

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.

The Sabbath Recorder

Vol. 132

PLAINFIELD, N. J., APRIL 27, 1942

No. 17



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

Contents

Editorials.—It Is—to Think.—Church Aid Society.—"Stamps Instead of Suds".....	258
Daily Meditations.....	259
Missions.—China Committee Report.—Letter From Doctor Grace I. Crandall.....	261-263
Woman's Work.—Worship Program for May, 1942.—The World Problem in the Local Community.....	263-265
Young People's Work.—Our Obligations.....	265-267
Armies for the Right.....	267
Children's Page.—Our Letter Exchange.....	268
Sermons and Addresses of President Emeritus Boothe Colwell Davis Indexed.....	269
Our Pulpit.—What Is Man?.....	269-271
Denominational "Hook-up".....	271
Marriages.....	272
Obituary.....	272

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

HERBERT C. VAN HORN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

CONTRIBUTING EDITORS

William L. Burdick, D.D.

Mrs. Okey W. Davis

Victor Skaggs

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

Per Year.....\$2.50
Postage to Canada and foreign countries 50 cents per year additional.
Terms of Subscription
Six Months.....\$1.25

Subscriptions will be discontinued at date of expiration when so requested.
All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.
Entered as second-class matter at Plainfield, N. J.

Vol. 132, No. 17

Established in 1844

Whole No. 4,978

EDITORIALS

IT IS—TO THINK

We are living in critical days. Our country is at war, much as we hate it and deplore the fact. Our homes are being broken into and some of them broken up as loved sons and husbands, with light in the eye and brave smile on the lips, march away for you and me. They do not want to die. Life is as sweet to them as to any of us. Their homes are dear, their jobs, their books, their hobbies, and their hopes and ambitions just as precious as any of ours who stay behind. Soon they will be piloting fighting and bombing planes, going down in submarines, manning anti-aircraft guns or long range cannon, marching with rifle and gas mask, or manipulating machine guns. Every day some of these will be dying for us, far from homes and loved ones to whom they would return. This is war.

Why then should we grumble or flinch at inconveniences we are called upon to endure, at sacrifices made in light of the supreme sacrifice they make? Why should immense, pyramided salaries and bonuses be paid executives of companies engaged in making gadgets or machinery for war use, or huge profits allowed, and labor receive as much per man in a day as his brother in the uniform gets for a month's service? It's easy to criticize—but we do not forget the huge profits and fortunes of the former World War and of daily wages for the most unskilled labor, that encouraged seventeen dollar shirts and thirty dollar pairs of shoes. "Making hay while the sun shines" does not seem a Christian philosophy when the dark-

ness and explosions of war are hurling untold numbers of our representatives into eternity, or blinding and maiming them for the rest of their dreary lives.

We glory in the love and patriotism and unselfishness of those who go out for us. Do they find in us at the home fires equal grounds for glorying? We wonder. In saying these things, however, we do not forget that there are countless illustrations of heroic self-sacrifice all around us. Hundreds of thousands there are, no doubt, who are taking up daily crosses, serving as an encouraging background to make stand out in glaring relief that which is petty, small, domineering, mean, and avaricious. As the Christian Leader suggests in one of its observations: "If we can't have true patriotism, let us try for decent conduct."

CHURCH AID SOCIETY

Our cover this week pictures the Daytona Beach Seventh Day Baptist Church Aid Society as it met February 25, at the orange-grove home of Deacon Iseus F. Randolph at Lake Helen, Fla.

The society is composed of both women and men of the church, including visiting members of other churches. In this group may be identified those from churches at Adams Center, Alfred, Berlin, Brookfield, West Edmeston, New York City, N. Y.; Shiloh, New Market, and Plainfield, N. J.; and perhaps others who are not permanently in Florida.

The society is really an aid society, interested in various lines of church and community work, with active committees regularly reporting. An evidence of activity and interest was seen, when in answer to a need

appearing in the report of the welfare committee an offering of more than \$14 was taken for work in the Carraway neighborhood in which the Daytona Beach Church is working. Two of the elders, the pastor, and some lay people are regularly visiting and carrying gospel encouragement to this beckoning field.

