

BIBLES AT WEST POINT

In view of the fact that two of West Point's most famous generals, Dwight D. Eisenhower and Douglas MacArthur, have repeatedly proclaimed the need for America to return to its proper state of moral and spiritual values, it seems only fitting that the American Tract Society, 21 West 46th Street, New York 36, N. Y., instituted in 1825 "to diffuse a knowledge of the Lord Jesus Christ as the Redeemer of sinners and to promote the interests of vital godliness and sound morality" should be continuing its practice, established 83 years ago, of presenting a specially-bound copy of the Holy Bible to each incoming cadet at the military academy. How else can our country maintain its moral and spiritual life but through a personal acquaintance with God's Holy Word?

On Sunday morning, September 21, Henry G. Perry, executive secretary of the society, participated in the 83rd Annual Presentation, and 600 copies of the Bible were presented to the incoming class. Rev. Frank E. Pulley, Cadet Chaplain, conducted the services and was assisted in the presentation by Rev. Alan G. Gripe, Assistant Cadet Chaplain, Col. George R. Stephens, and Col. H. L. Hillyard, Assistant Commandant of Cadets. — American Tract Society Release.

BIRTHS

Curry. — A son, Thomas Erin, to Mr. and Mrs. William Curry of Lost Creek, W. Va., September 27, 1952.

Kagarise. — A daughter, Deborah Kay, to Robert and Edna Leach Kagarise of Baker Summit, Pa., October 3, 1952.

Obituaries

Babcock. — Oscar T., was born February 7, 1895, in North Loup, Neb., the grandson of the pioneer founder of that community, and died May 13, 1952, while en route to his home in Milton, Wis., after spending the winter in Tuscon, Ariz.

On September 5, 1927, he married Beulah Vincent, of Milton Junction, Wis., and to this marriage one son, Bryce, was born. He is survived by his wife, Beulah, his son, Bryce, his mother, Mrs. Jessie True Babcock, two brothers: Edward and Arthur; and a sister, Kathryn.

"O. T.," as he was affectionately known by his many friends and associates became registrar of Milton College following his graduation from that institution in 1925. In the years prior to his attending Milton College, he had attended the University of Nebraska, had been admitted

to the bar in that state, and had practiced law from 1921-23. "O. T." had wide community and civic interests. He was a member of the Milton Seventh Day Baptist Church, having served for four years as trustee. He served his community as Justice of the Peace, clerk of Milton Union High School, president of Milton Civic Club, and at the time of his death was a member of the village board. In 1948 he was elected president of the Wisconsin Collegiate Registrars' Association, being a charter member of the group. On the Milton campus he was an adviser to Chi Delta Rho Fraternity.

The farewell services were held in the Milton Seventh Day Baptist Church, Rev. Elmo Fitz Randolph officiating, and interment was in the Milton Cemetery. E. F. R.

Knight. — Elizabeth, the former Elizabeth Althea Van Horn, was born June 7, 1876, in Welton, Iowa, and died July 31, 1952.

She was married in 1896 to John W. Knight and they homesteaded in Oklahoma where they lived until his accidental death in 1921. She was a member of the Milton Seventh Day Baptist Church and has lived in Milton for the past 29 years. Mrs. Knight is survived by her son, Wilferd, and two grandchildren.

Farewell services were held in the Milton Seventh Day Baptist Church with Rev. Elmo F. Randolph officiating. Burial was in the Milton Cemetery. E. F. R.

Ochs. — Ida Mae, daughter of Rev. Darwin C. and Evaline Lippincott, was born at Maplewood, Ohio, November 17, 1880, and died in Milton, Wis., August 23, 1952, following a long illness.

The oldest child of a family of six, Ida received her early education in Maplewood, Ohio, and later attended Salem College in West Virginia, where she obtained her teacher's certificate. In the following years she taught school in West Virginia, Iowa, and Nebraska. On January 8, 1910, in Jackson Center, Ohio, she was united in marriage with Henry Ochs, of Gentry, Ark. Her father, pastor of the church, officiated.

To this marriage were born two sons: Theron and Kenneth, both of Milton Junction, who, with their father, Henry Ochs, survive her. Also surviving her are one sister, Mrs. Homer Hess, of Milton; two brothers, Ray and Luen, of Milton; four grandchildren, nephews, nieces, and other relatives.

Born into a minister's family, she had two central influences in her life — her home and her church. She was baptized in Salem, W. Va., by Rev. Theodore L. Gardiner. In the years of her life in the Milton community she, her husband, and family, have been loyal always to the life and work of the church.

Farewell services were conducted in the Milton Seventh Day Baptist Church August 26, 1952. Interment was in the Milton Cemetery. E. F. R.

FOR SALE — Lots and acreage for sale near Pomona Park, Fla. Ideal for seventh day Sabbath development. For complete information write Harold K. Pearson, Broker, 56 Wall St., Amsterdam, N. Y.

The Sabbath Recorder

Examples are SET...



... NOT SPOKEN

Looks like his dad...

Walks like his dad...

Acts like his dad...

Chances are, he'll grow up to think like his dad. For Pop's the hero... and the way he does things, the way he acts, is "the right way."

Think of that next time you're tired when it's time to go to church or

synagogue... and you'd like to grab forty extra winks. You can't blame him, years from now, if he hasn't faith in God... in life... in himself... if you haven't shown him where to look for it.



Show them the way



... this week!

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

ABBIE B. VAN HORN, Editor

L. H. NORTH, Manager of the Publishing House

Contributing Editors:

HAROLD R. CRANDALL Missions
EVERETT T. HARRIS, D.D. Missions
MRS. A. RUSSEL MAXSON Woman's Work
BEN R. CRANDALL, D.Ped., Ph.D. 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, N. J.

Terms of Subscription

Per Year \$3.00 Six months \$1.50
Student rate \$1.00 per college year
Retired Seventh Day Baptist ministers
or their widows \$1.00 per year
Servicemen \$1.00 per year
Single Issues 10 cents per copy
Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed.

Published weekly (except August when it is published biweekly) by the American Sabbath Tract Society and printed by the Recorder Press, publishing 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 publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., NOVEMBER 10, 1952

Vol. 153, No. 17 Whole No. 5,516

IN THIS ISSUE

Editorial: Bible Characters	211
Features: Conference President's Corner	210
Memory Text.—A Prayer.—From Chaplain Stickney.—Youth Conference	211
Middle Island Church	212
You Must Be Born Again	214
Golden Anniversary at Pomona Park	216
World Council of Churches	Back Cover
Missions: Conference at Wakefield.— Workers in the American Tropics.— Proposed Visit from Missionary Barrar	217
Power.—Kennedy School of Missions	218
Christian Education: Report of Acting Executive Secretary	219
Woman's Work: Worship Thought for November	220
Children Page: Our Letter Exchange	220
Our Servicemen.—New from the Churches	221
Obituaries	Back Cover

Conference President's Corner

Dear Yokefellows in Christ:

Due to emergency family demands, Madeline and I find ourselves in West Virginia this week, and on this Sabbath we have worshiped with the congregation of the Salem Church. Where can one get greater inspiration or spiritual reward in worship than in the church of his childhood and youth, in Christian fellowship with the company of people who have nurtured him in his formative years and supported him with their confidence and prayers throughout his ministry?

Thursday morning I spent an all-too-brief hour on the campus of Salem College. The influence of Salem College on the past and present life of Seventh Day Baptists is immeasurable. Our continuing need as a denomination for institutions of higher learning is as important and urgent as it has ever been. However, it is no secret that practically all church-related colleges are faced with rough going financially in these times. In talking with college officials at Salem it is most encouraging to catch their spirit of courage and resolution and faith as they labor in the present and face into the future.

