Obituary

Burdick. — Margaret Louise was born in Lima, Wis., on December 20, 1858, and died at her home in Milton Junction, June 31, 1945. She was adopted when small by Rhan and Phyllis Babcock Burdick, attended Milton College, and taught school for a number of years before moving to Milton Junction with her family. In May, 1877, she was baptized and joined the Milton Junction Seventh Day Baptist Church and always held it foremost among her many interests.

Surviving are two nephews: R. Leon and Charles C. Burdick.

Funeral services were conducted from the home and the church on Sabbath afternoon, June 23, by Rev. Orville W. Babcock, assisted by Rev. W. D. Burdick. Burial was in the Milton Junction Cemetery.

W. D. B.

Lippincott. — Samuel Darius, son of Curtis and Elizabeth Babcock Lippincott, was born May 23, 1861, in Logan County, Ohio, and passed away July 14, 1945, at the home of his brother, Perry B. Lippincott, Battle Creek, Mich., where he had lived for many years.

Early in life he was baptized and joined the Seventh Day Baptist Church at Jackson Center, Ohio. Due to an accident and illness he has been a cripple most of his life.

He is survived by one daughter, Mrs. LeRoy (Mary Jo) Reigner; two sisters, Mrs. James (Charlotte) Knight and Mrs. Iseus (LaVerna) Randolph; two brothers, Jesse H. and Simon E. Committal was at the Oak Hill Cemetery, Battle Creek. The service was conducted by Rev. Alton L. Wheeler, assisted by Rev. Henry L. A. L. W.

Wright. — Willet H. Wright, Jr., son of Willet H. and Lottie Green Wright, was born at North Loup, Neb., January 11, 1920, and was killed in action in Germany, March 25, 1945.

When a young boy he was baptized, and at the time of his death was a member of the Denver Church. On August 20, 1940, he was married to Alice Marie Pulver.

Besides his wife, survivors are two small daughters, Sally Marie and Sadie Kathleen; his parents; one sister, Mrs. Helen Studier; and two brothers, Mrs. Herbert and Richard.

L. G. W.

THE SABBATH RECORDER

The Benevolent Society has sent $96 to the Women's Board for the Helpers' Fund which provides support for workers on the home field.

Vacation Bible School was held from June 18-29 and had a total number of pupils attending of seventy-three. Pastor Osborn was the supervisor. Pastor Francis Saunders of Marlboro was one of the nine teachers. An interesting fact is that six of the teaching staff are products of the school.

The session room has been redecorated, and is very much improved. Additional chairs and other supplies for the primary department are being ordered.

A new sign advertising our church is up. It is located a mile below Shiloh.

A new young people's chorus is to be organized soon to take the place of our former junior choir. Mrs. Grace de Wilde will be the leader.

Shiloh Bulletin Extra.

Ashaway, R. E.

The Ashaway Daily Vacation Bible School was in session for ten days and came to a close with appropriate exercises in the church.

The program featured a review of the work accomplished by the pupils under the supervision of their teachers.

Memory songs, Scripture verses and exercises by the different age groups, and a picture featuring the Bible story, the "Good Samaritan," shown by Rev. Ralph H. Coon, with Pauline Dalend as reader, constituted the excellent program. Following the professional, all saluted the American flag and the Christian flag.

An exhibit of handwork done by the children was displayed on the tables arranged in the vestry and included handbook work and novelties used in connection with Bible stories.

Mr. Coon was supervisor of the school and teacher of the intermediate class; Mrs. Coon, assisted by Miss Marian Coon, taught the junior class; Rev. Paul S. Burdick, assisted by Miss Esther Burdick, the primary class; and Mrs. Munson Gavitt, the beginners' class.

There were seventy-three boys and girls registered, with an average attendance of sixty-four. — W. E. Sun.

Unless man has the wit and grit to build his civilization on something better than material power, it is surely idle to talk of plans for a stable peace. — Francis B. Sayre.
A PRAYER

(Given by Rev. Alva J. C. Bond at a Community V. E. Day service at Alfred, N. Y.)

God our Father, thou who inhabitest the universe, and to whom a thousand years are but as yesterday when it is past, be mindful of us, that we may live in our day, and to them a day is so much of life. Forgive us for our frivolous folly—killing each other in the midst of our life and work. May the lives of those who rise from the ashes of our limited struggle with carnal striving, but preserved in order that human values more precious than we shall ever lose sight of that higher aim by the hope of a better world is taking shape.

We are helpless in the face of the destruction of the fruits of their victory, or cheat them, or by our selfishness or provincialism.

