to all, everywhere, that Jesus Christ is the foundation rock upon which this church is built. Then we will have a basis for the faith that moves mountains and the faith that makes it possible to walk on water as Peter did of old. Christ began his ministry midst the theme of repentance and the good news of the kingdom. He ended his ministry with "watch" and "pray" and "go ye." May God grant this church fellowship a sense of need, the faith that repents the past, gives its all in the present, and has a glorious hope in the future. May God grant that this church may come to be known as a place where men and women come to fill their lamps with the oil of spiritual understanding as well as to thrill with the uplifting fellowship of fellow climbers, and then go forth to make light the path up the mountain to Christ for others.

So together let us "press toward the mark for the prize of the high calling of God in Christ Jesus," the foundation rock.

DENOMINATIONAL "HOOK-UP"

North Loup, Neb.

The annual church dinner was held as usual on New Year's Day. Because of the high wind and cold weather, not as many attended as usual, but a fair-sized crowd was present. The tables were decorated with paper cutouts of bells and letters spelling "Happy New Year." Members of the committee served the splendid meal brought by the families who attended. The group of young people is constantly changing, due to the fact that twenty-six of our boys are at present in the armed forces and more are to follow. Some are also away in school. Some families have moved away.

After dinner, the quarterly business meeting was held. It was voted to raise the money due on the church and parsonage. A committee, headed by Miss Alice Johnson our efficient treasurer, and Mrs. W. G. Johnson hard at work soliciting the members, especially the absent ones, for funds. Some large checks have been sent from several who have been on the absent list for a long time.

Under the presidency of Mrs. A. C. Ehret, the Missionary Circle is planning several projects. The ladies meet every other Wednesday; while some quilt, others do handwork and plan for further projects. A program is given during the meeting.

The Sabbath school Christmas program and the December social were combined and were held on Sunday evening, December 17, under the direction of Mrs. E. T. Babcock. Following the usual supper, the children gave their program. Mrs. Santa Claus the Ice Woman appeared with the gifts brought by those present, also a pop corn ball for each. Mr. and Mrs. W. T. Hitchens were in charge of the kitchen, and the tables were decorated with Christmas scenes and greens by Mrs. George Maxson and daughter, Mazie.

On December 23, a Christmas program was presented during the regular morning worship time. The choir gave four anthems from The Song and the Star under the leadership of the choir leader, Mrs. Harlan Brennich. Accompanists were Mrs. W. G. Johnson at the piano and Mrs. Charles Puller at the organ. Special music followed, and the pastor, Rev. A. C. Ehret, preached a Christmas sermon.

The Christian Endeavorers are making plans for Christian Endeavor week to be held the first week in February. At the regular service Sabbath day, January 20, three servicemen were home: Lt. Richard Babcock, son of Deacon R. O. Babcock, who had recently returned from two years of service with the naval reserves in the Southwest Pacific; S/Sgt. Merlin Van Horn, son of Mr. and Mrs. Lloyd Van Horn, who had returned from several months' service with the air corps in Panama; and Pfc. Sheldon Van Horn, M.P., from the McCluskey hospital in Temple, Texas. Sheldon is the son of Mr. and Mrs. Will Van Horn.

Correspondent.

"For the love of Christ constraineth us."

Obituary

Whiteley — Mrs. Nellie J. Burdick, daughter of Charles F. and Tacy Palmer Burdick, was born April 9, 1861, at Ashaway, R.I., and died January 11, 1945, at Westerly.

Mrs. Whiteley was baptized and joined the First Seventh Day Baptist Church of Hopkinton April 1, 1882. She married Charles T. Whiteley. She lived in Ashaway all of her life except for a very few years of her last days spent in Westerly. She leaves her husband; a nephew, Earl D. Burdick of Ashaway; and her stepmother, Ella M. Burdick of Hartford, Conn.

Funeral services were conducted by her pastor, Rev. Ralph H. Coon. Interment was in the First Hopkinton Cemetery.

R. H. C.
GEORGE C. STEBBINS

This editorial is written as a personal estimate of one of America's greatest composers of sacred song. It is not only a brief historical sketch of the life of this great man who, if God permits, will be ninety-nine on February 26, 1945, but it is also an estimate of the character of a man, "whom having not seen, I love."

I first came in contact with Mr. Stebbins thirteen years ago when we held our first church service at Little Genesee, N. Y., on the Sabbath nearest his birthday, using his beautiful voice. These were afterward published. Thus he was the father of the male quartet music.

In Chicago he met George F. Root, P. P. Bliss, H. R. Palmer, I. D. Sankey and many others of kindred occupation. In 1874 he moved to Tremont Temple, becoming a member of the church for which Dr. A. J. Gordon was pastor, the composer of "My Jesus I love Thee." Later he took charge of the music at Tremont Temple.

When he was thirty years old (1876), an event took place which changed his whole life program. D. L. Moody had just returned from a great evangelistic campaign in the old southland. He was called to Northfield, Mass. Before he left, he agreed to change his profession and join hands with Mr. Moody in the Christian and Missionary Alliance. His first assignment was to organize a chorus choir for a campaign to be held in Chicago in August. The following spring, Mr. and Mrs. Stebbins, accompanied by Dr. Pente- cost, Mr. and Mrs. Stebbins conducted a campaign, visiting cities, large and small, for many years. They have now lived with a young career the only survivors of their family, at 83 High Street, Catskill, N. Y.

I quote a few lines from his last letter, written March 6, 1944: "You are honoring me again by your gracious birthday greetings and good wishes. I am glad you are for keeping me so long in your heart and mind. I thank God for such friends. . . . May God greatly bless you in your important work with the precious Word of God, so much needed in the schools today. Your love to till the day dawns."

A permanent affliction prevents this "Grand Old Man of Evangelism" from hearing or singing the music he loved, but he still writes his beautiful, sentimental letters. He is calmly and peacefully waiting in the autumn of life for the hour to come when the Lord will call him, and then he will open his ears to the music of the Home- land, and he can tell the story, "Saved by Grace."
knoweth the things of man, save the spirit of man that is in him?" That is to say, if the soul is a kind of light, if it does not shine with his glory, it is nothing but a dark, empty tomb—a mere house of clay.

What we think of God, of Christ, of sin and redemption, and of immortality depends upon what we think of man. Protagoras said, Man is the measure of all things. The Platonic evaluation says, The divine mind is the measure of all things. Aristotle unites these two in the thought, It is the person in which the divine mind is found which is the measure of all things.

The whole ancient world struggled painfully after God and the individuality of man. Here is the remarkable thing: Jesus becomes the gathering center of all ancient philosophy. He is the best they thought about God and man in his own philosophy of man. In him, Godship blazes at its highest. In him, the individuality of man burns at its brightest. He stands among men as the visible proof that the spirit of man is a veritable lamp of God. He brings God down, and lifts man up—Jesus the God-man.

Let us look at this picture from the political side—by which we mean, political striving to form a government of life in which they can express themselves. Ever since the Greeks made the first experience in political freedom, breaking up the idea of stagnancy and quiet brooding, for activity and energetic striving, man has created institutions to help and to preserve his gains. Ever since they gave to the world the idea that man's mind is an ordering power, the freedom of man has striven to achieve still higher reaches of the spirit.

Hence man has been flung into the vast adventure of reconciling the freedom of his spirit with objectives of society. What is a story if it is not of man's bloodstained march to the City of Freedom. What a list of noble martyrs it has given! A list which expands his spirit and pushes back the walls of his world. It is refined in his soul till it becomes a principle, a becomes a personality—a principle plus force.