One of the thrills of this Sabbath has been the opportunity to see another group of Seventh Day Baptist college young people in action. (We are richly blessed in the experiences of worship, fellowship, and service which we have with our Milton College Seventh Day Baptist young people.) The Salem Church choir is made up, in the main, of college students. A college student gave an interesting and stimulating talk to children during the morning service. And following the luncheon in the church dining room, the young people washed the dishes. You might say, I suppose, that there's nothing especially interesting or newsworthy about a group of dishwashers at work. But when young people sing hymns and choruses as they work, filling the room with joyous harmony, that is the "Good News" of Christian Yokebearing.

Salem, W. Va.,
October 25, 1952.

Faith is never surprised at success. — Selected.

MEMORY TEXT

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isaiah 41: 10.

A Prayer

Almighty God, Father in Heaven, we call upon Thee in prayer for help. We are afraid because of the confusion and turmoil about us. Wilt Thou take away our fear and help us to trust in Thee. We are discouraged because we see evil triumphant in so many places. Help us to pray with renewed faith "Thy kingdom come, Thy will be done." We are bewildered because we cannot see ahead, and darkness seems all about us. Help us to accept Thy guiding hand step by step to the end of the way. And we will praise Thy name forever. Amen.

BIBLE CHARACTERS

In thirty verses in the fourth chapter of Second Kings is told the story of one whom the Bible calls "a great woman." As the prophet Elisha traveled about among the cities of Israel he came to Shunem, where this woman, whose name is unknown, recognized him as a man of God and often invited him to eat with the family, and even persuaded her husband to build a special room for him in their house.

Though the prophet felt she should be rewarded for her kindness to him as the servant of God, she asked for nothing in return. He found that she was childless and promised her a son. In due time, the child was born, but at an early age he became sick and died. Without telling anyone what had happened, she laid the lad upon the bed and went to find Elisha. Because of her faith, the son was restored at the hands of Elisha.

Why is this unknown woman of Shunem called great? For at least three reasons: (1) She had spiritual insight and recognized a man of God; (2) she freely gave and served without thought of reward; (3) in time of sorrow and distress she turned to the prophet for help which she recognized must come from the prophet's God.

From Chaplain Stickney

My temporary address is at Fort Lawton until a medical board decides as to whether I stay in the United States or continue on my way to Japan. I was released from the hospital October 3, lacking two days of a complete month there. Since that time I have been helping in the Post Chaplain's office, interviewing all types of men, and many are making decisions for Christ. These boys are ready for it because most of them are headed overseas and their hearts are full of fears and anxiety.

The Lord has had a purpose in laying me aside, for there have been those who have confessed Christ as Saviour that would not have been reached had I not been ill. We need the prayers of all Seventh Day Baptists that we may be of real service to our Lord in reaching the boys with the gospel. He has seen fit to honor my ministry here for which I give Him humble thanks.

The Army is in desperate need of chaplains especially those who have a real compassion for the souls of our soldiers. We are far short of meeting the number of chaplains needed in this emergency and many are without spiritual help as a result.

We remember the editor and the Recorder staff daily in our prayers.

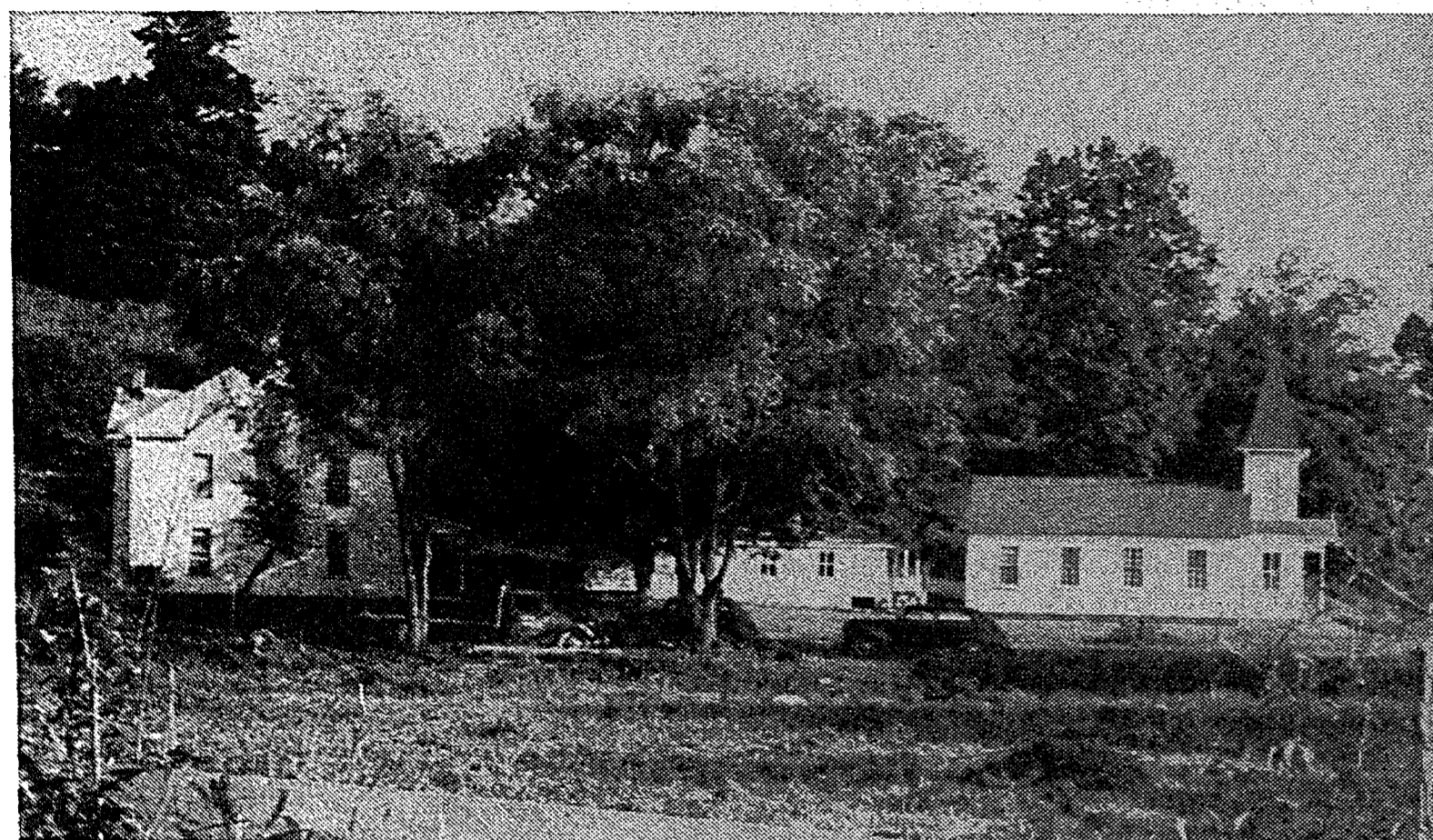
Yours in Christ,
Kenneth A. Stickney.

Youth Conference

Thirty-one American delegates will attend the Third World Conference of Christian Youth in Kottayam, Travancore, India, from December 11-25, when 300 delegates from 56 countries will meet to discuss the conference theme, "Christ the Answer."

A majority of the world delegates will be from Asian countries, emphasizing that the conference will center on the views and contributions of the churches of Asia in dealing with world problems of peace today. Kottayam is located on the southwest tip of the subcontinent of India and can be considered a central meeting ground for all the youth of Asia. — Release.

MIDDLE ISLAND SEVENTH DAY BAPTIST CHURCH



Parsonage, Parish House, and Church at Middle Island

Sermonet — The Highest Beauty

"Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things." (Phil. 4: 8, RSV.)

In these words there is a challenge to turn our thoughts upward to the finest and most beautiful things of life. But what is beauty and what is the Christian's measure of beauty?

Beauty, on one plane, is that which pleases the senses. Beauty is a sunrise bursting in glorious and vivid colors or it may be the soft tones of a sunset. We may feel it when we enter a glade in the woods and watch the water flowing down a shaded brook. We may see it in a green field of tall waving corn or in the hues of autumn. We may hear it in the bobwhite's call or in a symphony.

