Our church and community were deeply moved by the death of Clarence Earl Chapman (known to most of us as Sonny) on July 15, at the Great Lakes Training Station, Ill. The funeral was held in our church and the unusually large crowd and beautiful display of flowers expressed in part the sympathy of the entire community.

Pastor Mills attended the Christian Ashram at Green Lake, Wis., the last week in July. We all enjoyed the report Pastor Mills gave, and know it was a week well spent in acquiring knowledge and gaining new inspiration.

Vila Churchward and Helen Pederson attended a camp at Holcomb, Wis., the last week in July. This camp is held every year and is sponsored by the Wisconsin Rural Missions. The girls had a fine time and reported some worth-while meetings.

Pet, Wyman Loofboro of Camp White, Ore., arrived home August 4, on a few days' furlough.

Plans are in order for a Vacation Bible School to be held next week at Pine Grove School. The teachers will be Pastor and Mrs. Mills and Helen Pederson.

Correspondent.

A SONG OF THE SOUTHLAND

By Rev. S. S. Powell

Through the aisles of woodlands, majestic and wide, Of Southland where pines ever sigh, Mid the odors of balm and the far sounding tide Of murmuring branches on high,

I wandered enchanted and heard then a song That thrilled in my heart, and it lingered there long.

Through the murmuring echoes of mountainous dell, Where waterfalls dash from above, Where fountains upthrust and streams ever swell With cadence that whispers God's love,

There I heard the sweet songs that for ages along To poets and minstrels their treasures tell.

Through the mingling of murmurs, like humming of bees Of the waters and winds intermixed, As the echoes reverberate up through the leaves Of trees that shelter between.

Ol! the thrilling delight of that rapturous song, Like to fire that gleams in the night, Like to gold, bright and shining all metals among, Like an orb of the day, streaming light.

Let the song rise and fall; let its melodies swell, All its treasures outpour, and its mysteries tell.
The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

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EDITORIALS

ORGANIZED: OR NOT?

It is not the purpose of this article to criticize, or pass judgment, but a desire to be fair to all. It is easy to make overstatements, sometimes, statements that are too conclusive.

It has been suggested to the Editor by the letter of Rev. Luther W. Crichlow of Jamaica, appearing in the Sabbath Recorder, August 2, 1943, page 304, that Brother Crichlow writes reporting on his efforts towards organizing the work in Jamaica that "when he came in 1938 he found the work unorganized."

This is probably an unintentional overstatement of the situation, which those who know of the work of Mr. and Mrs. Crichlow’s predecessors, the Coons and the Hargises, feel is unjust.

Organization is a matter, not a little, of growth marked by various stages, its fuller development made possible because of faithfulness, giving effort during the years. This can be said with no disparagement of the work of the one under whose management fruitage is realized. Paul "planted, watered; but God gave the increase."

Workers come and go, but the work must go on. After all, it is not the credit that anyone is seeking, but the kingdom’s advancement to the glory of God.

Attention is called in this matter only to do justice to all concerned, and because there are those who feel that former work and workers in Jamaica have been discredited in the letter referred to. We feel sure that such was not intended. But the danger of overstatement has been realized, and there are those who have felt an injustice has been done. This is unfortunate for all concerned.

We all have troubles enough, without making wounds without cause. Bear ye one another’s burdens, and so fulfill the law of Christ. It is good to remember Paul’s admonition.

1943 LABOR MESSAGE

"Christian society must assure meaningful occupation for everyone willing and able to work," the Labor Message for 1943 states.

This message, prepared by James Myers, was approved by the Executive Committee of the Federal Council of the Churches of Christ in America, and has been issued by its Department of the Church and Social Service, with a request to be read in the churches, September 15, and continued unitedly of the week following. "Full employment is an unfinished business of the American people."

"The Government, out and must not be dropped out of sight in future planning when war production with its man power shortages has ceased at the close of hostilities."

"We of the United States must realize our responsibility not only to our own people, but to all the people, and follow the world’s goods, and beholdeth his brother in need, and CLworth the love of God abide in him?"

