The more abundant Chaplain have been—and still are. Doubt and dismay are not I thought I had been a working The Christian should We have so many fine young biggers than anyone denomination. of Christian living. life is the more disciplined life. is given. The challenge of God is bigger than any one denomination. -- God requires much of us to whom much is given. — We have never reached the depths of Christian living. -- The more abundant life is the more disciplined life. -- The world is O-N-E, but not yet W-O-N. -- The pagan world is too great for a divided church. — Christians should have such purpose and move with such definiteness that people will get out of the way. — The Christian should be a man of One Book. — Jesus tries to teach us that our lives are shallow and dead — until we are born again with God. — We are living in serious days; let us do more serious thinking and living. — We waste too much time living in the past. — We have been going round and round long enough; now we need to move forward. — Seventh Day Baptists, if they go forward, must first go back to the faith and convictions of their ancestors, to the Bible as the Word of God, to a trust in the diety and lordship of Christ, to a belief in his vicarious sacrifice. — Too many churches have substituted a program of social service for the preaching of the gospel. — The King's business requires haste. — Doubt and dismay are not conducive to denominational growth. — We have the power of God on our side. — A margin of power is what we need—not just power. — Victory comes to him who is able to follow through.

DELEGATES REMARKED:
Thank God. We still have a vision. — This is the best, most up-to-date, progressive Conference yet. — We have been—and still are—in times of great confusion as a nation. We need patience in finding the way out. Our denomination can make a contribution to world betterment. — This is the most encouraging Conference in years. — Having a layman as president has brought us a new and vigorous approach to our problems. — Our first job is to be a Christian, then Sabbath-keeping Christians; then good Seventh Day Baptists. — The Milton people have done a most effective job of planning for, and entertaining, Conference. — We've got a start at going forward. — The exceptionally fine music contributed much to the inspiration and success of this Conference. — I thrill at the movement to provide even more training for the little children at the next Conference. — To have so many fine young people take a really active part in Conference activities was most encouraging. — We never went to church before when I had to go early to get a seat for even a business session. — I thought I had been a working church member, teaching a Sabbath school class, etc. But I'm going home from this Conference to get out and really work among those who seldom come to church. — I'm going to make a lot of contacts for the church in my business this next year.

Vol. 141, No. 13
PLAINFIELD, N. J., SEPTEMBER 23, 1946
Whole No. 5,208

"We will never lack for ministers in the pulpit—or in the shop—if all set themselves to building living temples, dedicated to the glory of God." — Chaplain Wayne R. Rood, speaking at General Conference.
NOT BY BREAD ALONE

Termination dates for government relief projects have been announced. Yet foreign observers agree that the actual job of rehabilitation is far from completed. To be sure, some countries have now had bountiful harvests which help materially in easing hunger. But to be sure, a few localities have managed to get production started again, and goods being manufactured are partly providing the necessities for living. But starvation and want still have the upper hand in many places in the world.

The major burden of meeting the world’s needs will fall almost solely to inter-church relief agencies as UNRRA and other secular organizations cease to exist. While the responsibility will be tremendous, it is probably fortunate that relief will be more definitely given over to Christian administration. From their inception the purpose of the interdenominational agencies has been to combine a helping hand with an encouraging word—to give aid where aid is most needed, and to give it in the spirit of brotherly love. “Man does not live by bread alone.”

Church World Service, and the organizations which preceded it, have been constantly alert to changing conditions, and relief goods have been channeled to areas of greatest need. Almost one hundred per cent of the items shipped during the past couple of years to needy of Europe and Asia from the eight centers of Church World Service—the largest being in New Windsor, Md.

From New Windsor alone, during the first half of 1946, there was shipped overseas 5,000,000 pounds of clothing, 3,500,000 pounds of food; and 13,000 pairs of shoes. Twenty-one hundred dairy heifers were shipped to Europe. Practically all this material was contributed by church people in America, and most of it is being distributed by Christian pastors overseas; but the distribution is made without regard to race, color, or creed.

According to cumulative reports of materials received at warehouses between October, 1945, and June, 1946, Seventh Day Baptists contributed three hundred five pounds of goods for world-wide relief and reconstruction. Undoubtedly many more pounds than that were actually sent in, but the shipments were not labeled as coming from churches of our denomination. The amount recorded is almost equally divided between the two original shipping centers, New Windsor, Md., and Modesto, Calif. None of the more recently established warehouses report receiving goods from the denomination.

E. DIANE HURLEY, Editor
L. H. NORTH, Manager of the Publishing House

THE SABBATH RECORDER

The Church of the Brethren stands at the top of the list in total poundage given through church channels with over three hundred thousand pounds. The Methodist church is close behind.

The united relief agency serving all American Protestant churches is expending—on behalf of the churches of the country—a total of about $1,500,000 per month. Of this total, the value of church and personal contributions in “types of aid” is more than $500,000 per month; while cash and purchased goods make up the remainder of the disbursement. Most of the gifts in kind are medicines, food, and clothing, including garments, sewn and goods packed by church organizations.

In cash Seventh Day Baptists had given up to July first, 1946, a little over $1,700, which is about $1,000 more than last year. A number of our people have also given food packages through C.A.R.E.—Cooperative for American Remittances to Europe. The organization is a non-profit organization through which individuals, groups, and organizations may order “standard food packages” for delivery to designated relatives, friends, groups, and organizations in certain European countries.

The cost of these individual food packages is $15. C.A.R.E. now accepts orders for food packages for Austria, Belgium (recently added to the list), Czechoslovakia, Finland, France, Germany (British and American Zones only; permission is expected soon for shipments into the French Zone), Greece, Italy, Netherlands, Norway, and Poland. Communications regarding the work of this organization should be directed to C.A.R.E. itself at 50 Broad Street, New York 4, N. Y. Food remittance applications can be obtained from local banks.

Luxembourg recently became the twenty-first country to receive relief goods through Church World Service, Vinton E. Ziegler, secretary for material aid for the agency, has announced. The small nation was added to the CWS’s shipping list upon the advice of European church observers, who found unlimited evidence of need there.

During July Germany received 800,000 pounds of material for distribution through CWS. The Council of Relief Agencies Licensed for Operation in Germany—of
Let Christian people—in whatever ways are appropriate to them as individuals—continue this vital service in world rebuilding.

The Seventh Day Baptist Committee on Relief Appeals in the Churches will soon announce special projects for the fall and winter months. All of us will undoubtedly announce special projects for the fall and especially for such grand healing Conference.

I tried to say thanks to all who had parts in the program. Possibly I failed to do so with some, but I did have the chance to see many of your spirit, time, money, and energy to comply with my requests. Some spent time and effort for production where people generally would scarcely know you had contributed anything because you yourself were not before the public eye. Some even produced, and then the products were not used.

