

I have twenty years of work planned ahead." Nor were his motives either individual need or selfishness, for his wealth was far beyond his needs and his benefactions bespeak unselfishness, while the products of his mind through invention and discovery have benefited civilization the world over.

Would obedience to the Biblical labor law result in overwork? One of the great thinkers of our present day, Charles Evans Hughes, is authority for the assertion that "Worry may be overdone, but work, never"—an assertion seemingly supported by the ills so widely chargeable to lack of exercise. Two and one half hours a day of work by each individual, we were told by the editor of the "Philistine," Elbert Hubbard, some years ago, would do all the world's work. What, then, in the expansion of the comforts of life for all could be accomplished if each individual did nearly three times as much as the average now being done?

Does not consistency require that we place at least as much emphasis on the labor law as we do on the command to rest?

Atlanta, Ga.

OBITUARY

Campbell. — Edward Ellsworth Campbell, son of Dennis and Rebecca Ayer Campbell, was born at Walworth, Wis., January 18, 1862, and passed away at his home in Douglas, Ariz., March 24, 1942, after an illness of several months.

He was graduated from Milton College in the class of 1888, and from the Hahnemann School of Medicine, Chicago, in 1891. On November 26, 1891, he was married to Miss Mary Dell Burdick, daughter of Delos and Mary Bond Burdick, and started the practice of medicine at Walworth. He was a physician at Walworth and Milton, Wis., for forty years, retiring because of ill health, and moving in 1928 to Douglas, Ariz., to be near a daughter, Mrs. Herbert J. Lewis. Mrs. Campbell died February 5, 1936. Besides the daughter and three grandchildren, Doctor Campbell is survived by a son, Howard D. Campbell, teacher in high school work, whose home is in Oak Park, Ill.

Farewell services were held at Douglas at the Porter and Ames mortuary with Rev. C. Lee Mills in charge, and burial was in Calvary Cemetery by the side of his wife. E. B. S.

Gamble. — Hannah Elvira Stillman, daughter of Chester Benton and Melissa Jane Burdick Stillman, was born at Alfred, N. Y., September 8, 1876, and died at Cleveland, Ohio, March 20, 1942.

She was a direct descendant on her father's side of George Stillman, First, of Steeple Aspen, County of Wiltshire, England (1654), and of John Rogers, the martyr, of London, and on her mother's side, of Robert Burdick, First, of Newport, R. I., and of Samuel Hubbard and Tacy Cooper.

She was a member of the First Alfred Seventh Day Baptist Church and for many years active in its various services. On June 27, 1900, she was married to William Lee Gamble, oldest son of Rev. James Lee Gamble, and to them was born one daughter, Hazel Virginia.

She is survived by her husband of Cleveland, Ohio, her daughter, Hazel Virginia, of Plainfield, N. J., and two nieces.

Services were conducted in Cleveland by Rev. William Spurgeon Ross. Committal services at the Alfred, N. Y., cemetery were conducted by Dean Ahva J. C. Bond. H. V. G.

Greene. — Roy D. Greene, son of William DeFrance and Dora Maxson Greene, was born June 2, 1879, at Greene Settlement, near Adams Center, and died in this village February 28, 1942.

On February 27, 1907, he was married to Miss Clara Emma Hull, daughter of Mr. and Mrs. Joseph E. Hull. He lived an active life until a few years ago when ill health overtook him. He was a member of the Adams Center Seventh Day Baptist Church, having joined April 23, 1892. He was also a member of the Adams Grange.

There survive him his wife and a sister, Mrs. Ida G. Rich of this village. Funeral services were held in the home on March 3, and were conducted by the pastor, Rev. Paul Burdick. Burial was in the Union Cemetery. P. S. B.

Monn. — Miss Emma C. Monn, at her home in Waynesboro, Pa., on January 25, 1941, after an illness of two weeks. The funeral service, on January 29, was conducted by her pastor, Rev. Benjamin F. Miller, and burial was made in the Nunnery Cemetery. (For further particulars, see elsewhere in this issue.) C. F. R.

Williams. — Ellis H. Williams, son of Frank H. and Clarinda Smith Williams, was born in the town of Verona, N. Y., September 30, 1877, and died at Hornell, N. Y., March 24, 1942.

He lived in Alfred, N. Y., and Plainfield, N. J., before moving to Hornell thirty-three years ago. While living in Alfred he was baptized and joined the First Seventh Day Baptist Church.

He married Miss Ida Smith of Alfred, and to them were born three children: Francis Williams of Hornell, Professor Leland Williams of Alfred, and Mrs. James Blackmer of Hornell. There survive also his mother and his brother Rollin, both of whom live in Plainfield.

Funeral services were held at the family home in Hornell, conducted by Dean Ahva J. C. Bond of Alfred. Interment was made in Alfred Rural Cemetery. A. J. C. B.

The Sabbath Recorder

Vol. 132

PLAINFIELD, N. J., APRIL 20, 1942

No. 16



RHENISH MISSION, CHINA
REFUGEE WORK IN TUNGKUN

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EDITORIALS

ONLY DOOR

There is but one door to the Way of Life and that door is Jesus (John 10: 9). The door of heaven is open wide to the best and worst alike (Romans 5: 6-10), since Jesus died in the sinner's place and God placed the iniquity of us all upon him (Isaiah 53: 1-10; 1 Peter 2: 24, 25). The terrible suffering of Jesus on the cross, as the nails pierced his hands and feet, as the spear thrust into his side, as the crown of thorns was placed on his brow—was for your sins and my sins.

"But none of the ransomed ever knew
How deep were the waters crossed
Nor how dark was the night that the Lord passed
through
Ere he found the sheep that was lost."

Sin is the transgression of the law and must be punished. But Jesus drank the cup to its utmost dregs for us. By his own death he has paid our debt, made atonement for our sins, and reconciled us to God. If you are not saved, who read this, by all you hold dear in this life and by all you hope for in eternity, we beseech you as ambassadors of Christ that you be reconciled to God. 2 Corinthians 5: 19-21.

REFUGEES IN FREE CHINA

Needs of refugees in Free China are illustrated in our cover cut this week. The capture of Shanghai and Hongkong has sent hundreds of thousands of new refugees into Free China, according to reliable reports. It is said that over a million Chinese have already left Shanghai, and that the Japanese

are devising means to reduce the population of Hongkong by an equal number. A majority surviving these expulsions eventually will reach Free China. The dangers and exactions of the enemy on the way leave the refugees penniless and sometimes destitute of clothing by the time of arrival at their destination.

Maurice E. Votaw, secretary of the West China Co-ordinating Committee, writes:

This new army of refugees knows nothing about American and British loans. Privation-dulled sensibilities will hardly allow them to be interested in promises which seem so remote. They are interested in some food . . . shelter . . . rest . . . and a way to earn a living. Americans in China feel that one of the greatest factors in keeping up the morale of ordinary Chinese today is the fact that it is so generally known that American civilians are sending money to help Chinese civilians. When refugees are given a bowl of rice or noodles or shown a place to sleep, faces light up, backs grow straighter, and new life seems to enter their bodies. America is remembering them.