"The destinies of a destitute and war-ravaged world will tax the productive capacity of every country. We of the United States must not measure our obligation in terms of what we can produce for our own requirements. We must continue to make available to the people all a bottle of productive capacities which we have demonstrated in time of war. The pure point will demand of the American people self-discipline and generosity. In all probability the United States will have to accept a large measure of the responsibility of providing for the people of the world, both for relief and economic improvement."

Pointing out that the basic ideals and objectives of the labor movement are "in principle precisely in harmony with the purposes of the Christian Church, the message urges fair treatment and appraisal of labor’s contribution to the Church, and that the church people ought to "extend recognition and encouragement to that host within organized labor—many of whom are themselves members of churches—who build into their unions the principles of integrity, justice, and brotherhood."

"This message may be secured in full from the Federal Council, 297 Fourth Ave., N. Y., closes with a strong appeal as follows:"

A labor movement, strong in numbers, and in active working solidarity, agriculture, commerce, labor, and government, is a social necessity in order to sustain democracy on the home front, make it effective in the world conflict, and aid its extension in the postwar world. Such a labor movement can be a strong ally of the Christian Church in promoting justice and well-being on behalf of Christian democracy in the service of postwar reconstruction. May the Church, and labor, and all other economic groups dedicate themselves with new vision, unselfishness, and determination to the task of achieving in human society God’s purpose for righteousness, justice, and peace based upon the worth and solidarity of all men."

PROTEST THE LIQUOR FLOOD

What is the voice of the Church on the liquor problem—especially as the drink evil so involved in our all-out war effort? Our armies, that have been the best ambassadors of peace in the world, will go home. Our business people will go home. Our farmers will go home.

"What do our soldiers do in their communities to promote the cause of temperance?" asks the message. "How do they live up to the requisites of a garment of victory?" They will go home somewhere to start a new life."

Let not be deterred by the fact that congressional action to make it otherwise has been blocked year after year. "We believe that the time has come when it is not only in the interest of the armed forces, one liquor sheet coming out war effort?"

Do not be deterred by the fact that Congressmen need backing from the people. The campaign is not the entire year's work. Once begun, it will not end. "In the words of the labor message, we urge our ministers and our people to take the initiative."

"Three months have been kept. Congressmen have not acted. Now is the time. Let us join in this movement for the elimination of the liquor problem—especially as the drink evil is so involved in our all-out war effort. Our armies, that have been the best ambassadors of peace in the world, will go home. Our business people will go home. Our farmers will go home."

"Let the people's voice be heard. Let the people understand the necessity of this work and the victory to which it leads."

We of the United States must realize our responsibility not only to our own people, but to all the people, and follow the world’s goods, and beholdeth his brother in need, and clareth the love of God abide in him?"

"The destinies of a destitute and war-ravaged world will tax the productive capacity of every country. We of the United States must not measure our obligation in terms of what we can produce for our own requirements. We must continue to make available to the people all a bottle of productive capacities which we have demonstrated in time of war. The pure point will demand of the American people self-discipline and generosity. In all probability the United States will have to accept a large measure of the responsibility of providing for the people of the world, both for relief and economic improvement."

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The Sabbath Recorder 135

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millions, Presbyterian with nearly two million, besides many other denominations and Christian organizations of many millions more have passed resolutions bearing against the liquor evil, especially in this war time, and urging passage of the above House and Senate bills.

The Comission should heed the handwriting on the wall when it realizes the teeth in such petitions, and especially in the resolution of the W. C. T. U., its membership a cross section of all churches, organized in every state and in fifty-four countries of the world, beseeching the Congress of our nation "to defend our defenders from exploitation by liquor and vice interests, to protect and speed war industries, to protect youth from the influence of prohibited delinquency, and so to claim for our land the blessing of the Ruler of Nations, by prohibiting the manufacture, sale, importation, or exportation of alcoholic beverages for the duration of this war and the period of demobilization thereafter."

MEETING OF THE COMMISSION
The meeting of the Commission at Alfred, N. Y., in the evening of August 17, is of special interest to us, particularly because of the omission of Conference this year. Perhaps in a very real sense the work of the Commission is appreciated this year by this group.

The meeting of the Commission at Alfred, N. Y., August 12-17, 1943.

William D. Burdick has been unable to attend any meeting of the Commission. Otherwise all members of the Commission have been present at all sessions. Leland W. Hulett attended the December meeting as a substitute for William D. Burdick. Harold R. Crandall was elected chairman of the Commission at the organization meeting and lauded the Commission to-day.

