

Marriages

Reams - Davis. — Donald Gordon Reams, son of Mrs. Sam Connon and Henry Reams, of Adams City, Colo., and Sara Ila Davis, daughter of Mr. and Mrs. Wilburt Davis of Battle Creek, Mich., were united in marriage in the sanctuary of the Seventh Day Baptist Church of Battle Creek on February 22, 1948, with Rev. Alton L. Wheeler officiating. A reception followed at the home of her parents, Mr. and Mrs. Wilburt Davis. They are establishing their residence at Adams City, Colo.

Obituaries

Edwards. — Lillian, daughter of John W. and Ann Shaw, was born in England, April 1, 1869, and died at the Anderson Hospital in Westerly, R. I., February 22, 1948.

She was married to Osmas Edwards of Rockville, R. I., December 25, 1889. He died January 6, 1937.

She was baptized and joined the Rockville Seventh Day Baptist Church December 15, 1894, while Rev. Alexander McLearn was pastor, and maintained a loving interest in the Church.

She is survived by her son, James, a daughter, Gladys (Mrs. Edgar) Spencer, a sister, Clara of Peacedale, three granddaughters, and one great-grandson, besides many nephews and nieces.

The funeral was conducted at the undertaking parlors in Hope Valley, February 25, by Rev. David Clarke, during the illness of her pastor. Burial was in Pine Grove Cemetery, Hope Valley. P. S. B.

Wright. — John Calvin, infant son of Mr. and Mrs. Percy Wright of Battle Creek, Mich., was born October 26, 1947, and died February 16, 1948. Funeral services, conducted by Pastor Alton L. Wheeler, were held in the Royal Funeral Home and at the Reese Cemetery. A. L. W.

Saunders. — Nellie S., wife of the late Albert Eugene Saunders, died at her home between Rockville and Hope Valley, R. I., March 8, 1948.

She was the daughter of Gordon A. and Susan (Hiscock) Burdick. She was born in Hopkinton, May 25, 1865. She was baptized in March, 1889, and joined the Rockville Seventh Day Baptist Church December 8, 1894, during the pastorate of Rev. Alexander McLearn. She was also a member of the Loyal Workers of Rockville.

She leaves a son, Frank H. Saunders, a brother, Elmer Burdick, a grandson, two great-grandchildren, and nephews.

Funeral services were held at the Avery Funeral Home in Hope Valley, conducted by her pastor, Rev. Paul S. Burdick, and burial took place in the Rockville Cemetery, March 10, 1948. P. S. B.

MEETING THE NEED

The Protestant and Eastern Orthodox Churches in the United States sent funds and relief commodities valued at \$14,500,000 to the war-stricken areas of Europe and Asia in 1947, according to Dr. A. L. Warnshuis, executive of Church World Service, the agency of American Protestantism. The needy in forty-three nations were helped. — W. W. Reid.

Acting on the appeal of Dr. Toyohiko Kagawa, Japan's leading Christian evangelist, five downtown Churches of Portland, Ore., have organized a "Goats for Japan" movement, and will send a large number of milk goats to help feed the undernourished children. It has been found that goats are valuable in the poor grazing areas of the islands, and that they furnish an unusually rich milk. Dr. Kagawa has been urging farmers to increase their use of bees and goats "to make a land of milk and honey." — W. W. Reid.

"In this distressed and perilous age nothing is of more importance than the emphasis for young people of the spiritual side of existence," says Louis Bromfield, famed novelist and philosopher. "It is the tendency of our times to place too much faith on the material side of life. The only source of strength, courage, and achievement is, in the end, faith in one's self, in the universe, and in God. The salvation of the world lies with the young people. This they cannot achieve without the foundation of morals, ethics, and faith." — W. W. Reid.

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MARCH 29, 1948

The Sabbath Recorder

Immunity

Think you to escape

What mortal man can never be without?

What saint upon earth has ever lived
apart from cross and care?

Why, even Jesus Christ, our Lord, was not
even for one hour free from His pas-
sion's pain.

Christ says, He needs must suffer,

Rising from the dead,

And enter thus upon His glory.

And how do **you** ask for another road

Than this — the Royal Pathway of the
Holy Cross.

—Thomas à Kempis, from 1000 Quotable Poems.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor
L. H. NORTH, Manager of the Publishing House

Contributing Editors:

DAVID S. CLARKE Missions
WILLIAM L. BURDICK, D.D., Emeritus
(MRS.) FRANCES DAVIS Woman's Work
(MRS.) HETTIE W. SKAGGS, Acting
HARLEY SUTTON Christian Education
(MRS.) MIZPAH S. GREENE Children's Page

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MINISTERS' CONFERENCE PLANS

Plans are now definite to hold the annual Ministers' Conference at Jackson's Mill, a state-owned camp and assembly ground with fine living accommodations, situated about ten miles from Lost Creek and about twenty-five miles from Salem, W. Va.

The camp will be open to us by ten o'clock on Tuesday morning, May 18, but it is not planned to begin the program until after the noon meal.

The program for the "retreat" will center about the theme, "The Pastor at Work." Addresses and discussions will be on such matters as the aims and goals of all pastoral work, the best means to accomplish these goals, Sabbath evangelism, a shop talk session, and sermons and worship services of an inspirational nature. There will be opportunity for group singing, playing together, and just plain visiting, as the pastors have fellowship. Each day's program will begin with a Bible study and prayer circle.

It is expected that the Wednesday evening session will be open to the public, and will be concluded with a Communion service. Request has been made to hold this service in the Lost Creek Church.

Arrangements for the use of the camp are being made by the pastor and members of the Salem Church, who have assured us that Salem homes will be open to those who may arrive early for the conference and wish accommodations over Monday night.

It is expected that the program will be concluded Thursday noon and that pastors will be leaving the camp after the noon meal.

The prices of meals have been announced as follows: breakfast, 65 cents; lunch, 75 cents; and dinner, \$1. The cost of rooms will be \$2 per day for the two days. Bedding will be furnished. Pastors should bring towels.

Churches are being asked to assist their pastors to attend, as was done last year.

The committee on program and arrangements, appointed by the Board of Christian Education, is as follows: Charles Bond, Ralph Coon, Albert Rogers, and Everett Harris, chairman. E. T. H.

The Sabbath Recorder in every home.