But it seems, great ingenuity and pains are required to get money into the proper relief centers. If government and provincial banks cannot telegraph funds, the members of the committee go into action. The letter continues:

They inquire all over Chungking for news of anyone planning a trip toward the region where the aid is needed. . . . They think nothing of suggesting that a traveler make a detour of a hundred miles or so to deliver relief funds. . . . When he (a certain one) started out he was literally clothed with banknotes.

In another case the post office could wire but three dollars (U. S.) and that every other day, until the entire amount had reached its destination.

UNITED NATIONS MONTH

We cannot afford to wait till the war is over to begin determining what kind of world we are to have afterward. With this in mind a large group of American citizens have arranged to urge the setting aside of the month of May as a United Nations Month. They are pointing out that the formation of the United Nations, based upon the principles of the Atlantic Charter, not only holds the key to winning the war, but that it also represents an already existent foundation upon which an organization of world justice and peace may be built after the war.

Everywhere throughout America, and throughout other parts of the world not under Nazi control, organizations and individuals are being asked to observe United Nations Month. In our own country every church, every business organization, veteran's post, luncheon club, school, labor center, woman's club, service club, in fact every potential center of enlightenment, is being urged to take this opportunity for constructive education and inspiration toward the kind of world we must have after the war. In every way possible the Axis powers are attempting to divide and confuse its enemies so that they may be defeated one by one. It is time every American realized how skillfully and subtly this is being done; time to let the Axis know that the United Nations are really united for peace as well as war.

Point six of the Atlantic Charter declares for the establishment of "a peace which will afford to all nations the means of dwelling with safety within their own boundaries and which will afford assurance that all of the men in all lands may live out their lives in freedom from fear and want." Such a declaration is in line and keeping with the principles of the prophets who have stood for a decent social and spiritual order from the time of Amos to the present time. Every church in the land can back such a declaration, and should do so with full assurance of faith.

Disappointment and disillusionment of the former World War must not destroy the faith and courage of our convictions that a world at peace is possible. Our hopes must not again end in a welter of selfishness and greed.

The time to act for peace is now, rather than after an armistice of war weariness and inevitable disillusionment. This time peace

According to the reports there are some eighteen hundred Protestant missionaries in Free China, probably many more by this time, as reports are based upon information some weeks old.

Relief funds will reach the right place if mailed to Morton R. Swinney, Waterford, Conn., designated United China Relief.

SPECIAL DAYS

An earnest Christian who only a few years ago accepted the Sabbath truth and united with one of our churches as an "absent" member, writes of the significance of such special days as Palm Sunday and Easter. The good friend says:

I cannot speak for anyone else, but to me these two days are full of reverent and beautiful thoughts. It may not have been on Sunday that palm branches were strewn in Jesus' way and waved in his honor; it may not be that he rose on Sunday; but he was honored on his way into Jerusalem, and he did rise from the dead and "sitteth on the right hand of God." To me it seems very fitting and beautiful that a day be set apart to help us remember that these things really did take place, and the lessons in them are for us of this time. If it helps some of us to draw nearer to our Lord and walk more closely with him, is that wrong? One would be thought very hard and cruel to take crutches from someone weak and lame, and these special days are of real help to many. It seems to me that the main thing is to get people really to see our blessed Lord. What matter if they look through a square, round, or oval window? My neighbor looks out of a large "picture window," and I from a single pane of glass. Yet we both look out upon the same highway. Perhaps I am very wrong, but it seems to me that if Catholics would be better Catholics, Methodists stronger Methodists, Baptists, Lutherans, and every other denomination that calls itself Christian, would be more Christ-like in their thinking and living, the world would be on the upward road. Cannot we all be big enough and loving enough to see the flower in another's yard, and though we do not have it in our yard let it grow because it helps them even if it means nothing to us? . . . We each are what our lives have made us as we have tried to follow the divine Lord. Some have clear vision and others "see through a glass darkly," but if we follow the light we have we can do no more.

Many years ago, I read . . .

"Thank God for the starlight and he will give you the moonlight. Thank him for the moonlight and he will give you the sunlight. Thank him for the sunlight and he will give you the light of his own blessed presence. . . . He will come and abide with you."

We can ask no more than that—that he will come and abide with us and if he leads the way or marks it out, surely by his grace we can follow.

must be planned, and if possible the world organized while the United Nations wage war. Here in the month of May is an opportunity not only for individual parishes to do something constructively toward a better world; it is an opportunity for churches in every community to have special, united services to the same end.

DAILY MEDITATIONS

(Prepared by Mrs. L. A. Wing, Berlin, N. Y.)

Prayer Thoughts for April

Sunday, April 26

Peace

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. John 14: 27.

I do not ask, dear Lord, that thou shouldst shed Full radiance here.

Give but a ray of peace that I may tread Without a fear.

Joy is like restless day, but peace divine Like quiet night.

Lead me, O Lord, till perfect day shall shine Through peace to light.

A. A. Proctor.

"I—the peace that passeth knowledge, dwell amid the daily strife.

I—the head of heaven, am broken in the sacrament of life."

Monday, April 27

Love

Read 1 Corinthians 13.

Love is the energy of life.—Browning.

"Love is not a thing of enthusiastic emotion. It is a rich, strong, manly expression of the whole round of Christian character—the Christlike nature in its fullest development."

"The spectrum of Love has nine ingredients:

Love suffereth long	Patience
And is kind	Kindness
Love envieth not	Generosity
Vaunteth not itself	Humility
Doth not behave itself unseemly	Courtesy
Seeketh not her own	Unselfishness
Is not easily provoked	Good temper
Thinketh no evil	Guilelessness
Rejoiceth . . . in the truth	Sincerity

The stature of the perfect man."

Tuesday, April 28

Our Debt

What shall I render unto God for all his benefits to me? Psalm 116: 12.

What do I owe?
Nay, Lord, what do I not?
All that I am
And all that I have got.
All that I am
And that how small a thing
Compared with all
Thy goodly fostering.

What do I owe
To Christ, my Lord, my King?
That all my life
Be one sweet offering—
That all my life
To noblest heights aspire,
That all I do
Be touched with holy fire.

—Oxenham.

Wednesday, April 29

Praise

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men. Psalm 107: 8.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be his glorious name forever.

Psalm 72: 18, 19.

Be thankful unto him, and bless his name, for the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

Psalm 100: 4b, 5.

I will bless the Lord in the morning
As the shadows drift away,
Disclosing the beauty and promise
Of a newly-awakened day.
Always my heart shall bless him
For beauty of earth and sky;
For mercy and love and goodness,
Even to such as I.

Edelman.

Thursday, April 30

A Benediction

The Lord bless thee and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace.

Numbers 6: 24-26.

"The sun be warm and kind to you,
The darkest night some star shines through,
The dullest moon a radiance brew;
And when dark comes,
God's hand to you."

"God's goodness hath been great to thee!
Let neither day nor night unhallowed pass,
But still remember what the Lord hath done."

SABBATH SCHOOL LESSON

FOR MAY 2, 1942

The Days of Passion Week: Sabbath, the Day of Acclaim. Scripture—Mark 11: 1-11; Luke 19: 41-44.