Charles E. Gardner was authorized to countersign the checks of the treasurer of the Laymen's Home Mission and the Denominational Budget for the coming year as far as practicable. It further recommended that if during the year a special offering be made by the church for overseas relief and reconstruction, World-wide Denominational Sabbath would be an appropriate time.

The Committee of the Commission was commended for its activity in the Pastoral Laymen's Home Mission Plan and it was recommended that the plan be continued for the coming year. J. Nelson Norwood, Everett T. Harris, and Ben R. Crandall were present by invitation and were of much assistance with information and counsel.

A letter was read from the executive secretary of the American Baptist Society. Mr. Norwood had been in correspondence with Herbert C. Van Horn, and was assured of our continued interest and voluntary support.

Letters were read from a group of Sabbath keepers of Christchurch, New Zealand, who had been in correspondence with Herbert C. Van Horn, secretary of the tract Society, and Alva J. Horn, dean of the School of Theology. With the advice and assistance of Pastor Francis S. Johnson, pastor of our church in Christchurch, he has organized the people have organized a church. The Commission sent them encouragement and information concerning the procedures necessary for organizing a church and its pastor by the General Conference.


dean Alva J. C. Bond was invited to lead our people in the study of the Bases of a Just and Durable Peace, under the direction of the Board of Christian Education, and a budget of $20,000 was included in the budget for that purpose.

Hussey S. Warren, president of General Conference, reported for the program for the six days of Conference opening on Thursday morning, August 19, and closing the day evening, August 24. Details of this program were nearly completed when it was decided that it would be necessary to postpone the meeting of the Conference for one year. The theme was, "Christ at the Center."

The Commission recorded its hearty appraisal of plans that have been made and are being made for the observance of "Conference Sabbath," suggestions for which have been received from the recent organizational meeting on behalf of the Women's Society of the General Conference, Mrs. Herbert C. Van Horn and others.

In order to place the Year Book in the hands of the people as early as possible, the editor of the Year Book is directed to place the Year Book, the reports of the annual meetings of the Missionary Society, the Tract Society, and the Board of Christian Education in a supplement to the Year Book, to be fixed in the volume and distributed separately when ready.

It was directed that the Conference Seal be used on the Year Book as in 1942.

The next session of the General Conference will be held at the First Alfred Church on the Tuesday before the fourth Sabbath in August, 1944 (August 22, 1944).

The official list of ministers of the denomination has been drawn up and is published herewith as Document E of the Year Book 1944.

Albert N. Rogers, as the Committee of the Commission on Foreign Relief Appeals in the Church on Tuesday evening, August 18, said that it had been a laborious work during the year, with recommendations. It was recommended that our contributions to China relief be routed through the General Committee for China Relief instead of through the United China Relief.

The Commission endorsed the Church Commission on Overseas Relief and Reconstruction as the arm of the General Conference for war relief.
For the Seventh Day Baptist General Conference and at its direction (See Year Book 1942, p. 45) the Commission took the following actions:

On referring to Section 5 of the by-laws of the General Conference, which states that all Conference officers, etc., shall continue in office until their successors are elected, the Commission assumed that officers elected at the one hundred thirteenth session of Conference would continue in office.

Morton R. Swinney, treasurer of the Denominational Budget, presented his resignation. His resignation was accepted and L. Milton Van Horn, of Milton, Wis., was elected treasurer of the Denominational Budget, to succeed him.

Mrs. Frank J. Hubbard and Mrs. Alexander W. Skaggs were elected Committee on Reorganization for the new Conference year.

The resignation of Hurley S. Warren as president of Conference was presented and accepted.

Albert N. Rogers, first vice-president, was recognized as president of Conference, succeeding Mr. Warren.

The resignation of William D. Burdick as a member of the Commission was presented.

Albert N. Rogers was elected as a member of the Commission to serve until the next meeting of Conference.

The requests of the Old Stone Fort and Little Adam's Fork associations for the action of Conference at its next meeting, and the churches so informed.

