

Christ versus Alexander

By Charles Ross Weede

Jesus and Alexander died at thirty-three,
 One lived and died for self; one died for you and me.
 The Greek died on a throne; the Jew died on a cross;
 One's life a triumph seemed; the other but a loss.
 One led vast armies forth; the other walked alone;
 One shed a whole world's blood; the other gave His own.
 One won the world in life and lost it all in death;
 The other lost His life to win the whole world's faith.

Jesus and Alexander died at thirty-three.
 One died in Babylon; and one on Calvary.
 One gained all for self; and one Himself He gave,
 One conquered every throne; the other every grave.
 The one made himself God; the God made Himself less;
 The one lived but to blast; the other but to bless.
 When died the Greek, forever fell his throne of swords;
 But Jesus died to live forever Lord of lords.

Jesus and Alexander died at thirty-three,
 The Greek made all men slaves; the Jew made all men free.
 One built a throne on blood; the other built on love,
 The one was born of earth; the other from above;
 One won all this earth, to lose all earth and heaven;
 The other gave up all, that all to Him be given.
 The Greek forever died; the Jew forever lives.
 He loses all who gets, and wins all things who gives.

— From Bulletin, The Evangelical Seventh Day
 Baptist Church, Washington, D. C.

The Sabbath Recorder



RNS Photo.

LINCOLN THE WOODSMAN

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

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

Contributing Editors:

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

Our Policy

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

Terms of Subscription

Per Year \$3.00 Six months \$1.50
Student rate \$1.00 per college year
Retired Seventh Day Baptist ministers
and their widows \$1.00 per year
Monthly Special Issues 15 cents per copy
(The first issue of each month)
Regular Issues 10 cents per copy
Postage to Canada and foreign countries 50 cents
per year additional. Subscriptions will be discon-
tinued at date of expiration when so requested. All
subscriptions will be discontinued one year after date
to which payment is made unless expressly renewed.

Published weekly (except August when it is pub-
lished biweekly) by the American Sabbath Tract
Society and printed by the Recorder Press, publish-
ing house for Seventh Day Baptists, Plainfield, N. J.
Entered at the post office in Plainfield, N. J., as
second class matter.

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

PLAINFIELD, N. J., FEBRUARY 13, 1950

Vol. 148, No. 7 Whole No. 5,379

IN THIS ISSUE

Editorials: "Losing Democracy by De- fault."—Showing Our Colors	111
Features: Conference President's Corner	110
From the Editor's Mailbox	112
School of Theology Events.—Christian Education at Salem.—Global Marshall Plan Proposed	113
Your One Great Opportunity	114
A Straight Talk — Part II	115
Missions: British Guiana	117
To Buy or Not to Buy?	118
Woman's Work: Beginning in the Far East.—"The Voice of Prayer"	119
Christian Education: Never Dies the Dream.—Unusual Reports.—News Notes	120
Sabbath School Up North	121
Children's Page: Our Letter Exchange	122
Red Cross Weekend	121
Church News	123
What Lincoln Said.—Rev. Riley G. Davis Undergoes Operation	Back Cover

Conference President's Corner

"FERVENT IN SPIRIT"

The response on the part of some to the appeal for greater giving to the Denominational Budget is encouraging.

Your president wants to share with you his joy in the following contributions of \$102 each, a full day's support of the Denominational Budget, reported to him: Miss Jeanette Wells, Little Genesee, N. Y.; Mrs. Agnes Post Schertz, Chicago, Ill.; The Chicago Church, Chicago, Ill.; Miss Helen A. Titsworth, Lawrence, Kan., a member of the First Alfred Church, Alfred, N. Y.

I know Recorder readers will be interested in the letter from Miss Helen Titsworth. What a fitting memorial this gift is which is given in memory of Rev. and Mrs. Wardner C. Titsworth who devoted so much of their lives to this work. Another memorial to this great man exists in the life and work of Rev. Wardner Titsworth Fitz Randolph, one of our missionaries in Jamaica, whose work will be helped by part of this gift.

I remember reading in my father's notebook a quotation from Daniel Webster: "If I write upon bronze it will tarnish, if I write upon stone it will crumble into dust, but if I write upon the hearts of men it will brighten to all eternity."

To write upon the hearts of men is part of the Great Commission. Your gift — a day, a part of a day, any donation to Christian work — will help to write this message, a memorial which is eternal

Lloyd D. Seager,
Conference President.

Dr. Lloyd D. Seager,
4809 W. 31st St.,
Little Rock, Ark.

My dear Dr. Seager:

Enclosed you will find my check for \$102 to pay for one day of the Denominational Budget. This is sent in memory of my father and mother, Rev. and Mrs. Wardner C. Titsworth.

Very truly yours,
Helen A. Titsworth.

1231 Oread Avenue,
Lawrence, Kan.,
January 7, 1950.

"LOSING DEMOCRACY BY DEFAULT"

In a stirring address before more than one hundred Kiwanians of Plainfield, N. J., and their guests, the other day, Jennings Randolph, former Congressman from West Virginia, warned of the danger of our "Losing Democracy by Default." Mr. Randolph is now assistant to the president of Capital Airlines and in this capacity speaks before service clubs and Church groups in many towns and cities.

Beginning with the presidential campaign of 1896, the speaker traced by twenty-year periods the increase in the number of eligible voters and the decrease in the per cent of voters who exercised the priceless privilege of the franchise.

The McKinley-Bryan campaign of 1896 found 17,000,000 eligible voters in the United States of America. Despite the sacrifice of time and money involved in order for some citizens to go to the polls, when the results were known, 83 out of every 100 had voted.

In 1916 at the time of the Wilson-Hughes campaign there were 26,000,000 eligible voters in this country. It is recorded that 72 out of every 100 voted.

Coming to 1936, with woman suffrage becoming a law of the land in 1919, there were 80,000,000 voters eligible to exercise the ballot in the Roosevelt-Landon campaign. This time, 57 out of every 100 were at the polls.

The next campaign cited by Mr. Randolph, since twenty years have not elapsed since 1936, was that of Truman and Dewey in 1948. There were 96,000,000 eligible voters then, and barely 50 out of 100 went to the polls.