FREEDOM IN RELIGION

The struggle for freedom in religion, what a thrilling record it is! It is by far the most moving story we possess. It is the greatest possession of man so he guards it more jealously, fights for it more keenly. It matters not in what form that religion may shape itself. A man will die for nothing so readily as his religious freedom. The Religious Day Baptists were imprisoned in prisons and have been murdered for their faith. Conscientious objectors today reveal that same spirit. The whole structure of man's thought is largely a record of conflict, often bloodshed, growing out of religious convictions. Let the mind play upon the catalogue of theDEX, and it will discover the nerves, tissues, blood, and spirit of freedom. To characterize freedom in the consciousness of invincibility which is the distinctive feature of the man who believes he has done right. One with God is as a mighty army. Socrates appears to be both timeless but in vain. So he appeals to the better mind of the times to come—he drinks the hemlock. It means for all an uncertainty, for God the secret of his courage in the sense that he obeys a divine intuition which he calls his daemon, that Joan of Arc hears "the divine voice" calling her to the thorny way of martyrdom, that Nelson dies thanking God for the great opportunity of doing his duty.

Teach a man that there is a higher voice than man's which he is capable of obeying, that he is surrounded by unseen clouds of witnesses, that he is hounded and stretched forth a starchy crown for him, and that dying is but the birth throes of a larger life; teach a man that, and he will teach that nation that, and that nation can be heroic.

Some one has said the four greatest lines in literature:

"Out of the night that covers me, Black as the Pit from pole to pole, I thank whatever gods there be For my unquiet mind and soul.

SOME EARLY MISSIONARY HISTORY

The fifteenth and sixteenth centuries were trying times for dissenting Christians. A band of Moravian Christians were receiving planned persecution from the Church in East Prussia. In France, in a single year, 3,000 persons were massacred, 600 were consigned to the galleys, and hundreds of children were sold as slaves.

The opening years of the eighteenth century brought persecutions almost unendurable. Religion is the greatest possession of man so he guards it more jealously, fights for it more keenly. It matters not in what form that religion may shape itself. A man will die for nothing so readily as his religious freedom. The Religious Day Baptists were imprisoned in prisons and have been murdered for their faith. Conscientious objectors today reveal that same spirit. The whole structure of man's thought is largely a record of conflict, often bloodshed, growing out of religious convictions. Let the mind play upon the catalogue of theDEX, and it will discover the nerves, tissues, blood, and spirit of freedom. To characterize freedom in the consciousness of invincibility which is the distinctive feature of the man who believes he has done right. One with God is as a mighty army. Socrates appears to be both timeless but in vain. So he appeals to the better mind of the times to come—he drinks the hemlock. It means for all an uncertainty, for God the secret of his courage in the sense that he obeys a divine intuition which he calls his daemon, that Joan of Arc hears "the divine voice" calling her to the thorny way of martyrdom, that Nelson dies thanking God for the great opportunity of doing his duty.

Teach a man that there is a higher voice than man's which he is capable of obeying, that he is surrounded by unseen clouds of witnesses, that he is hounded and stretched forth a starchy crown for him, and that dying is but the birth throes of a larger life; teach a man that, and he will teach that nation that, and that nation can be heroic.

Some one has said the four greatest lines in literature:

"Out of the night that covers me, Black as the Pit from pole to pole, I thank whatever gods there be For my unquiet mind and soul.

In 1722, Count Zinzendorf became interested in them and opened their estate to them at Hutberg. He soon joined their colony and labored among them. It seems that the Moravians and Zinzendorf himself were Sabbath keepers.

The Moravians' organization was evidently the outcome of the spirit of piety. They began with an association of families who came to be known as the character of Herrnhauser (Hutberg Hill). The name was afterward changed to Herrnhut (Watch of the Lord). The people who joined them came from three principal classes—the Moravians, Reformed, and Lutherans—each of which had equal rights in the government of the church. The one central doctrine which dominated the whole community was "intimate union with the Saviour." In 1727, the Moravians were fired with a great missionary spirit. In fact, they became the greatest missionaries of that time, or all times. They soon extended their influence to Greenland, the West Indies, America, and Africa. Says Scudder: "There is scarcely a country where the Moravians have not attempted to gain a foothold. The hymnal and the administration of the Church today that a body weak in numbers, education, and wealth, should accomplish so great a work."

Then came the religious awakening in England led by John Wesley, and breaking with this spirit were the heresies of Roman Catholicism. They were destined to play an important part. The Moravians had sent missionaries to America—Nathaniel G. Fisher, of Philadelphia, Pa., and Wesley went to Georgia. He fell in with some Moravian missionaries and was converted to their faith, at least with their missionary purpose; for he found time to have his voice in the hearth to the fire. He went home on fire for love of lost men.

About ten years later Jonathan Edwards (1703-1758) of Northampton, Mass., calling people to a union of prayer. On that day modern missions was born, out of a sympathy from the earth. There was an unhoped for brightening in our modern history: cannibalism was practiced in the isles of the sea; fetichism in Africa; intolerance in Japan; inaplands, idola or superstition, and depravity everywhere. But as God's intercessors in Moravia, England, Scotland, and America reported to their broken altar, they prayed, they called down the heavenly fire. As the little bands advanced, walls of opposition fell; gates were opened in India, Siam, Bur-
THE SABBATH RECORDER

from one of our leaders, "Many of our younger people are not familiar with the churches and would not know our church if they were not in a Seventh Day Baptist community."

If a recent picture has not been sent to the Recorder from your church, why not do so soon? Some of our ministers and other leaders; still others have expressed the desire to see the pictures of more of our Seventh Day Baptist pastors.

Let's make our cut file up to date!

J. D. N.

EDITORIAL APPRECIATED

Several letters have come to the Recorder expressing appreciation of Mrs. Van Horn's "A Deplorable Situation," which appeared in the January 8 issue. Some have requested that more information of like nature be brought to the attention of our readers. A release has recently come to the office concerning alcoholic advertising; it is appearing in this issue because of the above-mentioned requests and the thought that it may be helpful in some of the W. C. T. U. groups.

J. D. N.

FIRST THINGS FIRST

First Names Among Seventh Day Baptists

When I took my place in a car of the New York Central train bound for Cleveland, Ohio, the woman seated beside me was a stranger to me. She was a business woman, traveling to the office of a company with headquarters in Cleveland. She was not alone, for the aisle was full of people. They were diligently studying many sheets; I suspected they were going to the Peace Conference. In that case, why did I not have the chance to visit with a fellow Californian, having arrived after I left—but not in time to be sent on to me.

A lady joined me in my section, and we exchanged greetings. I explained my mission at Cleveland and retired to the lounge while the train got under way. In the lounge I found Rev. Harold Crandall. We talked for a long time and retired.

In the morning when we were nearing Cleveland the woman across the way began selling how they were going to the Peace Conference too. I called Mr. Crandall and introduced him. The next morning, we looked twenty or twenty-five years. Where will the children of our first families of today be? Are we in home, church, and Bible school teaching the Word, as our mothers were teaching our grandmothers? Will we still be Seventh Day Baptists at that time?

Let us accept the challenge and be more diligent in our teaching. P. B. Hurley, Conference President.