I glorified in the sign painter who granted my request without cost. My hope is that all the churches may have got a vision of the desirability of making themselves known to all passers-by. When the churches are all well identified, they place signs on all principal roads directing people to the churches.

I appreciated so much that all were on hand that every meeting could—did—begin on time. My pleasure in the message in music was magnified each day. That splendid choir, the soloists, and the organists start to finish. The organist, preludes, postludes, and accompaniments whenever wished, added much. The instrumentalists—strings, trombones, group newspapers—all contributed to our pleasure and His praise. I was proud of the L’Aeolians and grateful for the sacrifice they made to give joy, I know, in giving pleasure.

Not least of the messages in music was that splendid, large youth chorus, an ever increasing pleasure near finish. May it be a feature of future Conferences. Let’s not forget the Junior Conference, either.

Those morning classes—Personal Workers and Living What You Believe—were a great joy to me, too, because of the expressions of benefit and satisfaction I have had from so many young folks who studied. I am especially grateful for your part in raising the budget. I thank you one and all.

P. B. Hurley.

**LAST THINGS LAST**

**Thank You!**

May I have space in the Recorder once more. It is my wish this time to express gratitude for the splendid co-operation which was given me during the two years of my presidency, and especially for such grand healing Conference.

I tried to say thanks to all who had parts in the program. Possibly I failed to do so with some, but I did have the chance to see many of your spirit, time, money, and energy to comply with my requests. Some spent time and effort for production where people generally would scarcely know you had contributed anything because you yourself were not before the public eye. Some even produced, and then the products were not used.

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P. B. Hurley.

**Churches Tackle Problem of Peace**

**Commission on International Affairs Is Established**

By Robert Root
Your Press and Correspondent

When leaders of the World Council of Churches met in Geneva last February, one of the things they decided was to establish a commission on international affairs. This didn’t take long, nor did it play any especially big part in the meeting. But the newspapermen seized on it, and this news was probably more widely published than anything else afoot at the time. Their interest was a gauge, I think, of the great anxiety common people feel about the condition of the world, and their hope that maybe now the churches would find a way of helping ward off another world war.

Now an international conference has met at Cambridge, England, to establish the commission, and the new body has had its first meeting.

On a world-wide basis—one might almost say for the first time in history—the churches are tackling the problem of peace.

Of course, the churches were not dead to the problem before now. For years, the Commission on a Just and Durable Peace in the United States, the prototype of this new organization, has been a feature of American Christian life. But the commission in Geneva is one of the many international organizations like the World Alliance of Churches and International Council of Christian Churches.

When it closed, he said that, bleak as the world’s prospect is, he felt greater hope that the church in America could do an effective work against war than he had when he came.

Looking back at the 1919 peace conference, Mr. Dulles said he was “shocked” by the complete absence of Christian influence in its working. The individual pacemakers were sometimes Christians, but, the speaker added significantly, the churches cannot sit by and do nothing in the international arena.

At the conference, Mr. Dulles continued, the church side, he has been able to do something to prevent World War III.

But whether the churches succeed or not, Mr. Dulles continued, they have taken a new course which they had to take. They had to “do something about war.”

For war,” he said, “is the great breeder of evil, the hate and lust and cruelty which the Christian church must always fight against.”

No one need warn that the fight against war will not be easy. At this conference, this was clear from the discussion of the
conflicts called up by mere mention of names like Russia or Germany or China. Even more important, there are the profound principles of Christian belief which have to be threshed out.

These sound abstruse in the mouths of theologians discussing "justice" and "love" at Cambridge, but they are ideas that have to be considered by people in the pews. The attempt to get the settlement in a troubled area can easily lead to war. It did when Hitler's injustices in Poland and Czechoslovakia were combatted, and it could again if Soviet actions in the same general area were resisted. An Italian pastor hit the nail on the head when he asked scornfully whether anyone thought postwar Europe today was a picture of Christian justice brought by war.

But if the struggle for justice is dangerous, the ideal of "love" is also illusory and dangerous if it is only a wishful sentimentalism. The real problem that the commission faces is to find the means of making love powerful in international relations. Anyone in his right mind, especially if he lives the teachings of Jesus, has to renounce the idea of atomic warfare—its only kind now left—and preparations for it.

But how can a world of justice and decency, a world in which Christianity's survival is possible, be preserved without the awful force of the atom? How can "love" be made to work here?

It is a puzzler every individual Christian, and which divides none—the task of the pastor. And when we are nearly spent, it 

"... The real problem that the commission faces is to find the means of making love powerful in international relations. Anyone in his right mind, especially if he lives the teachings of Jesus, has to renounce the idea of atomic warfare—its only kind now left—and preparations for it."

My dear One:

"How glad I am that you were at Conference. I am sure you will pass on to those who could not be there some of the inspiration and help you received. We were there a few hours on Sabbath, and they are treasured hours to be remembered long."

It is a puzzler every individual Christian, has to face, but we can take united hope in the fact that the churches of the world now have a commission applying itself to the task.

[Read also sermon on peace in this issue.—K. D. H.]

ALL PEOPLE CAN UNITE IN TASK TO RELIEVE SUFFERING

"There is a task resting to the hands of the United Nations, which all can unite, and which divides none—the task of the common humanity which makes the world one; that is to relieve as fast as possible the famine and starvation that is bringing many millions in many nations to misery and death," says Dr. Geoffrey Francis Fisher, Archbishop of Canterbury. W. W. Reid.

"Do your best today and then do better tomorrow."
Even now, after these many years, the call and the need seem just as imperative. In every phase of life, co-operation is so essential. Every law of nature is built on this principle. The planets of the universe can continue to function only because they pay heed to this law. A study of the growing tree shows how the trunk looks down to the roots. The earth, in its growth, is built on this concept. Human and terrestrial organizations — in fact, everywhere — there is a demand for cooperation. The air may be brought down to complete the trunk shows how the leaves above and require of them the same participation in our every organi-zation which has anything to do with the church must consider how evangelism can be most effectively carried out. How can there be greater spiritual or numerically without a pastor? Is the impulse of bearing the good news of salvation? Christ sent out his disciples to preach, convert, and win souls. Many may have been qualified to do all these things, but well did he know that among them this could all be cared for.

I am sure all our boards are more or less concerned that in the church the leaders upon the church to-day we must seek a strategy which will hold us together to be able to meet the problems facing us. Edward McNeice, the moderator of this volume entitled, "Against this Torrent," a phrase taken from a speech by Thomas Jefferson on June 30, 1803, in reference to the effect the British Invasion had on Great Britain. The modern church is facing such a torrent in the world order of our day.