"As well as preaching democracy, we must practice it," the speaker declared. "We are in grave danger of losing that which the sacrifice of those who have won and established our freedom has made possible."

With the spirit and zeal of one obeying a divine commission, Mr. Randolph appealed to us to talk this matter over with our families and friends, and to do all that is in our power to see that they are eligible to vote and that they vote. His appeal was not in the interest of any particular

party but in the interest of an awakened, alerted citizenry in our so-called Christian democracy.

In conclusion Mr. Randolph quoted a stanza of the Battle Hymn of the Republic in which he confirmed his faith:

In the beauty of the lilies
Christ was born across the sea,
With a glory in His bosom
That transfigures you and me;
As He died to make men holy,
Let us die to make men free!
While God is marching on.

He said that he would like to change one word, which would read:

As He died to make men holy,
Let us live to make men free!
While God is marching on.

SHOWING OUR COLORS

We had a heart-warming demonstration of a Seventh Day Baptist showing his colors the other day.

The occasion was the weekly "Kiwani-day" luncheon and meeting of the Plainfield, N. J., Kiwanis Club held Monday noon, January 30, at the Park Hotel.

The speaker for the day invited us to be his guest at the luncheon. The introduction was impressive — he is a prominent United States citizen, having held high public office, having taught in a Church college, is an author, and is now engaged in helping to arouse us Americans to our high privilege of franchise in our so-called Christian democracy, or else take our bitter pill if our democracy is "lost by default." Immediately following his introduction to the club, the speaker referred to the first time that he visited the City of Plainfield thirty-two years ago last August, in company with his father, mother, and sister, to attend the Seventh Day Baptist General Conference. In the course of his opening remarks, he introduced the editor of the Sabbath Recorder, the weekly paper of the Seventh Day Baptist denomination, which is published at our headquarters in Plainfield, and mentioned our being in college together at Salem College, Salem, W. Va.

Jennings Randolph (doubtless you have guessed that he was the speaker) could

have "soft-pedaled" his Church connection. He had no apologies to make. Rather, he seemed to take delight in witnessing to his faith. Of course, in his characteristic manner, Mr. Randolph emphasized the spiritual unity of the separate denominations.

Jennings, as is his habit, showed his colors at "Kiwani'sday" in Plainfield. If you are ever in Washington, D. C., over Sabbath, you will want to attend the Washington Evangelical Seventh Day Baptist Church services which are held at 1012 9th Street NW, Washington, D. C. If he is in the city, you will doubtless meet him there.

FROM THE EDITOR'S MAILBOX

The Sabbath Recorder:

Well, I have had your Sabbath Recorder for five months, but I must say disappointing is the result, as it is full of reports — women's clubs, ordination of some ministers, Alfred University and the degrees given to the graduates, etc. — with no spiritual inspiration in it, and the friendliness to the other Sundaykeeping Churches which tramp on the Sabbath. Yet you encourage them to do so which is according to 2 John 1: 10, 11 to welcome them. In that I have more respect for the Seventh Day Adventists which do not mingle with them and so do not encourage these law-despising Churches.

In the Sabbath Recorder for August, 1949, is a list of magazines published by Sundaykeeping denominations, all haters of the Sabbath, especially Moody Monthly which is very hostile to the Sabbath. Yet these five magazines were recommended by one of your pastors. Such hypocrisy is absolutely amazing. So I ask you to drop my subscription at once. I don't want your Sabbath Recorder any more at all. How many of these magazines would advise their subscribers to subscribe to the Sabbath Recorder? And you call such a magazine as the Recorder a magazine for Christian enlightenment and inspiration.

Name withheld.

September 14, 1949.

Our Reply

Dear ———:

Your letter of September 14 comes as a complete surprise to us. I will not attempt in any manner to argue the case with you since you are entitled to your own viewpoint and opinion.

Nevertheless, in fairness to the cause of Christ and the Sabbath as Seventh Day Baptists see it, we are doing our best to represent our Lord and the doings of our people through the pages of the Sabbath Recorder.

I truly am keenly disappointed that you find very little if anything of value in our publication.

We are complying with your request and discontinuing your subscription at once.

In the light of your expressed attitude, we assume that you do not care to have your manuscript of August 31, 1949, appear in the Sabbath Recorder. Consequently, it is being returned to you with this letter.

Best wishes and blessings to you and yours.

The Editor.

September 26, 1949.

The Sabbath Recorder,
Plainfield, N. J.

Dear Sir:

Received your letter of September 26 with my manuscript. You now tell me a month later that you were going to take it in your Recorder, why did you not notify me when you got my manuscript? But you now send it back and say I do not care to have my article in the Recorder. I never said such a thing so this is an outright lie.

A denomination so insincere (or should I say the ministry) that they want their members to read a Sunday-loving and Sabbath-hating magazine are outright traitors.

Yours for an honest ministry,

September 29, 1949.

(Continued on page 114)

Seventh Day Baptist General Conference
SALEM, W. VA., AUGUST 22-27, 1950

SCHOOL OF THEOLOGY EVENTS ANNOUNCED

Events for the second semester of the current academic year at the School of Theology in Alfred have been announced at the Gothic as follows:

February 6, Faculty Reception and Worship Service, 7:15 p.m., at the Gothic.

February 8, Instruction begins, 8 a.m.

March 17-19, Students and Dr. Rood will attend the Middle Atlantic Regional Conference of the Interseminary Movement at Princeton Theological Seminary, Princeton, N. J.

March 30, Pre-Easter Vacation Communion, 8 p.m., in the Gothic Chapel.

March 31, Easter Vacation begins.

April 10, Easter Vacation ends.

April 10-13, the school will attend the Ayer-Rauschenbusch Lectures at the Colgate-Rochester Divinity School in Rochester, N. Y.

April 14, Instruction begins, 8 a.m.

June 9, Final examinations end; Commencement Communion at 8 p.m. in the Gothic Chapel.

June 10, Sabbath Day, Senior Recognition Service in the Seventh Day Baptist Church.

June 12, 114th Anniversary Commencement.

—Contributed.

