

NEWCOMERS ARE LIKE OLD-TIMERS ON "I AM AN AMERICAN" DAY

On "I Am An American" Day, new Americans who once lived under foreign dictatorships are found in many different occupations all over the U. S. A., taking part with zest and energy in the American way of life.

Lew Futala, 26 years old, from Hungary, adopts American farming methods on a South Maryland farm. →



Charles Gruenebaum, from Germany, works as a cook ← in a St. Louis club.

Janis Dzelzitis, who left Latvia three years ago, builds his own farmhouse at Senatobia, Miss. →



James Batavia, jailed by the Nazis for underground resistance, now raises an American family in ← Denver.

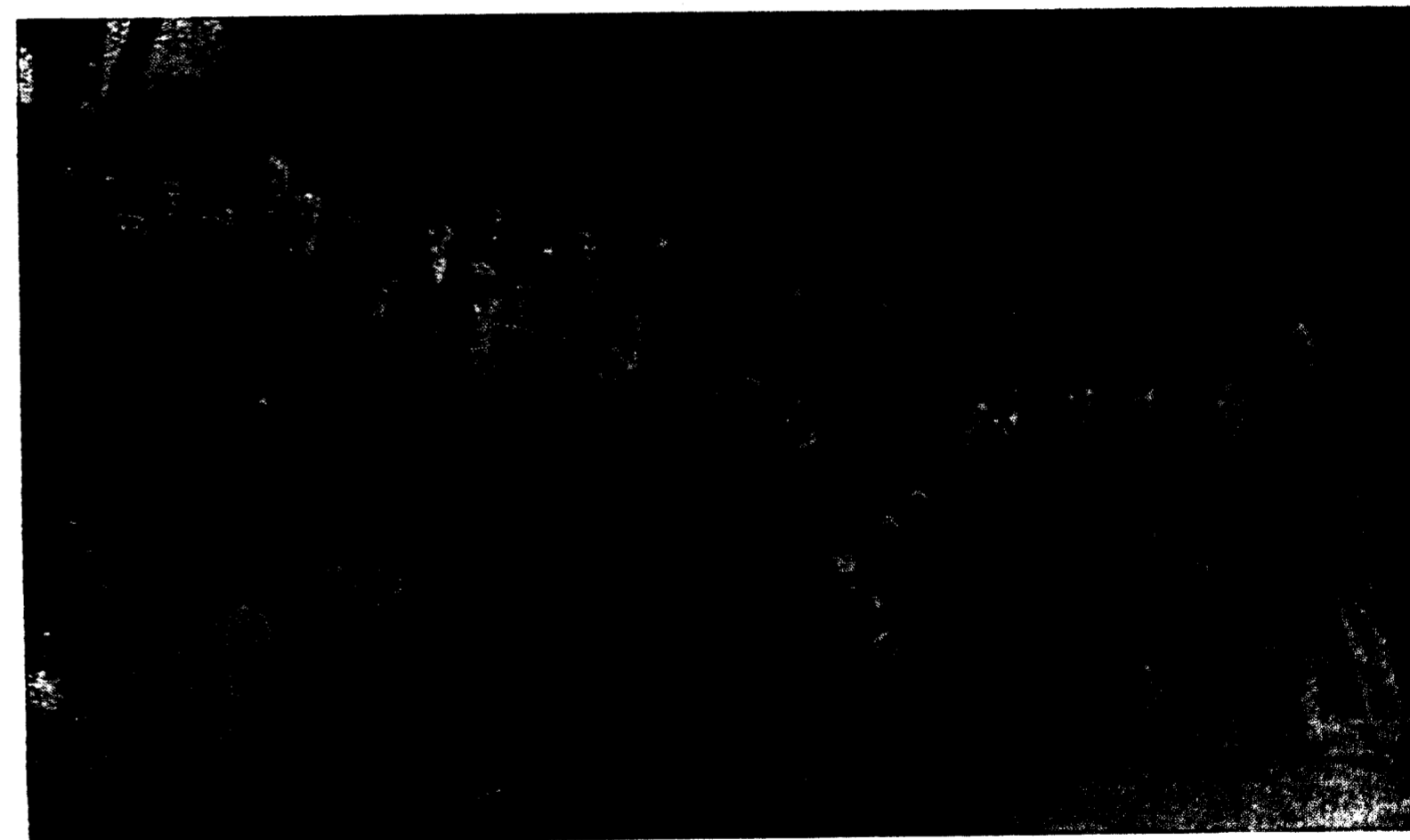
MAY 23, 1949

The Sabbath

Recorder

Sabbath Morning Congregation

HAMBURG, GERMANY



Picture taken in a park across the street from the large restaurant clubroom where the German Seventh Day Baptists met for Sabbath services on the weekend of March 19, 1949, when Capt. and Mrs. Boyden L. Crouch visited them. Please see Missions Department, page 351, for letter from Capt. Crouch.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor

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Our Policy

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

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PLAINFIELD, N. J., MAY 23, 1949

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A FIFTY CENT INCREASE

At the bimonthly meeting of the Tract Board held at the Seventh Day Baptist Church, Shiloh, N. J., Sunday afternoon, May 8, 1949, it was voted to increase the subscription price of the Sabbath Recorder from \$2.50 to \$3 per year, and that the yearly rate for the special issue be increased from \$1 to \$1.50 per year.

This 50c increase will go into effect July 1, 1949, or at such time thereafter when subscriptions at the present rate expire.

However, any subscriptions, both new and renewal, will be honored at present rates if postmarked on or before June 30, 1949, for as many years as subscribers wish to remit.

With this increase in subscription price belongs the announcement that anybody who will be deprived of the Sabbath Recorder's weekly visits because of the price increase will receive copies of the Recorder free for a limited time, the subscription price being made a charge against the Sabbath Recorder Fund which is maintained for the purpose by interested friends. Please feel free to let us know if this is your situation.

Retired Seventh Day Baptist ministers and widows of retired Seventh Day Baptist ministers will receive the Sabbath Recorder at \$1 per year upon the expiration of their present subscriptions.

REMEMBER

THE ONE HUNDRED SABBATHS
 OF SERVICE PROGRAM
 IN YOUR PRAYERS
 BY YOUR PARTICIPATION
 FROM YOUR PURSE

CENTRAL ASSOCIATION

The Central Association will hold its annual gathering at Adams Center, N. Y., the first weekend in June, with the opening session at 8:00 p.m., Friday, June 3, and the closing session on Sunday afternoon, June 5, 1949.

Bernice D. Rogers,
 Corresponding Secretary.

THE SABBATH RECORDER

A HIGH DAY AT ALFRED

"We want to make this a high day for the Berrys and for all who attend these services," remarked Rev. Everett T. Harris at the morning worship in Alfred on Sabbath, May 14. It was indeed a high day for all of us.

The deepest impression that we received of the entire day's privilege was the sincerity and spontaneity of all that was said and done, the utter wholesomeness of it all, the genuineness, the beauty and simplicity of the services, the Christian courtesy and friendliness in evidence on every hand, the appropriateness of the occasion. If at any point it may have seemed that the human was placed ahead of the divine it was that the divine might have the greater glory by way of the human. Truly it was a high day at Alfred, made so by the sanction and seal of the Holy Spirit of God.