Golden Text—Mark 11: 9.

MISSIONS

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I.
Checks and money orders should be drawn to the order of Karl G. Sullman, Westerly, R. I.

GIVE US ALL THE FACTS

To form conclusions with only partial knowledge of the facts relating to the subject is a dangerous thing. It is unwise because, unless all the facts are considered, wrong decisions are likely to be made and much harm done. Professor Henry C. Vedder in the closing sentence in the introduction of his book entitled, "Christian Epoch-Makers," states this in an impressive way. He says, "At all events, the author cherishes the hope that whoever carefully studies 'Christian Epoch-Makers' will find that, if he has learned less than he might have wished, he has nothing to unlearn."

In the language of Professor Vedder, we often have much to unlearn and make many mistakes before we find it out. This may be because we do not know the facts or because they have been twisted.

Church, missionary, and evangelistic undertakings often fail because those planning do not know all the facts. Some years past a man from a southern city wrote that there was a very promising opportunity for Sabbath evangelism in his city and that there were several people interested. The Missionary Board sent workers and the interest was followed for four or five years, but nothing was accomplished because the man who was leading the movement was not wise in his plans. Had the board known that the man, though well-meaning, lacked judgment and stability, it would have seen from the start that the work would not bring satisfactory results.

Much that we get in newspapers, and sometimes in the religious press, is misleading because the writers do not take into account all the facts pertaining to the subjects treated. This may be done because the writers want to make a good story, or because they are knowingly unfair.

It is not an unheard of thing that people are condemned not alone because of misrepresentation of facts, but because some of the facts are not stated. Once upon a time a lad was asked by a teamster to help get a mowing machine ready for work. The horses

were hitched to the machine, and during the adjustments the boy was told to back them and the machine up. This the lad did, but a costly oil can which the teamster had set just behind the machine was crushed. Soon the farmer came around, and when he saw the condition of the can he called the teamster's attention to it. Whereupon the man laid the blame upon the lad, saying that he had backed the mowing machine onto it. This was true; but it was not all the truth, for the lad did it at the request of the teamster and was in no way to blame. A half truth is sometimes the worse kind of a lie, and this is never truer than when we mention the doings of others.

We need full knowledge regarding all things with which we have to do; but there is no place where it is more necessary than in church and mission work. Give us all the facts.

W. L. B.

A MESSAGE ON SEVENTH DAY BAPTIST MISSIONS

By Pastor Charles W. Thorngate
(Furnished by request)

Seventh Day Baptists a Peculiar People

"For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." (Deuteronomy 14: 2.)

"And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep all his commandments." (Deuteronomy 26: 18.)

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (1 Peter 2: 9.)

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2: 14.)

Peculiar means different from the usual. "Peculiar People" in the Bible means God's own people. I believe that in the infancy of the Seventh Day Baptist denomination we might truly claim the title, God's Peculiar People. We believed the Bible from cover to cover. We had faith in prayer—we believed when we prayed for rain that God would answer our prayers and would send rain, and he did. We did not believe that

we should bid those Godspeed who were disregarding the fourth commandment and teaching men so. We believed that no person was eligible to become a member of any of our churches until he had accepted Jesus Christ as his Savior and had been baptized by immersion. We believed that Jesus meant what he said when he gave to us the Great Commission, "And he said unto them, Go ye into all the world and preach the gospel to every creature." "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

In those early years when we might rightfully have been called, a Peculiar People, we may not have had highly educated ministers and leaders, but we had ministers whose names are still remembered and revered, and among them—S. R. Wheeler, C. M. Lewis, Sammy Davis, John L. Hoffman, E. B. Saunders, E. H. Socwell, and so on. But in these days when the whole world is in war, when hatred is growing stronger, humanity is suffering, and the devil seems to be in the saddle, we can but ask ourselves, "Watchman, what of the night?"

Our Mission Work

We, my wife and I, have been employed by the Missionary Board in three states—Exeland, Wis.; Stonefort, Ill.; and Dodge Center, Minn. Our son, George, is now in China for his second missionary work. All this proves that we are interested in both home and foreign fields of missionary work. By the co-operation of the pastor and the members of the Dodge Center Seventh Day Baptist Church, we have taken it upon our shoulders to support our church and thus relieve the Missionary Board of paying \$300 for this year. It makes our hearts sad to know that the Missionary Board has been unable, because of the lack of funds, to send the monthly checks, regularly, to the consecrated, self-sacrificing laborers on the home field.

There is a remedy to overcome these conditions. Let every Seventh Day Baptist become a tither. Also, let those of our number, if there be such, who are receiving salaries out of comparison to what the missionary on the home field is getting, forward ten or twenty per cent of their incomes to Treasurer Stillman of the Missionary Board.

The Sabbath

The observance of the seventh day as the Sabbath alone brands us as a Peculiar People,

and I would suggest that if there are any among our company who desire to be "popular" in the eyes of the world, you will have to cast your lot with some other people! Jesus said, "Woe unto you, when all men shall speak well of you, for so did their fathers to the false prophets." Wherever we have had a church for fifty years or more, we find people all through that locality who have been associated with Seventh Day Baptists but could not adjust themselves to the seventh day Sabbath and a Peculiar People.

We should magnify the seventh day Sabbath. Seventh Day Baptists believe that they are saved by faith in Jesus Christ; but God expects Seventh Day Baptists, when they enter the mission fields, to exalt the truth that we have stood for these many years (some three hundred years), the seventh day Sabbath. "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Seventh Day Baptists, let us not be discouraged. We believe the whole Bible, both the Old and the New Testaments. We have never had a dictator or a prophet. If we had, we might have been more numerous. Remember the broad and narrow ways! "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12: 32.)

DENOMINATIONAL BUDGET

The Finance Committee wishes to call special attention to the report of the denominational treasurer for March. The greatly increased giving over March, 1941, is most heartening. While we are still behind the total for the first three quarters of last year by \$937, we have made a substantial gain in reducing the difference during March.

At three-fourths of the way through the Conference year we stand as follows: Proposed Budget, \$13,785; contributed, \$10,962; deficit, \$2,823.

The Finance Committee expresses its grateful appreciation to every individual and church helping in this needy and worthy cause. We feel sure the interest and the contributing will increase during the concluding three months of the year.

Thank you,
The Finance Committee.

WOMAN'S WORK

Mrs. Okey W. Davis, Salem, W. Va.

From Alfred come three inspiring papers, an outgrowth of the study of chapter seven of "A Christian Imperative." The World Problem in the Local Community is the subject of the papers. The first paper, written by Clara Harris, deals with What Our Church Is Doing About It; the second, by Virginia Spicer, What It Might Do About It; the third, by Miriam Shaw, The Place of Prayer in What We Can Do.

F. D.

THE WORLD PROBLEM IN THE LOCAL COMMUNITY

By Clara Harris

My aim is to show what the responsibilities of church membership are, and what our church is doing to bring about a better world brotherhood.

One reason for our attitude of helplessness in the face of the world situation is that we think of our relations to the French, or Greeks, or Germans as members of a government; but when we become church members then we feel that we are indeed brothers in a common faith. We have a basis of fellowship, sometimes limited by the state, but in other respects beyond the power of the state to limit.