Department of Christian Education at Salem College

Four Salem College students assisted Professor Harley D. Bond in a panel discussion of the need for Christian Education in Salem College at the Salem Seventh Day Baptist Church recently. They were Ashby Cayton, Jr., Mary Lee Ash, Flora Ann Lough, and Olive Pearl Morgan.

The basic educational requirement for admission is a high school diploma, or its equivalent. Persons of mature ability who are actively engaged in Church work may be permitted to enroll as special students.

The Department of Christian Education will begin next (the second) semester with two courses offered in night school: Organization and Types of Christian Education, and Worship and Worship Programs.

These courses will be open to any adult who is interested in taking them.

The Department of Christian Education will be an entirely new department in Salem College, apart from the Department of the Bible and Religion. The aim of this department is to prepare students for lay leadership in local Churches, for teaching the Bible, and directing other work; and to aid others in their preparation to become directors of Christian Education, Bible teachers, Church secretaries, pastors' assistants, and missionaries.

Although there will be only two courses offered next semester, it is hoped that soon we will have a complete department, offering both a major and a minor.—Salem College Green and White, as reprinted in the Salem Herald.

GLOBAL MARSHALL PLAN PROPOSED

Rt. Rev. William Scarlett, St. Louis, Mo., chairman of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America, commended Senator Brian McMahon's proposal for a global Marshall plan as a "bold, imaginative, and constructive approach to the problem of delivering the peoples from the nightmare of atomic warfare." "I am sure," he added, "the people of our Churches will respond warmly to the spirit and purpose of your proposals."

The text of Bishop Scarlett's personal message February 3, to Senator McMahon was made public at the office of the Federal Council in New York. The Executive Committee, which alone speaks for the Federal Council on matters of policy, does not meet again until next month.

The text of Bishop Scarlett's telegram to the senator follows:

"I heartily commend the statesmanlike emphasis in your address of yesterday on the grave issues raised by the prospect of the hydrogen bomb. The address portrays correctly the tragic consequences of unchecked international rivalry in weapons of mass destruction. Your proposal for a global Marshall Plan, including international control of atomic energy, is a bold,

(Continued on page 116)

YOUR ONE GREAT OPPORTUNITY FOR SHARING

By this time all our Churches will have received the Denominational Budget Chart, a very apt and significant idea suggested by Rev. David S. Clarke.

During our discussion in the committee meeting at Alfred, for the sake of a little humor it was suggested that a weather vane be placed atop the steeple with a rooster as an emblem, then when the Church is completed, the budget raised in full and over the top, we would have something to crow about. That is typical of what is going to happen when we meet at Conference time — we will have "something to crow about," budget raised 100 per cent, all the boards to go forward as planned. What a thrill! What enthusiasm throughout the whole denomination!

We will go forward with a new zeal, "Fervent in spirit; serving the Lord."

The only way this can be accomplished is for each individual to determine that he or she will give even to the extent of a sacrifice if necessary. Our giving cannot be judged by comparison — some have greater resources, some greater ability, but let us all do something about it.

"Doers are more useful than dreamers." Do not let the things you cannot do, keep you from doing the things you can do.

Do not think of the budget just as a means by which to pay the expenses of Conference and of the various boards, but rather a means whereby we as Seventh Day Baptists can be a channel through which the hopeless and discouraged can be given a new hope and a new courage, a knowledge of the love of a Heavenly Father who cares for them. Also, it will give us "One Great Opportunity for Sharing."

Sharing with others in the work Jesus left for His followers to do and sharing our manifold blessings, both material and spiritual, with the needy and broken-hearted — this is the ultimate objective of our Conference program. To realize this objective two things are necessary — prayer and your contribution. Prayer alone is not sufficient. Prayer alone will not stop a flood, but prayer and sandbags will.

So, pray honestly and fervently that the necessary funds will be forthcoming; then follow the dictates of your conscience.

Alone you are only one individual with your own set of capacities, but associate yourself with others and you can have the power of teamwork to do much greater things.

When our hearts are warmed by the love of Christ, our eyes are made keen to see the needs of our fellow men and we have a desire to share.

I believe most of our people have pledged a certain amount toward the Denominational Budget — \$5, \$10, \$100, or possibly \$1,000 — to be given at a specified time. Fine, but just for an extra blessing, a little extra warmth for the cockles of your heart, when you prepare the envelope for your Church, slip in an extra \$1, \$2, or \$5 and mark it for the Denominational Budget. If a lot of folks would do this, we would go to Conference with a budget "Heaped up, shaken down, pressed together, and running over," and not only that but our hearts would be filled in the same way with love and gratitude for such a rich blessing. To experience this blessing we must have deep down in our hearts a zeal, a fire that burns whose fuel is love and be "Fervent in spirit; serving the Lord."

The following stanza reveals the secret of true giving:

"What! giving again?" I ask in dismay,
 "And must I keep giving and giving away?"
 "Oh, no," said the angel looking me through,
 "Just keep giving till the Master stops giving to you."

—Anonymous.

Frank R. Kellogg,
 For the Committee on Budget Promotion.

(Continued from page 112)

Dear Sirs:

Enclosed find check for \$3 to renew my subscription to the Sabbath Recorder. It is a very good paper — and I do not want to be without it.

Best wishes for its success.

Alberta Crandall.

Milton, Wis.,
 January 12, 1950.

A STRAIGHT TALK ABOUT EVOLUTION

By Lois Fay Powell

PART II

(The first part of this article appeared in the special issue of the Sabbath Recorder for October 3, 1949.)

The grace of a rosebud and a butterfly's wings are true and gentle tokens of the "beauty of the Lord our God," which can become a human attribute, as is the prayer of the 17th verse of the aforementioned 90th Psalm. If we do not like to call these developments evolution, we are not compelled to. Call them growth, production, generation; or in the spiritual realm of conduct, repentance, regeneration, power; all of which are, in our Creator's plan, more eternal than roses and butterflies.

Because of certain confusing aspects, evolution has been stigmatized as naturalistic. Now we are beginning to realize the redemptive and regenerative power in our Creator's plan, unfolding into growth of character that fulfills the divine purpose.

