A CALL TO THANKS AND PRAYER

Psalm 29: 11 — The Lord will give strength unto his people; the Lord will bless his people with peace.

Now that the Peace is Signed—

LET US GIVE THANKS

Let us give thanks to God for:

1. He has guided our nation to victory over her enemies.
2. He has lifted us from the slough of seeming defeat into victory.
3. He has given us power over our enemies.
4. He has kept us from retaliating in kind to the viciousness of our enemies.
5. He has brought to an end the terror and sorrow and new bereavements, the noise and confusion and heartache, the bloodshed and shrieking death that is war.
6. He has brought us a new sense of responsibility for the welfare of all men everywhere.
7. He has become nearer and dearer to us during these war years.

Let us thank God!

LET US PRAY TO GOD

Let us pray that he will:

1. Guide us and lead us as a nation that we may help to build a righteous world order—unselfishly serving the whole earth.
2. Inspire our leaders with wisdom from on high in their work of dealing with conquered peoples and conquered nations.
3. Give us peace—an end of war, an end of fear, an end of sorrow, an end of hate, and the fulfillment of love.
4. Give to us each, as individuals, a sense of our responsibility for maintaining peace in the world.

Let us pray to God!

For the Lord will give strength to his people; the Lord will bless his people with peace. Let us then be HIS PEOPLE.

Victor W. Skaggs.
It is evident that most editors of the Re­
corder, in the same feelings, and 
hopes, and aspirations when taking over 
the job, for Dr. A. H. Lewis made a 
statement in 1898 which cannot be improved 
"All that any editor can do is to learn the 
facts, look at all sides, and then speak as God 
guides him." Dr. Theodore L. Gardiner, 
also a signatory of the magnitude of the 
job, making the assertion in his first editorial, 
September 16, 1907: "It is with a 
chastened heart that we take up the pen to begin 
this great work."

Editing the Recorder is great work, no one 
will dispute, and the eighth editor glories in 
it as have the others. He has plans, hopes, 
and dreams, some of which will finally be 
realized with satisfaction, no doubt; and 
others of which will be tried, found wanting, 
and subjected to severe criticism. Rev. 
Herbert C. Van Horn realized the same possi­ 
bility as he took over the job in 1911. He 
said, "It will be impossible to make out 
a course of which all will approve; even 
less likely that material and views shall be 
published on which all shall agree."  

Whether all shall agree or not has never 
been the most important consideration of the 
editor. It is not the workers who have kept the 
Recorder alive for over one hundred years. 
The supreme consideration is now what it 
always has been, . . . to make the 
Recorder a vehicle of our times, to provide 
considerable sermons, editorials, and regular departmental features, more articles of general interest. 
Regarding his qualifications for the job, Rev. L. E. Livermore expressed the present 
editor's thoughts, too, when he wrote on February 23, 1893: 

"In entering upon this work, we have a profound sense of the great responsibility and sacred 
nature of the duties required and of personal unfitness for the position. . . . Trusting in the faithful, 
patient, and loyal co-operation of all our people, we shall hope that the Recorder . . . will continue 
to be worthy of confidence and support."

The Sabbath Recorder

It stands on the shore of Lake Keuka. In fact, it is the only place where the Sabbath day when 
with President and Mrs. Norwood, we visited the "Little Chapel on the Mount," sometimes 
called "Garrett Memorial Chapel." It is situated on Bluff Point, on the west side of 
Keuka Lake, about twelve miles from Penn Yan and even nearer to Branchport. 
It is located on the peninsula overlooking the lake and a wide stretch of the famed 
Finger Lakes region of New York State. It was erected in 1931 by Paul Garrett 
in memory of his son who died in early man­ 
hood, but in the crypt beneath the chapel 
also lie the bodies of his other three sons 
who died in childhood.

The building, with its beautiful stained glass windows, its massive stone walls, its landscape on it, is such that the roundings can hardly be described and must 
be seen to be appreciated. It is a "Little Chapel" and of course does not compete in 
grandeur or magnificence with great cathed­ 
ral, but in location and beauty it is, I be­ 
lieve, unsurpassed by anything elsewhere. 
Not the temples and temples of China and 
Japan; not the mosques of Cairo; not the 
cathedrals of Europe; not the public buildings 
of our national capital. It is a perfect gem in a perfect setting.

While it is the property of the Episcopal 
Church, it was intended for worship by 
any one of any sect, at times, of course, on 
Sundays or holidays, I believe. We were 
fortunate to find it open on the Sabbath 
which was erected in 1931 by Paul Garrett. 
It is a perfect gem in a perfect setting.

To visit this beautiful spot and worship 
in this setting give a feeling of reverence 
which should not be missed by any one who is able to get there. 

W. G.

CHINA MISSIONARIES NEEDED

In my opinion it is not too early for us 
to consider the future staff of our China 
Mission. In fact, I think it is high time 
that we should be making plans to 
recruit members to replace those who served 
there before the war. While this is pri­ 
marily the responsibility of Board of Man­ 
gers of the Missionary Society, it really con­
cems all of us, and especially young people who may be candidates for this high service.

It is important for us, without stressing personalities, to recognize that some workers have almost reached the retiring age fixed by the Missionary Board several years ago; that others, after being held in concentration camps, can hardly be expected to serve again for a lifetime; that those able to serve are already past the first half century in age; and that it is quite uncertain whether or not some others will pass such medical examination as should be given before they are returned to China.

