With Eyes Half-Closed

[Don Vincent Gray, a Seventh Day Baptist gifted with an unusual ability in poetic expression, penned the following lines of meditation and description. It is reprinted here from a collection of Word Sketches, which takes its name from this selection. The author now lives in Milton, Wis.]

Oft in the friendly dark, when drip disconsolate
The slow September rain—
When far-off trains drezel each other in the night—
I am not here, but there, where other eves
Have dripped outside the panes.

Alfred, little town, nestled contented
With your blue hills standing guard—
Do the raindrops sing as they used to sing,
Strumming a lullaby on serpentine roof?
Do the leaf-dogged, rutted trails still lead afar
To flaming maple woods atop the rugged land?
Are the little streams as swift,
With gray and slippery limestone underneath?
Or tell me, is the creeping myrtle there
Which garlanded the banks and bridges then?

To flaming maple woods atop the rugged land?
In the Gothic now?
Does the raindrops sing as they used
To give the Grecians a lullaby on terra cotta roof?
Are the little streams as swift,
With gray and slippery limestone underneath?
Or tell me, is the creeping myrtle there
Which garlanded the banks and bridges then?

To flaming maple woods atop the rugged land?
In the Gothic now?
Does the raindrops sing as they used
To give the Grecians a lullaby on terra cotta roof?
Are the little streams as swift,
With gray and slippery limestone underneath?
Or tell me, is the creeping myrtle there
Which garlanded the banks and bridges then?

The things that make monotony
A charm.
These are the treasures of
The truly rich—
The things that make a cloister of
The heart.

THE TEST OF TRUE EDUCATION

A CHICAGO PROFESSOR is reported to have given the following test to his pupils. He told them they were not really educated unless they could say "yes" to all these questions:

1. Has your education given you sympathy with all good causes and made you espouse them?
2. Has your education made you public-spirited?
3. Has your education made you a brother to the weak?
4. Have you learned how to make friends and to keep them?
5. Do you know what it is to be a friend yourself?
6. Can you look an honest man or a pure woman straight in the eyes?
7. Will a lonely dog follow you down the street?
8. Can you be high-minded and happy in the meager drudgeries of life?
9. Do you think washing dishes and hoeing corn just as compatible with high thinking as piano playing or golf?
10. Are you good for anything to yourself? Can you be happy alone?
11. Can you look out on the world and see anything but dollars and cents?
12. Can you look into the sky at night and see beyond the stars?
13. Can your soul claim relationship with the Creator?

—The United Presbyterian.
A bill was introduced in the House of Representatives authorizing the President to enter into an agreement with the United Nations to provide for the erection (at the expense of the United States) of a monument of peace to be erected upon a site at the seat of the United Nations. The monument is to be inscribed with the words: "War would ever be a fugitive if only Christ among us all might live well and sing that New Roads to Rome" by James Patrick McGovern.

Five times as many women were arrested for drunkenness in 1944 as in 1943, according to a survey made by the FBI, and in spite of gas rationing driving drunken driving among women increased 226 per cent in the same period.

Something new in church history—organic union among Congregationalists, Methodists, Presbyterians, and Episcopalians, "based on the historic episcopate in a constitutional form"—is in the making in South India. The American Congregationalists, the British Methodists, the Anglican Church of India, Baptist, and Chrtian, and the South India United Church have already voted to unite into one church; and the English Presbyterians, the Australian Presbyterians, and the Basel Mission of Germany, all of which have Christian missions in India, expect to approve the union.—W. W. Reid.

A School of the Bible which meets all day once each week has been launched by the Portland Council of Churches. The faculty is composed of church leaders and educators from the local colleges.

A new Department of Intercultural and Human Relations has been established at the University of Tamil. In announcing this new department, the university president, Dr. E. C. Nance, declared: "There is in this world a constructive spiritual power, of permanent and sufficient value, generally speaking, this power is in the heart and mind of mankind. We must quickly find an educational solution to release this energy into service for the peace and progress of the world." The colleges, churches, and synagogues must accept the challenge of this constructive educational action against all subversive agencies, movements, and unscientific systems of thought which create hatred and internecine strife. We have a threefold task to meet this challenge—education, education, and more education.

"Can we answer the cynic?" We marked off another special observance on the calendar just a few days ago—Armistice Day. Throughout the nation in various ways people made occasion to remember and honor war dead. For a brief moment, at least, the great causes for which men have fought and died were paramount in people's minds. Then immediately the perplexing problems of the day came rushing back, thoughts of the gigantic barriers that seem to stand in the way of pursuing the path of peace.

The first Armistice Day, it was thought, marked the end of war and the beginning of a long period of peace. But already, in much less than thirty years, have come two other days to indicate the end of bloody hostilities—V-E and V-J Days. And now, almost before the sound of thundering atomic explosions have ceased to reverberate, men meditate about possible future conflicts—even while observing a national holiday dedicated to peace.