HELPING HAND

The Committee on Files of Denominational Literature very much desire the following numbers of "Helping Hand" to complete our files of that period:

1922- Vol. 38, Nos. 2, 3, 4, two copies of each.
1923- Vol. 39, Nos. 2, 3, 4, two copies of each.
1924- Vol. 40, No. 1, one copy.
1925- Vol. 41, No. 1, one copy.
1926- Vol. 42, No. 1, one copy.
1927- Vol. 43, Nos. 2, 3, 4, two copies of each.
1928- Vol. 44, Nos. 2, 3, 4, two copies of each.
1929- Vol. 45, Nos. 2, 3, 4, two copies of each.
1930- Vol. 46, Nos. 1, 2, 3, 4, two copies of each.
1931- Vol. 47, Nos. 1, 2, 3, 4, two copies of each.
1932- Vol. 48, Nos. 1, 2, 3, 4, two copies of each.
1933- Vol. 49, No. 1, one copy.
1934- Vol. 50, No. 1, one copy.
1935- Vol. 51, No. 1, one copy.
1936- Vol. 52, No. 1, one copy.
1937- Vol. 53, No. 2, two copies of each.
1938- Vol. 54, Nos. 1, 2, 3, 4, two copies of each.
1939- Vol. 55, Nos. 1, 2, 3, 4, two copies of each.
1940- Vol. 56, Nos. 1, 2, 3, 4, two copies of each.
1941- Vol. 57, Nos. 2, 3, 4, two copies of each.

Send copies of the foregoing to I. H. North, Manager, 510 Watchung Ave, Plainfield, N. J.

DIVINE GUIDANCE

There are many things regarding which no one in his right mind can doubt, for he knows them to be right. It is not so, however, with many things, for all know they ought to love God and treat others as they would be treated. As Paul tells us (Romans 2: 14, 15), the law is written on the heart, and the conscience bears witness as to what should be done.

But many times we come to the forks of the road. Two or more courses are open, even beckoning us, and we are in doubt which one to follow. Both may be good in and of themselves, but which shall we choose? And how shall we decide which road we ought to take. Ministers and missionaries often find themselves in this situation. Two calls for work are before them and they are to decide which one to accept or they are in doubt as to how long they should continue in a certain position. Young people often find themselves much perplexed as to life's work, and there are many questions of like nature in this life.

How can these questions be settled with surety? They cannot be safely settled by likes and dislikes, for duty often calls all people to do things which are not in accordance with their wishes. God called Moses to lead the children of Israel out of bondage, but they did not want to go, and at first objected. Christ prayed that the cup might pass, but at last he drank it to the dregs.
In times of doubt as to what we ought to do, we may consult others, but the advice of others is human. He who leans upon his likes and dislikes or upon his friends for advice is leaning upon a broken reed.

Are we left without any help to guide us aright? We are promised divine guidance, and we believe so, and we lead, and we assume the right attitude. If we submit ourselves completely to God's will, are willing to do what he would have us do, and ask for help through the study of his word, he will guide and uphold us. This is his promise: He leadeth me in the paths of righteousness for his name's sake. "Thou shalt guide me with thy counsel and afterward receive me to glory; yea, and it shall be given you; seek, and ye shall find."

W. L. B.

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CHINA

(A Taken from the Report of the Board of Managers of the Seventh Day Baptist Missionary Society, adopted July 25, 1943)

American Seventh Day Baptists in China.

At the beginning of the year covered by the annual report (July, 1942) the missionaries in occupied China were Dr. George Thorngate, Rev. and Mrs. H. Eugene Davis, and Miss Mabel L. West, and in unoccupied China, Dr. Grace I. Crandall and her daughter, Dr. Esther Pan. Two other Seventh Day Baptists in China, namely, Mrs. Nettie M. West and Miss Mabel, and Miss Ruth L. Phillips, who is a tutor in the family of a Chinese officer in Chungking, were also here in the early part of the year. During the year communication with our missionaries in China has been very difficult. The last letters received direct from those in Shanghai were those of Dr. Crandall's in October and November. Air mail letters direct from Doctor Thorngate, he stated that they had not been successful in sending any letters by air mail. The war and the precarious conditions of communication in China have made it impossible for him to write from Shanghai. He states that he has not heard from any of the missionaries in China for three months. He has been unable to send any funds to missionaries in the field. The last communication from her states that she was sick, but not able to do much medical work, she was much better. Dr. Esther Pan, her daughter, has been doing a fine piece of work in the section where they are, and the medicine they took from Shanghai has been able to supply the urgent need in that remote section. Of his and Miss Crandall's objects in going to Kiangsi Province was the hope that she might establish a Seventh Day Baptist mission. The last communication from her states that there is much prospect of realizing this hope. Though Kiangsi is in unoccupied China, at one time during the year the Japanese was in the town where she was located. Doctor Pan, backed by Doctor Crandall, has done a splendid and much appreciated work in Chiangkun. Our mission with other missions has a boundless influence over affairs in China.