This is the beauty of the senses, but there is a beauty of the mind. It is the flaming of an idea, of burning truth. Its highest form is seen when ideas have to do with men. Often there is a sad beauty in tragedy. There is a brave beauty in heroic courage. There is a light about

man's wisdom and a glory in man's search for freedom.

Then, there is the beauty of holiness. The Lord God is holy and, only where He is, there is holiness. Just so, the Sabbath is holy because God is present in it. Men may become more nearly holy as they draw more closely to Him. For the beauty of holiness speaks not alone to the senses and the mind, but deeply in the soul. It is a challenge to be pure. Alfred Tennyson knew what it was when he wrote, in the *Idylls of the King*, "Live pure; speak true; right wrong; follow the king."

Still, men have fallen short of being pure and failed of being holy. So God, out of the depths of His love, gave His Son to redeem us. Christ laid aside His glory and humbled Himself to live among sinful men and to be the Son of man. Then, on the cross, He who knew no sin became sin for us "that we might be made the righteousness of God in him." (2 Cor. 5: 21.) This is the clearest insight into the heart of God and this is the highest beauty. By the redeeming love of God, we may share in His holiness. To know the highest beauty, we must come to the cross and surrender there

so that the grace of God may touch us. Out of the sense of His holy glory and of our own shame, we learn the need we have of forgiveness and reconciliation. We reach out for redemption and find it in the Christ. His death was at once the deepest tragedy, the bravest deed, the bringing of freedom, and the wisdom of God. He is a beautiful Saviour.

The lives that are most lovely are those most like the life of the Christ. The high call to holiness is the call to make our lives like that of Jesus and to leave all else in following Him. To many, perhaps, the way of self-sacrifice is not beautiful, but, to the Christian, it ought to be the highest standard of beauty.

Isaiah saw the humble beauty of the way of the cross and wrote: "For he grew up before him like a young plant, and like a root out of dry ground; he had no form or comeliness that we should look at him, and no beauty that we should desire him. . . . But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed." (Isaiah 53: 2, 5, RSV.) — David Beebe.

The Middle Island Church takes its name from Middle Island Creek, the stream on which it was originally situated. And Middle Island Creek was so named because it then flowed into the Ohio River about the middle of an island opposite its mouth, an island which no longer exists. For many years now, the church has been located on the Meat House Fork of Middle Island Creek. Meat House Fork was so named by the hunters of the early days who were accustomed to spend weeks at a time hunting in this region, and who built a hut of heavy logs containing large troughs filled with brine in which to keep the venison and bear meat until they were ready to go home.

The hunters placed their meat house near the mouth of Wolf Pen Run, a small stream flowing into Meat House Fork some three-quarters of a mile above the present church. Wolf Pen Run, in turn, took its name from a rather large pen of logs built near the mouth of this stream as a trap for wolves.

Here it may be noted that Elder Alex-

ander Campbell, on a missionary tour to West Virginia in the early 1830's, preached to a congregation gathered from the surrounding country, in a shady grove on the banks of Wolf Pen Run, near its mouth.

The Middle Island Church was organized in 1832 at Lewisport, now West Union, Doddridge County, W. Va., to provide a church home for a group of Sabbathkeeping families living in that vicinity, principally of the following names: Shannon, Bee, Jeffrey, Davis, Bond, Howell, Maxson, Polan, and Hughes. For a house of worship, they used one built some years previously by the Salem Church for the use of a group of its members living in and near Lewisport, many of whom became members of the new church.

Because of deaths and removals the new church declined until it reached a point bordering on extinction. However, in 1866, with the aid of a group of families at New Milton, on Meat House Fork of Middle Island Creek, a few miles from West Union, the church was revived and the seat of its activities removed to New Milton where it has remained ever since.

Here for more than eighty years, this church has served as a spiritual home for the Sabbathkeeping families living in this and surrounding neighborhoods. But again removals and deaths have greatly reduced its membership. However, insofar as its limited resources permit, it supports and co-operates with our various denominational organizations.

Rev. John F. Randolph, whose service as pastor we have shared for several years, resigned and retired from the ministry June 1, 1952.

During the recent summer vacation we have enjoyed the services of David Beebe, a young student in Salem College studying for the ministry. He made his home in our midst, doing pastoral work among our families during the week. Mr. Beebe with the help of Mrs. Helen Sutton and Miss Greta F. Randolph held a very successful Daily Vacation Bible School in June with 54 children in regular attendance. Many of the children were brought from the Blandville, New Milton, and Market communities to take advantage of the only Daily Vacation Bible School

in this area. The interest of both the children and parents was good. Several evenings throughout the summer Mr. Beebe helped supervise recreational activities on the church lawn for the children of the community. The local children have responded by prompt attendance at Sabbath school and the church service which is quite well attended. Mr. Beebe is continuing his service over weekends while he is in college.

Both Mr. Beebe and Miss Greta F. Randolph, a teacher in the Salem public schools, were instructors in the South-eastern Association Camp held near Fairmont.

The Sabbath school under the guiding hand of Superintendent S. B. Sutton is quite active. Recently the use of the flannelgraph object lesson related to the international lesson has been added for the entire school. Our school co-operates with the District and County Bible School work. The annual District Convention was held at our church this year.

The trustees of the church are Forest Groah, S. B. Sutton, and W. D. Polan. Both Mr. Sutton and Mr. Groah (skilled carpenters) were most active in making the extensive repairs on our house of worship after the disastrous flash flood of June, 1950. Forest Groah, our efficient church clerk, after a period of hospital treatment, is slowly recovering from the effects of an old injury received while he was in the Navy, during World War I.

Roy F. Randolph, our church treasurer, for many years chairman of the Doddridge County Production, Marketing Administration Committee, was recently re-elected chairman of that committee.

The local Farm Women's Club, in which the women of our church are active, holds its monthly meetings in our church.

The Currydale Community, of which our people are a part, also holds monthly meetings at the church. An Annual Fair is a part of that program and is held at the parish house and on the church lawn. The exhibits of agricultural, garden, and kitchen products as well as handwork show the skills, talents, and hard work of the farmers and their families.

Church members, 35; Recorder subscribers not given. — Reporter.

YOU MUST BE BORN AGAIN

(Closing sermon of Conference)

Rev. Alton L. Wheeler

In the opening lines of John 3, we read of how "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

The biography of Nicodemus is one of fact intermingled with speculation, especially when one seeks satisfaction for his curiosity as to the man's life, inner thoughts, and motivating influences.

We may turn in the Bible to John 3 to find him coming to Jesus one night to discuss certain spiritual matters, then to John 7 which informs us that by that time he thought enough of Jesus to defend Him when his fellow Pharisees and other Jewish leaders had ordered His arrest. And, finally, we read in John 19 that after Jesus' death, Nicodemus assisted in assuming financial responsibility for His preparation for burial. Otherwise, we turn to the Apocryphal books such as the Gospel of Nicodemus to learn that he was converted and baptized by Peter and John; and to other sources to read of his being buried with Gamaliel, the scholar of whom Paul was a student, and with Stephen who died as a martyr.

Whatever may have been the accurate detail of the life of this man, he made an inestimable contribution to the world when he gave Jesus occasion to speak those ever familiar and profound words recorded in the third chapter of John. Perhaps there are those who are disappointed because John does not tell how Nicodemus reacted toward the explanation of Jesus as to how one becomes a child of God, but it does not matter how late he stayed nor what he replied. It has been said that the Gospel of John is a drama in which Jesus played the first role. John was revealing Him as the promised Messiah, the Christ, as the Son of God, and as the Saviour of the world. However accurate a commentary this may be,

this passage has brought salvation, comfort, and spiritual strength to millions of souls.