After surveying briefly, as we have in former paragraphs, the purposes and results in a few Old Testament verses, need we be surprised to find in New Testament records how John the Baptist spoke with authority about the divine creative plan? The text is found in Matthew 3: 9b as follows: "God is able of these stones to raise up children unto Abraham."

Let us take in these inspired words not with private interpretation (2 Peter 1: 20), but comparing spiritual with spiritual (1 Corinthians 2: 13), Old Testament followed by the New, not vainly mystical, nor extremely naturalistic, but interweaving the divine plan into our daily thinking and living. There are three important truths in John's brief quoted statement.

First comes,

"God is able,"

where we find in three words an expression of everyday power, true not merely by the Jordan River in John's day—but eternally.

Both sinner and saint know God created all that we see and cannot see. At every meal, we consume vitamins only the power

of God can replace. His gift and not our own maintenance is the continuous pulsation of our body's existence. "God is able" may well be a continuous motto for our memory's wall for it is our spiritual-physical make-up, briefly stated, and if we can fix this idea firmly there, the extremely naturalistic theories of the "scientists" in radio broadcasts and textbooks will not warp our mental processes.

Next in John's statement come three more words,

"of these stones,"

which emphasize human practical connections, especially as they are based upon and eternally associated with "God is able." These are not stones for stumbling blocks! Surely not, but are building stones of eternal value, material God was able, and is still able, to use in the creation and recreation and regeneration of human beings.

Around some of our hill country homes we find samples of fragments as noticeable as in Judea near Jordan where John was baptizing. Visitors from flat sandy valleys are filled with wonder, seeing the extent of the rock-strewn slopes of rugged heights. Here we find chunk after chunk of pudding stones filled with plumlike inserts. Somewhere else pieces like layer cake filled with fossils; again, fragmentary stone pages of a book for us to read and rightly divide the word of truth, as in the Genesis record. For "in the beginning was the Word," long before type and presses coined words. By thus referring to the stones beneath his feet, John the Baptist carried over into the New Testament this basic truth of Genesis 2: 7: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

We find similar truth expressed in other Scriptures, especially in that wonderfully narrative and prophetic Psalm, the 40th, the second verse: "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings."

More about this Psalm later, but from John's brief words we are led to see God's generative power with stones. Now we

go on to God's plan with human beings, which carries regenerative power, and both plans unroll with time.

Thus, John said:

"To raise up children unto Abraham."

Here comes a touch upon a magnificent end or result, carrying infinitely more grace than the form of a rosebud or the wings of a butterfly—the growth of faithful human beings in the kingdom of Heaven, typified by the children of Abraham in the Old Testament.

This is evolution in its basic direct meaning, theories of undevout naturalists all pared away. Very worthwhile it will be to trace the life of Abraham, including even the mistakes he made in his life of faith, all inherited by his descendants, through the calamities of the Pharisee epoch, on through 1900 years to our own time of opportunity. And will we make it a failure?

Every generation, since John the Baptist spoke in Judea, has seen God's purposes and ends mature while He was transferring kingdoms from one group to another; but there is ahead of us the most important end of all, which we pray for every day when we say to our Creator,

"Thy kingdom come."

As we pray this prayer, if in sincerity and truth, we must give the Holy Spirit and inspired language precedence over naturalistic theories. We must not forget Jesus' words to His disciples, as recorded in the first chapter of Acts, verses 7 and 8: "It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses . . . unto the uttermost part of the earth." (A.S.V.).

Greek students have noticed that the two "powers" in these verses are not the same word, showing it is impossible for the human mind to grasp all that "God is able" in the universe of His authority (exousion).

Then if our own witness is true and we receive His Spirit, we share His power (dynamis), this being the noun synonymous with the verb "is able" in John the Baptist's words.

So when we pray "Thy kingdom come,

thy will be done," we may share with delight the divine purposes and ends unfolding as time goes on, as prophesied in the 8th verse of the previously mentioned 40th Psalm:

"I delight to do thy will, O my God;
Yea, thy law is within my heart."

(A.S.V.)

Here is where those who delight to do His will regarding the Sabbath come into the purposes and ends of their Creator, for our finite days aim to follow on in harmony with His will. If we can see with pure perception what are the eternal truths of the will of God, faith, repentance, redemption, regeneration, and growth in the kingdom of God, then the particulars of paleontology will never cause us undue concern.

As the Washington Post editorial said at the time of the well-known debate between fundamentalism and modernism:

"Certainly man cannot by taking thought or effort change his beginning. That is past. But he can affect his existence and set high goals and work toward them. Why wrangle over the past, waste the present, and impair the future!"

Note: Special Scriptures, Genesis 1: 1, 2; 2: 4-7. Psalm 40; 90; 103: 14; 104: 24-30; 139. Matthew 3: 10. John 6: 38-40. Matthew 26: 39, 42, 44. Ephesians 2: 21, 22. 1 Corinthians 15: 24-28. Acts 1: 7, 8. 2 Peter 3: 5-8.

Alfred, N. Y.

(Continued from page 113)

imaginative, and constructive approach to the problem of delivering the peoples from the nightmare world of atomic warfare. To harness the creative energies of men and the God-given energies of nature in the struggle against poverty, ignorance, disease, and despair, offers our best hope of fellowship, the one sure preventive of war.

"There can be no escape from our present great peril unless our people and the other peoples are willing to think and dare greatly in behalf of a positive program for peace. I am sure that the people of our Churches will respond warmly to the spirit and purpose of your proposals." — Federal Council Release.

BRITISH GUIANA

(Report from the Mission Field for quarter ending December, 1949.)

Parika

The work at Parika continues to progress satisfactorily, and it seems to us that we are receiving special blessings from the Lord. We are trying not to make too much of a boast about our accomplishments there, but cannot help being somewhat proud of our success.

For the quarter ending with December, I have preached nine sermons at Parika and conducted young people's meetings every time I was in the district. In my absence, these functions are carried on by the Tyrrells and other workers in the Church. I am very happy to let you know that our people at Parika are pleased with the order of things I have introduced. Our Sabbath school continued to be strong and interesting although the weather was not very favorable during the last quarter.

