

CHURCH NEWS

SALEM, W. VA. — Possibly New Year's Day may be a good time to send you some news of Salem interests.

First, a personal word about Mrs. Hurley. As our friends know, she was so badly afflicted with asthma following Conference that she left the first of October and was away from Salem for six weeks. Early in December an allergy clinic in Richmond found her allergic to 26 foods, most grasses and weeds, all sorts of fumes and gases and oils, dust, tobacco, coal smoke, etc. Since omitting all prohibited foods she is somewhat improved, and is not so badly affected by fog and smoke, etc. We are more hopeful now of being able to remain in Salem. But with it all there was neither strength nor time to send Christmas greetings to our friends. We hope they will understand.

We have had several happy occasions in the Salem Church lately. The Christmas musicale on December 12, given before the students left for the holidays, was a series of Christmas carols and other Christmas music, along with several selections from Handel's Messiah. They were beautiful reminders of the Babe of Bethlehem. Mrs. Hurley and I thought Ruth Sara Rogers' singing of "Rejoice Greatly" was the equal of the same solo we had heard a few nights before when "The Messiah" was sung by the Opera Association of Richmond, Va.

Then, we had a delightful Christmas program, arranged in large part by Miss Venita Vincent and the Junior Christian Endeavor. This consisted of readings and tableaux depicting the Christmas story, interspersed with music by the senior choir. 'Twas a real blessing.

Visitors from other Churches, and the return of some of our own members who have been away teaching or studying, have kept our attendance up to the average during the holidays even though many college students had gone home for Christmas.

The last day of 1949 was a delightful one for us. A few visitors from various places were included in the attendance of 137. A fine spirit was manifest in morning worship, Sabbath school, the afternoon Bible hour, and especially in the evening candlelighting service. The ladies'

NEWS IN THE WORLD OF RELIGION

By W. W. Reid

The following resolution was passed by the Board of Missions and Church Extension of the Methodist Church at its recent annual meeting: "Resolved, That the Board of Missions and Church Extension records the conviction that the existence of enormous surpluses of unneeded food held by the United States Government, in the face of widespread hunger of millions in many lands, is morally indefensible, and urges that immediate and appropriate steps be taken by Congress to make available as much as possible of this food to areas of need overseas."

Because the county is fast becoming the administrative and social unit of American life, the county seat Church should be developed so that it will imprint its principles upon the business, industrial, social, economic, religious, educational, and home life of the county community, Sociologist Rockwell C. Smith of Garrett Biblical Institute, Chicago, Ill., told the recent 600-member "National Convocation on the Church in Town and Country," gathered in Lincoln, Neb. "If we want to serve farm folk, we must get the county seat in focus," said Professor Smith. "The county seat Church must rethink its obligations to the small Churches of its hinterland. It has long been the beneficiary of their zeal and piety, for from them has come its strongest leadership. What are its obligations to these creative fellowships in the countryside? In the county seat the farm cooperative has its headquarters, the local unions their halls, all the governmental and social and recreational agencies their facilities. If standards which these agencies see in the Church are standards of prestige and power, then we must not be surprised if this same class system comes to fruition in the Farm Bureau, the C.I.O., the Masonic lodge, or the garden clubs."

class had arranged for this closing service of challenge and dedication as the old year was passing away. This was followed by a covered dish supper, and the thrill of raising the last dollar of an additional \$2,000 to meet some extra expenses in our rebuilding program. There is still a heavy debt to meet, but we are sure God will bless us as we work together harmoniously to raise that out of the blessings He will continue to shower upon us.

Loyal F. Hurley, Pastor.

The Sabbath Recorder



MEMBERS OF COLONY HEIGHTS FAMILIES

Standing near cornerstone and front entrance of Seventh Day Baptist Church, Riverside, Calif. Front row, left to right: N. Ward Davis, Mrs. Ethlyn Davis Copeland, Mrs. Daisy Furrow Allen, Mrs. S. Martin Babcock. Back row, left to right: Robert Babcock, S. Martin Babcock, Miss Lillian Babcock, Mrs. Bessie Babcock Herbert.

(See Historical Sketch on page 59 of this issue.)

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

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Conference President's Corner

"FERVENT IN SPIRIT"

A wonderful statement with much food for thought in those three words! It is a long sentence from which the words are taken. Many other phrases of that same sentence should, on occasion, have careful consideration.

"With brotherly love." Seventh Day Baptists, I think, are noted for such love. But, is that the love which induces us to search out and repeat, with malice, some spoken or written statement of some of our ministers, teachers, or other leaders — statements with which we happen to disagree, but which considered with their original intent and spirit may be equally as sound as ours?

"Continuing instant in prayer." A vital essential to spiritual growth! Do we even have an established time for Bible reading, meditation, and prayer?

"Not slothful in business." What business are you conducting? Are you only climbing the social ladder? Are you planning to build a fortune? Are you just "money mad"? Should we not be like an old friend of mine who said, "My business is serving the Lord: I conduct a 'hole in the wall' grocery to pay expenses."

All these are vital to Seventh Day Baptist life and growth. May we consider these things with that command with promise in Matthew, "Seek ye first the kingdom of God." When we as Seventh Day Baptists really "go into business" on that basis we will grow. We will have more young men going into the ministry, making greater growth possible. We will ALL tithe our incomes. Our denominational purse will always be full, making it possible to reach into new fields. Let us grow.

P. B. Hurley,
Conference President,
1945-1946.

4751 Park Avenue,
Riverside, Calif.

Front Cover Picture

Photo by A. J. Twogood, Riverside, Calif.
Names of people in picture supplied by
Perley B. Hurley.

SEVENTH DAY BAPTIST SOLIDARITY

"An entire union of interests and responsibilities in a group; community of interests, objectives, standards, etc." — this is solidarity according to Webster.

When the members of a family catch the vision of "an entire union of interests and responsibilities," what a vast difference there is in the attitudes and demands of the individual members. Parents grow in the realization that only as they are united in their aims and aspirations for their home and family life, in their own growth in the God-given task of training their children, will the children themselves unfold in their understanding and appreciation of their place and part in the home. Religious and secular educators may not agree on the relative importance of home training and school training. Nevertheless, permanent behavior patterns are quite largely formed in the home. Of course, in this day of self-government in some grade schools, children will be caught in the conflict between the tempered discipline in the home and the lack thereof in the particular public school. The redeeming feature of such a situation resides in the appeal to the children's growing sense of proper conduct mixed with certain definite expectations on the part of the parents. Example in the home counts for much. Parents are constantly put to it to order their lives in accord with ideals and precepts. Family councils work wonders, but there must be a court of last appeals, the parents.

The solidarity of the family depends so much upon the behavior of its members. And when children see that their parents seek to observe strictly the standards set for home government, they are truly learning a lesson in family solidarity. When the interests and objectives of the family are shared by its members insofar as they are able to participate, the family becomes a closely knit community.

That which applies to the solidarity of the family applies in large measure to the solidarity of the Church. The Church is made up of families and representative members of families. Therefore, the

Church is a family of enlarged interests and larger proportions.

Just as a member of the family grows self-reliant and strong in the atmosphere of the home, so a family grows confident and courageous in the atmosphere of the Church.

Christian parents enter upon their sacred privilege and responsibility with the realization that only as they keep in close touch with the Heavenly Father as revealed in Jesus Christ, will they be able to meet the difficulties which confront them and train their children in the Christlike life. They realize that as their children go out to meet life, they will be able to meet victoriously the temptations on every hand and to withstand the buffeting of life's storms only by the spirit and strength of the Master.

By the same token, families in the Church recognize that they can share in the effective spreading of the Gospel of Jesus Christ only as they bring their lives into harmony with His will and way. And this can be done solely in His strength. With Paul, they "can do all things in him who strengthens" them. Philippians 4: 13 (R.S.V.).

This Gospel of Jesus Christ "is the power of God for salvation to every one who has faith." Romans 1: 16b (R.S.V.). Are we ashamed of it?

The living and spreading of the Gospel of Jesus Christ is the chief mission of the Christian Church. If the Church is not constantly and consistently at this task, it ceases to be the Church. If families who make up the Church are indifferent to the claims of the gospel upon their lives, the solidarity of the Church becomes shaky, and eventually crumbles.