There are a number of terms used in the Scriptures to describe how one becomes a part of the eternal kingdom of God. These include being "saved," "redeemed," being "partakers of the divine nature," and "believing on the Lord Jesus Christ," but perhaps none other is so expressive as the analogy used by Jesus, "Except a man be born again, he cannot see the kingdom of God."

As brilliant a man as Nicodemus was, he did not understand what Jesus meant; and he retorted that he had been born several years before. Turning to the Master, he asked, "How can a man be born when he is old? can he enter the second time into his mother's womb?"

William Spurrier in his book, "Guide to the Christian Faith," expresses concern because he fears that the concept some may have of God is an "oblong blur." Such was the plight of Nicodemus in that moment of perplexity, but Jesus did not abandon His analogy. Rather, He restated it in a slightly different way, "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God," and further explained that "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. . . ." This is Jesus' message to modern man, simple and yet profound: "Ye must be born again." Thus, we do well to realize that there are three significant phases of this wonderful experience: its conception, its birth, and its subsequent growth.

First is the conception which is brought about by a union of the grace of God and the faith of man.

The grace of God refers to the love, mercy, and goodness of God as He looks down upon man. God has an eternal kingdom plan. He has a place for man in that plan, and through His grace, He provides a way for man to join Him in that kingdom enterprise. He knows that man has sinned. He knows that He has declared that "the wages of sin is death," and "the soul that sinneth, it shall die." Yet, as Paul says in Romans 5: 8, "God so commendeth his love toward us, in that,

while we were yet sinners, Christ died for us." Jesus assures us that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and for added emphasis, in verse 17 He insists that "God sent not his Son into the world to condemn the world; but that the world through him might be saved." This is the grace of God reaching down to man not willing that any should perish, "but that all should come to repentance." Conception takes place when man reaches upward through faith, and faith is joined with grace.

This is the faith of the man who has caught the heavenly vision, and who wants above everything else in the world to become a part of the eternal plan and to have intimate fellowship with God. It is not the faith of the man who believes in everything that isn't true. Almost simultaneously, as man beholds the purity of God, he becomes mindful of the sinfulness within himself; hence in humility and in penitence he wants to change. He is thrilled to learn that in the beginning, man was made in the very image of God, and if it happened once, it may happen again; furthermore, through faith — taking God at His word — he is convinced that it can and will take place in his life.

This conception results in the birth of a new life, "born again" (born from above). This is the experience of being "converted," or of what Paul refers to in 2 Corinthians 5: 17 as becoming a "new creature," a different person. Jesus told Nicodemus that the transformation would be the result of being born "of water and of the Spirit." When one is born of water, his life is emptied of all sin and selfish desire. Through Jesus all sins are forgiven. Through baptism of water, a witness is made of the cleansing "from all unrighteousness." When one is born of the Spirit, his life is filled with the Holy Spirit.

This analogy of Jesus is indeed profound. It reminds us that just as one is born at one time in body, so he is born again at another time in spirit. It does not lend itself to the belief that one gradually becomes a Christian in the passing of years, never sure of his rela-

tionship to God to his dying day. The world haunts man in untold ways with insecurity. Herein the Lord gives man assurance. John says, "He that hath the Son hath life." Paul says, ". . . I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1: 12). This analogy of Jesus reminds us that when one is born again, he becomes a child of God, and intimately ever turns to Him as his Heavenly Father.

How important then is the process of spiritual growth which is to follow! Herein should every church and all Christians give ear. If one is born as a babe in Christ, it logically follows that to some considerable extent, he will need the stabilizing influence of others older than he. He must grow as does any normal child. He must learn to walk and to talk. He must pass through the extended years of spiritual adolescence. It may take him some time to "put away childish things," but this is a part of growing "in grace and knowledge." It calls for the love, patience, and brotherly kindness of those who are older in the faith, as well as for the infinite grace of God. It should result in the cultivation of a faith which will serve one adequately even in time of stress and storm.

Dr. A. J. Cronin, author and physician, tells how after he was graduated as a doctor from the University of Glasgow, he went out to a mining community in South Wales. In his own testimony, he said that the first time he penetrated the realm of the spirit was the occasion of a heavy explosion entombing fourteen miners. For five days the men remained buried, while the people of the village prayed. Then, as the rescuers hacked their way underground, they heard faintly, from deep in the collapsed workings, the strains of singing: "O God, our help in ages past, our hope for years to come, be Thou our guide while life shall last, and our eternal home." Thus had the entombed men chosen to keep their courage high. And as they were brought out of the mine, the great crowd numbering nearly a thousand joined in those words of unfeigned faith in God. Their faith served them in the hour of need. He

had come to minister to them; he discovered that they had ministered to him. They had heroically dramatized the need of a conception and a new birth leading to a vital faith enabling one to witness to the glory of God even in the moment of extremity.

"Ye must be born again!"

Golden Anniversary at Pomona Park

Amelia Sanders

Mr. and Mrs. Edwin R. Maxson, formerly of Battle Creek, Mich., now residing in Pomona Park, celebrated their golden wedding anniversary Sunday afternoon at Pomona Park Community Hall, with an open house reception. Their son-in-law and daughter, Mr. and Mrs. David Cook, were hosts for this occasion.

A gold motif was carried out in the decorations. The table, overlaid with a lovely golden lace cloth, was centered with a crystal bowl containing delicious fruit punch. Two crystal vases with yellow flowers were at each end of the table.

Individual gold cakes, with 50 inscribed in icing, and pecan puffs were served with the punch. The guests were given napkins inscribed with "Edwin and Grace Maxson, October 7, 1902 to 1952."

The couple, married in Gentry, Ark., 50 years ago, are the proud parents of three sons: Glen I., Earl E., and Milton R., all of Battle Creek; and one daughter, Mrs. David R. Cook, of Pomona Park. They also have six grandchildren.

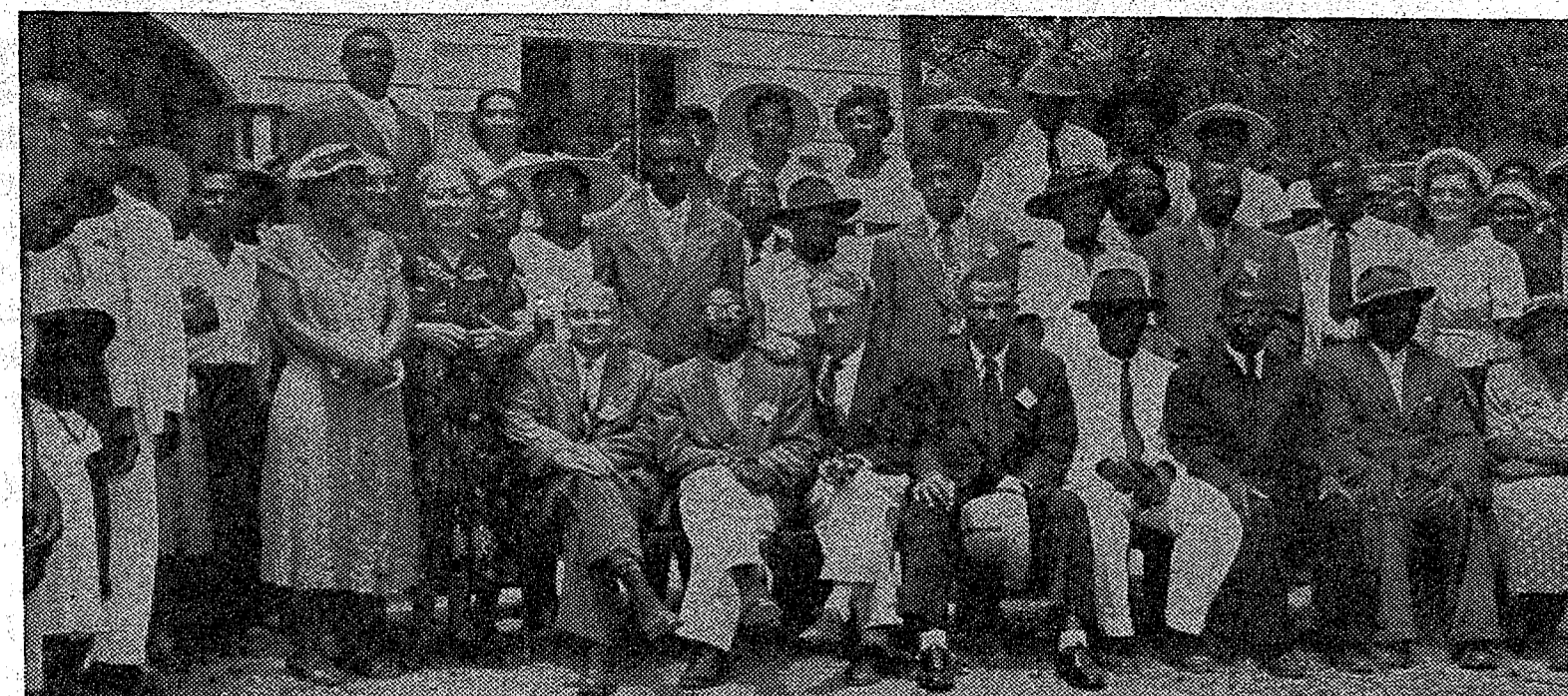
W. S. Middleton, Jr., served as master of ceremonies for the afternoon. Entertainment consisted of community singing with Mrs. Earl Johnson at the piano.