We are in the small rainy season, and cannot do as much as we would wish. However, there has been an increase in the number of candidates for baptism, since the close of the last quarter four persons have decided to accept baptism.

We have decided to do some extension to the Parika Church, and that is how we came to ask our foreign brethren for help in this project. The work is to be started during this month, as soon as Deacon Hollingsworth finds it possible to begin. We have not been fortunate in receiving as much help as we expected from America, but we have received from a few of our brethren. A statement would be prepared for the Sabbath Recorder, showing the names of all the Churches that contributed along with the amounts. It does not seem as if we would be able to do what we had planned, so we are doing the most important part, the raising of the Church one foot six inches higher and the putting on of a nine-foot wing to the north side of the building.

Mrs. Berry and I spent the Old and New Year at Parika, and had a very fine time with our brethren. While there, I preached the "Watch Night" sermon. This is a yearly feature in many of our

Churches in British Guiana. We had a fine attendance, and people were very happy at the service that night. On New Year's Day we had a treat for the young people and the children along with many of the parents, too. Brother Tyrrell taught the children and young people some very fine music, so that they had a program of singing, fun, and running of races. Over fifty children and young people with their parents were regaled very satisfactorily. We have a very fine helper in Parika, Brother James Beckles. He is doing a very fine work with the children and young people. We have planned to have our first Communion on the last Sabbath in January, after which we shall have it three other times for the year. This is a departure from the old custom of our taking the Communion once a year; and our people like this new idea, because many of them thought once a year was not good enough.

This report for Parika includes Leguan, because the members of Leguan are now worshiping and have their membership at Parika. The brethren seem to be satisfied with the new idea of transfer of their membership to Parika, and the carrying over of their unfinished building to Parika.

Essequibo Coast

Inasmuch as the weather was not too favorable, and since we did not have the means to travel as we would have liked, the Tyrrells and I visited the Essequibo for the first time since my arrival in the country. I had planned to visit all through the coast, holding not less than about six meetings at different points. We had to abandon the idea of having six meetings due to weather conditions. We had too much rain to continue our journey, so we returned without accomplishing what we had planned. However, we kept two meetings at two different points, and impressed the people that Seventh Day Baptist work is not dead in those parts. We distributed tracts all around, and were able to do one thing which was most needed in that district. Brother Wilson was doing the work alone there and the stretch from one point to another, to our mind, is too much for one man. I was able to draft a brother and his wife to do a part of the work, and

thus helped Brother Wilson while we were there to continue permanently in that section. While we were there, we held a consecration service for the man and his wife, Brother David Barker and Sister Barker. It is planned that I shall visit Essequibo Coast while on my way to Pomeroon sometime in February.

Pomeroon

I have not been able to get into Pomeroon as yet due to no fault of mine; the place is not one that can be visited as one would wish. The brethren have not yet sent to call me in; but in the meantime I am sending in tracts and other literature, and I am instructing them by letters. The brethren have decided to help all they can in the work, and from what I can see, they are acting very favorably. They have promised to send some tithes for me soon, for I did not receive any tithes from them up to the time of writing.

I have preached in a Scottish Presbyterian and in an A. M. E. Church for a special purpose and they were favorably impressed with my message. I was asked to preach in our Wakenam Seventh Day Baptist Church during the quarter, and I did so.

This report is respectfully submitted.

Yours,
Benjamin O. Berry.

TO BUY OR NOT TO BUY?

It would be a very good thing, if I had the money to make a down payment for a small house somewhere in the suburb where we could raise a kitchen garden and some chickens. All those things will help to support us, but we have returned to British Guiana financially worse off than when I left. I was able to stand my own expenses in going to America by disposing of my house and other things. Now I do not have money to have a house, neither the comforts in my home I used to have, and my life has been changed. Is that good enough? I can get a little house for between \$1,500 and \$2,000 if I have a down payment of two thirds of the purchase money, and then go on to pay monthly or quarterly, but I must have that down payment.

With the rate of exchange on the American dollar, I would be able to use less money in this country than I would otherwise, if the board would advance me the down payment or the purchase money, and after a few years start to deduct from my salary the same amount I would have been paying for the rental. From a business point of view, if I go on paying \$30 per month for ten years, I will have paid more money than what I could have purchased this little place for at the figures I have given above, without my being possessor of the property. I cannot think otherwise, since you have caused me to peep into Economics while I was in college, and I made good in it, too. Thanks very much.

I could have put this matter to the board a long time before now, but I am afraid even now that I have put it, that I am asking too much of the board. If the board thinks of me as one who has sacrificed all his belongings to enter college to be trained for this noble service, and then to work under the aegis of the Seventh Day Baptist denomination, I am asking that you take up this matter with the members. And now is the time to help me while the rate of exchange is high. Remember, I am not asking the board to give the house but to help me to get it. The money will be in your hands to deduct.

Sister Berry and I join in wishing the board and all our work everywhere a very prosperous year. May the Lord help us to have a deeper and wiser vision for His work, more consecration, determination, patience, and charity, is our prayer for all our brethren.

Yours in Christ,
Benjamin and Hannah Berry.

GENEROUS CLOTHING RESPONSE FOR GERMAN NEEDS

In answer to inquiries about clothing, I am very glad to say that the response for the clothing has been **very generous**, and we have a sufficient supply on hand for present needs. If more is needed, due notice will be given.

John G. Schmid.

7 Otsego Road,
Verona, N. J.

BEGINNING IN THE FAR EAST AND ENDING IN THE FAR WEST

(A Call to Prayer on the Annual World Day of Prayer — the First Friday in Lent.
February 24, 1950.)

Today 81 countries listen for the annual Call to World Prayer. Each year the numbers mount that join this world-encircling bond. No national borders can divide hearts deep in prayer, for the highest outreach of our lives is reached at God's altar. No single flag can represent us. Only the Cross of Jesus Christ truly typifies us all, for the Cross is the magnet which draws us to Him and to each other. The Cross unifies. In this unifying Cross is our assurance that the Christian lives by faith in the power of LOVE.