"STAMPS INSTEAD OF SUDS"

The National Woman's Christian Temperance Union reporting from headquarters at Evanston, Ill., says if the nation's beer drinkers had "bought stamps instead of suds," or "bonds instead of bottles" during 1941, their defense financing would have equalled 122,217,760½ bonds of the \$25 denomination.

On April 6, the eighth anniversary of the relegalization of beer in 1933, the White Ribboners did some totaling of liquor statistics.

We quote from a recent W.C.T.U. news release:

Marking the peak success, since repeal, of the brewers' absolutely unhindered campaign for new customers, 1941 showed beer consumption of 1,775,875,114 gallons of this alcoholic beverage. Allowing ample margin for loss or wastage and figuring beer at ten cents a drink, the nation's beer bill for 1941 was \$2,291,451,760—the equivalent of 122,210,760½ defense bonds purchased for \$18.75 each.

The advent of war did not stop beer sales. January, 1942, consumption was 123,084,043 gallons, an increase of 22,640,106 gallons over January, 1941. Projecting this increase for the first quarter of 1942, a total consumption of 390,206,382 gallons is indicated, or an increase of 71,774,537 gallons.

We know that increased pay rolls and the unquestioned success of the brewers' efforts to secure new customers through merchandising are partially responsible. We fear that sale of beer inside army camps and in naval shore stations is creating new customers from among the nation's soldier youth. The figures for sale of beer in army camps are not available to us.

Brewers claim beer is a beverage of moderation. Students of the liquor problem have long believed that increased use of wine and beer means more "graduates" to hard liquor patrons. The figures are interesting.

Total consumption of beer between April 6, 1933, and January 1, 1942, equalled 13,269,402,347 gallons. We estimate sixteen drinks to the gallon. Drinkers in 1941 consumed roughly 530,000,000 gallons more of beer than they did in 1934. Per capita consumption increased from 9.8 gallons during 1934, to 13.39 gallons during 1941. If the brewers' claim that more beer drinking means less hard liquor drinking is correct, a drop in liquor consumption would be indicated.

On the contrary, figures for 1934 show consumption of distilled liquors equalled .354 gal-

lons per capita, and 1941 shows more than twice as much, or .892 gallons per capita.

It is pertinent here to recall a statement printed in the United States Brewers' Year Book for 1911, page 231: "The chemist and brewers likewise admit that, practically, the food value of alcohol and even of beer, is inconsiderable. The quantity necessary to nourish the system would be so large as to act as a poison."

It may also be interesting to the nation's housewives, now facing strict rationing of sugar, to know that 135,531,375 pounds of sugar and syrups were consumed in making beer for 1941's drinkers.

We grant the brewers' assertion that beer pays federal, state, and local taxes of \$425,000,000 a year. We do believe, however, that the drinkers and the nation would benefit if beer customers paid that sum directly to Uncle Sam and added to their own well-being by buying bonds with the balance.

We will not discuss here the cost to government for policing beer taverns and drunks, of crime originating in drinking, of state hospitals, of highway deaths.

The statistics, released through the bulletin from which quotation has just been made, show an increase of per capita consumption of 5.21 gallons of beer in the last nine months of 1933, to 13.39 gallons per person (man, woman, and child) in 1941.

The total number of gallons of beer consumed during these years is 14,270,142,347. We wonder how many "super dreadnaughts" this amount would float. The totals, with the ramifications of the social problems created in thousands of taverns and in millions of homes, are overwhelming; incomprehensible to the non-drinker; "to the drinker they must be stupefying."

DAILY MEDITATIONS

(Prepared by Mrs. Ethel M. Wheeler, Alfred, N. Y.)

Sunday, May 3

Say not, "I will pay back evil!" Wait for the Lord to help you.—Proverbs 20: 22 (Goodspeed translation).

The same thought is expressed in Proverbs 24: 29: "Say not (of thy neighbor), I will do so to him as he hath done to me; I will render to the man according to his work." This is a great stepping stone between the thought of retaliation in the past and the law of love as given by Jesus (Matthew 5: 38-42). We are not to be hasty, even though we may feel that we are in the right more than our neighbor. If we take our problems to God in prayer, he will help us. Prayer does not magnify the wrongs of others; rather, it insists upon an attitude of forgive-

ness. Jesus said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Matthew 7: 12.)

Let us pray that we may ever seek to understand the shortcomings of others, and that we may become increasingly aware of the times when we ourselves fall short of the mark.