It should also be remembered that it is not easy for missionaries on the spur of the moment. While a number of Seventh Day Baptist young people have been quite willing to go out, and have not been sent, to one familiar with the facts it is surprising how many have declined an invitation from the Missionary Board to become China missionaries. More than a few, both of pastors and physicians, have declined the honor, and while we should not, of course, judge them, it is important to face the fact that suitable people can be secured only by using a good deal of time and thought.

Training for the work also deserves attention. It is no criticism of the boards or of missionaries who have served in the past to suggest that the present day requires a different preparation from that of the past. Since the training should be thorough, it is desirable that it should begin early, and it requires time, it should be young people who are chosen. While it is not true that "to learn the Chinese language requires the lifetime of a Methuselah," it is true that it is a long task and requires a good mind to do it. It may be worth noting that the latest of our missionaries sent out was not only a college graduate, a successful teacher, and a registered nurse, but had also spent some time in the Hartford School of Missions before going to the field.

"Whom shall I send? Who will go for us?"

J. W. C.

MINISTERIAL RETIREMENT

Among Seventh Day Baptists the idea that their ministers should retire at a definite age is comparatively new one, but in some professions retirement for age has been practiced for some time. This is notably true of the teaching profession, and it is the rule for ministers in some churches.

Our Commission, at the direction of the General Conference, considered the matter at its meeting in December of 1944, and prepared some suggestions which were published in the Recorder of January 22, 1945. At the recent meeting in Williams Bay, Wis., some changes were made in the plan, and it is hoped that it will be published again—perhaps in pamphlet form—and will evoke more discussion, and especially that constructive criticism will come from the discussion.

In the meantime, it may not be amiss to present some general considerations on the topic.

In the first place, there appears to be some objection to any such plan on the ground that men differ so much in the time when their powers wane that no just rule can be made. Of course, this is an inherent difficulty, but it may be pointed out that men also come to their full powers at different ages. It is no more illogical to say that a man should retire on reaching a certain age than to say that one must reach a certain age in order to be qualified to be President of the United States, or even to vote for President.

In the second place, no man is ever an impartial judge of his own powers; and it is, I believe, generally recognized that when one reaches the "three score years and ten" of the Psalmist his mental powers are apt to suffer serious deterioration. Pliny the Younger, in his "Letters," can be quoted who will say, "My mental powers are just as good as they ever were, but whose best friends do not concur in that opinion.

In not a few cases the employing church or denominational agency is a better judge than the man himself as to when he should be replaced. The Commission's suggestion provides that normally a man should retire at sixty-eight, but that he may properly continue until he is seventy-five provided he is re-elected each year by a two-thirds vote.

In the third place, it is important to emphasize that the prime consideration is not the feelings of the aged and faithful servant or of his family and friends. Much as we should always respect their wishes, it is also true that the feelings of the aged and faithful servant may be in conflict with those of the church, and that the church has the right to decide whether or not the minister enjoys preaching or how it will grieve him to be laid on the shelf. The real
As to the origin of 1802 as the date of the beginning of the General Conference as such, it was probably due to the appointment of a committee on the celebration of the centennial, which, doubtless not having forgotten all about the setting up of the General Conference in 1881, after consulting such sources of information as they found, fixed upon 1802 as the date of such beginning; and when such source as once established, it is difficult to dislodge the time.

The Commission expressed to Corliss F. Randolph its appreciation of his work in correcting the dating and numbering of the sessions of the General Conference and instructed its secretary to arrange for printing at the proper dating and numbering on each page. The Secretary of the National Commission on Army Chaplains, the secretary of Conference, should take the minutes of the sessions of the General Conference, and the president of Conference to make the proper notations on the Conference program so that the date of organization of the Conferences will appear as 1801 and the numbering of the Conferences as 134h.

Letters of resignation of Leland W. Hulett and George U. Creasy as members of the Committee on Budget Promotion were received and accepted with regret.

An item has been included in the budget of the Board of Christian Education for establishing and promoting a Seventh Day Baptists rural fellowship program, and the Board has been encouraged to make special efforts to develop this field.

**Resolutions**

The following resolutions were unanimously adopted:

1. Sending a representative of the state to represent the state of New Hampshire at the 134th General Conference, and to the Congress of the United States our opinion that Honorable Myron C. Taylor, should at once be recalled from his mission to the Vatican. The following are some of the reasons for this belief:

2. That we respectfully present to President Truman and to the Congress of the United States our opinion that Honorable Myron C. Taylor, should at once be recalled from his mission to the Vatican. The following are some of the reasons for this belief:

3. That we respectfully present to President Truman and to the Congress of the United States our opinion that Honorable Myron C. Taylor, should at once be recalled from his mission to the Vatican. The following are some of the reasons for this belief:

4. Whatever were the reasons—not made public—that may have justified that unexpected appointment as an emergency measure in war time, it is our opinion that it will not now be of any service to the Army and Navy, while a few have taken the position of the conscientious objector, we feel that we may appropriately express our opinion that the plans for policing them for some time in the future will, we are assured, make it impossible for them to attack us within any period of time in which they seem to have military training in the United States.
3. The chief proponents of conscription are Army and Navy officers who, by training, profession, environment, and to some extent by self-interest, tend to trust force rather than reasoning and persuasion as a means of settling quarrels. Whereas, we believe, on the contrary, that an efficient international organization with legislative powers, a World Court, and a small international police force give the true road to peace and security.

