sented the opening exercises. The theme, "One O'er All the Earth" was used. Six young people spoke on the subjects of Christian Endeavor in world service and world unity. Speakers were Phyllis Babcock, Kath-leen Clement, Merna Van Horn, Claire Bar-ber, George J. and Marion Maxson. A cov-ered dish luncheon was served at noon, the tables being decorated in red and white and C. E. cutouts. After a pleasant time of fel-lowsliip, the regular Christian Endeavor les-son was taken up, led by Marion Maxson. The lesson was closed by testimoni by older members and the reading of "Song of our Syrian Guest" by Mrs. R. O. Babcock. Then all joined hands and sang the "Seven Day Baptist Rally Song". Correspondent.

In October Pastor Orville W. Babcock and family left here to go to the church at Milton Junction and take up the work there. We are now looking forward to having Pastor Trevah R. Sutton and wife with us after April 1.

While we have no pastor, services are be-ing conducted by Sabbath school classes, by individuals, or by invited pastors of other churches. On November 4 the Ladies' Aid took charge and gave a World Community Day program. The children gave a Christ-mas program on December 23 under the direction of Mrs. Claire Kagarise.

Our pavements are now covered with asphalt brick siding which adds much to the outside appearance and the inside warmth.

The Ladies' Aid society made two lap robes for the soldiers' families at Butler, Pa., col-lected and packed clothing for the needy in Europe, and now is ready to make dresses for the Filipinos.

Correspondent.

**Obituaries**

Green.— Minnie Clement Green, daughter of Ben-jamin and Eliza Green, was born at Vinton, Iowa, March 13, 1876, and died after a long illness in a hospital at Tacoma, Wash., November 29, 1944. She moved with her parents to North Loup, Neb., in early childhood. Later she married Fred Green. She is survived by six children: Ralph R., Wilber, Olney, M., Louise Wright, Mrs. Leo Kerwin, and Mrs. Lousia Turner. A brother, Peter, and a sister, Ruby, also survive her. Her sister, Mrs. Julia Sweet, preceded her in death by three days.

Her body was shipped to her former home, Oshkosh, Wis., for burial beside her husband. Rev. Richard M. Turman of the Baptist church conducted the service. G. H. C.

Hull.— Elmer V. Hull was born in Berlin, N. Y., March 30, 1865, and passed away on December 30, 1944.

Mr. Hull has long been a member of the Berlin Seventh Day Baptist Church. He has been in ill health for about two years. He is survived by his wife, the former Janie B. Bentley, and three children: Gerald, Mrs. Ruth H. Canfield, and Clayton. Other relatives are two grandchildren, a twin sister, Mrs. Emma Davis, and a half sister, Mrs. Renia Tracy.

Funeral services were held at the church; he was laid to rest in the Seventh Day Baptist Cemetry.

P. L. M.

Keister.— James Allen, infant son of Mr. and Mrs. Harvey Keister of Prentice, Wis., and grandson of Mr. and Mrs. Rex Bowers, Milton, was born October 4, 1944, and died of whooping cough January 5, 1945. Funeral services were conducted by Rev. Mark Wickstrom with burial at the Agena Cemetery. E. F. R.

Lampather.— Mary Millard, wife of Porter O. Lampather, moved away January 11, 1945, at Berlin, N. Y.

Mrs. Lampather is the mother of Mrs. Oscar Greenman, Mrs. Rose McEachron, Mrs. Minnie Stroud, Ronald, Porter R., and Ivan; she is the sister of Frank and Ralph Millard.

Funeral services were conducted by her pastor, Paul L. Maxson, internment was made in the Seventh Day Baptist Cemetery. P. L. M.

Van Horn.— Deacon Robert Van Horn was born February 15, 1865, in Logan County, Ohio, and died February 1, 1945, in North Loup, Neb. An extended obituary appears elsewhere in this issue of the Recorder. A. E. G.

Do you know someone who is in need of the saving grace of Jesus? Let that burden rest upon your heart, and open your heart to God. Go to: this one in sincerity and humbleness. Make a friend. Save a friend.

—Lost Creek Bulletin.
DRIFTING

(For the inspiration for this editorial is due to a boating trip on Belmont Lake, Canada, and on an inlet river, where the writer spent a part of his vacation last summer.)

Perhaps you are a boatman. You have worked your way up the river with ardor and strenuous effort. You have come to a place where the current is becoming capricious, and you feel it is desirable to anchor in some spot which will give you a chance to rest and enjoy the magnificence of the scene. The sense of imprisonment has given way to a feeling of amplitude. In the enjoyment of the river of life through masses of experiences, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J. Entered as second-class matter at Plainfield, N. J.

Vol. 138, No. 10 Established in 1844 Whole No. 5,127


In those hours we made solemn covenants with our Lord; we pledged to him our wills, loyalty, and love which were as solemn and sacred as any wedding vow. We could say with John: “I saw the holy city, new Jerusalem, coming down from God out of heaven.” Those were glorious experiences, joyous, satisfying. The vision then was unclouded, crystal-clear. Then there spoke that Word.