"All this talk about peace is poppycock!" This, it is reported, was the caustic comment of one of the conferees who met to plan for United Nations Week (observed late in October). The committee session had been held three weeks previously from over one hundred groups present. The summer afternoon was sultry; it was late. Adding to the depressing atmosphere, the cynical committee-man went on to explain his comment: "It's a noble impulse, I suppose, for all these groups to band together; but their goal is an illusion and their methods are half-baked. I suppose the churches do have to support the peace movement. After all, they claim belief in 'peace on earth, good will toward men.' But the churches never seem to do any good.

What, after all, can the churches say and do? What can the people in the churches do about it anyhow?"

The answers to these direct, searching, challenging questions may well determine whether or not we are justified in celebrating Armistice Day, or V-E Day, or V-J Day. Along with those who sponsored United Nations Week, church people certainly would heartily agree that the doubting Thomas must be answered. "Can we answer the cynic?" asked the sponsoring organization. "We think we can," the descriptive literature maintained, listing six convincing reasons:

The cynic should be reminded that the churches have a threefold job to do: (1) to point to the ideal of a warless world and to educate their constituency in the contrast of the "real" world around us as opposed to that ideal; (2) to give new and sure directions in a bewildered, confused age, to bring courage and hope to a saddened, heart-sick generation; and (3) to make these aspirations articulate. Then men's minds be focused on the kind of world order which religion envisions as the goal.

The ideal of a world in which war and peace are steadily diminished has impelled us...
mankind throughout the centuries and will always drive many women to give their treasure and even their very lives to achieve such ends. Such activity, church inspired, testifies to what churches are able to do and say. Christianity in so far as it inspires humanity to strive after the ideal, enables us to gain a vision of itself as it could be. Despite discouraging conditions, we can feel confident that from the unity of Christian people everywhere there emerges a genuine strength.

“CHRIST, THE CHurch, ITS MISSION”
(Continued from cover)

that overcomes the world, our faith.” 1 John 5: 4.

In the afternoon the young people considered the question, “What young people can do for church teaching.” To warm up the beliefs of the church, participating in all activities, and co-operating were suggested as ways young people may be of value to the church. Pastor Babcock struck a keynote when he suggested that one of the greatest things that young people can do for church teaching is to choose a kind of work whereby they can keep Sabbath, and also live in a community where we have a church.

On the evening after the Sabbath, following a vespers service planned by the New Auburn church, Pastor Cruzan of Dodge Center showed a series of colored slides depicting God’s revelation to man beginning with the creation and culminating in the supreme revelation in Christ. After the service everyone enjoyed a social at the town hall.

At the Sunday morning business meeting Rev. C. B. Loofbourrow was elected moderator for the meetings next spring; Virginia Churchward was chosen as secretary. Mrs. Ethel Greene was re-elected as corresponding secretary for another term of three years. Rev. Earl Cruzan was appointed delegate to the quarterly meeting of the southeastern Wisconsin and Chicago churches with Rev. Neal Mills as alternate.

Donald Payne had charge of the men’s hour on Sunday morning with the subject for meditation, “The Mission of the Church.”

Mrs. Thorngate had charge of the women’s hour in the afternoon, choosing the mission-

**PIN POINT EDITORIALS**

Prayer of the month was by a little four year old boy who went to church with his preacher daddy. Before climbing into bed he prayed, “Dear Lord, I want to be good and stay good and go to church tonight. I wish you could have been there.” —Selected.

The best and most important part of every man’s education is that for which he gives himself.—Gibbon.

College Presidents

“The election of Professor Woodrow Wilson as president of Princeton University adds one more name to the list of college presidents who are not clergymen. This list includes some notable names, as Bradley of Yale, Elliott of Harvard, etc.” —E. W. Peabody, Herald. There are all rich institutions. When a college is poor and struggling it harnesses a preacher; but when that class has pulled to the top of the hill, it can offer wages that a layman can afford to work for—The Christian Advocate. (Statements printed in 1901.)

Rightness expresses of actions, what straightness does of lines; and there can no more be two kinds of right action than there can be two kinds of straight lines. —Herbert Spencer.

* * *

Words of Wisdom

Do more than exite, live. Do more than touch, feel. Do more than look, see. Do more than listen, understand. Do more than think, learn. Do more than talk, say something.

I think there is only one quality worse than hardness of heart, and that is softness of head. —Theodore Roosevelt.

**STATEMENT OF BELIEF**

HOLY SPIRIT

All this is shown of God, through Christ, is in the Holy Spirit, and it is by his presence that we may know more fully the ways of God. He inspires, comforts, urges to holiness, and is master of the Christian’s conscience. He is the one who throughout all time has made man aware of his Creator.

**THE BIBLE**

The Bible is a work written by men inspired of God. Though written in various manners by several persons with different styles, it is all in harmony. These men carry a thread of thought that starts with the first page and runs throughout.

The thread starts with the idea of God as supreme Creator and sustainer, with justice and care for one people as his main purpose. Man comes gradually to see him as merciful and kind as well as just. Jesus, who “is the supreme Interpreter,” finishes the conception of a God Father of all.