EDITORIALS

A PRAYER FOR MY PASTOR

By Robert S. Kerr
(Governor of Oklahoma, and a Baptist deacon)

"Our Father, let me be a pillar of strength to help hold him up, and not a thorn in his flesh to sap his strength, nor a burden on his back to pull him down. Let me support him without striving to possess him. Let me lift his hands without placing shackles around them. Let me give him my help that he may devote more time in working for the salvation of others and less time in gratifying my vanity. Let me work for him as the pastor of all the members and not compel him to spend precious time in bragging on me. Let me be unselfish in what I do for him and not selfish in demanding that he do more for me. Let me strive to serve him and the Church much, and be happy as he serves me less and the Church and others more. Amen." — Center Courier, Adams Center Baptist Church.

THE SABBATH RECORDER— OUR CHURCH PAPER

Guest Editorial by
Rev. Herbert C. Van Horn

There is a possessive value for Seventh Day Baptists and many others in the Sabbath Recorder. For more than one hundred years it has brought hope, encouragement, and inspiration wherever read. The comments of many editors of leading religious journals and outstanding national leaders have encouraged us to believe in the true value of the Sabbath Recorder. Note the congratulatory encouragement taken from the centennial number of the Sabbath Recorder of 1944. Said Dr. T. Otto Noll, managing editor of the "Christian Advocate": "For a century the Sabbath Recorder has stanchly stood for the propagation of the gospel and the sanctity of the Sabbath. The forthright positions taken have not always been popular, but this paper has placed loyalty above popularity. Its courage and devotion have been an example to Church journals of all denominations." In that

same issue President Franklin D. Roosevelt in a letter to the editor pointed out: "The fact that your paper has survived all the vicissitudes of a full century bears ample witness to its value in the field which it serves. I trust that through long years to come the Sabbath Recorder will remain faithful to the highest traditions of American journalism as the champion of truth and righteousness."

A denominational paper has not fully functioned or discharged its obligation if it has not consistently held before its people and others the principles and truths which called it forth. Besides general religious matters which engage its attention is the Sabbath—the seventh day of the week. This must never be forgotten or neglected. For more than a year special issues of the Recorder have sought to keep this before our people and others. During the month of April, the Sabbath Recorder is being used to emphasize the Sabbath truth and the need of enlarging the Recorder's support. It would seem a good time freshly to evaluate the Sabbath as needed in religious and Church life.

A few years ago the Presbyterian Permanent Commission on Sabbath Observance promoted the use of the slogan, "Save the Sabbath." At about the same time, Dr. Charles E. Jefferson of Brooklyn, N. Y., recognized as among the great preachers of his day, expressed his conviction in "Church Management." "That the prosperity of the Church rests upon the Sabbath." Other Christian leaders have been concerned over the lax regard for Sunday as a sabbath. Various solutions have been offered, but none of them fundamentally touching the matter. Early morning Mass, early hours for worship and Bible school, thus leaving most of a worship day for auto trips or other easy forms of relaxation will never solve the problem. The Sabbath is the day—particularly the only Sabbath which God instituted—for turning man's mind and heart toward God; the day to furnish opportunity to read God's Word, to meditate,

and to pray; a day to worship and relax from worldly care and toil; the Sabbath, the day of which Christ claimed to be Lord and which He observed in most helpful ways.

The peculiar mission of Seventh Day Baptists is the restoration of this Sabbath to the Church and, with Christ, to the world. The particular mission of the Sabbath Recorder is the promotion of Sabbathkeeping among ourselves and carrying the truth of the Sabbath to others. It should have full sympathy and support of us all. It should be found and read in every Seventh Day Baptist home. It should be handed on by us to others. Watch carefully its issues in the coming Recorder promotion month — and cooperate.

WHY AREN'T WE TOLD ABOUT THESE THINGS

That sometimes plaintive, often puzzled query is so frequently heard at Conference that, at the approach of another Conference, it perhaps merits Recorder space and reader attention. Why aren't we given information about the details of board procedures, of personnel changes in Churches and denominational agencies, of all those denominational matters knowledge of which is so necessary for proper procedures and right decisions, about those things which make up the flowing lifeblood of our denomination?

Some of you are already giving me the right answer, the answer so often given in Conference, the answer that generally reduces the questioner to blushing, mumbling to himself: **Read the Sabbath Recorder.** You who are reading this do not need that admonition. But won't you pass it on far and wide to those who are, or should be, interested in our denominational work, genuinely and informedly critical of the activities of its agencies and generously and discriminatingly contributing to its support.

Yes, the Sabbath Recorder tells the story. Be sure those interested people subscribe to it. Be doubly sure they read it. An informed people will be our denomination's greatest asset in finding and doing the Lord's work. Let's be informed.

C. V. D.

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.

TEACH — BAPTIZE

Dear Editor:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you." Matthew 28: 19, 20.

The above words of our Lord Jesus Christ are simple and plain and we need not have any doubt regarding our duty as involved in this, the great commission. The two words, "teach" and "baptize," are specific and the word, "teach," is further amplified in the Scripture by the words that follow, which plainly tell us what to teach, namely, **those things that were commanded.** We were not empowered to dictate, nor were we given authority to demand, that our interpretations and understandings of Bible technical matters should be accepted as infallible.

In the matter of Bible prophecy, many sincere and zealous persons often attempt to demand that we accept and endorse their understanding that the "beast" of the Revelation refers to the Roman Catholic Pope and that the "false prophet" of the Revelation refers to the Protestant Churches generally. However, we know to a certainty that it is not essential either to salvation or to Christian living that we have such an understanding, so we need not be disturbed by any such so-called infallible interpretations that are at variance with our own.

We know to a certainty that it is the duty of every born-again child of God to teach others to **observe**, to see, to understand, to comprehend, all things whatsoever were commanded; but we also know to a certainty that we were never commanded to have an infallible understanding regarding the beast and the false prophet of the Revelation, and we furthermore know to a certainty that an understanding of such a matter is of no direct consequence in our living unto righteous-

ness. Can we not love the Lord with all our heart, and with all our soul, and with all our mind, and can we not love our neighbor as ourselves, without accepting a specific interpretation regarding the beast and the false prophet?

Our Lord Jesus Christ spoke these words: "A wicked and adulterous generation seeketh after a sign." Matthew 16: 4. Evidently, then, a righteous generation or a righteous individual seeketh not after a sign. Why not? Because, being secure within the fold as a child of God, a sign or an understanding regarding the beast and the false prophet of the Revelation, and many other non-essential matters, is of no direct consequence.