Monday, May 4

Lead me in thy truth, and teach me; for thou art the God of my salvation; on thee do I wait all the day.—Psalm 25: 5.

This passage is a short but expressive prayer of David beseeching the Lord for guidance and instruction. When we are surrounded with gloom, when we are tempted, or when we seem blinded by storms of confusion, we too may well utter such a prayer.

It is only as we put our trust in him that the Lord can lead us. It is only as we wait upon him with open hearts that he can enlighten us.

Let us pray each day unto the God of our salvation that he will guide us "into all truth."

Tuesday, May 5

And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him.—Isaiah 8: 17.

Isaiah uttered these words after having tried several times to convince Judah that she should put her trust in God, rather than to accept the mad policy of reliance on the Assyrians. Although it did seem that God had hidden his face from the house of Jacob, he had not deserted his people. The secret was that those were dark days for both Israel and Judah, for dark clouds hovered over their heads. God spoke, yet they could not hear him. God was near at hand, yet they turned their faces from him. Isaiah sensed the plight of their alienation, and he said, "I will look for him." The Goodspeed translation reads, "I will set my hope in him."

Let us pray, remembering that although at times God may seem far removed, he is always near; and that it is we who must set ourselves aright in seeking him.

Wednesday, May 6

Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.—Hosea 12: 6.

"Turn thou to thy God." How very often we need this admonition! Too often we rely on our own strength, or the strength of others, and turn to God as a last resort—seemingly forgetting him until all else has

failed. Then when in desperation we turn to him, finding peace and comfort, we wonder why we did not seek his help sooner. He can cure all evils, comfort all sorrows, and heal all wounds. And not only is he waiting for us to turn to him with our perplexities and sorrows, but with our joys as well. Always he has an open ear. "Therefore turn thou to thy God."

Let us pray with confidence that God is hearing our thanks and petitions, and may we remember to turn to him more often.

Thursday, May 7

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.—Isaiah 40: 31.

Isaiah was a man of visions, and he knew that there was something great in store for his people. They were to return from exile to their native land. They had been held in bondage, but they would soon "mount up with wings as eagles." A long and tiresome journey awaited them; yet they would "run, and not be weary"; they would "walk, and not faint." These blessings were to be enjoyed by those who waited upon the Lord. They were to be strengthened through their trust in him. "O taste and see that the Lord is good; blessed is the man that trusteth in him."

Let us pray for renewed strength so that we too shall "mount up with wings as eagles," that we shall "run, and not be weary," and that we shall "walk, and not faint."

Friday, May 8

The Lord is good unto them that wait for him, to the soul that seeketh him.—Lamentations 3: 25.

Especially today, when industrial machinery is whirling at top speed and when the slogan "All out for defense" is constantly ringing in our ears, we must not lose sight of our God. No matter how crowded our daily schedules may be, we do well to keep in mind the words of that old familiar hymn, "Take Time to Be Holy." Two stanzas, especially, serve as reminders to us:

Take time to be holy; the world rushes on;
Spend much time in secret with Jesus alone—
By looking to Jesus, like him thou shalt be;
Thy friends in thy conduct his likeness shall see.

Take time to be holy; let him be thy Guide;
And run not before him whatever betide;
In joy or in sorrow, still follow thy Lord,
And looking to Jesus, still trust in his word.

Let us pray that we shall live so close to our Savior that others will see his likeness in us.

Sabbath, May 9

"My soul, wait thou only upon God; for my expectation is from him."

Too often, perhaps, we tend to feel that good comes only from activity and we fail to see the wisdom of waiting. A searching party is organized for the purpose of co-operative effort in locating missing persons. Regardless of the enthusiasm of any one of its members, each must ever bear in mind that his efforts are in vain if he runs ahead, breaking the planned formation, to say nothing of the possibility of his becoming lost himself. Even so, we must not be so guided by our ambitions that we lose sight of our God; for our hope, or our expectation, is from him. The Psalmist says, "He alone is my rock and my deliverance, my fortress; I shall not be shaken."

Let us pray with the confidence that our heavenly Father is ever close by our side with outstretched arms and with a loving heart.

SABBATH SCHOOL LESSON

FOR MAY 9, 1942

The Days of Passion Week: Sunday, the Day of Authority. Scripture—Matthew 31: 12-22.

