

**DENOMINATIONAL BUDGET**  
Statement of Treasurer, September 30, 1950

	Receipts	
	September	12 months
Adams Center .....		\$ 306.84
Albion .....	58.00	224.31
Alfred, First .....	244.60	2,352.05
Alfred, Second .....		466.59
Andover .....	15.00	24.00
Associations and groups .....	75.57	1,099.03
Battle Creek .....	510.25	2,131.59
Berlin .....	54.00	321.74
Boulder .....	24.80	304.17
Brookfield, First .....		190.00
Brookfield, Second .....	28.31	265.46
Chicago .....	35.00	642.00
Daytona Beach .....		320.84
Denver .....	52.18	396.77
De Ruyter .....	65.00	410.23
Des Moines .....		10.00
Dinuba .....		28.37
Dodge Center .....		354.66
Edinburg .....	4.50	88.76
Farina .....	15.00	556.90
Fouke .....		163.95
Friendship .....		37.85
Gentry .....	7.32	45.57
Hammond .....		143.86
Healdsburg-Ukiah .....	25.00	70.00
Hebron, First .....	20.23	168.48
Hopkinton, First .....	290.00	787.47
Hopkinton, Second .....		24.71
Independence .....	23.00	483.00
Indianapolis .....	52.00	52.00
Individuals .....		1,765.00
Irvington .....	25.00	150.00
Little Genesee .....	11.04	419.32
Little Prairie .....		7.00
Los Angeles .....		311.50
Lost Creek .....		518.85
Marlboro .....		827.31
Middle Island .....	13.17	80.60
Mill Yard, Eng. ....	258.00	258.00
Milton .....	466.60	4,851.21
Milton Junction .....	203.93	1,077.60
New Auburn .....	36.05	177.06
New York City, First .....	95.48	376.18
North Loup .....	260.44	814.25

Nortonville .....		208.82
Pawcatuck .....	655.13	3,081.80
Piscataway .....	43.50	204.75
Plainfield .....	215.76	2,309.73
Richburg .....		227.00
Ritchie .....	6.00	61.00
Riverside .....	258.51	2,490.31
Roanoke .....		26.00
Rochester .....	27.00	57.00
Rockville .....		101.88
Salem .....	190.50	908.16
Salemville .....		124.56
Shiloh .....	122.00	1,893.38
Stone Fort .....		45.00
Syracuse .....	40.00	90.00
Verona .....		426.55
Walworth .....		117.10
Washington, People's .....		110.00
Waterford .....	38.98	251.60
White Cloud .....		256.56
<b>Totals .....</b>	<b>\$4,566.85</b>	<b>\$37,096.28</b>

Disbursements		Budget	Specials
Bank of Milton			
service charges .....	\$ 4.80		
Adjustment of error .....	3.17		
Missionary Society .....	1,133.00		295.67
Tract Society .....	819.13		105.00
Board of			
Christian Education .....	627.72		
Women's Society .....	21.00		35.00
Historical Society .....	97.49		44.00
Ministerial Retirement .....	319.02		79.30
S. D. B. Building .....	115.32		
General Conference .....	481.49		
World Fellowship and Service .....	29.72		
Relief Appeals .....			37.00
Debt Reduction:			
Miss. Society .....	\$118.99		
Tract Society .....	139.09		
Board of			
Christian Ed. ....	37.01		
S. D. B. Building .....	23.93		
	319.02		
<b>Totals .....</b>	<b>\$3,970.88</b>		<b>\$ 595.97</b>

**Comparative Figures**

	Total Budget		Normal	
Total Budget .....	\$37,250.00			
Receipts for October .....	\$1,489.99	4.00%	\$3,104.16	8 1/3%
Receipts for November .....	1,508.67	4.00%	3,104.16	8 1/3%
Receipts for December .....	3,841.75	10.30%	3,104.16	8 1/3%
Receipts for January .....	2,000.14	5.37%	3,104.16	8 1/3%
Receipts for February .....	2,049.91	5.50%	3,104.16	8 1/3%
Receipts for March .....	3,284.59	8.80%	3,104.16	8 1/3%
Receipts for April .....	2,858.21	7.67%	3,104.16	8 1/3%
Receipts for May .....	2,222.87	6.00%	3,104.16	8 1/3%
Receipts for June .....	2,559.33	6.87%	3,104.16	8 1/3%
Receipts for July .....	2,297.05	6.11%	3,104.16	8 1/3%
Receipts for August .....	4,032.14	10.82%	3,104.16	8 1/3%
Receipts for September .....	3,970.88	10.66%	3,104.24	8 1/3%
<b>Totals .....</b>	<b>\$32,115.53</b>	<b>86.10%</b>	<b>\$37,250.00</b>	<b>100%</b>

Special gifts, designated:	
October to August .....	\$4,384.78
September .....	595.97
<b>Total .....</b>	<b>\$4,980.75</b>

Milton, Wis.

D. Nelson Inglis,  
Acting Treasurer.

# The Sabbath Recorder

*Reformation Day*

*October 31, 1950*



RNS Photo.

John Knox scolds ladies of the court of Mary Queen of Scots  
for their unchristian behavior.

# 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  
RONALD I. HARGIS ..... 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.

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## SCHOOL OF THEOLOGY STUDENTS LISTED

With six students registered for courses and one auditing, the student body at the School of Theology again presents the faculty a varied face. One new feature of the classes this year is the presence in some of them of two recent graduates of the school who are taking work at the seminary in connection with a graduate course at the School of Education of Alfred University. These two are Rev. Carl R. Maxson, pastor at the Independence and Andover Churches, and Rev. Victor W. Skaggs, pastor of the Little Genesee Church. Pastor Melvin G. Nida comes to Alfred occasionally from Richburg to sit in on the Hebrew class.

There are three students candidating for the B.D. degree: Don Sanford of Little Genesee, a graduate from Milton College in 1949; Duane Davis from the Verona Church and a Salem graduate last June; and from Milton, Wis., where he graduated from the college this year and is a member of the Milton Junction Church, Oscar Burdick. During the past summer Mr. Sanford was pastor at Independence, N. Y., Mr. Burdick was pastor at New Auburn, Wis., and Mr. Davis directed the Daily Vacation Bible School at Verona, N. Y.

The school lists one special student this year. James Cole, pastor of the Methodist Church in near-by Canaseraga, is taking some work at the school while completing his A.B. degree at the university. — Contributed.

## Front Cover Picture

John Knox, leading churchman of the Reformation in Scotland, (1505-1572), scolds ladies of the court of Mary Queen of Scots for their unchristian behavior. When the Scottish Parliament adopted the Reformation in 1560, Knox helped guide the newly-organized Church there and defended it against Queen Mary's policies. To Knox's own zeal for education and the democratic character of the Scottish Reformation, historians have attributed much of the subsequent love of learning and the high level of general education in Scotland.