Assisting hostesses were Mrs. George Main, Mrs. Earl Johnson, Mrs. J. A. Nunn, Mrs. W. Peck, and others

Approximately 60 friends were present to congratulate the Maxsons on their anniversary. — Crescent City, Fla., Courier.

If we had to walk awhile
in the other fellow's shoes,
perhaps we wouldn't
criticize his gait.

— White Cloud Bulletin.



CONFERENCE AT WAKEFIELD

A group picture of the Jamaica Conference has just been received. Some of the people are identified. Seated left to right are Rev. Neal D. Mills, Rev. Vernon O. Burke, Rev. Wardner T. Fitzrandolph, Rev. N. H. Grant, Rev. J. E. Hamilton, Socrates A. Thompson, Rev. C. S. Lyons, Mrs. E. Smikle. The tall man at the back is A. Black. Mrs. L. W. Crichlow is standing (with hands folded) at the left, next to her is Mrs. Smellie, and the face of Mrs. Socrates Thompson can be seen looking over Mrs. Smellie's left shoulder. The young man back of Rev. N. H. Grant is his son, Henry. Mrs. Mills is at the right in the picture. H. R. C.

WORKERS IN THE AMERICAN TROPICS

British Guiana, S. A. — Four men engaged in work in Seventh Day Baptist churches and groups are paid by the Missionary Society. Many in this country know Rev. and Mrs. Benjamin O. Berry, having met them while they were studying in Alfred University and School of Theology. They are rendering commendable service in their homeland. Rev. Alexander B. Trotman is another effective worker in his field. Not all the churches and groups have adequate meeting places and equipment. A portable organ would be a valuable help to Brother Trotman, were funds available for its purchase. Mrs. Trotman is a musician of ability. Brother Joseph A. Tyrrell is a capable leader and preacher. He is ably assisted by his wife, herself a zealous Christian worker. Rev.

Charles C. Belgrave is the other. Brother Belgrave is a proficient linguist, having spent some years in India. He supplements his salary by conducting classes in language study. This is a very brief introduction to workers in British Guiana.

Jamaica, B. W. I. — Not all pastors and workers in Jamaica receive salaries from the Missionary Society. The Jamaica churches and conference pay the salaries, the following named receiving supplementary sums from the Missionary Society: Rev. N. H. Grant, Rev. V. O. Burke, Brother C. S. Lyons, Brother S. G. Sterling, Sister E. Smikle. Brother S. A. Thompson, who was a student in Alfred University and School of Theology and who was graduated from Milton College, is a teacher in Crandall High School. He receives a modest salary from the Missionary Society, also, as pastor and evangelist. These men are efficient co-workers with Rev. Wardner T. Fitzrandolph and Rev. Neal D. Mills, our representatives on that island. H. R. C.

Proposed Visit from Missionary Barrar

Plans are progressing for a visit from Missionary Ronald Barrar of Nyasaland, Africa, to this country next spring. It is expected that he will remain in this country about six months, making it possible for him to attend General Conference at Battle Creek next summer. He has indicated his desire to pursue study and training while in this country that will aid in his service to our African brethren when he returns. The Nyasaland Mission is

presently supported by the New Zealand Seventh Day Baptist churches and his coming to this country for a visit has received their approval. An item in the General Conference budget for 1953 will assist on the expense of his visit. Support the budget and help in this worthy project.

E. T. H.

POWER

In an address at Buck Hill Falls, Pa., at the meeting of the Division of Christian Life and Work of the National Council of Churches last December, Dr. Frank J. Sladen said, "The ignorance of people I meet in a large industrial city is not of the Scriptures or of the Church, but it is the entire lack of realization that the Church is dealing with a power that can and does change all the aspects of life for those who are willing to give themselves over to it."

Our Lord said, "All power is given unto me in heaven and on earth. . . . Go" "Make disciples" Whatever there may be of weakness, of lack of progress and advancement of the kingdom of heaven is due primarily to neglect of use of the power that is in us. Reverently I say that the power in us is the same power that was in Christ. True, there is a difference, but the difference is in degree. Our human weakness, our imperfect faith, our wills limit the power within us.

When Jesus opened the eyes of the blind He did more than give them sight; He gave them a power of readjustment which unquestionably worked through them for the betterment of the community. When the withered hand was restored, not only was physical activity regained, but a definite power did something inside the man to change his outlook upon life and his relationship to his fellow men. Lives were transformed by the expulsion of evil spirits and a spirit of power for good bestowed upon those lives.

Miracles have not ceased. The same wonder-working power that transformed Simon the fisherman to Peter the Apostle, the same power that transformed Saul the persecutor to Paul the Apostle, who could write such a treatise on love as is found in 1 Corinthians 13, is still in the world;

in you to transform all that may be unlovely in your life, but even more, to work through you to the transformation of lives about you. It is this power, the gospel of the love of Jesus Christ, that we are called upon to proclaim to all the world. To work for the increase of this power is our mission, our life task.

H. R. C.

KENNEDY SCHOOL OF MISSIONS

In 1910, a world missionary conference at Edinburgh, Scotland, laid the foundations for the development of the International Missionary Council and took another important forward step in recognizing the great need for a more adequate preparation of missionaries to take up their God-appointed work in spreading the gospel.

The chairman of the Commission on Preparation of Missionaries at Edinburgh was Dr. William Douglass Mackenzie, president of Hartford Theological Seminary. Largely as a result of his vision, courage, and tact the foundation was laid for a new approach to the training of future missionaries. "The Commission report laid bare mercilessly the pitiful inadequacy of existing ideals and facilities for the training of missionaries in Great Britain and the United States."

On the Day of Prayer for Colleges, January, 1911, the Hartford School of Missions was founded, later known as Kennedy School of Missions in memory of Mrs. Emma Baker Kennedy who generously endowed the school, in memory of her husband, John Stewart Kennedy. Fourteen students enrolled at the first session in September, 1911. At present there are two hundred. It is limited to this number by dormitory space. It is essentially a postgraduate school. Any missionary on furlough may enter and candidates without college graduation may enter as special students.

In the past years, two Seventh Day Baptist missionary nurses received a part of their preparation at this school: Miss Miriam Shaw and Miss Sarah Becker. The missionary secretary is at present enrolled, taking four hours' work for credit and auditing four additional classes on Thursday and Friday of each week.

Plans are progressing for the two nurses from the West Coast, Miss Joan Clement and Miss Beth Severe, to take work at the school during the second semester. They are at present enrolled in the Bible Institute of Los Angeles and plan to take an intensive course in tropical diseases at Loma Linda College in January.