The essential matter is whether or not we have been reconciled to God, the Father, through the redemption provided by God, the Son, and whether or not we have been born again and regenerated through God, the Holy Spirit. We can and we should help others to more fully understand reconciliation and redemption and regeneration by spreading the table with spiritual food before them in our teaching of those things that were commanded. It, then, is the office of the Holy Spirit to stimulate the spiritual appetite of those who are thus called, and it is the office of the Holy Spirit to effect the new birth of those who respond to the call.

Christian living, that follows the new birth as naturally as day follows night, consists of striving to live unto righteousness in accordance with the commandments of God, the Father, and as exemplified and explained by God, the Son, and as we are led by God, the Holy Spirit. Involved in this comes our teaching others to **observe**, to see, to understand, to comprehend, all things whatsoever were commanded, including the Ten Commandments of God that were condensed and reiterated by Christ in the **two great commandments.** We have no authority from God, the Father, nor from God, the Son, to go beyond this in our teaching, and any attempt to do so will result in misunderstandings and dissention and controversy and will actually thwart the work of God, the Holy Spirit.

It truly is our duty, among other things, to teach the Sabbath truth, since this is involved in both the Ten Commandments of God and the two great commandments of Christ, but even in this our teaching should be tempered with charity and should not involve legalism.

Sabbath observance, like all other things having to do with our relationship and attitude toward God, is futile, except it stems from the heart and from a desire to honor and respect God and to give Him pre-eminence in all things. We should keep the Sabbath day holy (and the seventh day of the week is the Sabbath day according to God's recorded word), the same as we are impelled by the Holy Spirit to refrain from taking the name of the Lord in vain, that is, to honor and respect God and to give Him pre-eminence in all things. We should not keep the Sabbath day holy in a legalistic manner, such as was the practice of the Pharisees, since Christ in speaking of the commandments of God in Matthew 5: 20 told us, "That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Now, this surely does not mean that we are not to make any attempt at all to keep the Sabbath day holy, and it surely does not mean that we are to abandon the seventh day of the week as the Sabbath day, which day God so clearly established and sanctified and so scrupulously preserved all down through the ages even to this day; but it surely does mean that the particular manner of observing the day is of importance, as well as the particular day itself.

No—we are not under law in our Sabbath observance—no more so than in having no other gods before Him—no more so than in not worshiping graven images—no more so than in not taking the name of the Lord in vain. We definitely are under grace, under the love and favor of God, as we have been from the very beginning of time. We remember to keep the Sabbath day holy out of a desire of the heart to be humble, reverent, sincere children of God. The law of God is written in the fleshy tables of our hearts, and in His law do we meditate day and

OUR MUSICAL HERITAGE

(Sermon given by the pastor at North Loup, Neb., March 6, 1948, at the dedication of the new Hammond organ and chimes.)

Text—2 Chronicles 5: 13f. "They lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord."

Great efforts have been made to preserve that which has been of benefit to mankind. Collectors have spent vast sums of money; museums of natural history have sprung up in order to put on display any and all things of interest. Thus, that which has proved good is kept for us. Few things that we now use are as they were in the beginning. All the tools of mankind have gone through radical and important changes. Even our religion is not as it was in the beginning. Israel had to pass through sore trials and many hardships before she understood what God had in store for her. The high points of Israel's religion were not all known at once. In the beginning there were no thoughts that related it to other tribes or nations. Neither did the Israelites think of God as a universal God or Father. The fundamental ideas were there but they had to be developed and cultivated.

The story of music is very fascinating. In the beginning music had an important

night, for our delight is in the law of the Lord. In this connection, mark you well, there is only one Sabbath day throughout the entire Holy Bible. What day is that? Shall we permit God to answer that question? "The seventh day is the sabbath of the Lord thy God."

Some day, all Christendom will come to realize the Sabbath truth, if we but continue to teach those things that were commanded. May God hasten the day, for when that day comes, spirituality will abound and God's people everywhere will be united in a common cause and under a common banner, and His kingdom will come and the will of God will be done in earth as it is in heaven.

L. L. Wright.

1253 Leonard St.,
Indianapolis, Ind.

part in religion; but music used then was vastly different from the music used today. The first musical instruments were very crude. Some of the first were just skins stretched over hollow logs. They had their primitive flutes made of an animal's horn. As the people advanced in culture, they celebrated their achievements with songs, using the kind of instruments they had. The sounds made by the human voice, the striking of solid objects, perhaps stone or wood, and the beating of tom-toms were the spontaneous expressions of their lively and happy moods and emotions. They lifted up their voices with trumpets and cymbals and harps and dulcimers and praised the Lord.

Among the early Christians, simple tunes were employed in their religious services. In the sixth century Gregory the Great promoted the interests of music; religious hymns were sung, mostly as chants. These chants consisted of simple, dignified melodies without harmonization of parts. Under Charlemagne, in the eighth century, it is said the first organ was used. For many years some accepted it as a God-given instrument. Some rejected it. Time has gone on and in the perfection of the organ it is conceded that we have the supreme instrument for religious worship. Supreme today, but perhaps something better may be developed tomorrow. Today the organ music stands unique and unapproached in its composing, inspiring, solemnizing effect upon the human soul.

At first this was brought about only by the pipe organ, where air was forced through the pipes of various sizes and shapes. The same sounds today are being produced by electrical vibrations, as is the case with our Hammond organ.

Not until the fourteenth century was counterpoint developed and music enriched by the arrangements of voices in harmony with the given melody. It was not the privilege of people in earlier days to enjoy the exquisite harmony of the human voice singing a beautiful melody and instruments with various parts, and all in harmony and perfect accord. Music has developed to the point where it is the inspiration of the soul. This being the case, we must put no limit on our

music. Whenever and however it can be improved, it should be done.

Ability to produce and hear music is a part of the complete equipment of man. It is the very air of heaven. When affairs go wrong, we find courtesy and music drooping and law and justice failing.

The psalms and spiritual hymns have thrilled and inspired the members of the Church in all ages. The Christians of the past were wedded to inspirational songs and the psalms of Israel, for they touch at every point the range of human experience, from the darkest abyss of human sorrow and discord, to the sublimest heights of spiritual life, joy, and aspiration.

The Church throughout the ages has been the inspiration that has produced the finest and the best musical compositions for worship. It has used the best singers, the best musical instruments available. Nothing has been or should be spared that will help the people in their worship of their God and their Heavenly Father. The great masters of musical composition were Christian men. They received their inspiration from their faith and their beliefs in God the Father and Jesus their Saviour.