At prayer today the World Christian Community is one and indivisible. It knows neither caste nor privilege, save that of dedication and virtue, neither riches nor poverty, save the wealth of the spirit, bought with the high price of disciplined living; it knows neither creed nor color, for the whole creation blends its yearning for a world without war, and with cooperation; it prays for the Kingdom of God.

Some will pray who cannot read; some will pray who are not fed; some will pray shivering in thin rags; and some will pray from the lush seats of comfort. ALL will pray for health; for a better life for their children; for relief from life-destroying wars; and for inner faith that will not shrink.

The chain of prayer that starts anew for another year of daily intercession begins as the sun rises, with prayers of Fijian Christians, then leaping from island to island, from continent to continent, passing over national and domestic walls, catching up identical prayers, identical Scriptures, until from fur-clad Eskimos to tropically clad Tongas they are wafted to the ever-open ears of the Eternal. "The voice of prayer is never silent, nor dies the strain of praise away."

O Lord, may we who call ourselves Christians be held to this high moment of prayer this whole year through.

—Missions, February, 1950.

"THE VOICE OF PRAYER"

◆ The women of Japan used their 1948 World Day of Prayer offerings to help rebuild Churches in Southern Asia destroyed by the Japanese armed forces during the war. Thirty thousand copies of the World Day of Prayer program were printed in Japan in 1949 with funds contributed by women in the United States. Miss Michi Kawai of Japan, one of the great international Christian leaders, is author of the program which will be used on February 24, 1950.

◆ Mrs. Martin Niemoller of Germany is preparing the World Day of Prayer program for use on the first Friday in Lent, 1951.

◆ Miss Clementina Butler passed away recently in Boston, Mass., but the work which she established lives on. When Miss Butler visited India in 1906, she noticed the dearth of good literature for women and children, and came home with a dream for periodicals not only for India but for other lands with a similar lack. The result was the organization of the Committee on Christian Literature for Women and Children in Mission Fields, Inc., which today subsidizes magazines in China, India, Korea, Africa, Egypt, Japan, and Latin America, largely with funds received from World Day of Prayer offerings. A quarterly published by the women's department of the Church of Christ in Japan, with funds contributed by the committee, has a paragraph addressed to "Our Christian sisters across the sea," reading, "Facing anew the grave responsibilities and challenging opportunities which are ours as Christian women in this disordered, unchristian world, we give thanks for the strengthening fellowship in Christ which we share with Christian women all around the world. We ask your continuing prayers that in these critical days in our land we may not fail to make Christ and His way of life known to the multitudes who are abandoning old ways of life, old modes of thought. May the God of peace dwell in our hearts, and help us together to build His peace in the world." — Selected by Mrs. Frances Davis.

NEVER DIES THE DREAM

Margaret Landon has done it again. She has hit the best seller list with her second novel, "Never Dies the Dream" (Doubleday & Company, 1949). It is a book packed with action and understanding drawn from the same wellspring of experience which produced "Anna and the King of Siam."

I have come to be a little suspicious of book club selections and best seller lists, but this title was recommended to me by a friend and it amply justified his recommendation. India Severn, whose dream is imperishable, is a character one does not soon forget. I cannot but think she is Margaret Landon herself for the understanding with which she is drawn. Mrs. Landon and her husband were missionaries in Bangkok for ten years.

India Severn was principal of a dowdy little school for the children of the poorer classes of Siamese. But India's purpose and method draw sharply that fine line between efficient administration and true awareness of the needs of a situation. That she once neglected her school to nurse an American girl back to health, emotionally and physically, was to her discredit in the eyes of most of her colleagues. But it is an instance of Christian faith moving mountains of institutional accretion not bad in itself but inflexible to stark human need.

"Never Dies the Dream" should be on missionary reading lists. It will help us recast outmoded concepts of the missionary enterprise. But it turns the spotlight on school administration and religious leadership everywhere. And it is a book of rare spiritual power as well as human realism. India Severn's solution is far from melodramatic; it is much as things work out for most of us. But her ability to hold on to her dream is fresh evidence of the vitality of a tough-minded and sensitive faith.

And I will risk one other point hoping not to prejudice anyone against a good story. Pseudo religious novels are somewhat in vogue, a sophisticated simony. But every copy of this book bought is a vote for fiction which is open-eyed but not oblivious to decency. A. N. R.

UNUSUAL REPORTS

Some time ago I received recordings on discs from Gerald Coalwell, a member of the Hammond, La., Church. Some of them were made during the closing program of the Hammond Vacation Church School. It was good to hear Pastor and Mrs. Edgar Wheeler as they directed the program which consisted of songs and Scripture from memory.

Recordings were also made during the Southwestern Association Camp held near the Coalwell home at Metairie, La. Each camper spoke a personal message to me, and there were songs and a business meeting. At this meeting it was voted to name the camp "Camp Miles." Because I know most of the campers, it was a special treat to hear these recordings.

Mr. Coalwell owns a recording machine and uses it a great deal for Church work. He sent recordings of the first Church service when Edgar Wheeler became pastor of the Hammond Church. He made another record of personal messages from some of the Hammond Church members. Other records sent were messages from Mr. and Mrs. Coalwell and family.

It might be possible for more recorded material to be shared by Churches for use in Vacation Church Schools, camps, and for shut-ins.

Harley Sutton.

CHRISTIAN EDUCATION NEWS NOTES

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

◆ Alva C. Warner completed one year on February 1 as director-announcer of the "R. F. D." radio program over Station WFBL, Syracuse, N. Y. It is an early morning program for farmers and Alva includes devotional moments about breakfast time whenever possible. He is also superintendent of the Verona, N. Y., Sabbath School.

◆ A strong statement protesting the development of hydrogen bombs was circulated recently by a group of New York ministers. "Ultimately it is to the austere challenge of the moral law and to the

Word of God rather than to the counsels of worldly prudence that the spirit of man, and especially youth, responds," they said. But before the statement had reached many, President Truman announced his order to proceed with the manufacture of the H-Bomb!

◆ Rev. Ronald I. Hargis can accept a few more appointments for visits in our Churches during the summer months. His temporary address is 55 Elizabeth Street, Hartford, Conn., and requests should be sent to him before the end of February.