Most of the Bible is written in language that is difficult to understand, but the most important part contains examples so plain that man has no excuse for pleading ignorance of its value.

The Bible is not a charm of magic or of good luck. In the hands of any man it may become a hindrance to salvation if used as such. Applying common sense, using helpful commentaries, and having a specific desire to understand its teachings, a person who studies the Bible will be shown in no uncertain terms what the way of salvation is.

**MAN**

Man in all his ways of living is portrayed in the Book. Created in the spiritual image of God, he has the free will and often chooses to do wrong. I believe that man is born with the potentiality of becoming either good or bad; that by training, association, and inheritance he will develop dominantly one way or the other. By God man is willed no evil, either spiritually or physically, which he cannot surmount.
THE SABBATH

I believe that the seventh day of the week is the Bible Sabbath, and that Jesus worshiped on and honored that day as such. As long as the Bible is taken as the Christian's handbook of faith and practice, the Sabbath is the natural and only day to "remember and keep holy. It can have more meaning and more sacredness, and man can be more honest and confident if he obeys the fourth commandment.

These, then, are my beliefs. They do not, in a sense, seem full enough. May I say to you as the writer prayed to God: "I believe; help thou mine unbelief."

There is no unbelief; for this by day and night unconsciously
The heart lives by faith the lips deny.
God knows why.

FROM THE EDITOR'S DESK

A column wherein the readers may freely express their opinions, so long as they do not deal in personalities or pure controversy.

Dear Editor:

In moving from one Seventh Day Baptist church to another, I have become more aware of certain phrases which have not meant the same to me as they seem to mean to others. I would like to ask a couple of questions and have them answered by as many people in various parts of the country as would like to answer.

1. What does the "redemption of Christ" mean?

Everybody has the same opportunity to live a Christlike life, and if he honestly tries hard to love his fellowmen and worship and praise God, he will have a life altogether different to look forward to. Jesus dying for us and rising again has made that possible. To me that is the redemption of Christ. It is something which belongs to each one of us but only possible through each person's desire and efforts to live like Jesus.

2. What is meant by "being born in sin?"

I cannot accept the fact that a baby is born a sinner as some do, but maybe I am unenlightened.

Sincerely,
Mrs. D. E. Lewis,
Wrightwood, Calif.

THE SABBATH RECORDER
Any Bible school, to reach a high standard of effort, we look beyond the tangible things. Those who are working in any capacity in the school must create the right atmosphere. The ability to do this rests entirely on whether we have communion with God. To have the right atmosphere we must have cooperation. Many a person with a home would do well, and to be friendly has met defeat when he or she has approached others for help. Atmosphere is one of the intangible things we cannot see but can feel. We cannot see the wind, but we know when it blows. We cannot see electricity, yet we know it is a powerful force.

A very noted social worker, in making a survey, said that the death rate of babies who were taken to foundling homes was high because there was no love. We know that babies need to be loved to thrive. The same is true of those who would grow in the Christian life. We need to be loving and kind. Once a guest speaker in our church said in his sermon two words that stand out. I have forgotten everything else he said, but never shall I forget these words he quoted: "And Jesus said, 'Be kind.'"

We cannot be kind if our hearts are filled with envy, jealousy, and a desire for mastery over others. Instead of mastered others we should strive to master the evil thoughts that come into our mind or the desire for self-preservation if it will injure someone else. We can do this if we are close to God. We have God's promise that if "we will draw nigh unto him, he will draw nigh unto us." We will not need so many contests, parties, and other special things to get people to come to the house of worship when we all strive to create the right atmosphere. Social life is necessary, but let us not lose sight of the real meaning of the part of the followers of Christ.

We have been studying the commandments given to the Israelites by God through Moses. We have seen that they have a new meaning for us. They reveal the wisdom of the heavenly Father in knowing what mankind needs for successful living. But the old saying—"Jesus and the Law of Love"—tied all the other commandments together.

We have a duty as members of God's House. We feel, with Paul, that we are all "one body, one spirit, so compounded and insecure; when we see our own nation weaken under the powerful enemy, the liquor traffic; when we see politics governing in such a way as to bring ruin to our government; we are moved to cry aloud, "Oh, God! how long, how long!"

The plea has gone forth from many quarters to have co-operation. Many a person with an individual and a desire to be friendly has met defeat when he or she has approached others for help. Atmosphere is one of the intangible things we cannot see but can feel. We cannot see the wind, but we know when it blows. We cannot see electricity, yet we know it is a powerful force.

"TOO MANY and too soon." This paraphrase of the familiar, "too little and too late," was used in an address given by Dr. Monroe E. Deutsch, provost and vice-president of the University of California. Speaking at the Claremont Graduate School on the pouring into our campuses of both G.I.'s and students from abroad. Must we say of these "Too many and too soon?"

Dr. Deutsch thinks not. Here are sentences on the significance of the coming of foreign students:

"There are too many, not in the light of the educational needs of our world; too soon, but that's our question."

The center is open for all young people from one to one hundred years.—Alfred Sun.