The historical facts stated above were taken chiefly from the book, "Kennedy School of Missions," from the library of the late Rev. William L. Burdick.

E. T. H.

BOARD OF CHRISTIAN EDUCATION

Ben R. Crandall

(Report of the acting executive secretary, September 30, 1952.)

It is with a feeling of humility and a need of the prayers and hearty co-operation of every officer and member of the board that I accept the responsibility of acting executive secretary of the Board of Christian Education.

The opportunities are so numerous and the responsibilities are so great that one is challenged to give his full time and undivided ability to the task. Under the present conditions this will be impossible. However, we shall be happy to do our best and shall at all times appreciate constructive suggestions.

Since Secretary Hargis had been so long absent on the field, it seemed desirable to begin with the home base. Dean Bond kindly granted our request that the southwest room on the first floor of The Gothic be made available as a headquarters for the interests of the Board of Christian Education. Rev. Albert Rogers, president of the board and also assistant to the dean, shares the room. The treasurer has moved his books and files into the apartment, which, with the filing cabinets of former executive secretaries, centralizes the materials and equipment of the Board of Christian Education in a real headquarters for the first time. It is our desire that when Secretary Neal Mills arrives in July to take over, he may find a well-organized and workable organization.

As soon as accumulated matters can be disposed of and the office is in running order, we hope to take up the work that

Secretary Hargis has been doing in the field. The reactions and results of this undertaking will be valuable information in planning future operations on the part of the board. This will mean that Sabbath school procedure will take first place for a time. That is most appropriate as it is the most universal of our denominational activities.

We feel that Rev. Melvin Nida is doing a fine, constructive piece of work as editor of the Helping Hand and should be further encouraged in the progressive ideas he is maturing.

The association and pre-Conference camps with all their activities are over for this season. We can ill afford to allow the energy, inspiration, and vision developed in these gatherings to be ignored or allowed to be forgotten and unused.

The Sabbath Visitor, under the able editorship of Mrs. Helen A. Ogden and her associates, is a real asset for our younger groups but should be provided with more funds to carry out plans they have for making this juvenile denominational paper more attractive. This work is well organized and, we trust, is conscientiously supported by our people.

The high school and college groups especially deserve our consideration and co-operation. Their paper, the Beacon, makes a much-improved appearance since it has been printed instead of mimeographed.

We are fully aware of the great service the Sabbath Recorder provides and the opportunity it has always generously given for the presentation of the work of the Board of Christian Education. As soon as we have accomplished something worth while we shall hope to improve this opportunity to inform our people.

There are many other special and regular matters "too numerous to mention" to require the attention of your secretary. We shall endeavor to meet them as time and opportunity provide. May the numerous and widely varied interests of the board all work together in a united, devoted service for the interest of our denomination in the name of the greatest leader and teacher of all time — our Saviour.

★ ★ ★ ★ ★ ★ ★

Worship Thought for November**The Crowned Year**

Thou crownest the year with thy goodness;
And thy paths drop fatness.

They drop upon the pastures of the wilderness:
And the hills are girded with joy.

The pastures are clothed with flocks;
The valleys also are covered over with corn;

They shout for joy, they also sing.

Psalm 65: 11-13 (adapted).

★ ★ ★ ★ ★ ★ ★

At this Thanksgiving time, the pastures have given their flocks, and crops have been garnered. Seventh Day Baptists are for the most part a rural people, living or having lived in farming communities, and so appreciate these temporal blessings.

The spiritual significance should be emphasized in praise and thanksgiving. Should not this time be set apart for such rendering to the Lord His due? Should not the women shout and sing for joy?

Read also Psalm 92: 1-5. As God finished the work of creation by resting on the seventh day, and blessed and sanctified it, the Sabbath should be a delight and a joy to His children on this earth.

A fitting hymn, sung in the spirit of devotion and reverence is this:

"We thank Thee, Lord, for a Sabbath of rest,

A day of all others the best,

A day that observed and respected should be,

'Twas made for Thy worship, 'tis sacred to Thee."

Mrs. Hugh Whitford.

North Loup, Neb.

In Decatur, Ala., the circulation of a petition calling for an election which might have had the result of opening up Morgan County to the sale of whiskey, quickly ran aground after the pastor of the Central Methodist Church announced his intention of reading over the radio the names of all persons signing it. In Alabama, whiskey isn't very respectable. — Release.

Our Children's Letter Exchange

Dear Mrs. Greene:

My mother just read me your story from the Sabbath Recorder. I liked it. I like to read your letters, too. My Grandmother Clarke sends your letters and stories to me.

Last Sabbath we went to church at Berlin. A few Sabbaths ago we had dinner with Miss Mildred Greene.

I am in second grade. I am six years old. My Grandmother Burdick is your cousin.

Your new Recorder friend,
Nancy Burdick.

68 Ontario St.,
Cohoes, N. Y.

Dear Nancy:

Since your Grandmother Burdick is my cousin that makes you my cousin, too, and I am doubly glad to welcome you as one of my new Recorder children. I do hope you will write very often.

I'm sorry I could not get your letter into the Recorder sooner, but it came just the day after I had sent my material to the Recorder to be printed in two weeks, so you see I am now sending your letter to be printed in another two weeks. I am pleased that you like my letters and stories and I am sure you like the children's letters too, and hope with me that they'll write more often.

I wonder if your Grandma Burdick has ever told you how she and I, with her sister Flora, when we were not much older than you, used to walk to church in Walworth quite often on Sabbath day, a distance of over two miles. One day we were in the midst of a field when we thought we saw a large bull coming toward us and we were much frightened. We ran as hard as ever we could and, nearly out of breath, at last reached the fence and climbed over it. What was our surprise to see that the animal we had run away from in fear was just a gentle old cow who was probably trying to make friends with us. When I got home I wrote my first rhyme about it.

I have one more letter to answer this week so must close.

Your loving cousin,
Mizpah S. Greene.

Dear Mrs. Greene:

Jean is only in first grade so she can't write this herself. She enjoyed your poem in the Recorder that came today and wants me to send you three little verses she thought of. Jean likes the Recorder stories and I do too, and so did her daddy.
Bessie Davis Grosscup.

Dear Mrs. Grosscup:

Thank you for your letter and writing out the verses for Jean. We haven't had many rainstorms lately but have had two snowstorms. One was a freak one which broke great limbs from the trees, and broke down telephone and electric wires about three o'clock in the morning.

Sincerely yours,
Mizpah S. Greene.

When the rain is pouring down,
And the children, not a sound,
Then there are little rivulets
Coming down the window nets.

The universe is beautifully designed
By God's master mind.
Yes, yes, yes, yes, yes, yes,
It is, it is, it is,
Beautifully designed
By God's master mind.

Church meeting flowers
Bring happy hours.

Jean Grosscup.

Dear Jean:

I like your verses. Please have your mother send me more.

Lovingly,
Mizpah S. Greene.

OUR SERVICEMEN

A/3c Denison Barber, AF11254363
1090th USAFSRG, Detachment B
Sandia Base
Albuquerque, N. Mex.

Chaplain (1st Lt.) Kenneth A. Stickney
0-999639
Casual Officer's Sect.
Fort Lawton, Wash.

SABBATH SCHOOL LESSON
for November 22, 1952
Jesus' Thanksgiving — and Ours.
Scripture: Matthew 11.

Pacific Coast Association

The Pacific Coast Association convened with the Los Angeles Church on October 11, 1952. The Sabbath school met at 9:45 when the lesson was studied in four different groups. The sermon of the morning was delivered by Rev. Leon M. Maltby on the theme "Sent into the World."

A young people's service was held in the afternoon in which were given three addresses. Beth Severe spoke on "The Call of God's Word," and Joan Clement on "Reaching Souls Through Medicine." Philip Lewis, president of the association, gave an address on "Sending Them into the World."