Are such experiences secure, permanent? Is there anything about them which can never be lost? Ah, that is the tragedy. We can lose these experiences simply by drifting. The vision splendid which was ours in all its beauty and splendor can die, fade into the background of our lives. Therefore we ought to give the more earnest heed to the things which we have heard (experienced).

What is the explanation of this drifting? How does it begin? Let us turn again to the river and the drifting boat. Drifting is not usually a deliberate act, not an act performed of a set and thoughtful purpose. Rowing is a deliberate act; seeing is a deliberate act. Both are acts and issues of the will. Drifting is a negative act, rather than a positive one. Drifting is relaxing of endeavor; it is a surrender to the gliding current.

Again, drifting may be caused by distractions, by surging cares. It may be occasioned by laxity and ease, by idleness and indifference. However you may look at it, drifting is not the offspring of a strong will.

It is when, the will is apathetic and at rest, and when the attention is withdrawn, that drifting begins.

I have read of a great Atlantic liner that was bombed and badly damaged and her furnaces were quenched. Because the fire was out there was no power to direct her course. She began to drift, just a derelict on the sea. In a few hours the liner ran aground—drifting is the current, the boat with oars at rest and the liner with fires out—and we have the picture of a life which is drifting away from its noblest treasures.

Drifting begins in relaxing attention. Purposeful thoughts change to vagrant thoughts, then into apathy, then indifference. For drifting begins with cooling fires. Our noble passions become lukewarm, and our fervent emanations become dying embers. Two explanations of a drifting life—wandering thoughts and cooling moods.

The big vital things, which philosophy calls ideals, are what the New Testament calls, “the things which are spiritual.” These things of the spirit are often revealed to us when life is torn by convulsions. It is often in times of storm, shock, and tempest that the noblest visions of God are in revelation. It is in such hours that God’s great secrets are more clearly revealed, and duty is more clearly marked. The storm passes, the shock is over, the lightning ceases to play in the sky. Days become normal. Our ways become easy again. Quietness, ease, peace, and calm become ours.

The danger is that we lose the vision; we forget God and his spiritual presence; we surrender ourselves to have life and find life, as if it were a beakoning star; we drift down the stream of thoughtlessness and indifference. Then we find ourselves to become to us as if they had never been at all.

Since the mountain top experiences change into commonplace tasks, the way becomes easy and we lose our noblest visions of God and we grow drowsy and careless. Moral inspiration lapses into carnal ambitions, and noble thoughts into selfish quests. The danger is that we become lax and lose our soul in a hundred distractions.

Getting something for nothing

The immutability of the law of the harvest has grown upon me with the years. We see its truth everywhere, in nature and in human life. In the long run the magnitude of the harvest will correspond with the liberality of the sowing. We cannot expect to reap bountifully; nor can we sow bountifully and expect to put off forever with a meager harvest. The balance will be kept, and it is God who holds it.

Yet how many people there are who are dominated by the delusion that the work must go forward, that God is everybody’s responsibility and clever dodges. It has always seemed strange indeed for young people to enter college, pay down their hard earned cash (more probably their parents’) for their tuition, and then proceed upon the assumption that every “ear” from classes, or poor preparation of the lesson is just something put over on the professor. Just so they get a “pass grade,” nothing else matters.

This heresy of being content with just a “pass” grade is common, not alone in school or college life, but it cuts across the whole Christian point of view. The Christian religion is not a religion of “pass” men; it is a religion of those who elect the honor school of life, those who covet for themselves wide margins in doing their duty. It is an unfailing law that a full price must be paid for some achievement.

Edward Bok was a little Dutch boy. He came to America with his parents, who found themselves penniless soon after their arrival; but he used the lessons he learned of goodness and industry to become the editor of the Ladies’ Home Journal. He created a beautiful park, built wonderful homes flowered and beautiful in the world, and in the tower he placed a great chime of bells. A garden spot was laid out, a noble building was erected, with its Singing Tower. When he was asked for the moral of his life, he replied, “Behind every story of success is a story of work and self-development.”

Jonathan Edwards, the outstanding man of his time, spent thirteen hours every day in his study, and he continued to study scratching at the algebra and the sciences for succeeding generations. Of him it was said, “rest and recreation were all but unknown to him.” When he was receiving the reward of his too laborious habits he replied, “Would you that the Lord should find me idle when he comes?”

We like to speak of our country as a land of free education. So it is. But knowledge is not free. Brain, sweat, and nerve energy are required. Nothing of value is taken away. It is said of Gibbon, author...
of the monumental work on the Roman Empire, that he purchased knowledge of Latin syntax at the expense of many tears and some blood.