I.

The local church has a responsibility to the world. A part of that responsibility is to try to permeate its community with a sense of oneness with the rest of the world. The church which does not accept this responsibility denies its own faith. It is saying, in effect that Jesus commanded the disciples to "Go ye into New York and preach the gospel." Some people think that if we are interested in the people of other countries we are not patriotic. If a man has studied abroad he is suspected of being a spy and a fifth columnist. It is this petty, mean intolerance in one community, when it is multiplied by several hundred just like it, that makes a nation with the same characteristics. Suspicion and intolerance may well be called two of our outstanding sins.

Our patriotism says we want our country to be the leader in world affairs. Our Chris-

tianity says we want our country to be the leader in helpfulness to a suffering and desperate world. When our patriotism and our Christianity become allies—then we will see what a really great nation can be.

One task of the church is to bring its adherents to an understanding that common standards of value and principles of mutual social responsibility must be accepted more generally in all countries, including our own. Perhaps a study of the economic interdependence of countries will help. Surely no one will say now that the Indies are not important to the happiness and convenience of Americans. If they do now, they won't when their present tires wear out. Neither would they be carrying their tooth paste tubes to the drug store to be reclaimed if China and the South American countries were not important in our scheme of things. And who prefers his sardines in cotton-seed oil to prove that we are not dependent on Italy for some of the comforts we enjoy? The world is too closely intertwined by the needs and wants of its people to be considered just a spattering of nations here and there, each one self-sufficient. The world may look like a jig-saw puzzle now, but it will again be reformed (and I mean that in two ways) into a picture of peace, and our task is to do what we can to aid in this.

II.

What can we do?

I quote now from the book, *The Christian Imperative*: "A church that can demonstrate in its own life, differences without estrangement, but with mutual helpfulness and enrichment, will show the way." Bringing it down to cases, when certain things are not done to suit me, do I think it is because someone is assuming too much responsibility? Or is it because I am neglecting some of mine? Can I differ and not rave and rant about it to everyone with whom I come in contact? Am I doing all I can to enrich the life of my church? Or am I just too tired to take my rightful place as a church member? Let's think!

Usually, tensions are felt in a church or community because of one of three things: race, nationality, or class. We in Alfred are not bothered by the race question, only a little by the nationality, and perhaps a little more by class. Now either Alfred is an unusual place, or I am too new to see all that can be seen, or I'm suddenly become blind

to faults, because I spent quite a time trying to find something on which to build a case. I finally gave up. The only characters I could find fault with were not numerous enough to be a class. And if they were, the tolerant attitudes of others would make them seem foolish. So I gave it up and proceeded to finish my outline. That was easier.

III.

What do we do as a church and as church members to help make this a better community?

First, we have church services that welcome strangers. More could be done among individual members, as being more friendly, going out of our way to say "hello" to someone who looks lonely. And if you don't think there is such in our congregation, just look around you next Sabbath.

Our Sabbath school is a real community service. We have children whose only religious instruction is in our Sabbath school.

The church suppers are a great help in promoting a good community feeling. They afford an opportunity to meet others on a common ground, and also they afford a chance to work together.

Our church members contribute Christian influence to all the societies to which they belong.

The societies of the church work for the improvement of the community, and the world I might add. For instance, giving the use of the parish house to children's clinics, Red Cross work, blood transfusion units, and so on; also, working for missions, which is like reaching a long arm out to aid other parts of the world. Our little contribution may mean a Chinese child saved from starvation; it may mean the saving of a soul from a sinful life. It may mean the visit of one of our home missionaries to the bedside of someone who needs help and comfort. We don't know when we send out a helper what he will do, but one thing we can be sure of—sending such one won't kill anyone, it won't hurt anyone—it only helps.

And that's our job—to help in all we can. For the problems of the world are found in our own community.

"Keep the things that can't be bombed, but could be lost. Buy U. S. Defense Bonds and Stamps."

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

OUR OFFENSIVE

By Miss Thelma Gardner

(The third in a series of reports on the New York State Youth Council)

The general topic of the talk Chaplain Genne gave on the Sabbath was "Our Offensive." Before beginning his talk he told us that when he was planning the topics for the conference he told his wife that he would like to speak on "Our Opportunities," "Our Operations," and "Our Obligations." Mrs. Genne said, "No, don't talk about operations." So, you see, he substituted "Our Offensive."

If we are "Fellows of the Blessed Imagination," and if we become an aggressive minority, we shall need to launch an offensive.

Yet a United Christian Youth Movement can't be set up in three easy lectures. We have to use our own "Blessed Imaginations" and work out a program, a program by which something may really be accomplished. We must not be like the group leader who went to his superior and said, "We finished building the world last quarter, what is the program for this quarter?" It is not what someone says *needs* to be done, but what *is* done, that matters.

We cannot depend upon a national movement. We need to bring our activities closer to co-operative movements in the state. It may be necessary to break into smaller regional conferences; to develop "real roots" in our own locality. These roots are needed in the communities where we live and in our churches. Trained Christian leaders and co-operation between denominations are necessary.

Two words which might cause frustration of our program are unity and co-operation. These two words are understood differently. It isn't unity that is so important. We don't need one way, or one room, in which to worship God. We don't need organization. We must recognize our differences and strive for co-operation, and let unity fall where it will.

There is usually conflict between youth and age. Co-operation must be developed with adults before an effective program can be carried out.

Too, we must not lose sight of the need for religion in our program. The sign of the Red Cross must not be confused with the

sign of the Christian Cross, and relief must not be confused with religion. Relief is necessary, but not reconstructive. Mr. Genne closed his second talk with the idea that the fundamental tasks of religion are reconstruction and reconciliation.

The theme of the conference this year was "Build Today for a Christian World." As you know, the conference was divided into various commission groups, each with its central theme. I had the good fortune to be in Mother Phillips' group which dealt with "Boy and Girl Friendships," and also carried out the idea of "building the younger generation for the world of tomorrow." In the first meeting of the commission group we made a list of topics which we wanted to discuss. Included was the question, "Should high school students go together steady?" And also questions on dating, smoking, petting, and the question of right and wrong.

As a basis for the discussions several definitions of friendship were given including: "One who knows all about you and likes you just the same"; "One who enjoys the same things you do"; "One who challenges you to do your best"; "One who sticks with you when others turn against you"; "One who cheers you up"; and "One who is honest with you even if it hurts." It was decided that the two best definitions were: "One who knows all about you and likes you just the same"; and "One who challenges you to do your best."

Some rules for friendship are as follows: "Build common interests; be a good listener as well as a conversationalist; don't argue, discuss; don't be over anxious; use kind words; keep your temper."

The planes of friendship, and I wonder how many of you have thought of it in this manner before, are acquaintanceship, friendship, comradeship, courtship, partnership, parentship, and guardianship.