"God's plan depends upon man."

"Don't put it off — put it over!"

## THE SABBATH RECORDER

251

## THREE C'S OF THE CHRISTIAN FAITH

By Rev. E. Wendell Stephan

### Prayer:

Spirit of God, descend upon our hearts;  
Wean them from earth, through all our pulses  
move;

Stoop to our weakness, mighty as Thou art,  
O make us love Thee as we ought to love.

Teach us to love Thee as Thine angels love,  
One holy passion filling all our frame;  
The baptism of the heaven-descended Dove,  
Our hearts the altar and Thy love the flame.

George Croly, 1854, adapted.

By faith Lloyd Seager prayed and planned toward this Conference time. In faith and with heavy heart he turned his steps homeward to accept an even greater task at the bedside of his beloved daughter. By faith Alton Wheeler stepped in to accept the gavel and the responsibility for this Conference session. In faith he has led us. By faith more than six hundred delegates arrived in Salem to unite heart and mind and spirit in this week of prayer and praise to Almighty God, and in work for this visible portion of His kingdom.

And what more shall I say, for time would fail me to tell of the warm uplift of Bible studies, of the angelic note of choir, choruses, duets, and instrumental numbers, of the swelling of great hymns of praise, of the handclasp of love between friend and friend, of the wonderful way in which Ken and Mary Hulin fed our bodies while our souls were being nurtured by the rich food of faith, of babies scrubbed, loved, scolded, and spanked, yes, even of the throaty bellow of the Baltimore and Ohio (which has added something, though I am at a loss to say just what), of committees hard at work, of thoughtful and thought-provoking business sessions — all to make up that strange and wonderful event which we call General Conference.

We have had a good time and done a lot of hard work. We have taken many steps, some of which, many feel, have been taken backward. Others have shared the opinion that the very facing, in Christian love, of the problems before our denomination cannot but be a step forward and in the right direction. Whatever the

direction you may think we have moved, you will agree that we have faced with hope and high courage many difficult issues. We have asked God to lead us and have vowed that with His help, we will find solutions both pleasing to Him and effective in His service.

May I pause here to express my concern over two problems with which we are faced, and for which no solution has yet been found. I refer to the matter of Denominational Budget and denominational growth. I do not worship the Denominational Budget, nor do I pray three times a day with my window open toward Plainfield, but I cannot be complacent, and I pray God that you cannot be, over what we must call the failure of our people and their leaders to fulfill our mission as disciples of Christ. If we have a mission, if our work and purpose as a denomination is valid, if we believe in it — then the time is here for less self-satisfaction and greater self-surrender, for less smugness and contentment with ourselves and with what our Churches are doing, and greater awareness of our own spiritual needs and the needs of others, for less pride and more humble service to communities in need of the living Christ. Dare we forget that God spared not His own Son for the sake of humankind? Have we forgotten?

We have tried to change many things here at Conference. We have talked about selling the Denominational Building, about streamlining the work of the boards, about making changes in our Sabbath Recorder — good changes, perhaps, but let us remember that changes such as these will avail nothing unless we learn anew that fervent spirit of mission which will send us out to witness and serve as never before in our history as a denomination! Don't go back home, dear Conference delegates, just to warm a pew in the local Church. Go back and set the Church on fire for Christ! Indeed, you have my permission to burn it down if that is what it takes to awaken your Church to the urgency of the kingdom task.

The time has come for fewer adjectives and more action, for the putting away of suspicion from among us, and the concentration of our efforts and enthusiasm

to the winning of persons to Jesus Christ. For putting into daily practice what I have called the three C's of the Christian faith: Conviction, Consecration, Capitulation.

### Conviction

Recently, our Tract Society secretary received a letter from a young Seventh Day Baptist which went something like this, "I want to marry a Catholic girl, but I do not want to become a Catholic. And I feel I should tell her why I am a Seventh Day Baptist. Would you please write and tell me why I am a Seventh Day Baptist so that I can tell my girl friend?"

Conviction is our first need. I do not ask that we become so narrow that, as Courtland Davis suggested in one of our forums, "we can sit seven to a wagon seat," nor is our need that of becoming so broad that we "can occupy seven wagon seats at one time." We must, however, both laity and clergy, be able in sweet Christian love to give account of the faith that is in us. Be able to say, "I know whom I have believed" and mean it. Declare with the man born blind, "This one thing I know," and know it. I do not believe in a binding creed, for to me it is symptomatic of our tendency to set up walls around the Spirit of Christ, thus binding the spirit of man. But I do believe in our need of knowing where we stand and standing there! Said Paul, "Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the equipment of the gospel of peace, above all, taking the shield of faith, the helmet of salvation, and the sword of the Spirit, which is the word of God." Ephesians 6: 14-17, selections. **Conviction**, the knowing of what we believe and why, is our first need as we move forward for Christ and His Church.

### Consecration

Our second need is consecration, or you may place this first if you so desire. I speak of the kind of commitment to Christ and to His Church which makes all other desires and ambitions pale by comparison. Dr. Keith Davis spoke eloquently of stewardship. And his kind of stewardship is

one of the deepest needs of our time. But if our lives were committed to Christ without reservation — if service to Christ were truly our first goal and purpose, and if we were sincere when we sang that beautiful prayer "O let me from this day be wholly thine," would there be any need for us to be chastened by Dr. Davis for our failure to practice the kind of stewardship which God asks of us?

Consecration is the devoting of the life to God, every part and parcel of it, a twenty-four-hour-a-day attitude of love to Him and service to His cause.

Our difficulty is that we tend to give ourselves so completely to God that He becomes our property. We give our wills so completely to His will that human pride leads us to identify personal desires and prejudices with the voice and the will of heaven. Let me illustrate with a true story.

In northern New Jersey there is a little community Church — a parish representing some thirty different denominations working together in harmony. Recently there arose the need for calling a new minister, so a committee was appointed. The committee requested all members of the Church to suggest possible candidates and announced that any young man with proper qualifications, regardless of his denominational background, would be considered for the job. This was fine and as it should be. But this is what actually happened: Week after week different candidates appeared before the Church. Upon inquiry each was found to be of Presbyterian background. Further inquiry revealed that the majority of committee members were Presbyterian also. They had wanted to do the will of God. Who are we to question it? But what they had really announced to the congregation was something like this: "Any young man with proper qualifications will be considered, just so he is a Presbyterian!"