EVANGELISM AND ITS METHODS

By Rev. Herbert C. Van Horn

IV

Special Meetings

For one, I do not think the time or the need of the special meeting is past. The church needs to keep the spirit of the time of revival; the pastor needs it; unsaved men need it; the world needs it. As just in daily tasks, the following of humdrum duties day by day, month in and out, wears us down and we need the stimulus of the extraordinary—a holiday, a picnic supper in the woods, an excursion that we need to keep the special meetings, the revival.

As long ago as 1933 the Central Council of the Churches of Christ in America called attention to the fact that the great periods of evangelism in America have also been the periods of greatest moral, social, and educational advancement.

Out of the Great Awakening came the force which kept America from becoming a merymount and gave us many ministers who were born out of great evangelistic work. In hospitals and asylums, the great missionary and Bible societies, had their beginning in this new sense of personal responsibility to Christ, as stewards of God’s manifold gifts. The flaming evangelism of the early church in America of Dwight and Yale of Plymouth, Oberlin, helped to make the growing nation law-abiding and moral. It advanced education.

The flaming evangelism of the day by day, month in and out, wears us down and we need the stimulus of the extraordinary—a holiday, a picnic supper in the woods, an excursion that we need to keep the special meetings, the revival.

In the Preaching Missions under the leadership of Jesse M. Badger, with such workers as M. S. Blackstone, A. B. Blackstone, and other trained missionaries, every one working fourteen to seventeen hours a day intensively, much is crowded in a week of six or eight days—perhaps as much in older days into three or four weeks. In these modern methods it may be said that not so much the unconverted is brought to Christ, as that church people are finding new experiences and are led into new consecrations under which they return to their fields to launch a new evangelistic campaign.

Ordinarily it takes from ten days to two weeks of daily evangelistic preaching to arouse the church as a whole to the point of repentance, for its complacency, interest in saving others, and a zeal to advertise. Revival is, perhaps, the object of a week-end mission, for instance, just try to get a response to a call for a rededication on such an appeal. Does a church have first place in your heart? Do you have one? Are you rich in one? What do you do, you represent? When we go and do what God wants you to do? Perhaps a half dozen of us are not going to the Peace Conference, but after a week or ten days of daily, intensive, earnest, faithful presentation of the claims of the gospel, the majority of our church is ready for such an appeal and lift. From then on the unsaved are reached; personal work begins in earnest; your special meetings have become an evangelistic force; and at last by the redeeming love of Christ, a love being manifested by loyal witnesses.

A cold church never wins souls for Christ. A good man once told me that in his church work, "I can't work in a 'cold collar.'" Even in baseball, competing teams take their fifteen minute turn at "warming up," and during the game back of the "dugout" will be seen reserve pitchers "warming up" the old "cold" arm to be ready for the challenge of the child.

These results hardly are experienced in a meeting or two. In your opinion of a speaker, it is a mistake to think that a week-end mission is enough. The tempo of times hardly tolerates a "protracted" meeting. It was that taking of time, that persistent carrying on, that revived revivals leading to world-wide results. It took ten days to three and four or more weeks for such results as came under the evangelism of G. F. Kilgore, A. B. Stebbins, R. E. Davis, E. B. Saunders, and L. D. Seager, even longer sometimes for Finney, Moody, and others.

In the Preaching Missions under the leadership of Jesse M. Badger, with such workers as M. S. Blackstone, A. B. Blackstone, and other trained missionaries, every one working fourteen to seventeen hours a day intensively, much is crowded in a week of six or eight days—perhaps as much in older days into three or four weeks. In these modern methods it may be said that not so much the unconverted is brought to Christ, as that church people are finding new experiences and are led into new consecrations under which they return to their fields to launch a new evangelistic campaign.
DISCOURAGING CONDITIONS
It is a very unusual day during which not one cloud is seen in the sky, and yet a cloud night during which not a ray of light can be seen. In all life the things which give courage and hope are mingled with these discouraging and take away hope. If we dwell only on the dark things, we become sick at heart and lose our strength; if we take into account the bright things only, we are liable to find ourselves in situations for which we are not prepared, and on that account suffer defeat.

In connection with missions there are many discouraging things and many for which to give thanks. It has always been so. If we dwell upon the discouraging condition, we gasp, falter, and fall back; if we get a correct view, we will be led by the hopeful things to press on, and the dark ones will be a challenge to us to put forth greater effort.

As we face the future there is much to inspire hope, and while there are things to discourage, we should make larger plans than ever, shutting our eyes to neither bright nor dark things.

W. L. B.

EXCERPTS FROM A LETTER
Daytona Beach, Fla., January 16, 1945.

Mr. Karl G. Stillman,
Westely, R. I.

My dear Mr. Stillman:

... I am impatient to be on my way but am finding lots to do here. I am preaching nearly every Sabbath day. I am also helping Elizabeth Randolph. I have spent some days mixing concrete and Jacking up a building. I have been in a situation where I am helping the cause, and if I am ever further paid I will turn it to the board for Jai-Maine. I am glad to get some experience which I can use in my work.

... My wife and I send our best wishes and regards to all the dear people who showed so much interest in us and the work we are embarking upon. We need all your prayers.

Sincerely yours,

Warney T. Fritz Randolph.

SABBATH RECORDER
121

DISCOURAGING CONDITIONS

The measure of God's redeeming grace for you is the measure of his love for you as Jesus Christ for you. Can you realize that the measure of your love for God, and appreciation of his love for you, is found in the fullness of the service you are willing to render him? Is that measure found in your willingness? By Roy E. Byrd, of M. E. press, Spain. After my graduation I spent a year as intern at Lakeside Hospital in Cleveland. In 1920 I married Helen, daughter of Rev. and Mrs. George B. Shaw. In 1924 I went to China as medical missionary, working in the hospital at Liubu. In the spring of 1932 my family and I returned to this country for furlough. Because of the financial conditions of being a newcomer in a field, I remained in this country till January, 1939. While on furlough in this country I specialized in research work in the treatment of tuberculosis. My wife and three children joined me in China nearly a year after my return. The hospital at Liubu had been destroyed by the Japanese, but I found much more work in Shanghai in connection with the hospital, schools, and refugees. My family returned to America in the spring of 1943 because of war developments. I was finally placed in an internment camp by the Japanese where I made use of my profession as a doctor. I was repatriated in the fall of 1943. Under the supervision of the Missionary Board I was united in the churches in the United States and addressed other organizations. I am now connected with the medical branch of the U. S. Navy. Who am I?

MISSIONARY QUIZ CONTINUED

I was born in Utica, Wis. My father died when I was five years old. I was graduated from Millon College and later, preparatory to mission work, studied in Alfred University one year. I went to China in 1911. My mother was a graduate of China Union University. The first time I was assistant to Miss Susie M. Burdick in the Girls’ School, and after Miss Burdick took up other work, I became head of the school. I continued as head of the school until it was required that the school have a native head. I continued in the school work until my death in March, 1942. Who am I?