The association closed with the evening meeting. After a song service two religious films were shown, "Black Diamonds" and "Lord of All."

The hymn, "Jesus Calls Us," was sung and the benediction pronounced.

NEWS FROM THE CHURCHES

WESTERLY, R. I. — The New England churches convened at Waterford, September 20, in their Yearly Meeting. The day was perfect as to weather and very worth while in Christian fellowship. Secretary Everett T. Harris and Rev. Lester G. Osborn gave the morning and afternoon sermons respectively, which were well received. Rev. Harold R. Crandall told of the origin of the Yearly Meetings when Narragansett Bay and the Pawcatuck River were the highways traveled to attend these meetings. Lunch was enjoyed on the lawn, hot food and drink furnished by the host church, supplementing the picnic baskets of the visitors.

On September 16, the social room of the Westerly Church was the scene of the welcoming supper and party, given by the Missionary Board for Secretary Harris and family. Words of welcome and appreciation were spoken after which guests were invited by the Harrises to visit their new home, the "Missionary House," two doors from the church. Our fellowship is enriched by the addition of this fine family.

Our regular Sabbath services were continued through the summer with guest speakers and deacons assisting while our

pastor and family were on vacation. Reports of Conference were brought to us by Pastor Bond and Secretary Harris. Our young people participated in Vacation Bible School and Lewis Camp, and old and young enjoyed the Sabbath school picnic at the beach. Rally Day was observed September 25 with a program by the children and promotion exercises during the Sabbath school hour.

October 4 was our second home-coming celebration. Pastor Bond was assisted at the Communion service by Secretary Harris. The theme of the meditation was "Healing Hands." After lunch, served by the women of the church, the afternoon was given over to greetings from absent ones. Also two biographical sketches were read, one of Mrs. Emma Langworthy Burdick, prepared and read by Mrs. Elisha Burdick, and the other of the Hon. George H. Utter, by his son, George B. Utter. To hear again of these two devoted members of our church prompted reminiscences which paid high tribute to the influence of their lives in a wide field of activity. Boutonnieres were presented to several members for special distinction: For being the oldest member present, Mrs. Medora Wilcox; the one longest a member of the church, Mr. Hobart Ayers; the youngest member, Miss Betty Robishaw; the family having the largest representation present, the Frederic Young family; the one traveling farthest to attend the service, Miss Barbara Knowles.

The day closed with the showing of the film, "Salt of the Earth." This picture showed the ever-widening circle of influence exerted by the church through its members who take seriously their Christian life. — Correspondent.

PHILADELPHIA, PA. — The Philadelphia Seventh Day Baptist Fellowship observed Communion for the first time on October 4. Rev. Rex Burdick of Marlboro conducted the service, assisted by Pastor Carlton Wilson. The new Communion plates and cups, made by two of our members, Kenyon Clarke and William Parry, were used. Preparation for Communion was made by Miss Ethel Wilson and Mr. Wilson. A Communion service makes for a more intimate fellowship and the revitalizing feeling of a second oppor-

tunity which each of us felt. We will try to make Communion a regular part of our fellowship.

On October 5, the Pro-Con Group of the Plainfield Church drove to Philadelphia at the invitation of Miss Wilson and her father to surprise the William Parrys with presents for their coming baby. It turned out to be, as Ruth Hunting said, "a hurricane" rather than a shower, since the presents overflowed the carefully decorated table. The meal served by the Wilsons was a sumptuous dinner.

Members of the fellowship were present with the Plainfield Church on October 17 and 18 at the Yearly Meeting. — Nellie B. Parry, Correspondent.

EDINBURG, TEX. — Going South this winter? Why not come to Texas, the land of sunshine? The Edinburg Seventh Day Baptist people will be happy to have you with them.

Last winter three Sabbathkeeping families were here and assisted our little church with music and in other ways, for which we were very grateful.

We now have a young pastor, James Mitchell, and his wife who are doing excellent work. We are happy to have our own house of worship now, after meeting in a first day church for many years.

We are looking forward to a series of evangelistic meetings under the leadership of Rev. Wayne Marona and his gifted wife, beginning about mid-November.

Here is an opportunity to do missionary work while enjoying your winter vacation away from the frozen North. — Angeline P. Allen.

ALFRED, N. Y. — The congregation of the First Alfred Church are enjoying their new pastor, Rev. Hurley S. Warren, and family and the year's work is well begun. We have a full choir of young people. The Alfred Youth Group has been active since September 14. It is composed of high-school-age Seventh Day Baptists and University Church young folks. Miss Miriam Shaw is working with them.

Pastor Warren represented the Board of Christian Education at the General Commission on Chaplains at Washington, D. C., and brought back profitable echoes for the October 4 Sabbath service. One

quotation from the Chief of Chaplains was: "Chaplains must remember that the ties of the home church and denomination are of first importance." Our advisory board urged the pastor's attendance since requests had come from Seventh Day Baptist young people for help in getting off duty on the Sabbath.

The Evangelical Society had their real "Fall Opening" on October 8, with Miss Josie Willis of Hornell giving an outstanding address and review of her summer travels in and through Africa, illustrating with interesting tokens of African life and industry. This will be an introduction to our study of the book, "African Safari." The parish house parlors and tea table were lovely with fall colors in vines and gay leaves and a social time followed with between 30 and 40 members and guests participating. Devotionals were in charge of Mrs. Hurley Warren, Mrs. Dora Degen, president, presided. Miss Susan Langworthy is chairman of the program committee.

At the quarterly church meeting, October 12, regular reports showed good work done. The pastor commended the members for their "earnest spirit and consecration to the work of the church." The resignation of the church treasurer, Mrs. A. E. Whitford, was necessarily but regretfully accepted since she and Dr. Whitford will be spending about six months of each year in Florida. Dr. Whitford was, until recently, chairman of the board of trustees. They will be greatly missed while absent. Mrs. Edith Dudley Place was elected treasurer for the remainder of the year.

Our church joined in celebrating World-wide Communion. Rev. Loyal Hurley shared in administering the sacraments.

Rev. Emmett Bottoms was with us the weekend of October 11. On Friday night, he gave a most interesting account to a large group as he told of the visits of himself and Mrs. Bottoms to New Zealand, Australia, and Nyasaland, Africa, illustrating it with fine colored photographs taken on the trip. On Sabbath morning, Mr. Bottoms preached on the subject, "Missions Around the World."

The junior young folk of our church and no doubt those of the other churches

of the Western Association are still grateful for a special event in connection with their first summer session at Camp Harley. On the last Sabbath at the camp, the whole group with their leaders trekked to the Alfred Station Church where they took part in the service, after which the 31 juniors gathered under the window of Rev. Harley Sutton and sang their new camp song, "Ode to Camp Harley." This may long be remembered as an historical event in the early and sympathetic dedication of our lovely Camp Harley. Words of the song were written by Darrell Barber and the music was composed by Miss Phyllis Burdick — Mrs. Ben R. Crandall, Correspondent.

BEREA, W. VA. — The Ritchie Church has been fortunate to secure Rev. Ralph Coon as our pastor while we are without a resident pastor. We miss Rev. John F. Randolph and wife very much.

We are having a community prayer meeting. Part of each service is given over to Bible study. The Book of Job is the one now being studied. The services are held each week alternately with the Methodist Church of this community.

Due to illness, not many of our members went to Lost Creek on October 11 to the semiannual meeting of the churches of West Virginia. — Conza Meathrell, Correspondent.

Another Chair Needed

Some of our modern colleges have chairs galore — chairs of this and chairs of that. With so many chairs being established we wish to pass along a suggestion that comes from one of our leading laymen that our church colleges would do well to establish a Chair of Tithing. Maybe some of them already have such a chair. If they cannot devote a whole "chair" to tithing, let them at least make it a footstool in some of the religious education courses. The Bible teaches tithing; why not Bible schools? The colleges would do well to do this — church colleges, we mean — for their own sakes, if not for the other good causes that tithing would promote. At least this is a seed thought for the colleges to think about. — Alabama Christian Advocate.