4. The sort of education and discipline advocated by those who favor conscription are probably entirely suitable for a dictatorship, which needs men who will give unquestioning obedience when told to hate, to kill, and to destroy; they are definitely educated away from democracy, and the idea that the state is supreme—the idea that we have called and to destroy; they are definitely educated away from democracy and toward the idea that the state is supreme—the idea that we have called.

We are convinced that a much better approach to the problem of common security is in the program that our government make agreements with the other United Nations that none of us shall follow or adopt this policy which certainly has failed to prevent war in the countries where it has been practiced, if indeed it has not actually promoted war.

And be it further Resolved, That we urge on the government that the time has now arrived when all those held in custody in Civilian Public Service camps for or elsewhere solely on account of refusal to bear arms should immediately be released and should not be further penalized in any way for their religious belief which is the ground of their refusal to enter the armed services.

The Commission, acting for Conference, recognized and accredited Victor W. Skaggs as a minister of the gospel, as requested by the Piscataway Church;
Recognized and accredited Wardner T. Fitz, Randolph, as a minister of the gospel, as requested by the Fouke Church;
Recognized and accredited Zack H. White as a minister of the gospel, as requested by the Fouke Church.
K. Duane Hurley was elected as an additional member of the Committee on Relief Appeals.
Edward Rood and Victor Hurley were elected members of the Committee on Budget Promotion.
George E. Croley was re-elected as a member of the Board of Trustees of the Lottie Baldwin Association.

The treasurer of the Denominational Budget has been requested to make an annual report for the year ending September 30, 1945, and begin a new year October 1, 1945, to conformed with the Conference Budget year.

A committee of the Board of Christian Education, at the request of the Conference, has prepared a syllabus for the examination of candidates for ordination, which is included in the recommendations following this report.

The Committee on Ministerial Retirement has been requested to suggest to all pastors and other ordained persons that their contributions to the Ministerial Retirement Fund be based on the Conference approved scale of contributions, beginning at once. This scale is made up by use of the following formula: An amount equal to 1 per cent of the salary received (computed by adding to the net cash salary 15 per cent of that salary when in all cases where living quarters are furnished) if such a salary is at the rate of $500 a year or less; such contributions are to be increased at the rate of one-tenth of 1 per cent on every $100 that the salary shall be more than $500.

Recommendations concerning syllabus for the examination of candidates for ordination, recommendations to the churches concerning ordination procedures, and recommendations concern-
Historical Society:

General Fund ........................................ $ 250.00
Light and janitor service .................................. 150.00
Special project ........................................ 150.00

350.00

Ministerial Retirement

Seventh Day Baptist Building

World Fellowship and Service

World Council of Churches ................................ $ 25.00
Federal Council of Churches ................................ 80.00
General Commission on Army and Navy Chaplains........... 120.00
National Service Men’s Christian League ................... 42.00
Service Board for Religious Objectors .................... 300.00

$ 567.00

General Conference:

Year Book ........................................... $ 500.00
Committee on Budget Promotion ............................ 150.00
Committee on Relief Appeals in the Churches ................ 75.00
Expenses of Conference and Commission .................... 1,000.00
Contingent Fund ........................................ 558.00

$ 2,083.00

$24,000.00

Accreditation of Ministers

At the Conference held at Alfred in 1944 the following action was taken (Year Book, 1944, p. 571):

"It was voted to instruct the Commission to study, during the coming year, and to report to the next General Conference, standards of recognition by the Conference for Seventh Day Baptist ministers."

Out of this study grew a further consideration of ordination practices and the following recommendations for the consideration of Conference:

I. License to Preach.

This Conference call to the attention of the churches the importance and value of the use of the "license to preach" for young people of promise and others who have not been fully trained and practiced in the ministry of the gospel.

II. Educational Standards.

That Conference recommend that Seventh Day Baptist ministers, in preparation for their work, have the opportunity for four years in college and three years in theological school, of which at least two years should be spent in their own School of Theology, one year in some reputable School of Theology being regarded as desirable; and require for accreditation of Seventh Day Baptist minister a minimum of three years of preparation above the high school.

III. Calling of an Ordination Council.

A. Elect the General Conference Delegate.

1. That Conference recommend to the churches that members of the Council of Ordination be selected from the official members of such a number that as far as possible the number of council members be equal for each church represented except that the church calling the candidate should be represented by a number not in excess of one-half the total number of members of the council.

2. That Conference recommend to the churches that they invite the president of Conference and the dean of our School of Theology to attend as delegates any council of ordination called by them and that Conference require that both of these persons be elected and approved by them be present at the ordination of any person for whom the ordination is requested as a Seventh Day Baptist minister.

It is understood that traveling expenses of these persons will be paid from the expense fund of the General Conference.