We made a table of what we liked and disliked about our boy and girl friends. Things we like were: Christian character, sociability, sense of humor, honesty, loyalty, frankness, tact, poise, and unselfishness. A few of the things we didn't like were poor choice of language, smoking, drinking, boldness, lack of respect, gossiping, sarcasm, criticism, and boasting of other conquests. It was stressed that all these things should be remembered by us, the younger generation; since it is not too early to think about the kind of person one

wants to marry. We need to make our pattern today for our home tomorrow.

Perhaps you would like to think about a question which we discussed. Don't answer it until you have considered all angles. Are we in the hands of fate, or is fate in our hands?

In the question of going together steady, it was decided that it was better not to. Steady couples don't know other people very well. Also, some day they may wish they hadn't excluded the others, because if they break up, others may be slow in dating them again. We should shop around to see what type of person suits best. Nowadays there is even the "draft" to be considered.

Dates should be planned carefully to suit the interests of both. Girls should be considerate; maybe the boy hasn't as much money to spend on her as she would like. If they are sincere and worthy of trust and each shows a little interest and takes an equal part in the conversation, the date should be a success. Tests of this success can be found in the question, does it seem right the next day? And was mutual respect maintained?

Blind dates were considered all right if the introduction was made by a trusted friend who vouches for the blind date. Dutch dates are all right too, if they are tactful. Sometimes a fellow hasn't money enough to treat his girl, yet this is no reason why they should be deprived of their date when the girl can afford to pay for herself. But, girls, there is no reason why his lack of funds should be made public property. If Dutch dates are executed in a quiet, tactful manner there need be no embarrassment. Maybe boys don't like being the center of attention and interest in this particular matter.

In self-expression, there are four planes of behavior which explain why we behave as we do. There is the natural urge which is purely instinctive. That is, when we are hungry we eat, when we are tired we sleep. Every beast has this urge. The next higher plane includes our pets as well as ourselves, for like these pets we often behave as we do for fear of punishment or hope of reward. A child will be good because of his desire to be well thought of. But that plane which is *ours alone* is controlled by what our fathers and mothers expect of us, by our faith, often helped by our friendships, and by our religion.

Our consciences will help us to know what is right. Continuing to do wrong brings down resistance, and after a bit it doesn't seem so bad. The best tests of right and wrong are in the answers to these three questions: "Will it hurt me? Will it hurt others? Would Jesus do it?"

Just before closing, we thought of what we would like to see in our church, and how we can help those who are not in our church. We resolved that each would go home and try to do something about it. Here are some of the things that could be done: Lead a better life myself. Be more patient. Be honest, not only with others but ourselves too. Trust, as long as we have reason. Never deceive anyone. And, above all, take up the Bible for help and set up a better communion with our heavenly Father through prayer.

ASSOCIATIONS — 1942

Eastern

The Eastern Association meets at Rockville, R. I., June 11-14; George V. Crandall, Rockville, president; and Mrs. William L. Burdick, Ashaway, R. I., corresponding secretary. Rev. Wayne R. Rood is delegate to the Central Association.

Central

The Central Association will meet at Adams Center, N. Y., June 5-7; Rev. Jay W. Crofoot, Brookfield, N. Y., moderator; Mrs. Neal D. Mills, De Ruyter, N. Y., corresponding secretary. Rev. Jay W. Crofoot is delegate to the Eastern Association. Delegate chosen by the Western Association to the Southwestern, endorsed. Matter of appointing joint delegate with the Eastern to the Southeastern Association left with the Executive Committee.

Western

The Western Association reports as moderator, Mr. Wayne Crandall, Canisteo, N. Y.; and corresponding secretary, Mrs. Fred Pierce, Alfred Station, N. Y. Time and place of meeting not reported.

Southeastern

The Southeastern Association's place of meeting is Salem, W. Va., "at call of the Executive Committee." Moderator, Ross Seager, Salem, W. Va.; corresponding secretary, Miss Velma Davis, Jane Lew, W. Va. Delegate to the Eastern and Central Associations, Rev. Orville W. Babcock, New Enterprise, Pa.

Southwestern

The Southwestern Association meets with the Little Prairie Church, Nady, Ark., July 30-August 2, Rev. R. J. Severance, Hammond, La., moderator; and Irene McKay Mason, Nady, Ark., corresponding secretary.

Northwestern

The Northwestern Association meets at Battle Creek, Mich.; time not yet reported; Dr. B. F. Johanson, Battle Creek, president; and Miss Pauline Groves, Jackson Center, Ohio, corresponding secretary. Delegate to the Southwestern Association, Rev. Gerald D. Hargis, Battle Creek, Mich.

Pacific Coast

No data at hand for the meeting or of the officials of the Pacific Coast Association.

CHILDREN'S PAGE

Mrs. Walter L. Greene, Andover, N. Y.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

My name is Belford Trout, Jr. I am eleven years old.

My two sisters are washing the dishes and my brother is talking to Daddy. His name is Billy and he is full of things. He hurt his arm and your son, Doctor Greene, fixed it. Doctor Greene is very nice. I see him almost every week out to church.

I just got a job selling Liberty Magazines. The last time I got paid I got forty cents. I am in the sixth grade in school.

I have an archery set. Three boys in the town have them and we think we are going to have a club.

I like to build boat models. Four or five boys have an airplane and boat modeling club. I am one of them.

I sing in the junior choir. I want you to come to our church and talk to us. I know all the children would like it.

Sincerely yours,

Belford E. Trout, Jr.

Shiloh, N. J., Box 136,

March 28, 1942.

Dear Belford:

I am glad you know and like our son, Doctor Greene. You see, it makes me feel that you are one of my good friends, too. Some time soon I hope to come to the Shiloh church and if I get an invitation I'll surely enjoy talking to the boys and girls.

What do you think? We had another snowstorm last night and another spell of cold weather, while you are doubtless having real spring. Our daffodils were all budded a few days ago and now they are snow covered, but they are strong little fellows so I guess they'll go right on and blossom when their snow blanket is removed.

Sincerely your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

Hello, how are you? I hope you are well. I am Naomi Davis' fish in Christian Endeavor. Miss Verle Rainear is my teacher. She is a high school girl. I think she is nice. What I mean by Naomi's fish is: We have a fish chart with a fish bowl on it. If you bring a visitor three times you are a fish.

I'm six years old. I started school this year. We just had an Easter party for the ones that will start school next year. We do not go back to school until after Easter.

I go to Naomi's house to play and sometimes I stay to supper. I did tonight after Naomi and I wrote this letter. I help with the dishes and sometimes I stay all night with Naomi.

There are three little kittens in the house where I stay. Two of them are black and the other is tan and white. We think they are cute.

I must go home now so will say good-by to you. I hope I see my letter in the Recorder soon.

Good-by,
Janice Decker.

Shiloh, N. J.,
March 28, 1942.

Dear Janice:

I was a bit puzzled when you stated that you were Naomi's fish, so I'm glad you explained so soon. You must have interesting times in your Christian Endeavor meetings.

We had our Easter dinner with our daughter and her family in Wellsville. Joyce and Gretchen gave us a box of Easter eggs (real ones and candy ones) candy rabbits, and other candy. On one end was a pretty card with the word Grandpa and on the other end Grandma. They each had a pretty Easter basket filled with fuzzy chickens, Easter eggs, chocolate rabbits, etc. Joyce said, "We have Easter for Jesus' sake."