WHO IS RICH?

Do we really wish to be rich in silver and gold? Why? The piling together of stones of or gold does not constitute a successful life. It is not the amount of things we possess that makes us happy.

Is there not a greater average of moral failures in the class of those who never felt the need of assistance than of those who never felt the need of taking care of others? Then you are rich; others may take care of the rest.

The Sabbath Recorder
moter of this plan was Mr. George H. Babcock, who was known as a progressive church leader.

As all good C. E. members know, Rev. F. E. Clark organized the first Christian Endeavor Society in the year 1881. This society has grown until now its "adherents" are numbered in the millions and its influence is felt in almost every denomination through out the world.

"It was in October, 1884, three years after the original society was organized, that the first Seventh Day Baptist Christian Endeavor Society was formed in Westerly; this F. E. society was numbered in the millions and its influence was forming in Westerly; this society was numbered in the millions and its influence was felt in almost every denomination throughout the world.

"The first Christian Endeavor Society was organized in 1894, and it was located in Leonardsville, N. Y., with W. C. Daland as president; Rev. Maxson was the first general superintendent of the Board of Christian Education. As long as the Board of Christian Education has been under the guidance of Mr. Maxson, it has been a real boost.

In the period from 1887 to 1894, totaling 2,619. The Permanent Committee of the Board of Christian Education sponsored by the Young People's Society, or Y. P. S. C., was organized in 1894, and it was located in Leonardsville, N. Y., with W. C. Daland as president; Rev. Maxson was the first general superintendent of the Board of Christian Education. As long as the Board of Christian Education has been under the guidance of Mr. Maxson, it has been a real boost.

The first Junior society was organized in 1893, it helped support the Tract Depository in London.

They were presented to large audiences and some were repeated, so popular did they prove.

Perhaps the most significant movement was the purchase of the Hammond Electric Organ which was purchased by the church for over sixty-five dollars. It seemed like a big undertaking, and some prophesied failure; but so carefully and wisely was the campaign conducted that in less than a year the organ was paid for and installed. Ex-choir members were contacted, friends outside the church were visited, and many who had an interest in the project gave liberally in memory of parents who had been or were faithful members of the church.

It is a really heart-warming experience to recall these days with the young people and older friends who through loyalty to the church and to Jesus Christ, all worked together to achieve their goal.

The first Young People's Day camp was organized in 1891, at North Loup, Neb. Mrs. Henry M. Maxson was the first general superintendent of the Junior work, having been appointed in 1900. The Young People's Permanent Committee was appointed by the General Conference in 1889, and it was located in Leonardsville, N. Y., with W. C. Daland as president; Rev. Maxson was the first general superintendent of the Board of Christian Education. As long as the Board of Christian Education has been under the guidance of Mr. Maxson, it has been a real boost.

The Tract Board sponsored "Teen-Age Conferences" for several years, starting in 1925. Dr. A. J. C. Bond, leader in the Young People's Society, was the promoter. By Conference time of 1926, thirteen such conferences had been held.

It was about this time that S. D. B. summer camps were organized. Among the earliest was Lewis Camp in Rhode Island. In 1891, the "Beacon," as a weekly paper, was purchased and planted a lot of bamboo foundation around the church. There were some who said that it was a failure, but it was purchased by the church for over sixty-five dollars. It seemed like a big undertaking, and some prophesied failure; but so carefully and wisely was the campaign conducted that in less than a year the organ was paid for and installed. Ex-choir members were contacted, friends outside the church were visited, and many who had an interest in the project gave liberally in memory of parents who had been or were faithful members of the church.