The occasion was the ordination of Brother Benjamin O. Berry, of British Guiana, to the gospel ministry. At the request of the Seventh Day Baptist Churches of that country that Brother Berry be ordained before he and Sister Berry return to their native land to lead the work there, the First Alfred Seventh Day Baptist Church set about this sacred task.

According to the plan of the ordination committee, the Churches of the Western Seventh Day Baptist Association were invited to appoint delegates to sit with the ordination council.

In order not to interfere with the Sabbath morning services of the Churches of the association, the ordination sermon was scheduled for Sabbath morning and the ordination service set for the afternoon.

The subject and text of the ordination sermon were: The Church at Crisis Tide, and "He is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be preeminent." — Colossians 1: 18 (R.S.V.) — and was preached by the editor of the Sabbath Recorder. It was a high privilege for him to worship with the First Alfred Church and congregation in their recently remodeled, redeco-

rated sanctuary, to renew friendships of former days, and to meet new friends.

At 2:30 Sabbath afternoon, Rev. Everett T. Harris as chairman of the local ordination committee called the council to order. A roll call of the Churches ensued which revealed the following Churches as being represented by delegates: Second Alfred, First Andover, Independence, Friendship, Richburg, First Genesee, First Hebron, Hebron Center, and First Alfred.

Rev. Albert N. Rogers, pastor of the Second Alfred Seventh Day Baptist Church, was elected moderator of the council, and was invited forward to assume the office. Dr. Paul C. Saunders, clerk of the First Alfred Church, was selected clerk of the council.

The moderator expressed the Christian sympathy of the council for Rev. Charles H. Bond, pastor of the First Genesee Church, who was scheduled to offer prayer, and whose absence was due to the death of his mother in Salem, W. Va.

Rev. Ralph H. Coon, pastor of the Richburg and Friendship Churches, offered "prayer for the blessing of God and the leading of His spirit."

The candidate for ordination was then asked to present his statement of "Christian Experience and Beliefs." These being found satisfactory and being commented on favorably, the council proceeded with the service as planned. Rev. Benjamin O. Berry's statements will appear in a later issue of the Sabbath Recorder.

The congregation joined in singing, "Lead On, O King Eternal," with Professor Ray W. Wingate at the organ.

The charge to the candidate was given by Rev. David S. Clarke, secretary of the Seventh Day Baptist Missionary Society, who invited Mrs. Berry forward to stand with her husband as the charge was given.

The prayer of consecration was offered by Dr. Ahva J. C. Bond, dean of the School of Theology, Alfred University, Alfred, N. Y.

The ministers who participated in the ceremony of the laying on of hands were: Reverends Ahva J. C. Bond, Albert N. Rogers, Everett T. Harris, David S. Clarke, Rex E. Zwibel, Edgar D. Van Horn, Victor W. Skaggs, Ralph H. Coon,

FROM THE EDITOR'S MAILBOX

Dear Editor:

I am writing to express my appreciation of the issue of the Sabbath Recorder for March 7. It seems to me to possess very high quality, and to represent an excellent type of religious journalism.

With no lack of appreciation of other articles and features, I wish especially to mention three articles which in my judgment take high rank. Your editorial, "Why Not 'The Jewish God'?" is well written, correctly conceived, as I see it, and, to the thoughtful reader, inescapably pointed. On a high plane, above the shadow of bickering, you have dealt constructively with a question which any Sabbathkeeper might ask with purpose, and answer with satisfaction.

Pastor Osborn's article, "The Christian Use of the Sabbath," likewise is on that same high constructive level. It seems to cleanse our spirits, and leave us with the feeling that we have just passed a Sabbath day in the manner there described, leaving us renewed in life and ready to begin another week of work stretched out before us on a higher level than the week before. Such will be the case actually at the end of each Sabbath day if we follow through in the manner and spirit indicated in that article.

In the third place I shall refer to Mrs. May Henke's article on "How to Read the

Hurley S. Warren, and Glen E. Bucher, minister of the Park Methodist Church, Hornell, N. Y.

The welcome to the ministry was extended by Rev. Rex E. Zwiebel, pastor of the First Hebron and Hebron Center Churches.

After congregational singing of the hymn, "Glorious Things of Thee Are Spoken," Rev. Benjamin O. Berry pronounced the benediction.

This service was followed directly by a reception for Rev. Mr. and Mrs. Berry which was held in the parish house. An account of this joyful occasion will need to wait until a later time.

Bible." Here is a plan of Bible reading which, if adopted, will bring a blessing to the person or family adopting it.

When I first came to the seminary here at Alfred as a student in 1903, our teacher in English Bible, Dean Arthur E. Main, asked whether in beginning our course we should begin with Genesis or with the Gospels. There was a difference of opinion on the part of the students as to which would be the better approach. Then Dr. Main informed us that he had always begun with Genesis, but that he had decided to begin with the gospel of Jesus Christ, the center of our religion. That is now the order in Alfred School of Theology. Not only so, but the order for some time has been the same as that suggested by Mrs. Henke. Recently, when we were starting a new class, one of the students asked why we began with Mark. That was a legitimate question, but there seemed to be some fear lest we were going to omit something from the course in New Testament. The reason given was in harmony with the reason set forth in the article under discussion.

I want to commend Mrs. Henke for her thoughtful and enlightening article. I recommend that kind of Bible reading, where we do not decide in advance just where we want to come out in our reading and then search out passages that support our preconceived view, but where we let Christ speak to us until our hearts burn within us as we listen to Him. It might do much for us if for four successive Friday evenings we were to read the four Gospels in the order suggested by Mrs. Henke. No, I am not recommending a listing of all who will promise to do that. I am only suggesting, and for stimulus I suggest that you read again Mrs. Henke's article.

In closing, permit me one quotation: "Now if you have read the other Gospels, John will become almost a personal experience as you read it. Jesus will be to you the Bread of Life and the Light of the World. He will be the way, the truth, and the life. You will be born again."

Ahva J. C. Bond.

Alfred, N. Y.,
March 13, 1949.

WORKERS TOGETHER WITH GOD

By Rev. John F. Randolph
Berea, W. Va.

(Delegate from the Southeastern to the Central Association held at Brookfield, N. Y., June 4-6, 1948)

In consideration of the general theme of this association, "Workers Together with God," I have chosen two texts from different sources which I wish to use together: "Seek ye first the kingdom of God," Matt. 6: 33a, and "For we are laborers together with God," 1 Cor. 3: 9a.

Message of Albion

A group of ministers and laymen met at Albion College in Michigan with the express purpose of discovering, "The message of evangelism for today." Their findings on "the kingdom of God" fit so well with my thought that I will incorporate some of them in this sermon.

They say, "The kingdom of God is life, with God at its center." To seek first the kingdom of God, then, is to seek to put God at the center of human relationships, and that will be working together with God, which is our theme.

Again Albion says, "The kingdom of God exists wherever and whenever the will of God is done." To seek that kingdom then is to work together with God in making His will everywhere and everywhere supreme on earth. We agree with Albion that "The good news of the kingdom is central in the life and teachings of Jesus," so it must be with us today if we are workers together with God.