Being consecrated to the will of God means relinquishing our own wills and desires wherein they conflict with divine will, and living only for His glory. Jesus went to the garden. There He wept great tears, which were as great drops of blood falling to the ground. How great was His agony! He asked that the cup might be

removed. He prayed this prayer three times. And God answered it three times. But He did not say to Jesus: "Your prayers are answered, you need not go to the cross." We know that story and we know its tragic yet glorious ending, for we are here tonight because our Lord prayed and meant it, "Not my will but thine be done." That is **consecration**.

### Capitulation

I chose this word, partly to be sure, because it begins with C, but mostly because it has a particular meaning, a meaning which we need to contemplate as we think about our relationship to Christ. To capitulate means to surrender totally, to agree to terms which are not our own. It means to us that God has overcome the sin in our hearts by the power of forgiving love, through the Cross of Christ. It means that God has conquered! Conquered every atom and interest of our lives and we, beholding His radiant glory and the rich deepness of His love, have said a fervent, "Thank you, Lord, for taking control of my life. From this day on I belong to Christ even as Christ belongs to you." This is **capitulation**.

I wish that I could swim. I am told just to relax, that the water will bear me up, that if I depend on the water I cannot possibly go under. I believe it, but believe it only when I am close enough to shore to touch bottom. In other words, I do not really believe it at all. I do not really trust the water.

I would ask Conference delegates tonight to trust as never before. I would ask for a complete and absolute giving of the life to God — for the deep acknowledgment that we personally and as a Church are inadequate to the task of saving the world, of saving even ourselves. I would ask you to pray with me that God will use us by His power, for His glory.

Our Conference president has asked us to be "Fervent in spirit, serving the Lord." Rev. Marian Hargis has said that this means to be "boiling over" in His service. Let us change the adjective into action, adding to a fervent spirit, a full conviction, a deep consecration, a capitulation, a complete surrender to the power of the love of God in Christ Jesus.

### Let us pray:

Great Master, touch us with Thy skillful hand.  
Let not the music that is in us die.  
Great Master, hue and polish us, nor let  
Hidden and let Thy beam within us lie.

Spare not the stroke, do with us what Thou wilt.  
Let there be naught unfinished, broken, marred.  
Complete Thy purpose that we may become  
Thy perfect image, Thou our Guide and Lord.

— From "Prayer" by Harato Bonari, from  
Master of Men, by Thomas Chatter, Chelmsford,  
by permission.

(Note: This was the closing remembrance  
Sunday evening of General Conference at  
Salem, W. Va., August 22-27, 1949.)

## Conference Presidents Corner

### "THY KINGDOM COME" "EVANGELIZE OR FOSSILIZE!"

Some time ago, I came into possession of Herbert Lockyer's book entitled, *Evangelize or Fossilize!* I purchased the book, convinced that if it challenged me with nothing more than the cover title, it was well worth the price. If only, if you will, on these introductory words appearing in the preface.

"At first sight it might seem as if the title of this volume is somewhat drastic. Can it be true that if we fail to evangelize we will inevitably fossilize? What is a fossil? It is a relic of a former condition. While on the Pacific Coast I saw some fossilized trees. There they were, still resembling trees, but dead and cold, for natural forces had turned them into stone."

"Truly there is nothing so tragic as hard, and so dry as a fossilized Church or Christian. Nothing can keep the Christian warm, fresh, and alive like evangelism. Soul-winning is ever a safeguard against a dead, barren orthodoxy."

"That the Church's expansion depends upon her evangelism or the testimony of the ages. Failing to save, she cannot survive. Lack of evangelism ultimately means extinction."

As has been previously announced, our primary denominational emphasis for the year is to be on **EVANGELISM**. The

interdenominational 15-month evangelistic campaign for Christ comes to a close this December, but we trust that our denominational emphasis has only begun.

One has only to read the thrilling Acts of the Apostles to be convinced that the Apostolic Church did not fossilize! It increased rapidly in numbers (Acts 2: 41), in organization (Acts 6), in spirituality (Acts 19), and in influence (Acts 17: 6). It enthusiastically preached Christ to those who asked, "What must I do to be saved?" (Acts 16: 30, 31.)

This may well be the historical record one day to be written of the marvelous way in which God witnessed through Seventh Day Baptists in the twentieth century — yes, in 1950 and 1951. Let us plan, work, and pray more fervently to the end, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Alton L. Wheeler,  
Conference President.

619 North Avenue,  
Battle Creek, Mich.,  
October 13, 1950.

(Note: The quotations from the preface of Evangelize or Fossilize! by Herbert Lockyer are used by permission of Moody Press, Chicago, Ill., publishers.)

## FROM THE EDITOR'S MAILBOX

Dear Sabbath Recorder:

Enclosed please find three dollars (\$3) for a subscription to your fine and very worth-while magazine.

We feel that it adds much to our home life.

Most sincerely,

Mr. and Mrs. John D. Bell.

Little Genesee, N. Y.,

October 13, 1950.

Dear Editor:

I am so glad that my Recorder has kept coming these last few weeks even though I am a little late in renewing it.

This is my second year in Milton College and I enjoy the friendly Christian campus attitude very much. The Student Christian Association has contributed a great deal to this feeling of fellowship among the students. It is a wonderful experience to be with these fine young Christians.

Thank you again for continuing to send

my Recorder every week. It is one publication which, I feel, no Seventh Day Baptist should be without.

Your Christian friend,  
Joyce McWilliam.

R. 1, Milton, Wis.,

October 16, 1950.

Dear Hurley:

... We would like to have the Recorder readers know that Florida is not the only place in the South where there is a Seventh Day Baptist Church! Here in Hammond, the World's Largest Strawberry Center, we have a nice Church and the climate is about the same as Florida. There are many historic places in New Orleans for tourists to see and we have Church services in Metairie which is a suburb of New Orleans. We would welcome people to pay us a visit or to come and live here.

Sincerely,  
Ted Hibbard.

404 East Coleman Street,  
Hammond, La.

Gentlemen:

Recently Rev. Paul Burdick was kind enough to send me a copy of the September 4th issue of the Sabbath Recorder containing his excellent article which I was very happy to see. In the same issue I found an article by F. P. Weymer on DP's. Mr. Weymer is a Syracuse man and I am interested to have several copies of his article for use in connection with our DP work. I am enclosing stamps to cover the cost of three copies.

Sincerely yours,  
Norman J. Whitney,  
Syracuse Peace Council.

841 University Bldg.,  
Syracuse, N. Y.

## FLY CAPITAL!

Why?  
It's Safe  
It's Swift  
It's Sure.

Jennings Randolph, assistant to the president of Capital Airlines, National Airport, Washington 1, D. C., has informed us that during the first nine months of 1950 (January through September), they have transported more than 1,000,000 persons, without accident.

Go Capital when you fly!