B. Syllabus and Procedure.

That Conference recommend to the churches the use of the following syllabus for the examination of candidates for ordination:

1. Foreword. Seventh Day Baptist Building.

2. That Conference recommend to the churches that the use of the following syllabus for the examination of candidates for ordination:

   a. Is the candidate prompt and dependable?
   b. Is he in a high sense of financial honor?
   c. Is his conduct above reproach, and does he refuse to spread scandal?
   d. Are his habits and mannerisms such that will not detract from his effectiveness in the ministry?
   e. Is he industrious and possessed of good practical judgment?
   f. Is he forceful and inspiring preacher?
   g. Is he free and acceptable in conversation and human contacts?
   h. Has he tolerance as well as convictions?
   i. Can he be depended upon to hold confidence?
basis of decision should be, “How can the 
interests of the kingdom be served?” A 
“footnote” or two may be added. First, 
either the Commission nor Conference can 
legislate on this. The plan is only suggestive. 
Second, the war has caused such a shortage 
of men that older ones were needed to fill 
pulpits; but soon, we hope, younger men may 
take the places. Third, I am quite aware 
of my inconsistency in writing as I have on 
this subject, and expecting to be taken seri-
ously, since I am more than seventy years 
of age. But the reader is at liberty to dis-
count what I write according to his own 
judgment. I am in favor of further discus-
sion of this matter, especially by young men 
of, say, forty or fifty! I do not mean to be 
flippant, but I should like to stimulate in-
terest.

J. W. Crofoot.

Brookfield, N. Y.

FIRST THINGS FIRST

More Ministers

With all our needs for more, one of the 
greatest is for more ministers. One of our 
boys who recently was graduated from the 
Seventh Day Baptist School of Theology told 
me he had received seven calls. He can 
accept and fill but one of those places. Many 
besides these seven churches are pastorless.
churches and denominations that refuse to be missionary, in spirit and in deed, etc.

We do day and night whatever workers are doing for the local church and congregation, particularly in this day. Many people prefer that their benevolences for the local church and its work should be so conducted as not to be public. Very seldom are we in a position to judge what another should do.

Church leaders and those who serve their church at a cost to themselves in the work, home, abroad, needs the fullest support of all. There may be reasons why one person should exhaust his resources in the supporting of the home work, and there may be reasons why another should exhaust his resources in supporting foreign work. There is only one field, and it is the privilege of most people to support every part of it.

We need to support the work, much more so, considering the present necessities. The German Churches. Europe, for the World Council, has been raising a fund for this purpose. Up to date, no word has come directly from them, but in the September number of the excellent magazine, "The Biblical Review," an article by Dr. A. L. Warnshuis, entitled, "Help for German Churches," Doctor Warnshuis has been a leader in the World Missionary Council, and has traveled extensively in Europe for the World Council of Churches. "By the end of 1939, we had received word on a visit made the last weeks in 1944. The following quotations are taken from the article referred to above, and should encourage us to help Seventh Day Baptist churches in Germany.

"There can be no serious question about the importance of giving help to the churches in Germany. In the tragic circumstances of military defeat, disorganization of all government, disillusionment, confusion, and the discrediting of the forces that have striven to influence the life and purposes of the German people during the past two decades, what is there left besides those churches that in all this period have themselves opposed National Socialism, and that have lived and taught because of their opposition to the Nazi regime? These 'Confessional Churches' are the best hope for re-education of the German people. The trials will be great, but the war stronger than they were at the beginning."

"When I returned from Europe in December, 1944, it was not possible to make any public statement of what I had learned regarding work in Germany. The story cannot be told—the occupying governments and armies are engaged in sorting out people and their records. While it is not possible to compile statistics about cases that are still in the process of trial, it can be stated that there was an anti-Nazi resistance movement in Germany. I talked with agents of that movement who were in Switzerland. I was introduced to some of them by representatives of the American government. In that underground resistance church members, clergy, and laity, actively participated.

"In July, 1944, the attempt to assassinate Hitler was a civilian plot, in which Christians shared and for which many of them were arrested and killed. While there is yet no evidence of a sufficient, consistent protest against the atrocities perpetrated by the German army and the national government, we do know that the Christian leaders did protest strongly both by words and deeds. Moreover, these leaders have repeatedly, both before and after the surrender of the German armies, confessed their share in national guilt and the necessity for expiation and atonement. There is an increasing realization of the responsibility of the Church for the morality of the community and the nation. In the restoration of Germany, the occupying governments as well as the resistance movements within Germany are counting greatly on the support of the churches."

"THE TRIUMPH OF THE EVERLASTING GOSPEL"

By Rev. L. R. Conradi, D.D.

The Lamb of God has, indeed, opened the book, has broken the seals, and nineteen centuries of the Christian era testify to the wonderful triumphs of the everlasting gospel in all the world. Christ, who spoke the word, "Let there be," at creation, has said, "It is done," has also spoken as the Redeemer, that the gospel "must be preached in all the world as a witness, and the prevailing power of prophetic truth is seen in the untold millions of believers in the name of Jesus, and in the military defeat, disorganization of all, the power of hell has grown to be, and it could not prevail against the creation of the Christian Church and the erection of the spiritual house. At Christ's coming the grave will have to give up all the bodies of the martyred saints who are then forever glorified unto life eternal. Matthew 22: 18."

By faith, the saints, quickened together with Christ, raised up together with him, also sit together in heavenly places in Christ Jesus. There is an attempt to reconcile together the prophetic word of the apostles and of the New Testament saints. They have come unto Mount Sion, unto the heavenly Jerusalem, to innumerable angels, to the general assembly and the Church of the first born, which are written in heaven, to their Father and to Jesus, the mediator of the new covenant, Whose blood assures eternal perfection in him. Ephesians 2: 4-6; Hebrews 12: 22-24.