The Christian Church must make supreme both the message and the movement of the kingdom of God. It must both speak and work to make God central in human affairs. Some of the work for the kingdom mentioned at Albion is expressed as follows: "Citizenship in the kingdom demands personal responsibility for efforts such as slum clearance, race equality, prevention of juvenile delinquency, eradication of poverty, the abolition of the evils of liquor, the removal of crime and disease, and the rooting out of the causes of war." We agree that these works, and many others, are in harmony with God's will as we know it and demand co-operation of kingdom citizens,

with one another and with God. "It must never be forgotten," says Albion, "that the kingdom is of God. God's power and guidance and man's effort and loyalty are indisputable partners in the growth of the kingdom."

A Great Hope

There have always been those who have looked for the accomplishment of a perfect society, and the Christian hope for the kingdom of God on earth as it is in heaven is no exception. Also there are always those who say that such a hope is visionary, only a dream of the idealist. They say it is impractical, that it will not work; that you cannot hope for perfect relationships when you take into consideration human nature — one must be realistic, recognize things as they are, not as one might wish them to be.

In spite of criticism for being visionary we remember, "Where there is no vision, the people perish"; and in spite of good-natured advice to be realistic, we believe in, and work for, the kingdom of God.

God's Purpose

We believe that it is the unchangeable purpose of God to establish and perfect His kingdom; and that as kingdom citizens, it is our duty and privilege to have the same purpose, and work together with Him to accomplish that purpose.

We believe that this kingdom is a society ruled in all parts by love and righteousness, that love and righteousness are governing principles of His kingdom, and that it is His eternal purpose to make them the governing principles in all human society; to that end we are workers together with Him. What does the world society need today more than to be governed by love and righteousness? We can make a long list of our wants in government and society, chief among them, freedom — "freedom of speech, freedom from fear, freedom from want" — but if love and righteousness prevailed, there would be no lack. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

Christ the King

We believe that the kingdom is a society of which Christ is king. Kingdoms

of this world have geographical boundaries, and because Christ chose as His realm the hearts of men rather than lands bounded by mountains, rivers, and imaginary lines, His claim for kingship was misunderstood. He was rejected by some as a political plotter, by others because He was not. Yet wherever and whenever the will of God is done, there Christ is king, for He rules and is ruled by love and righteousness.

We believe all belong to His kingdom who are themselves animated by His spirit. His will is one with the will of God. He said, "I am in the Father, and the Father in me"; "I and my Father are one"; and He prayed for His followers, "That they all may be one . . . in us." Dominated by the same spirit we are all, "Laborers together with God," seeking uppermost the kingdom of God, or "Life, with God at its center."

History

Every citizen of the United States is animated by the spirit of George Washington and Abraham Lincoln. Every citizen of the kingdom of God is animated by the spirit of God and His Son Jesus Christ.

No study of American history can omit the contribution of Washington or reference to his spirit and patriotism. It is the spirit of free America. No study of the past century of American history can ignore the spirit of Lincoln. It is the spirit of unity and compassion for the downtrodden.

Likewise no study of world history for the past nineteen centuries would be complete without reference to the influence of the spirit of Jesus Christ. The patriotism of Washington and the compassion of Lincoln are but reflections of the spirit of Jesus Christ, and the same spirit has had its influence in the rise and fall of nations.

Remove all influence of the Christian religion from the world of art and literature, and what a decimation there would be in that field also.

Our Social Order

The world political and social orders rise and fall with the passing of time, and

the present world situation seems chaotic, but the kingdom of God is like leaven. The leaven is in the world. It cannot be removed. Even war, the antipode of the spirit of love and righteousness, has shown us the contrast between nations where the leaven has been planted by Christian missions and where it has not. In our own land the spirit of the kingdom is so much the backbone of society that although other influences are so prevalent, yet they are recognized as contrary to the best interests of society. The spirit of Jesus Christ, recognized or unrecognized, has largely influenced our standards and cannot be ignored in our social order any more than in history, art, and literature. The work of the kingdom citizen is to make this standard not only a criterion but an accomplished fact.

Final Domination

We believe the kingdom of God will finally dominate the life of men. At times this is hard to believe. We are influenced by the criticism of, "Visionary!" "Impractical!" "Un-realistic!" But the kingdom citizen has faith: faith in God, faith in His kingdom, faith in Jesus Christ, faith in man, faith in the leaven that is at work in the world. "God's power and guidance and man's effort and loyalty are indispensable partners in the growth of the kingdom." — Albion.

In the world to come God will complete and perfect the kingdom beyond the physical possibilities of this world, beyond our limited faith and expectation in this life: the Lord Jesus Christ being manifest in power and glory; the one condemned to die among thieves by the kingdom of Rome; crowned king in the hearts of citizens of the kingdom of God; manifest in His true glory, power, and divine nature; and recognized finally by all as "KING OF KINGS AND LORD OF LORDS."

"Seek ye first the kingdom of God."
"For we are laborers together with God."

Seventh Day Baptist General Conference
RIVERSIDE, CALIF., AUGUST 16-21, 1949

LETTER FROM CAPT. BOYDEN L. CROUCH

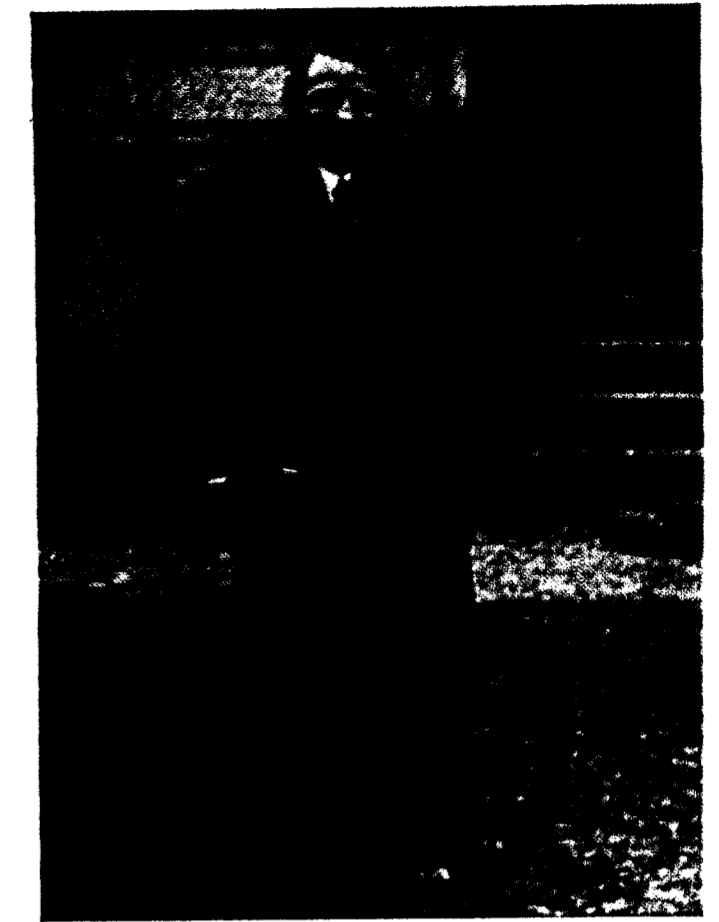
Bayreuth, Germany,
April 6, 1949.