SABBATH SCHOOL LESSON
FOR NOVEMBER 30, 1946
A Letter on Christian Living
Basic Scripture: Acts, Ephesians
Memory Selection—Ephesians 6: 10

STUDENTS FROM OTHER LANDS

News and Information from the Committee on Friendly Relations Among Foreign Students

"TOO MANY and too soon." This paraphrase of the familiar, "too little and too late," was used in an address given by Dr. Monroe E. Deutsch, provost and vice-president of the University of California. Speaking at the Claremont Graduate School on June 4, 1946, he discussed the problems of the pouring into our campuses of both G.I.'s and students from abroad. Must we say of these "Too many and too soon?"

Dr. Deutsch thinks not. Here are sentences on the significance of the coming of foreign students:

Think of the glory that is ours in having all lands turn to us, fledging in the family of nations, to be their teachers, and stock-piling military materials. Here is our God-given opportunity to stock-pile friendship.

STUDENTS FROM INDIA VIST IN AMERICAN HOMES

Mrs. W. W. McBeth, president of the Iowa Council of Church Women, tells of an incident with students from India. She says:

Last winter the Congregational pastor in Ames wrote to ask me if I would look after eight young men from India who wanted to come to see Des Moines during vacation.

We found homes for them the night they were here and arranged for their meals. There were several Hindus and some Moslems. They spoke in the church before a Bible school class that happened to be studying other religions.

We took them for drives both Sunday afternoon and Monday. . . . They visited Wallace's Hybrid Seed Plant in which they were much interested, since they are mostly agricultural students. . . . I think that this is a great opportunity for us to know other peoples better and hope our Iowa Council of Church Women can cooperate.

CONGRESS AUTHORIZES EXPENDITURE FOR STUDENT EXCHANGE

Approximately $100,000,000 will be spent for student exchange. This is the program authorized by the last session of Congress which was "Too many and too soon." It is expected that this will constitute the best form of foreign students from India who wanted to come to see Des Moines during vacation.

We found homes for them the night they were here and arranged for their meals. There were several Hindus and some Moslems. They spoke in the church before a Bible school class that happened to be studying other religions.

We took them for drives both Sunday afternoon and Monday. . . . They visited Wallace's Hybrid Seed Plant in which they were much interested, since they are mostly agricultural students. . . . I think that this is a great opportunity for us to know other peoples better and hope our Iowa Council of Church Women can cooperate.

The equivalent of U. S. $20,000,000 may be earmarked for students in a country that...
buys United States material. Of that amount $1,000,000 may be spent each year.

Transportation to this country will be provided for students of other countries. Once here, they will have to depend on other means to meet their costs of living.

To date, twenty-four countries have entered into agreements or are negotiating.

PRIDE AND PLEDGES!

With the Second Century Fund pledges and gifts over the $25,000 mark, many of us may begin to pat ourselves on the back. We are proud of the giving and pledging of Seventh Day Baptists in 1946.

But the Second Century Fund Committee has recorded only about four hundred fifty individual pledges or gifts. Four hundred fifty is not an accurate figure, but it is representative, we feel. Five thousand two hundred circulars were mailed to individuals, plus another three thousand in packages to churches and groups. We still believe everyone can give something, even if it is the five-cent gift of a child, or the $500 pledge of the wage earner. (We realize many have given in collections, but collections are too often made in haste without thought as to one's share.)

We speak to all who have not made pledges so far.

1. You want, do you not, a share in the rebuilding of medical, educational, evangelistic work of Seven Day Baptists around the world—work that is now under way in Jamaica, China, and elsewhere? You want, do you not, a share in bringing foreign representatives to our land, and in sending Americans to visit and work among our people abroad?

2. We offer you an opportunity to take part specifically in this program through the Second Century Fund of $50,000. "It is not the money I am anxious for; what I am anxious for is the interest that accumulates in this way to your divine credit?" Phil. 4: 17. You have a part, do you not?

3. Between six hundred and a thousand Seventh Day Baptists—or more—should enter into the subscription of our fund before 1947 is up. Will you do it?

David S. Clarke,
Secretary.

WORLDWIDE BIBLE READINGS
(Thanksgiving to Christmas)

Thanksgiving, Nov. 28 Genesis 8: 20—9: 17 (Noah)
Friday, Nov. 29 Genesis 12: 1—9: 17 (Abraham)
Sabbath, Nov. 30 Genesis 32 (Jacob)
Sunday Genesis 37 (Joseph)
Monday Exodus 3 (Moses)
Tuesday Ruth 1 (Ruth)
Wednesday 1 Samuel 3 (Samuel)
Thursday 1 Samuel 16; Psalm 139 (David)
Friday 1 Kings 19: 9—18 (Elijah)
Sabbath, Dec. 7 Nehemiah 6 (Nehemiah)
Sunday Zechariah 4 (Zerubbabel)
Monday Isaiah 1: 1—20 (Isaiah)
Tuesday Isaiah 52: 13—53: 12 (God's Servant)
Wednesday Jeremiah 1: 1—13 (Jeremiah)
Thursday Daniel 6 (Daniel)

WORLDWIDE BIBLE READINGS

THORNGATES AUTHORIZED TO RETURN TO CHINA SOON

For the China Committee, George B. Utter, chairman, reported. The recommendations were taken up item by item and were voted as follows:

Recommendations

1. That a vote of thanks and appreciation be sent T. M. Chang for his able report on the China school.

2. The offer of Dr. and Mrs. George Thorngate to return to China be accepted, and that they be asked to proceed as soon as possible on the terms stated at the meeting of the committee October 12, 1946, and reported previously in this report, and the expense be met by the regular budget of the board.