If we turn to literature we are confronted by the same inevitable law. Books are produced by the thousands and printed by the millions. They are stocked out in rooms of literary stuff. They spin gossamer threads out of their imaginations, and weave linen, pitifully, they ride light and they sow at a gallop. This is not the way masterpieces were made.

We would not willingly let die the great masterpieces of John Greenleaf Whittier. He has reaped a harvest of immortality. His sowing was hard and costly. His friend, Robert Collyer, asked, "Do you write easily?" "No, not now," he replied. "I can write no poem which does not bring on a severe headache which sometimes cripples me for days after it is done."

The great stylist of the nineteenth century was John Henry Newman. He captured for us the immortal immortal, "Lead, Kindly Light." We have a chance to see the patient toil with which even some who are nearer, sometimes see what we think is need for work, some struggling company or some individual pleading for assistance. Each of us is apt to have a "pet project" we wish tried. Because it is uppermost in our minds we feel sure every one in the desert of the soul is interested in what we do. Our question is, Why don't they do something about it?

What a heavy, laborious sowing! What a price he paid! But he had a bountiful reaping. John Henry Newman fascinated by the magic of his style. This is an old story, but it needs to be repeated often. There was a little country church that could not afford a regular pastor, so depended upon supplies from time to time. The deacons kept a little box, at the door, they, to take a look at the other side. Each society is composed of oppressed sons of Christian people, giving of their time and talents and in many cases their own money to do a job for us. They know of many more projects than we. They have dozens of appeals besides ours. Also they have a close view of the money side and do a wonderful job in running the money to cover as many projects as possible, and yet we talk of withdrawing our support if this or that is not done.

Now let us take a look at the other side. Each country is composed of oppressed sons of Christian people, giving of their time and talents and in many cases their own money to do a job for us. They know of many more projects than we. They have dozens of appeals besides ours. Also they have a close view of the money side and do a wonderful job in running the money to cover as many projects as possible, and yet we talk of withdrawing our support if this or that is not done.

Just now the evidence is we are doing too much withholding. Why not, for once, fill the coffers to overflowing so that each society may get a view of expansion rather than one of contraction? P. B. Hurley, Conference President.

Dr. Albert Schweitzer, the great German missionary, recently spent his seventeenth birthday at his mission at Lambarene, French Equatorial Africa. Thirty years ago he built the first hospital in that part of the world and has been there ever since largely with money which he himself earned through his organ concerts given in Europe and America. Early in 1939, Doctor Schweitzer arrived at his home near Colmar in the Alsace valley in the Vosges Mountains for a much needed rest after the strenuous winter in the tropics. When it comes, he said, "I am quite worn out and need a chance to see the patient toil with which even some who are nearer, sometimes see what we think is need for work, some struggling company or some individual pleading for assistance. Each of us is apt to have a "pet project" we wish tried. Because it is uppermost in our minds we feel sure every one in the desert of the soul is interested in what we do. Our question is, Why don't they do something about it?"

What a heavy, laborious sowing! What a price he paid! But he had a bountiful reaping. John Henry Newman fascinated by the magic of his style.

We would not willingly let die the great masterpieces of John Greenleaf Whittier. He has reaped a harvest of immortality. His sowing was hard and costly. His friend, Robert Collyer, asked, "Do you write easily?" "No, not now," he replied. "I can write no poem which does not bring on a severe headache which sometimes cripples me for days after it is done."

The great stylist of the nineteenth century was John Henry Newman. He captured for us the immortal immortal, "Lead, Kindly Light." We have a chance to see the patient toil with which even some who are nearer, sometimes see what we think is need for work, some struggling company or some individual pleading for assistance. Each of us is apt to have a "pet project" we wish tried. Because it is uppermost in our minds we feel sure every one in the desert of the soul is interested in what we do. Our question is, Why don't they do something about it?

What a heavy, laborious sowing! What a price he paid! But he had a bountiful reaping. John Henry Newman fascinated by the magic of his style.
He greatly improved the state of the im-
poverished war victims by organizing several kinds of co-operatives.

This world evangelist has addressed many large audiences in America, where his smil-
ing, friendly manner has won him many enthusiastic friends. His last visit to America was made in 1941, with other Christian spokesmen, to urge the world to avert the war. We do well to remember this valiant Christian leader in our prayers, and hope that we shall never forget the great job he has set for himself—a million souls for Christ in Japan!

N. D. M.

CHRISTIAN CHAPLAINCY FOR CHINA'S ARMED FORCES

(Under date of February 9, 1945, Religious News Service - New York - Cable from correspondent in Chukking.)

Chungking (By wireless).—Generalissimo Chiang Kai-shek has asked the National Christian Council here to enlist a thousand Christian workers as morale officers in the Chinese army. It is the first time in history a non-Christian nation has set up a Christian chaplaincy for its armed forces.

The council, comprising Chinese and American Protestants of various denomina-
tions, is now engaged, in conjunction with the Young Men's Christian Association, in orga-
nizing the first group of fifty volunteers who will initiate the project. General Chiang Kai-shek is himself a Methodist.