God in his infinite love has in his secret councils laid down the things which must be done for the salvation of his children. The Lamb of God who by his death and resurrection is alone worthy to break the seals, has opened the book, the whole universe has been given into his hands. The scenes unfolded have, during the last nineteen centuries, been verified more and more, in every part of the earth. The countless numbers of believers, the powers of hell, are growing stronger than they were at the beginning. And the prophet, "conquering and to conquer," has been proved to be the greatest of all great powers, is being proclaimed today in all the world and published in many tongues. Every fulfillment of prophecy has added to its luster, and made the fulfillment of the remainder easier to discern. The countless numbers of believers are the evident fruit foretold and foreseen by the prophets, their very growth attests the truth of the prophetic word. The proclamations of the prophet and the apostles were the truth in its measure. In the new world and the new covenant, Whose blood assures eternal perfection in him. Ephesians 2: 4-6; Hebrews 12: 22-24."

One or more of the sessions of the Ashram are used for getting acquainted with all the brothers and sisters who have come from different parts of the world. What can one, as an outsider, do in the Ashram the first time. "Brother Stanley," Dr. E. Stanley Jones, presides, telling about the program of the days ahead. He explains that in an Ashram, one-people are the Ashram. The Ashram is not one group of people who have attained, working on another group who has attained a different level, but are all working towards the same goal and important to people of whatever race. The Ashram is the only group of people who are working on one level, both people are process of growth and development. He explains that there are no class barriers—everyone works; there are no race distinctions—the kingdom of God transcends race. Here everyone contributes, even in silence. The spiritual Ashram is a creation of that everyone may become creative. In the family circle, no one is ashamed to go to the table for food because there is no class of people. No one is ashamed to confess a need. Brothers and sisters share the problems and, by sharing, learn something of the brothers and the sisters. They share food and sorrow and the sorrow is halved. So each one was asked to tell who he was, what he did, and why he had come. Then followed a wonderful meeting where testimonies like these drew all nearer together in the spirit of brotherhood.

"I came to the Ashram because I was so tense. I want to let go."

"As a teacher of underprivileged children, I had a feeling of isolation. They shared food and sorrow, and I was ashamed to confess a need. I want a calm assurance that my needs are met."

"My burden is the indifference of Christ's people as revealed by decreased Sunday school attendance and no prayer meetings."
"I could worry a great deal about my troubles, but I came here instead."

"I want to enrich my life so as to help others."

"I desire a deeper spiritual understanding."

"I wish to be a reflection of Christ."

"I hope to relax, relinquish, and receive."

"I desire that 'plus' of greater health and greater victory."

"I want to get a relative value of time and eternity."

"I need to learn techniques for breaking down barriers."

"I wish to be less critical."

"I want to take the touch of Christ wherever I go."

"I want to live so that I won't have to tell people anything because they'll see them in me."

When closing time came and the rest had to wait until another day, Brother Stanley put into words the feeling of everyone present when he said, "The quiet, tender, redemptive presence of God has been here."

Georgia B. Greene.

WORLD COMMUNION SABBATH

By Mrs. J. L. Skagg

A leaflet is at hand entitled, "A Medita-
tion—The Meaning of the Lord's Supper."

It is a splendid Communion meditation based upon Biblical passages. This thought will call attention to World Communion which comes the first Sabbath in October. We recommend a copy be placed in the hands of each member of the Church. Shout in members are often strong in love, in faith, in hope. The World Communion service is to be taken to them, it may be suggested that this leaflet form the basis of a meditation and a prayer for their pastor and their church at the hour of the service.

May our Christian people everywhere be found ready to help their pastors plan to have 100 per cent of the able-bodied members of the church present at their own Communion table on World Communion Sabbath, October 6, 1945.

This leaflet may be secured at thirty-five cents per hundred from the Department of Evangelism, Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

A LETTER FROM FLORIDA

Dear Friends:

This will be a brief summary of our work in Putnam County. Your thoughts in and prayers for this work, as well as your generous contributions and offers of further assistance, have been appreciated by me, as well as by the people who have shared the benefits.

Since January 1, 1945, there has been $717.86 contributed to this work with a balance on hand at present (August 28, 1945) of $199.08. Of this amount $100 is being held in trust by the Daytona Beach Baptist Church; $89.08 is in the Palatka Atlantic National Bank; and your worker, E. F. Randolph, has $10 cash on hand for operating expenses.

While exact accounts have not been kept of the many items, expenditures have been about as follows:

January 1, 1945, to August 28, 1945

Improvements on church building

Carraway

$77.55

Helpers, Rev. William Kimshel

55.00

Welfare

35.54

Operating expenses

176.16

E. F. Randolph, personal expenses

155.83

Miscellaneous expenses

16.70

Balance on hand

199.08

Total

$717.86

The major part of these funds have been received from the Tract Society, Battle Creek Bible school classes, Shiloh Church, Madisonboro Sabbath School, Palmetto Church, Ashaway primary department, Alfred Church, and various other friends. Also, many boxes of clothing and Bible school supplies have been sent by some of the above-mentioned friends and others.

Now, who are we accomplishing? Only God can measure the results. Again I must confess that, with all I have been undertaking, accurate statistics have not been kept.