From the day Jesus gave his disciples the parable of the house built on the sands, we have been declaring him to be the Rock of Ages. Paganism has in its clutches at least 50 per cent of the American people. The wheels of hatred, injustice, and crime are sweeping over our land. Roaring torrents of conflicting nationalisms are pushing mountains for floor room. This is the church to offer! There is nothing except the gospel of peace, and all churches of all faiths must unite to make this known. The leaves are withering without us in our co-operation in order that the elements of the air may be brought down to complete the process of getting all that is needed for its growth.

In the realm of agriculture, how closely the farmer has to co-operate with God if he is to fulfill his task in making a proper contribution to man's highest welfare. In our school systems, in all business and labor organizations — in fact, everywhere — there prevails the same demand for cooperation. Already many speakers in this Conference have voiced this need. Jesus sought it for all men when he instructed his disciples to pray. They will not be saved unless the one who gave his disciples the lesson of dependence upon God in the parable about the vine and branches, and again in early life when he informed his earthly parents, "I must be about my Father's business."

Let us very briefly consider what may be done about this matter of co-operation in our day in this time.

Co-operation Among Denominations

We often lament the fact that there are so many denominations in our country. Countless little groups, here and there, are desperately fighting for existence by tearing down the beliefs of others that they may supplant them with their own. This is a calamity. We need to be working for unity rather than diversity. It is all the demands upon the church today we must seek a strategy which will hold us together to be able to meet the problems facing us. Edward McNeice, the moderator of this volume entitled, "Against this Torrent," a phrase taken from a speech by Thomas Jefferson on June 30, 1803, in reference to the effect the British Invasion had on Great Britain. The modern church is facing such a torrent in the world order of our day.

Co-operation Between All Pastors and Churches

Seventh Day Baptists have in all my meetings discovered the perils of their democracy. It is a wonderful ideal we realize as we face world problems. But it has its dangers even for the church. It sometimes works to the confusion of that body as a co-operation. If a church is responsible to no one, it sometime is satisfied with its own attainments, and works independently with no thought of what others are doing. This cannot be done in unity. It must be gained by going along with others. It is dangerous when we become too satisfied with our own independence and plans for work. Many are sensing the value of pastors' conferences which have proved of great help at different intervals of the past. These conferences, where speakers in different fields and groups can meet, the church will be greatly crippled.

Lay workers with a vision will never find lack of work. They can preach, teach, sing, evangelize. Women, even now, after these many years, the call may be won for. Many men are already overburdened with responsibilities and are doing a fine work for the church. Their denomination, may even reach out into their communities and do a very laudable work among the women who are not in the church by helping them in their homes in Canada, in the navy, in training their children. Whole families may be won for Christ through the ministration of women. Youth and children, by contacts in school and in other groups, can have a definite part in winning others of their age to Christ. The hope of every church by giving every opportunity in training, they will pick up the work. Seventh Day Baptists feel the need of their support and will be well rewarded for every means they offer for service.

Co-operation in the Local Churches

Evangelism in the local church involves the task of bringing every man, woman, and child face to face with Christ. This is not a small task. But if we can change one denomination to another; it is not a program of reformation, but one of regeneration. A constant, untiring effort by thoroughly converted people in full harmony and cooperation needed to reach these lost souls under the redemptive power of Christ's love. It offers to every church member the supreme authority of Christ and the greatest opportunity to be one person who can make a decision in one's life from defeat and despair to victory and eternal joy. This means definite assignments to each one. The pastor has his definite assignment to each one. He must be the one to propose and inspire others to carry on the program of evangelism. His example and training are very essential. Men will have a lot of work to do — more than paying the bills, acting as trustees or deacons. If men show a willingness and a willingness to work, the church will be greatly crippled.

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STUDY TO SHOW thyself approved INTO GOD

HE THAT OVERCOMETH
By Rev. Edward M. Holston
Revolution 21.

These were messages to some of the early struggling Christians. They were written in a very symbolic style and are not so easy to understand, but there is one recurrent phrase that stands out like snow-capped Mt. Hood in the valley of the Columbia. That phrase is, "To him that overcometh." The Christian life was certainly a serious battle in those days when John the Revelator wrote those messages. The rest of the apostles had been faithful unto death, all of them martyrs. They had overcome. And Paul, who said of himself that he was the least of the apostles, having been born out of due time and having been a leader in organizing these churches, had also fought the good fight, had finished the course.

So those early churches, without the personal leadership of the apostles, and now under the ministry of John and other pastors, were finding it most difficult to overcome the great obstacles placed in the way of their growth and progress. Pagan influences beset them on every hand to break their spirit and destroy their hope. There were those who got into the churches who claimed to be apostles, and in some cases it was not too difficult for them to be not mistaken. That still is a common occurrence today, but that does not discount the intrinsic value, nor tarnish the pure gold of the genuine follower of Christ: of the one that overcometh; or of the one who in spite of all obstacles remains faithful to the end.

Life was indeed a battle, especially in those early days of the Church, and I cannot locate any period in history when it has not been. It is not a gala-day picnic now. There are many tough spots to get over. The Spirit may say, "Go around." He may say, "Mush through." For the turbulent stream, the Spirit may say, "Bite me up." And, "Swim it." The main thing is not to lie down or go back. Go ahead, overcome! An insurmountable obstacle may be God's method of steering you from an ambitious course of your own into a course of his choosing where there is for you a great service and reward.

My first auto was a 1916 Model T. In 1920, with four passengers in the car and several paper suitcases on the running boards, we started from Wisconsin to the General Conference in South Jersey. Very much of the road was still unpaved, unimproved, and unmarked. There were no tourist camps, and often no detour signs where there should have been. The obstacles to our journey were numerous and annoying. To mention two or three is sufficient.

Because we started in a heavy rain, our baggage was soaked down the first morning. In an Ohio town we ran into a paving job so far we could not turn around or back out; so we went on through, up the steps, over the stones, and through the sand piles. As we left Pittsburgh, a five mile steep climb was Lizzie's first introduction to the mountains. She simply made in every respect a walking and standing test. In western Pennsylvania we plunged from a sunny mountain top into a black thunder storm and then drenched us, but we had faith that there was a road ahead.

The next day the sun shone and we got to Conference. We had to overcome obstacles; only one at a time, not unlike the life of the overcomer Christian.