I was born October 14, 1893, in North Loup, Neb. My father is pastor of the Dodge Center, Minn., Church. When eleven I was born. I now have three children. I graduated with the Seventh Day Baptist Church there. I was graduated from North Loup High School, and in the following September to China Union College from which I graduated in 1916. While at Millon, I joined the Student Volunteers, and from that time my whole work and purpose were to the one end—medical missions. I taught in Salem College for a year. Then for a short time I acted as pastor of the Welton, Iowa, Church. World War I broke out and I entered the Officers’ Training Camp at Fort Sheridan, Ill., as a first lieutenant. I was sent first to Fort Oglethorpe, and then overseas. I was awarded a Distinguished Service Cross for valiant service in one of the last fierce battles of the war. After the Armistice was signed, I studied medicine at College, Cambridge University, England, returning to this country in July, 1919. In the fall of 1919 I entered Madison University, where I worked and studied for two years after which I went to Cleveland, Ohio. There I spent two years in the medical department of the Western Reserve University. After my graduation I spent a year as intern at Lakeside Hospital in Cleveland. In 1920 I married Helen, daughter of Rev. and Mrs. George B. Shaw. In 1924 I went to China as medical missionary, working in the hospital at Liubu. In the spring of 1932 my family and I returned to this country for furlough. Because of the financial conditions of being a newcomer in a field, I remained in this country till January, 1939. While on furlough in this country I specialized in research work in the treatment of tuberculosis. My wife and three children joined me in China nearly a year after my return. The hospital at Liubu had been destroyed by the Japanese, but I found much more work in Shanghai in connection with the hospital, schools, and refugees. My family returned to America in the spring of 1943 because of war developments. I was finally placed in an internment camp by the Japanese where I made use of my profession as a doctor. I was repatriated in the fall of 1943. Under the supervision of the Missionary Board I was united in the churches in the United States and addressed other organizations. I am now connected with the medical branch of the U. S. Navy. Who am I?

FALSE ADVERTISING OF ALCOHOLIC BEVERAGES

By R. H. Martin

(Chairman, Committee Against Liquid Advertising, National Temperance and Prohibition Council)

There are sound and sufficient reasons for prohibiting all advertising of alcoholic beverages, and especially of those which are a menace, not only to public health but also to national defense. The liquor industry has spent much money and energy to influence our laws and regulations so as to avoid legislation against their kind of liquor. Because of the increased production of beer, wine, and distilled spirits as well as the increased consumption of alcoholic beverages during the war, it has been possible for the liquor industry to spend much more money and energy to influence our laws and regulations than at any previous time. Therefore, it is more necessary than ever for the public to be informed of the facts about alcoholic beverages.

We can see no reason why the Alcohol Beverage Industry should be a "Special Privilege" industry in this respect—no reason why
in advertising its products it should not be required to observe the same laws and rules that the government has set up for the advertising of other products, for example, foods and drugs, to the latter of which intoxicating beverages belong.

That it has not been required to do so and does not do so is a fact, for which there is no justifiable reason.

Advertising of Foods and Drugs Strictly Controlled.

To control and regulate the labeling and advertising of foods, drugs, and cosmetics, Congress has enacted the Federal Food, Drug, and Cosmetic Act. This basic law and the specific acts of government agency charged with its administration, are very strict and are strictly enforced.

The prohibition of the advertising, and therefore advertising, of any food containing any poisonous or deleterious substance which may render injurious to health. A drug or a drug is misbranded "if its labeling is false or misleading in any particular." A drug is misbranded also, unless its label contains adequate directions for use, and adequate warnings against use by persons to which its use may be dangerous to health, or against unsafe use.

Applying these requirements to the advertising of alcoholic beverages. Surely making any beneficial claim for a product that it does not fulfill, is false and misleading.

Falsity of Liquor Advertisements.

What of the advertisements of alcoholic beverages in this respect? In pre-prohibition days, they were notorious for their false claims. They sold beer and wine with the benefits claimed from their use—"Aids digestion, enriches the blood, invigorates the brain, builds nerve tissues, tones up the heart and lungs, and promotes health." Other medicinal claims appearing in liquor advertisements before prohibition are "America's greatest medicine"—"it gives you your strength and the health of your infant by taking an invigorating stimulant," "Coughs, colds, gripes, rheumatic, and consumption speedily cured." The government has cracked down on this sort of advertising by the liquor, wine, and beer interests. But have any such claims made in recent advertisements of their products. For the most part these advertise-
**PRAYER FOR THE NATION**

Eternal God, the Father of all mankind, and the sure defense of those who are sore beset, remember in mercy, we beseech thee, our country now involved in war. Give wisdom to our counselors; and courage and endurance to our soldiers, sailors, and airmen, and all who guard our shores. Look in upon those immediately exposed to danger and hardship—all who are embattled and forsaken, all who are desolate. Vouchsafe unto us all that courage that shall enable us to live through anxious days and troubled nights; and grant that in the spirit of Christ, our Lord, Amen.

**CHURCH WOMEN AND THE NEW WORLD**

By Dr. Georgia Harkness

Without faith in and practice of democracy, there can be no just and lasting peace. It is, therefore, the more important that as we fight to preserve democracy, we do not lose it in our own midst. Some surrender of faith in war-time is inevitable; the danger is that such surrenders may not terminate when the war is over.

What the church can do is to demonstrate in its life and actions that the reign of God is the affirmation of the kingdom as a spiritual fellowship with Christ. This it is already doing; however, brokenly, through its broken world mission, through the ecumenical movement; through its effort to establish the foundations of just and durable peace. We rejoice in the "great new fact of our time," the present fact of the Christian community. In spite of grave shortcomings when viewed in the light of its call to be one in Christ, the Church is already world society transcending national, race, and class. It is thus equipped, and in the providence of God, called to be the nucleus of a new international order.

The appropriate attitude toward the world organization now being called into being through Dumbarton Oaks is neither discouragement nor laudation. It offers far less than one could hope in securing the rights of smaller nations and colonial peoples, yet it is a beginning on which to build. Cordell Hull in emphasizing the tentative character of the plan and the fact that it is being made available for study by governments and peoples has set before us a challenge to build into it what needs to be there for the healing of the nations. If the churches do not speak, there will be less world collaboration and justice.

Columbus, Ohio,
November 15, 1944.

**REPORT FROM THE FIELD**

By Rev. Leslie O. Greene

Since June 1, 1944, the promoter of evangelism has spent about two of our churches in New Jersey, Rhode Island, Connecticut, and the churches in the Central Association; he also visited several churches in the Western Association, the two in Michigan, two in Iowa, two in West Virginia, and the church at Fouke, Ark. The program of evangelism by personal visits has been presented in each with the result that 87 pledges for soul-winning were signed in New Jersey, 47 in Rhode Island; 12 in New York, 68 in Michigan, 65 in West Virginia, and 17 in Arkansas. Other churches prior to this had furnished 47 pledges, making a total of 463. We hope this number will be increased to 1,000 in 1945. Our plans include visits to a number of our churches in the Northwestern Association before next year's Conference.

Nearly all the churches visited have started or have organized a visitation program. One of the essential elements in such a movement is proper preparation. Preparation of the inner life of the visitor through prayer and Bible study and a careful study of methods in the presentation of the gospel to the unsaved, is indispensable. If we expect any degree of success. Churches or individuals not yet contacted do not need to wait to join in this fellowship. Names can be sent to the promoter at any time, and pledge cards and study material will be forwarded. We seek to bring forth young and old. Lone Sabbath keepers have a great opportunity for service.

The promoter of evangelism in the past two and one-half years has spent considerable time helping pastorless churches. He has been at Palatka and Daytona Beach, Fla.; Middle Island, N. Y.; and Jackson Center, Ohio, for periods of two or three months. He is now at Edinburg, Texas, where he will remain for three months or more. Several groups of Sabbath keepers have been visited in different sections of the country for the purpose of encouraging and assisting in any way toward the development of local programs. One cannot expect growth until each one is willing to make use of every talent to the glory of God. We are seeking for additional workers to put on the fields as they are developed, men and women, willing to devote full time, or part time, as Christian workers. Any one wishing to do such work, or knowing others who are, please make it known to the promoter of evangelism. Any churches or communities wishing the services of the Women's Board field worker send requests at any time.