Your sincere friend,
Mizpah S. Greene.

Dear Barbara:

Your letter filled my page to the very bottom line, so I had to leave my answer for this week.

Yes I liked school, too, when I was a girl, and even when I was teaching I hated to spend time for vacation. What do you think of that?

That you like school probably has something to do with your bringing a good report card home. I hope you will always find school one of the best kinds of fun and always try to bring home a fine report card.

Your true friend,
Mizpah S. Greene.

OUR PULPIT

WHAT SHALL I DO WITH JESUS?

By Rev. Neal D. Mills

(Preached at De Ruyter, N. Y., April 4, 1942)

Pilate saith unto them, What then shall I do with Jesus who is called Christ? They all say, Let him be crucified.—Matthew 27: 22.

Allan Knight Chalmers presents in a sermon the following dramatic picture of an interview in his study:

He sat in my study, as earnest a young man as you will ever find. He said what many people feel and do not feel like saying: "It will not work." Sad words—troubled words—honest words: Christianity will not work.

He wanted it to work. I brought Robert Browning into the discussion, reading a few lines from "Bishop Blougram's Apology":

What think you of Christ, friend? When all's done and said

Like you this Christianity or not?
It may be false, but will you wish it true?
Has it your vote to be so if it can?

His troubled eyes warmed up. "I wish it," he said, "more than I can tell you. I hope you don't lose your belief that it is true." His eyes clouded again. "But I just feel now that Christ was wrong."

The sun was going down over the Jersey hills. It was that soft moment of the day before you know that in a moment you will have to put on the lights, yet you cannot bring yourself to do it. There entered gently a group of men. We were so intent I had not heard them knock. Maybe they didn't. At least, suddenly I noticed that they were there.

I do not think I can describe the first one. I had always thought that Peter would make me ache with his bustling energy, but the quality that he gave was the calmness of strong depths.

"I, too, thought he was wrong," young Peter said. "We told him not to go up to Jerusalem. He had no chance. They meant to get him—and they did. I said, 'Don't go!' But his face was set steadfastly to go up to Jerusalem."

"I said, 'Then let us guard you.'

"You have a sword?" he asked.

"We showed him two.

"He laughed gently as he often did. 'It is enough,' he said. I hardly know yet what he meant.

"I pulled my sword when they tried to take him in the garden—he would not let me use it.

"I was confused. I thought him wrong. I'm not trying to excuse myself. I did deny him. But when I followed to the court, I did not understand. I thought—that Christ was wrong! It made me uncertain and I was so sure before. It is hard when certainty has disappeared, for a man to stand alone."

"I always wanted to believe," a second man spoke up. "Excuse me," he said gravely, "I did not introduce myself. My name is Thomas, sometimes called Didymus. Please do not say Doubting Thomas, though maybe I do deserve it. It was only that he went so fast and was so sure. My mind was always asking for proof. 'The proof,' I'd say, 'What is the proof?'"

"I found that I could not always be sure that he was right in the things he did day by day. He did not seem to mind being wrong at the moment—as I did.

"I never had any question that he would be found right in the end, and I knew at last that I would rather die with him on his way to Jerusalem than be alive in that dead world I knew before he came."

The third who spoke had one of the saddest faces I have ever seen, deep lined with sorrow, with the agony of remorse, with the heaviness of men's condemnation—for it is hard to live in a community of people who shrink from you. Long years do make lines upon the face that nothing can erase. His voice was calm, but I could not tell if it was from peace or courage.

"I thought him wrong." [This man used the same words, too, you see.] "He told me then, 'Do what you must and do it quickly.' I've always wondered why he did not hold me back in that upper room. But it never was his way—to hold men back.

"He told us once about a man who had two sons, who gave one son the money he wanted to go into the Big City.

"The fool!" I thought. "The stupid father! Why did he not prevent his son from going!"

"God is like that," he said to us that day. Strange that it is so—but it is. I know. God let me go.

"I was so sure that Christ was wrong and though he knew he was right, he never made me do what he believed, because, he said, that God wants us only when we come of ourselves.

"There are many like me on the earth," Judas said quietly, "even though mothers no longer use my name to name their boys."

"My trouble is that I believe that Christ was wrong."

The dusk was greater. I could hardly tell who was speaking. I reached over and flicked on the lights. There was only one earnest young man sitting there saying again the words so many people think and dare not say, that "Christ was wrong!"

The young man in Doctor Chalmers' study was answering the question that comes to all of us, perhaps more forcibly than ever these days. Each of us should consider it earnestly and honestly before we are prepared to decide what we shall do with Jesus. Was Jesus right or wrong? Many of us who would quickly say, "Of course he was right," would be quite inclined to hedge over some of Jesus' specific teachings.

Pilate offered to the Jews a concrete choice, "Whom shall I release to you, Barabbas or Jesus?" Some very old manuscripts give the full name "Jesus Barabbas." If that is correct the choice was between two men of the same name, Jesus Barabbas or Jesus of Nazareth!

Perhaps the Jewish leaders chose Barabbas because, after all, they had more in common with him. He was a patriotic Jew, leader of an insurrection against the Romans who were holding him for murder. His methods were easily understood. If you want freedom fight for it and take it! Jesus' method was the exact opposite, the way of sacrificing love, patience, and forgiveness. The Jews said Jesus was wrong. They knew his way wouldn't work, so they persuaded the crowd to shout for Barabbas and condemn Jesus with, "Let him be crucified!" If we think today that Jesus was wrong, then we belong among those who still crucify him.

The second position that we can take is that of Pilate. We can wash our hands of Jesus and be neutral. Pilate called Jesus a righteous man even before the shouting mob, yet he dared not protect him. Because it might cost him his office to oppose the crowd, he washed his hands of the case.

Perhaps most people are in Pilate's neutral class. Christianity is all right, in fact it's very fine and beautiful, but we doubt if it will work in hard, strenuous times, and anyway it costs too much. I'm glad that some people do follow the Christian way, but for me personally—I'm not interested at least for the present. Studdert Kennedy has told what those people do to Jesus in his poem, "Indifference."

When Jesus came to Golgotha they hanged him on a tree,

They drove great nails through hands and feet, and made a Calvary;

They crowned him with a crown of thorns, red were his wounds and deep,

For those were crude and cruel days, and human flesh was cheap.

When Jesus came to Birmingham, they simply passed him by,

They never hurt a hair of him, they only let him die;

For men had grown more tender, and they would not give him pain,

They only just passed down the street, and left him in the rain.

Still Jesus cried, "Forgive them for they know not what they do,"

And still it rained the winter rain that drenched him through and through;

The crowds went home and left the streets without a soul to see,

And Jesus crouched against a wall and cried for Calvary.

Some are not indifferent but uncertain, because they do not understand Jesus' teachings and they seem so impossible. They want to believe and to follow, but they are not sure. They are deeply concerned and feel like a good friend of mine who wrote, "It tears me to pieces to ride the fence." It isn't easy to "ride the fence" and such people deserve all the patience, sympathy, and help we can give them.