## Going South This Winter?

You have thought about it, you say? Good. Then the first name that should pop up in your mind is Daytona Beach, Fla. Why? Well, for one thing, because that sun-kissed queen of a city cuddles around the "World's Most Famous Beach."

Very good, but you, being a loyal Seventh Day Baptist, would have an added reason. Daytona Beach has a fully organized Church of your (and my) faith with its beautiful mission style Church house and a fine social hall. Its pastor is Rev. J. W. Crofoot. There is a choir, a well-attended Sabbath school with experienced teachers, a Church Aid (a ladies' aid with men in it!), in fact a full program of spiritual inspiration, Bible study, and social and recreational enjoyments.

Its winter congregation with a nucleus of faithful year 'round members has numbered in recent years 35 to 60, while the very adult Sabbath school class was almost as numerous. Sure, when needed, there are classes for children and grandchildren.

The group is a congenial one, usually representative of quite diverse views, but is always kindly and provides the best of fellowship. One man said to the writer a while back: "I sometimes think I would like to try other Florida locations but the thought of the friendly fellowship of the Church always pulls me back to Daytona Beach."

You are going to flee the frost-bitten, snow smitten northeast and north-central U.S.A. to add to the days of your years? All right. Famed Daytona Beach, both city and Church, are waiting to welcome you.

J. N. Norwood,

President of the Board of Trustees,  
Daytona Beach S. D. B. Church.

## HELP WANTED

Clothes and shoes for a family of 13 children aged 9 months to 16 years. There is a girl 16, a boy 14, and 6 other children of school age. For further information write Ted Hibbard, 404 East Coleman Street, Hammond, La.

## Crofoots and Hurleys Improving

Rev. and Mrs. Loyal F. Hurley and Rev. and Mrs. Jay W. Crofoot were injured in a car accident recently at a street intersection in Daytona Beach, Fla. An eye witness, Rev. T. H. McConnell, reported that Assistant City Recreation Director Sam Galloway "didn't stop quite quick enough."

According to Dr. Ruth Rogers, Mrs. Crofoot required "15 or 20 stitches for a gash in her chin." She and Mr. Hurley, "who suffered facial contusions," remained in the Halifax Hospital, where they were taken for treatment. Mr. Crofoot and Mr. Hurley were discharged. Mr. Galloway was taken to his home.

Informed sources report that Mrs. Crofoot and Mrs. Hurley were later released from the hospital, and that the Hurleys have returned to their home in Salem, W. Va.

The Sabbath Recorder joins their many friends in rejoicing that their injuries are healing and in hoping for early, complete recovery from their harrowing experience.

(Note: Information for the foregoing item was gleaned in part from the Brookfield, N. Y. Courier, which quoted the item from a Daytona Beach newspaper.)

## CREDENTIALS FOR VISITING DELEGATES

The first session of the National Council of the Churches of Christ in the United States of America will be held in Cleveland, Ohio, Tuesday evening, November 28, 1950. The actual ceremony of constitution of the new National Council will be on Wednesday morning, November 29.

Seventh Day Baptists who may be in the vicinity and who might be interested in attending this historic meeting may secure cards as Visiting Delegates by addressing the undersigned. There is a registration fee of five dollars.

Courtland V. Davis,

Corresponding Secretary,

Seventh Day Baptist General Conference,  
Seventh Day Baptist Building,  
510 Watchung Avenue,  
Plainfield, N. J.

## TUSKEGEE EXPERIENCE OF JAMAICA TRAINEE

This is the last article to appear in the Missions Department of the Sabbath Recorder during Jamaica Month. It illustrates one of the significant projects in which you have a part, by Denominational Budget giving. Although the summer experience of Socrates Thompson at Tuskegee Institute in Alabama was carried by a personal gift, his work there, at Alfred School of Theology, and at Milton College are dependent upon regular payments from the Missionary Society budget.

When you invest your money in the Denominational Budget, you invest it in part in the Jamaica work of the Missionary Society. This year's working budget for Jamaica amounted to nearly \$5,500. The funds went for the supervising missionary, Rev. Wardner T. Fitz Randolph, his child allowance, and travel in Jamaica. Your funds went toward his travel from Jamaica to the United States for his furlough; toward Socrates Thompson's college and living expenses in Milton, Wis.; toward Rev. Neal Mills as principal of Crandall High School, his child allowance, and toward his wife's salary as a Crandall High School teacher; also you had a part in the support of six native evangelists in Jamaica, four men and two women, who carried the good news to many established congregations and an encouraging number of new groups.

There are special projects in Jamaica toward which you may want to direct some of your mission investments. These include badly needed scholarships of \$40 or \$50 for students in Crandall High School, and books and clothing for the development of new departments in Crandall High. There may be special projects among the Churches about which you become interested, which will call for gifts of love. There may be helpful personal gifts to our missionaries or native workers, which will mean the difference between loneliness in the hard tasks of the kingdom and awareness of praying friends in these same hard tasks. As you give regularly and proportionately to the Denominational Budget, you make possible wiser planning and more effective achievement for our

Jamaican missionaries. If you find a way to make gifts over and above the budget, you make lighter the burdens of cross-bearing in Jamaica and throughout the earth.

The following account of Socrates Thompson's work in Tuskegee Institute in Alabama from the first of July to mid-September, gives some idea of the help which he secured there and the possibilities in a vocational agricultural school, either in Alabama or in Jamaica. Mr. Thompson is in his final year of training in this country, and will receive his degree next June from Milton College. Besides the regular help from the Missionary Society, Mr. Thompson rolls up his sleeves and earns part of his living by odd-job work in the Milton community. We all assure Mr. Thompson of our best wishes and our prayers for his achievement in kingdom work in his native land.

### Mr. Thompson's Account of His Work

During the last school year, many of my best friends and classmates at Milton were anxious to know just where I would be for the summer months; some because they were curious, others because they were interested, and still others, because, had it been possible, they would have liked to have me working with or near them.

When I could safely say that I would be in Alabama for eight weeks, some of them told me that I should go to Alabama during the winter and not during the summer, because I would not be able to take the heat.

This statement was undoubtedly true, as I soon found, but below are a few of the other things which were discovered during the eight weeks of southern life. But before giving a sketch of these weeks, it may be well to point out that ever since my arrival in these United States, I have always thought that my "American Education" would be one-sided had I not seen any of the South. For this reason, I thought it a privilege when the suggestion was made that I take the summer in school there.

Leaving Wisconsin on July 9, I arrived at Chehaw station on the evening of the tenth. It was without difficulties that I

made friends within a few minutes, thus securing a fifteen-mile ride to the campus of Tuskegee Institute.