Duties of the morale workers will be to supervise the spiritual needs of Chinese soldiers, to act as liaison officers between officers and men in adjusting complaints, and to super-

cise matters involving health and hygiene. They will also help keep families and ecclesias-
tical bodies informed regarding their soldier kins-

"This is the most outstanding opportunity for popular evangelism and the rendering of a national service that the Chinese Church has ever had," a spokesman for the National Christian Council declared.

Chinese army morale needs have so far been handled by the Kuomintang; or National People's Party. Chinese soldiers are not required to belong to the party, will hold no rank, and will be free to move freely among the various party groups. They will be paid by the army, unless the churches prefer to meet maintenance expenses.

"Foreign Missions Conference."

"What Did the Cleveland Conference Say?" That is the title of a four-page leaflet briefly summarizing the results of the Na-
tional Study Conference on the Churches and the nation. It was held in Cleveland, Ohio, January, 1945. It is available at 40 cents per hundred plus postage. The full text of "A Message to the Churches" from this conference is available at 10 cents per single copy including postage or 5 cents per copy in quantities of fifty or more provided such a quantity is needed after the war. How do the Six Pillars of Peace apply? These and many more pertinent questions are answered in a pamphlet by Willis Lamott. "Intelligent people should be pre-
cipated to create public opinion for a relation-
ship between the West and the East. It com-

Photo: olive H. Bird/ Sylvia W. Map.
HOW KEEP THE SABBATH!
By Rev. Lester G. Osborn

"It is so hard to know what I should and should not do on the Sabbath. How can I know if a thing is all right?" This question has been asked by many who rule out special affairs and sports and the week. Here are five words which suggest a test. Think them through.

Exclusion. — Does it crowd-out known duties or responsibilities? Does it take time which might be used to better advantage in the Lord's work? Does it keep me from some Christian service? Remember, the Sabbath is the Lord's day, not ours.

Necessity. — Is it necessary? Be honest about this, for many things, on second thought, could be done in a day and a half. Could six days suffice, if we really wanted to, and if we planned our time rightly. The seeming necessity may be due to wrong use of the six working days, which God has set aside for our use. Such things as studying, mending, pressing, a doctor could come under this head. Are these our work or the Lord's?

Expediency. — What will our example do to others? The world in general has no Sabbath conscience, none of us keep a Sabbath. Dare we, as Christians, take our place with those who care nothing for the Lord's rest? And will our action cause someone else to stumble?

Recreation. — Will it rest us or sap our energies? Will it truly help in the recovery of our physical and mental strength by restoring us to our everyday work better fitted? This, the physical, is the lowest standard of judgment. We must take a longer "look" and fix our eyes on spiritual things.

Spiritual Growth. — Our inner beings must be nourished. We need time for thinking and planning the things of the Spirit. A Christian will ask, Will this feed my soul? Will it make me a better Christian? Will it contribute to my spiritual welfare?

We feel that the correct answer to these questions will decide beyond any doubt as to whether a thing is in harmony with the spirit of the Sabbath and pleasing to the Lord of the Sabbath.

Prayer is not conquering God's reluctance, but taking hold of God's unwillingness — Phillips Brooks.

CHRISTIAN EDUCATION COURSES IN OUR COLLEGES

It is the aim of our colleges to make all college activities contribute to the process of exciting the college student to be Christian.

Recorder readers will be interested in the special courses in Bible and Christian Education being offered in our colleges.

Alfred University
Mrs. Dora K. Degen teaches Comparative Religion three hours per week throughout the year. There are fourteen students taking the course in the college, one of them being a Float student.

Chaplain B. D. Napier has a course in Old Testament which meets two hours per week throughout the year, and there are twenty students, in the class this year.

There are ten students taking work in Religion in the School of Theology under Dean A. J. C. Bond.

Salem College
Dr. Edwin Shaw who has been teaching courses in Bible and Religion has not been able to teach this year. President Carroll L. Hill is teaching Philosophy and Old Testament, which meets two hours per week for the first semester. The second semester he will be teaching a course in New Testament, which will meet twice a week for the semester. This course is offered to non-majors and the college expects to offer the whole list that the Department of Philosophy and Religious Education offers.

For the first semester this year there was a course in Bible, The Bible as Literature (Old Testament), which met two hours per week. The Principles of Religious Education was also a two hour course.

During the second semester there are two courses being taught: New Testament Survey, a two hour course and The Principles of Christian Ethics. Rev. Alva Davis teaches these courses.

Two of these courses in our colleges is expressed in the Salem College catalog. "The aim of this Department of Religion is to provide for all students that basic knowledge of religion and philosophy that will enable them to see their relation to God and their fellow men. It seeks to provide basic training for those who go on to be teachers, preachers, or leaders in the field of religious education."