WORLD COUNCIL OF CHURCHES

(Excerpts from an address by the Archbishop of Canterbury.)

The World Council has no creed of its own. A church has its creed, its liturgy, its sacrament, its ministry, and so on. The World Council is not a church and has none of these marks of the church and therefore no creed. It is a fellowship of churches meeting together by virtue of a common relationship to our Lord.

A questioner said, "My church does not feel at home in the World Council of Churches, for in so many ways our beliefs and traditions differ." But no member of the World Council is at home — if we all felt completely at home, we should have achieved the unity of churches. Each church brings its own questions, ecclesiastical, theological, and the like, and these are the materials with which we work, seeking through them to find agreement. We are all uncomfortable, that is how we learn to grow together.

Said my honest questioner, "If my church joined the World Council, we should always be in the minority, and we should always be out-voted." Well, what of that? The World Council is nothing but churches. The representatives of each church are wise men, not delegates on a ticket. They have methods of their own. Ofttimes the representatives from one church will vote against each other. There is no question of one church as such being in a minority. But anyone, my Christian brethren, has a place — minority churches as well as majority, so long as they are loyal one to another. The minority is often wrong as is also the majority. They must scrutinize themselves. Free discussion is the very life blood of the fullness of the Church. Free discussion means the right to be in a minority.

This may serve to indicate something of the temper and purpose and method of the work of the World Council in your church, which does not surrender any of its own tradition or principles or compromise its own position, but all together brings one common loyalty to Christians as the ground of co-operation, that they may grow in understanding, trust, and common witness.

Seventh Day Baptist General Conference
BATTLE CREEK, MICH.,
AUGUST 18-23, 1953.

Americans Believe in God

99% of American adults believe in God. This figure has been arrived at in the first impartial nation-wide survey of religious beliefs ever made in the United States.

The survey, made by an independent commercial opinion research firm, cut across racial and religious lines and examined the beliefs of Catholics, Protestants, Jews, other sects, and those professing no religious beliefs. The questionnaire and polling techniques, four months in preparation, were reviewed and approved by Dr. George Gallup of the Gallup Poll.

Of the total, 87% were absolutely certain, 10% fairly sure, and 2% not quite sure, with less than 1/2 of 1% not at all sure. — Release.

Obituaries

Norwood. — Ruth Forbes, daughter of Eugene and Christie Forbes Sherman, was born in West Union, N. Y., September 3, 1881, and passed away at the Bethesda Hospital, Hornell, N. Y., October 12, 1952.

She united with the First Alfred Seventh Day Baptist Church, Alfred, N. Y., on May 18, 1912, of which she has been a faithful member.

She was married to J. Nelson Norwood on September 3, 1908, at Cowanesque, Pa. To this union were born two children: Ruth Elizabeth (Mrs. A. B. Moulton) of Miller Place, Long Island, N. Y., and John Eugene of Los Angeles, Calif. Besides her husband and children, there survive two sisters, Mrs. Lloyd R. Watson and Miss Lillian F. Sherman of Alfred, and three grandchildren.

Memorial services were conducted from the First Alfred Church on October 14 by Rev. Hurley S. Warren, pastor, and Rev. Everett T. Harris, former pastor. Burial was in Alfred Rural Cemetery.
H. S. W.

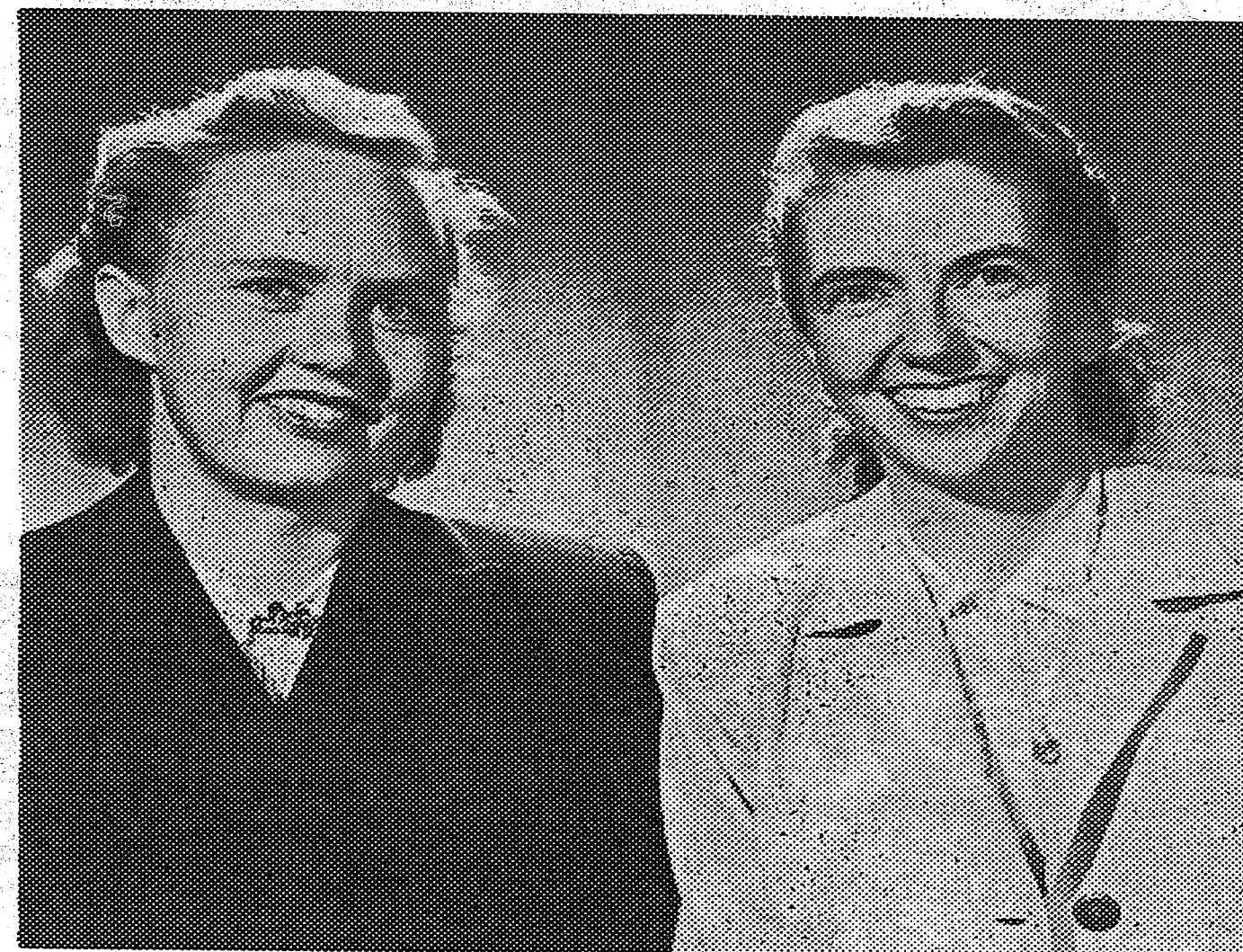
TEARS

God made both tears and laughter, and both for kind purposes; for as laughter enables mirth and surprise to breathe freely, so tears enable sorrow to vent itself patiently. Tears hinder sorrow from becoming despair and madness; and laughter is one of the very privileges of reason, being confined to the human species. — Leigh Hunt.

FOR SALE — Lots and acreage for sale near Pomona Park, Fla. Ideal for seventh day Sabbath development. For complete information write Harold K. Pearson, Broker, 56 Wall St., Amsterdam, N. Y.

NOVEMBER 17, 1952

The Sabbath Recorder



Beth Severe and Joan Clement
(Nurses who have offered themselves for
missionary service in Africa.)



*"Go ye into all the world,
and preach the gospel
to every creature."*