Friday, the 11th, was spent locating personnel and securing a room, and Sabbath brought rest from the week's travel toils. Sunday was spent in the beautiful Lincoln Memorial Chapel, built by student labor, and in getting acquainted with some of the summer students.

With the fine aid of Mr. C. E. Trout, Director of Public Relations, the following week got off to a good start. The first thing to see was a 4-H Club convention which included things like a visit to the "V. A." hospital, the dairy and poultry farms, the veterinary hospital, the George Washington Carver Museum, and a general tour of important parts of the extensive campus.

Sabbath and Sunday came again, and the usual rest was enjoyed with Sunday again in Church, but Monday took me out to see Alabama sunshine. A few days with Mr. Colicks, Veterans' teacher, on Vets' farms were faintly hot, but rather enjoyable. Alabama farms and farmers were the rewarding influences for the heat.

Since there was little time to spend compared with all the projects, I must move on, so I soon found myself with the "Low Cost Housing Group." Since I had seen figures on this remarkably low cost building project, I was determined to have a look into it, so a few days were spent in learning to lay the concrete blocks of which these houses are made, and another day or two in learning to make them. This I made sure to learn, because it was discovered that a house could be built for around one third its proper cost.

With a limitation of space, it is quite impossible to give a complete report of the eight weeks, but I want to make mention of the fine experiences gained with persons like Mr. C. E. Williams with whom I went on county trips to see what was going on in other parts of the state through Extension Service, and Nurse Battle with whom I had the chance of visiting two health clinics. (Miss Battle is health officer at the John Andrew's Hospital.)

The last person whom I shall not forget to mention, and whose friendship and

courtesy, but for his hurried, equal that of Mr. Trout, is Mr. T. M. Campbell who is head of Tuskegee Extension Service.

In evaluating the trip and thanking those who made it possible, I shall not forget to mention my regret that it was not possible to spend a few weeks learning leather craft which among Tuskegee's many trades, would be one of greatest value had I been able to take it back to our school in Jamaica. Had I been able, like Gen. MacArthur, to change plans for time, this would be the thing on which I would spend most of my time on another trip to Tuskegee.

In closing, let me again thank both the Missionary Board and all who have contributed to the possibility of this trip, and send the love to my native neighbors here in Milton, and in the country in general. Let me use the opportunity to express my heartfelt appreciation to all.

## GREETINGS FROM OUR GERMAN BRETHREN

(Note: The greeting which follows was not received by Dr. David D. Scripps in time for presentation at the Salem Conference. The Sabbath Recorder takes pleasure in publishing them.)

Seventh Day Baptist General Conference, Salem, W. Va., U. S. A.

Dear President David D. Scripps: In remembrance of my last year's trip to America and my partaking of your General Conference at Riverside, I am sending you for your Conference this year at Salem hearty greetings from myself and my German brethren and sisters.

With my thoughts I am with you. All of us here in Germany are awaiting you from all our hearts in best greetings for the time of your meeting and send from far away our greetings, but still united in the faith in the living God and His Son Jesus Christ. H. Braun

(24) Hamburg 22, President

Abterdenterstrasse 24

August 14, 1936

Dear Brethren and Sisters: If with raised eyes we look at the political horizon of the world, there will be no

doubt but that with giant's strides we are nearing the end of all things and therefore the glorious return of our Saviour and Redeemer.

Great, therefore, will be our task to act as long as there is day! Therefore, decided importance is to be attached to the General Conference meeting at Salem, 1950.

We are thanking our Saviour that He gave His promise to extend His benediction over the meeting of those of His children who lift their trembling hands unto Him. And we all in Germany during these days shall pray for you from all our hearts that the Lord of the harvest may give His blessings and invest in you all the riches of His mercy.

Please, to remember also our little conference at Braunschweig, so that we shall get the right meat at the right time.

Kindest regards to all my brethren and sisters from

Your brother in Christ,  
Alwin Hennig,  
Pastor.

Seventh Day Baptist Church,  
Hamburg, Germany.

To the Seventh Day Baptist General Conference, meeting at Salem, August 22-27, 1950, as to all dear ones in Christ, who are assembled there, I have the honor to send most hearty greetings and best wishes for a blessed course in all. Our special prayers and benediction will accompany your meeting, when on similar occasion this year we meet as Seventh Day Baptist Churches in Germany, August 25-27, in Braunschweig.

For sake of glory to our dear, beloved Lord in Heaven, your co-worker in the Gospel message,

Brother Johannes Bahlke.  
Hamburg 13, Johnsalle 19,  
Deutschland,  
August 8, 1950.

Our only concern is to win the victory, regardless of cost. — Zwemer.

"A Church must send or end."

## WORSHIP PROGRAM

By Mrs. Flora W. Hurley

**Hymn:** "Lord Speak to Me, That I May Speak."

**Theme:** Prayer and You.

In thinking through the devotions for this afternoon, I have gathered ideas from various sources and tried to co-ordinate them with the theme for our coming Conference year.

In Luke, 11: 1, 2 we read, "And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth."

**Thy Kingdom Come** is the keynote for the first emphasis of our new Conference theme, followed by the admonition of Paul to the Ephesians, found in chapter 4: 1-3: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace."

Surely we are not able to do this until the Holy Spirit works in our hearts.

In Psalm 139: 23, 24 we read, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

Then, and only then, are we ready to pray, "Thy kingdom come."

The editor of the Church Woman has given us the following study:

"Prayer is the soul's sincere desire" —

**What** do you really sincerely desire?

For **whom** do you desire it?

**Why** do you want it?

We may well look into our innermost souls in a private session with ourselves and in absolute honesty ask to see our sincere desires. Are we really proud to admit that these are the things we most eagerly desire? If not, let us consider them again.

Do we desire more **things** that will constantly need to be dusted, that grow in number until they are always in the way, that impede our

progress because we must always consider the baggage that things necessitate?

Or, do we earnestly desire more **wealth** in order to be more comfortable (more at ease in an uneasy world), or just to be safe in case of disaster (while most of the world is unsafe)?

Or, do we eagerly desire more **content** in the midst of our own troubles — while discontent seethes below the surface of every land because of much injustice and selfishness in every society?

For what then shall we pray? Perhaps that our own souls may be enlarged in order that we may forever serve in the name of Him who gave His very life to redeem the world that has not yet accepted His way of life.

And if we earnestly pray "Thy kingdom come on earth" it means that we must go out to help to answer our own prayers in the power of His might. Loving thy neighbor as thyself means not only praying that he may have all that you have but that you must help him to get it.

Must we, like one of old, ask, "Who is my neighbour?" or have the passing years brought us the answer?