What has been stated in regard to the family and the Church can be stated in regard to the denomination of which the Churches are a part. Only as there is "an entire union of interests and responsibilities" in our denomination, only as there is a sharing of "interests, objectives, and standards" among Seventh Day Baptists can our work be effective, can there be Seventh Day Baptist solidarity.

Great gains are being made toward denominational solidarity. When we con-

sciously accept as our task, with God's help, the witness to His love and forgiveness and power, made glorious through the observance of His Holy Sabbath, we are tending toward "an entire union of interests and responsibilities." As Seventh Day Baptists we must remember that there are nine other commandments besides the fourth. Also, we need to practice the Two Great Commandments in which Jesus summarized the Ten.

When we regard the planned work of our boards and agencies as forming a "union of interests" and assume a share of the work as our own to be performed as unto Christ, Seventh Day Baptist solidarity becomes a reality.

Unless it becomes real, it cannot be called "solidarity."

From the Mailbox

Dear Sir:

Find enclosed a post-office order for three dollars to help with the expenses of the Recorder.

I wish I could do more, but there are so many calls for the Lord's work. I find I must sort of divide them up among the many, to help a bit here and there.

I'd like to do more as did John, and may those who do have a steady income see fit to help more with the Lord's work.

Most sincerely,
Annabel D. Austin.
(Mrs. John)

Westerly, R. I.,
November 29, 1949.

Dear Folks:

Please find enclosed my check for \$3 for my renewal subscription to the Recorder. I am a lone Sabbathkeeper and enjoy the Recorder very much. Best wishes for a prosperous New Year.

Sincerely,
Mrs. Frank Sullivan.
Elmdale, Kan.,
December 28, 1949.

Dear Secretary:

I wish to renew my subscription to the Sabbath Recorder for one year. . . . I am sending enclosed a postal note for ten dollars (\$10.00), to be applied as follows:

Sabbath Recorder subscription	
for one year	\$ 3.00
Helping Hand in Bible Work	1.00
Tithe to be used in Gospel Work	6.00
	<hr/>
	\$10.00

The special number of the Recorder is good, very interesting. I enjoy reading the religious viewpoints of the writers. I loan copies to my friends who wish to read them, and they also receive help and encouragement. I regret that I have been unable to send more contributions this past year. May God bless your efforts.

Very sincerely,
Grace Caple.

Healdsburg, Calif.,
January 3, 1950.

Dear Sirs:

Enclosed find three dollars in payment for a year's subscription to the Sabbath Recorder.

It is full of inspiring reading and home would not be as happy without it each week.

Yours in Christian service,
Mrs. Ada B. Crandall.

Milton, Wis.,
January 9, 1950.

Annual Meeting of the Historical Society

The Annual Corporate Meeting of the Seventh Day Baptist Historical Society will be held in its principal office, Rooms 316-318, Babcock Building, 240 West Front Street, Plainfield, N. J., January 22, 1950, at eleven o'clock in the forenoon. At this meeting, an amendment to the constitution of the Society will be offered providing that the date of the annual corporate meeting shall be changed from the fourth First-day of the week in January, to the first First-day of the week in February. An amendment will also be offered increasing the number of vice-presidents from two to three.

Corliss F. Randolph,
President,
Asa F. Randolph,
Secretary.

FACTS PRESENTED TO THE AMERICAN BIBLE SOCIETY ADVISORY COUNCIL

The Bible, "The Book to Live By," is being given to the needy people of the world. For China, the 1949 goal of the American Bible Society for Scripture distribution was two and a quarter million volumes, but the total distribution approximated five million copies of the Word.

Sixteen million foreign Scriptures were published by the American Bible Society during the war and postwar emergency, 1942-1949.

"The eyes of Japan are fixed on two books," states Dr. Shiro Murata, an officer of the Japan Bible Society. "One is Das Kapital by Karl Marx. The other is the Holy Bible. Japan is at the crossroads." To help fill their spiritual vacuum, upwards of 30,000,000 portions of Scripture are needed. Since the war the American Bible Society has assisted in the distribution of four million copies. The goal set by the society for 1950 is three million, and for 1951, five million copies. This vision of the American Bible Society's work was presented to the Advisory Council by Dr. Eric M. North, general secretary, in charge of versions and administration of the society's work abroad, who had recently returned from Japan where he had been helping the Japanese people meet the present emergency by a greater circulation of the Scriptures.

The Bible is an indispensable tool for evangelistic outreach in both foreign and local missionary work. Frank H. Mann, one of the secretaries, states, "That the use of the Bible in evangelism has grown is evidenced by the fact that in the forty-nine years of the present century, some part of the Christian Scriptures has been put into a new language at the rate of one new language every thirty-one days. No month passes, on an average, without seeing a new language become the medium of carrying the Bible and its Christian message to the people of the world."

These were some of the highlights of the Advisory Council meeting of the American Bible Society convening November 29, 30, 1949, in New York City,

when representatives of forty-two denominations heard thrilling accounts of how "the entrance of thy words giveth light" as the gigantic program of world-wide Bible distribution continues. It was the happy privilege of the Seventh Day Baptist representative to be present as a guest of the society.

Not only was firsthand information given as to what the society is doing, but opportunity was given to study the 1950 budget and to discuss ways of raising the budget to supply funds for a continuous, expanding program. Of several means of support, one is through gifts coming by way of denominational channels. Each denomination has been given a proposed goal for giving, ours being \$500 for the year. Some communions have met their goals. In 1948 our people gave a total of \$146. The average annual gift for the five years from 1943 to 1947 was \$156. Our contributions have increased, however, from the average of \$56 for the years 1938 to 1942.

Aside from the satisfaction of sharing in the missionary command by giving the Bible to the world, our people have benefited by the society's suggestions for Bible use. Through the courtesy of the society, 6,000 bulletin covers with the term "Universal Bible Sunday" deleted, were supplied to our Churches for use in connection with Bible Sabbath.

During this year let us be mindful of the American Bible Society's work and remember to pray on their behalf and the cause of Bible publication and distribution. Let us be sure that some gift goes from every Church to aid in the great work.

C. Harmon Dickinson,
Seventh Day Baptist
Representative.

QUARTERLY MEETING

The Quarterly Meeting of the Southern Wisconsin and Chicago Churches will be held with the Milton Seventh Day Baptist Church at Milton, Wis., January 27, 28, 1950.

Lillian Campbell,
Secretary.

RELIGIOUS TRADITION OF ALFRED RELATED AT CLUB MEETING

"The Seventh Day Baptist Church derives its genius of tradition and strength from a unique heritage," Dr. Wayne R. Rood of the School of Theology at Alfred University told members of the Allen Civic-Amandine Club, Thursday afternoon, January 5, at the Champlin Club House.

Speaking on Alfred's religious tradition, Dr. Rood made four points. He said: "The Seventh Day Baptists have possessed the unique quality of living next door to radicalism without being radical, of drawing their life blood from sectarianism without being sectarian, of being different without being queer, and of being independent without being non-co-operative."

He explained that the Church settled near Berlin, N. Y., in the early 1800's, while the Shakers settled the next valley. Yet, the Seventh Day Baptists never have approached the radicalism of the Shakers.

"The Anabaptist movement was immensely sectarian, but the English Baptist movement, which grew out of the Anabaptist's, has given us a heritage that cannot be called sectarian," he pointed out.

He said that the "tradition of the seventh-day week is different yet there is definite solidarity on other points such as democratic tradition of organization and attitudes toward education so that the Seventh Day Baptist Church could not be called queer."

To establish his final point, Dr. Rood noted that the Seventh Day Baptist Church is a charter member of the Federal Council of the Churches of Christ in America and that he had just returned from participating in the Triennial Conference of the Inter-Seminary Movement at Rock Island, Ill. "We have consistently participated in interchurch activities on the local level," he said. — The Hornell Tribune, Hornell, N. Y.

**"DELAYED PILGRIMS" ARE WAITING!
ACT NOW!**

TOMORROW MAY BE TOO LATE.

WHAT SHALL IT PROFIT A MAN?

In 1923, a very important meeting was held at the Edgewater Beach Hotel in Chicago, Ill. Attending this meeting were nine of the world's most successful financiers. Those present were:

1. The president of the world's largest independent steel company;
2. The president of the world's largest utility company;
3. The president of the world's largest gas company;
4. The world's greatest wheat speculator;
5. The president of the New York Stock Exchange;
6. A member of the cabinet of the President of the United States;
7. The greatest "bear" of Wall Street;
8. The head of the world's greatest monopoly; and,
9. The president of the Bank of International Settlements.