There are sixteen children in Palatka who have come quite regularly. But one family of four children has been enticed to another church, leaving us twelve regular and six or eight others who come frequently. Still others come occasionally, and there are many others who could be interested in workers to teach the various classes.

At Carraway there are two families of which the mothers and seven children come regularly whether I am there or not. Four others come frequently; and there are others who come now and then, especially if we hold services Sunday or evenings.

There have been the following regular services held by your worker, Elizabeth F. Randolph:

Sunday eve, seventeen services, mostly in Palatka; Sabbath day, forty services (twenty at Palatka and twenty at Carraway); Sunday evening, Carraway, and eight special services conducted on other occasions. Many visits have been made in the homes. Special workers and guests have been Rev. and Mrs. W. J. Kimshel, Mr. and Mrs. Luther Davis, Mr. and Mrs. Ira Lewis, Mr. and Mrs. Churchward, Mrs. Will Perry, and John Lewis.

Seven girls from Palatka, coming three, two, and one at a time, spent six weeks with my workers and helped in Vacation Bible School work. Seven children from Daytona also attended Vacation Bible School part of the time.

Thus, you note, that only a small part of my time has actually been spent in Putnam County. This is due to the fact that it seemed necessary for me to spend a large part of my time at my home here in Daytona with Mrs. Lena Crofoot, who has been an invalid since the early part of December, 1944.

August 24 to 26 I vacated the house which we have been using for church services in Palatka. As it seems necessary for me to spend more and more time with Mrs. Crofoot, it was too much for me to keep up this house in Palatka and pay the rent on it, which is $10.00 per month when we had electricity put in.

I will continue to go to Palatka at least twice a month until we can get other workers on the field. Whenever I go over on Sabbath days I will take the children from Palatka out to Carraway with me, thus making the most of twenty-two or thirty hours a week.

On September 8 Rev. Norman L. Chase and his wife, Rev. Effie Mae Chase, joined our Seventh Day Baptist Church at Carray-

Elizabeth F. Randolph.

An Omission: In the issue of September 5, 1945, page 160, the fine article, "The American Christian," should be credited to Mrs. Frank Hubbard, chairman of mission study courses. P. D.
he wants discussed. I feel there is need, too, of a definite study outline."

"Mrs. Nelson says they are using the book, "Children Need Adults," by Ruth Davis Parry, and find it very good."

Rev. David Clarke writes from Jackson Center, Ohio, that the "Parents' Club" idea is being carried on with the hope that they will be able to get some people who have made a special study of home life to come and speak to their congregation. We will wait for news of this idea, which sounds very good.

GIFT FROM HILTON

A letter from Dr. Edwin Ben Shaw dated August 27 states that the Milton Sabbath school voted to contribute $50 to the Denominational Budget as a special gift for the Board of Christian Education: This is to be used in field work of the board as carried on by the executive secretary, to be used by him where and when and how he decides its disposition is wise and best.

This gift is very much appreciated, and its use would be in a way that we pray God will be wise and best. This Conference year there are more demands for funds growing out of plans and calls for help. This gift will truly expand the services which may be possible for the executive secretary.

Field work to be done by the executive secretary of the board will include help in conducting classes in leadership training. If your church feels the need of help in such a school, please write to the Executive Secretary."

A THE SABBATH RECORDER

"When campfires gleam and lights are low, We watch the twinkling ones below. Then our daily chores and cares will cease And God will watch us while we rest in peace."

Viborg, S. D.

A Sinners’ Paradise

By Joe Sandri

(Age 15)

"The Lord hath made it by command, And we shall love it and serve the Lord."

The flowers, boulders, and the pine Are WCSt of the earth above.
The different birds that fly about, The lofty trees so strong and sweet.
The chimneys’ game of hide and seek, The funny noises of the moose.
The seagull takes his western trails, The dauntless bird that never fails.
The different colors bring to mind The different flow’rs of every kind.
And on you, you all, you all.
With all the fields so wide and clean, The lakes, the trees, the plains never ending.
Nothing’s ev’r looked quite so impending.
And then some wonder what God ever made, Just as it beauty from their eyes seemed to fade.
Odd but missing figures the clouds seem to take, And God made this just for the sinner’s sake.
The sunset at the close of day Colors the clouds with every deep ray.
The sunrise at morning is equally the same With matching beauty of equal fame.
And to think while I gaze on His seat, There’re many people who’re not appreciative, Not even one bit.

Boulder, Colo.

RELIGIOUS EDUCATION WEEK

(Note: These statements were written at the request of the Interdenominational Religious Education, Chicago, endorsing the fifteenth annual Religious Teachings Basic in All Worth-while Education, September 30 to October 7, in the United States and Canada."

N. Y."

National Progress Dependent on Teachings of Jesus

By Grace Noll Crowell

(Age 15)

"The cry of mankind today is "Progress!" Plans for future are dazzling in their concept, but if the religion of Jesus Christ is left out of those plans, our nation will surely go the way of all godless lands.

Paradoxically there is only one way to progress, and that is back to the teachings of Jesus Christ. Make Christ the Head of the home and there will be no delinquent children; make him a Counselor and"

there will be no corruption in politics; make him a leader and there will be no limit to our progress as a nation.