SABBATH SCHOOL LESSON
FOR OCTOBER 5, 1946
Paul's Background and Early Life
Basic Scripture—Acts 21: 39; 22: 3, 27, 28; 26: 7-11; 1 Peter 5: 1; Memory Selection—Ecclesiastes 12: 1

THE YEAR 1945-1946 has been a good year for the work of the Missionary Society, and in fact it is the first full year in over fifteen years that we have been continuously out of debt. This situation alone has given an impetus and vigor to our efforts which, in turn, has enabled us to increase the scope of our effort quite substantially.

In December, 1945, Rev. David S. Clarke became the third of the society beginning a term as assistant secretary and field worker. He has been working with the pastors of those churches to which the society contributes, helping organize and strengthen them in the hope and expectation that by so doing, it will hasten the day when they can become self-supporting thus releasing the present financial assistance being given, for use on some new field of endeavor. Eventually he and other helpers will be visiting our well-established churches for this same type of service, as we realise that a strong and ever increasing missionary effort can succeed only when strong and prosperous churches exist as a source of manpower and financial backing.

These were messages to some of the early churches, without the personal leadership of the apostles, and now under the ministry of John and other pastors, were finding it most difficult to overcome the great obstacles placed in the way of their growth and progress. Pagan influences beset them on every hand to break their spirit and destroy their hope. There were those who got into the churches who claimed to be apostles, and in some cases it was not too difficult for them to be not mistaken. That still is a common occurrence today, but that does not discount the intrinsic value, nor tarnish the pure gold of the genuine follower of Christ: of the one that overcometh; or of the one who in spite of all obstacles remains faithful to the end.

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In all probability the Second Century Fund is the most outstanding effort of the society in all its years of existence. Its importance lies not in the nature of the objects for which the money is being raised, but in the effort itself. It is not a fund for China alone, although that field will receive the largest share of the total raised; neither is it solely for Jamaica, or for British Guiana, or for Germany, Australia, or other foreign field, or for strengthening some churches and establishing new church organizations in the United States. It is for all these things, and in a sense may be considered a Seventh Day Baptist Community Fund. It embraces all our missionary work and therefore can be opposed by no one. If any one strongly disapproves of our progress—and I'm sure such individuals are few in number—such a person can specify that his or her gift to the Second Century Fund shall be used only for whatever object in the fund appeals most.

Attractive Mailing Piece

Our conception of the best methods to follow in reaching our quota is based on ideas which on the surface may appear extravagant. First of all it was decided to prepare an attractive mailing piece describing our missionary efforts through the years, and this was to be the chief feature of our solicitation. Probably all of you have received the four page letter which on its cover reproduces groups of persons entering the Pawcatuck church for an evening service and the arrivals at our first missionaries sent to that land. This artistic conception is most appropriate in view of the fact that members of the Board of Managers of this society are members of the Pawcatuck church for their regular sessions, and Rev. Solomon Carpenter and wife were members of this church up to the time before they offered themselves as missionaries to China.

These circulars were mailed to each individual member of our denomination, based on the directory of our various churches. Perhaps we could have saved some money by mailing only to a family; but it was decided that all church members, at least, were equal and that among their recognized privileges as such members, they should not be grouped in family units but should each receive an individualized, our descriptive material. One purpose was to emphasize each individual's personal responsibility in matters affecting the welfare of our denomination, not allowing it to be submerged in group giving. It is our belief that this one or one and a half percent of our annual budget is a goodly sum to support missionary work and should do much to weld our membership together more closely. It has already secured most of the returns which have come in daily since the first mailing. One very noteworthy fact is that not one single protest has come in as to the total minimum goal which we have set amounting to $25,000. On the contrary, one pledge card came in with the $25,000 crossed out and an amount of $50,000 substituted. In a separate letter another donor said, "Seventh Day Baptists should raise $10,000 for their Second Century Fund." Many evidences of sacrificial giving have been apparent, including $2 from an inmate of a home for elderly persons who wrote that she wanted "to give all I have on hand as I may not ever be able to give anything again. Then there is the case of another elderly person with uncertain and limited income who, though almost totally blind, had her pastor send a gift so substantial that it must make self-denial a real necessity in her case. These and other similar gifts cause us to look beyond the minimum total of $25,000 to a substantial oversubscription. We have faith in our people that they will bring this about.

Support Churches First

It has been our policy to urge all our people to support their home churches first, then the Second Century Fund, and finally in these years of 1946 and 1947 to give of their means to the Second Century Fund. We have watched published reports of the Denominational Budget treasurer very carefully and have been gratified to see that the streams of money which have come in to the Second Century Fund, the total amount of Denominational Budget receipts is higher this year than for the same period one year ago. One indication that very many of our people, whatever amount might be given the Second Century Fund would reduce Denominational Budget receipts by the same amount, but this has not proved to be the case.

I wish to emphasize one point about the results of our solicitation. That is, not one of our decisions that favors any one gift to the Second Century Fund would reduce Denominational Budget receipts by the same amount, but this has not proved to be the case.

We have faith in our people that they will bring this about.

Optimistic

In any event, we are optimistic that the steady flow of money which has been coming in these past few weeks will continue at an ever increasing rate until our oversubscription reaches $35,000. [By unanimous vote of General Conference the goal was increased to $50,000.] Even Seventh Day Baptists should participate in this history making effort, as it is my firm conviction that 1946 and 1947 will mark the turning point in our denominational existence and that in future years it will be recalled that from this very year on, our denomination aggressively increased in membership and power after a discouraging "stand still" era.

How much should we give undoubtedly is a decision that varies greatly from one to another. The answer is simple as we find it in Deuteronomy in these words ascribed to Moses, "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." The important point is that every man shall give—not the rich man, the man of average means, nor the poor man alone, but every man! Each one of us knows how much we can give, and God knows too. We cannot avoid this responsibility of universal giving. Every Seventh Day Baptist can give something be it two dollars or two thousand dollars. Shall we do it today?

(To be continued)

Total gifts and pledges, September 1, 1946, by church affiliation:

* Indicates an increase since the report of August 1, 1946)

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<thead>
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<th>Church Name</th>
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<th>Amount</th>
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MILTON COUPLE CELEBRATE GOLDEN WEDDING

The golden wedding anniversary of Mr. and Mrs. Louis A. Babcock, Milton, Wis., was celebrated at their home with open house Tuesday afternoon and evening, August 13, 1946. Some two hundred friends called to offer congratulations to this highly esteemed couple. The rooms were beautifully decorated with bouquets and the gifts of friends.

This was expensive! The directors of the board discussed the matter prayerfully and long before a decision was reached. This sample edition is not all that the paper can be. It will be the purpose of the paper to serve the children who are younger than those who use the Beacon, as well as many who do use the Beacon, and even those who are older.