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Next the young people purchased an electric signboard at the cost of more than sixty dollars. This attractively advertised the name of the church and pastor, besides giving the day and hour of our services with a welcome for the public to attend. Later when farmers no longer drove teams to church, we removed the rather dilapidated church sheds and extended the lawn, where there was room to park the cars. Flower beds were made where there used to be cinders. The church yard was cleared of weeds, galls, asters, etc., found their way into the church where they decorated the rostrum and pulpit.

I recallied in my "dream," too, the surprisingly successful efforts the young people made to present religious plays. "The Boy Who Discovered Easter," "The Dust of the Road," and other similar plays. These were very creditable presentations, with suitable sound effects and scenery pit placed in real artists among our young people. The plays were presented to large audiences and some were repeated, so popular did they prove.

Perhaps the most significant movement was the purchase of the Hammond Electric Organ which was purchased by the church for over sixty-five dollars. It seemed like a big undertaking, and some prophesied failure; but so carefully and wisely was the campaign conducted that in less than a year the organ was paid for and installed. Ex-choir members were contacted, friends outside the church were visited, and many who had an interest in the project gave liberally in memory of parents who had been or were faithful members of the church.

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and mess kits that were used for over-night camping and cooking in the open on the Independence hills and some longer camping trips at “The Ledges,” with regular Scout training work. Part of the time there was an interest in good, straight-grained second-growth ash boards were secured and fashioned into skis that really worked and were a lasting pleasure for several winters. In fact, some are still in use, as one pair is still in the pan of paster room ready for winter use. Rex became a manual training teacher in the public schools, some years afterwards told the pastor that his interest in wood working was awakened by the ski shop work. No small part of the value was in the comradeship in work which all enjoyed and the realization of the several winters. The Intermediate Christian Endeavor with its Christian teachings found delightful community. It is good for pastor and young people to worship, play, and work together.

WHOS WHO AMONG SEVENTH DAY BAPTIST YOUNG PEOPLE?

Rex B. Zwiebel

Rex was reared at Jackson Center, Ohio, and has always been active in the church there. His birthday is on October 31. He was graduated from Jackson Center High School in 1941, receiving an A.B. degree. Rex was Sabbath school superintendent at Jackson Center for his junior year, president of the Jackson Center Church for one summer, and president of the Salem C. E. for one year. While at Salem College, Rex was president of V. M. C. A. during 1941-1942, vice-president of senior class, active in Zeta Sigma Pi, and was listed among those in Who’s Who in American College and University Woman. Rex is now attending the Alfred School of Theology. His main interests and hobbies are church work, reading, and gardening.

TRY THIS WITH YOUR JUNIORS

Vary the meetings so they won’t become monotonous. Have the Scripture read responsively; try choruses for the music to change the service; when a junior has his letter in the Sabbath Recorder, let him read it to the group the following week.—Geo. M. Green.

THE SABBATH RECORDER

OUR PULPIT

“FULFILLING ALL RIGHTeousness”

(sermon preached May 25, 1945, at Alfred, N. Y. by Rev. Everett C. Harris, and requested for publication.

Text—Matthew 3: 15. “Jesus answering said... Suffer it to be so now; for thus it becometh us to fulfil all righteousness.”

Rex had just come from his home in Galilee to the Jordan River where John the Baptist had been preaching and baptizing the penitent. Large crowds were gathered there, and before them all Jesus asked for baptism. “But John forbade him saying, I have need to be baptized of thee, and come unto me.” But John insisted, not as his reason, “for thus it becometh us to fulfill all righteousness.” He did not deny that he was in need of baptism as a penitent sinner, in fact we may well believe that he accepted that inference of John. He gave as his reason that baptism would be a step in fulfilling righteousness. He would set an example as well as show his own personal readiness to comply with all God’s righteous precepts.

Certainly one of the first thoughts that comes to us as we read of this stirring incident is that John the Baptist went to some trouble, traveling approximately twenty miles from his home, to have the ordinance administered, ought not we to go to any inconvenience to follow him in this matter?