Forbid the evil that would enslave their fellow men. May the combined wisdom and co-operation of every religious group in the world a start. As the President said, it is our job to work with which to make graphic for publication, and so to the charter which others are so quick to inspect the world charted; it represents the voice of the people, grows out of the fact that all great cities of the world, and almost all the people of the earth. Only the people can make it effective. Like St. Francis they must walk the streets of the villages of the earth, the streets of the great cities, and all countries, to make it effective. Like St. Francis they must walk the streets of the villages of the earth, the streets of the great cities, and all countries, to make it effective. Like St. Francis they must walk the streets of the villages of the earth, the streets of the great cities, and all countries, to make it effective. Like St. Francis they must walk the streets of the villages of the earth, the streets of the great cities, and all countries, to make it effective. Like St. Francis they must walk the streets of the villages of the earth, the streets of the great cities, and all countries, to make it effective. Like St. Francis they must walk the streets of the villages of the earth, the streets of the great cities, and all countries, to make it effective. Like St. Francis they must walk the streets of the villages of the earth, the streets of the great cities, and all countries, to make it effective. Like St. Francis they must walk the streets of the villages of the earth, the streets of the great cities, and all countries, to make it effective. Like St. Francis they must walk the streets of the villages of the earth, the streets of the great cities, and all countries, to make it effective. Like St. Francis they must walk the streets of the villages of the earth, the streets of the great cities, and all countries, to make it effective. Like St. Francis they must walk the streets of the villages of the earth, the streets of the great cities, and all countries, to make it effective. Like St. Francis they must walk the streets of the villages of the earth, the streets of the great cities, and all countries, to make it effective. Like St. Francis they must walk the streets of the villages of the earth, the streets of the great cities, and all countries, to make it effective. Like St. Francis they must walk the streets of the villages of the earth, the streets of the great cities, and all countries, to make it effective. Like St. Francis they must walk the streets of the villages of the earth, the streets of the great cities, and all countries, to make it effective. Like St. Francis they must walk the streets of the villages of the earth, the streets of the great cities, and all countries, to make it effective. Like St. Francis they must walk the streets of the villages of the earth, the streets of the great cities, and all countries, to make it effective. Like St. Francis they must walk the streets of the villages of the earth, the streets of the great cities, and all countries, to make it effective. Like St. Francis they must walk the streets of the villages of the earth, the streets of the great cities, and all countries, to make it effective. Like St. Francis they must walk the streets of the villages of the earth, the streets of the great cities, and all countries, to make it effective. Like St. Francis they must walk the streets of the villages of the earth, the streets of the great cities, and all countries, to make it effective. Like St. Francis they must walk the streets of the villages of the earth, the streets of the great cities, and all countries, to make it effective.

A PRAYER

We thank thee for the hope cherished in the hearts of many and for the tangible evidence that a better world is taking shape. Strengthen the arm of all who seek to break the shackles with which the evil-minded would enslave their fellow men. May the combined work and cooperation of the who would build a better order be supported by thy wisdom and power, so that the end may be more than our weak humanity can accomplish, through the wisdom and power of thyself moving in all hearts. We would take frustrated humanity to a higher goal and hold up to the whole world; we know our yearning can never match thine own. THOU ART OUR HOPE AND OUR GOD, Amen.

LAMPS ALIGHT

Sometimes as evening falls there comes to me a memory almost forgot. A merry whistle penetrates the silence, then the rattle of hard-shod hoofs, and down the street the quick, light footsteps of a boy precede the glowing of the lights atop the lamp posts, plain and green along the way. The clatter of the little cart, with which each light was fueled mingle in the picture with those other elements of thought, all bound about with that sense of deep security which is happy childhood's rightful claim.

Now at eventide some welcome magic touch sets aglow the villages streets without the rattling cart or whistling boy so faithful to his task; and far away that boy of yester year that this, that and other tasks in other fields; and I, gray-haired, find a new security in the thought of stars, unchanging like the love of God.

A CONFESSION

The above meditation, "Lamps Alight," was chosen for page because of its sublime thought and its beauty of expression. The sense of vital need to preserve home and hearth, to conserve its beauty and to place a little plain and green world. We know our yearning can never match thine own.

It is to be hoped that the pleasure it gives and the lesson it imparts because of its appearance here, without the author's knowledge or consent, will compensate for any risk the present writer may have taken in including it in these editorials.

ONE REMINDED OF A TALE TOLD OF ST. FRANCIS, FOR WHOM SAN FRANCISCO WAS NAMED

It is said that one evening when they had put in a full day at manual labor, one of the delegates said: "Now let us go into the village and preach." They went down to the village, walked through its streets and back again.

RETURN TO THE VILLAGE

They had not stopped to talk with anyone or to speak to groups of people. When they had reached the outskirts of their monastery.

One day, one evening when they had put in a full day at manual labor, said one of the delegates: "Now let us go into the village and preach." They went down to the village, walked through its streets and back again.

RETURN TO THE VILLAGE

They had not stopped to talk with anyone or to speak to groups of people. When they had reached the outskirts of their monastery, they found that various were to preach in the village. "So we were," said St. Francis, "and so we did." It is by such绳ess that great things are done.

The greatest hope that comes out of San Francisco, the greatest promise for the future of the world, grows out of the fact that delegates met there, journeying from all parts of the globe, speaking many languages, representing various types of institutions and various degrees of confidence in the outcome of common conversation concerning the things that are of deepest concern to men, and that somehow such a group can be the same after that experience. The world champion represents the voice of the peoples of the earth. Only the people can make it effective. Like St. Francis they must walk the streets of the villages of the earth, the streets of the great cities, and all countries, to make it effective.

Here is the job of the Church and the task of all Christians. Meanwhile Christian Amer-
This starts down that road with the peace-loving peoples of the earth.

A. J. C. B.

**THEN AND NOW**

Dr. Frederick Lynch, secretary of the Church Peace Union, and following the First World War, was the apostle of good will for the churches in the effort to bring about a permanent peace and a league of nations. In 1918, the League of Nations was founded, all in the hope of making some kind of gesture in the interest of an early peace. Doctor Lynch felt that the move should have the backing of Christian leaders, and asked the present writer for a letter to be assembled with others to let the President know his churches were supporting him. Recently a copy of this letter turned up, and it may be of interest to younger readers of the Sabbath Recorder to know what was being done in those difficult days. It is a fact that a great majority of the ministers of America were for the League of Nations, and worked for its success. But the American people were not so strongly in favor of supporting an organization of the nations as they are today. Possibly the prayers and labors of those days were not wholly lost. Here is the letter.