But all the enemies of Jesus ask of us is just "Let him be crucified." "We don't ask you to join us, just let us do as we please." So the liquor industry and the prostitution business and the gambling business say, "You don't have to patronize us. All we ask is, leave us alone and let those deal with us who want to." So either indifference or uncertainty plays into the hands of Jesus' enemies.

But if Jesus was right there is only one right course—accept him and serve him with all our heart, soul, mind, and strength. If we really believe in Christ we have to live that way. Not by killing his enemies—he forbade that, it wasn't his way—but by declaring our faith in him and living it day in and day out do we serve Christ.

There are risks in such living. No one knows what sacrifices the Church and Christians will have to make in the days ahead. In these times of struggle and conflicting loyalties the fate of mankind depends upon the courage of Christians to put first things first. Many of us may be called upon to share Christ's redeeming sacrifice as we have never done before.

What shall I do with Jesus? If we believe he was wrong let's be honest and take our place among those who crucify him.

Not only once, and long ago,
There on Golgotha's side,
Has Christ, the Lord, been crucified
Because he loved a lost world so,
But hourly, souls, sin-satisfied,
Mock his great love, flout his commands.
And I drive nails deep in his hands;
You thrust the spear within his side.

—John Richard Moreland, in "Poems for Life."

Whenever our conduct is unchristian we help to crucify Jesus and when we are indifferent we give our consent.

But if we believe that Jesus was right, then let us stand loyally by him even if it takes courage and sacrifice. There came a time when the followers of Jesus found it increasingly dangerous to stay with him. "From that time many of his disciples went back and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Peter answered him, Lord, to whom then shall we go? Thou hast the words of eternal life."

If Christ is wrong the world is doomed. We can see it now as never before. But who else can save us? We can see, too, that if Christ is right the world can be saved through him. Then what shall I do with Jesus who is saying today, "Will ye also go away?" May God give each of us the courage to say, "Lord, to whom then shall we go? Thou hast the words of eternal life."

DENOMINATIONAL "HOOK-UP"

Ashaway, R. I.

A large congregation was in attendance at the morning worship in the First Hopkinton Seventh Day Baptist church and heard the excellent rendition of the Easter cantata, "The Risen King," by Schenecker, sung by the combined choirs of the Ashaway Church and the Pawcatuck Congregational Church in Westerly, under the direction of Mrs. Julian T. Crandall.

Following the cantata, an illustrated sermonette, "How Easter Transforms the Cross," was preached to the children by the pastor, Rev. Ralph H. Coon, the illustration being given by means of a cross arranged on the altar, the cross first appearing dark, and later turned around resplendent with a bright light, the symbol of the resurrection of Christ. The altar was appropriately arranged with Easter lilies, Calla lilies and white snapdragons.

About fifty young people attended a rally of the Narragansett Christian Endeavor Union held in the parish house Wednesday evening with the Ashaway Christian Endeavor society. Miss Marjorie Heath of Hope Valley, chairman of the music committee, presided. She was in charge of the program which was opened with a prelude, "Indian Sunset," by Miss Dorothy Heath, pianist.

Following the opening hymns, Scripture was read by Miss Thelma Clark and prayer was offered by Rev. J. Kenneth Huyck.

A roll call of societies was read, resulting in the C. E. banner being awarded to Hope Valley, for the largest percentage of attendance.

The guest speaker of the evening was Rev. Wayne R. Rood, whose theme was "The Background of Our Hymns in Music." He gave an interesting and informative talk on the origin of music in the early church, beginning with the chant, and leading up to hymns of today, and explained the difference in the real hymn and the gospel song. Mr. Rood sang a few numbers to illustrate his point and the young people joined in chorus singing, as the group was divided in two parts.

—Westerly Sun.

Alfred, N. Y.

Tuesday night at 8 o'clock forty-three laymen from Alfred, Alfred Station, Andover, Independence, and Friendship met in the parish house and were served with a spaghetti supper. Wayne Crandall of Canisteo was chairman and asked representatives of the various churches to speak. Clifford Burdick of Andover, Fred Palmer of Alfred Station, Lon Button of Friendship, and Wayne Crandall, representing Alfred, gave interesting talks.

It was voted to organize this group of laymen from the Western Association and be represented at the Seventh Day Baptist General Conference.

Following the meeting, group singing under the leadership of Dean A. E. Whitford was held in the parlors. It is expected that a future meeting may be held of the laymen and more are urged to attend. Notices will be given through the local papers.

Rev. Lester G. Osborn, pastor of the Seventh Day Baptist Church in Shiloh, N. J.,

will give three lectures on Evangelism in Alfred next week, under the auspices of the School of Theology.

This is the fifth annual series of addresses by leading ministers of the Seventh Day Baptist denomination. While they are given primarily for the benefit of the students in the School of Theology, others are invited to attend. Other speakers have been Rev. William L. Burdick, Ashaway, R. I.; Rev. Herbert C. Van Horn, Plainfield, N. J.; Rev. Albert N. Rogers, New York City; and Rev. Harley Sutton, Little Genesee. Other subjects in the series have been Missions, The Sabbath, Music and Worship, and Stewardship.

The series of addresses on Evangelism will be especially timely. The dates are Monday, Tuesday, and Wednesday evenings, April 13, 14, and 15, at 7.30 o'clock.

—Alfred Sun (April 9).

Little Prairie, Ark.

The Powells have come, made their home with us for more than three months, enriched the lives of all that came in contact with them. One lady said of them, "They made all of us who came to know them, love and respect them." I feel that she expressed well how we felt about Rev. and Mrs. S. S. Powell. They left us in February. We are glad of their stay on the Prairie and they have made many friends who are much interested in their future. The parsonage is empty and now there are no Sabbath services except when Pastor Beebe comes at intervals of two months.

Through the "Hook-Up" once more, I would like to tell those interested in Little Prairie and in me somewhat of my doings. After another experience in the Little Rock hospital and a stay with kind friends in Little Rock while I gained strength, I went back to Nady. It had been decided that I was not to make my home on Little Prairie longer, at least for the present. So my children from West Virginia came in March and helped me dispose of our things at the parsonage and brought me with them to Berea. While at Little Prairie on Sabbath and Sunday and Sunday night, with sixty and eighty people in attendance, Marion preached in the dear old church that had been a church home to him for years. On Sunday the people planned a dinner on the parsonage lawn, where more than eighty of the friends gathered for the parting visit.

War conditions and some local conditions made it seem best for me to leave Little Prairie for the present. I still think of it as home; their interests are mine and they are continually in my prayers. I am getting quite well again. My address will be Berea, W. Va.

Mrs. C. C. Van Horn.

Albion, Wis.

The Preaching Mission of the Albion, Wis., Church was held April 3, 4, and 5, and April 10, 11, and 12. These evening meetings, with the Sabbath afternoon services, made eight meetings with earnest, helpful sermons by Pastor L. O. Greene. Music was furnished by the regular choir, a men's quartet, a ladies' quartet, a men's chorus, and Miss Marjorie Greene who sang a solo at the close of an evening meeting.

Prayer, Bible reading, family worship, church attendance, and actual Christian living were stressed in the sermons.