Here was gathered a group of the world's financial leaders, each with a personal fortune of tremendous proportions. Each had completely mastered the art of making money.

Twenty-six years later, 1949, these nine men appear as follows:

1. The president of the world's largest, independent steel company, Charles Schwab, died a bankrupt after living on borrowed money for five years.
2. The president of the world's greatest utility company, Samuel Insull, died a penniless criminal in a foreign land.
3. The president of the world's largest gas company, Howard Hopson, is now insane.
4. The world's greatest wheat speculator, Arthur Cutten, died abroad, insolvent.
5. The president of the New York Stock Exchange, Richard Whitney, was recently released from Sing Sing Penitentiary.
6. The member of the President's cabinet, Albert Fall, was pardoned from prison so that he could die at home.
7. The greatest "bear" of Wall Street, Jesse Livermore, died a suicide.

(Continued on page 67)

Fire and Water

By K. Duane Hurley

(Historical sketch of Seventh Day Baptists in California presented on the Historical Society program at General Conference, Riverside, Calif., Tuesday afternoon, August 16, 1949.)

The persistent fire fighters deliberately and carefully set off another blaze — a backfire calculated to burn head on into the stubborn, destructive forest fire and put an end to the wasteful conflagration. All day and all night a weary group of volunteers and professional firemen had battled



K. Duane Hurley

the fire, plagued by lack of water in trying to stop the destroying of valuable timber and watershed and in attempting to turn back the fiery onslaught from inhabited areas.

Ever since the earliest days in the history of California — when as legend has it certain areas were cursed to repeated fires and insufficient water by irate inhabitants driven from their ancestral acreages by the settlers — fire and water have been two of the major battles of the state. So, too, have these been the essence, figuratively and literally, of the history of Seventh Day Baptists in the state.

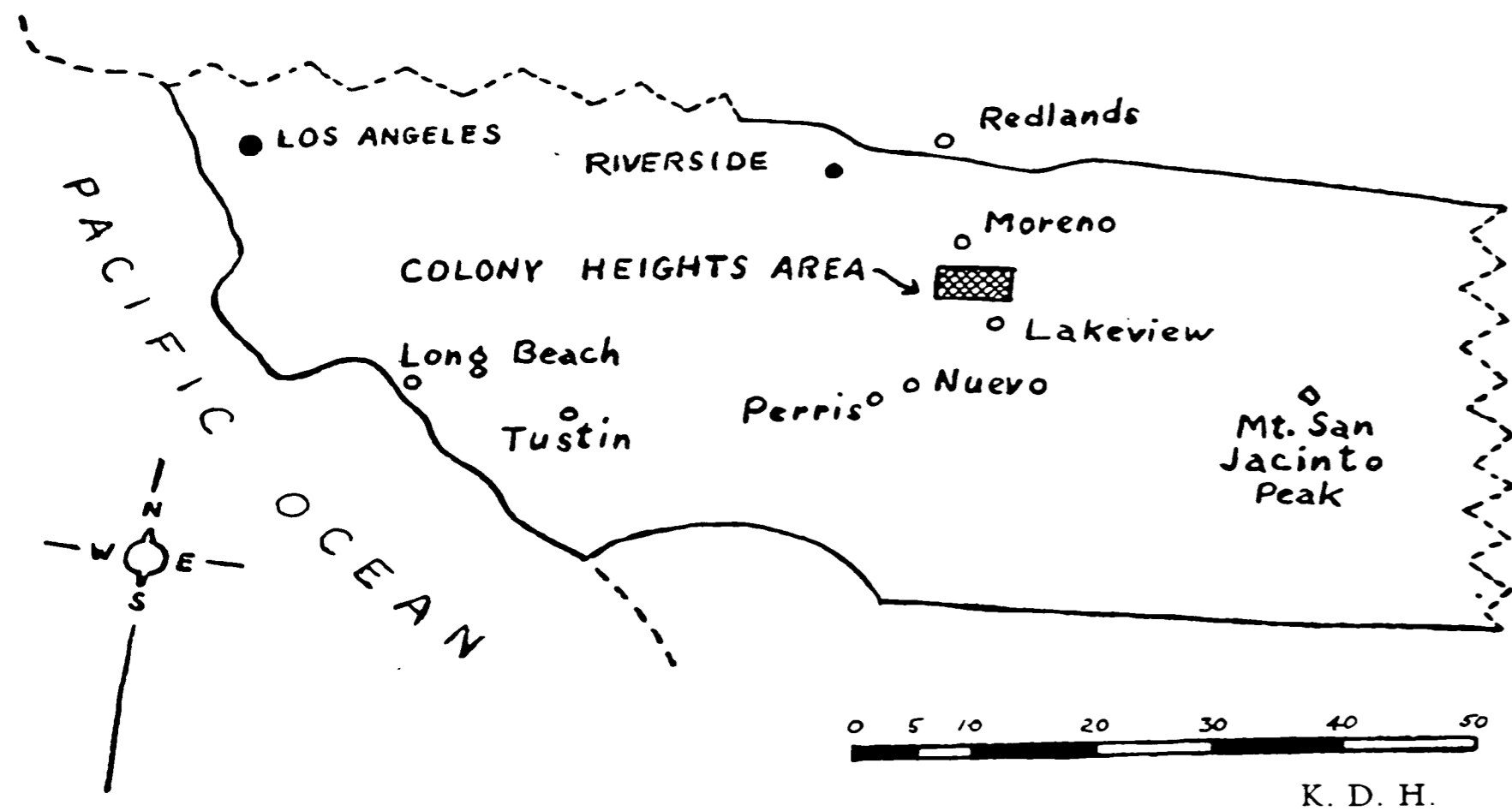
It was a burning zeal for their religious convictions that brought the first Seventh

Day Baptists to California, with the vision of establishing an ideal Christian colony — figuratively speaking, sort of a religious "backfire" to combat the gross worldliness, always apparent in society and especially apparent in a frontier society established on a "rush for gold." Almost from the beginning the necessity of finding sufficient water became evident. In fact, the original colonization group organized under the title, "The Colony Heights Land and Water Co." — a group fired with the desire to make their special contribution to Christian thinking and living and forced by necessity to develop an adequate water supply for their settlement. Fire and water!

Early in 1894, Rev. John T. Davis, just out of Chicago University, and Charles B. Hull, also from Chicago, started for the Pacific Coast as the advance guard to search out the place for a Sabbathkeeping colony. On the train they met a third party, George T. McIntyre, who by interest and kindred spirit, joined in the quest. The land finally settled upon was a tract about three miles long, containing over 1,000 acres of tillable bottom land along the San Jacinto River and adjacent foothill slopes, part of what was known as Rancho San Jacinto Nuevo, a new and undeveloped section of the state.

The general elevation of the tract was about 1,600 feet above sea level, and the foothill slopes made a gradual incline of almost 100 feet. The location, about fifty miles from the sea, seemed good to the colonizers. The thriving town of Los Angeles was a mere two or three days' journey (70 miles) northwest; railroad connections were already established to Perris, just seven miles distant; and a road extended to Lakeview, the nearest community center.

"We are eighteen miles from Riverside and thirteen miles from Redlands, two of the best inland cities in the state," boasted enthusiasts, writing in the Sabbath Recorder, August 21, 1899. "We are far enough from the sea to escape the sea fogs, which is a great consideration in the raising of choice fruit. We are also within a day's drive of the San Jacinto Mountains; and Mt. San Jacinto, where Alessandro, the hero of Helen Hunt Jackson's 'Ra-



mona,' is buried, is in plain view of the colony, noble, snow-capped, and inspiring."

Indeed, the colonists had many features about which to brag, and they dreamed big dreams and made big plans. They looked out across some 600 acres of flat bottom land. In the states from whence they had come, such land was at a premium, fertile, productive. Why shouldn't it be here, even if the river were dry most of the year? Just dig down eight or nine feet anywhere, and there was water. Alfalfa would be a great crop here. Get it started over a period of several years, and the roots would go down to water; then doubtless it would produce nine or ten tons of hay per acre each year — five or six cuttings — without any irrigation whatever.

Then they contemplated their mesa, or upland slope. All they needed were ditches at various levels along these 400 acres, and almost any kind of fruit, olives, and various kinds of nuts could be grown. Here also they would lay out lots where the sites were ideal for building purposes.