A few years ago, Rev. Lewis C. Sheafe, the late pastor of the Seventh Day Baptist Church in Washington, D. C., spoke from this pulpit and preached a testimony of his desire to witness that he became a Seventh Day Baptist. As I remember it, the chief reason lay within this text, “Thus saith the Lord of Hosts, Fulfill all righteousness.” Pastor Sheafe explained that it was not that he had not been a good man before this, but that it had come to him that the way of the world, fashionable society, and the keeping of the seventh day as God’s holy day were forward steps in fulfilling all righteousness, and he sought...
to acknowledge them before all men. And so he did acknowledge them, feeling that in so doing he was following the example of Jesus, our Lord.

And this, I believe, should be our approach to many of the good people in our communities today. Not that the only “gate-way to the regions of the blest” is through the portals of church, but that we Seventh Day Baptists have two divine institutions as our particular heritage, the observance of which constitutes forward steps in fulfilling all righteousness.

Now there are other perfectly good reasons why we Seventh Day Baptists are what we are. Frankly, the primary reason why most of us are Seventh Day Baptists is because our fathers and mothers were before us. That is nothing for which to be ashamed. Most of us feel as did Elijah when he said, “I am not better than my fathers.” But neither does it mean that we have no convictions of our own on this matter. We are proud to follow in the steps of our fathers, because we are convinced they were right.

But our final sanction for both baptism by immersion and the keeping of the seventh day is the teaching and example of Jesus. We are not Jewish in our faith and practice, but that is nothing for which to be ashamed.

The forces of evil are so strong that all sincere followers of Christ should combine their strength with others against the forces of darkness.

When Rev. Oliver K. Black, field secretary of the Committee on Evangelism, was with us, he told us that we are too apologetic about our convictions on the Sabbath and baptism. He said that he had observed that we have leaned over backward trying not to be accused of proselytizing, and as a result we have failed to reach many Christians in our communities who ought to be co-operating in our churches. And if we do not reach them, their talents will be largely lost to the kingdom. He spoke truly, and it ought to have added force with us, coming as it did from one having a broader perspective of us as a people than we can have of ourselves.

Then let us strive to correct ourselves of this falling and without apology invite all right thinking men to join with us in maintaining this Christian church in this community.

There are many reasons for rallying to the cause of our particular church—its long honorable history, its promising future with a great work to do; but especially, for thus it becomes all good men to follow Christ’s example and align ourselves with the sincere Christian workers in this community.

And the Bible says very simply, “And he suffered more closely than any other Protestant group. If it became Jesus to keep the seventh day Sabbath and to be baptized by immersion, it becomes us to follow his example.

Jesus thought it became him to fulfill all righteousness. That is, it rested upon him as a sacred obligation to align himself with a righteous work. He knew John the Baptist was a good man—a man of God. The day Jesus stepped out of the crowd on the banks of the Jordan he said by his actions, “All my influence, possibilities, and latent powers I will throw into the work this good man is doing.”

Does it become us to align ourselves with the cause of righteousness in our communities? It surely does. It rests upon us as a sacred obligation to uphold the work of good men and as far as possible to throw the weight of our influence and powers into the work with them.

But our final sanction for both baptism by immersion and the observance of the seventh day Sabbath and to be baptized by immersion, it becomes us to follow his example.

God, our Father, in this day when there is so much for the Church to do, stir the hearts of all good men and women to take their stand with others who strive to serve the King of kings. Teach us to serve faithfully and without balking. As we view the crowd on the plain to see, confidant that thine over-all plan shall finally prevail in all the earth, through Christ, our Lord. Amen.

SABBATH SCHOOL LESSON
FOR SEPTEMBER 11, 1943


DENOMINATIONAL “HUCK-UP”

Furina, III.

July 26, 1943, Mr. and Mrs. C. E. Persels celebrated their golden wedding anniversary at their home south of Furina. Their daughter, Mrs. Arlouine Seager and Kathryn Lindman, were present, one coming from the state of Washington and the other from California.

Open house was kept for two hours in the afternoon and two hours in the evening. Mr. and Mrs. Persels received many baskets of flowers and many appropriate presents, which marked the esteem in which they are held and the hope that they may continue for many years to come.

“With fifty years between you and your well kept marriage vow,” The Golden Age, dear friends of mine, Is not a fable now.

And, sweet as has life’s vintage been Through all your pleasant past, Still, as at Cama’s wedding feast, The best wine is the last.

THE SABBATH RECORDER

Mr. and Mrs. C. E. Persels

with about one hundred thirty friends and relatives calling and others sending cards expressing well-wishes and many years of continued happiness and service.

