiloh, N. J., where, with the South Jersey members, the regular session of the Tract Board was held Sunday afternoon, September 14, 1947. This plan offers an opportunity for fellowship with the South Jersey members of the board in their home surroundings and lightens their travel burden a little. Since the other five meetings of the year are held at Plainfield, N. J., South Jersey members of the board bear the burden of travel and are to be commended for their faithful attendance.

The report of the corresponding secretary, Rev. Victor W. Skaggs, revealed that the major part of his time from mid-July to mid-September was devoted to preparation for and active participation in young people's camps and conferences, as well as General Conference. The contacts made by the secretary and the Christian leadership that he gave, along with others, in this significant work, have already borne fruit. And, we believe, they will continue to bear fruit. The secretary served as a staff member at the Seventh Day Baptist Youth Fellowship Pre-Conference Retreat held at Lewis Camp, Ashaway, R. I., August 14-18, 1947. He arranged an attractive display of Seventh Day Baptist literature at General Conference. In addition to his regular office correspondence, Secretary Skaggs has continued to prepare the courses that he will teach in the School of Theology, Alfred, N. Y., next February and March.

It is regrettable that due to lack of funds the secretary will not be making a long field trip this fall. Of course, miracles are performed. It will take a miracle to make possible the secretary's answering some of the calls for field work and meeting some of the on-the-field needs.

A lack of funds also has halted the printing of much-needed tracts. It is hoped that this is a temporary situation only. Certain

tracts are exhausted and orders for them cannot be filled. As soon as funds are available, the stock of tracts will be replenished.

Considerable business was given attention at this meeting of the Tract Board. The standing committees reported.

The Budget Committee through Mrs. William M. Stillman drew the board's attention to the appropriation of \$6,000 in the Denominational Budget to the work of the Tract Society for the fiscal year, 1947-48.

Sabbath Recorder interests were referred to the Committee on the Sabbath Recorder for further study and report.

There was a long discussion on the work and need of the Indianapolis, Ind., field.

The regular meeting of the Tract Board, the last meeting to be held before the corporation meetings and the organization of the new Tract Board, adjourned at 3:50 p.m.

There followed in prompt succession the twenty-sixth annual meeting of the American Sabbath Tract Society of New Jersey and the one hundred fourth annual meeting of the American Sabbath Tract Society of New York. At these corporation meetings the officers and other members of the Board of Trustees of the American Sabbath Tract Society were elected.

At 4:16 p.m. the newly elected Tract Board met. President Frank A. Langworthy, upon the authority of the board, announced the members of the standing committees.

Principal T. M. Chang, Seventh Day Baptist Mission Schools, Shanghai, China, was among the visitors present. Upon invitation of the president, he expressed his appreciation of the work of the board and of the privilege of attending the afternoon's meetings. Mr. Chang also conveyed Christian greetings from the China Mission to the board. The closing prayer was offered by Principal Chang.

At 4:30 p.m. four meetings had been accomplished. Then, it was home again for the members from North Jersey.

## PRAY FOR INDIANAPOLIS

Remember, the Missionary Society, through Second Century Fund contributions, "is financing this fall program."

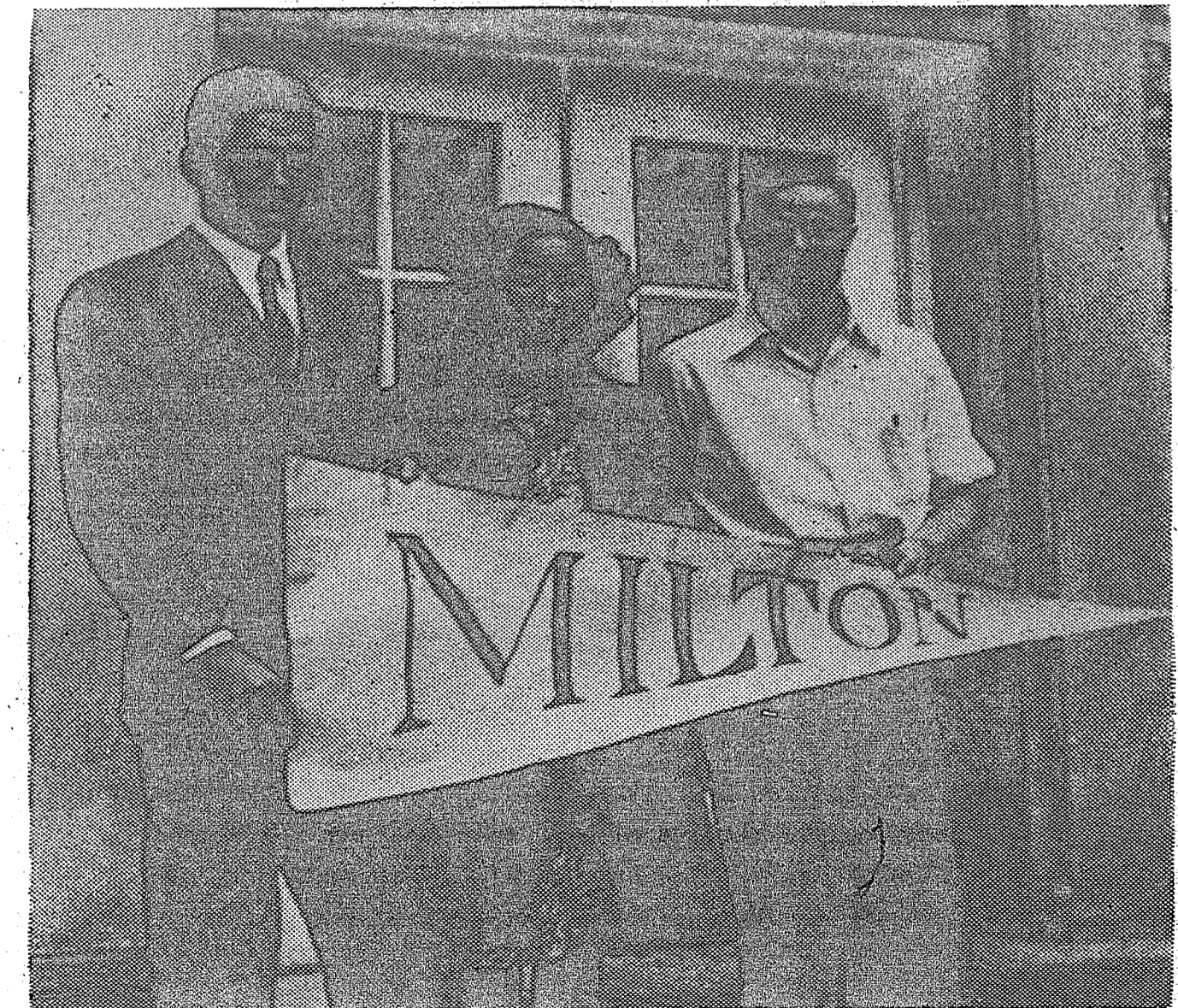
OCTOBER 27, 1947

# The Sabbath

# Recorder

*Featuring -*

MILTON COLLEGE  
MILTON, WIS.



Hawaii, China, and Norway stand united with the Milton banner.  
L. to R., James Schubert, Rosaline Sung, Leif Ostern.

—Courtesy of Milton College Review.