Dear David:

I shall begin this letter but delay sending it until I can enclose some pictures taken while visiting our Seventh Day Baptists in Hamburg, Germany.

After some effort, Mary and I were able to negotiate orders for travel to Hamburg, in the British Zone, for the weekend of March 19. We took two days to make the trip to Hamburg because of the difficult driving with ice, rain, and snow and stayed the first night in the once industrial city of Kassel. We arrived in Hamburg at about 3 p.m. and settled in our hotel, then telephoned Brother Johannes Bahlke who came to the hotel at about 5 p.m. He is an interesting man and our discussion of plans for Sabbath day was certainly facilitated by his command of the English language. We spent most of the evening in his room discussing various matters and getting better acquainted over some very refreshing tea.

Services on Sabbath morning are being held in a large restaurant clubroom at present, though there is hope for a more appropriate meeting place in the future. At 10 a.m., Sabbath school was held with the lesson and discussion being led by Brother Henig who also played the piano for the singing. The morning message was presented by Brother Bahlke and after services were ended we walked to a park across the street where I took some pictures of the group. They are not very swift in processing but we hope they will be a record of the trip and of our meeting together. Sabbath afternoon we met with a group in the home of Brother and Mrs. Bruhn and their son, Lorenz. We enjoyed lunch and coffee in their home and a very friendly discussion as well. Mrs. Bruhn sang some songs, and Brother Henig played some selections from Beethoven and Chopin. It was truly enjoyable for us, and we particularly enjoyed the warmth of friendship extended to us then and throughout all of our stay. It is hoped that Brother Bruhn will be able to go to Conference in California this year.



Brother Johannes Bahlke
Hamburg, Germany

The entire group at Hamburg is interested in the American Seventh Day Baptists, and in the spiritual and organizational structure of our denomination. Seventh Day Baptists in Germany are scattered and not in great numbers, and the presence of a spiritual leader or an official organization would be a great factor in strengthening their efforts here.

Sabbath night we again met at Herr Bahlke's room with eight or ten others for a discussion. I was interested in the questions asked, and interested to find how anxious they all were to become more thoroughly acquainted with their fellow Church members in America. The sincerity and spiritual feeling of the entire group was evident, and I noted often the interest in various interpretations of certain passages of Scripture regarding prophecy.

I am sure that many at home are interested in the actual living situations of the members of the Church in Hamburg. The city itself was bombed quite thoroughly since it was probably the most important shipping center in Germany. There are between 40 and 50 members in the Church, and all but approximately six of them have had to move at least once because

of damage to their living quarters. Brother Bahlke and others have had to move several times. Many of them were able to save part of their belongings from actual bomb damage but conditions since have led to a loss of property, both personal and real. The packages of clothing and food from America have been a great help for them and are truly appreciated. Fortunately, the last two winters have not been too severe.



The Group at Brother and Sister Heinrich Bruhn's Home on Sabbath Afternoon.

We left Hamburg early Sunday morning and had an uneventful trip home. This is, of course, only an outline of our visit in Hamburg and if you have any direct questions we will be happy to answer them as best we can. We send you our kindest regards and it would be a pleasure to hear from you soon.

Sincerely, your friend,
(Capt.) Boyden L. Crouch.
United States Army,
120th Station Hospital.

CORRECTION

In the Recorder of April 11 reporting the picture dedication at the Second Hopkinton Church, instead of "Mrs. Preston" who sent the pictures it should have read Mrs. Preston Tate, the former Miss Ruth Kenyon. Ruth is still field director at the Bath Veterans Hospital in New York.

Ruth Kenyon,
Corresponding Secretary...

LEAVES FROM A MISSIONARY'S DIARY

(Excerpts from a recent letter of Rev. Wardner Fitz Randolph of Kingston, Jamaica, to his wife who is with her mother in Fouke, Ark. With all her duties in caring for her mother during convalescence, Mrs. Randolph has written at length and shares the following section of a letter from her husband.)

V. O. Burke is still doing fine work in Manchester. One baptism has been held at Comfort and another will be held soon with 11 candidates. Blue Mountain has a class of at least 22, and is planning to baptize 40 when the time comes for baptism in May. In St. Thomas there will be baptism, and a new group will be organized at Glen May early in May.

Let me give you my schedule for the rest of April: Sunday, 17—sermon at Kingston; Tuesday, 19—school opens; Wednesday, 20—wedding at Kingston in the morning and a wedding in Manchester in the afternoon; Sabbath, 30—Blue Mountain; Sunday, May 1—baptism at Glen May in the morning and a wedding at Bath in the afternoon. D. S. C.

SUMMARIZED REPORTS OF GERMAN RELIEF WORK

Receipts	
January, 1949	
Balance on hand January 1, 1949	\$117.53
From Churches, Sabbath schools, Ladies' Societies, and individuals	174.33
February, 1949	
From Churches, Sabbath schools, Ladies' Societies, and individuals	143.59
March, 1949	
From Churches, Sabbath schools, Ladies' Societies, and individuals	103.25
Total	<u>\$538.70</u>

Disbursements	
From January 1, to March 31, 1949	
For food, oil, margarine, etc.	\$287.52
For parcel post fee for 103 packages at 22 lbs.	212.45
	\$499.97
Balance for April 1	38.73
Total	<u>\$538.70</u>

Summary of Shipments	
From January 1, to March 31, 1949	
Clothing, shoes, and food	2,616 lbs.
Frank Schober, Treasurer.	
Seventh Day Baptist Church, Irvington, N. J., April 20, 1949.	

TWO CHINA PROGRAMS

By Arlene D. Davis

The Salem Ladies' Aid based two programs on the book, "China, Twilight or Dawn," by Frank Price.

In the first program devotions were led by Mrs. Ross Seager. She used a litany the theme of which was "Peace — On What Terms?" The response from the group was "My peace I give unto you, not as the world giveth." A talk on China and its people followed. Discussion took the form of a trial in court. Witnesses appeared accusing China of many shortcomings — utter failure, menace to the world, suspicion of group against group, political disunity, decay of cultural heritage, in fact futility. Making no attempt to refute these accusations, the attorney for the defense pled for a time of probation, time to give Christianity a chance as it redeems the individuals and quoted the Chinese proverb:

If there is righteousness in the heart, there
there will be beauty in the character.
If there is beauty in the character, there will
be harmony in the home.
If there is harmony in the home, there will
be order in the nation.
If there is order in the nation, there will be
peace in the world.

The attorney argued that the Christian message with its program in China can do what this proverb calls for. The listeners acted as the jury casting a vote silently on the question, "Shall Christianity be given a chance to make its message effective in China today?" As the vote was taken, the program closed with this prayer written by Lia San Chan, a Chinese woman:

"All powerful God, the Saviour of mankind, help us to follow the Master's example in using our lives and energy, our material possessions, and time itself as living sacrifices in sharing them with those who know Thee not. Make us genuinely faithful in all that Thou hast committed to our care. Our prayer is offered in Jesus' holy name. Amen."