Our College Profession Serve

President Norwood of Alfred University says that members of the faculty render the following services: three are trustees of the church, one is superintendent of the interdenominational church, one is the church treasurer, two are deacons, two are lay elders, one is on the board of trustees of the Alfred University school, one is a member of the Board of Trustees of the Sabbath school class, and one is recording secretary of the Board of Christian Education. One was president of the Federation Society for a long period of years and was president of the Board of Christian Education on this year. President Norwood says his answers calls to speak at many programs outside the Alfred community. The same are also marked members of the faculty. Sabbath school class, and one is a member of the Board of Trustees of the Alfred University school. Another is chairperson of the denominational Finance Committee. Another is a member of the Board of Trustees of the denominational Finance Committee. One is treasurer of the denomination budget. Two are elders, two are deacons, and one is a member of the Board of Trustees of the denominational Finance Committee. Another is chairperson of the denominational Finance Committee. Another is a member of the Board of Trustees of the denominational Finance Committee.

Faculty members at Salem contribute their services to the community through the various church and school groups such as schools, families, who ask him to speak at funerals, and churches. Dean Lott M. Bond is a member of the Board of Trustees of the Salem College.
near by. The head of the Bible Department has spoken this past fall-in all of the Seventh Day Baptist churches in the area of Salem and has written the Sabbath Recorder. The students who are to become ministers occupy the pulpits in churches in the surrounding communities.

That our professors serve their church and community in so many ways is truly commendable. We thank the presidents of our colleges for this invaluable service, courses taught and lectures delivered by faculty members. May God bless and guide those who in our colleges help mold the lives of young people.

CHRISTIAN EDUCATION CAMP EXPERIENCE

(Miss Eleanor Brooks, daughter of Mr. and Mrs. Albert Brooks of Waterford, attended a camp for young people of the Christian Endeavor societies of that section and has written a report of her experiences. Thank you, Eleanor.)

The camp was held at Northfield Seminary, Northfield, Mass., and I was there from June 30 to July 8. It was the only Seventh Day Baptist camp I attended.

The campus is situated on a hilltop away from the everyday noise and confusion. In the morning when we got up, the fog would separate us from the rest of the world. The birds would sing and everybody would have that happy, joyous feeling of a Christian. After the fog rolled away you would look at the trees plans to grow and young people's work as well as general courses. There are seven people there who have decided to work for the First Certificate of Progress. With the help of their pastor we feel sure that they will be ready by Conference time.

Ask your pastor for a copy of "A Guide," which contains requirements for this First Certificate of Progress, and get busy on it and join the group to be honored at Conferences next August. The real honor is in the value you will receive personally by doing the work outlined in this plan for leadership development.

Another Call for reports of credits earned during the M. Conference year. Please send me your name and the name of the course completed so I can enter this information in the record book for such work done by members of all of our churches.

FRANKLIN CITY, VA.

Ella Mae Davis

Our Wonderful Saviour

By Emma Jane Linton

The Lord is our Saviour,
Let us trust him every day,
Keep in his presence,
He will lead the way.

If we love and trust him
We shall never know a fear;
Because we know our Saviour,
He has promised to be near.

Trust and obey is wonderful;
Trust him, it won't be long;
No, it won't be long when Jesus our King may come.

Yes, Jesus is our Saviour,
A wonderful God to man,
Soon we may be with him and never part with friend.

Yes, Jesus is our Saviour,
The creator of our life,
Then let us go on our way.
And keep walking in his light.

Just a little light for Jesus,
That is wonderful to be;
Our Saviour doth provide,
Yes, he loves even me.

R. 1, Stockton, Md.

Dear Emma,

I am ever so glad your teacher has sent me your inspiring poems, and I thank her through you for her thoughtfulness. I think it will help other boys and girls to love and serve our dear Saviour, Jesus Christ. I hope you will write other poems for our paper.

Your sincere friend,

Mizpah S. Greene

DEAR MRS. GREENE:

There weren't any letters for Mommy to read to Maxine and me this week.

THE SABBATH RECORDER
GOD MANIFESTED IN OUR CHURCH MEMBERSHIP

By Rev. Marion C. Van Horn

Read Matthew 13: 24-30, 36-43.

The righteous shine forth as the sun in the kingdom of their father. Matthew 13: 43.

Once there was asked in a group of people this question: "What is the greatest institution in the world?" With brief thought the answers came back: "the Red Cross," "the Standard Oil Company," "the Russian Army," "the China." No, the greatest, greater than all of these, is the Christian Church. This was the assertion of the questioner, and he was right. The Church has fostered philanthropy, democracy; she has mothered our modern civilization; even the arts and sciences have been encouraged by her support of free thinking and freedom of conscience.

As we meditate on these things and follow the numerous trains of thought they set in motion, we can truly ask if we have been fair to our church and ourselves. She has great things to offer to the world. She does not come to us to multiply wealth, but with calm dignity she offers everything she has—instruction, faith, courage, peace, heaven. Perhaps there is more to the Church to us than we have conceived there might be. Even though we may not be perfect—no human institution is; she is the manifestation of God in the world. She is the light, justice, and grace of God are revealed to the world in the brotherhood, the benevolence, and the compassion of men as they live the Christ life.