It is dated Salem, W. Va., January 23, 1917.

Dear Doctor Lynch:

In compliance with your request of the 23d inst., I am sending you the following communication, with the hope it may in some small way serve your purpose.

The President has spoken the word the world has been waiting for. The world's creation groaneth and travailleth together until now, and all the peoples of the earth in the midst of the great war there shall come that comity of nations and brotherhood of all the peoples of the earth implied in the President's message, then these last birth throes will not have been in vain. Basing not any opposition from participation in a world program so unselfish and altruistic. We are living in different times from those of our fathers. The days are gone by, if it were indeed desirable. The forming of a world neighborhood has long been the dream of men as far as facilities for intercommunication are concerned. In the nations of the earth there is no juxtoposition, there awaiteth but the true spirit to infuse in them a common life. The interest of the matter was evident to the world are common to all, and the rights of all can be best conserved by co-operation in all things through the medium of human will.

It is a fact for supreme gratitude that our nation through its Chief Executive has taken this opportunity as he has, to present the case for peace, looking toward a consummation so much to be desired and filled with bliss for all mankind.

President Wilson's policy of holding the Panama Canal for the traffic of the world, without favor to our own shipping, gives him the right to speak for the freedom of the seas as an outcome of this common road which will give to every nation the opportunity for normal development.

The jingois will find fault and will talk about "wasting breath" (a commodity on which they never seem to be short), and condemn citizens of more or less distinction will criticize the paragraph referring to the Sabbath. Because there is both sanity and religion in the message, and all that which a government does as a nation as defined by the ancient prophets, and by the Master himself, will prove that these principles may find a place in the peace which shall follow this war.

Alva J. C. Bond.

**CONCERNING THE SABBATH**

The following were heard at Keaswick Victorious Life Conference this summer concerning the Sabbath:

Professor Feinberg of Dallas Theological Seminary, in commenting on the twenty-third chapter of Leviticus, which deals with the six sabbaths of Israel, said, "The Sabbath was entirely separate from the feasts. It was not an annual day, but a weekly one. Verses six and seven speak of the Sabbath as a picture of the rest and goal toward which the whole redemptive plan is moving. The feasts were steps toward it."

Dr. R. C. McQuilkin of Columbia Bible College said, "Don't let anyone tell you that the law is not a standard of conduct for Christians today. When all the Sabbath feasts are summed up in the Ten Commandments, they are binding on Christians today as well as a little later, Colossians 2:16, Ephesians 2:10, Galatians 3:13. These Commandments 1-5 have absolutely nothing to do with the Sabbath day. But it is God's commandment, and we are talking of the ceremonial day. The Ten Commandments are not under consideration."

We remarked to him, "If I believed as you do about the observance of the Sabbath, and the Seventh Day Baptist, as I am!" So we had an opportunity to witness for the Sabbath before a group of people. That they were thinking of the matter was evident by the fact that they came to us and asked questions. Pray that this testimony may bear fruit.

There is a limit to human strength. Yes, the hero replies, a limit we must always exceed.—Henri Bondeaux.

THE MEETING OF THE BOARD OF MANAgERS

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held Sunday afternoon, July 9th, in the Pawtucket Seventh Day Baptist Church.

The meeting was opened with prayer by Rev. Paul S. Burdick.

Those present were Rev. Harold R. Cran dall, Dr. Edwin Whittord, George B. Uther, Karl G. Stillman, Dr. Anne L. Waite, Rev. W. E. Whirler, Dr. Walter G. Bond, Dr. Charles A. Austin, Walter D. Kenyon, Rev. Eli F. Loofboord, Rev. Ralph H. Coo., Mrs. James G. Waite.

Guests present were Rev. Paul S. Burdick, Mrs. Paul S. Burdick, Mrs. Eli F. Loofboord, and Mrs. W. L. Burdick.

The quarterly report of the treasurer was presented. The quarterly report and report on the condition of the society were ordered recorded.

Rev. W. L. Burdick presented his report as corresponding secretary, which was approved and ordered recorded. It follows:

As corresponding secretary, I would report that no field work has been undertaken during the quarter, but correspondence which has been unusually heavy has been conducted and material for the Missionary Journal has been furnished every week, and the annual report of the Board of Managers has been prepared.

Also considerable time has been devoted to the work of the Ministerial Relations Committee of the General Conference.

I wish to take this occasion to thank those who have furnished articles for the Mission and Department of the Missionary Journal, and the Board.

Respectfully submitted,

William L. Burdick,
Corresponding Secretary.

The annual report of the treasurer was presented. Voted, that the annual report of the treasurer, as signed by Leon S. Suforn, and Fernald be approved and adopted as the treasurer's annual report of the Board of Managers to the Missionary Society.

The annual report of the corresponding secretary was presented. Voted that the annual report of the corresponding secretary be the one hundred third annual report of the Board of Managers to the Missionary Society and that the secretary be authorized to have printed the usual number of copies of the Secretary's and treasurer's reports for distribution.

Dr. Edwin Whittord, chairman of the Missionary Evangelistic Committee made a verbal report. The report was accepted.

Voted that the work of the Tract Society in Indianapolis, Ind., be commended.

A letter from Rev. Clifford A. Beebe, in Arkansas, was read, telling about the locating of Rev. Zack White in the Little Prairie field.

The corresponding secretary was instructed to make arrangements with Mr. Beebe to stay on the southwest field.

Voted that the request of E. Marvin Juhl of Des Moines for funds to help the Des Moines Baptist College be referred to the Evangelistic Committee.