After devotions the second program began with a brief study of the life and influence of Generalissimo Chiang Kai-shek, and a brief address on the religions of China and the progress of Christianity

there. Impersonation of our deceased Seventh Day Baptist women missionaries provided a special interest. Impersonators who gave sketches of the work of the missionaries were as follows:

Mrs. Wardner given by Mrs. L. D. Lowther; Mrs. Carpenter, by Mrs. Ray Randolph; Mrs. D. H. Davis, Mrs. Cleveland Davis; Dr. Grace Crandall, Mrs. Charles Batson; Miss Susie Burdick, Mrs. Alva Davis; Dr. Ellen Swinney, Mrs. Okey Davis.

The material used for the impersonations was taken from a booklet published in 1925, and written by Mrs. Ruby Coon Babcock of Daytona Beach, Fla.

A beautiful banner awarded to Dr. Ellen Swinney as a testimonial of appreciation of her work among the Chinese was on display among other exhibits relating to Seventh Day Baptist mission work in that faraway land. Many of the articles are in the possession of the Woman's Board and are now being catalogued preparatory to lending to interested groups.

As a fit closing the guests gathered around a lovely table with Chinese appointments where the impersonators of Mrs. Wardner and Mrs. Carpenter poured tea. Several young ladies including a Chinese student from Salem College helped with the serving. A love offering for the Wests was placed on the table.

"FRET NOT THYSELF"

By Irene Post Hulett

Fret not thyself because of evil doers
Oh, child of Mine;
Cast out corroding worry
From that heart of thine.

Fret not thyself, 'tis only thine undoing
Unfitting thee to see
The task that lies nearest to thy purpose
Of pleasing Me.

Fret not thyself; it is not cross uncaring
Or turning from world woes.
By fretting not, thou shalt have greater daring
To meet My foes.

Load not thyself with worries
Nor repine.
Trust in the future, knowing well
The world is Mine.
Fret not thyself!

LIFE'S BLESSED BURDENS

(The article which follows was given by Rev. George Upham, pastor of the Baptist Church, Canisteo, N. Y., on the daily devotional period of the Hornell radio station WLEA. For many months it was my privilege to preach at this Church. This message inspired me and so I am passing it on to you. H. S.)

Life's Blessed Burdens

Over WLEA, February 28, 1949

I wonder how many people have longed to be freed from their responsibilities — just to be, at least for a while, not tied down anywhere — to be foot-loose and fancy-free. Probably more than would confess to it have sighed, Why were ties and burdens ever invented?

If you have read Wells' fanciful story of the two men, Cavor and Bradford, who made the trip to the moon, you will have a partial answer. Their first discovery on reaching that planet was that they missed the restraining laws of the world they had left. Here each square inch of surface sustains fifteen pounds of pressure, each person bears an atmospheric load of about four tons.

There they were literally unloaded, and oddly enough, they almost lost their lives in consequence. They couldn't control their movements, they could hardly keep their feet on the soil. The slightest spring of the foot, and they bounded like balls into mid-air. Attempting to leap over an obstructing boulder, they soared into space like larks, and landed on a distant cliff or an extinct volcano. Life became wicked, ungovernable, terrible — they were lost without their load.

In a book entitled "A Bunch of Everlastings," F. W. Boreham has a chapter on "The Luggage of Life." In it he says with this thought evidently in mind, "Our load is as essential as our lunch. If we grasped the deepest philosophy of life a little more clearly, we would fall in love with our luggage. Man owes as much to his load as the ship owes to her keel. The sailor loves the heavy keel and the full freight. It is the light keel and the empty hold that have most reason to dread the storm."

Now this is exactly what the psalmist is saying in Psalm 1 using the figures of the tree and the chaff. The chaff, so

loosely attached to life that at the threshing-floor the wind catches it and blows it away, is made to illustrate The Tragedy of the Unburdened.

It is precisely because the chaff is not attached to any of life's burdens that it becomes the victim of the wind. The weight of the wheat, the load of life that it carries, bears it to the threshing-floor and to further usefulness. The tragedies of life, these declare, come, not from life's burdens, but from its detachments.

I recall asking a very gifted young woman to undertake some Christian task. "What," she replied, "Do you think I am going to tie myself down like that?"

I rather suspect, as I recall some of her detachments, some of her irresponsible ways, that she has by this time discovered the need of those very things which tie us, not down, but up to life and usefulness.

In a former parish there lived across the road from us an elderly couple whose constant lament was, "We haven't a soul in the world who cares for us." This, of course, could happen to anyone, but there seemed more than a hint of poetic justice in it for them, for the suggestions were that their own youthful decisions had been that they were not going to be tied down by responsibilities: they had each other; they had their own lives to live; their own tastes to gratify, so — **No burdens, please.**

What would they have given later, for some of those very responsibilities they had despised, and the ties to life and love that these represented.

One of our saddest wartime memories concerns an attractive young woman, wife of one of the men who went across. Like some others in a similar situation, she became tired of her ties, the burden of constancy became too much of a burden for her. What we, and others could see, however, was what was happening to the woman herself.

"O what a tangled web we weave, when first we practice to deceive."

And the tangles are not all outside, either. Why can't we see that the same ties which attach us to our responsibilities, tie us to our best selves also, and

we cannot sever one tie without also cutting the other.

Over against this the psalmist places the picture of "The Blessedness of the Burdened."

The word for planted, as applying to the tree, should be rendered self-planted. It suggests a sort of realization that in pressing roots down to the fertile soil below, in the exercises of life, is the assurance of beauty and serviceability.

Paderewski, the brilliant pianist, once played before Queen Victoria of England. When he had finished his recital, the queen, coming forward to thank him, exclaimed, "Paderewski, you certainly are a genius."

"Your Majesty," he replied, "if I am anything of a genius, it is because I have been very much of a drudge."

We speak at times of the key to success, and the term is entirely misleading. There is no key to be found, there are burdens to be borne, responsibilities to be assumed. The burden of the midnight oil is the key to scholarship; the burden of drudgery the way to genius.

What the psalmist declares, however, reveals that not only does Torricelli's law have a mental counterpart, it also has a spiritual one. The law of the burden relates itself to the godly life too.

That life which begins with the Christian decision is in its inception the gift of God's grace. Progress along the straight and narrow way, however, is measured by our striving, and growth is measured by the burdens we assume. If you are dissatisfied with your Christian life and progress, let me suggest that you examine your load. A little load is always the symbol of a little life, a full life is achieved by assuming a large load.

Some years ago, when our lives were clouded, as we thought, by a burden which had been imposed upon us, a very understanding Christian friend sent us the following lines which were so helpful to us, we can only believe they will bless others also.

To every one on earth
God gives a burden to be carried down
The road that lies between the Cross and
Crown;
No lot is wholly free, He giveth one to thee.

Thy burden is God's gift,
And it will make the bearer calm and strong,
Yet, lest it press too heavily and long,
He says, "Cast it on Me, and it shall easy be."