Through stories, Bible puzzles, quizzes, special pictures, short feature articles, messages from campers' workers in our Sabbath schools, occasional, good, short articles by older juniors, the paper will emphasize the Christian life and the need for the Bible and the Sabbath. It will encourage children to heed the call to "go into all the world" through missions, and in many ways bring the denomination to the boys and girls.

When it was decided to publish the paper for this present Conference year once a month as a trial, it was a disappointment not to be able to include helps on the Sabbath school lessons. One of the big difficulties was the fact that most of the larger Sabbath schools do not use the Uniform Lessons. There would also be the necessity of having a full-time editor if the paper were to be a weekly publication, carrying lesson helps.

The directors are most anxious for your frank reactions to this project and are hoping that you will all share in the expense of the project by using as many copies as wise in your church. The price per copy will be determined soon and the pastors will be notified.

Send material at once to Mrs. A. T. Bottoms, Guley, Ala. She is the editor for this year.

Harley Sutton.
Spirit of the Camp

Never have we had a camp with such wholehearted spirit. Staff members observed that in the whole period of the camp there were no quarrels and no harsh words were spoken. The spirit of co-operation of the campers was exceptionally fine. Classwork was attended to in good faith. Handicraft materials were properly kept in their place without undue administrative pressure.

A New Element of Co-operation

During the week we were at camp, a group of Methodist youth occupied another section of Camp Caesar. We used the dining hall together and scheduled the use of some other camp facilities so there was no conflict in activities. Our song leaders assisted in leading the songs about the dining tables. There were ball games between the boys of the two camps and also between the girls' teams. It was a real experience in interdenominational fellowship. On Thursday this fellowship reached a climax in a banquet and program which is traditional in the Methodist camp and on which this year's group participated. There were cotoastmasters, one from each camp. The song leaders from the two camps worked together. The mission work of the Methodist Church was presented by one of their campers, and the mission work of Seventh Day Baptists was presented by another. Two girls from our camp sang "Jesus Loves Me" in Chinese. Another of our girls was dressed for the occasion in a beautiful Chinese costume. The conclusion of the program was a moving picture entitled, "India's Untouchables," showing the results of mission work among these outcast people of India.

Another Year

Plans are already under way for a bigger and better camp next year; larger staff, more young people, better progress, greater inspiration, and deeper devotion to our Lord and Saviour.

RELIGIOUS EDUCATION WEEK

CHARACTER TRAITS

By Eddie Rickenbacker
President and General Manager
Eastern Air Lines, Inc.

Man has three basic component parts—his body, his brain, and his soul.

The first two elements of this Trinity of Life are possessed by nearly all members of the Animal Kingdom. But the third element, the soul, a divine endowment, the priceless gift of God who created man in his own image.

To all mankind, therefore, the greatest gift of life is and must be the treasure of souls of our young people.

In this day and age when we spend so much thought, time, and money on attaining physical perfection of our youth—and even more time, thought, and money on expanding the intelligence of our young people—I feel that we do not spend half enough time, thought, and money on developing the character traits of our religiously conscious young America.

The Pilgrim Fathers, the pioneers and settlers, made this country great because they had the strength to work; the ability to think and faith to pray.

Even as strong bodies, able minds, and sturdy souls are needed to build order out of the wilderness of yesteryear, so these traits are required now to create order out of the economic, social, and spiritual wilderness of today.

MORAL PRINCIPLE

By Clinton P. Anderson
Secretary, U. S. Department of Agriculture

Throughout human history religion has been the basis of our fundamental law. The rights to "life, liberty, and the pursuit of happiness" are "inalienable" only because this is God's given law. I am glad indeed to join the International Council of Religious Education in observing Religious Education Week. We need, I think, more than ever before, a recognition of moral principle if we are to win permanently domestic and world peace in the twentieth century.

The above statements were written at the request of the International Council of Religious Education.

SCHOOLS URGED TO OBSERVE EDUCATION WEEK

It will boost Sabbath school work in your church to do something special for Religious Education Week set aside for emphasis on the teaching work of the church. There are so many ways you can do this: some kind of youth meeting, and one for teachers, parents, and workers of the school. Have executive committees meet now to make plans.

Hear what J. Edgar Hoover says about the responsibility of parents:

Parents, who are the stewards of the home, have the prime responsibility to teach their children. In the home a child is taught to eat, to talk, and must be taught to obey the laws of civilization. If such obedience there will be chaos. Without a deep sense of respect for the law and order of the home there can be no respect for the law and order of the community.

It is increasingly evident that a lack of moral responsibility is a serious causative factor in crime. Proper religious influences can assist greatly in combating juvenile crime. Lack of moral responsibility in a community. In most instances, that parents are indifferent to God and the necessity of religion. If their children obey the spirit and the letter of the law, and in all ways cooperate in maintaining law and order and to advance the common welfare, they must begin early with religious training in the home circle. Parents can make the most of their opportunities for the moral and religious development of their children by both formal and informal training. Because a child has a highly developed power of imitation, the example of the parents is far-reaching and not a natural religion is not practiced. In your desire to round out the social training of your child by regular church attendance, you cannot hope for success if you fail to accompany your son or daughter to religious exercises.

MAKING THE MOST OF SCHOOL

The Story of a Clock

As all of you young folks go back to school for another year of fun and work this year, you make most of the school year to remember the story of the old Grandfather's Clock. He thought how many times he would have to set the time in a minute, how many times in an hour, and more times in a day, a week. When he thought that he might have to keep on ticking for three, forty-three days, he thought it was just too much for him, so he stopped ticking altogether. Someone asked him why he had stopped and he told them his story. This friend gave his pendulum a swing and said, "Cheer up old fellow. All you have to do is just one tick at a time!"

You have just one little job to do at a time, work at it the very best that you can, and it will be so much more fun.

Doctor Fosdick talks of an experience he had when as a boy he was told by his mother to pick up berries for her. He was going to the task with a sort of dread of the long time it would take him to do the job. Then it came to him that it would be very nice to pick two quarts for his mother and surprise her. He found that in a very short time he had the two baskets full. What fun it was to make a surprise mother!

This is the way to make fun of all our work. Do more than we are asked to do and our teachers will be happy, and we will be very happy too.

BOOKS FOR SALE

A supply of books for Sabbath school teachers and workers was on sale at General Conference. There are several books left, and the following are especially recommended:

Children Need Adults by Ruth Davis Perry, $1.50.

This book is especially good for parents of younger children and has been used for study by groups of parents and teachers.

The Use of the Bible with Children by Ethel L. Smither, 50c. Help is given to teachers of children in the lower grades of primary school. There are many practical suggestions for making the Bible interesting to young children.

Planning for Children in the Local Church by Hazel A. Lewis, 35c. Chapter headings are the following: These are just the beginning.