Now as we think of the Church, the Christ, and Christianity, it will be helpful for us to make some important definitions. We have already seen that the Church is the manifestation of God in the world. This we admit, and as we mentioned in our opening paragraph that our Christianity is the way of the good life. However, I question this assumption. The Book calls us to be filled with the Holy Spirit, and we can only be filled by the Holy Spirit and no one can do it for us. We are already asked in a group of people what is the greatest institution in the world? We can only answer with the Church, the Christ, and Christianity. We can only be filled with the fullness of God. We may have been filled with this fullness at one time and we will be filled again by the Holy Spirit. We hold on to this point: If we believe in the Holy Spirit, then we will grow in grace. This growth must take place in our associations and dealings with men in the world. This growth will be made along the lines of character indicated by the "true" listed in the preceding paragraph. It is not enough for us to have these feelings of love, joy, peace, etc. These qualities must extend far beyond the church and grow among the members of the Church. In the life of the Church, there is also the need for growth. Take notice of the words, "walk in the Spirit." This refers to the processes of daily life. Thus we maintain growth in these characteristics, not merely resting in the good feelings, God's fullness is made manifest to the world through our church membership.

Jesus Christ is "the Way." True Christianity, that is, Christ, rightly interpreted by the members of his Church, will not only proclaim the news, open the door, and maintain growth, thus making God manifest to the world. It will actually lead to the world. In the fruitfulness of Jesus' ministry, it is through the persons of his Church, and by the Church's fellowship, that his Kingdom, His church, is revealed. The Church is the "true" Church. The Church is the true Church in the world. The Church is the Church, and she offers everything she has in her witness.

We cannot be careful enough. We cannot be careful enough about the Church, the Christ, and Christianity. The Church does not come as a supplier, but with calm dignity she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness.

Now as we think of the Church, the Christ, and Christianity, it will be helpful for us to make some important definitions. We have already seen that the Church is the manifestation of God in the world. This we admit, and as we mentioned in our opening paragraph that our Christianity is the way of the good life. However, I question this assumption. The Book calls us to be filled with the Holy Spirit, and we can only be filled by the Holy Spirit and no one can do it for us. We are already asked in a group of people what is the greatest institution in the world? We can only answer with the Church, the Christ, and Christianity. We can only be filled with the fullness of God. We may have been filled with this fullness at one time and we will be filled again by the Holy Spirit. We hold on to this point: If we believe in the Holy Spirit, then we will grow in grace. This growth must take place in our associations and dealings with men in the world. This growth will be made along the lines of character indicated by the "true" listed in the preceding paragraph. It is not enough for us to have these feelings of love, joy, peace, etc. These qualities must extend far beyond the church and grow among the members of the Church. In the life of the Church, there is also the need for growth. Take notice of the words, "walk in the Spirit." This refers to the processes of daily life. Thus we maintain growth in these characteristics, not merely resting in the good feelings, God's fullness is made manifest to the world through our church membership.

Jesus Christ is "the Way." True Christianity, that is, Christ, rightly interpreted by the members of his Church, will not only proclaim the news, open the door, and maintain growth, thus making God manifest to the world. It will actually lead to the world. In the fruitfulness of Jesus' ministry, it is through the persons of his Church, and by the Church's fellowship, that his Kingdom, His church, is revealed. The Church is the "true" Church. The Church is the true Church in the world. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness.

Now as we think of the Church, the Christ, and Christianity, it will be helpful for us to make some important definitions. We have already seen that the Church is the manifestation of God in the world. This we admit, and as we mentioned in our opening paragraph that our Christianity is the way of the good life. However, I question this assumption. The Book calls us to be filled with the Holy Spirit, and we can only be filled by the Holy Spirit and no one can do it for us. We are already asked in a group of people what is the greatest institution in the world? We can only answer with the Church, the Christ, and Christianity. We can only be filled with the fullness of God. We may have been filled with this fullness at one time and we will be filled again by the Holy Spirit. We hold on to this point: If we believe in the Holy Spirit, then we will grow in grace. This growth must take place in our associations and dealings with men in the world. This growth will be made along the lines of character indicated by the "true" listed in the preceding paragraph. It is not enough for us to have these feelings of love, joy, peace, etc. These qualities must extend far beyond the church and grow among the members of the Church. In the life of the Church, there is also the need for growth. Take notice of the words, "walk in the Spirit." This refers to the processes of daily life. Thus we maintain growth in these characteristics, not merely resting in the good feelings, God's fullness is made manifest to the world through our church membership.