Time proved that this high ground was by far the most productive part of their lands. So say the "old-timers," like Ward Davis, last of the original board of direc-

tors. Somehow the bottom lands, with impurities, mineral content, and shallowness of rich soil, did not respond like comparable Eastern locations with which the settlers were familiar. Even this unexpected difficulty might have been solved ultimately except for the greater problem — water.

However, it was with high anticipation that the original group met September 22, 1894, to incorporate. The meeting was held in the back office of a Perris bank. Rev. John T. Davis was subsequently elected president; Charles B. Hull became vice-president; George T. McIntyre took on the duties of secretary; and a Perris and Los Angeles financier, J. W. Nance, who had taken a personal interest in securing the desired land, was elected treasurer.

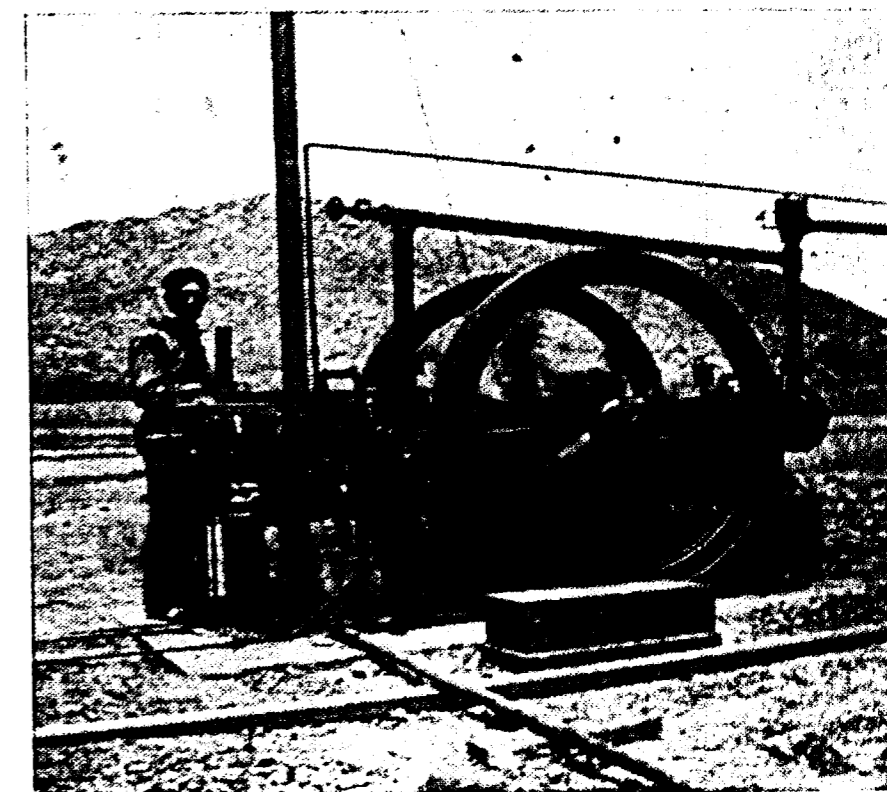
Negotiations were started to purchase the colony property for \$14,000, \$4,000 of which was paid in cash raised mainly by the president and the secretary. The rest was secured by promissory notes (at 7 per cent per annum) in the name of the company, the notes placed with banks in Perris, San Bernardino, and other near-by places. Mr. Nance himself, indirectly, was one of the chief beneficiaries of these notes.

From this date on, a careful perusal of the official record book gives an accurate, though sketchy, indication of the rise and fall of the corporation. Almost immediately the original families started confidently building their homes, the first step in any settlement, so that by October 29, the board of directors met "in the Davis residence at 'Colony Heights.'"

Seventh Day Baptists, who had previously come to California, moved to the colony to establish residence, among them the Ed S. Beebes (originally from Alfred), Charley S. and Frank Thomas, and the Wilburs. These families had lived for several months in Tustin where they had conducted regular Bible studies each Sabbath — probably the first organized activity by Sabbathkeeping Baptists on the Pacific Coast.

Having now acquired the first objective of their company — land, the Colony Heights Land and Water Co. began a concerted effort to develop their second attribute — water. The project was outlined in a series of executive meetings late in 1894, and early the following year. It is evident from the record that the officials — especially Davis, Hull, and McIntyre — who met late into almost every night making plans, were also among the principal workmen during the days carrying out those plans. In addition to the volunteer labor, entries in the treasurer's reports show hundreds of dollars paid to well-digging outfits over a period of many months.

A location in the center of the tract, near the river bed, was selected for the first well. The feeling was that water could be secured here as well as anywhere, and this location would make for easy distribution to all parts of the colony. A well was put down 500 feet, the crew working straight through from nine o'clock one morning until nine the next. After consideration of steam and other types of engines, a twenty horsepower Fairbanks-Morse gasoline engine was ordered, one of the first such machines to be shipped to California. The engine, with its flywheels five feet in diameter and an attached Wonder Pump, so-called, was reportedly capable of throwing 900 gallons



N. Ward Davis at the pump.

(Mr. Davis is the only remaining official of the Colony Heights Company.)

of water a minute. At considerable expense, lumber was hauled in to build a shed for the outfit, subsequently becoming known as the old powerhouse.

In actual operation, it soon became evident that what the outfit was supposedly capable of and what it actually produced were two different items. The pump itself, the best obtainable in those days, was a crude gear-meshing device that allowed so much leakage that no great quantity of water could be forced through. Besides that, the well itself was almost as productive of sand as water. A great deal of time, labor, and money were spent in trying to secure water in this immediate vicinity, the officials expecting to establish a series of wells which could be tied together for greater output.

Other new settlements in California were also having difficulty developing water, or maintaining the supply already established. Southern California, state officials lamented, was experiencing at the turn of the century the worst drouth ever known since the settlement of the state by white men. Since many of the strongest irrigation companies were experiencing difficulty in supplying water to their patrons, the Colony Heights Company

seemed fortunate with at least bright prospects for an adequate water supply.

During this discouraging period, hopes remained high. One of the colonists —



General view of the terrain at Colony Heights. N. Ward Davis is in the center while the pump is barely visible in the background.

it has only recently been revealed — wanting to emphasize among his friends in the East that the colony had at least some water, took a trick picture as a joke. He placed his camera right on top of the plank crossing a three-foot-wide ditch and clicked the shutter. The result appeared to be almost a raging torrent over a broad expanse of land. The photo he slipped in with others showing the pumping equipment, flumes, and reservoirs. A few weeks later he opened up a publication coming from the East, and much to his surprise and chagrin there was his "special" photograph as the central feature of an article about the colony.

Tantalizing encouragement came when one of the settlers discovered a spring on his property. The most hopeful development was in the winter of 1898, however, when Mr. George T. McIntyre, one of the original four who located the colony and remained one of the largest holders in it, sank a well near the southwest corner of the tract, nearly two miles from the old powerhouse. Here, with a bore seven

inches in diameter and 200 feet deep, the water rose to within four feet of the surface.

An air compressor was the recommended method of raising water from wells of this kind; consequently a magnificent machine was purchased, and when put in position it produced 468 gallons of water per minute. Since the compressor was capable of handling two or three wells which could be dug in this area, the main remaining problem appeared to be the distribution of the water to the landholders.

From time to time during the well-drilling period an assessment of a few cents per share was levied on the company stock. Another assessment was voted at this time to make possible the laying out of dikes, ditches, and pipelines. The plan was to pipe the water to the old powerhouse; then boost it up the slope to two main ditches, one at the top of the rise and another half way up at about a forty-five foot elevation. Each acre of land along the ditches then was to be allowed fifteen minutes of water as it flowed along the ditch.

The bid of Benjamin F. Titsworth had already been accepted to become secretary of the company and superintendent of the pumping plant at the magnificent salary of 15 cents per hour. On June 9, 1896, a desk was moved into the powerhouse, which became headquarters of the Colony Heights Land and Water Co. Then began a concerted effort toward expansion.