Children and Their Parents, 35c. Materials are recommended for primary and intermediate school teachers.

Children and the Changing World by Edna M. Baxter, 35c. This book can be used by both parents and Sabbath school teachers. It deals with necessary adjustments children have to make in these troublesome days.

What Is Teaching by Frances McInerney, 35c. The chapter include the following: What Is Teaching, What We Learn, The Place of The Teacher, What Sort of Lessons We Teach, Our Goals, Our Glasses, Ways of Teaching, and Becoming Better Teachers.

Order these from Rev. Harley Sutton, Alfred Station, N. Y., in any quantity you may need.
By Rev. Edward S. Ballenger

**The Peace of God — A Sermon of Confidence for These Days**

**Text:** “Peace I leave with you, my peace I give unto you,” John 14: 27a.

The benediction of peace is used in all of Paul’s epistles excepting that to the Hebrews. It is also the introduction of 1 and 2 Peter, 2 John, Jude, and Revelation.

The world is seeking peace; but they fail to find it. Peace is never acquired by chasing after it. In the upper chamber when our Saviour was with His disciples, they had grave forebodings, the evening before Christ’s arrest, he said unto them: “Peace I leave with you, my peace I give unto you: not as the world giveth I give unto you. Let not your heart be troubled neither let it be afraid.” John 14: 27. Christ had that peace in his own heart even though the Cross was before him.

It is difficult to describe this attribute, “and the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ.” Philippians 4: 7. This peace of God passeth all understanding; but it can be experienced; “therefore being by the church with the word of God through our Lord Jesus Christ,” Romans 5: 1. This explains how the peace of God comes to us, and when we have received it, we are to let it work in us. “Let the peace of God rule in your hearts.” Galatians 3: 15, “for he is our peace, who hath made both one and hath broken down the middle wall of partition between us.” Ephesians 2: 14. The first part of this verse was inscribed on a monument on the crest of the Andes mountains between Chile and Argen-
tina at the close of a war between these two countries. Never has a drop of blood been spilled between these two countries since the erection of that monument.

This blessing is not a New Testament doctrine only, but was quite as pronounced in the old dispensation. We are told: “Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.” Isaiah 26: 3. So long as we trust in the power of God, he will keep us in perfect peace, and the psalmist tells us: “Great peace have they that love thy law: and nothing shall offend them.” Psalm 119: 165.

This virtue is one of the fruits of the Spirit. If we let the Spirit of God have his way in us, that peace will be perpetual. No Christian should ever worry. We are not saying that all people who worry are not Christians; but it is the privilege of every Christian to have the confidence in God, and that peace which he administers, that will overcome all worry. John Wesley is reported as saying, “I would just as soon think of stealing or swearing as to think of worrying.” His hold upon God led him to rest in perfect peace even though the mob was howling for his life.

**Peace—Not by Searching**

We repeat that this peace cannot come by searching for it, and the world never can give it; neither can the world take it away from the trusting child of God. One of the most beautiful statements of reservation was sitting beside one of the leading stars of Hollywood at a banquet table. The editor remarked that he was acquainted with prac-
tical men in all of the stages of life, but he yet had to find one that was happy. The movie actress replied, “I know all the stars, and I know there is not one in the whole company that is happy.” Thousands of our young people imagine that they would enjoy perfect peace if they could only get promi-
nence on the movie stage; but it doesn’t come that way.

It cannot be forced, bought, or borrowed, sold or stolen, or earned; it is no accident; it is not a product of the intellect; yet it is intellectual. It is deposited in the heart. If the peace of God could have been earned by good works, Luther certainly would have found it; he sought it diligently. He did everything the church told him to do in order to get it. His last effort was in ob-
dience to the instruction of a superior to climb Pilate’s stairs in the city of Rome and kiss each step as he climbed. While going through this humiliating ordeal, the Scripture flashed into his mind, “The just shall live by faith.” He did not finish climbing the stairs. He rose from his chair with a new vision of God, and the peace of God took possession of him. It is a gift; “my peace I give unto you.” John 14: 27. Peace cannot be defined; neither can love be defined. What success would you have in trying to explain to an Eskimo who never had come in contact with civilization and had never tasted any kind of sweet, the dif-
difference between the flavor of honey and maple syrup. You might spend days with all the power of your explanation, and he would not have the first idea of what you were trying to teach him. The only way that he could get any idea of the flavor of honey or of maple syrup would be to taste it. The peace that possesses the heart of the Chris-
tian is just as big a conundrum to the man of the world as the description of the kind of sweet would be to the native Eskimo.

The chemical formula for water is H2O which means hydrogen and oxygen only; it is a different form of H2 and O2, in its liquid state, it is called water; in its gaseous state, it is called steam; in its solid state, it is called ice; but, in all states, it is H2O. When confined over a fire, it is still H2O. What is water? It manifests unmeasurable power when so con-
flined. Like water, peace is the product of two elements, and these are the most powerful when they are under stress; they manifest themselves with the greatest of power when under persecution. Under such circumstances the whole desire is so wrapped up and the penalties of the law. The Christian is in the kingdom of God who never have experienced the degree of peace that John Wesley had; but they will miss much of the joy of the Christian life.

**Christians Classified**

We might classify Christians in four different groups, and compare them with four methods of travel: (1) on foot, (2) on a bicycle, (3) in an automobile, (4) in a steam or electric railway car.

On foot, people do make progress in the Christian life toward the kingdom; but it is a slow, tedious task. They do not enjoy many of the blessings of the rest of God. In the second class, riding a bicycle, they make better progress; but they have to furnish the power and do the steering. In the third class, the man who drives an auto, doesn’t have to furnish any of the power. All he has to do is to steer the machine. But, the man in the railway car has only to turn on the power. He doesn’t have to steer the car; the track is provided for him. This, the fourth class, is the stage of Christians, the things of which God wants us all to reach; but he can save people in any of the other three classes.

**God’s Confidence**

Some people never enjoy an automobile ride. They are always on the tiptoe of nervous anxiety lest they have an accident. God wants us to rest in his confidence as we journey toward the kingdom. The perfect peace that God gives to his children is a need which grows if it is lodged in good soil.

Some of us who are not blessed with an oversupply of musical talent, have spent many hours in learning a hymn to sing it correctly; but, after it is well com-
mited, we do not have to keep our minds stretched with fear of the next verse. We can sing it or whittle while we are en-
gaged in our daily work; it becomes a part of our life.