**SILVER LAKE SUMMER SCHOOL OF CHRISTIAN EDUCATION**

By Miss Elizabeth Ormsby

What the Sabbath school teacher needs today is more information about the subject matter which she is teaching, a more thorough knowledge of child psychology and clearly defined aims and objectives to guide her. There are many public schools and teaching becoming prominent in rural as well as urban areas, it is more than essential that Sabbath school teachers train themselves for efficient service in our Bible schools.

Silver Lake furnishes that kind of training amidst beautiful surroundings. The association and experiential which we had there were invaluable. The teachers and leaders give much information, Bible training, and many new methods. Sharing mutual problems and getting acquainted with many others with common interests made the whole experience very enjoyable as well as profitable.

The schedule at Silver Lake is so planned that the time is well-filled with classes, social activities, games, swimming, and many recreational activities. The whole experience helps to develop sound Methodist, AME, and other well-being of all those who attend the sessions. I would recommend that all church leaders and teachers plan to attend the school. The workers and the church which they serve will be helped in the profession and enthusiasm gained there.

Bayport, N. Y.

Miss Elizabeth Ormsby is a member of the Alfred Station Seventh Day Baptist Church who is teaching school at Bayport. She attended the School in the spring semester and is glad for her emphasis on this school, which can be applied to any leadership training school sponsored by the International Council or State and County Councils of Churches. Classes in local churches can give much of the needed instruction.

Miss Ormsby's article will help every interested in a better Sabbath school, those who teach, young people who will be teachers, and all those who can attend interchurch classes.

**PRE-CONFERENCE CAMP**

At a meeting of the Young People's Committee of the Board of Christian Education at Alfred, Sunday, January 14, it was voted to ask Rev. Orville Babcoc to be the director of the Pre-Conference Camp. The camp was held at the home of Mr. and Mrs. H. H. Milon, Milton, Wis., August 14-20. Rex Zwiebel, Charles Bond, and Harley Sutton were ap-
pointed a committee to work with Rev. Babcock to approach staff and arrange youth courses. It was voted that the fee for each camper will need to be $8, as the rental fee for the camp is $500. A more expensive proposal was also suggested.

It was also recommended that churches, or associations, sending young people be invited to host a camp by paying a subsidy of two dollars per camper sent. The committee urges young people to start now to earn money and save a definite portion for camp. Dan Harvey has been invited to be a member of the staff, and Mr. and Mrs. Edward Rood have been asked to help as staff members in the field of music. Churches will find that money spent to send young people to camp and Conference will be money well invested. Local divisions, for example, will enjoy the young people and for the Church. Read the "Beacon" for more news. Look in this page for more about camp.

**YOUNG PEOPLE'S MATERIAL**

The Committee on Young People's Work voted Sunday, January 14, to approve the plan for the proposed first annual youth material. The plan for the annual youth material came from all of our churches. It was recommended that the young people of each association be responsible for gathering material from young people and getting it to Rex. It is hoped that all pastor and young people will cooperate in making this plan work.

**YOUTH ORGANIZATION**

The Young People's Committee voted to approve plans for the proposed first annual youth organization of Seventh Day Baptist young people. A tentative plan suggested is as follows: First, a Christian Endeavor or Sabbath school class will be a member. Young people in each association will elect officers at the annual meetings of the association by the young people at their own meeting. The local groups would be related next to the associational organization and then after the association would come the Committee on Young People's Work, the Board of Churches, and possibly the General Council of Churches. It was suggested that there be the following people elected in each association through whom the board could work: Recorder, chairman, chairman of meeting planning, chairman of camps, chairman of musical project. It was voted to present this plan to the associations and to let the group work on the Federation level. It was suggested that there is need for a name appropriate for the Seventh Day Baptist young people, and that every name is considered ways the plan can be improved, and it should be built after the ideas of you young people who will carry on its work.

**BOARD MEETING**

The regular quarterly meeting of the Seventh Day Baptist Board of Christian Education was held at the Gothic in Alfred, Sunday afternoon, January 14, 1945. In addition to information given in preceding articles of this Recorder, the following items from the report of the Committee on Youth Work are of general interest: Mr. Sutton was appointed dean of the pre-Confereence camp. It was voted that Harvey Zwiobel be appointed day chairman of the Camp. It was voted that the Bohd of Christian Endeavor to be held at Niagara Falls March 6, 7. Emma Burdick reporting for "The Beacon," said that new suggestions which will be followed out are a Christian experience column edited by Rex Zwiobel, greater emphasis on young people's work at the camp that would be a useful hints page, and a program suggestions page. Gifts of money from the Battle Creek Society, Mission, and local will be used for young people's work at the camp. Mrs. Raymond S. Burdick, and Stanley Rasmussen were recognized and gratitude expressed. It was approved the minutes of the previous meeting as a reference address given by Dean A. E. Whiford on the history of the merging of the three local organizations as a for consideration. It was voted that the board pay the equivalent of 4 per cent of the salary of the executive secretary, to the Ministerial Retirement Fund.

**Customer:** Call: the manager. I've never seen anything as tough as this steak.

**Waiter:** You will if I call the manager.

**Inquirer and Mirror**

A NATIONAL STUDY CONFERENCE

By Rev. Alva J. C. Bond

A national study conference on a just, and Durable Peace was convened by the Commission on Peace of the General Council of Churches at Cleveland, Ohio, January 16-19. Six Seventh Day Baptists were present, five representing departments of ten representatives from the American Committee of the World Council of Churches. Those representing the Conference were its president, Mr. Perley B. Hurley of Riverside, Calif.; President J. Nelson Norwood of Alfred, N. Y.; Pastor Marion C. Van Horn of Lost Creek, W. Va.; Pastor Elmo F. Randolph of Milton, Wis.; and Dean Alva J. C. Bond of Alfred, N. Y. It was attended by appointment of the Committee of the World Council of Churches.

Doubtless, the President's Peace of the Conference will have some report to make of the meetings. I know he has asked at least one other to do likewise, and it would be helpful, no doubt, to the viewpoint of others of this most significant conference.

Since the present writer has been a member from the Conference, which is the name of the Conference which called the conference, and attended in that capacity as well as a representative of our General Conference, perhaps he may be expected to open the matter for Recorder readers.

There were more than four hundred delegates present, about a third of whom were laypeople. The present writer was exactly the proportion of laymen in the Seventh Day Baptists delegation. The members coming from each group, the list of the delegations, their work, and discussion, but each group had before it the same previously prepared material for consideration by the local churches and to the Christians of America. Very brief words must suffice for this initial report, which we hope may be followed by others.

The summary of the conference was Mr. John Foster Dulles, who has been the chair-
man of the commission from the beginning of its work and throughout its fruitful activities. The first paragraph of his speech in opening the Conference will in its list what he thinks has been the Church's contribution to the promotion of the principles of peace, even prompting political leaders to action in moving toward a world organization for international co-operation.

We meet here at a critical time. Happily, we meet here not merely as observers, but as a group which together could determine the shape of the future. We have already shown that power in relation to the planning of world organization. You will recall that such an organization was not one of the original objectives of the United Nations. The Atlantic Charter was not included in our commission, meeting immediately after the proclamation of the United Nations. Mr. Dulles, speaking at this conference did decisively contribute to the realization of the United Nations.