The treasurer was instructed to send the sum of $20 to Janaica to be used in repairing churches under the supervision of Rev. Wardner T. Randolph, at Bath, Waterford, and Bowensville.

Voted that the sum of $150 be appropriated for the repair of the fence of the Kingston church, and the treasurer was instructed to forward the same.

The China Committee presented a letter from Dr. Grace L. Cran dall, received early in July, and asking the Committee to present a letter to the General Conference in behalf of Missions in China. She mentioned the Wests as being well, as late as September, 1944. This letter is the most recent information the committee has available.

The Ministerial Relief Committee report was presented, accepted, and ordered recorded.

The Investment Committee's report was presented by Karl G. Stillman. It was accepted.

Voted that the budget for 1946 be submitted to the Conference for our 1945 budget, with the request that the sum of $1,800 be added to cover salary and expenses for a field worker and assistant to the corresponding secretary, and that the amount provided in the 1945 budget for superintendence of the Baptist Missionary Society be increased to $1,000.

**THE SABBATH RECORDER**


Correspondence should be addressed to Rev. William L. Burdick, Ashby, P. O., and money orders should be drawn to the order of Karl G. Stillman, Wadystown, P. O.

The SABBATH RECORDER
reconstruction and rehabilitation appropriation of $600, making the total for 1946, $1,816.85.

Voted that the special committee have authority to engage a field worker and assistant to the corresponding secretary.

Voted that the sum of $25 be appropriated for the same year, to the International Missionary Council for the work of the Department of Social and Economic Research and Council.

Voted that $25 be appropriated to the International Missionary Council for the Postwar Fund of the Council.

Voted that inasmuch as the debt of the society has been cleared, the board increase the maximum contribution to churches which are being helped from $35 a month, or $420 a year, to $41.67 a month, or $500 a year.

The minutes were read and approved.

Rev. Ralph H. Coon, who is going to the churches at Richburg and Niel, N. Y., made remarks. He spoke of the meeting today as presenting a forward looking program.

The meeting was closed with prayer by Mr. Coon.

George B. Utter, Recording Secretary.

TREASURER'S MONTHLY STATEMENT
June 1, 1945, to June 30, 1945

Karl G. Stillman, Treasurer, in accordance with the Seventh-Day Baptist Missionary Education Fund.

Cash on hand June 1, 1945...$5,906.91

Toward support of men in Western Asia...$125.00

Bible, Radio, and Literature work in China...$5.00

Rev. Clifford F. Lammis, E. Taunton, Mass., for missionary evangelistic work and Sabbath promotion...$20.00

Reverend W. M. White...$28.00

Rev. H. C. Cole...$15.00

Geordy, Ark., Sabbath school...$6.25

O. Palmer...$2.00

People's D. E. Church, Washington, D. C. ...$15.00

Rev. and Mrs. T. W. Crimble...$5.00

Fox, Paramus, N. J., for the Seventh-Day Baptist Church...$15.00

Dr. F. H. Whitcomb, executive secretary, American Missionary Education Fund...$2.00

Sabbath Recorder...$12.00

Total receipts...$7,754.50

Cash balance on hand June 30, 1945...$3,968.37

Accounts payable as at June 30, 1945:

China...$4,017.86

W. Va., Hebron...$5,658.00

Holland...$2,992.50

SOUTHWESTERN ASSOCIATION

The Southwestern Association will convene with the Little Prairie Church at Nady, Ark., beginning Thursday night, August 30, through September 2, 1945, with the theme: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Acts 2: 21.

Hazel Scouen, Recording Secretary.

THE SABBATH RECORDER

DENOMINATIONAL BUDGET

Treasurers' Report for the Year Ending June 30, 1945

L. M. Van Horn, Treasurer, in account with the Seventh-Day Baptist General Conference

Receipts

Total Budget...$15,750.56

Specials...$14,586.83

Treasurers' Report...$1,163.73

Disbursements

Missionary Society...$10,818.30

General...$5,692.03

Sabbath Recorder...$5,658.00

Sabbath School Association...$2,992.50

Overseas Relief...$456.71

China Relief...$131.91

Respectfully submitted,

L. M. Van Horn, Treasurer.

This certifies that I have examined the accounts of the Treasurer, Day, Baptis Ministerial Education Fund and find the accounts in order and balanced. The foregoing report agrees with the account as set forth in his books.

P. L. Hudson, Auditor.

Milford, Wis.

July 11, 1945.

EXTRACTS FROM RECENT LETTERS

Dear Editor:

Mrs. Davis and I wish to thank you for the free subscription to the Sabbath Recorder given to newyweds. We always look forward to seeing it in the mail. During my college work at Bethany, W. Va., and even here at Yale, I have never been too busy to read it from cover to cover.

We have our own apartment here at the divinity school, and like it. We have new the privilege of attending one of our churches almost every week.

We certainly appreciate the work the Recorder Press staff is doing. Our prayers are with you that people everywhere may be blessed by reading it.

Yours sincerely,

Eleda L. Eadis, U.S.N.R.

382 Whitney Ave.

New Haven, Conn.

Dear Friends:

We always enjoy the Recorder; but it seems as if this one of July 2 was especially good—David Clarke’s splendid editorial; the new young people’s plans; the letters from Holland; and especially the fact that Leon Lawton of our Creek Battle boys, had contacted the Holland people.

Sincerely yours,

Ruby Coon Babcock.

Pomona, Fla.