For years the International Council of Religious Education and its member agencies have been knocking at the door of all homes striving to awaken men to the need of spiritual fitness through religious education. Now is the time to heed the call; wise call. Let us go forward by going back to the too often neglected teachings of that great Educator: Jesus of Nazareth.

Religion Holds Key to World Peace

A. S. Goss

(Master, the National Grange)

We are emerging from a tragic experience when it became necessary to meet force with force, and there is danger of cynically yielding to the concept that force must be the ultimate ruler of mankind. Such a mistaken concept can be met only by developing the finer things in our character, and religion again, as we often do, is the ideal medium through which this will establish the world on a peace status. From a practical standpoint in meeting the problems of reconversion from a war status to a peace status, we may well turn to religion as the medium through which we will again establish the world on a peace status.

There is no time in history when mankind was more in need of divine guidance than today.

Religious Teachings Basic in All Worth-while Education

By J. H. King

(Fleet Admiral, United States Navy)

The fifteen annual observance of Religious Education Week, September 30 to October 7, 1945, is particularly appropriate at this time because of the increasing responsibility of each American citizen toward national life in a free society.

Much progress has been made toward the improvement and expansion of our entire educational system. However, with all our increased knowledge in world and national affairs, and technical skills, we were unable to be effective in the war. Contributing to this was the neglect of the fundamentals of all worth-while education — religious teachings which should begin in the home and be supplemented in the churches.

In all our efforts to establish means to keep the peace, we must remember that the principles of Christianity constitute a sound foundation on which to construct the necessary machinery to maintain amicable relations among nations. This must be the basic concept of all democratic world work. Any program which emphasizes this fact and seeks increased religious education merits full support because it is contributing to the future welfare of civilization.

THEOLOGY TEXTS NEEDED

The war caused interruption in publication of some theological textbooks, and until the publishers have had a chance to take up again the printing of such books, schools of theology are compelled to resort to other means of getting them.

The Seventh Day Baptist School of Theology at Alfred is in need of two copies of "New Testament Theology," by Stevens. It is suggested that former students of the school might be willing to rent or sell their copies.

Communicate about this matter with Rev. E. D. Van Horn, Alfred, N. Y.

Prayer

O God, grant us men to match the mountains of these thrilling days. Forgive our small faith and limited vision. Lead us but to overrule human mistakes and the selfishness and pride; teach us the true greatness lies in service: to set the captives free, to feed the hungry, and to shelter the homeless. Grant to our leaders a wisdom that is the wisdom of God. Help us to overcome human mistakes and let thy great purpose be for the ages be sought out among us and through us, through Christ the Way, the Truth, and the Life. Amen.

SABBATH SCHOOL LESSON

The Israelites in a Foreign Land

Basic Scripture—Genesis 46: 40–50

Memory Selection—Psalm 90: 1
Our Letter Exchange

Dear Mrs. Greene:

It’s been quite a time since I wrote to you, hasn’t it? Maybe that means I can write a longer letter this time.

Our school started July 23, so we can get out in the fall to pick cotton. I am in the ninth grade this year, and my subjects are health, English, civics, and math. English is my favorite subject since we are taking literature the first part of the year.

It has been very, very hot here, 98° in the shade some of the time. I will be glad when we stop having summer school because it certainly is too hot.

Vic, Nanciu’s husband, was drafted just before the end of the war. So, and the children came down here to stay with us, a little cabin out there.

Today I have a little story for boys, especially Farmer Boys, but I shouldn’t wonder if it would set the girls to thinking, too.

Yours sincerely,

Miszp S. Greene.

Dear Recorder Children:

Well, I’m not discouraged since I have had this nice long letter from you this week, and my hopes are still high that I’ll receive several more next time. Keep your letters coming, boys and girls, for grownups as well as children enjoy them.

My main theme is prayer. I have mentioned probably many times in my sermons that prayer is the greatest growing force in the world. Yes, I know that some of you are thinking of the great armada of ships, tanks, planes, and the millions of men in uniform that make the instruments of warfare. Let me read again our text: "What a wonderful promise! That promise is intended for you today just as it was meant for those early disciples and followers of Jesus. Have you taken these promises that Jesus has given to you."

We need prayer in time of trouble as well as in time of joy. In crisis, it is a pain in the sore, in death, in you and your emptiness or it is you with God and his sufficiency over you as your helper, your guide, your comforter.

I read a story just recently about a thirteen year old girl who was in a Bible school going to the other girls of her own age tell what they thought about prayer and what it meant to them. The general thought expressed by most of them was that they believed in prayer to the extent that if God failed to bring their brothers and loved ones home safely, they would lose all faith in him.

The thirteen year old girl told about her own brother who was a flyer. She explained how she and her father and mother prayed at each meal that God would be gracious to Johnny, take care of him, and bring him back safely if possible; but in case he should be lost, to give them the strength they needed.

The meal was at dinner one evening the doorbell rang, and a boy stood there with a telegram for them from the War Department. The father took the telegram, and before saying "Oh," he said, "Oh, it’s the 10th Corps...""God, the time has arrived. Now give us all what it takes." Judy said that her father read the first half of the telegram down to the Y.M.C.A. and took out one of the envelopes thatJohnny used to teach, and she did the housework, dishes, and jobs that she had always hated to do, so that her mother would have time to go down to the Red Cross and help what she could there. Judy said, "We did not lose faith in God. It made our faith stronger, for we took on the..."
extra work. We knew that he would want us to do this.