Jesus Christ is "the Way." True Christianity, that is, Christ, rightly interpreted by the members of his Church, will not only proclaim the news, open the door, and maintain growth, thus making God manifest to the world. It will actually lead to the world. In the fruitfulness of Jesus' ministry, it is through the persons of his Church, and by the Church's fellowship, that his Kingdom, His church, is revealed. The Church is the "true" Church. The Church is the true Church in the world. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness. The Church is the Church, and she offers everything she has in her witness.
Wheeler and representatives of the church formed a receiving line to meet members and friends of the church.

Mayor Goode extended words of welcome in behalf of the church. Rev. Leonard Gittings represented the Ministerial Association. Their speeches together with the responses of Pastor and Mrs. Wheeler were recorded by Doctor B. F. Johnson.

Moderator Paul R. Credall was master of ceremonies; he introduced someone from each church organization who gave a few words of welcome. The deacons were represented by Mr. Herbert Cadwell, and Mr. Arthur Ellis spoke for the trustee.

Miss Virginia Moulton, assistant superintendent of the Sabbath school, and Marylin Moulton, president of the Christian Endeavor, sang a duet, "No One Ever Cared for Me Like Jesus."

Mrs. Leroy Maxson, president of the Ladies’ Aid, read a poem telling some of the activities of the Ladies’ Aid in getting ready for a new pastor. The choir was represented by its director, Mrs. George Parrish.

A trio composed of Mrs. R. F. Eberston, Miss M. M. Patterson, and Miss Alma Bond sang, "The Green Cathedral," accompanied by Miss Merle Fuller at the piano. The choir director led in singing a few favorite hymns.

Refreshments consisted of punch and a cake decorated with roses and inscribed, "Welcome to the new pastor and wife." The refreshments were centered with a bouquet of red roses which was presented to Mrs. Wheeler.

The evening’s program was in charge of the social committee: Mr. and Mrs. Paul Credall, Mr. and Mrs. Herbert Lippincott, Mrs. E. F. Boehm, Mrs. Cecile Pickard, and Mrs. Frank Talbert.

Correspondent, pro tem,

Dodge Center, Minn.

The editorial in the last Sabbath Recorder was greatly enjoyed and appreciated. On Sabbath, February 10, when Pastor Thorngate brought the subject of Practical Christianity to us in his morning sermon it brought out the nature of our Lord. He urged Christians should live more vividly our service for the Master. We should praise and adore our Savior in our hymns and in words of praise to our brothers and sisters in the church, homes, and in the community, especially our children in the homes. We need more prayer and praise in our daily life.

The ladies’ society met at the home of Pastor and Mrs. Thorngate for the February meeting. After a midday lunch, the entire afternoon was spent in cutting and piecing blocks for a quilt. Since the attendance was good and everyone had a mind to work, enough blocks for an entire quilt were completed during the afternoon.

We have held two daytime socials recently. One was at the home of Mr. and Mrs. A. D. Observation. The Ladies enjoyed a sleigh ride in the afternoon. On February 11 a social was held at the home of Mr. and Mrs. Clare Greene and Mrs. Jesse N. Younger. Nearly every family in the church and society was present. An auction of canned goods and other articles was held in conjunction with Harry Bird as auctioneer. This with the lunch money netted the treasurer a nice sum to be used to defray the expenses of Rev. Judson H. Stafford when he decides to come to Dodge Center as an evangelist.

CORRESPONDENT

LETTER TO THE EDITOR

Dear Brother:

The picture on the cover of your issue of February 19 is very suggestive. It would be interesting to have a picture of the inner workings of our churches. Wheels are very important, but something the world cannot see. A moving picture could show the wheels in motion and the product coming out, but to picture power would be difficult.

Once in Carnegie Hall in New York City the writer attended a great gathering in the interest of the Salvation Army. On the platform there was a large windmill. Into the hopper above went men and women who represented the scum of human society. As the big wheels kept going around, there came out at the spout below a steady stream of happy folk—clean, well dressed, rejoicing in salvation. However, they had to let them off somewhere on the way through, a great change had happened to them all.

George B. Shaw

Alfred, N. Y.

MORE YEAR BOOKS AVAILABLE

There are more 1944 Year Books available to churches and families having a sufficient number. Notify the Recorder Press, 510 Watchung Avenue, Plainfield, N. J., telling number of additional copies needed.

ECHOES FROM CLEVELAND

Dean Alva J. C. Bond has set the ball a-rolling for moments in the Recorder on the recent conference at Cleveland, Ohio, to study the bases of a just and durable peace. His article, the February 12 issue presents interesting and important material for our people to study, discuss, and digest.

May I put in my bit and say how most industrious, sane and earnest conference, the outstanding novel part of every nation, to persist in efforts to realize its ideals. The national electorate must learn to judge governments by the declared objectives and not merely by immediate but temporary results.

Mr. Leucie noted how the President whose responsible statesmen in making the shift from sole reliance on national strength for national safety, to reliance on collective action for national security. Mr. Dulles noted that those statesmen are like a man who has a bear by the tail. He dared not let go of the bear; but he could not ascertain the disposition of the bear’s head. But he could not ascertain the disposition of the head, he let go of the tail.