SABBATH SCHOOL LESSON

FOR AUGUST 18, 1945

Memory Selection—Psalm 145: 18

Basic Scripture—Genesis 27, 28

Jacob Realizes the Presence of God

Disbursements

Missionary Society...$10,818.30

General...$5,692.03

Sabbath Recorder...$5,658.00

Sabbath School Association...$2,992.50

Overseas Relief...$456.71

China Relief...$131.91

Holland...$2,992.50

Total...$27,295.33

Total...$27,513.54

Total...$5,415.79
WOMEN, AWARE TO THE NEED FOR MISSIONS!

(Paper prepared by Mrs. C. Harmon Dickinson and read by Mr. Dickinson at the Central Association)

A book has been written, called "Men and Missions." To the best of my knowledge none of us have ever read it. I believe it has come out entitled "Women and Missions." How interesting such a book would be! Perhaps one of you with literary ambitions may write that book some day, but my aim today is simply to emphasize the tremendous need for missionary effort.

Let us turn to the Bible for our inspiration. In that we should help God look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. In Acts 4:12, "Neither is there salvation in any other: for there is none other name under heaven given among men, that by believing in the name of Jesus Christ ye may be saved." Again in Acts 16:31, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." How many of us will be willing to go out unto the world to preach, to teach, and to heal? These men have all obeyed God's call and have gone out from their homes.

We also find, in the fifth chapter of Mark, that Jesus cured a man possessed with a legion of devils. When this man had been cured he besought Christ that he might not go away. Jesus replied, "Go home to thy friends, and tell them how great things the Lord hath done for thee," and had his commission on thee." How many of us will be willing to answer God's call to go home to our friends and tell them of Christ and give our full support to the church? True, we need ministers and missionaries, and if we receive a call from God to go out and preach the gospel, many of us will have no choice but to accept. But we also need consecrated laymen, for the pastor alone cannot make a church. I think, perhaps, sometimes we do not recognize a call from God because we may not come to the "vacuum" of our lives. We may be so busy just waiting for God to send his people, as Moses did, and not look for his call through the "burning bush." How many of us will be willing to accept his call to active service, either at home or away? We as Seventh Day Baptists must give all of the support we can to our churches. Since many of our churches are in rural areas we need to develop a fuller realization of the value of a rural church. John 13:34. I attended an Older Rural Youth Conference at Cornell University. At this meeting I was startled to note the interest of the students from various organizations from rural New York. They included leaders from 4-H clubs, Young Co-ops of the Dairymen's League, F.F.A. boys, Grangers, representatives of church groups and other organizations which deal with country life. I was invited as a guest to speak at the New York State Christian Youth Council.

We started our meeting with a general round-table discussion of problems which confront the older youth of rural America, stressing the particular need of a program which caters to the "vacuum" of our lives, that period between high school and the age of marriage. We became established as adults in the community. To my knowledge there is no organization in any county which gets the needs of this particular group, and I hope for one which would "see the churches organize a society of older youth. Perhaps this could be done through the Older Rural Youth Association. Its youth rallies have been very worthwhile, yet they are predominantly for high school students or younger. There is no group for those nineteen to thirty. Many churches lose sight of this group entirely. Isn't there something which we can do to prevent thisapse in church life?

One of the principal needs which was emphasized at the Cornell conference was a dedication to rural life. Without this love of country life and the willingness to take...
The hardships along with the blessings we cannot hope to build a better future for ourselves and for our posterity.

Spiritually another of the needs which was stressed, for in most communities the church is the center of all activities. An active church there also will be an active community. We in the rural communities are in closer communion with God through nature, and we need that spiritual inspiration in order to receive the most from our rural life.

After discussing other needs such as educational leadership, fellowship, social, and recreational needs, we continued with a definite plan in view, that is, setting up some organization or executive committee to carry on as we had started and to plan for another conference in the fall. It was felt that we had great potential power in the representatives of these various organizations.

The Board of Christian Education, looking over the records of July 16, on page 35, is a notice of the commission for this year, are calling attention to it again. In the Recorder of July 16, on page 35, is a notice from Mr. P. B. Hurley, Conference president, announcing the reason for omitting it—by the members of the Commission.

Our Letter Exchange

Dear Mrs. Greene:

I have not written to you for so long that I think it is time for me to write. I was at the Seventh Baptist camp at Middle Island, W. Va. I had a lot of fun and hope I can go next year. We went in swimming, canoeing, and fishing. We slept in a schoolhouse about a quarter of a mile from the church.

There were twenty-five enrolled in our camp. The camp was divided into four tribes. Their names were Calebites, Workers of God, U. S. Merchant Marines, and Benjamites.

I want to camp with our pastor and his wife, Mrs. Eli Loofboro—why don't you? I like them very much. It would take a long time to tell you all about camp, so I guess I will close and help Mother with the cleaning.

Sincerely yours,

Shirley Boyd.

Woodbury, Pa.

Dear Shirley:

Many of the children in our Western Association have also been at a Seventh Day Baptist camp in Pennsylvania. This was at Camp Potato, near Coudersport. This is an odd name for a camp, isn't it? I imagine it is called that because they grow wonderful potatoes in that part of the country. Seven of our young people went from Andover. Pastor, barber, and paid man has gone over them today at the closing of camp. From the cards they have written back while there, I know they have

now he will only be a member ex officio. President Norwood also reported that this board's nominees to the board of managers, Alfred E. Whitford, J. Nelson Norwood, and Rev. Everett T. Harris of Alfred, and Rev. Albert N. Rogers of Alfred Station, had been elected, and that the other member, Rev. Jay W. Crofoot of Brookfield, N. Y., Orra S. Rogers of Fort Pierce, Fla., Howard Barber of Gainesville, Fla., and Samuel Crandall of Independence, N. Y.