Herbert Greene and Rollin Green are in army training. Donald Greene is in an aircraft school and Bobby Gaines is in an electrical engineering school. Both are in Chicago preparing to work for Uncle Sam. Herbert and Donald are sons of Pastor and Mrs. L. O. Greene. The Albion people miss these four young men.

The Missionary Society has bought paint for the parsonage and barn.

Correspondent.

Dodge Center, Minn.

A "hard time" social was held at the A. D. Payne home on the eleventh of January. So patched dresses and overalls were quite in evidence. Even shoes were laced up with binder twine. The dinner was served picnic style, but in addition there was fried mush with syrup. The program consisted of poems and readings along the line of being poor. Everybody had a good time and a good laugh.

January 25, there was an all-day social held at Mr. and Mrs. Frank Stebbins' home, with forty-five present. After dinner an auction was held. Each one brought an article wrapped so no one could tell what he was buying. Mack Green acted as auctioneer. It caused a great deal of fun and resulted in putting quite a little sum in the Ladies' Aid treasury. The returns from sale and dinner amounted to \$9.

January 31, our Christian Endeavor society observed Endeavor Week, beginning Friday

evening with a meeting at the church, with Donald Payne as leader. Sabbath morning Pastor Thorngate gave a brief history of the origin of the Christian Endeavor, then spoke about the good the C. E. society does for our young people. After Sabbath school the Christian Endeavor members had dinner at the parsonage. We have a fine group of young people and we are proud of every one of them.

March 26, a group of friends and relatives met at the home of Mr. and Mrs. Paul Giesler to help celebrate Mr. and Mrs. Walter Churchward's thirty-fifth wedding anniversary.

Correspondent.

DIALOGUE WITH A DICTATOR

By Rev. William C. Kernan

(Director Christian Institute for American Democracy)

Dictator—What's the matter with you?

Citizen—I'm tired. There are so many problems to solve in a democracy—so many burdens to bear.

Dictator—Problems? Burdens? What problems?

Citizen—Oh, many! The Negro problem, for instance. There's friction between the white and the colored people. Then there's the labor problem—and the problem of corruption in politics. That's a few of them. And I'm an American citizen. They're my problems.

Dictator—They're not problems. Let me handle them for you. I'll show you what to do.

Citizen—Yes? What would you do about them?

Dictator—End them, of course. End them at once! Your Negro problem is no problem to me. Negroes are members of an inferior race, as I see it. Put them where they belong. They belong in the slave population. As to labor—its highest privilege is to serve the state; to obey. Destroy the unions, I say. Make men work for the wages the state wants to pay and as many hours every week as the state decrees. As to politicians—you elect them, but in my kind of government we don't have elections. I do the ruling, the people do the obeying. I choose my own officers and they are accountable only to me.

Citizen—Sounds simple enough. But what about freedom and human rights?

Dictator—Freedom? Rights? What do you care about them? Anyway, what do you care about the Negro's freedom and his rights—or labor's freedom and its rights? Or representative government? Get rid of them. Stop fretting. Let me do the job. You have only to obey. Then you'll feel better. You won't have any responsibility.

Citizen—No, I can't do that. You see, I believe that Negroes do have rights—the same rights I have. This is America and here we believe that all men are created equal in their rights. The Declaration of Independence, one of our fundamental documents, says that. So does the Constitution. Working men have rights too—and for the same reason. We don't believe in using men as means to an end—in perverting their minds, enslaving their bodies, and warping their souls. Men are ends in themselves, and the state ought to exist for the good of men—all of them. Crooked politicians are troublesome. But all politicians are not crooked, and I'd rather keep free representative government and take a chance with some bad officials who can be retired from office on election day, than to commit my soul and body to a dictator who cannot be retired at all. These are all serious problems, I know. And as I say, I'm a little tired just now thinking about them and trying to solve them. And I suppose that some other people are, too. But it's my job to help solve them without sacrificing any man's dignity and freedom. And God will give me strength to bear up, and courage, and wisdom. We can rely upon him, you know.

Dictator—Say, you must be a Christian.

Citizen—Yes, that's right, I am.

Exit Dictator.

415 Lexington Avenue,
New York City.

The Lawyer

I slept in an editor's bed last night,
When no other chanced to be nigh,
And I thought, as I tumbled the editor's bed,
How easily editors lie!

The Editor

If the lawyer slept in the editor's bed
When no lawyer chanced to be nigh,
And though he has written and naively said,
"How easily editors lie,"
He must then admit, as he lay on that bed
And slept to his heart's desire,
Whate'er he may say of the editor's bed,
Then the lawyer himself was the liar.

—Exchange.

MARRIAGES

Extrom - Platts. — Miss Jane Platts of Milton and Mr. Clarence G. Extrom of Janesville, Wis., were united in marriage at the Milton Seventh Day Baptist church March 22, 1942, by Pastor Carroll L. Hill. The new home will be at 423 Greenman Street, Milton.

OBITUARY

Kolvoord. — Johanna Kolvoord, oldest child of Hendrik Jan and Cornelia Elfers Bolt, was born in Grand Haven, Mich., July 10, 1853, and died March 22, 1942.

She married Johannes Kolvoord July 30, 1874, who preceded her in death April 16, 1936. Of this union nine children survive. They are in order of age: John, Mrs. C. M. Case, Henry J., Albert, Harry, Dr. Theodore, Mrs. Alice Bottoms, Ben, and Paul.

Mrs. Kolvoord was a devoted child of God. She gave her life to her Lord in early girlhood and was a charter member of the Battle Creek Seventh Day Baptist Church.

She was laid to rest in Oak Hill Cemetery.

G. D. H.

Schepel. — John Schepel was born February 14, 1869, in Holland, and died in the Community Hospital in Battle Creek, Mich., on April 6, 1942.

He married Dena Kreeft in 1898, and she preceded him in death December 27, 1937. He came to the U. S. A. in the late nineteenth century in a sailing vessel, spending some time in California, returning to Holland. Later he came to the Atlantic coast and has since made U. S. A. his home. He has been in Battle Creek for thirty years, spending his time as gardener and florist. He became a naturalized citizen in 1918.

Five children survive him: Mrs. R. W. LeMay, John, Charles, Gerald, and Arnold.

He was a member of the Battle Creek Seventh Day Baptist Church and a devoted witness for his Master. He was laid to rest in the Reese Cemetery.

G. D. H.

Woodmansee. — John Valette Woodmansee was born in Richmond, R. I., June 19, 1862, and died March 19, 1942, at Chase Hill in the township of Hopkinton, R. I.

He lived at Matunuck for twenty years, at Jamestown for one year, and in Hopkinton thirty years, all in Rhode Island. He was a member of the First Seventh Day Baptist Church of Hopkinton for twenty-three years, and attended the services regularly up to the time of his final illness.

He is survived by his wife, Mrs. Cora Belle Stillman Woodmansee, and his son Valette.

The funeral service was conducted by Rev. Ralph H. Coon, assisted by Rev. Harold R. Crandall.

R. H. C.

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Daytona Beach Seventh Day Baptist Church Aid Meeting
at Lake Helen, Fla., February 25, 1942

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