Both Mr. and Mrs. Persels were born in or near Furina and have lived their lives in this community. Both have filled positions of honor and trust in the church and community, and are still active today in every work. In all business relationships and in official positions which he has filled, Mr. Persels states that he has never been asked to attend committee meetings on Friday night or on Sabbath day. When such proposals were made he simply stated, “That is my Sabbath and I cannot attend.” The date and time of meeting were always changed.

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in, with every one present participating.

Lorna is in the U. S. service now as a nurse.

On the third Sabbath in June fifteen from the Dodge Center Church attended the semi-annual meeting at New Auburn, Wis.

Our young people held a sunrise prayer meeting Sabbath day, July 31, west of town along the river. A fellowship breakfast followed the meeting. There were thirty-two present. It was a most inspiring service as the sun came up and broke through a rift in the clouds, to hear these young people singing praise to God who gives us the sunshine, the rain, and the beautiful trees.

Recently we lost our oldest church member, Mrs. Mary Rounseville, loved by all and for many years a consecrated and useful deaconess. Mrs. Thornigate's Sabbath school class gathered at the parsonage one recent evening for a surprise party to the teacher, in honor of her birthday. She was presented with a beautiful Bible.

Correspondent.

Adams Center, N. Y.

Rev. L. F. Hurley of Riverside, Calif., and Mrs. Flora Hodge of Adams Center, N. Y., were married at the Baptist parsonage in Adams Center on Sabbath afternoon, August 7, by Rev. R. McCann, assisted by Rev. Paul Burdick; Mrs. McCann and Mrs. Burdick witnessed the ceremony. After a brief trip the couple returned to Adams Center, where they spent a few days, leaving for Riverside August 18, via automobile.

Mr. Hurley preached the sermon at our church, August 14, a truly memorable discourse; his subject was "God Reigns," and was a wonderful résumé of the story of Joseph. He showed how God finally did reign in the wicked heart of Judah, and drew the comparison between the time of Joseph and our present time, urging that Joseph. He showed how God finally did reign now, and will fulfill his purpose now, as he has all down through the generations.

After Sabbath school a tureen dinner was held in the church parlors, in honor of Rev. and Mrs. Hurley. They were presented with several gifts, among them a beautiful coffee table from the Ladies' Aid, of which Mrs. Hurley has long been an associate member; the Will Class of the Sabbath school gave them a silver inlaid, red glass relish plate. At a gathering of the Loyal Class on Sunday evening they were presented a relish tray, and candy bowl of light and dark contrasting wood. Other organizations and friends of this community also presented gifts and entertained them. They left for their western home, with many friends wishing them God-speed, not only on this trip, but on their journey through life.

S. K. W.

Verona, N. Y.

The church and community were greatly shocked and saddened by the sudden passing of Stuart Smith July 23, caused by a fall. He was always one of the first to assist in any work for the benefit of the church or public welfare, and will be greatly missed by his family and all who knew him.

Home Coming Day was celebrated July 24, instead of August 7, as Rev. and Mrs. A. L. Davis of Salem, W. Va., were here. Doctor Davis is a former pastor and delivered the sermon for the morning service from the subject, "The World's Need of Evangelism." Following the church school, dinner was served to a hundred fifteen people.

At the all-day service July 3, the morning sermon was given by Pastor Polan. Dinner church school after that young people put on a very interesting patriotic program in charge of Garth Warner. The theme was, "Young People Giving Their Best." The program consisted of vocal and instrumental music, with Dorothy Williams song leader and Doris Fargo at the piano. Prayer for our boys in the service and talks by several young people were given.

About fifty young people of the Verona Youth Council met at Mr. and Mrs. Robert Pritchard's camp at Sylvan Beach, Oneida Lake, last Monday evening. The theme of the worship program was "Jesus Teaching by the Seaside," Several from the different churches took part. Garth Warner represented our church.

The W.C.T.U. held its annual meeting in Canastota, August 12. Two of the members of the Loyal Temperance Legion of our church had a part on the program, Leora Sholtz and Duane Davis. Pastor and Mrs. Polan attended the meeting.

Correspondent.

"Abraham Lincoln promised his mother that he would never smoke or drink. He always kept that promise."