◆ Over 100 Christian Teaching Missions will be held by the International Council of Religious Education in connection with the United Evangelistic Advance. For literature write H. H. Kalas, 206 S. Michigan, Chicago 4, Ill.

◆ Warren and Marion Brannon and their children of North Loup, Neb., stopped over Sabbath at Alfred Station, N. Y., en route to Ithaca. Warren is to do graduate work in Cornell's Agricultural School.

◆ The Shiloh Sabbath School had an average attendance of 128 during the year ending September 30, 1949. Hats off to William Richardson, Jr., superintendent, and his staff of 15 officers and 15 teachers!

SABBATH SCHOOL UP NORTH

By Clara Loofboro

Anyone going by our Church about 11:45 on Sabbath days during last summer would have seen at least three classes attempting to have Sabbath school out of doors, under trees or on the shady side of the Church — (sunny side if a cool day).

One of our problems, then, is to have more classroom space. No doubt some of our problems are much like those of other Sabbath schools; such as, too great a difference between the total enrollment and the average weekly attendance. We need more enthusiasm for Christian work, and a sense of urgency. Children are much like birds in a nest — in today and out tomorrow.

The Helping Hand is always used for the young people's and adult classes. This year we have ordered from the Baptist

publishing house quarterlies and papers for twenty-seven beginners, primaries, and juniors. We get ten Sabbath Visitors each month which takes care of the families with children. I heard one of our girls make this remark, "Oh, I just love the Sabbath Visitor!" I feel that the publishing of this little paper is one of the best investments for the future of our denomination.

The habit of putting in birthday offerings was started years and years ago. When the parsonage was bought several years ago, the birthday fund assisted in the purchase. Now we have collected another little nest egg for some other project.

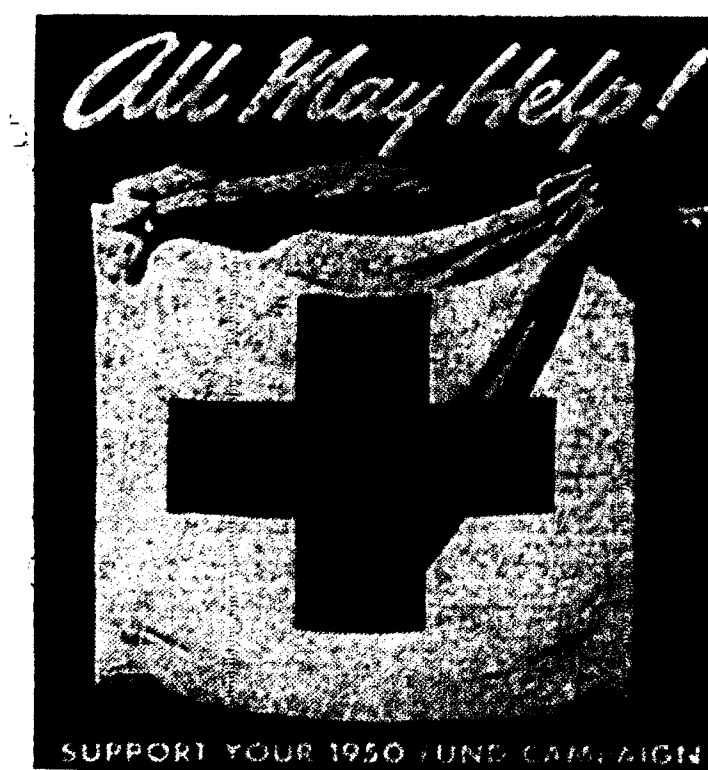
Ours is the only Seventh Day Baptist Sabbath school in northern Wisconsin. Any of our people traveling up this way are always welcome to come and visit us. We badly need contact with more fellow Seventh Day Baptists.

New Auburn, Wis.

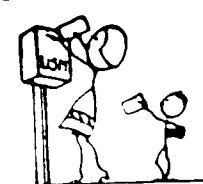
RED CROSS WEEKEND

Designation of the weekend of February 25-26 as Red Cross Sabbath and Sunday was announced by General George C. Marshall, president of the American Red Cross.

Observance of the two special days in Churches and synagogues throughout the



nation precedes the opening of the annual Red Cross fund campaign to be conducted from March 1 to 31. — Release.



OUR CHILDREN'S LETTER EXCHANGE

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

Dear Mrs. Greene:

I saw a letter from my Aunt Darlene Crouch on the Children's Page in the Recorder last week and decided I would write a letter, too.

I am seven years old. I am in the second grade and like language and reading best. I like recess, too. I have two younger brothers, Alan and Steven, and a baby sister, Ann Christine, who is just beginning to walk and get into things.

I got a pair of ice skates for Christmas, but there hasn't been much ice to skate on so far this winter.

My Sabbath school teacher is Mrs. Lucille Todd. Today we had film slides that showed pictures of Jesus when He was a little boy.

Your friend,
David Crouch.

Milton, Wis.

Dear David:

I am very happy that your Aunt Darlene's letter made you decide to write, too. I hope I'll receive many letters from you.

The name Crouch is very familiar to me, for we have a niece named Jean Crouch. She came to live with us in Andover when she was ten years old. Her home is in Panama and she came to us when she needed a change of climate. She had never seen any snow, for as I think you know it is very warm in Panama. When the first snow came that winter she rushed out into the street and kept patting the snow on her face. At last she came in looking rather sober and said, "Aunt Mizpah, does the snow always melt off like that? Doesn't it ever cover the ground all over?" I told her to wait and see. We had plenty of snow that winter and she loved it.

Andover children are disturbed, too, for we haven't had enough ice to skate on this winter. Some days this month have been so warm that people said in fun, "This is June in January." This morning it is a bit colder. Snow covered

the ground during the night, but I'm afraid there is still no ice for skating.

I'll be looking forward to your letters, so don't forget to write again soon.

Your true friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I am in bed with a cold. My sister went for a walk. I get lonesome when I cannot play outdoors. I can look out of my window and see children playing.

My brother will be coming home soon to visit us. Sometimes he brings the dog, Jet. My sister and I like it when the dog comes for we like to play with him.

I have to stop writing now. I hope Mr. Greene is well now.