**Prayer:** Our Heavenly Father, we thank Thee for the privilege of coming to Thee in faith and quiet confidence. We ask Thy guidance as we plan the work of our Women's Society for the coming year. We need the wisdom that only Thou canst give, the wisdom that is full of mercy and good fruits. Grant that we may plan wisely and well that our labor together may bring forth fruits of righteousness for Thee. We pray that our society may be a unit of neighborliness that will reach out in love and kindness to the larger community of this nation and the world. Guide us as through our denomination we "endeavour to keep the unity of the Spirit in the bond of peace." praying together "Thy kingdom come."

Salem, W. Va.

(Note: the foregoing devotions were presented by Mrs. Flora W. Hurley before the Ladies' Aid of the Salem, W. Va. Seventh Day Baptist Church, September 20, 1950.)

It is within our power through the weekly student assembly, if we will but use it rightly, to change in one generation the whole mode of thought and of life of the American people. — Dr. Robert A. Millikan. — Clippingsheet.

## LEADERSHIP EDUCATION NOTES

Why do we teach religion? Why do individuals, men and women, two million of them, give weekly of their time and thought to teaching in the Church school? Public school teachers are paid millions of dollars a year for their teaching, but practically no one is paid for teaching in the Church school. What motive or impulse is back of this free service?

Why do you teach? You may be able to list several reasons, all of which may be valid as far as they go. Yet for teaching to be most effective, it must be based upon a profound belief in the worth of religion to the individual and society, and in the consequent desire to see it fruitfully at work in the lives of the young. The value of religion both to the individual and society rests on its power to satisfy certain important human needs.

The improvement of teaching is an ardent desire of every true worker in the Church school, both for himself and the school as a whole. Perhaps there has never been such an acute consciousness of the need. Many teachers feel their own inadequacy. One is reminded of Socrates who said, "As for me, all I know is that I know nothing."

The personality of the teacher is undoubtedly one of the major influences in the religious development of the pupil. Irving Bacheller says that he heard an old Yankee farmer express the thing we call personality in this way: "He's a little cuss, but there's a feller inside of him whose brow touches the sky. When I met him I was lookin' down, and when I left I was lookin' up." Not everyone can be a perfect teacher.

The number of pupils in any line is strictly limited. But every teacher ought to be thoroughly earnest, conscientious, and hard-working. He should cultivate a pure heart and fellowship with God. He should be consciously religious. The attitude of the teacher is important both for the school and for his own development. He is not an autocrat or a dictator. He is an inspirer.

There has been a strain in our Church schools which looks on the teacher as the storehouse of all the information which is to be imparted to the pupils in his class. A curriculum of material is set down which

is to be covered in the entire Church school without flexibility and without regard to the needs, interests, and problems of the individuals in mind. People are not regarded as people, and we find teachers teaching dogma rather than persons. The children are supposed to sit back and listen to the Word of God as revealed in the Bible. This includes the very youngest child. God's final revelation was given in Jesus, and to be saved, each person should be "captured by Jesus," so they hear stories about the birth, death, and resurrection as highlights in the study. They hear these year after year. God is viewed as a sovereign power. As a result such an approach does not have a place for critical studies and creative thought in its program. . . .

Some may ask how we can help a child to know God if we do not start with the very youngest child and fill him with Bible stories which reveal to him the will of God, etc. How can we employ some of the above principles? What about the actual experiences of the individual? Does not each individual need to "experience" God for himself in order to have a faith which is a really meaningful and dynamic force? Faith cannot be thrust upon a person in the form of dogma.

For example: In our nursery schools we want to help the young child to discover God in the world around him — through the realm of natural theology. It is the world right around him which this age child understands most fully. He can begin to sense the order, the plan, and the wonder of the universe around him. He will be growing toward the recognition of God as a creative spirit in the world. God has revealed Himself in history, and He is still revealing Himself to us through the purposeful order of the universe. Of course, God is being revealed through other areas also — human beings and their relationships with one another. Surely an understanding of God which comes through these actual experiences will be more meaningful than will an understanding — if there is one — which comes through imposed doctrines about God.

As children become older they will be able to study critically the Bible and to seek to find the revelation of God as He

is seen working through people in history. It does not destroy but rather it enriches the meaning when young people seek to understand through a critical study, the situations in which the writings occurred, the historical background in all its aspects, the varying accounts of certain events, etc.

Since the individual is free to think for himself, we encourage him to ask questions. We want him to sense the fact that he is searching with the others in the group including the teacher for the most meaningful understanding of God and his relationship to Him. His creative thought is not killed by a dogma of beliefs.

Young people will continue in the study of the great Christians in the past, and they will come face to face with Christian men and women today, and through these contacts they will come to sense the personal faith of individuals. Through worship well planned and for which the individual is prepared, we can help lead them to a closer fellowship with God and help them to understand His purposes rather than attempting to manipulate them. They are helped to view life with perspective and to see life with all its relationships as a whole. Thus we see that this procedure is somewhat in contrast to what first was presented — namely, the dogmatic approach. Christian faith is not based on pure doctrine, but rather it goes back to something which really happened.

Thus we see the challenge presented to the teacher. He needs to be constantly studying; constantly thinking and evaluating in order to lead the young people into the most worth-while experiences possible. In making use of the everyday experiences of young people, in helping them to sense God at work in the commonplace activities of daily living, he is helping them to recognize that religion and life are not separate. Thus we see the infinite possibilities of teaching when teaching is extended beyond the mere give and take of subject matter. Each person has worth as an individual in the sight of God, and as such he is free to think and choose and act for himself. Man is not mere machine.

R. I. H.

Enthusiasm is too precious to be squandered on trifles. . . . — Selected.

## Children's Page

Dear Recorder Children:

Do you realize that it has been at least three weeks since I have received even one letter from my Recorder boys and girls? Surely you are not beginning to think you are getting too old to write. A little boy who had written me interesting letters quite often told me that he had had his ninth birthday and was too old to write. Do you know he never wrote me another letter, and how sorry I was! The other day he was married and now perhaps he will begin to write letters for children as some other "grownups" do. Please think about that, you boys and girls who are beginning to think you are too old to write for our page.

Here in New York State we are having our third beautiful sunny day after a week of rainy, chilly weather. Before that the landscape was beautiful with the trees and bushes in their radiant colors of green and red and gold, with a little brown to set off the brighter colors. But for the last three days I have been busily raking faded leaves from the ground. That doesn't add to my pleasure but gives me healthy exercise. Ha! Ha!

Yesterday I received something better than even children's letters, photos of my three little "Greene" grandchildren of Bridgeton, N. J. I hope one of these days they'll also become my Recorder children as well.