Golden Text—Isaiah 56: 7.

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. Stillman, Westerly, R. I.

CHINA COMMITTEE REPORT

April 19, 1942

The last word from our missionaries in China is of March 7, 1942. It was received Sabbath day, April 18, at Alfred, N. Y., by Helen S. Thorngate, wife of Dr. George Thorngate, who is among the Seventh Day Baptist missionaries interned in the French settlement. The radio was sent by Dr. Grace Crandall, whose address is given as Lichwan, Kiangsi. It was sent through station XGOY at Chungking and was picked up in a California listening post.

Doctor Crandall quotes from a letter received by her from Doctor Thorngate. The letter was written from Shanghai, China, March 7, 1942. He said, "Feeling fine. Riding bicycle to office. Hospitals and calls keep me always hungry but have plenty to eat. Gene (Davis) and May (Mrs. Davis)

fine. Wests fair. Anna is in bed, suffers severely."

That is the first word we in the United States have had from the missionaries in Shanghai or Free China since November, when the last letters went out of Shanghai with the departure of the marines. At that time, November 24, Doctor Thorngate was hoping to be able to arrange for Anna West and her mother to be taken to Peking Union Medical School.

Eugene Davis at that time, before the declaration of war, was reported to be driving his car. The salaries had been received. According to the treasurer, Karl G. Stillman, salaries are being sent regularly to Dr. Grace Crandall in Free China, and he hopes they are being received.

An attempt is being made to forward salaries to Shanghai through a way arranged by the Foreign Missions Conference of North America. It is hoped that contacts may be made through the Red Cross by the International Committee in Geneva, Switzerland.

The Committee on East Asia of the Foreign Missions Conference of North America in its weekly bulletin recently stated that the Southern Baptist Board reported on March 2, that they received a letter from the State Department bringing the news that a telegram from the Swiss Consul at Shanghai, dated February 19, reported all the Baptist missionaries at Shanghai are in good health, are remaining in their homes, and are continuing their usual work.

Thousands of Shanghai residents are being encouraged to leave the city and are making their way into Free China. This movement may relieve the pressure on the Shanghai mission as it is doing on other institutions. We have every reason to believe that our missionaries are well fed, and as comfortable in their own homes in the compound as could be expected under the conditions. Apparently the schools are in operation and the church is carrying on, for all of which we are thankful.

George B. Utter,
Chairman of Ghina Committee.

LETTER FROM DOCTOR GRACE I. CRANDALL

(Received since the above report)

Dear Mr. Burdick:

I received your letter of July 16 only a few days ago, and since then a letter from Treasurer Stillman written October 7, en-

closing my salary checks for August and September. I have not yet cashed the July one, for I have had no way to do it, but it seems that now the Chinese government banks will send them to Chungking for us where they can be cashed. Mr. Stillman also enclosed a letter from Mrs. Leon Maltby and a "love gift" from their church with another special gift, for which I am very thankful. I used the gift the White Cloud children sent for use with the children, on Christmas day for some of the poor children here. I hope to write to them about it when mails get really open again.

Perhaps you already know that I was taken ill some three months ago with the disease they call sprue. It comes from not having the right food. Evidently I could not stand Chinese food for my steady diet. It takes a long time for that disease to get entirely well. I have been taking mostly milk, and because of the low diet Doctor Esther has insisted that I should stay on the bed. I work at studying Chinese and all sorts of other things with my hands, but do not get up very much although I am strong enough to do so. Most of the time I have been very comfortably sick and am now getting along fine and feel as though I were all well, only do not dare to extend my diet very much yet.

Because I was on the bed then, Esther planned for the children to come here for the gifts I prepared for them out of the children's fund from White Cloud. There were about thirty children from the orphanage which this institution has charge of. Most of these are older children and have scarcely any spending money and have very plain food. Exchange has been so good that the gift was quite a sum. We fixed up paper bags of oranges, peanuts, cookies, and a very little candy, and added one Chinese dollar for each orphan, for a little spending money. We also secured a list of the children of the government-supported refugees and had them come over and get bags, too. The children were smaller and we gave them each fifty cents. The children all and the refugee parents seemed very happy. We told them that the money came from children in America for the children here. It made a nice Christmas for us, as well as for them, and we all enjoyed it.