Sincerely yours,
Katherine C. Davis.

Dear Katherine:

Good girl! I am so glad you have written again. I am very sorry you are sick with a cold and hope you will soon be over it. Plenty of people around here have hard colds even though most of the time it is unusually warm for winter.

It surely is lonesome when one has to lie in bed even for a day. A little girl I know had to lie in bed to get over a cold. She said with a huge sigh, "Of course I can look out of the window but that doesn't help. I haven't even seen a dog go by for almost an hour or heard one bark."

A dog can be a fine playmate for a boy or girl. Happy is the child who can own one. I heard the other day about a little boy named Billy who, one day, found a black and white dog on his very doorstep. The dog was as friendly as if he were Billy's very own dog. Billy asked his mother if the dog could be his. His mother said he could keep the friendly dog unless they could find to whom he belonged.

A week went by. Then, one day, Billy's father read in the paper that a black and white dog belonging to a little sick girl could not be found. He told Billy the dog he had learned to love must be the lost dog. Sure enough, he was, and Billy went home alone with his heart heavy and his eyes full of tears. A few days after, a large, beautiful car stopped

CHURCH NEWS

INDIANAPOLIS, IND. — We have thirty-three members of which twenty-five are resident. Six members left the city during the year on account of the ill-health of some member of the family. Two others found desired work in some other city. Three new members have been added to the Church since December of 1948, and three have withdrawn.

The average attendance of the Friday night worship service has been fifteen for the year. Our Sabbath school which meets Sabbath afternoon has an average of eleven. Special Sunday night services during November and December had the same attendance as on Friday.

Two pastors have spoken from our pulpit: Rev. Loyal F. Hurley, while Conference president, and Rev. Alton L. Wheeler, as vice-president, to extend the hand of welcome to our Church, and to hold some week-end services with us. The new 1950 Conference president, Dr. Lloyd D. Seager, made a short call on the pastor, while in the city to attend a medical convention. Three other pastors and their wives stopped to see some of our people and were entertained overnight. These were: Pastor and Mrs. Erlo E. Sutton, Pastor and Mrs. Leland E. Davis, and Pastor and Mrs. C. Harmon Dickinson. We cannot name others who have been here on various occasions, all of whom were very welcome. Indianapolis is rightly called "The Crossroads of America." We hope all Seventh Day Baptists coming through our city will take time out to stop. Most of our members know very few of you.

Our Church is greatly indebted to the Missionary and Memorial Boards and sev-

eral of our Churches and people for their generous financial support. Without it we would not have been able to buy our building at South Randolph and Hoyt, nor support our pastor. The interior of the Church has been redecorated. We hope we can paint the outside before the next meeting of the Northern Association which meets with us in the spring. At the same time we will have a dedication service of the building.

During the year we had two dedication services for children. The first was for the infant son of Mr. and Mrs. Dale Stewart. The second was for Larry, son of Mr. and Mrs. William Black; and Charlene, daughter of Mr. and Mrs. Victor Duggins. The pastor has conducted two funeral services but neither was for one of our members.

"The Midweek Messenger," which contains items of interest about the Church and short quotations and paragraphs on timely topics, edited by the pastor, has been sent out a number of times. In recent weeks he has had a "Pastor's Period" in the Sabbath school which is used for Bible studies under the caption, "The Way of Salvation." This covers doctrines of the Bible every Christian should know. These same lessons will be carried into homes where groups may gather for study during the week. In these days of confusion, how much we need to turn to the Bible to find answers to problems in every phase of life.

The following officers will serve for the year 1950: Pastor, Rev. Leslie O. Greene, 341 N. Chester St.; moderator, Ernest Heilman, 2004 Fernway St.; clerk, Mrs. George Stewart, 1918 E. 68th St.; treasurer, Mrs. Ernest Heilman; music director, Mrs. George Stewart; pianist, Mrs. Leslie O. Greene; trustees, George Stewart, 1918 E. 68th St.; Joseph Bova, 916 Arbor St.; Lawton Steele, 965 E. Minnesota St.; deacons, Ernest Heilman; William Arbegust, 1121 Laurel Ave.; deaconesses, Mrs. Ernest Heilman; Mrs. Joseph Bova.

Sabbath school: Superintendent, George Stewart; secretary-treasurer, Miss Bertha Seeger, 1103 N. Euclid Ave.; teacher, first quarter, William Arbegust.

L. O. G.

before Billy's house. The little sick girl's father came to the door and gave the little boy a darling black and white puppy. He said to Billy, "This little dog is yours because you were so thoughtful of a little sick girl and willingly gave up the dog you had learned to love."

Mr. Greene is no better, I am sorry to say.

Sincerely your friend,

Mizpah S. Greene.

The Sabbath Recorder

WHAT LINCOLN SAID

By G. Campbell Morgan

In my judgment the greatest Anglo-Saxon of the race was Abraham Lincoln, and he is constantly quoted as having said that the true ideal was "government of the people, by the people, for the people." Is that what he said? This morning I took time to look up the Gettysburg speech, and I will give you its closing sentences:

"We here highly resolve that these dead shall not have died in vain, that this nation under God shall have a new birth of freedom, and that this government of the people, by the people, for the people, shall not perish from the earth."

When next you quote Lincoln, do not omit his phrase, "under God." "Government of the people, by the people, for the people," is futility; it will issue in tyranny; but government of the people under God, by the people under God, for the people under God, that is theocracy. — Religious Telescope.



Rev. Riley G. Davis Undergoes Operation

Friends of Rev. Riley G. Davis will learn with Christian regret and sympathy that it became necessary to amputate his right leg above the knee because of bad circulation of blood in the leg. This information has been received by the American Sabbath Tract Society from E. Marvin Juhl, president-treasurer, Des Moines Bible College, Des Moines, Iowa. Mr. Juhl

states that at his age Rev. Mr. Davis had used his right leg too strenuously while working in his garden.

We are not informed as to whether or not Brother Davis is at home. However, mail will reach him if sent to:

Rev. Riley G. Davis,
3918 S. W. 13th St.,
Des Moines 15, Iowa.

Letters and cards will be appreciated.