Luther was a great lover of music, and under the patronage of the Church in his day sublime oratorios were produced, which are among the greatest masterpieces of musical achievement. Many of the works of Bach and others are inspired by Bible subjects and are the expression of profound religious faith and devotion. The Creation, The Messiah, Elijah, St. Paul, Esther, and many others stand unexcelled among musical compositions. These are among the distinctive contributions of Christianity to the oldest of the fine arts.

It was and still is the demand of the Church for proper music for worship, that has called forth the musical talents of the world, both instrumental and vocal. The hymns of the Church have sustained and stirred the saints of God under all conceivable conditions of life. "Rock of Ages," with its gracious melody, soothes the turbulent heart and satisfies the soul that seeks God. "Jesus Lover of My Soul" brings the comfort and consolation

that are to be found alone in religious faith and trust. "Lead Kindly Light Amid the Encircling Gloom" has lightened the path, invigorated the faltering steps, and fortified the faith of unnumbered Christian pilgrims. "Nearer My God to Thee" and the "Coronation" hymn have been sung around the world and enshrined in the hearts of worshiping millions. From alpha to omega these countless spiritual songs have ever been a trumpet call to the soldiers of Christ.

We need that which will enable us to sing these songs with a zeal that will inspire us and lift us into the presence of our Master. Such songs as the above are the heaven-born melodies which vibrate with ten thousand sacred memories. They are the faithful attendants upon our every mood which transform our sackcloth and ashes into garments of glory, beauty, and praise. They roll back the curtains and reveal the glory where heaven and earth meet, and God and sinner find perfect harmony in the Christ-crowned mercy seat.

May God help us each week as we gather here to worship Him by the melody of music. May we be inspired, and inspire each other to greater desires to lift our hearts to that level where heaven and earth can meet in perfect harmony and perfect peace.

According to the Foreign Missions Conference of North America, reports from India and Pakistan indicate that there are some 10,000,000 political refugees passing both ways over the borders between these nations, and that they are badly in need of food and medical supplies. To make matters worse, the rice crop in the area has been ruined by floods, and famine seems imminent. The National Christian Council of India and various missions have set up relief stations in schools, hospitals, and Churches; and American Churches, through Church World Service, are sending medicines, vitamins, powdered milk, clothing and bedding; while Christian doctors and nurses from other parts of India are hurrying to the scene. — W. W. Reid.

ONE WORLD IN CHRIST

A Christian World Recovery Program

March 3-5, 1948, will long mark the time when mission leaders began formally to unite in a world-wide recovery advance, just as Whitby marks a step in the united work of "younger churches" with "older" ones. Brought together at Buck Hill Falls, Pa., as members and friends of the Foreign Missions Conference of North America, devoted missionaries presented a series of plans to secure, train, and use the best man and womanhood God can use in these critical days.

Their task was not so much to assume the whole world's responsibilities as to prepare for "North America's part in a world task . . ."—a joint affair with Christians all over the planet. In a much-divided world the motto for the formal program of advance, "One World in Christ, a Christian World Recovery Program," presents a prayer and hope of millions with the probable tools for carrying that prayer out. Area by area over the globe's surface, plans in terms of missionaries, buildings, equipment, and teaching content were thoroughly discussed and criticized in a highly spiritual quest for God's design and purpose.

To confront America with its responsibility as Churches—lay-recruiting, stewardship, moral and spiritual support—a Public Presentation Committee reported the extensive plans for a mass assembly at Columbus, Ohio, of 3,500 representatives (lay and professional) of United States and Canadian Churches, and for a series of regional assemblies of a combined interdenominational and denominational nature. (Seventh Day Baptist pastors in areas about cities chosen for these regional assemblies have been notified of plans and asked to appoint a man and woman to serve on planning committees.) Through this series of meetings in October and November of 1948, it is expected that every possible North American Christian (and many outsiders) may be confronted with the spiritual warfare the Church is engaged in and may be drawn into one of the many forms of active support.

Meetings that were interspersed with prayer, Scripture reading, humor, moving song, and deep "give and take" in spiritual searching and planning could not help but catch the hearts of leaders with the seriousness of the effort to know God's design for "One World in Christ." Foremost in the minds of all was the need for going deeper than communism into the needs of the lives of the world's millions. No frontal attack upon communism was condoned, but only the Christian approach of service to frustrated, fearful people, which would of itself—in Christ's name—supersede the effectiveness of communist state propaganda and program. Although China and Europe present the main geographic areas where communism threatens the work of missionaries, the delegates planned for the evangelizing of millions of hearts who everywhere are subject to seeking the vacillating refuge of state-supplied security.

The basis of co-operation among the denominations was stated as follows: "In view of the fact that at the present time less than 10 per cent of the total overseas expenditure of the member boards of the Conference is appropriated to institutions and other projects co-operatively administered, and that the remainder of their work is administered denominationally . . . all member boards are asked to accept the principle that the work administered denominationally is also part of the single co-operative enterprise of the Foreign Missions Conference. This means that in all their planning and execution, they will conduct the work which they control, not only in a spirit of comity but also with the recognition and practice of responsibility as trustees for the use of all the spiritual, personal, and material resources entrusted to them by God in the ways best calculated to promote the entire work carried on by all the member boards of the conference; and also that where control has been shared with or transferred to national Churches or other administrative bodies, the member boards will do their utmost to influence their national colleagues to recognize and practice this same principle."

For Seventh Day Baptists who stand almost alone for **spiritual Sabbathkeeping**,

the advance is already symbolized in the new co-operative work of boards and agencies and board programs aimed at deepening the life of our people in order to broaden our borders. Seventh Day Baptists must not become isolated in mission advance, for there are many common elements where we can actively co-operate, and many opportunities where our peculiar contribution is needed in the Protestant witness to a needy world. Occasions such as this preliminary planning session give us a chance to state our position in formal actions taken, and in dinner and lobby conversations that mean much.

May Seventh Day Baptists — local Churches, associations, Sabbath schools, the Youth Fellowships, boards and agencies, General Conference officers — be found trimmed and ready for North America's share in world evangelism—Efficiency for Evangelism.

David S. Clarke.

1948 ASHRAMS

Names of twenty-five Seventh Day Baptist pastors, laymen, and youth have been sent to the Department of Evangelism of the Federal Council of Churches to receive introductory literature to the 1948 Christian ashrams sponsored under the leadership of E. Stanley Jones.