Dean A. J. Bond read his report to the Board of Managers of the School of Theology as a part of his report for the committee on higher education.

Children's Page

Our Letter Exchange

Mrs. Helen L. Green, Radeson, H. Y.

Dear Mrs. Greene:

We are in Sabbath school, and as a class called the Bluebirds we are learning about one of God's helpers, the postman. We are sending a letter to you so we may see it in the Sabbath Recorder some day. There are six of us in class today. We are four and five years of age. Our names are Betty Davis, Kay Newkirk, Caroline Tomlinson, David La Tourette, Billy Richards, and Eddie Harris.

Good-by,

The Bluebirds.

Shiloh, N. J.

Dear Shiloh:

I think that is a lovely name for your class, and I was glad to get your letter. I hope some day each one of you will be writing letters to me.

Lovingly,

Miszp S. Greene.

Dear Mrs. Greene:

We were asked by Mrs. Eli Loofboro why we did not write about our beautiful camp for the Sabbath Recorder Children's Page? So after some thought we decided that we would, as we are sure that if anyone had as intelligent a car as we do, they, too, would want to have other people share their joy. Here is her story as she told it herself:

The Sabbaths Recorder
I am Kippie Brooks of feline origin. I was born the last of April, 1943, on a farm in South Amherst, a farming village at the foot of the beautiful Mt. Holyoke Range. My mother's name is Mama Lucy, chose to make her home on this farm and lived in a comfortable brooder house. You see, it is a chicken farm on which I live. The name of the farm is Kenacre Farm, owned by the uncle of my mother's mistress, John Kentfield.

My mother is not beautiful, for her coat is a rather mousy color, but her personality is most charming. She has a beautiful disposition, and it is said that I inherited it. I have a yellow and white coat. I have always tried to be neat and wash myself thoroughly, for which I live. My spots are snowy white. My sweet personality and cleanliness are my strong points thus far in my life story.

They tell me that I am an aristocratic cat. My grandmother's mistress says that a long tailed cat is ailed an aristocratic cat. From the brooder house Mistress Eleanor moved me to my new house in the corncrib, and my own mother took care of me there until I was old enough to leave home and take care of myself.

At a very early age Mistress Eleanor took me out for walks about the farm. She claimed that I needed exercise, as all the exercise I enjoyed was climbing up the side of the corncrib. My pet peevin those days was having to be caged again after each walk and frolic. After all, what, lively young things like, in thoughts I cried a little and then Mistress Eleanor loved me a little and left me to learn that all who need their mother's loving care until they are old and wise enough to keep out of dangers which are always around them.

Every pleasant evening in the summer my master worked in the garden, and the whole family, including me, went with him. I had no idea when he raised his thought that I surely would get hurt with the hoe, for I just loved to jump at it each time he raised it. Sometimes the mother would come, too, and we would play hide-and-seek together. Another thing that I called sport was to chase the chickens and see them jump when I jumped at them. However, I never caught one, so I was allowed to continue this pastime without interference.

(My text continued)

The SABBATH RECORDER

If this life were all, then we could be sufficient unto ourselves, but this life is not the final issue. I ask you to take up the cross for help from outside ourselves. Suppose that the captain of a ship in a storm tried to anchor the ship to an object, such as a large rock. He placed the anchor on the prow of the ship. Will that stop the ship from being tossed by the waves? Suppose that John placed an anchor on the deck or in his cabin or even on top of the mast. Anyone with half his wits could tell that captain that he should throw the anchor out of the boat into the deep if he expected to find anchorage.

Unless we find the pleasures of life outside of ourselves, our pleasures will turn to bitterness.

Moses denounced worldly pleasures because he had faith in the rewards of the eternal. Moses refused to be called the son of Pharaoh's daughter, where he could have enjoyed all that this world has to offer, and chose to enter into a life of hardship for the sake of a band of slaves. "Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

We only fool ourselves if we do not see that the pleasures of this world are evil, for anything based purely on the things of this earthly life is bound to be selfish. "The tendencies of our physical natures are clear enough—selfishness, idolatry, licentiousness, profanity, envy, cruelty, cunning, quarreling, jealousy, anger, selfishness, dissipation, party spirit, envy, quarreling, and the like. I warn you, as I did before, that people who indulge in such things will have no share in the kingdom of God."

On the other hand, we should see that the lasting pleasures of life come from something above and beyond our earthly existence. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with its affections and lusts."

"If any man would come after me, let him deny himself, and take up his cross daily and follow me." This does not mean a giving up or a sacrifice of something outside of ourselves, but the actual surrender of our lives to Christ, while retaining in the heart of self, and if we do take up the cross, we will rise above the problems of My World. We will make our bed. The tragedy of a physical handicap comes when a person lets his handicap become an excuse to himself so that he does not take up his real cross.

Our relatives are not crosses to us, no matter how much trouble they may cause us; but our attitude toward troublesome relatives is apt to change when we do take up the cross.

An enemy is not a cross, although he may add to the burden of a cross.

And many circumstances can be a cross, because the cross that Jesus told us to take up has to do with something that takes place within our own hearts. A cross is not something that is laid upon us, but it is something that we take up of our own free will. The cross symbolizes death, and Jesus did not mean it in any other way when He said, "Take up your cross daily." Christ wants us to kill the lusts of the flesh; he wants us to give up all desire for joys and pleasures that are based on earthly living. "For he who suffers in his physical nature has done with sin, and no longer lives by what he desires, but for the rest of his earthly life by what God will." The pleasures that are based on life on this earth would of necessity be selfish. If we live on this earth and die, our life would be our true existence, it would be foolish to be unselhish, for to be unselhish would be to deny yourself part of the fullness of this earthly life. Jesus would have us believe, "it is more blessed to give than to receive."