Take as an illustration the familiar hymn by Fanny Crosby, “All the Way My Saviour Leads Me.” The refrain, “For I know what- ever befalls me, Jesus doeth all things well,” is repeated, and the only change in the repeti-
tion is in the last note. In the soprano, the first terminates on C while the repetition terminates on A; in singing this beautiful refrain, no one ever thinks of stopping at the end of the first line, but it is second nature to sing the second one and stop on the last note. So with the Christian ex-
perience when the peace of God possesses the heart; we do not have to go to the law to see how we are to act; neither do we fear any of the penalties of the law. Our whole desire is so wrapped up in the love of God that it is our delight to do his bidding.

One other illustration may help us to understand how to acquire this peace. God wants us to have undoubted confidence in his power of love. As a young man, I was blessed with an exceptionally good constitution. I was not a fancy, but a good swimmer. A neighbor’s boy about five years old took a great fancy to me, and our affection was quite mutual.
He went with me one day to have a swim in a near-by river. He wanted to cross the river; so I told him to place his hands on my shoulders and just rest, and that I would swim across the stream with him. I had done this often with other children. As soon as he reached the current where he knew that I could not touch bottom, he became frightened and climbed on my head in an effort to save himself. But he all but drowned me and himself too. It was the hardest struggle in my life to get him out alive.

Many people take themselves out of the hands of God and try to save themselves by good works or by self-effort. In so doing they only handicap God. He expects us to trust his strength, love, and keeping power, regardless of circumstances.

This is a trying time in the world. God still reigns, and "all things work together for good to those who love God." Now is the time for us to develop that faith which will carry us through the most trying conditions, and the peace of God will abide with us through it all.

The Gathering Call.

Riverside, Calif.

CHRISTIANS URGED TO HELP CHINA REBUILD

"Do not be afraid that because great changes have taken place in China you will be less beloved there," Dr. Martin Yang, Chinese educator and author of the sociological study, "A Chinese Village," recently told a group of missionaries at Cornell University, Ithaca, N. Y. "Anyone who can serve the common people in their immediate need and for the future will be welcomed. Christianity must use every bit of energy to help China build a better personal and social morality. War has brought corruption and degeneration. Railways, steamships, and automobiles are not going to improve this situation. To Christians falls the responsibility of helping to restore moral strength. There must be a new determination among church leaders to resist the temptations of materialism; to recognize how vitally essential is a spiritual and moral foundation upon which to build. God's love and shelter is not enough. We must have positive, constructive rehabilitation on a strong spiritual basis." — W. W. Reid.

Old-timer Sez

"Seems like sum of our spiritual self-starters is in awful bad repair. It's awful hard to have to crank and crank to get things started."
The United R. I., by the bride's pastor, On Spence!.. After the worship service the group rode to the Genesee Park where a shared bucket lunch was enjoyed. Those present were Mr. and Mrs. Irving Tittsworth and children Ellen and David, Mr. and Mrs. Alfred Davia, Mr., and Mrs. Fred Brooks, Samuel H. Davis. Miss Aletha Thorngate and her father, Charles Thorngate of Milton. Miss Geraldine Gowan of North Loup, Neb., who has recently come to Rochester, was also present. Pastor and Mrs. Harris rode up from Alfred to attend the meeting.

De Ruyster, N. Y.
Mr. and Mrs. Edgar Wheeler are going to Salem, W. Va., where Mr. Wheeler is to be a senior in Salem College. Mr. Wheeler has been student pastor of the local Seventh Day Baptist Church this summer.

—De Ruyster Gleaner.

Kent, Ohio
Dr. John Reed Spicer, dean of Westminster College for the past year, has resigned to accept a position as dean of the liberal arts college at Kent State University, Kent, Ohio. He will assume his new duties on October 1. —The United Presbyterian.

Mrs. G. H. Trainor is very ill at her home on Terrace Avenue having suffered a stroke of paralysis.

Among the persons from Salem, W. Va., who attended the Seventh Day Baptist General Conference held at Milton, Wts., were Rev. and Mrs. J. L. Skaggs; Mrs. Hallie May, and son, Lewis; Mrs. Joseph Vincent, and son, Joe; Mrs. Garnett; Mr. Otis F. Swiger, Jr.; Mr. and Mrs. Preston Randolph; and Ross Seager.

Alfred, N. Y.
Dean A. J. C. Brown returned September 8 from Battle Creek, Mich., where he spent a few days, during which time he spoke three times in the Seventh Day Baptist church. He gave the Sabbath morning sermon and also spoke in the interests of the School of Theology. Dr. George Thorngate returned September 7 from St. Albans, L. I., where he was discharged from the Navy. —Alfred Sun.

Dr. Victor Strong Randolph
[Dr. Howell Randolph, Phoenix, Ariz., wrote recently, pointing out that the story of Dr. Victor Randolph's death had appeared in the Record. While attending the Willow Wells, Riverside, Calif., had called Dr. Howell Randolph's attention to the matter. Accordingly he sent a clipping from a Phoenix newspaper, from which the following facts are taken.]

Dr. Victor Strong Randolph, prominent Phoenix physician and president of the Phoenix Rotary Club, died of a cerebral hemorrhage yesterday afternoon (November 1, 1946) at a local hospital. He had been ill for several months and had been a patient in the hospital, but recently returned home.

A member of the staff of Good Samaritan Hospital, Dr. Randolph formerly served as chief of staff at St. Joseph's Hospital and at St. Luke's Sanitarium.

Funeral services were conducted by Rev. Charles A. Dowdell, canon at Trinity Episcopal Cathedral; interment was in Greenwood Memorial Park.

Born in Chicago, Ill., Dr. Randolph came to Phoenix twenty years ago. Always interested in community activities, he was a past president of the Arizona Anti-Tuberculosis Association, and an active supporter of Community Chest and Red Cross work.

A graduate of the University of Michigan in 1918, he received his degree in medicine from the University of California Medical School in 1923, and took post-graduate work at the University of Virginia and the Mayo Clinic.

Dr. Randolph was about fifty years old. Surviving are his wife, Claire Tatum Randolph, whom he married at Dallas, Tex., in 1923; their daughter, Letitia Elizabeth Randolph; a son, Victor Strong Randolph, Jr.; a sister, Mrs. E. W. Vincent of Chippewa Falls, Wis.; and a brother, Dr. Howell Randolph of Phoenix.

An Explanation

Somebody volunteers the information that the divorce problem exists because there are too many married couples and too few husbands and wives. —Selected.

The church has lost a loyal, active, helpful member for the past several weeks.

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James - Brayman.
Jesse Wesley James, Hopkin- r, I., and Lois Elaine Brayman, Ashaway, R. I., were united in marriage September 2, 1946, in the Seventh Day Baptist Church, Ashaway. Rev. Neal D. Mills, pastor, and the bride's brother, Rev. Neil D. Mills, of New Auberho, Wts., officiated. Their home will be in Eau Claire.