Two or three days ago we received our first letters from the Shanghai prisoners. They sent them in a letter from my Me-ling,

who is staying with them since her hospital was taken over. She is a graduate nurse now. The people at Shanghai have a good deal of liberty, can stay in their homes and carry on their work unless it happens to be some business enterprise that is coveted. From one sentence in Anna's letter I judge that they expect the schools to continue next semester. Dr. George [Thorngate] is continuing his practice. Gasoline is scarce and he rides a bicycle, or drives a baby car which has been loaned him and uses little gasoline. They are all pretty well now except Anna. Perhaps you know that Anna has been fighting cancer. I am still hoping and praying that Christ will heal her. When on earth he never refused a prayer for healing when made in faith, and he is just as able now as then. If our minds were not so rationalized, maybe there would still be miracles, and I believe that there are. Anna has had a good deal of pain. She sits in her chair mostly in her room, but still teaches a number of classes. She wrote the third of January and said that she had been feeling quite a good deal better for some days. She was carried to church for the Christmas service and to Mr. Davis' for the Christmas tree, which they had in spite of everything. Mrs. West wrote that the Chinese friends were doing much for them in the way of gifts of fruit and flowers, food, etc. They still had some coal and had a stove up in Anna's room. Mabel is staying at the mission now. Mrs. West said that they should try to co-operate with the rulers as much as possible, and she thought they would get along all right. From what I have heard, I judge that the rule in Shanghai is more lenient than in Hongkong or Manila. Of course, there was no resistance in Shanghai. Probably the civilian population also has more influence. That helps.

I know that things are tense in America now and I hope the people will turn to the Lord with their whole hearts and so save the nation. I think probably that the Lord has to use other nations to teach nations, as he sometimes uses sickness to stop us in our tracks, that we shall have time to examine ourselves and see where God's law is not in our hearts and so our work and our prayers are not effective. It is strange that we are so slow to learn.

We have radio news from another mission sent us every few days, so that we know something of what is going on, even if it is

three or four days old when we get it. Fellow missionaries in this district have been most kind and thoughtful of us here. Two or three days ago a Methodist missionary and a Chinese pastor walked all the twenty miles from Lichwan here mainly to see me. Although I had never met this American family, they have written me numbers of times since they arrived at their station a month and a half ago, and have tried to be and have been most helpful.

As far as funds are concerned, do not worry about me, for if I can get the checks I have cashed I shall have enough for a time. If this letter gets through, you will know that you can send me letters by air mail.

The people in Shanghai wrote in their last letters, that their salaries had reached the American Express before the occupation, though they had not yet received them. Of course, most of their money is in the banks, but the banks have been open for limited withdrawals some of the time since. They said nothing about shortness of funds in these last letters, so I judge they were not suffering yet, at least.

I am sending this letter in an air mail letter to my sister and she will send it on to you if it reaches her. I have had no news from any of my family since an air mail letter which reached me December 10. This not having news is the hardest, but it teaches us to trust everything to God.

With kindest regards,
Grace I. Crandall.

Changtsun, Lichwan,
Kiangsi, China,
January 18, 1942.

WOMAN'S WORK

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

WORSHIP PROGRAM FOR MAY, 1942

(Prepared by Mrs. Robert Gile, Marlboro Society)

Hymn: "This Is My Father's World"
(verse 1)

Scripture: Proverbs 31: 10-31

Hymn: "Rock of Ages"

Meditation:

This is the time of year when our thoughts turn to the awakening of nature, to the warm, pleasant, sunny weather, the growing flowers, and all the glories of spring. And this is the month when there is one day set aside when we turn our thoughts to Mother. If we are able to have

her with us and to express appreciation, we are indeed fortunate. Less fortunate children may meditate and pay tribute with precious memories and worth-while lives, to one gone on to her reward.

There are many references in the Bible to woman. "She openeth her mouth with wisdom, and in her tongue is the law of kindness." . . . "She looketh well to the ways of her household, and eateth not the bread of idleness." . . . "The heart of her husband trusteth in her. She doeth him good and not evil all the days of her life." Children are instructed to honor and obey their parents. And being worthy of being honored is a great responsibility. Jesus could not have increased in wisdom and stature and in favor with God and man, if he had not had a religious mother.