The purpose of the ashrams is stated briefly as follows in contrast to a conference and a retreat: "In a conference people confer to get verbal answers to verbal questions. In a retreat they listen to a spiritual message, and then each person goes off alone to examine his life and improve it. Those in an ashram try not merely to find an answer, but to be an answer. . . . The ashrams, then, are primarily a corporate quest . . . for the better realization of the kingdom of God. . . . The ashrams welcome each emphasis on particular truth which any communion has, but they go beyond to Christ to whom all belong and who is the Truth.

"To this end of becoming the answer the ashrams emphasize the following aims and purposes:

"1. To help individuals and families attending to find new meanings and values in Christ and in the Christian gospel.

"2. To exalt the Church and in every way seek to show how to increase her strength, both numerically and spiritually.

"3. To help each Christian to become a better and a more effective worker in his own home Church.

"4. To permeate each ashram with the evangelistic spirit through personal contagion, personal conferences, and messages.

"5. To study the meanings of the kingdom of God on earth for our duty and to put its truths into practice personally and in all human relations."

Any persons or families interested in such an experience for this coming summer in either New Hampshire, Pennsylvania, Wisconsin, or California should contact this society's office, 403 Washington Trust Bldg., Westerly, R. I.

D. S. C.

"ONE THOUSAND NEW TITHERS"

The Battle Creek Church has taken the tithing challenge seriously. With Bible study, sermon, emphasis in the Church bulletin, and "Tithing Pledge Cards" for every member, the privilege of stewardship was given an excellent presentation. Members were urged to sign the pledge cards, either as old or new tithers, and to mail them to the Recorder office for the "Confidential Tithers" file. Some cards were signed; others preferred to remain anonymous, but mailed their cards.

Let us hear from other tithers—new, or of long standing.

CORRECTION

Since publishing the sketch of the life of Rev. Royal R. Thorngate in the Sabbath Recorder of February 16, 1948, page 144, information has been received to the effect that the second column, fourth paragraph should read: "On June 15, 1922, he was married to Miss Emily Davis. . . ."

Make it a Church project.

Include it in the Church budget.

What?

A Sabbath Recorder in Every Seventh Day Baptist Home.

YOUTH TEMPERANCE EDUCATION WEEK IN WEST VIRGINIA

APRIL 13-19

"The women of the Woman's Christian Temperance Union were, and still are, the most active and consecrated women in the Church. They emphasize that a Christian is his brother's keeper in every way of life, and that temperance (total abstinence) is a basic part of the life of a Christian. God has called these women and is working through them to help warn youth as to what alcohol is and what it does. . . .

"No home is safe from the harm that alcohol can do. Temptation is everywhere. Many are being misled and deluded by the liquor advertising in magazines, newspapers, and on the radio and billboards. In many Church schools the Temperance Lessons are being ignored. Can the Church escape the responsibility it owes to our youth? How can we stand aloof from this movement and be true to our young people?

"God says that Christians are to be watchmen on the wall. We must sound the trumpet with no uncertain sound to warn of danger." — From Woman's Christian Temperance Union Leaflet.

"SAFEGUARD THE NATION"

By Mrs. A. G. T. Brissey
President of Salem W.C.T.U.

The W.C.T.U. of Salem, W. Va., is active in seeking to point the way to purity and total abstinence for the young people of this community. While this Union has not accomplished all the things it would like to do, it has undertaken and carried out certain activities as an organization, with the co-operation of its members and friends.

At the beginning of the college year the organization sponsored a five-o'clock dinner for the college students. The six Churches that participated invited their denominational students, and those whose Church preference was not represented by any of the local Churches were invited to be present with one or another of the groups. A short program was

given, welcoming the student body to our college town and extending an invitation to unite with the activities of the Churches.

In January, we gave a dinner party for the public school teachers of the city. The program consisted of a reading and special music by high school students. The address of the evening was given by Rev. Elizabeth F. Randolph on the subject, "The Overcoming Life." Miss Randolph developed the thought that teachers live the overcoming life, and they endure many hardships while obtaining their education. They have contacts that missionaries or Church leaders do not have. Teachers, when consecrated to their task, are living examples of the overcoming life.

Word was circulated that beer was to be placed in one of our local stores as soon as it was remodeled. The Union, the Churches, and the citizens signed petitions asking the Atlantic and Pacific Tea Company to refrain from so doing. This effort, together with an action by the city council, prevented placing beer in the store.

What about the youth of today? They are the men and women of tomorrow. In the W.C.T.U. there is a place for both old and young. We begin with the Child-life and White Ribboners, up to six years of age; Loyal Temperance Legion, the first six grades; and Youth Temperance Council, for junior high and high school. Our local organization is supplemented by an L.T.L. at Bristol, a near-by town.

There is a new drive, just a little over a year old, for Outstanding Girls and Stalwart Youth of teen age. This year college students are eligible, the requirement being that they neither drink nor smoke. Each member receives an "Honorable Recognition Certificate," good for one year, as an award.

The Union has also its honorary members, men who contribute one dollar annually to the local Union. In each of the above groups we have a large number. Our Union has ninety members, and is steadily growing.

Our state president, in her message to the Unions each month, very frequently

refers to certain appropriate passages from the Bible. Surely in this troubled and unsettled world we must lean on our Heavenly Father and continually ask for His divine help and guidance.

He stood at the crossroads all alone,
With the sunrise on his face.
He had no fear for the path unknown—
He was set for a manly race.
But the road stretched east, and the road
stretched west—
And no one was there to show him the best—
Or which was the way to go.
So the boy chose wrong—and went down and
down,
And he lost the race and the victor's crown,
And he fell at last in an ugly snare
Because no one stood at the crossroads there
To show him the way to go.

Another boy on another day at the selfsame
crossroads stood.
He paused a moment to choose the way
That would lead to the better good,
And Someone was there to show him the best
And which was the way to go.
So the boy chose right and went on and on—
And he won the race and the victor's crown,
And he came at last to the Mansions fair
Because Someone stood at the crossroads
there
And showed him the way to go.

—Woman's Christian Temperance
Union Leaflet.

REPORT FROM MARLBORO, N. J.

It has been some time since there has been any news from the Marlboro Women's Society. We are still striving to do what we can in the Master's work.

We have about thirty-five members, but about one third of these are on the inactive list because of old age, or other reasons.

At the beginning of each year, July 1, the society is divided into three sections, with the ladies taking turns acting as leaders. Each section works three months on some money raising project. The sections begin work in September and finish in May.