3. That the need of a young doctor to go to China soon be made known.

4. That the treasurer make arrangements for a visit to the United States of Principal T. M. Chang from the Shanghai schools, the expense to be met by the China committee.

5. That the corresponding secretary investigate the question of securing a nurse for the Shanghai field; and that if it seems advisable to send one immediately, that the China Committee have authority to act.

The report of the Ministerial Relief Committee was presented by the chairman, Karl G. Stillman. The report was ordered received, approved, and recorded.

The report of Karl G. Stillman, chairman of the Investment Committee, was received, approved, and recorded. That report appears elsewhere in this issue.

Voted, that the tentative budget for 1947, submitted to the Commission as authorized by the board at the July meeting, be the tentative budget of the society for 1947.

A communication from Rev. James McGeachy of London, pastor of Mill Yard Church, asking aid in maintaining his work was presented to the board.

Voted, that the board appropriate $5 a week to Pastor McGeachy, with the understanding that the Tract Society appropriate a like amount.

Voted, that the question of aid for the Pokou Church be referred to the Budget Committee with power.

THORNGATES AUTHORIZED TO RETURN TO CHINA SOON

Other Important Matters

Discussed at Missionary Meeting:

• Loans for Jamaican churches
• Visit to America of T. M. Chang
• Doctor and nurse for China field
• Automobile for Jamaica
• Assistance for Mill Yard Church

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held October 20, 1946, at the Pawcatuck Seventh Day Baptist church at 2 p.m.

The meeting was opened with prayer by Rev. David S. Clarke.

The members of the board present were: Rev. Harold R. Crandall, George B. Utter, Karl G. Stillman, Edmund T. Smith, and Wendell Stephany.

Guests present were Mrs. Paul S. Burdick, Mrs. John Austin, and Wade Loofboro.

The quarterly and monthly reports of the treasurer were presented and approved. The quarterly report and statement of condition as of September 30, 1946, were approved and ordered recorded.

The quarterly report of the corresponding secretary, Rev. W. L. Burdick, was received, approved, and ordered recorded.

The report of assistant corresponding secretary, Rev. David S. Clarke, was received, approved, and ordered recorded.

The report of the Second Century Fund by the secretary, Rev. David S. Clarke, was received, approved, and ordered recorded.

For the Tropics Committee, Lloyd B. Langworthy reported a letter from the missionary Rev. Wardean T. Fitz Randolph. Churches were asking for loans of money for building and missionary work. Voted, that the letters be referred to Dr. Ben Chang for his recommendation after investigation by him when he visits Jamaica.

THE SABBATH RECORDER

THE SABBATH RECORDER

371
Voted, that $20 be appropriated for two emergency requests from the Foreign Missions Conference for work connected with China.

Voted, that the gifts of $21 and all future gifts for the purchase of an auto for the Jamaica missionary be transferred to the Second Century Fund, inasmuch as that fund has already paid for an automobile.

Voted, that the treasurer be authorized to negotiate a loan of $12,000, interest rate not to be more than 3 per cent per annum, for the purchase of the Clarence Maxson property on Main Street, Westerly.

Voted, that the president appoint the standing committees of the board to serve during the coming year.

The minutes were read and approved. The meeting adjourned at 5:15. Pastor Wendell Stephen closed the meeting with prayer.

George B. Uter, Recording Secretary.

### SEVENTH DAY BAPTIST MISSIONARY SOCIETY

#### Investment Committee Report

October 20, 1946.

During the quarter ended September 30, 1946, additions to the permanent funds of the society totalled $3,233.74 as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Investment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Permanent Fund</td>
<td>$ 505.84</td>
</tr>
<tr>
<td>Alice Fisher Ministerial Relief Fund</td>
<td>26.25</td>
</tr>
<tr>
<td>H. C. Woodmansee Ministerial Relief Fund</td>
<td>5.02</td>
</tr>
<tr>
<td>A. J. Potter Ministerial Relief Fund</td>
<td>7.56</td>
</tr>
<tr>
<td>A. M. Burdick Scholarship Fund</td>
<td>8.16</td>
</tr>
<tr>
<td>Myra E. Greene Special Fund</td>
<td>6.53</td>
</tr>
<tr>
<td>Ministerial Education Fund</td>
<td>2.08</td>
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<tr>
<td>Ministerial Retirement Fund</td>
<td>.49</td>
</tr>
<tr>
<td>Franklin F. Randolph Memorial Fund</td>
<td>.60</td>
</tr>
<tr>
<td>Return of Missionaries Travel Fund</td>
<td>.76</td>
</tr>
<tr>
<td>Second Century Fund</td>
<td>6,757.62</td>
</tr>
<tr>
<td></td>
<td><strong>$7,323.74</strong></td>
</tr>
</tbody>
</table>