To take up your cross daily means to live as though life on this earth were nothing unless it furnishes the opportunity of entering into eternal life. The hermits of old were only partly right in their belief. They thought that eternal life was the only life. We have denied ourselves all earthly pleasures, and even inflicted punishment upon our bodies in order to glorify our souls. But they "missed the tree for the wood" and thought that eternal life had no connection with life on this earth. They did not realize that eternal life included earthly life, and that we are living this life now.

To take up your cross means the crucifixion of earthly life for the sake of eternal life; and eternal life can be experienced, at least partially, while still in the body of flesh and blood.

The SABBATH RECORDER

WILLIAM E. BALEFORD
shiping with Jesus, it is necessary to crucify ourselves (take up our cross and follow Christ). "If we live in the Spirit, let us also walk in the Spirit."

DENOMINATIONAL "HOO-KUP"

New Auburn, Wis.

The semi-anual meeting of the Minnesota and northern Wisconsin churches was held at New Auburn, Wis., June 16, 17. It seemed best to omit the usual Friday evening meeting. The general theme for all the meetings was "The Church and the World of Tomorrow."

The Sabbath morning sermon was given by Pastor Charles Thorngate of Dodge Center, Minn. A large crowd was in attendance.

The Saturday afternoon was laymen's hour. The theme, "Spirit," was preached by Pastor Mills. After the Sabbath evening service all were invited to keep up Sabbath school regularly, and occasional prayer meetings. There is a loyal group of members of this church near Springfield, Mo.

The Lord's Supper was observed in all of the Arkansas churches this spring: at Fouke, May 27, with forty-two partaking; at Little Prairie, and Gentry as soon thereafter as travel conditions and high water would permit; Gentry on April 7, with seven partaking; Little Prairie on May 26, with six partaking.

The Edinburg, Tex., Church has been encouraged by the sessions of the association last September, and by the three, months' work of Brother and Sister Leslie O. Greene. Two members, Mrs. Arlouine Babcock by letter; W. P. Boehler and Jimmy Fisher, have been added by baptism, and Mrs. Arlouine Babcock by letter; W. H. White, has been included in the church. This was also invited to

The Leslie Bond family, of Wiseman, Ark., are with us this summer. Mrs. Bond is recuperating slowly from a serious illness.

On Sabbath day, July 14, four of their children, Leland, Miriam, Robert, and Melvin, were received into the Nortonville Church after they testified that they had accepted Christ and were to be baptised.

The ladies of the Missionary Society have sponsored the repairing and reconditioning of the parsonage. Some of them and the pastor and his wife put in considerable work on the project.

Southwest Field

The fifty-fifth annual session of the Southwestern Association has been appointed to meet with the Little Prairie Church at Nady, Ark., August 30 to September 2, the Lord willing. Brother Herber L. Polan of Verona, N. Y., is the delegate from the East. We hope to have our new missionary pastor, Rev. Zack F. White, with us.

The Little Prairie Church is the oldest in the Southwest, but it is also one of the smallest, having only seven resident members. The church has been unable to keep up regular meetings because of scattered conditions, but the few members remain faithful.

On Sabbath day, July 14, one of our young men was ordained to the diaconate—Charles Wheeler and Winston Wheeler—who are cousins. The Denver, Boulder, and North Louisiana churches were invited to attend the ordination, but North Louisiana was the only one that was able to send. Brother who was Deacon Arthur Stillman. Rev. Alton Wheeler of Battle Creek was also invited to be present, but could not come.

Thus another semiannual meeting came to a close. We were well attended, there was special music at every service, and we all felt strengthened and inspired and ready to meet the needs of the day.

We have been employed by the Missionary Board to do missionary work in the Southwest. He came on the field July 1, and is now making a field trip through Arkansas and southern Missouri. His wife and he were at Rolla, Mo., at present. They will locate at Little Prairie. Brother White is a young man, a native of southern Missouri, and is already well liked and respected among the Arkansas churches. Under the leadership of the Holy Spirit he should make a good worker in this field. We desire to introduce him to the Arkansas churches for personal evangelism and hold evangelistic meetings in the near future.

Rev. and Mrs. Leslie O. Greene, under the direction of the Women's Board, spent five months in Arkansas and Texas with good results. They spent three months at

Edinburg, Tex., during which time there were three additions to the church, two deacons were ordained, and the church, which has been under the ministry of Pastor Stillman, was greatly encouraged.

Rev. and Mrs. H. L. Polan on the evening of June 23 by the people of our church and the Bartlett Baptist Church, which he is also pastor, in honor of the 75th anniversary of the church. After an interesting program, a gift was presented by our church and the Bartlett Baptist Church. Mr. and Mrs. Polan responded, expressing their sincere appreciation of the gifts.

Mr. and Mrs. Howard Davis were guests of honor on the evening of June 30 at a reception given in celebration of their twenty-fifth wedding anniversary.

Following a humorous program including a mock wedding, in which all the characters were men, a gift was presented to Mr. and Mrs. Davis. They expressed their sincere thanks for the gift.

After the church service on June 30, the congregation went to the lake where the ordinance of baptism was administered to six of our young people by Pastor Polan. The following Sunday we were present in the church. Mrs. Alva Warner, formerly Miss Dorothea Clark of Battle Creek, joined the Church.