During the winter we have all-day meetings and the section then working serves lunch for thirty-five cents. Quite often the men come in for their lunch, and sometimes others also. There is always a sale of the food left over after the meal.

In the spring, instead of a chicken pot-pie supper, we make a canvass of the

entire Church and ask each to give as much as he or she would contribute to the supper. This usually gives us about \$100. Twice each year, January and July, we give our "mites"; this contribution is a kind of freewill thank offering. We have the regular dues and the birthday dues. Once each three months the birthdays of those months are celebrated with some little treat.

The sick and shut-ins are remembered, whether or not they are Seventh Day Baptists. All new babies of the neighborhood are remembered with a little present. We have packed a number of handbags with useful things and sent them to the Irvington Church, to be sent to the German Seventh Day Baptists, with money to pay the expense of sending. Several boxes of clothing have also been sent to Irvington.

Our meetings are held on the second Tuesday of each month. We use the "Worship Program" from the Recorder and we are studying "Evangelism on the March." We are now making plans for the Eastern Association, which meets with us in June. We are looking forward to the ordination of our pastor, Mr. Rex Burdick, at that time, and we hope that many will come and meet with us and receive a blessing.

Mrs. Albert Ayars.

Bridgeton, N. J.

NORTH LOUP DEDICATES MEMORIAL ORGAN

After a long time of earnest endeavor due to the inspiration of the Women's Missionary Circle of the Seventh Day Baptist Church, the beautiful Hammond electric organ and chimes were dedicated in an impressive ceremony Sabbath morning, March 6. The program was begun with the prelude, "To A Wild Rose," played by Mrs. Louise Brennick as organist and Mrs. Ava Johnson, pianist. The regular order of service was followed, with prayer and Scripture in keeping with the occasion. The choir, under the direction of the chorister, Dell Barber, sang as the anthem, "The Twenty-third Psalm." For the offertory, "Slumber Song" was

played. The organ was presented by Deacon Arthur Stillman, moderator.

For the memorial service the eight candle bearers and the three flower bearers, with Mrs. R. O. Babcock, advanced to the rostrum of the Church to the music of "The Awakening." Then while Mrs. Babcock read the names of those to whom honor was given in the dedication, flowers were placed in baskets in front of the pulpit, white carnations being used for those who had passed away, and red for the living. The names have been framed and placed on the organ. Pastor Ehret made a most eloquent prayer of dedication. He then gave a sermon appropriate to the time, using as his theme, "Our Musical Heritage," and his text, "They lifted up their voices with trumpets and cymbals and instruments of music, and praised the Lord . . . On all happy occasions they sang."

A joyous postlude brought the service to a close.

Charles Fuller, Edw. Christensen, and George Clement were ushers for both the Sabbath and Sunday night services.

The programs and flowers for the dedication were donated by Pastor and Mrs. Ehret.

The program was planned by members of the Women's Missionary Circle Organ Committee, Mildred Ehret, chairman; Louise Brennick, treasurer; Leona Babcock, Ava Johnson, and Nina Johnson.

The names of many pioneers are honored with those of Dr. and Mrs. W. J. Hemphill in the dedication. Thanks are given to all who gave, and gave so generously, that this organ could be purchased.

Sunday Evening Recital

George A. Johnson, well known radio artist, presented a recital on the new Hammond organ and chimes at the Seventh Day Baptist Church Sunday evening, with about 450 people in the audience, all of whom gave the closest attention throughout the hour and a half of the entertainment. Mr. Johnson is organist and choir director at the First Baptist Church in Omaha, director of the Omaha School of Music, and organist over radio station WOW. . . . His appearance here was sponsored by the Women's Mission-

ary Circle of the Seventh Day Baptist Church, who through three years have been working on the project of raising the money for the organ. Much of the credit is due Mrs. Harlon Brennick, who first suggested the idea of an electric organ for the Church, and who probably spent more time and effort than anyone else in completing the project.

Mr. Johnson was introduced by Rev. A. Clyde Ehret and played the first half of his recital of Church music, going from the introductory number of "Trumpet Voluntary," through seven numbers and ending with his own improvisation of the hymn, "Fairest Lord Jesus."

In the second half of the recital, a variety of numbers, some of his own composition, were given, including "Imitation of the Squirrel," "Whistler and His Dog," "Chimes at Eventide," and "The Humorous Flute." A trip through the organ brought out separately and in harmonic unison, tones of almost every musical instrument. A special arrangement of "The Bells of Saint Mary's," used the organ and chimes together. "A Grand Fantasia" closed the program, and after much applause, Mr. Johnson consented to an encore and asked for requests, which he played through, in the order requested, ending with the "Parade of the Wooden Soldiers."

Mr. Johnson told the audience that the possibilities of the Hammond organ are unlimited, and demonstrated his statement.

—Contributed.

NEW ZEALAND REQUESTS

From recent information received from Rev. F. S. Johnson of the Seventh Day Baptist Church of New Zealand, Arapito Road, Titirangi, Auckland, N. Z., we learn that they are much in need of copies of "Christ in Song" by F. E. Beldon. "We use them for missions."

Some of our Churches in the United States have used this hymnal in years past. It may be that there are serviceable copies that are not now being used, and could be sent directly to New Zealand. They would be greatly appreciated by our brethren there.

NATIONAL FAMILY WEEK

Protestants are urged to join Catholics and Jews in the observance of the sixth National Family Week May 2-9 by Dr. L. Foster Wood, chairman of the Intercouncil Committee on Christian Family Life, which is sponsoring this annual observance for Protestants.

"The purpose of Family Week is to challenge our American people to create homes which will be a blessing to the men, women, and children in them," Dr. Wood said in his announcement of plans for Family Week. "Such homes will provide a firm foundation for our national life."

The Intercouncil Committee represents the family life interests and programs of the Federal Council of the Churches of Christ in America, the International Council of Religious Education, and the United Council of Church Women. It joins with representatives of the Jewish and Catholic faiths in sponsoring Family Week.

For Protestants, the theme of Family Week will be "Christ, the Center of Home Life." Pastors and Church leaders can obtain materials for celebrating Family Week from national denominational and interdenominational offices.

"Family Week features our greatest institution, the home," said Dr. Wood, who is secretary of the Commission on Marriage and the Home for the Federal Council. "Our happiness, our emotional security, and the well-being and guidance of our children depend on it. If our homes succeed, everything else has greater value. If they fail, nothing can make up for the loss. Wreckage of homes is now accumulating too fast. When our homes are wrecked, we are a part of the wreckage." — International Council of Religious Education.