Entries in the company book reveal that Mr. Davis had been made agent for the colony at a salary of around \$450 and had been sent on a promotion trip East, having been on the road from May until October, 1895. Certain special publicity letters were authorized, one to the Church at Boulder, Colo., in particular. Articles were published in the Sabbath Recorder. The accounts looked inviting; the prospects seemed good. Where else could you buy land for from \$48 to \$65 per acre, in a "glorious country," in "an ideal Seventh Day Baptist colony," where "conditions of climate, health, and roads are hard to beat," "where the conditions of successful and profitable industry are now secured"? These were the phrases used

in the Sabbath Recorder article in 1899, in which the desire was expressed "that the tract be kept in small holdings, and that the average will not be over 20 acres per family, so that we may have here 50 or more families of Sabbathkeepers within our own borders."

For a period from 1896 to 1899 the receipt book shows that probably 13 or 14 families finally became established in the colony, paying regularly on their shares in the company. Many others acquired shares who apparently never managed to settle there. Together, the names read like a Seventh Day Baptist "Who's Who," though not all of the people were from the denomination: David F. Baker, A. J. and Welcome S. Wells, John Furrow, Theodore S. Hurley, Charles B. Hull, a Mrs. Hill, J. H. Palmiter, George T. McIntyre, Joseph O. Burdick, A. G. and H. R. Coon, M. T. Tucker, James R. and L. O. Van Horn, G. B. Rood, Horace R., Y. E., and Lew L. Loofboro, B. D. Maxson, George T. Brown, Stella Mae Boss, and others.

During this period, with some water finally available and with homes built, the colonists began to consider certain social obligations. Of course, regular worship services and Bible studies had been conducted from the first. A schoolhouse was built; Rosa E. Davis paid for its construction and was the first teacher. Later Charles D. Coon, coming from Chicago for his health, joined the teaching staff. The facilities were meager; conditions primitive by modern standards. Stories are many, when colonists reminisce, about such incidents as the time the rattlesnake was killed in the sagebrush next to the school building. Surroundings might not have been ideal, but the instruction was "tops" — as many former students of the school will testify.

"Cousin" or "Aunt" Rosa, as she came to be known affectionately through the years, is credited with starting a so-called literary society, which met at least once a month. The colonists listened to speeches, made reports on their reading, held contests in which, it is reported, some of the students took great delight in beating the teacher in mathematics and other prob-

lems, and in general had such an interesting, profitable time that people came from Lakeview, Perris, Moreno, and miles around to attend.

Other matters which indicated a maturing community began to be noted in the minutes of executive meetings. For example, in February and March, 1896, steps were officially taken for the formation of the Church, its societies, and a cemetery association under state regulations. A decree was issued that "trees in the streets be set on a line eight feet from the lot line, and all hedges be one foot inside the lot line." Not only did they take pride in the appearance of their settlement but many residents, the "old-timers" relate, were especially proud of their teams, wagons, and buggies. One such "rig" is mentioned in the minutes as having changed hands a number of times, and to this day there is speculation as to who made the fastest time into Riverside, the record apparently being an hour and forty minutes to cover the twenty-odd miles. Of course, it took a longer time for them to bring their loads of hay in to market, and the years when hay brought only \$5 or \$6 a ton the trip seemed hardly worth it.

With all their steadfast intentions and careful planning toward becoming a permanent community, difficulties began to be all too apparent. Primarily, water development continued to be slow and difficult despite optimistic predictions. Executive session notes reveal that the ditches were not up to standard for one thing, the contract having been let for their construction to a number of different individuals who did not standardize specifications. Neither the air compressor nor the pump would force sufficient water up onto the fertile slopes, and not all of the ditches were complete; so crops were suffering. Insufficient stock had been sold to meet the obligations of the notes at the various banks, and the settlers were having difficulty meeting their own payments, let alone helping the company as a whole.

Omens of trouble and tragedy began to be reflected in the secretary's records. As early as January 26, 1896, this resolution was passed: "Resolved: That we, the

board of directors of the Colony Heights Land and Water Co., where we see that parties who have contracted for land, and have, or shall have paid thereon, are unable to meet their payments, grant them land to the amount of payment made, provided they locate on and improve same." Even earlier (December 9, 1895), Mr. Nance, who still held a mortgage, had agreed to settle the \$4,000 obligation for \$3,500, canceling the interest due, the profit to accrue to the company to be used "for Church purposes" as the executive committee might see fit. No immediate action was possible on this offer, and a progression of entries on the books showed the plight of the company: extending the time of payment on shares in hardship cases, transferring of shares from families moving away to families remaining, transfer of shares in payment of debts, payments in work for deeds to property, etc., until by 1900, it was evident that the colony would not succeed. Most of the families moved to Riverside, some having done so already by 1900, many of them bringing their houses in with them. It took several days with many teams of horses to "snake" the heavy loads around the hills, down Box Spring Grade, and to their new locations in town. Some of the houses still stand in Riverside, among them the schoolhouse converted into a dwelling and the home of the late "Cousin" Rosa Davis on Date Street, once mostly burned but rebuilt. Both places are still occupied by Seventh Day Baptist families.

Final meetings of the Colony Heights Land and Water Co were held July 13, 1903, August 6, 1904, and January 4, 1905, all but one of the meetings being called in White's Park in Riverside, at which the chief matter of business was the disposition of the property. The remaining mortgage had been sold several times during the last months of the enterprise, each owner making different stipulations. Extension of time for paying off was granted those still holding property. Complete and final disposition was not made until about 1940. Two of the original directors were still living: Roy H. Houston, and Ward Davis. Descendants among the Babcocks were appointed

to fill out the vacancies in the board of directors, and the remaining property was disposed of by court procedure.

Their original vision did not materialize, but to the Colony Heights group goes the credit for bringing the message of Seventh Day Baptists permanently to the coast. Their basic zeal to do God's will and carry out His Great Commission was not lost in the struggle for colonization. By mutual consent, Benjamin F. Titsworth, who had been Bible school superintendent at the colony, was asked to continue this task in Riverside, looking toward the establishment of a Church.

First reference to the Riverside group as a Church is found in the Year Book of 1904. The treasurer's report lists an item of \$1,000 paid "to aid Feeble Church Build house of worship." In the report of the corresponding secretary of the Tract Society, under distribution of literature, is found this note: "Mr. Davis, on the California field, has distributed 18,168 pages"; and the treasurer's report of the same society records that the Riverside Church had raised \$53.86 toward the salary being paid by the society to Mr. Davis for his gospel work up and down the Pacific Coast. The establishment of the Pacific Coast Association in 1902, resulted from Mr. Davis' efforts. His field trips took him as far north as Billingham, Wash., according to his daughter, Mrs. Ethlyn Copeland. He often went on horseback over the mountains and into remote places to visit lone Sabbathkeepers.

It must have been sometime during 1899, that meetings were first held in Riverside, and during 1903 and 1904, the first Seventh Day Baptist house of worship in California was completed at Fifth and Park in Riverside, on property donated by Mr. Titsworth. A frame structure patterned somewhat after familiar eastern Church construction with a steeple over the front entrance was built. The edifice could accommodate perhaps 100 worshipers. There was no balcony and almost no provision for Bible school classrooms or other Church departments. Early residents recall that often Sabbath school classes were held in buggies outside. Later a bungalow was constructed, provid-

ing a place for primary department activities, but Church socials and banquets had to be held "downtown" in halls rented for the occasions.

Church membership grew from about 30 in 1907 (when first formal records are available) to nearly 150 by 1925. With an expanded membership and an enlarged vision of service, the Church leaders determined to build a new, larger, more adequate Church plant. Accordingly, with much of the labor volunteered as it had been also for the original building, the present Church located at Fourteenth and Lemon was completed in 1927. Of reinforced concrete construction, now beautifully covered with ivy, with a worshipful sanctuary which seats nearly 300 on the main floor and a full basement of classrooms and banquet hall, the building has the possibilities of continuing Christian service and the air of permanence.

Seventh Day Baptists are in Riverside — and California — to stay. The same burning desire which motivated the colonists is apparent in present-day members, a determination to meet the challenge of a worldly society. Of course, there are still problems today, though water may not be one of them, but there is a will to rise above them, as there has been through the years.

Guiding the Riverside Church, helping it to meet and overcome its obstacles, has been an unusually fine progression of pastors. Elder John T. Davis continued the spiritual leadership of the group for some time after they moved to Riverside, the work being assumed briefly also by Albin A. Ballenger, whose brother has served repeatedly since. The first regular pastor, Rev. Eli F. Loofboro, was called in 1908. He served until 1914, when Rev. Rolla J. Severance came for a term that ended in 1918. For about a year the Church was without a pastor, Rev. Edward S. Ballenger accepting a call in 1920. He had been, and still is, a Riverside resident active in literary activities to combat false doctrines and promote Christian living. From time to time since his term as regular pastor, he has served unselfishly in an interim capacity. Rev. Carl A. Hansen was pastor for part of the year 1925, Rev.