The conference commended to the churches its six specific proposals of Dumbarton Oaks, and then proceeded to urge certain measures, eight in number, for their improvement. Thus the churches, without surrender, and while declaring their right to the joint responsibility for a world organization where they fall short of the Christian ideal, gave endorsement to measures which we have felt are the basis for such a cooperation.

The conference reported that the report of the General Conference of the Churches of Christ in America held in Pittsburgh, December 1944, was discussed at the November meeting of the Missionary Board, and that the report of the press of the Missionary Board was identical with the report of the General Conference of the Churches of Christ in America held in Pittsburgh, December 1944.

The report of the General Conference is therefore the report of the General Conference of the Churches of Christ in America held in Pittsburgh, December 1944, and also the report of the General Conference of the Churches of Christ in America held in Pittsburgh, December 1944.

The conference reported that the report of the General Conference of the Churches of Christ in America held in Pittsburgh, December 1944, was discussed at the November meeting of the Missionary Board, and that the report of the press of the Missionary Board was identical with the report of the General Conference of the Churches of Christ in America held in Pittsburgh, December 1944.

The conference also reported that the report of the General Conference of the Churches of Christ in America held in Pittsburgh, December 1944, was discussed at the November meeting of the Missionary Board, and that the report of the press of the Missionary Board was identical with the report of the General Conference of the Churches of Christ in America held in Pittsburgh, December 1944.

The conference also reported that the report of the General Conference of the Churches of Christ in America held in Pittsburgh, December 1944, was discussed at the November meeting of the Missionary Board, and that the report of the press of the Missionary Board was identical with the report of the General Conference of the Churches of Christ in America held in Pittsburgh, December 1944.

The conference also reported that the report of the General Conference of the Churches of Christ in America held in Pittsburgh, December 1944, was discussed at the November meeting of the Missionary Board, and that the report of the press of the Missionary Board was identical with the report of the General Conference of the Churches of Christ in America held in Pittsburgh, December 1944.

The conference also reported that the report of the General Conference of the Churches of Christ in America held in Pittsburgh, December 1944, was discussed at the November meeting of the Missionary Board, and that the report of the press of the Missionary Board was identical with the report of the General Conference of the Churches of Christ in America held in Pittsburgh, December 1944.

The conference also reported that the report of the General Conference of the Churches of Christ in America held in Pittsburgh, December 1944, was discussed at the November meeting of the Missionary Board, and that the report of the press of the Missionary Board was identical with the report of the General Conference of the Churches of Christ in America held in Pittsburgh, December 1944.

The conference also reported that the report of the General Conference of the Churches of Christ in America held in Pittsburgh, December 1944, was discussed at the November meeting of the Missionary Board, and that the report of the press of the Missionary Board was identical with the report of the General Conference of the Churches of Christ in America held in Pittsburgh, December 1944.

The conference also reported that the report of the General Conference of the Churches of Christ in America held in Pittsburgh, December 1944, was discussed at the November meeting of the Missionary Board, and that the report of the press of the Missionary Board was identical with the report of the General Conference of the Churches of Christ in America held in Pittsburgh, December 1944.
By cash paid out as follows:

**GENERAL FUND**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary of leader</td>
<td>$18.00</td>
</tr>
<tr>
<td>Salary paid</td>
<td>$4.86</td>
</tr>
<tr>
<td>Expenses of Savings Recorder</td>
<td>$2,520.01</td>
</tr>
<tr>
<td>General printing and distribution of literature</td>
<td>$274.70</td>
</tr>
<tr>
<td>Corresponding secretary</td>
<td>$4.51</td>
</tr>
<tr>
<td>Salary paid</td>
<td>$11.53</td>
</tr>
<tr>
<td>Travel expense</td>
<td>$28.63</td>
</tr>
<tr>
<td>Office supplies</td>
<td>$1.34</td>
</tr>
<tr>
<td>Telephone bill</td>
<td>$7.80</td>
</tr>
<tr>
<td>Fees of special agents</td>
<td>$12.00</td>
</tr>
<tr>
<td>Salary paid</td>
<td>$15.50</td>
</tr>
<tr>
<td>Reserve for Office</td>
<td>$50.00</td>
</tr>
<tr>
<td>Reserve for National Literature</td>
<td>$278.42</td>
</tr>
<tr>
<td>Reserve for Historical Society</td>
<td>$30.89</td>
</tr>
<tr>
<td>Maintenance Fund—overdraft</td>
<td>$6,697.92</td>
</tr>
<tr>
<td><strong>MAINTENANCE FUND</strong></td>
<td>$6,535.53</td>
</tr>
</tbody>
</table>

**Permanant Fund**

- Arthur Carlson Rogers, $1,000.00
- Transferred to Savings Account, $1,232.93

- By balance on hand, December 31, 1944
  - General Fund: $6,918.27
  - Reserve for Binding: $5,278.57
  - Reserve for Files: $2,674.67
  - Denominational Building Fund: $19,587.38

- Current expenses:
  - Maintenance, $137.50
  - Telephone, $107.21
  - Triples, $4,732.92

**Insurance**

- Life: $37.93
- Par: $130.00
- Group: $71.29

- Account 3 months' taxes: $187.50

**Sabbath Promotion Work**

- Leland Skaggs, $247.00

**Maintenance Fund**

- Rent from publishing house: $375.00

**Fund—overdraft**

- $6,535.53

**Corresponding secretary's expense**: $10.20

- Telephone bill: $7.80

- Auditing reports: $5.00

- Financial, $12.00

- Office supplies: $1.34

- Account real estate and investments: $78.00

- Salary tax: $12.00

- John C. L. Rogers, $2,060.09

- 4th quarter, 1944 taxes—Tompkins: $3.30

- Insurance—Property: $14.49

- Expenditures of Committee on Denominational Literature: $9.53

- Retirement fund: $30.00

- Relocation of offices: $37.50

- Reprint in national literature: $90.00

**American Sabbath Tract Society**

- To the Board of Trustees of the American Sabbath Tract Society:
  - In the recent past it has become evident that I must take up work I had been trying to do. Therefore I offer my resignation as editor of the Sabbath Recorder, to take effect as soon as arrangements can be made for the carrying on of the paper.

- I am grateful to the members of the board for their kind support of my efforts and their patience with my errors during the period of my work in this field.

- Sincerely and with regret,

  Herbert C. Van Horn

  January 14, 1945

- It was voted that the letter be referred to a committee of the whole.

- The board then recessed for a meeting of that committee.

- The Committee of the Whole reported as follows:

- The Committee of the Whole recommended:
  1. That Mr. Van Horn's resignation as editor of the Sabbath Recorder be accepted effective as of the 30th to June, 1945.
  2. That Rev. Alva L. Davis be requested to undertake to supply editorial work for the Sabbath Recorder until other arrangements are completed and that President Bassett be directed to arrange a suitable substitute for this service.
  3. That the president appoint a committee to consider the matter of an editor for the Sabbath Recorder and report back to the Committee of the Whole.
  4. That Mrs. Herbert C. Van Horn, Courtland V. Davis, and Victor W. Skaggs be a committee to carry editorial responsibility for the Sabbath Recorder until February 11, 1945, pending the completion of other arrangements.
  5. That the editor then be authorized to secure such additional service in the office of the Sabbath Recorder as they may deem necessary.

- The report was adopted.

- Committee appointed to consider the matter of an editor for the Sabbath Recorder:
  - Nathan E. Lewis, Asa F. Randolph, Lucy Whitford, Courtland V. Davis, and Frank Langworthy.