FLYING CREATURES

By Allen Bond

Stop to consider two of God’s flying creatures. First, the butterfly. We are most likely to see it on a warm day when skies are gray, the breezes gentle, and flowers blooming. The butterfly flies close to the earth, often of a steady course. It seems to have no plan or purpose as it flies from flower to flower, often changing its course halfway to feed. It doesn’t last long, but it is weak and prey to its enemies. Some people are like that as they fly from one thing to another, each of the pleasant and easy. Their lives are weak and shallow. Their influence, if any, is limited and superficial.

The eagle is far different. With strong and steady wing beat he flies where winds are strong and storms are fierce. Since few can fly that high, his flight is often in solitude, but these hardships are more than compensated for by the glory of life on a high level. Esau is his brother, but still he has a broad view. Oh, for more eagle Christians who are not afraid of the storms and winds of criticism, ridicule, and
persecution, and who are ready to fly alone if need be! Keep your eyes on the finish line. Be like the eagle. 

Salem, W. Va.

IRVING ADELBERT HUNTING

On June 20, 1868, a son, Irving Adelbert Hunting, was born to Rev. John P. Hunting, a medical doctor and part-time Seventh Day Baptist minister, and his wife, Lucetta Coon Hunting, at West Edmeston, N. Y. During his childhood he moved with his parents to Iowa, Kansas, and Illinois. In each home his father continued his work as part-time minister. When Irving was nineteen the family moved to Alfred, N. Y., that the children might have opportunity for advanced education.

Mr. Hunting attended Alfred Academy and Alfred University. He was graduated in the class of 1894. When the fiftieth anniversary of graduation was held last May at Alfred, Mr. Hunting was able to attend. After a few years of work in Westerly, R. I., as a machinist, he went to Cornell University and was graduated in 1902, with a degree in Mechanical Engineering.

Mr. Hunting had chosen as his life work the designing of printing presses. He began this work at the Potter Printing Company in Plainfield. During the more active years of his life he worked in several other plants in his vicinity, in Chicago, and in New York City. He retired from such work in 1938, but continued designing at home. In November, 1944, he drew to the loose ends of his work and brought it to a fitting conclusion.

In 1901, Irving A. Hunting was married to Winifred J. Curtis from Brookfield, N. Y., then employed in Westerly. Three children were born to the marriage: Evalline and Ruth of Plainfield, and Leonard of San Francisco, Calif. Winifred died in 1909. On February 8, 1912, he married Miss L. Spicer of Plainfield. They had nearly reached their thirty-fourth anniversary of happy life together. Throughout his life Mr. Hunting maintained his early interest in the soil. He made gardening his hobby, and his home and its grounds his delight. At the same time early in life Mr. Hunting first gave his heart to Christ. He brought his church's membership to the Seventh Day Baptists Church of Christ at Plainfield in 1903 and has been an active member since that time. He has been treasurer of the Sabbath school since 1913, and has been interested in church affairs. He was a member of the Board of Directors of the American Sabbath Tract Society and of the Supervisory Committee of that organization. He loved his church, his Christ, and his Bible.

His church was his first interest. He died quietly in his own home on January 30. In addition to his widow and three children he is survived by a brother, Henry Hunting of Alfred, N. Y.; a sister, Mrs. Gertrude Deely of Blossvale, N. Y.; and six grandchildren. Thus passed on to the world beyond and to the fuller life beyond, a steadfast follower of the Christ, who lived fully and well upon the earth.

V. W. S.

THE LORD'S BLESSING

The "beautiful old custom" of saying grace before and after meals is of physical as well as spiritual value, according to the February issue of the nutrition magazine, "Journal of Living."

These prayers, the Journal observes, "can have a special meaning and benefit for you. They set the keynote for an attitude of calm, and can help rid you of tension."

Marriages

Roth - Pederson. Pvt. Robert Harrison Roth of Drummond and Anna June Pederson, daughter of Mr. and Mrs. Ivar Pederson of New Auburn, Wis., were married in marriage at the Christian Service Center, Rockford, Ill., on November 19, 1944. Rev. E. B. Allen of the First Baptist church officiated.

Obituaries

Hunting. — Irving Adelbert, son of John P. and Lucetta Coon Hunting, was born June 20, 1868, and died at Plainfield, N. J., January 30, 1945. He appears elsewhere in this issue of the Recorder.

V. W. S.

Whitford. — Florence Armstrong, daughter of Granville and Lena Jeffers Armstrong, was born in Butler, N. Y., October 11, 1878, and died January 31, 1945, at her home in Wolcott.

In 1903 she was married to her childhood sweetheart, Harold C. Whitford. Their life together has been a very happy one. Besides her revered husband she is survived by a brother, Arthur Armstrong, and two nieces.

—Taken from correspondence.