Gerald D. Hargis coming immediately after and serving until he went to Jamaica as a missionary in 1931. Elder Davis again pastored the Church until Rev. Loyal F. Hurley came in 1933, the beginning of a twelve-year pastorate, the longest in the history of the Church. The Church was without a regular pastor again for two years, but a special group of committees handled Church affairs in a remarkably efficient and satisfactory manner until the arrival of the present pastor, Rev. Leon M. Maltby, who came to the Church in 1947, after serving as a chaplain in the U. S. Army.

A missionary spirit has pervaded the Riverside Church from the beginning, that spirit encouraging a continual interest in and support of denominational missionary enterprises and at several times prompting special undertakings. The group fostered the formation of the Los Angeles Church about 1910, and the eventual constituting of other Churches on the coast — among them the Church of colored brethren in Los Angeles, the Reedley-Dinuba group, and the Healdsburg-Ukiah Church. The latter two groups came into being during the middle 30's. From time to time Sabbath school groups have been organized in areas where interest has been evident, one such group meeting for a time at Woodcrest, another in Long Beach (during 1914 and 1915), a group from which several Church leaders have come. In the late 1920's a special series of revival tent meetings were held in Orange, Rialto, and other near-by communities.

In 1923, the Church sponsored the sending of Mr. and Mrs. William Robinson to special missionary endeavor in South America, a program that was maintained for about four years. The interest and prayers of Church people followed the Hargises to the Jamaica field of service, where they were given many special types of support. Most recently, the Riverside Church and the Pacific Coast Association instigated the sending of Miss Sarah Becker to China as a nurse, the local group underwriting a substantial amount of the support.

The Riverside Church is now listed by the local chamber of commerce as one of

fifty-three Churches and religious organizations in the community. In the various interdenominational organizations, Seventh Day Baptists have through the years been outstanding leaders, the pastors serving as officers of the ministerial association, the young people assuming positions of responsibility in the city, county, and state C.E., the women being prominent in W.C.T.U. affairs, and both men and women actively participating in such work as Christian education.

The Church has gained the reputation of providing consecrated, dependable leadership and giving wholehearted support (financial and moral) to all worthy causes. Statistically the Church has shown steady, though not sensational, progress during its history. Its first regular pastor received a salary of \$625 and parsonage; that figure has been more than tripled since. Membership has grown to almost 170, the greatest increase (30 members) recorded in 1911, and the second largest (18) in 1947. Only two years, 1913 and 1933, show no accessions either by baptism or letter. By comparison, the total Church budget in 1922 is reported to have been \$1,239.78; recently the budget for the 1949-50 fiscal year was proposed at \$6,140, including over \$2,000 for missionary and denominational work.

With their place of worship and work now entirely debt free, the Riverside Seventh Day Baptist Church looks to the future with "a program of giving which demands real consecration," so emphasizes the Church bulletin, July 16, 1949. Here is evidence of that same "fire" that marked the beginning of Seventh Day Baptist activity on the coast.

As California, as a state, continues its battle for life-giving water, maintaining gigantic projects to dam up rivers and divert the flow to the arid regions, Seventh Day Baptists advance their quest for water — the Water of Life, that they may taste more completely of its life-giving flow and thus have more to share with others.

Once before General Conference met with the Riverside Church (1928), giving the Pacific Coast Association encouragement in its service as a unit of the de-

ASHAWAY MISSIONARY CONFERENCE

Rev. C. Harmon Dickinson utilized the idea of a "missionary weekend" to emphasize mission work and mission giving on November 11-13, 1949. Inviting a missionary-elect to the Baptist field in Brazil, a student hoping to serve in Japanese missions, Miss Sarah Becker of Grace Hospital in China, and your missionary secretary, he kindled a lively interest in world enterprises. A large number of Church members were also drawn into the program through making displays of various kinds, which filled half the Sabbath school rooms downstairs in the Church. The final write up on the missionary conference made top, front-page news in the daily Westerly Sun. Mrs. Dickinson's article follows:

HOPEFUL OUTLOOK FOR CHRISTIANS IN CHINA

The outlook for the Christian Church in China today is fairly good, and in some respects better than in Europe, according to Miss Sarah Becker, returned missionary who spoke in the Seventh Day Baptist Church in Ashaway, Sunday evening, November 13, at the closing session of the missionary conference.

Miss Becker, now a student at Hartford Seminary preparatory to going back to China, had listened two days before to an address by U. S. Ambassador to China, Dr. J. L. Stewart, and brought information from his remarks. She reported Dr. Stewart as saying that the best thing we can do to check the spread of Communism in China is to tell the truth to the Chinese about what is going on in Europe. The Chinese people, although looking for

nomination. Again this year (in a sense the Golden Anniversary of the work in Riverside, and California's Centennial Year) the attention of the entire denomination is refocused on California, the people expecting that "fire" which purges and purifies to be kept burning brightly, and praying that an abundant reservoir for the Water of Life will continue to be maintained in California.

something new and better than their old system, do not like to be dictated to.

There are one million Christians in China, Miss Becker informed her listeners,



Left to right: Rev. and Mrs. William Osborne, Miss Sarah Becker, Henry Maxson.

but due to the vast population, that figure is only a drop in the bucket. One ray of hope is that when religion is spoken of now in China, Christianity is thought of first. On the newly organized People's Consultative Council, appointed by the government, are five Christians and two Buddhists. Will these Christians hold fast to their convictions, is the question. This is indeed a testing time, which will show whether or not those who are Christians now will remain Christian.

Opportunity Varies

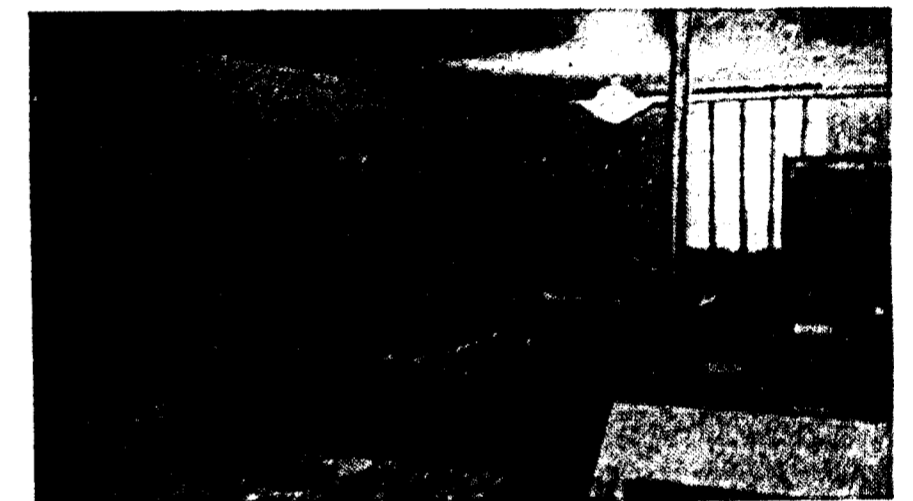
"The opportunity to carry on missionary work varies throughout China," said Miss Becker. In some places there is little interference while in others you may hear of whole areas where Christianity is lost. Due to the size of the country, you may hear conflicting reports, yet all be true. It must be remembered that Communism is spreading rapidly in China, and whatever is to be done by Christians must be done now with a zeal and fervor to match that of the Communists.

Included in the exhibits set up in the Church basement for this three-day conference was a model of the buildings at the Seventh Day Baptist mission at Liuho, China, where Miss Becker was head of the hospital. Hospital and Church work is being carried on by native workers.

Another striking exhibit, set up by Mrs.

Margaret Collings, used flags and dolls of all nations, a globe, a Bible, and a picture of Christ, illustrating, "One God, One Book, One World." Teachers in the graded department each sponsored an exhibit. Jamaican products and a scrapbook were prepared by Miss Mildred Saretzki. Articles from China and a scrapbook were contributed by Miss Gwendolyn Crandall.