And those who heed His voice,
And seek to give it back in trustful prayer,
Have quiet hearts that never can despair;
And hope lights up the way, upon the darkest
day.

ALFRED STUDENT WINS IN SPEAKING CONTEST

Robert Whitford, a senior of Alfred University in the Ceramic College, and a member of the Little Genesee Seventh Day Baptist Church, won first place in the American Ceramic Society National Speaking Contest held in Cincinnati, Ohio. The subject of his talk was "The Use of Molybdenum in Whiteware Bodies." He was competing with students from Penn State, Texas, Rutgers, and eight other colleges and universities. The financial prize was fifteen dollars but the recognition given to Mr. Whitford and Alfred was of much greater value. H. S.

ALFRED STATION YOUNG ADULTS AT STATE CONFERENCE

The New York State Young Adult Conference was held in Rochester, N. Y., April 29 to May 1. Donald Pierce and Miss Jean Lewis, members of the Alfred Station Young Adult Fellowship, were present. There were outstanding speakers and an important session for the discussion of plans and projects for young adult groups. H. S.

EASTERN ASSOCIATION

The Eastern Association will convene with the First Seventh Day Baptist Church of Hopkinton, at Ashaway, R. I., June 10-12, 1949. It is hoped many will plan to attend.

All persons expecting to attend are requested to forward their names to the corresponding secretary by May 27.

(Mrs.) Tacy A. Saretzki,
Corresponding Secretary,
52 High Street,
Westerly, R. I.

CHURCH NEWS

WESTERLY, R. I. — The title of Pastor Emeritus was bestowed on Rev. Harold R. Crandall by the Pawcatuck Seventh Day Baptist Church at the annual business meeting in Westerly, R. I., April 10. Dr. Edwin Whitford, as senior deacon, conferred the title. Mr. Crandall, because of ill health, retired January 1, 1949, after eighteen years as pastor of the Church, and will make his home at Rockville.

The business meeting followed a supper served by the Woman's Society. In the absence of the president, Karl G. Stillman, who was ill, George B. Utter, a trustee and former president, presided.

The officers chosen for the Church for the following year are: president, Karl G. Stillman; treasurer, Elston H. Van Horn; clerk, Carroll W. Hoxie; historian, Miss Lucinda Barber; collector, Wilfred B. Utter; auditor, Norman F. Loofboro; trustees, Howard M. Barber and George B. Utter.

Ushers named were William E. Maxson, head usher; William H. Healey, John Gavitt, Carroll W. Hoxie, Howard Barker, Horace W. Knowles, Hiram W. Barber, Jr., Alexander P. Austin, Charles S. Barker, John B. Hoffman, Charles W. Utter, Harold Austin, Anton Obermann, III, Donald Smith, Norman F. Loofboro, Edgar P. Maxson, Jr., Maurice Young, Hiram Barber, III, Horace W. Knowles, Jr., and William Knowles.

Members of the committee on resolutions are: Dr. Edwin Whitford, Mrs. Hiram W. Barber, Jr., and Rev. Eli F. Loofboro, retired former pastor of the Waterford, Conn., Seventh Day Baptist Church.

The organ fund committee, Loren Osborn, chairman, reported activity and organization to further the raising of funds to pay for a new organ that has been ordered and which will be installed early in 1950.

MILTON, WIS. — During the period preceding Easter, the Milton Church joined with the other Churches of Milton and Milton Junction in a series of union lenten services, four of which were held in their Church. The last of these joint

services was held on the Thursday night before Easter, and was a community Communion service. On the next night, Friday, baptism was administered to nine young people. Eight of these, with one young man previously baptized and two who presented letters, were admitted to Church membership on Easter Sabbath. On that day, for the present pastorate, there was a record attendance at the morning worship. On Sunday morning, a joint youth service was held in the Milton Methodist Church with a fellowship breakfast following in the Seventh Day Baptist Church.

Two of the Church organizations, the Christian Endeavor Society and the Women's Circle, each has contributed a full day's support to the Denominational Budget. This for the women's group is in addition to its pledge of two hundred fifty dollars. The day designated by them was March 16, in honor of their president's birthday.

Mrs. Nettie M. West and Miss Mabel West are staying in the home of Mrs. W. D. and Miss Marjorie Burdick where Miss West is convalescing from another operation on her hip, performed in Mercy Hospital, Janesville, some weeks ago. — Abbie B. Van Horn, Correspondent.

NORTH LOUP, NEB. — The regular meeting of the Men's Brotherhood is to have a preacher from the state capital on May 24.

Mrs. Florence Hutchins who spent the winter with her daughter in California has returned to her home.

Plans are under way for a Vacation Church School under the leadership of Mrs. Louise Brennick, Mrs. Ava Johnson, and Mrs. Lois Swenson.

A father-son banquet was sponsored by the Dr. Grace Missionary Society last month. It was a happy and successful occasion.

"Do you get the Sabbath Recorder?" was the pertinent question at the end of an April Church Bulletin.

The Sabbath school sponsored the usual donation of some dozens of eggs to the Nebraska Children's Home at Easter time.

Miss Alta Van Horn has been granted a Church letter to join with the Salem

Children's Page

Dear Recorder Children:

Oh where, oh where are the children dear?
Your letters I fail to find,
I look in vain for your words of cheer,
And messages true and kind.

Oh, children dear, I greatly fear,
In your hours of work and play,
You have forgotten how very dear
Are your letters bright and gay

To many readers young and old
Who scan our page each week,
Looking for letters and stories told,
Which now in vain they seek.

So please, my dears, sit down and write
This very day to me;
We need your stories and sayings bright;
They're valuable don't you see.

In the meantime I have a little story
for you, entitled —

The Yellow Rocking Chair

Many, many years ago, during the early settlement of this country by the white man, and there were Indians everywhere, there was a little girl named Caroline whose home was on a farm quite a distance from the nearest town. The only means of travel the family had was the farm wagon drawn by the gray farm team, so you see it was almost a day's journey to go to town and back.

One day Caroline's father had sold all his corn and had money enough to buy some much needed parlor chairs. So he hitched his team to the farm wagon early in the morning ready to take the long trip to town. Caroline was very happy

Church. Miss Van Horn is a member of the faculty of Salem College.

So far seven members of the Church have announced their intention of attending Conference in Riverside, Calif., in August.

Subscriptions to the Sabbath Recorder will be taken at any time by Mrs. Myra T. Barber. Do you see it every week? — Gleaned from items sent by Myra T. Barber, Correspondent.

for mother and she were to take the trip with him.

It was a beautiful morning and no one else was on the road. Caroline's eyes shone as she watched the birds and wild rabbits, and from time to time a sly fox along the way. Flowers bloomed beside the road and the little girl thought she had never been so happy in all her life.

When they reached town they ate the lunch they had brought with them. Then they went to buy the parlor chairs. Her father found that he had some money left over after he had paid for them.

But Caroline was not thinking about the parlor chairs. She had found a little wooden rocking chair painted yellow. She sat down in it and rocked happily for it just fitted her. "I wish it were my chair," said she.

Her kind father bought it for her. On the way home along with the six parlor chairs in the back of the farm wagon was little Caroline sitting in the little yellow rocking chair.