The analysis of these increases is as follows:

- Permanent Fund: $505.84
- Alice Fisher Ministerial Relief Fund: 26.25
- H. C. Woodmansee Ministerial Relief Fund: 5.02
- A. J. Potter Ministerial Relief Fund: 7.56
- A. M. Burdick Scholarship Fund: 8.16
- Myra E. Greene Special Fund: 6.53
- Ministerial Education Fund: 2.08
- Ministerial Retirement Fund: .49
- Franklin F. Randolph Memorial Fund: .60
- Return of Missionaries Travel Fund: .76
- Second Century Fund: 6,757.62

**In total: $7,323.74**

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### OUR LETTER

**EXCHANGE**

**Dear Mrs. Greene:**

I have been wanting to write to you for a long time. I will be eight years old next Sunday, October 20. I am in third grade this year.

My father and Grandma Hulett know you because they used to live in Bolivar.

In spite of the sharp decline in market values of securities during the quarter, our investments on October 15 had a value of $3,396.28 in excess of their recorded value on the society's books.

Respectfully submitted, Karl G. Stillman, Chairman.

### Purchases

<table>
<thead>
<tr>
<th>Description</th>
<th>Permanent Trust Fund</th>
<th>Associated Trusts Fund</th>
<th>Second Century Fund</th>
</tr>
</thead>
<tbody>
<tr>
<td>50 shares Union Carbide and Carbon Corp. common</td>
<td>$4,714.84</td>
<td>481.21</td>
<td></td>
</tr>
<tr>
<td>30 shares Devore and Raymonds Co. &quot;A&quot;</td>
<td>1,360.05</td>
<td></td>
<td></td>
</tr>
<tr>
<td>25 shares Great Northern Railway Co. preferred</td>
<td>1,935.83</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15 shares Abbott Laboratories common</td>
<td>784.88</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 share Polar Gas and Electric Co. common</td>
<td></td>
<td>40.19</td>
<td>5,003.76</td>
</tr>
<tr>
<td>$5000 7 1/2% Treas. Certificates of Indebtedness</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>$7,350.91</strong></td>
<td><strong>$481.21</strong></td>
<td><strong>$5,788.64</strong></td>
</tr>
</tbody>
</table>

### Sales or Repayments

J. H. Ferguson, repayment on account of mortgage $ 22.23

### Education and Ministerial Retirement Scholarship Fund

- **$15,503.79** 100.0%

All securities purchased or sold were in accordance with recommendations of our investment counsel.

It is expected that the R. J. and E. C. Smith mortgage will be paid off during the next quarter through a sale of the property, thus eliminating a bad account which we have been reducing under an assignment of rents heretofore.

The various permanent funds of the society are invested and classified as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Permanent Trust Fund</th>
<th>Associated Trusts Fund</th>
<th>Second Century Fund</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stocks</td>
<td>$ 8,235.00</td>
<td>55.5%</td>
<td></td>
</tr>
<tr>
<td>Bonds</td>
<td>41,572.43</td>
<td>37.1%</td>
<td></td>
</tr>
<tr>
<td>Mortgages</td>
<td>17,798.15</td>
<td>11.6%</td>
<td></td>
</tr>
<tr>
<td>Real Estate</td>
<td>2,000.00</td>
<td>1.4%</td>
<td></td>
</tr>
<tr>
<td>Cash</td>
<td>3,000.00</td>
<td>4.4%</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>$55,503.79</strong></td>
<td><strong>100.0%</strong></td>
<td></td>
</tr>
</tbody>
</table>

### The meeting adjourned at 5:15. Wendell closed the meeting with prayer.

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**Dear Mrs. Greene:**

I am always pleased to receive letters from children of friends I have known. You must be very proud of your grandchildren.

Dear Nancy:

I am always pleased to receive letters from children of friends. I have known you all your life. Your father was, I believe, about your age when I first knew him. I had a very pleasant visit at the Hulett home and found your Grandma and Grandpa Hulett among my best friends.

Did you help to celebrate Halloween this year? The Exchange Club had a parade for the children here in Andover and gave a prize to the boy and girl who wrote the best costumes. I do not know who won the boys’ prize, but the girls’ prize was won by a little girl not larger than you who was dressed as a bride—bridal veil and all.

At least fourteen small children came to our door that night and said, “Trick or treat,” and I gave them candy and cookies. After they had all gone I found I still had a visitor, for Cleo, the little black kitten next door, was taking a nap under the kitchen stove. I can’t imagine when he came in. I hope you will write often.

Missp S. Greene.

**Dear Mrs. Greene:**

I am seven years old and in the second grade. I like school. Mrs. Zoe Branch is my Sabbath school teacher.