Rev. C. Harmon Dickinson exhibited pictures of the Seventh Day Baptist mission in Africa, and Mrs. Dickinson's table showed articles and pictures from Japan. Miniature houses, representative of all the lands where there are Seventh Day Baptist missions, were made by Miss Elsie Arnold. Souvenirs from St. Helena Island occupied another table set up by a former missionary, Rev. Ralph Merithew.



Part of missionary exhibit at Ashaway Missionary Conference.

Literature, maps, a stamp collection, and posters added to the effectiveness of the exhibits, and of the conference as a whole.
D. S. C.

(Continued from page 58)

8. The head of the world's greatest monopoly, Ivon Grueger, died a suicide.

9. The president of the Bank of International Settlement, Leon Fraser, died a suicide.

All of these men learned well the art of making money, but not one of them learned how to live. "What is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" — The Detroit Board of Commerce, Detroit, Mich., in the New Jersey Baptist Bulletin, January, 1950.

WORSHIP PROGRAM FOR FEBRUARY

THE WORLD DAY OF PRAYER

FRIDAY, FEBRUARY 24, 1950

Scripture: Isaiah 58: 6-9 (A.S.V.).

"Is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy healing shall spring forth speedily; and thy righteousness shall go before thee; the glory of Jehovah shall be thy rearward. Then shalt thou call, and Jehovah will answer; thou shalt cry, and He will say, Here I am."

* * *

Cutting across all boundaries of race and country, annihilating distances of thousands of miles, a mighty volume of prayer will this day rise to the throne of grace, as Christians in eighty-six countries unite their hearts in faith and call upon their Father.

We need to come IN HUMILITY, recognizing that prayer, if it is to be effective, must come out of life that is wholly committed to Christ and, with Him, to the doing of our Father's will. Coming humbly, in penitence acknowledging that we have not always lived thus, we shall find that the Lord is here, even as He is there, wherever our fellow Christians gather in like penitence.

We need to come IN FAITH, confidently believing that when we call He will graciously answer. So shall we have communion with Him and access to His limitless power. So shall we go forth strengthened and renewed, ready to let Him work mightily in and through us toward the fulfilling of His purposes throughout the earth.

We need to come IN LOVE, with hearts warmed by His love for us in Christ, and with hearts opened wide to the needs of His children everywhere. So shall we go forth considering no sacrifice too great,

gladly sharing ourselves and our means, that countless others, the world over, may come into His light.

* * *

"Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy." Psalm 99: 9.

Prayer: "To Thy guidance, our Father, we commit ourselves. Do with us as Thou wilt. In Christ's name. Amen." (Closing petition in Georgia Harkness' prayer for this day.)

Meditation: "A heart full of God has power for the prayer of faith." — Andrew Murray, 1885.

Welthy Honsinger Fisher,
Chairman, World Day of Prayer.

NOTE: Your help, please!

In order to supply your needs for materials for the Three Special Days, it has become necessary to establish a **Deadline** for mailing, always two weeks before day of observance, but in the Far West allow three weeks for assurance of delivery. Address order for World Day of Prayer literature to:

United Council of Church Women
156 Fifth Ave., New York 10, N. Y.

—Aug.-Sept. Church Woman.

A Prayer

Grant to us quiet hearts, dear Lord,
Hearts all-obedient to Thy will
Amid the turmoil of life's strife
Submissive — still.

Forgive us for our many sins,
This now is our petition;
For Jesus' sake, Father, forgive
And deepen our contrition.

And may we always thankful be
For kindly grace renewed.
Each day may we to Thee return
Our gratitude.

Grant that Thy Holy Spirit shed
In hearts that "Inward Light"
Which will enable us to see,
And do, the Right.

(Continued on back cover)

CHRISTIAN EDUCATION NEWS NOTES

By Rev. Albert N. Rogers
President, Seventh Day Baptist Board of
Christian Education

◆ "The History of Little Goody Two-Shoes" was published in 1765, dedicated "to all young gentlemen and ladies who are good or intend to be good." It was the first book of English fiction written for children.

◆ Can you help in the observance of Youth Week in your Church, January 29 to February 5? Suggestions will be found in the January number of the Beacon.

◆ The Dodge Center Church studied the Book of James the first week of January as a Church project. Perhaps other congregations would like to follow their example.

◆ Seventh Day Baptists in the metropolitan areas are finding television a new educational force. Pupils of the schools of Philadelphia presented a playlet to the television audience in their city. The New York State Council of Churches has had some of its programs televised. Some feel this new factor is not an unmixed blessing, however.

◆ Now in the dead of winter — at least among our northern Churches — is a good time to send bundles of clothing to Pastor John G. Schmid for our German Seventh Day Baptist families. Edible fats and oil are also badly needed, and cash to pay the shipping charges. "Inasmuch as ye did it unto one of these my brethren, ye did it unto me."

◆ Resumption of the legislative season nationally and in many states presents again a necessity for study by competent laymen of bills affecting values the Church would defend. One men's class, we heard of, took it as a service project for two months.

◆ Wire recordings of messages from some of our ministers are available to those who wish to use them in special services and

A Grandmother's Views on the Sabbath Visitor

I would like the Sabbath Visitor sent to my seven-year-old granddaughter, and to a niece and nephew. I am very much pleased with the paper. I have read every word of the samples sent to me and I really enjoyed them. I think it is wonderful to have an article in nearly every issue on our China Mission, or other mission. It helps to give emphasis to the importance of our missions and arouses interest in them.

I am so glad that nearly every paper has something on the importance of Sabbathkeeping. And the suggestions for Sabbath afternoon activities are fine. I would have enjoyed that when my three children were small, especially since we were lone Sabbathkeepers. It will be good for my grandchildren as they are away from Seventh Day Baptist Church influences.

It was good to see so many good things from the pen of Rubie Clarke, and the pictures of some of the editors. I feel you are doing a wonderful work for our Seventh Day Baptist children.

Mary Irish Carpenter.

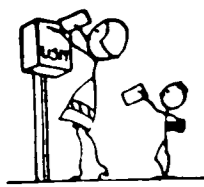
Information Requested

If any reader of the Sabbath Recorder knows of any Seventh Day Baptist who is spending the winter in Arizona, please inform Mr. and Mrs. Oscar A. Davis, 1046 W. Taylor Street, Phoenix, Ariz. They are anxious to get in touch with Sabbathkeepers who may be in their part of the country.

Directory of Seventh Day Baptist Churches

Washington Evangelical, 1012 9th Street
NW, Washington, D. C. Rev. W. Allen
Bond, pastor, 4317 Newton Street,
Brentwood, Md. Phone UNion 0917.

programs. Write to Dr. Wayne R. Rood, Alfred, N. Y., for a list of recordings which can be borrowed.



OUR CHILDREN'S LETTER EXCHANGE

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

Dear Mrs. Greene:

My name is Elizabeth Davis. I am eleven and a half years old. I live at 138 Hamilton Avenue, Hasbrouck Heights, N. J. I am in the sixth grade at Euclid School. My sister Katherine has written to you already.

My grandmother is Mrs. Luther S. Davis. I was named for her, Elizabeth Fisher Davis. I just love that name and a lot of my girl friends like it, too.

I have a brother, Teddy, who is staying down on the farm with Grandma and Grandpa, and he goes to school on a school bus.

In school we have to write booklets. I'm going to write about Scotland, where some of my ancestors on my mother's side come from.

Here is a story about what we did this summer.

Sincerely yours,
Elizabeth F. Davis.

Hasbrouck Heights, N. J.

Willow Wharf

Once upon a time two girls named Elizabeth and Katherine were walking home from the store out in the country. They had to walk quite a ways to get to the store and back. While they were walking, Elizabeth said, "When we get back to Grandma's, let's play our father and mother died and we live with our brother Teddy on the asparagus wagon."

So, then, they got bricks from the barn and put them on the wagon for beds, sink, stove, and chairs, and got kitchen utensils from their grandmother. Well the wagon was right in the field in the sun. So they moved it under the willow tree, and their brother built a boat and wharf. And that's how it became known as Willow Wharf.

That ends my story.

Elizabeth Davis.

Dear Elizabeth:

I can understand why you love your name, because your dear grandmother was

the one you were named after. I love it, too, because I have loved and admired Elizabeth Fisher Davis ever since I have known her. I'm thinking you'll grow to be like her in character and purpose as well as in name. I'm like you in another way, too, because some of my ancestors came from Scotland. They were on my father's side, however.

Thank you for your story. I hope you will write others for me.