SAY A GOOD WORD

By Pearl Rosser

Director of Radio Education,
International Council of Religious Education

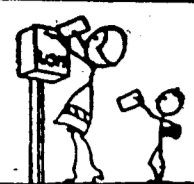
Church people are anxious to have the very best kind of community in which children and youth may grow up to fullness of life and achievement. Often times this leads us to protest those things which are bad. We have been known, too, to

work hard for reform of certain glaring infringements of decency and morals. But there is frequently one thing we neglect. We forget to say a good word.

There are so many things that happen in the course of an ordinary day's events that are really good. We take them for granted. Our schools are doing a magnificent job in the face of many handicaps. Our community agencies plod on day after day doing the things for which they were organized. Their work today is as dramatic as the story of the Good Samaritan. Newspapers, in spite of many shortcomings, help Americans to be the best informed people in the world. Motion pictures have at least some few productions that literally bring "the world to our doorsteps" and enrich our lives to that extent. Books and magazines brought to our homes by the postman, or made available on our newsstands, make life more interesting for millions of us. Radio and television have the magic quality of bringing great persons and events right into the living room of our homes. Let us continue to take them as a matter of course, but let us also say a good word.

I especially want to urge you to say a good word for radio. There is much that can be said in criticism. Some folks are bored to death with long-winded or singing commercial announcements. Some say that the humor is trite and on a low cultural level. Some say that the daytime serial produces emotional indulgences and neuroses. And much of this is true, but there is truly another side to the whole picture. Where in the world, outside of America, can ordinary families have brought into their homes the wonderful music and drama of the Metropolitan Opera, or the great symphonies, or top artists from stage and screen? Where else in the whole world can ordinary folks receive, several times a day, the very latest in news of happenings from all parts of the globe? There is much that is good in radio, so let us find the way to express our appreciation.

Here is a way you can do it. Participate in the nation-wide poll of radio programs that highlight family life so that we can say to those programs that are doing a good job, "Well done!" The



OUR CHILDREN'S LETTER EXCHANGE

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

Dear Mrs. Greene:

I have been reading most all of your stories and letters, so I think I shall write to you. Here in Milton we are still having winter. We get out of school in May. I am going to miss it.

My birthday is March 25. I am nine years old. I have a little kitty named "Salomie." We call her that because of the crazy dances she does on her back feet. She stands on her back feet and begs for her milk. She is all white.

I have enjoyed reading the Sabbath Recorder very much.

Your Recorder friend,

Lucy Dawn Gray.

Protestant Churches plan to award a citation to the programs which receive the highest number of votes from you and your neighbors.

This poll is being conducted during the first three months of 1948, so that the citations can be made during National Family Week, May 2-9. . . .

Ten criteria have been described by the Committee on Family Life by which radio programs may be measured to determine whether or not they are good programs. These ten points are listed on the ballot (see Recorder March 15, pages 172 and 173). You are asked to list in the order of your preference three programs which you believe meet at least seven out of these ten standards. . . .

In our effort to praise that which is good, we suggest by comparison those things of which we disapprove. This citation will be valid and worth while only if you, along with thousands of our Church people, send in your vote.

Are there some family radio programs for which you will say a good word? Then fill out this ballot and mail it at once to one of the three addresses. Tell your friends about it and urge them to vote, too.

Dear Lucy Dawn:

I was delighted to receive your letter, first because it was from you and also because it was the one and only letter, and children's letters have been few and far between of late. Don't you suppose you could persuade some of your friends and schoolmates to write?

Our granddaughter, Joyce Ann, was eleven years old March 11. You will be ten I believe, the twenty-fifth, so you are only a little bit over a year younger than she. She is just as tall as I am and remarked the other day, "Why, Grandma, we can soon wear each other's clothes." I'm afraid I'd look funny in her short dresses, especially since women's dresses are lengthening.

I'll have to tell you of the trick a big brown dog played on my next door neighbor. She had set a pan of beans just outside the back door when suddenly her son Ronald saw the dog running off with them, pan and all. He tried to stop the dog, but couldn't keep up with it. They finally found the pan between two houses on the next street, but of course it was empty.

I am glad you like the letters and stories and hope you will write many of both yourself. Don't forget to coax your friends to do the same.

Your Recorder friend,
Mizpah S. Greene.

HOW JACK FROST MAKES HIS PRETTY THINGS

One cold winter night Jack Frost was out looking about to see what he could find to do, for it was just the kind of a night he liked. The warm old sun had gone down, taking most of his heat with him. Jack was glad of that, because he knew he could not work if it was warm. First he peeped in a window, but you may be sure that he went away very fast for there was a good fire in that kitchen. He found a little girl with her papa, and would have nipped her fingers, and her nose, and her toes. But he could not do that because she had nice warm mittens on her hands, and shoes and stockings on her feet, and she had been walking so fast that even her nose was warm.

Then he reached another window, and this time everything was ready for him to get to work, for there was steam all over the window panes as though it had been wash day. The fire had gone out, too, so everything was ready for Jack Frost to make some pretty pictures on the window panes to please the little children who lived in that house. The steam on the window was little specks of water called molecules, which are so small that we cannot see them. These little molecules went to work at once, and were soon making frost stars. They made many stars, all close together; and when they were all done there were many beautiful pictures on the window panes. Then Jack Frost went away to make pictures on other windows.

When the children who lived in the house got up the next morning they were pleased to see such beautiful pictures on the window panes. One said he saw a tree, another saw a picture of a beautiful fern leaf, and the third said he saw a hill. Their mama said, "I guess Jack Frost has paid us a visit during the night," and the children were very glad he had; but they did not know how hard the tiny molecules had worked to make these pretty pictures for them.

At last these little children went out to play and tried to catch the tiny snowflakes floating down.

Little white feathers were filling the air.
"Little white feathers, how came you there?"
"We came from the cloud birds sailing so high;
They're shaking their white wings up in the sky."

"Little white feathers, how swift you go!
Little white feathers, we love you so!"
"We're swift because we have work to do.
Now hold up your faces, and we'll kiss you true."

M. S. G.

GO!

April is Recorder month. Churches will need devotion, enthusiasm, information, and perseverance in their efforts to make this drive a success. It can be done, so—plan to place

A Sabbath Recorder in Every Seventh
Day Baptist Home.