This is my first letter to the Children’s Page. Please write to me.

White Cloud, Mich.

**Dear Earl:**

I was glad to receive a letter from a White Cloud child once more. Those who used to write to me first must be pretty well grown up by this time; at least they stopped writing some time ago. I am always sorry when children begin to think they are...
REV. WILLIAM LEMUEL DAVIS 
By Corliss F. Randolph

Rev. William Lemuel Davis, second son of Wiliam Davis, was born in Rock Run, near West Union, W. Va., October 11, 1870; and died at his home near Rob Ebersole, Salemville, Pa., August 27, 1946.

On October 18, 1900, at Jackson Center, Ohio, he was married to Miss Lova Elise, daughter of William B. and Sylvia (Maxson) Simpson.

He was in the seventh generation of the descendants of Rev. William Davis, the Welshman who, after a varied career, in the last years of his life founded the Shrewsbury Seventh Day Baptist Church, not far from Auburn, N. Y., (W. Va.) Church. Like his forefathers, through all the generations which preceded him, from William the Welshman down to himself, he bore certain marked Welsh characteristics. One of these characteristics was a leaning toward the gospel ministry. This lineage in its direct line of male descent has produced no less than a score and a quarter of Seventh Day Baptist ministers, and on the distaff side the line has been continued.

His early education was acquired in the public district school near his home, usually four miles from school and back again while the work on the farm was at a low ebb. Subsequently he attended both Salem College and Alfred University, but graduated from neither. He may have attended the School of Theology at Alfred, but there appears to be no definite record to that effect.

As much as Davis contributed to the church, he considered the ministry, he began preaching here and there as opportunity offered with such effect that, in 1906, he became pastor of the Salem Seventh Day Baptist Church, of which he was a member, licensed him to preach for a period of one year, at the conclusion of which the license was renewed.

In 1901 he became missionary pastor of the Hickernell (Pa.) Church, preaching at other near by points as well. Subsequently he became pastor of the First and Second Hebron (Pa.) Churches, at whose request the Ordination Committee of the Western Association convened a council for his examination and ordination. This council, with thirteen clergymen representing and with Dr. Arthur E. Main, dean of the School of Theology of Alfred University as chairman, met with the First Hebron Church, June 27, 1909. This candidate read a paper setting forth at some length his religious experience, his conception of the gospel ministry, and his dogmatic statement was pronounced satisfactory and he was ordained.

Following his service with the two Hebron Churches, he served the church at Brookfield, N. Y., as pastor for some three or four years, leaving there in 1916 to become janitor of Salem College in order to place his two daughters in school there.

From 1919 to 1923, he was pastor of the Battle Creek, Mich., church when he removed to Salemville, Pa., and served that church until 1934 when he became missionary pastor of the church at Fouke, Ark. His last pastorate was with the church at Jackson Center, Ohio, 1938-1941, immediately following which he was buried.

Insofar as available records show, his service was acceptable and successful throughout. His sermons were spiritual and pointed, delivered in an earnest and gracious manner. Besides, he was a gifted, ready singer, often leading his congregation as the hymns of the worship service were sung. Of him in this connection, President S. O. Bohannon, of Salem College, writes, "One of his services that I always felt was helpful lay in his ability and willingness to accommodate his words, his life of service—preaching, song, and pastoral visit, as well remembered by those of the congregations which he served.

Besides his wife, he is survived by his two daughters: Martha Grace (Mrs. — Law- so) of Doddridge County, W. Va.; and Ruth (Mrs. Jacob Ebersole), of Salemville, Pa.; also by four brothers: Lewis Townsend, of New York; Robert, of Delphos, Ohio; Charles, of Grantsville, Ohio; Fred, of Battle Creek, Mich.; and Ira Ivan, of Kingwood, W. Va.

**This paper appears in full in the Sabbath Recorder of October 11, 1909.**

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**Obituaries**

Trainer, — Viola Gerena, daughter of Rev. James Ball Davis and Emily Virginia Davis, died at the age of ninety years, at Doddridge County, W. Va. (the state of Virginia), on Wolf Pen Run of Middle Island Creek. She was born in her mother's home in Salem, W. Va.

She was married to George H. Trainer on September 28, 1884, and for nearly sixty-two years they were members of the Church in Doddridge and Harrison Counties. Prior to her marriage and for one year afterward, she taught school in Doddridge County.

At the age of ten years she became a member of the Middle Island Seventh Day Baptist Church, of which her father was pastor. In later life she transferred her membership to the Salem and Ohio County Seventh Day Baptist Church of the same faith.

Mrs. Trainer gave herself in beautiful devotion to her church, to many community interests, and to her husband, and was one of the most helpful friends of Salem College.

She is survived by Mr. Trainer; by one brother, Amos, W. Va., and niece, Mrs. Lillie F. Kinsey, Battle Creek, Mich.