- It was voted that Courtland V. Davis and Mrs. William M. Stillman be a committee to draw up and present a report of our observations, and an appreciation of the retiring editor of the Sabbath Recorder.
Our Letter Exchange

Dear Recorder:

Since no Recorder letters have come in this week either from children or grownups I'm going to do what I have been planning for some time, that is, tell you the beginning of a series of Bible stories. I'm going to start at the very beginning of the Bible. I hope you will enjoy reading them, and I think you will, for no book can possibly be more interesting than the Bible. Of course, I will not give you a Bible story every week, for your own letters or stories will take first place. This is your very own page. Please write as often as you can, for everyone enjoys what you write.

Sincerely yours,

Mizpah S. Greene.

The First Family

Our story begins with the very beginning of things when God created this wonderful world in which we live. God created everything that would make it a beautiful world; we have only to look around us to see this beauty on every hand: the sunlight that lights the world by day, and the moon and stars by night; birds and animals of every kind; flowers, fruit, trees, and plants on every hand; oceans, seas, rivers and streams, little and big. Yes, all these things and many, many more God created to make our beautiful world.

In the beginning God made in this beautiful world a more wonderful garden than you or I could ever have dreamed of. This garden was called Eden and was the first home of Adam and Eve, the first man and woman. God made them in his own image that they might own and care for with joy the wonderful, beautiful things he had created. "And God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." We do not know how long Adam and Eve obeyed God and enjoyed a perfect life in this beautiful garden; but one day Satan, the evil one, came and led them to disobey God. He persuaded them to eat of the only fruit tree in the garden that God had forbidden them to touch. Because of this sin, they were driven from the garden and never allowed to enter it again.

Sad and ashamed because they had listened to the tempter and disobeyed God, Adam and Eve had to leave this beautiful garden where they had been so happy and go out to earn their living by hard toil and sweat. They planted gardens where things were so easy for them they might have been tempted to sin and more sin. Had they not tried to obey God and resist temptation and thus received God's forgiveness.

In a short time a little son was born to them whom they named Cain, and later Cain had a little brother called Abel. We can think of them as playing happily together as children, and we can be sure their father and mother taught them to obey God and avoid every temptation to do wrong. Though Cain and Abel were much alike, for while Abel loved to care for his father's sheep, Cain was a tiller of the soil. Abel listened to the wise teaching of his father and mother and did not go wrong; but Cain had an evil heart and was so thankful for God's love and mercy like Adam, he worshiped God and was willing to do the things God asked of him. Cain refused to listen to the words of his parents; he yielded to temptation and sinfulness, and did not serve God.

Though Cain did not love God, one day he brought an offering of grain to the Lord. Abel in love and devotion made his offering of the firstlings of his flock. But Cain's offering but did not respect that of Cain. This made Cain very angry. His parents tried to get him to mend his ways and seek to love and serve God; but he only grew more angry. Even when God told him if he would only ask forgiveness for his sins and strive to love and serve him, his offering, too, would be accepted, he refused to listen. He grew to hate his brother Abel. One day Cain became so angry with Abel that he killed him, because his own deeds were evil and his brother's good. You see, evil-doers hate to see good people doing right. Let us all seek with God's help to drive all sin from our hearts and only leave room for love, for we cannot love Christ and keep people from making the final step?

1. Indifference keeps many people from getting nearer than "not far." One can throw a sealed bottle into the ocean and let it float there for a century, but it will be as dry inside at the end of the time as it was at the beginning.

"Not far," yet never in fellowship with the Lord of life. The Scriptures tell of a woman who was not satisfied with being "not far" away, but worked her way through the crowd until she could touch the "hose of his garments." Then the great miracle of healing took place.

2. Ignorance keeps many people from a definite blessing of the Lord. They do not know what Christ offers, and what their privileges would be in him. In the early days a man must have been able to read and write, for people had only their own memories to help them. Where some of our (then) western towns begging. Those who fed him noticed a dirty pouched hanging about his neck by a bright colored ribbon. Upon inquiry, the poor man related his story. He was a soldier of the United States Army, and in the Civil War. When the war was over, he was given a pension for his wounds and was sent back to his home. When he arrived, he found that his family had deserted him.

This message is given at a time when we are "not far." from the new year, but many will never reach it. "Not far" still means "not in!" So many people are "not far" from being Christian. The soldiers' wife we were asked to call on seems interested and sincere, but she is not called to Christ. What keeps people from making the final step?
Christ. "Now, what would you do?" And the old Italians with Mr. Cross this advice: "Burr, if I were you, I would wait until the excitement of the revival had subsided, and then I would think it out carefully."

Aaron paused, noted a moment, and then he said, "Mr. President, that is exactly what I will do." It is stated as a fact that never, in his life did he express the desire to be a Christian, and they say he died without such an expression.

There are moments of crisis in all realms of experience. Every life comes to its critical hour. Shakespeare pointed out how it comes in the business career. "There is a tide in the affairs of men, which, taken at the flood, leads on to fortune; omitted, all the voyage of life is lost."

On such a full sea are we now afloat, and we must take the current when it serves, or lose our venture. In childhood, in the home, there are often crisis moments that mean life or death. If an astronomer would photograph an eclipse he cannot say, "Today will do." He must act at the proper instant.

So, many come to the moment when they are "not far" from the kingdom, when it would be so easy to enter, but they do nothing. How disastrous!

It is a well-known fact that most people become Christian at an early age—in fact, before they are twenty. Some one has figured out the chances of later decision about this: By comparing the number of people who become Christian after certain ages with the number that never become Christian at all he found that if a child is five he has one chance in 100; if he is ten he has one chance in 3,000; if he is twenty he has one chance; if he is thirty he has one chance in 150,000; and if he is forty he has one chance in 1,000,000, but it is a fast fading chance.

Better get clear in while you are "not far!" Riverside, Calif.

DENOMINATIONAL "OOK-UP"

Riverside, Calif.

The winter用来3000 has been all that Californians like to boast about, being sunny most of the time by day, and with very little really chilly nights by night. "Real California weather," folks say when it is like this! Anyway, it is better than 30 below zero, and snow piling everywhere in huge drifts.

Several interesting events have been enjoyed by our people this past month. December 13 was the Christmas party at the parsonage, and everybody—even the parson—had a good time. The Secret Pals were discovered to be real flesh and blood folks, after all.

A Christmas Vesper directed by our choir leader, Mrs. Bernice Chapman, was unusually interesting. The idea was to sing in a logical sequence a delightful program for all. Then a children's Christmas program followed immediately, and that seemed better than usual to many of us. Or are we just growing more appreciative?

"Our endeavors spent Christmas eve singing carols at many homes. In several instances the guests were treated to a toast at the homes where they sang. They came back to the parsonage for a final filling of doughnuts and coffee, candy, and marshmallows toasted over the blaze in the fireplace. This was a happy fellowship."

A New Year's Eve Watch Party was enjoyed in the church basement by a nice group of members and friends of our younger people, along with seven of the Los Angeles young people. Games, guessing contests both on the Bible and on masterpieces of Christian art, and a general good time kept us busy until a lunch was served at 10:30. At 11:00 we shared in a delightful meeting of worship and consecration.

Four have recently joined the church by baptism. Mrs. Nevah Tibbetts, a talented blind singer, was baptized December 30; and Mr. Richard Kohls, Mrs. Mary Kohls, and Mr. Wm. Wiley, Jr., were baptized January 13. Mrs. Willis has a medical discharge from the army, and we are happy to have one more of his age in the church."