Krahm - Churchward.
James Krahm, of Eau Claire, and Doris Churchward, of Chetek, Wts., were united in marriage at the home of Mr. and Mrs. Krahm July 26, 1946. The bride's past- or, Rev. Neal D. Mills, of New Auburho, Wts., officiated. Their home will be in Eau Claire.

Matteson - Spencer.
—On June 22, 1946, at the home of the bride's parents, Mr. and Mrs. Elmer J. Spencer of Wausau, Wis., the marriage of Carol A. Matteson of Canoche, R. I., and Elbeen Spencer was solemnized. The couple will make their home in Ashaway, R. I.

Obituaries

Harris.
John Tomlinson, son of Lawrence F. and Louisa Davis Harris, was born in Hopewell Township, N. J., on July 2, 1863, and de- parted at his home in Shiloh, N. J., on July 2, 1946, at the age of eighty-three years, to be with the Lord.

On March 10, 1887, he was united in marriage to Emma H. Drake, of Gettysburg, Pa., and they celebrated their fortieth anniversary this year. To this union were born three children, Lawrence F., Jr., of Florence, N. J.; Floy D., of Shiloh; and Mrs. Linda Carter of Shiloh. There are seven grandchildren and two great grandchildren also surviving. Mr. Harris was a farmer, and he and Mrs. Harris lived on the Harris home farm place for forty years, until he retired and they moved to Shiloh where they built a bungalow and lived for nineteen years. He was an outstanding citizen of the community, active in the Shiloh Grange, which he served as worthy master, and Claude L. Harris, of Shiloh, is a son of their marriage.

On February 6, 1875, he was baptized and joined the Shiloh Seventh Day Baptist Church. He remained a faithful and active member for seventy-one years. He had been a deacon of the church for thirty-eight years, and served as moderator for over sixteen years.

The church has lost a loyal, active, helpful member, and the community's loss is great. He will be remembered as a good and kind neighbor and friend.

Funeral services were conducted on July 9 by his pastor, Rev. G. O. Osborne. Six of his nephews were pallbearers. Internment was made in the Seventh Day Baptist Cemetery at Shiloh.

Kenyon.
—Abbie E., daughter of Deacon Mat- than S. and Lucy Ann Kenyon, was born October 28, 1885, near Clark's Falls, Conn., and died July 29, 1946.

Miss Kenyon made her home for the past seventy years at the Kenyon homestead in Ashaway, R. I. She lived with her brother, the late M. C. Kenyon, and had a well known bicycle and auto repair shop for many years. A member of the First Seventh Day Baptist Church of Hopkinton since girlhood, Miss Kenyon was active in the work of the church as long as her health permitted.

The farewell service was held in the Avery Funeral Home, Westerly, R. I., and was con- ducted by her pastor, Rev. C. Harmon Dickinson. Burial was in the Oak Grove Cemetery, Ashaway, R. I.

Maine.
—Clarence W., son of Wilmot and Harriet Park Maine, was born February 16, 1893, in Ashaway, R. I., and died August 19, 1946, at the New England Baptist Hospital, Boston, Mass., where he had been a patient for sever- al weeks.

Mr. Maine held membership in the First Seventh Day Baptist Church of Hopkinton and was actively interested until his death. He was married August 20, 1915, to Miss Rebah, who was born two children, Miss Hilda F. Maine of Ashaway, and Claude L. Maine of Westey. He is survived by his wife, children, and a granddaughter.

In the absence of the pastor, the funeral service was conducted by Rev. Glenn H. Aquis at the Buckler Funeral Home, Westerly, R. I. Internment was in the cemetery, North Stonington, Conn.

C. H. D.
Conference Young People and PRAYER

By Allen Bond

PROBABLY ONE of the greatest factors behind the success of our recent General Conference was the great volume of prayer sent to the Throne of Grace, asking for God's blessing. Even while Conference was going on, prayer was continuing to rise from individuals and from informal gatherings of those who felt a burden to pray. The presence of so many young people at the Conference meetings spoke hopefully for the future of our denomination, but the presence of many of these young people at some of these prayer groups was perhaps even more significant.

One such prayer group was begun during the pre-Conference retreat, and although it met only two mornings, it did much to unite these young people in purpose and service, as well as in fellowship. This group would have continued throughout Conference if there had been a convenient time in the morning for meeting. These two half-hour periods may seem to be of minor importance, but to those who attended, these moments of vital contact with God will stand out as highlights.

Another prayer group was begun the second night of Conference, after the evening service. Only eleven attended that first night, but as others found out about this group, the attendance increased. Altogether, thirty or forty young people must have joined with this group at one time or another. Sunday night our last prayer group was held, and it was with real reluctance that we separated, knowing that we would not have another such opportunity until our next General Conference.

Yet we are still united by a tie that distance can't sever, and as a group of young people we are united in the prayer that our denomination might be revived, that our churches might become enthusiastic, that our missionary enterprises might bear much fruit, that our pastors and leaders might become more evangelistic in presenting the simple gospel, and that we might each one receive personal cleansing and spiritual power. We young people want the older folks to know that we feel a burden for our denominational needs. We need your prayers now, and we will need your backing when we are ready to go out on the home and foreign fields in the service of our Master.

LIFE WORK DEDICATIONS

The following young people were in the dedication group Sabbath night of Conference, pledging themselves to full-time Christian service.

Alois Randolph, Lost Creek, W. Va.
Theodore Hibbard, Alfred, N. Y.
Mr. and Mrs. Allen Bond, Chicago, Ill.
Duane Davis, Verona, N. Y.
Jeanne and Marion Coo, Richburg, N. Y.
Oscar Burdick, Milton Junction, Wis.
Don Sanford, Little Genesee, N. Y.
Mr. and Mrs. Leland Davis, Shiloh, N. J.
Carl Maxson, Alfred, N. Y.
Alice Farno, Schenectady, N. Y.
Janet Bullock, Berlin, N. Y.
Mr. and Mrs. Rex Burdick, Alfred, N. Y.
Robert Lippincott, Battle Creek, Mich.
Helen Ruth Greene, Milton, Wis.
Stanley Harris, Alfred, N. Y.
Mr. and Mrs. Edgar Wheeler, De Ruyter, N. Y.
Mr. and Mrs. Francis Saunders, Marlboro, N. J.
David Pearson, Amsterdam, N. Y.
David Williams, Verona, N. Y.

"A number of young people have pledged themselves, with God's guidance, to give their lives in Christian service. . . . How well trained are YOU to be the hands, and feet, and voice—a living testimony—of Christ?"—Rev. Harley Sutton, speaking at General Conference.