It was dark and very still when they were almost home. They began to wonder if any Indians had been near that day. Just then a big Indian in his blanket and feathers sprang up in the road in front of them and with him were others. He started to take the farm wagon and horses, but all at once he saw Caroline in her yellow rocking chair. He dropped the bridle and with a yell of fright ran back into the woods followed by the others. They had never seen a rocking chair before and it frightened them.

So the little girl and her mother and father reached home safely, and until she was too large for it she sat many a time and rocked happily in her little yellow rocking chair.

I hope, dear Recorder children, that soon your letters or stories will take the place of my stories.

Yours in Christian love,

Mizpah S. Greene.

It is easy to resist the man who frowns, and hard to turn down the man who persists in smiling. . . . —Selected.

TELLING GOD WE LOVE HIM

By Edna Atkin Pepper

A small boy knelt at his mother's knee and offered his evening prayer. When he had finished he continued to speak softly while on his knees.

"What did you ask for, dear?" mother questioned.

"It isn't nice to ask for things," replied the little fellow. "I just told God that I love Him."

Of course, we know that our Father desires His children to come to Him with all their joys or sorrows; but the heart of God must be warmed when we simply tell Him how much we love Him.

That is my favorite kind of prayer. There are public prayers, family prayers, nightly prayers, prayers that are wrung from the heart in some desperate emergency; but there is also a heart-warming fellowship of regular, daily communion with our Father.

It is a privilege to thank God for His care through the day, and commit to His keeping power those who are precious to us. In times of extremity, when suffering loss, or faced with some heart-shaking emergency, we do not need to mourn as those who have no hope. We have a Friend who will use His superior judgment and open the best way for us.

I had a Christian teacher in school who said to me: "Do you know what we do? We lay our burdens at Jesus' feet; but before He can gather them up, we snatch them away again." When we let Him carry our burdens, life is much simpler.

For what do we make request when we come to God in prayer? Are our prayers vital? Are they close to our hearts? Says one godly writer: "Look unto Jesus in simplicity and faith. Gaze upon Jesus until the spirit faints under the excess of light. We do not half pray. We do not half believe. 'Ask and it shall be given you.' Luke 11: 9. Pray, believe, strengthen one another. Pray as you never before prayed that the Lord will lay His hand upon you, that you may be able to comprehend the length and breadth and depth and height, and

SIMON OF CYRENE

By Edna A. Bliss

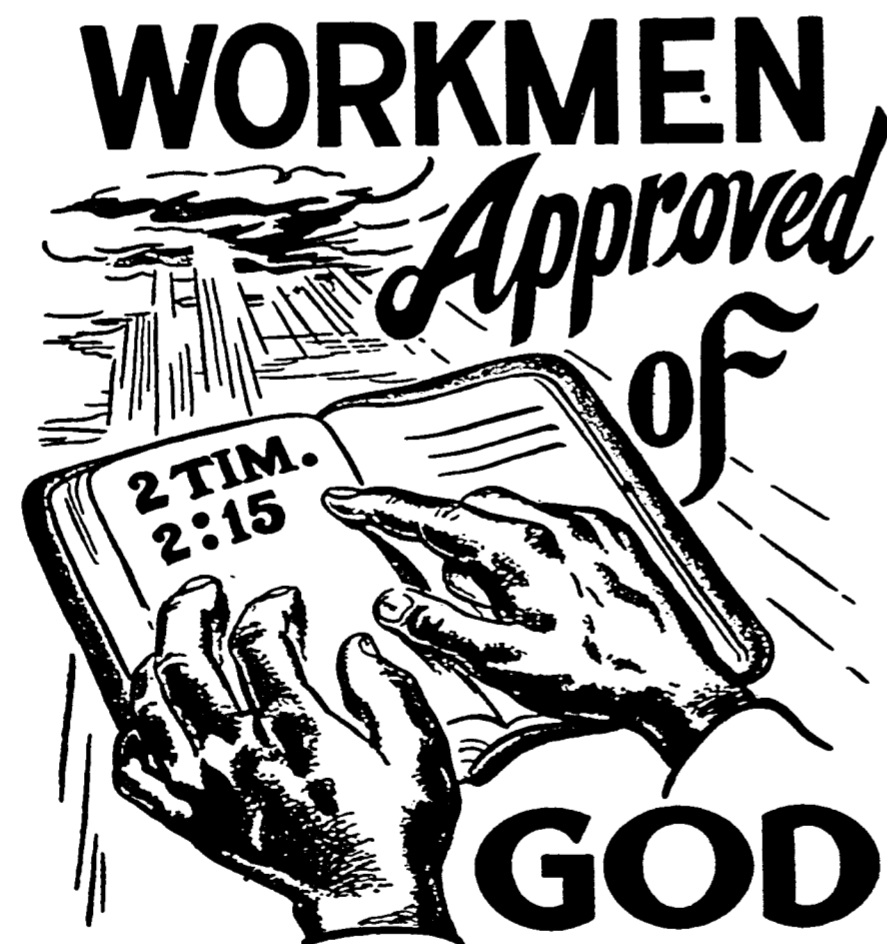
I wonder where you were going that day
When our Saviour's Cross you bore.
Did duty impell you to take that road?
Had you been that way before?

As you came o'er the Sea to the Holy Land,
I think there was grief in your eyes;
You mourned for poor humanity;
You longed to help men rise.

I feel that your human sympathy
Helped Christ that woeful day.
O blessed Simon, thou wast sent
To be used in this holy way.

Alfred, N. Y.

Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practice them in your lives. — President Grant.



Slogan chosen by Rev. Loyal F. Hurley, President, Seventh Day Baptist General Conference, Salem, W. Va. Art work by Stanley Burdick, junior at Salem College, Salem, W. Va.

to know the love of Christ, which passeth knowledge, that you may be filled with all the fullness of God."

—Signs of the Times.

Obituaries

Stillman. — Lucy Prentice, daughter of Rev. Asa Babcock and Marian Greene Prentice, was born in Albion, Wis., August 6, 1867, and died March 7, 1949, at Bethesda Hospital, Hornell, N. Y.

She was a member of the First Seventh Day Baptist Church of Alfred, N. Y., the Ladies' Aid Society, Forceythe Willson Club, and Amandine Club. She had resided in Alfred since 1910, coming from Leonardsville, N. Y., with her husband and family to educate four daughters and one son — Marian, Lucile, Carol, Hazel, and Prentice.

Survivors are four daughters: Mrs. Robert A. Greene of Geneseo, Mrs. Willis G. Saunders of Rochester, Mrs. A. E. Champlin and Mrs. De Forest Truman of Alfred; a son, A. Prentice Stillman of Alfred; a brother, Dr. Harry W. Prentice of Yonkers, N. Y.; several grandchildren and great-grandchildren; two nieces and two nephews.

Farewell services were conducted by her pastor, Rev. Everett T. Harris, at the Church, and burial was in Alfred Rural Cemetery. E. T. H.

Davis. — Orville W., son of Augustus and Lucinda Maxson Davis, was born March 19, 1871, near Jackson Center, Ohio. He died from injuries received in an accident on April 23, passing away in Wilson Memorial Hospital, Sidney, Ohio, May 4, 1949.