Our prayer meetings are held at the homes of members and friends all over the city. We are finding help and inspiration in these meetings for prayer and fellowship.

Several from our church shared in the service of welcome for Brother Gerald D. Hargis at the Los Angeles church on January 13. Two baby girls have recently come among us: one born to Patricia Henry Keyser, the other to Miriam Hurley Charles. Mothers and babies are doing nicely.

Mrs. Allie Greene has come from Adams Center, N. Y., to spend the winter with both the pastor and his wife.

Correspondent.

THE SABBATH RECORDER

Riverside, Calif.

The five churches of Milton and Milton Junction, as well as all the local denominational and Seventh Day Baptist—joined again this year in a union Thanksgiving service. The meeting was held in the Christian church on the Sunday of November 23. The sermon was given by Pastor Orville Babcock of Milton Junction. Excerpts from the message were taken from the history of the Union of High School, of over fifty voices, led by Kenneth A. Babcock. The congregation was the largest that has attended Thanksgiving services here in many years, with seats all filled and rows of chairs occupied in the parlor and gallery.

Another largely attended and excellent service was held on the night of December 15 when the Women's Village Improvement Club gave a Christmas program.

The five churches are planning a series of six meetings in the weeks preceding Easter, five of them to be held on Sabbath eve, and the sixth on Friday afternoon. These meetings are to be held in the several churches.

As has been the custom for several years, our Sabbath school gave a Christmas program, December 25, and a New Year's program, December 30. The first part of the Christmas program was largely musical by the church choir, the Primary department of the school, and the Junior-Intermediate department. Don Gray then read the Christmas story, and following the stately Procession of the Three Kings, the students gave gifts to the altar. There were eleven gifts from the Sabbath school and one from the Intermediate Christian Society, which amounted to $137.65. The Primary department and four classes gave for our Jamaica interests and relief, amounting to $84.50; three classes gave for the Red Cross, one for the American Bible Society, and one, $27.35, for work sponsored by the Women's Board. I note that all these gifts were for interests outside of Milton.

The second program was a candle-lighting service, in keeping with the "hand in hand" spirit of the occasion. All the church members and a large number of friends were in the congregation. Many remained for refreshments and the social hour and song service. One person, Mr. Babcock, in his song "Pop and Mom," having lived there for more than fifty years.

A buffet supper was given on October 24 in their honor at the home of Mrs. Tilly. More

Correspondent.

BROWN, N. Y.

Mr. and Mrs. Cross celebrated their golden wedding anniversary October 24, 1944. They reside at 420 Nathaniel Road in Syravus, Mr. Cross is a manufacturer of a machine over thirty years. They are active members of the Syracuse Seventh Day Baptist Church. Their five children are: Charles, twenty-seven; Fred, thirteen; Leon, ten; and Fred, thirteen. Cross, all live in the same neighborhood. Mr. and Mrs. Cross are known as "Pop and "Mom," having lived there for more than fifty years.

A buffet supper was given October 24 in their honor at the home of Mrs. Tilly. More
than one hundred relatives and friends called to extend their congratulations. Among their guests were Rev. and Mrs. Herbert Polan from Verona.

Mr. and Mrs. Herman J. Cross

The Syracuse church holds its Sabbath school in their home three Sabbaths in every month.

Superintendent.

North Loup, Neb.

Anxious word is awaited from Dr. Hemphill, who is being cared for in a Pawhuska, Okla., hospital, by his son, Dr. George. The North Loup doctor has cared for the people here for many years suffered a severe heart attack some weeks ago and has been kept in bed since then. Mrs. Hemphill is with him. She is also missed in her many activities here.

Mr. and Mrs. Daryl White have moved to Boulder, Colo., where they will make their home. Mr. and Mrs. Albert Babcock and daughter, Belva, have moved to California. Both families are missed.

There has been no serious sickness in our community during the past months. Recently there has been a scarlet fever scare, but the cases are light, and up to date there are no new cases. Farmers have been busy getting the bumper corn crop hauled, and only scattered rows remain. It is indeed a wonderful sight to see the great piles of yellow corn in yards. We had a lovely fall. At present there has been much snow and fog, but not seriously cold, and little wind.

Correspondent.

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark 16: 15, 16.

Obituary.

Coon. — Margaret Fanny Davis, daughter of S. Albino and Ethel Davis, was born in Albion, Wis., September 29, 1899, and died at Riverside, Calif., January 8, 1942.

With her parents she moved to Rhinelander, Wis., in 1914, where she received her schooling. In 1929 the family moved to Riverside where she has since resided. She was baptized and united with the Seventh Day Baptist Church of Riverside in 1930, being a joyful and active worker, especially with younger people. November 18, 1935, she was married to Floyd T. Coon whose interest in nature she shared to the full. They collected many rare specimens of rocks and flowers in their trips to the mountains and deserts.

Surviving are the husband; her parents; a brother, Ben W. Davis, and an aged grandmother, Mrs. Lida Jeffrey. All reside at Riverside.

Rev. E. S. Ballenger assisted in the memorial service with her pastor, Loyal F. Hurley. Burial was in Olivewood.

L. F. H. Patterson. — Daniel E., son of Miles and Mary Hincs Patterson, was born in Hopkinton, R. I., July 23, 1852, and died in Mystic, Conn., January 4, 1945.

Mr. Patterson was baptized by Rev. John L. Huffman and united with the Second Hopkinton Seventh Day Baptist Church, May 14, 1871.

Funeral and burial were in Hope Valley, R. I., January 7, conducted by Rev. Burton Connerly of Hope Valley.

T. R. S. Sanders. — Ada V. Shaw, daughter of Elder and Mrs. J. F. Shaw, was born at Gravelly Springs, Ala., September 26, 1872, and died at Texarkana, Ark., November 17, 1944.

She was the widow of the late J. Y. Sanders, former governor of Louisiana. Her father was the pioneer leader in the Seventh Day Baptist movement in Arkansas and founder of the town of Fouke. In early life she united with the Seventh Day Baptist Church (then at Texarkana) and remained a loyal member throughout life.

She is survived by one son, Hon. J. Y. Sanders, Jr.; one brother, Edward G. Shaw; one granddaughter; three nieces; and two nephews.

In the absence of her pastor, the funeral was conducted at the Fouke Seventh Day Baptist church by the pastors of the local Baptist and Methodist churches.

C. A. B.

Skaggs. — Carol Susan, infant daughter of Leeland and Mary Bond Skaggs, was born on January 10, 1945, and died January 11, 1945.

Services were held in Ashby Park, N. J., conducted by Rev. Victor W. Skaggs. Burial was in Monmouth Memorial Park.

V. W. S.

RECOmF'WAd ADVERTISEMENTS

FOR RENT—March 1. Dairy farm of 59 acres on fifty-fifty basis. Two miles from town on gravel road. Large dwelling, new barn, silo and granary. Pastures, hoghouse, brooder house, garage, etc. Write for more information if interested. Mrs. Margaret Clepper, Box 480, Dodge Center, Minn. 2-12-45

A CAGED SQUIRREL

reminds one of many modern churches with their complicated machinery, grinding on year after year. They keep up the organization; they carry out "The program of the Church," often speaking of it with great enthusiasm; they take care of the budget, announcing, at the end of the year that all claims have been paid in full. Yet, no revivals have been held, and no hearts have been strangely warmed by the inner consciousness that sins have been forgiven and souls have been saved. —The Christian Advocate.