The Young People's Social Club was entertained at the home of Mr. and Mrs. George Stone in Canastota on the evening of June 14. A genuine time was enjoyed on the lawn.

Children's Day was observed in our church under the direction of the committee, Mrs. Claude Shoats, Mrs. Claude Shoats, and Miss Muriel Sholtz.

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About thirty-five young people from the Central Association enjoyed camp life at the Unionida Lake. Very inter-

esting reports were given by several of our young people on the Sabbath of July 7 in the afternoon of the all-day service. 

Correspondent.


**Marriages**

**Richardson - Dickinson.** - Mr. William Richardson, Jr., son of Mr. and Mrs. William Richardson of Shiloh, N. J., and Miss Anna Mary Dickinson, daughter of Mr. and Mrs. Charles Dickinson of Shiloh, were married in the Shiloh church on June 6, 1945 by their pastor, Rev. Lester G. Osborn. The new home is at Shiloh.

**Saddler - Duggert.** - Mr. John Edward Saddler of St. Paul, Minn., and Miss Patricia Louise Duggert, daughter of Mr. and Mrs. Bost Duggert of Downing, Wis., were united in marriage at the Methodist church in Downing by Rev. Neal D. Mills on June 23, 1945.

**Van Horn - Crandall.** - Mr. Paul S. Van Horn and Miss Geraldine Cleone Crandall, both of Milton, Wis., were united in marriage in the Milton Seventh Day Baptist Church on May 5, 1945. Rev. Kenneth Van Horn, brother of the bridegroom, officiated at the ceremony, assisted by Rev. Elmo F. Randolph.

**Obituary**

**Craw.** - Naomi, daughter of Charles and Lura Fitz Randolph Graw, was born and passed away from this life on May 6, 1945, at Texarkana, Ark.

**Davis.** - Emma Columbia Fox was born in Harrison County, W. Va., February 1, 1868, and passed away at her home in Texarkana, Ark., May 17, 1945.

She was united in marriage to Stephen J. Davis over fifty-two years ago. They came to Fouke in 1905, where they have lived until recently. Mrs. Davis was a faithful member of the church, a deacon’s wife, and active in all church affairs. She was a charter member of the Western Christian Endeavor Union and always retained an interest in young people.

Close survivors are her husband, one sister, and the following sons and daughters: Karl F., Kenneth B., Stanley F., Mrs. Lucille Pierce, and Mrs. Pauline Smith.

Funeral services were conducted at the Fouke Seventh Day Baptist church by her pastor, Rev. C. A. Beebe, assisted by Rev. L. O. Green. Burial was in the Fouke cemetery.

**Davis.** - Julia, daughter of Horace B. and Caro- line Coats Daves, was born July 7, 1853, and died on April 1, 1945, at the age of ninety-two years.

All her life was spent in and around Shiloh, and her life work was teaching school. She was a faithful member of the Shiloh Seventh Day Baptist Church for over eighty-one years. At the time of her death she was the oldest living graduate of Alfred University.

Funeral services were held on April 4, with Pastor Lester G. Osborn officiating. Her body was laid to rest in the Shiloh cemetery. L. G. O.

**Sayre.** - Susan Madelia Hurley, daughter of George W. and Susan Purrow Hurley, was born near Humbolt, Neb., May 19, 1868, and passed away on June 14, 1945, at North Loup, Neb.

At the age of thirteen she was baptized by Rev. H. B. Lewis and united with the Long Branch Seventh Day Baptist Church. Later she moved to Nortonville and united with the church there; then to Coosan, Okla., then to North Loup, Neb., where she remained a faithful member.

In March, 1886, she was married to Hardy Talbot; he died in 1893. On July 2, 1903, she was married to Albert Sayre.

Besides her husband she leaves seven sons: Rolly, Walter, Lewis, Charles, Ralph, Eugene, and Oakley; three daughters: Mrs. Leona Babcok, Mrs. Jennie Babcock, and Mrs. Margaret Barber; four brothers and two sisters.

Funeral services were held in the church by her pastor and burial was in the village cemetery. A. C. E.

**Wendell.** - Jennie Stanley, daughter of Thomas W. and Ada Davis Stanley, was born January 9, 1872, and died at her home in Shiloh, N. J., on May 15, 1945.

She was the wife of Charles Wendell. On May 20, 1944, she united with the Shiloh Church. Funeral services were held on May 18 with Pastor Lester G. Osborn officiating. Interment was in the Salem, N. J., cemetery. L. G. O.

**Married**

Mr. and Mrs. Paul S. Van Horn,

Mr. and Mrs. Bost Duggert,

Mr. and Mrs. Paul S. Van Horn and Miss Geraldine Cleone Crandall,

Mr. and Mrs. Horace B. Daves.

**Help Wanted**

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for each insertion, minimum charge $0.40.

Cash must accompany all advertisements.

**Primary Picture Cards.** For Sabbath schools, writing and分布-ext. Order One Card at a time from Mrs. May Scallon, Texarkana, Ark., at 4 cents a set. Cards for the fourth quarter will be ready early in September, order early; supply is limited. These cards have the approval of the Seventh Day Baptist Board of Christian Education. 8-2-41.

**Combination Offer**

- Sabbath Recorder, 1 Year $2.50
- Protestant Voice, 1 Year $2.00

Total $4.50

Both papers for one year for only $3.50

(The Protestant Voice is an interdenominational weekly, eight-column religious newspaper.)

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- Our Bibles and Translations
- Obituary

Kenneth C. Hurley

Incoming Editor of the Sabbath Recorder