Perhaps you have heard that our Pastor and Mrs. Carl Maxson have a lovely new baby boy, Carl Roderick Maxson, Jr. Our Ladies' Aid had a shower of gifts for him the other day. I was passing by a neighbor's home with my shower gift when a little three-year-old boy asked me, "What have you got there?"

I answered, "A present for a baby." He straightened up as tall as he could and cried out, "I haven't any baby." Then as I was almost out of his sight he shouted after me, "Don't you know, I'm not a baby."

When I go by his home, no matter how busy he is playing, he will ask, "What do you want, and where are you going?"

Now, my dear Recorder boys and girls, please, please do write to me. I'll be look-

ing for your letters at least three times every day, and don't ever begin to think you are too old to write.

Sincerely your friend,  
Miriam S. Greene

### A Little Bird's Mistake

Once upon a time there were three little birds; we'll call them Chirpy, Fluffy, and Dicky. Their nest was in a beautiful tall maple tree on the edge of a wide green lawn.

Day after day they were well fed by the father and mother bird until at last they were almost old enough to fly away from the nest and find their own food. First father bird and then mother bird and sometimes both of them hovered over the three little birds, chirping and twittering to them. "Don't you think they were saying in bird language, 'My dear little ones, it is about time you learned to fly. As soon as you can fly you must begin to find your own food. When you can fly down to the ground you will have to get ready for that food. But before you do that you must rather send a few little balls and pebbles up. That will help you to direct your food.'"

Before long Chirpy and Fluffy had flown to the ground and were pecking and pecking at the sand. It wasn't long before they were flying around finding fresh and warm and other good that birds love.

But Dicky did not leave the nest with the brother and sister but cuddled down and waited for the father and mother bird to keep on feeding him. Perhaps he had fairly said, "I don't want to eat any old bird worms are what I like. I'm not strong enough to fly yet."

It was pretty long ago in that nest for Dicky now that Chirpy and Fluffy were gone. He had grown so fat that he began to twitter and twitter for more food than the father and mother bird could bring him. So at last he flew backwardly to the ground and began to peck at the sand, for he was not strong enough to fly away to find the food he needed and loved. Don't you suppose he must have thought to himself, "How I wish I had flown down with Chirpy and Fluffy and enjoyed flying around with them to choose my own food as they did. What a foolish little

bird I was! I should have done as my father and mother bird told me to do. They were wise and I was foolish."

After that it was not long before his wings were strong enough so that he was able to fly away to find Chirpy and Fluffy. Do you think he found them, boys and girls?

Mizpah S. Greene.

### CHURCH NEWS

**NORTONVILLE, KAN.** — Sabbath day, July 1, a very impressive service admitting Mrs. Marvin Stephan and Bryce West, husband of Miriam Bond West, by baptism to membership was held following the regular Church service.

The annual Sabbath school picnic was held August 6 at the pleasant timber grounds of Mr. and Mrs. Lloyd August. A goodly number was present to enjoy a bountiful dinner and the usual amusements: ball game, games for the children, a rousing visit by the older ones, and singing of hymns by everyone.

Pastor Verney A. Wilson was the only member privileged to attend the Conference at Salem. He brought us a splendid report of it which we all enjoyed.

On September 19 the ladies of the Missionary Society gave an invited guest tea which netted them nearly \$20.

Our Church is beginning to shine from a new coat of white paint outside and new paint and drapes in the basement. The members of the congregation are all working to make the Church a more pleasant place in which to worship. — Bernice Stephan, Correspondent.

### BIRTHS

**Wilson.** — A daughter, Nora Emford, to Dwight E. and Wilna Bond Wilson, Ashaway, R. I., September 7, 1950.

### Accessions

Verona, N. Y.

**Baptism:**  
Marie Waters,  
Robert Sholtz,  
Willis Davis,  
Thomas Van Dreason, and  
Robert Van Dreason were baptized July 29, 1950, and received into the Church by Rev. Herbert L. Polan.\*

Syracuse, N. Y.

**Baptism:**  
Billy Tily and  
Sally Tily were baptized July 29, 1950, and received into the Church by Rev. Herbert L. Polan.

Yonah Mountain, Ga.

**Baptism:**  
Colleen Horton was baptized August 19, 1950, at Oak Park, N. C., by Pastor Clifford A. Beebe of Gentry, Ark.

### Obituaries

**Bowe.** — Eva L. Frair, daughter of James M. and Justine E. Frair, was born at South Hamilton, N. Y., January 4, 1881. She passed away at her home in Binghamton, N. Y., July 12, 1950.

She was married in 1940 to Frank L. Bowe, who passed away in 1945.

She was a member of the Seventh Day Baptist Church in Brookfield, but for many years had attended and worked in the Main Street Baptist Church in Binghamton near her home.

Surviving are one brother, Devillo J. Frair, and two sisters, Mrs. L. P. Curtis and Mrs. H. A. Fitch, all of Brookfield.

The funeral service was conducted in Binghamton at the Prentice Funeral Home by Rev. William Prigger, Jr., pastor of the First Baptist Church, and interment was in Sylvan Lawn Cemetery at Greene, N. Y. M. C. V. H.

**Worden.** — Luella Clarke, daughter of Laverne and Elnora Babcock Clarke, was born March 26, 1873, and died August 16, 1950.

She was married to Fred L. Worden in Brookfield, N. Y., on October 4, 1892. Mr. Worden died in 1897. Following the death of her husband, Mrs. Worden served as companion and nurse, living in Westerly, R. I., New York City, and Plainfield, N. J.

A brother, Dayton Clarke, died several years ago in California. Her only surviving relatives are cousins. A host of devoted friends mourn her passing.

Funeral services, held in the William T. Johnston Funeral Home in Brookfield, were conducted by her pastor, Rev. Marion C. Van Horn, and burial was in the Brookfield Rural Cemetery. M. C. V. H.

**Welch.** — Emma Eudora Gates, daughter of Harrison W. and Sarah A. Gates, was born October 26, 1862, near Edmeston, N. Y., and died in Pittsburgh, Pa., August 17, 1950.

Mrs. Welch had been a member of the Leonardsville Seventh Day Baptist Church, attending the services loyally until she went to live with her granddaughter in Pittsburgh six years ago.

She married Julian Welch December 18, 1884, and to them were born three children: Paul, who died in infancy; Sarah Welch Dolbeck, who died in 1928; and Gerald G. Welch of Pittsburgh, Pa.

Mrs. Welch is survived by her son; two granddaughters, Joyce Dolbeck of Pittsburgh, and Mrs. LaVerne Main of Leonardville; and a grandson, John Welch, of Seattle, Wash.

Memorial services were conducted in the Leonardsville Seventh Day Baptist Church by Rev. Marion C. Van Horn, and burial was in the Leonardville Cemetery. M. C. V. H.