In his early manhood he joined the Seventh Day Baptist Church at Jackson Center and has remained a member ever since. His only sister, Mrs. Bertha Sutton of Battle Creek, Mich., survives him.

Funeral services were held at the Van Horn Funeral Home in Jackson Center on May 7, with Rev. Trevah R. Sutton officiating. Interment was made at the Seventh Day Baptist Cemetery near Jackson Center. T. R. S.

Fraser. — Laura Ayars, widow of the late C. V. Fraser, died at the home of her sister, Mrs. Annabel Davis, in Shiloh, N. J., at the age of 85 years, after several years of invalidism.

She was one of the oldest members of the Shiloh Church, having joined by baptism on February 26, 1875. Funeral services were conducted at the home by her pastor, Rev. Lester G. Osborn, on February 14, 1949, and interment was in the Shiloh Cemetery. L. G. O.

Craft. — Esther, who joined the Shiloh Church by testimony on May 16, 1942, died at the age of 90 years at the home of one of her sons in Bridgeton, N. J., on March 8, 1949.

She is survived by two sons, eighteen grandchildren, twenty great-grandchildren, and seven great-great-grandchildren. Farewell services were conducted by her pastor, Rev. Lester G. Osborn, and her body was laid to rest in the Fernwood Cemetery. L. G. O.

A TRIBUTE TO "MISS NANCY"

Just two years ago last Sabbath we worshiped with the Fouke, Ark., Church and with the well-liked Pastor Ralph M. Soper.

"Miss Nancy" was there; always that name would cling to this wonderful woman, although she had been the wife of Dr. W. J. S. Smith since 1911.

Deacon Stephen Davis, her brother, was there, as were also descendants of Rev. G. H. F. Randolph, of Alfred S. Davis, of E. G. Scouten, and many others we were delighted to see.

To revisit Fouke, where I had gone in 1901 to begin the school which later became Fouke Academy, and where in 1905 after our marriage we had gone with our little boy, and where again we returned in 1911 with three boys, had been one of the desires of our life.

For our few days' visit, we stayed at the home of "Miss Nancy" and the doctor, going to other homes as we could, having dinner with Mr. and Mrs. J. N. Pierce who were unable to attend Church, reminiscing about their daughters, Bertha Pierce Fitz Randolph of Jamaica, B. W. I., and Oma Pierce Seager of Oreland, Pa.

The doctor, then in his 90th year, still responded to the cry of pain and went even in the night when his services were urgently needed. He had never failed "his folks," the people of Miller County and country round about. And they gave him their grateful love.

"Miss Nancy" and her widowed mother had come from West Virginia about 1905 to assist in the school. They lived in "The Hall" (now torn down), east of the parsonage. We shared "The Hall" with them when we went there in 1905. We talked together, washed together, canned together, prayed together.

She stopped teaching after her marriage, but gave valuable help to the school until it closed, and has always been one of the "stand-bys" and "dependables" in the Church.

She also gave of her strength and ability to community work in various ways, having been president of the Fouke Home Demonstration Club for 25 years.

The name "Miss Nancy" has brought a warm glow to the hearts of Editor

DENOMINATIONAL BUDGET
Statement of Treasurer, April 30, 1949

Receipts		April	7 months
Balance on hand April 1	\$ 5.87		
Adams Center			130.00
Albion	39.00		111.00
Alfred, First	479.81		1,736.77
Alfred, Second			259.30
Associations and groups	141.02		214.12
Battle Creek			1,658.38
Berlin	22.00		147.09
Boulder			180.26
Brookfield, First	30.00		115.00
Brookfield, Second			139.03
Chicago			158.00
Daytona Beach	40.75		92.25
Denver	68.30		357.01
De Ruyter			20.00
Dodge Center	110.57		206.47
Edinburg	4.20		33.61
Farina	15.00		329.30
Fouke			15.90
Friendship			35.00
Gentry			35.62
Hammond	16.00		71.00
Healdsburg-Ukiah	10.00		45.00
Hebron, First	39.20		165.84
Hopkinton, First			317.20
Hopkinton, Second			13.50
Independence			238.00
Individuals	118.35		819.26
Irvington			75.00
Little Genesee			267.73
Little Prairie			20.00
Los Angeles			178.00
Los Angeles, Christ's			15.00
Lost Creek	180.32		306.37
Marlboro	144.00		542.50
Middle Island	6.00		53.11
Milton	443.00		2,892.61
Milton Junction	80.04		602.50
New Auburn			52.00

Warren, to Reverends Wardner and John Fitz Randolph, to Professor Winfield Fitz Randolph, to Superintendent James Ramsey of Ft. Smith, Ark., and to literally hundreds of boys and girls whose lives she has influenced and who have gone out to do better work in the world because of her.

"She being dead yet speaketh." Yes, the word came that she passed away August 29, 1948.

Oh, for more like "Miss Nancy"!

"Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Elizabeth Fisher Davis,
(Mrs. Luther S.)

Star Route,
Bridgeton, N. J.,
March 19, 1949.

New York	18.85	83.81
North Loup	47.50	571.00
Nortonville	51.50	144.85
Oakdale		50.00
Pawcatuck	250.00	1,875.30
Piscataway	42.25	129.50
Plainfield		1,062.43
Richburg		136.50
Ritchie		50.00
Riverside	85.63	702.12
Roanoke	45.00	71.00
Rochester		34.75
Rockville		83.90
Salem		429.75
Salemville		32.00
Shiloh	89.00	972.57
Stone Fort		40.00
Syracuse		40.00
Verona	168.75	389.25
Walworth		95.00
Washington, People's		10.00
Waterford	13.09	126.13
White Cloud	18.64	113.84
Totals	\$2,823.64	\$19,892.43

Disbursements		
	Budget	Specials
Missionary Society	\$ 760.75	\$ 51.00
Tract Society	456.50	63.39
Board of		
Christian Education	453.00	7.00
Women's Society	14.50	29.00
Historical Society	59.00	
Ministerial Retirement	217.50	115.88
S. D. B. Building	49.75	
General Conference	253.50	
World Fellowship and Service	18.00	
Committee on Relief Appeals		25.00
Debt repayment:		
Missionary Society	81.13	
Tract Society	94.76	
Board of		
Christian Education	25.30	
S. D. B. Building	16.31	
Bank of Milton, service charge	1.77	
Balance on hand April 30	30.60	
	\$2,532.37	\$ 291.27

Comparative Figures		
	1949	1948
Receipts in April:		
Budget	\$2,526.50	\$2,599.07
Specials	291.27	650.09
Receipts in 7 months:		
Budget	16,636.24	12,860.71
Specials	3,256.19	4,701.86
Annual Budget	34,500.00	31,500.00
Amount raised in 7 months	16,636.24	12,860.71
Per cent raised in 7 months	48.22%	40.83%

L. M. Van Horn,
Treasurer.
Milton, Wis.

MAY 30, 1949

The Sabbath Recorder

LET US - - -

*"Seek peace,
and pursue it."*

— Psalm 34: 14b.