Prayer is what you do in your solitude. Does pain cause you to denounce man and fate, or does it teach you to be refilled with the spirit of God? Does sorrow warm you, or does it teach you of God who sorrowers when his children suffer? True Christianity places the heart of God in your most crucial times of sorrow, fear, or pain. It embraces you with God's tender mercy; it givensons to triumph over the rough places in life.

What are prayer andChristianity that they can so mightily defeat pain and death itself? We must let his entire loaf be leavened.

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THE SABBATH RECORDER

Pastor and Mrs. Ehret spent two weeks in August vacationing in the Yellowstone National Park.

A thanksgiving service following the Japanese surrender was held in our church Wednesday evening, August 15. This union service was arranged by the War Wives Club, an organization of young women whose husbands are in the service.

The Sabbath school class taught by Mrs. Ehret has parties once a month to which the families are invited. A good time is enjoyed.

On Sabbath day, August 11, Rev. Harley Sutton spoke to us. A week later, August 18, Rev. Earl Cruzan gave the sermon. Both young men were welcomed.

We welcome the return of Deacon H. H. Thorrington, who had spent several months in California.

It was pleasant to have visitors from Riverside, Calif., overnight August 7; Mr. and Mrs. Perley B. Hurley and their son and family, Mr. and Mrs. K. Duane Hurley, Terry, Anne, and Cathy Sue. During the evening a group of friends gathered in the church parlor where there was general singing under the leadership of the younger Mr. Hurley, also a men's chorus and other music. Conference President P. B. Hurley spoke of his ambitions concerning Conference had it been held, and urged the members to stand fast. K. D. Hurley spoke of his plans as incoming editor of the Sabbath Recorder. Following the talks light refreshments were served, under the direction of Mrs. Marianne Whitford and Mary T. Davis.

Correspondent.

Marriages.

Allen - Bond. — Mr. Stanley Allen, son of Mr. and Mrs. Allen L. Bond, of-Plainsburg, with Miss Simeon C. Bond, all of Salem, W. Va., were united in marriage, June 27, 1945, at the Salem Seventh Day Baptist church by Pastor James L. Staggs.

Flanigan - Kelley. — Mr. Charles E. Flanigan, son of Mr. and Mrs. Ernest Flanigan, and Miss Bessey L. Kelley, daughter of Mr. and Mrs. Ernest Kelley, all of Salem, W. Va., were united in marriage, February 16, 1945, at the Salem Seventh Day Baptist church by Pastor James L. Staggs.

Wheeleck - Davis. — Wallace Earl Wheeleck and Winifred Adela Davis were united in marriage in the Los Angeles Seventh Day Baptist church, 264 W. 43d St., by Pastor G. D. Harris on Sabbath, August 18, 1945.

Obituary.

Clarke. — Bessey Evloyn, daughter of Willis and Lucy Clarke, was born at Milton, Wis., June 27, 1873, and passed away at St. James Mercy Hospital in Marshfield, Wis., August 14, 1945.

On June 29, 1901, she was married to Samuel W. Clarke of Independence, N. Y. She has been a faithful member of this church and a friend and servant of the community since that time.

Close survivors are her husband; one daughter, Mrs. Evelyn Baker; three sons, Stephen W., W. Wallace, and Francis S.; and a brother, Ray W. Clarke.

Funeral services were held at the Independence Seventh Day Baptist church with her pastor, Rev. Burdick, officiating. He was assisted by Rev. Walter L. Greene. Interment was in the Independence cemetery.

Cross. — Herman J. son of George and Harriett Burdick Cross, was born October 23, 1869, and died at his home at 420 Nottingham Road, Syracuse, N. Y., July 27, 1945.

On October 24, 1894, at Syracuse he was married to Clara Brandt. Five children were born to them: Mrs. Edith Spald, Mrs. Harriett Tilly, Leon, Edwin, and Daniel.

When he was a young man he and his wife were baptized by Elder L. L. Sumney and joined the De Ruiter Seventh Day Baptist Church. In 1909 they became charter members of the First Syracuse Seventh Day Baptist Church. They have been staunch members of that church and brought up their children in that faith.

Close survivors are his wife, his five children, and a brother, Harold G.

In the absence of his pastor, H. L. Polan, the funeral service was conducted by Rev. Dwight Beck. The body was laid to rest in Morning Side Cemetery.

Larkin. — George Leland, son of George W. and Electa Brown Larkin, was born in Brookfield, Me., April 8, 1868, and died at his home in Battle Creek, Mich., August 9, 1945.

At an early age he went with his parents to North Loup. He joined the Seventh Day Baptist church there when a boy, and through the years has dealt honestly in his many business relations and has lived uprightly before man and God. He was married at North Loup May 30, 1890, to Miss May Bancroft, who survives him. They celebrated their fiftieth wedding anniversary in Battle Creek last May 30. There are four living children: Mrs. Frank Talbot, George H., Mrs. Earl Kelso, and Mrs. John Bloom.

Funeral services were conducted in Hebble Chapel August 13, 1945, by Rev. Leslie O. Greene. Interment was made in the Memorial Park at Battle Creek.

L. G. D.

Give victory to righteousness, we pray thee, O God, and to all thy children forgiveness; through Jesus Christ our Lord. Amen.

—The Bishop of Hong Kong.