**Bates.** — Eva Madora Austin, daughter of Dempster C. and Emma O. Wait Austin, was born at Pierrepont Manor, N. Y., January 8, 1877, and passed away at the House of the Good Samaritan in Watertown, N. Y., May 21, 1950.

Prior to her marriage, she was a teacher in various schools in Jefferson County, N. Y.

On December 14, 1899, she was married to Samuel Fox Bates of Adams Center, N. Y. To this union were born two children, Samuel F. Jr., and George A., both of whom died in infancy.

After their marriage, Mr. and Mrs. Bates lived in New York City where they were engaged in teaching. At one time Mrs. Bates was editor of the Junior Quarterly, a Seventh Day Baptist publication.

Subsequently, they made their home in Adams Center, Deferiet, and Watertown, respectively, all in New York.

In Watertown, Mrs. Bates became active in the work of the Jefferson County Sunday School Association. She served as county superintendent for several years and in 1924 was sent as a delegate to the Ninth World Sunday School Convention at Glasgow, Scotland. In 1928 she and Mr. Bates attended the Tenth World Convention in Los Angeles, Calif. Later, the same year, they were present at the Seventh Day Baptist General Conference held at Riverside, Calif.

Mrs. Bates was a faithful member of the Adams Center, N. Y., Seventh Day Baptist Church.

She had resided with Mr. and Mrs. DeChon Green since December 1, 1949.

Funeral services were conducted at the Green home and at the Seventh Day Baptist Church on May 24 by her pastor, Rev. Emmett H. Bottom.

Burial was in Union Cemetery, Adams Center, N. Y. E. H. B.

**Fitz Randolph.** — Virgil, son of Asa and Marvel Maxson Fitz Randolph, was born February 22, 1860, near Berea, W. Va., and died at the home of his niece, Fucia Fitz Randolph of Alfred, N. Y., August 29, 1950.

In 1881, he came to Alfred to continue his education, being graduated in 1888. He was a schoolteacher and farmer, always active in civic duties, serving as town assessor, and also as road commissioner in the town of Willing, N. Y.

In 1891, he was married to Mary Yale who died in 1930. To them was born one son, Walter, son Y.

He was a deeply religious man. In his younger years he helped to organize Christian Endeavor societies in the communities where he lived. His membership was in the Wellsville Seventh Day Baptist Church.

Shortly before his death, he became a member of the First Seventh Day Baptist Church of Alfred, joining by profession of faith, receiving the hand of fellowship from the pastor while confined to bed by illness at the home of his niece.

Besides the son and niece, survivors include a grandson, Donald W., of Staten Island, N. Y.; a sister, Mrs. Clara Jordan, of Roadside, Pa.; and two brothers, Delvinus, of Monterey Park, Calif., and Alton P., of Cleveland, Tenn.

Funeral services were conducted at Embury's Funeral Home, Wellsville, N. Y., by his pastor, Rev. Everett T. Harris. Burial was in a private burial ground on the old home farm near Wellsville on September 1, 1950. J. I. H.

**Davis.** — Letha, son of Annama and James Davis, was born in 1885 and died at Leap Run, W. Va., August 31, 1950. He had been ill a year.

Surviving are his mother, Lura Davis, and brother, Earl Wayne, of Cleburne, Tex., and a half sister, Mrs. Zama Camp, of Cleburne, W. Va.

Mr. Davis was a member of the Third Day Baptist Church of Leap Run, W. Va.

The funeral was conducted at the late home on September 2, 1950, by Rev. Loyd E. Harlan, pastor of the Salem Seventh Day Baptist Church, and burial was in Waverton Cemetery. J. I. H.

**Davis.** — Earl, son of William F. and Lavinia (Bond) Davis, was born March 16, 1887, in Burlingame, Kan.

He went to Salem, W. Va., as a child and lived there until coming to Battle Creek, Mich., 42 years ago. On December 18, 1909, he was married to Mabel L. Monroe.

Mr. Davis joined the Battle Creek Seventh Day Baptist Church on September 14, 1916, almost 40 years to the day when he was called to rest, September 12, 1950.

He is survived by his wife, Mabel, and daughter, Mrs. E. F. (Mary Ellen) Edwards, of Los Angeles, Calif.; a twin sister, Mrs. W. F. (Edna) Lydick, of Newcastle, Pa.; and another sister, Mrs. O. V. (Adeline) Davis of Warren, Ohio; two brothers who are twins, Russell W. Davis of Clarkburg, W. Va., and Leman J. Davis of Battle Creek, Mich.; four grandchildren; and one great-grandchild.

Services were conducted September 14, 1950, by the pastor, Rev. Alton J. Wheeler.

A. J. W.



## A TIME FOR HONEST AND SERIOUS THINKING

Whether or not beer shall be served to men in the Armed Forces is not a small matter at all; it is an exceedingly serious matter, and the failure of many honest people to realize the long-term implications involved calls for a full display of the facts.

1. In 1941, there were 600,000 alcoholics in this country. Today, there are 950,000.\*

2. If the extent of alcoholism among veterans were made known to the people of the United States, they would be immediately and terribly concerned.

3. We do not believe that a can of beer is a can of depravity. One can of beer a day will not cause drunkenness. Considered without regard to anything else, it is perhaps of slight importance. The matter of great importance is that it introduces many men, not previously drinkers, to the custom of drinking an alcoholic beverage. . . .

5. The contention that the water in fighting areas is unfit, begs the issue. Of course it is unfit; of course the men want something to drink; of course they will drink beer and demand beer if nothing else is provided for them. The Armed Forces should show some enterprise in getting cokes, fruit juices, vegetable juices, and soft drinks of every description to the fighting front. Many of the men do prefer soft drinks, and have complained to their homes because only beer has been furnished to them. A very large proportion of the men in service have never consumed intoxicants before entering the Army; they have been taught in their homes and schools and Churches that it is better to let alcoholic beverages alone. The United States Government ought not to align itself with the brewing industry against the homes from which these young men come and in opposition to the teaching of the schools they have attended, to say nothing of the teaching of their Churches.

6. A policy should be adjudged on its results. Let the facts be made known. Let the men who know, tell the American people how many alcoholics there are among veterans. Let us consider in all honesty, how much of the great increase in alcoholism is due to drinking by the unfortunate men who were subjected to heavy environmental pressure to drink after they entered the Armed Forces. Above all, let us have no more of the statements that the boys at the front are "not compelled to drink beer." They ARE compelled to drink beer so long as that is the only potable beverage furnished them. — Clipsheet.

\* Dr. E. M. Jellinek, at a conference on alcoholism, Wisconsin University, August, 1950.

# The Sabbath Recorder

## The BUBBLE

a light and guide