CHURCH NEWS

ALFRED STATION, N. Y. — 1947 proved to be a very active year for the Union Industrial Society of the Second Alfred Church, as shown by a report given at the annual meeting in January by our treasurer, Mrs. Clyde Willard.

Several projects were completed during the year, including the installation of rest rooms in the Church, and the redecoration of the dining room and adjoining Church parlors. Total disbursements for 1947 were \$1,115.79, with equal receipts of \$1,115.79.

The annual Lord's Acre sale was a success and the society did its part by putting on a chicken dinner and sponsoring the fancy work booth.

The children's exchange is a new addition to our society, which sponsors monthly bake sales and exchange of children's clothing and toys. Mrs. Kenneth Kalstad is general chairman of the exchange.

Plans are under way for a birthday party to be held in May, with Mrs. Harley Sutton as general chairman.

At the monthly meeting of the Union Industrial Society, on April 14, Mrs. Ray Wingate of Alfred will give a review of her recent trip to Mexico. — Mrs. Louella K. Lewis, Correspondent.

NORTH LOUP, NEB. — It was voted to take a special collection at Sabbath school, Sabbath day, March 20, to buy eggs for use in the Nebraska Children's Home.

The dedication of the new organ Sabbath morning, March 6, was made more enjoyable by the receipt of a telegram from the Warrens of Plainfield, N. J., extending congratulations and best wishes. Thanks were also given the Nolls of Ord, who had sent a lovely bouquet of gladioli to the Church in honor of the occasion.

The Women's Missionary Circle met Wednesday afternoon in the Church parlors. The Dr. Grace Missionary Society met on Tuesday afternoon in the same place. — Myra T. Barber, Correspondent.

PACIFIC COAST ASSOCIATION

The Pacific Coast Association will be held with the Church at Riverside, April 9, 10, 11, 1948.

Marriages

Barber - Thompson. — On January 9, 1948, at the home of the bride's parents, near Scotia, Lynn Clair Barber of North Loup, Neb., and Betty Jean Thompson of Scotia were united in marriage by Rev. A. Clyde Ehret. Their home will be at North Loup.

Huber - Hooker. — Shirley Hooker, daughter of Mrs. Minnie B. Hooker, and Willard C. Huber were united in marriage on March 4, 1948, at the Seventh Day Baptist Church, corner of Kalamath and Ellsworth, Denver, Colo. Rev. Francis D. Saunders, the bride's pastor, officiated. They are at home at 4366 Vrain St., Denver, Colo.

Obituaries

Bond. — Delia Ann, daughter of Richard and Emaline Bond, was born in Ritchie County, W. Va., February 17, 1864, and died at her home in Salem, W. Va., February 2, 1948, after an extended illness.

She was married to Lee Bond, who preceded her in death. Surviving are one grandson, one nephew, and three nieces.

Mrs. Bond was an earnest Christian and a faithful Sabbathkeeper. She had an artistic nature and the walls of her home displayed several lovely paintings that she had made.

Funeral services were held at the home on February 5, 1948, in charge of Pastor Loyal F. Hurley, assisted by Rev. James L. Skaggs. Interment was in Odd Fellows' Cemetery.

L. F. H.

Randolph. — After an illness of two years, Mrs. Ilea Davis Randolph died in Salem, W. Va., at the home of her daughter, Mrs. Harley D. Bond, on February 15, 1948. She was born at Lost Creek, W. Va., September 26, 1861, the daughter of Levi B. and Sara Rymer Davis. For the past three and a half years she had lived with her daughter's family in Salem.

She is survived by her husband, William F. Randolph; one daughter, Mrs. Harley D. Bond; a grandson, Richard Bond; a granddaughter, Nellie Jo Bond; and four sisters: Miss Victoria Davis, Miss Gerthea Davis, and Mrs. Althea Randolph of Lost Creek, and Mrs. Allie Randolph of Salem. There is also a foster daughter, Mrs. W. F. McCroby of Washington, D. C.

On the morning of February 17, a brief memorial service was held at the Salem home. President S. O. Bond read a poem and offered prayer, and the granddaughter, Nellie Jo Bond, sang "One Sweetly Solemn Thought." The final service was held in the afternoon at the Lost Creek Church with President Bond officiating, assisted by Rev. James L. Skaggs and Rev. Loyal F. Hurley. From this Church where Mrs. Randolph had worshiped for many years, and where she had been a faithful member, the body was carried to the cemetery across the road and there interred.

L. F. H.

Davis. — William Kenyon, son of Rev. Darius K. and Lucinda Fenner Davis, was born in Alfred, N. Y., March 26, 1869, and died in Daytona Beach, Fla., February 12, 1948, lacking but six weeks of being seventy-nine years of age.

When only twelve years old, and while still living at Alfred, he, with his elder brother, Charles Allen, bought a hand printing press, and he followed the printing and newspaper business practically all his active life. He worked at this for short periods in Nortonville, Kan., Kansas City, Mo., and Chicago, Ill., and from 1893 to 1929—thirty six years—in Milton, Wis., where he attended college for some time soon after moving there. Soon, however, he founded the Milton "Journal," and that, with job printing, soon took all his time.

Later he incorporated the Davis Printing Company, which at one time employed twenty-five people. A partner was taken in 1929, and the new Davis-Greene Corporation formed, which moved to Waukesha, Wis., in 1933. He retired from that business in 1938, and soon after removed to Daytona Beach where he has since resided, conducting a grocery store till his health failed.

He was twice married, first to Mrs. Myra S. Fenner in 1900, and in 1943, to Mrs. Elizabeth D. Wellmon of Daytona Beach. Survivors, besides his widow, include two nephews, Dr. Myrl Davis of Appleton, Wis., and Allison Davis of Long Beach, Calif., and a niece, Mrs. John Stahutak of Chicago.

Since early life he had been an active member of the Seventh Day Baptist Church, for the last several years serving as a trustee of the Daytona Beach Church.

Following the teachings of his father, a pastor of several of our Churches in the last quarter of the nineteenth century, he made it a point to provide employment for young men of his faith. Among those who received early training in the printing business under him were the late Rev. E. M. Holston, and two who subsequently became managers of the Seventh Day Baptist Publishing House at Plainfield, N. J.—the present manager, L. Harrison North, and a former one, N. Olney Moore of Riverside, Calif.

Farewell services were held in the Daytona Beach Church February 16, in charge of Pastor Jay W. Crofoot, and burial was in Cedar Hill Cemetery.

J. W. C.

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