Sincerely, your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I am eight years old. I will be nine in two months. I have a sister. She is three years old. Her name is Nancy. I have a brother six years old. His name is Wayne. My sister has two goldfish, my brother has a turtle, and I have a dog. Her name is Queenie.

I got a Bible for Christmas. My sister won first prize in a contest last summer. I go to Church and Sabbath school and Junior C. E. every Sabbath.

Love,
Barbara Cruzan.

Dodge Center, Minn.

Dear Barbara:

I was glad to hear about your nice little family. Because I know your mother and father so well, I feel that I know all the family.

I think Queenie is a cute name for a little dog. I'm quite fond of little Queenie, the dog next door. If her mistress comes in to see me, Queenie manages to get-out of the house. Then she comes whining at my door, and we have to let her in.

If Queenie has been out in the cold for long and they let her in, she will stand in the middle of the floor and shiver and whine. Then her mistress will point to a chair and say, "Get up there and sit down!" She will keep right on whining and shivering. Then her mistress will put a warm quilt on the chair. At once Queenie will climb onto the chair and wrap herself in the quilt with a happy bark.

Your true friend,
Mizpah S. Greene.

CHURCH NEWS

NORTH LOUP, NEB. — Over 125 people were present at the annual dinner of the Seventh Day Baptist Church members and friends held on Sunday, January 1. The dinner was held in the Church basement, the long tables being decorated with greens, painted cones, and candles, sprinkled with artificial snow. Young folks waited on the tables under the guidance of Miss Marcia Rood. The main dishes of the meal were mashed potatoes and creamed chicken which were served with other covered dishes, dessert, and sandwiches brought by those attending the dinner. The workers and servers were served at a second table. The general committee, Mr. and Mrs. Edgar Stillman, Mr. and Mrs. George Cox, and Mr. and Mrs. Udell Williams, as well as the rest of the workers, are to be commended for the success of the gathering. Mr. and Mrs. Menzo Fuller, with helpers, prepared and took dinners to several shut-ins of the village.

The quarterly Church business meeting was held on Sunday afternoon following the fellowship dinner. The resignation of Rev. A. Clyde Ehret as pastor was read and accepted. Rev. Mr. Ehret has accepted the call as pastor of the De Ruyter, N. Y., Church, to take effect the first Sunday in June. Pastor and Mrs. Ehret and son Jimmie will leave after the last Sabbath in May. The pastor has served the North Loup Church for almost ten years.

The moderator, Arthur Stillman, appointed a committee of five to make investigations of any pastors who might be interested in or available to accept the call to this Church.

Greetings were read at the Sabbath morning service, December 31, from Mrs. May Larkin, Battle Creek, Mich., and from Mr. and Mrs. Will Schultz. Both were accompanied by substantial offerings.

At the same service, Darrell Barber, who is studying at Salem College, Salem, W. Va., in preparation for the gospel ministry, read the Scripture and offered prayer. He also sang a solo, accompanied by Mrs. Warren Brannon.

At the Church meeting it was voted to pay \$50 to the evangelization project sponsored by the Mid-Continent Association. The money will be paid from the Lord's Acre fund. The project was planned at the meeting held in Boulder, Colo., in October. The four Churches of the association are banded together — to send workers into the different fields represented by the Churches.

The special offering received on Budget Sabbath, December 31, amounted to \$97.07.

The total income from the Lord's Acre project was \$1,055.

A letter from George and Helen Thorngate, received Tuesday, January 3, and written December 6, repeats that they are getting along very well, and hope to be home sometime this year. They send greetings to all the Church people. — Myra T. Barber, Correspondent, and gleaned from Church bulletin.

ASHAWAY, R. I. — The annual Christmas program was presented Sunday evening, December 18, 1949, in the Church sanctuary by the younger members of the Sabbath school. Christmas music was furnished by the adults under the direction of Mrs. Dwight Wilson. Wednesday evening, December 28, the annual Christmas party was held in the parish house. The hall was decorated with greens and a gaily decorated Christmas tree. The program of entertainment opened with the singing of carols and was followed by religious slides on the Christmas story and a delightful "movie," "The Three Bruins." Miss Abbie A. Hakes was program chairman. At the conclusion of the program, refreshments were served, and gifts, a candy cane, and an orange were distributed to the children.

Sabbath afternoon, December 31, a vesper service was held in the Church at 4 p.m. to usher out the old year and welcome the new. The service opened with several renditions by the organist, Mrs. James G. Waite. There was a devotional period by the pastor followed by more selections on the organ. The choir rendered an anthem, and a duet was sung by Ruth Collings and Eileen Kenyon.

The Sabbath Recorder

THE GOTHIC



Sunday, January 1, the annual business meeting with the election of officers and other routine business was held in the parish house. The meeting was called to order at 2 p.m. by the president, Earl D. Burdick. Yearly reports of the various organizations were given followed by the election of officers. Mr. Burdick was unanimously re-elected president. Other officers elected were: Mrs. Harold L. Collings, Sr., vice-president; Mrs. Walter Saretzki, clerk; and Clarence E. Crandall, treasurer. Raymond M. Kenyon was appointed a trustee for five years and James G. Waite a trustee for three years to replace Frank M. Hill who resigned. Renamed as deaconesses were Mrs. William L. Burdick, Mrs. James G. Waite, and Miss Lucille Pashley. The obituary committee is Mrs. Waite, Mrs. C. Harmon Dickinson, and Albert B. Crandall. Others appointed were: organist, Mrs. Waite; junior choir director, Mrs. Elliot Wells; reporter to Sabbath Recorder, Mrs. Raymond M. Kenyon; auditor, Edmund Smith.

Rev. C. Harmon Dickinson was extended a call to serve as pastor for another year.

A covered dish dinner preceded the business meeting at noon. General chairman for the dinner was Mrs. James G. Waite assisted by her committee.

In connection with the Universal Week of Prayer (January 1-8), cottage prayer meetings were held Monday through Friday evenings. The attendance was good and a feeling of spiritual uplift was felt through the power of prayer. — Mrs. Raymond M. Kenyon, Jr., Correspondent.

ALBION, WIS. — The youngsters of the Albion community were entertained at a Christmas party December 18. The Sabbath school sponsored the party, and the pastor and teachers of the lower classes helped keep the children busy.

The primary department gave a program of music and recitations December 23. This was followed by a cantata given by the choir directed by Mrs. Clarence Lawton with Mrs. Willis Stillman at the organ.

The following day Rev. Kenneth B. Van Horn brought a message, "Contributions," using the story of "The Other Wise Man" as part of the worship service. At

the fellowship dinner following this service, more than twenty people over seventy years of age, from the Church and community, were seated at one table. Each honored guest was presented with a corsage, a gift of the Sabbath school superintendent, Charles Williams. This gift was presented by a relative or friend who made appropriate remarks. Music was furnished by a quartet: Rev. K. B. Van Horn, Miss Joan Saunders, Mrs. Clair Slagg, and Norman Whitford.

George Walters, who is with his son LaCleda and family at Phoenix, Ariz., requested that "Dear Hearts and Gentle People" be sung at this service, which was done by Mrs. Clair Slagg. After remarks by the pastor, this recognition service closed with a song by the quartet.

The following officers of the Sabbath school were re-elected recently: Superintendent, Charles Williams; secretary, David Reieron; treasurer, Mrs. Rose Reieron. New officers chosen were: Assistant superintendent, Clinton Green; choristers, Janice Babcock and Ann Saunders; organists, Mrs. Clarence Lawton and Emmylu Rabideaux; primary superintendent, Mrs. Clair Slagg; home department superintendent, Mrs. Pearly Furrow; and cradle roll superintendent, Mrs. Willard Babcock.

At the annual Church meeting, January 8, Willard Babcock was elected moderator; Mrs. Charles Williams, clerk; and Norman Whitford, treasurer.

We are glad to announce that Rev. Kenneth B. Van Horn will be our pastor this coming year. — Pearl C. Sheldon, Correspondent.

(Continued from page 68)

Use us, O God, for channelling
Thy grace, Thy power, Thy love
To those who would seek earnestly
Help from above.

And when our tasks on earth are done,
When through death's portals we shall pass,
Grant to our souls Thy rest, and peace,
Safe Home at last.

—Irene Post Hulett.

Milton, Wis.

ONE GREAT HOUR OF SHARING
MARCH 12, 1950

Home of the School of Theology
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—See Conference President's Corner.