The funeral service was held at the Salem Seventh Day Baptist church, conducted by Pastor James L. Skaggs, assisted by President S. O. Bohannon of Salem College, and Rev. J. D. Engle, pastor of the Salem Methodist Church. Interment was in the family private mausoleum in the Salem I.O.O.F. Cemetery.

J. L. S.

Rohrbough, — Orr Losen, son of Commodore P. E. and Martha Hasleton Rohrbough, was born April 15, 1862, at Buckhannon, W. Va. (then the state of Virginia), and died at his home in Salem, W. Va., September 22, 1946. He was married to Lillie Maxson, of Roosevelt, W. Va., in 1884. Four children were born to them: Charlotte, Mrs. Douglas M. Skinner, Okmulgee, Okla.; Mrs. Thomas Hatcher, New River News, Va.; Fred W. Brown, Leona, La.; and Robert, at home.

On October 9, 1929, he was married to Ada D. McLaughlin. He is survived by his widow, his four children, seven grandchildren, and three great grandchildren.

He was a graduate of the Baltimore and Ohio Railroad, which he served in a number of different relationships for a total of fifty-five years. Many older people will remember him as a very pleasant and accommodating ticket agent at the Salem station.

Mr. Rohrbough was first a Baptist, then a Seventh Day Adventist, and, after the death of his second wife, he was the faithful treasurer of the church.

His funeral service was held at the Seventh Day Baptist church and was conducted by Pastor J. L. Skaggs, a member of his family was in the Salem I.O.O.F. Cemetery. The Masonic Lodge conducted a service at the grave.

J. L. S.

*To live is not to live for one's self alone; let us help one another.—Manetther.*
WHAT SEVENTH DAY BAPTISTS ARE DOING
(DENOMINATIONAL "HOOK-UP")

WATERFORD, CONN. — The Ladies' Aid held its first fall meeting at the home of Mrs. Albert Brooks October 9. The meeting was well attended by the ladies of the church, and we feel that we are off to a good start. Also we are glad to report a young ladies' society which met at the parsonage for organization.

Eleven members met during the forenoon of November 3 to clean the church auditorium. A grand spirit of cooperation prevailed, and the results were most satisfactory.

Mr. and Mrs. Edgar Jensen of Niantic River Road, Waterford, gave their statement of beliefs and were received as members into the church and partook of their first communion in their new church home, October 12. They have two small daughters, Brenda and Suzette, who are active members of the Sabbath school.

The advisory board met at the parsonage Sunday evening, November 3. It seemed to all present that it was an exceptionally profitable and inspirational evening. Ways and means to serve better our church and community were discussed.

Mary Brooks.

ADAMS CENTER, N. Y. — The fall session of Central Association convened at Adams Center October 12. The morning session was given by Rev. Everett T. Harris of Alfred, president of General Conference; his subject was "Saved to Serve." The afternoon session was given over to the young people who conducted an interesting round table discussion as part of their program.

There was a good attendance, about one hundred sixty sitting down to the picnic dinner. There were five ministers in attendance; Rev. E. H. Bottoms, the new pastor at Adams Center, presided. The music was arranged by Miss Sara Bottoms, with Mrs. Chauncey Reed organist, and Mrs. Nathan Whitford soloist.

World Community Day was observed at the church Friday, November 1, two other churches of the community co-operating. Mrs. Gerald Greene ably conducted the program prepared by the United Council of Church Women.

The Ladies' Aid had a supper and sale October 2, which netted around $140.

There was a supper and social time at the church the evening of November 2 in honor of Mr. and Mrs. F. S. Jones and Mr. and Mrs. Harold Scriven, who left for Daytona, Fla., November 5.

ALFRED, N. Y. — Thirty-six Seventh Day Baptist students in Alfred University were invited as guests of the First Alfred Church at a supper preceding the October church business meeting. The following students in the School of Theology were also invited: Carl Maxson, Don Hargas, and Theodore Hibbard and family. A new student from Alabama, Allie Jones, was present and also Rev. and Mrs. Wayne Rood.

On Sunday evening, October 20, nineteen young people from Alfred attended the Youth Rally at Nile. Socrates Thompson of Jamaica, who has recently entered the Seminary, was one of the speakers.

NEW AUBURN, WIS. — About twenty-one of our resident and nonresident members attended Conference at Milton. Simply being with a large group of Seventh Day Baptists was an inspiration to many of us. Highlights of the Conference were brought out in the reports given the following Sabbath.

We enjoyed having David Clarke, assistant secretary of the Missionary Society, and Mr. and Mrs. Leland Davis with us for nine days shortly following Conference. Those who attended the night meetings felt repaid for going, and those who didn't go missed a blessing.

We felt honored and pleased to have Mr. and Mrs. H. C. Van Horn visiting in our community for a week in September.

On October 5 we observed World Wide Communion. The communion service seemed especially impressive. Special music for the morning was a duet by Pastor Mills and Helen Roth Pederson. They sang, "I Want to Be More Like Jesus."

The era of Christianity—peace, brotherhood, the Golden Rule as applied to governmental matters—is yet to come, and when it comes, then, and then only, will the future of nations be sure.—Kosuth.