Mother's duties are many and varied. She must be housekeeper, companion to the children's father, cook, seamstress, nurse, laundress, financier and diplomatic adviser, and settler of disputes. She must be cheerful, patient, tactful, wise, calm, kind, loving, trustful, and a firm believer in faith and prayer. She must be ever near with sympathy when there are bumps and hard knocks. She must do her utmost to make the house into a home where love, contentment, and harmony exist.

"A house is built of bricks and stones,
Of sills and posts and piers;
But a home is built of loving deeds,
That stands a thousand years.
A house, though but a humble cot,
Within its walls may hold
A home of priceless beauty,
Rich in love's eternal gold.
We men of earth build houses—
Halls and chambers, roofs and domes,
But the women of the earth—
God knows—the women build the homes."

We must remember that the songs that Mother sings and the books and pictures in the home have a great influence on the children and make impressions that stay with them all through life. We should be concerned about the physical, spiritual, mental, and moral development of our children.

Daughters of today are the mothers of tomorrow. The kind of mothers that we are today is apt to be the kind of mothers that our daughters will be tomorrow. Let us resolve on Mother's Day to so live that our lives are worthy of being copied.

Hymn: "When There's Love at Home."

THE WORLD PROBLEM IN THE LOCAL COMMUNITY

By Virginia Bond Spicer

One of the first and best impressions of Alfred on my first visit here was made on me by this lovely old church and very sturdy, commodious parish house. As far as my

knowledge goes of church plants of our denomination, or of any denomination, in a village this size at least, we have unusual facilities. The fact that this is the only church in the town gives us a thrilling chance for Christian co-operation, which to a large extent we are experiencing. There is no greater proof that world fellowship can be successful than being a part of happy co-operation within a single church. And the proof is even greater when we can watch and participate in happy relations among various congregations meeting in the same church.

So far as I know every group of people in Alfred has religious privileges meeting its peculiar need, except the Jews. I hesitate to mention the word Jew because it usually occasions a sly glance, a lifted eyebrow, or at least some imperceptible tense muscles, even among church people who from earliest childhood learn the verses, "Love one another," "Do unto others as ye would that they should do to you," and who learn about and believe there is a heavenly father who loves all his children—until grown-ups make it apparent that they take that idea with a grain of salt.

When we lived in Toledo, where there was no Seventh Day Baptist Church, we attended the Ashland Avenue Baptist Church, where we had very rich religious experiences, but no service on Friday night. So we attended the synagogue rather frequently, where we were inspired spiritually and made to feel very welcome.

Of course the closest bond between us aside from the fact that we are all God's children, is the fact that for centuries the Jewish holy day has been the seventh day of the week. I wonder if we have analyzed the reason for the Jewish persecution which has been going on for ages. To me a reason greater than "You crucified our Lord" is the one that the Bible calls the Jews, "the chosen people." If you will excuse a very homely comparison I shall say that that is similar to the expression, "teacher's pet," which does something to the pet but even more to those who are not "pets." And it seems to me we have played that game long enough.

The university is making plans to do a very careful job of selecting its Jewish students through the co-operation of a current Jewish student and a school man well acquainted with the race and deeply concerned for their future in the world family. Both of them feel we should keep our quota of Jews

to not more than ten per cent of the student body, because they are quite aware of the undesirable quality which years of persecution have "fostered" and "nurtured" in some of this minority group. But they are also conscious of their rich heritage and great contribution to all peoples and are desperately anxious for a fair chance for this group to be able to spend its time on contributions instead of retributions.

As I hope you have concluded, the thing I want us as church people to do is to make these people feel welcome in the community and the church. And a good way to start is to give the problem sufficient thought to believe that God loves these people as much as he does us. Thus we will be led to the place where we no longer have the slightest inclination to twitch a muscle or lift an eyebrow. I hope you do not feel I have spent too much time on this subject. It is being passed over much too lightly by many religious and intelligent people. If we can make Alfred a place with a wholesome "natural" attitude toward all minority groups, we shall have a village with an indescribable spirit, but one so beautiful that all sensitive people will sense it and feel its worthiness to the extent that anyone going out from Alfred—student or citizen—will take a spark with him which will help materially to work toward aiding other communities to solve this very problem of minorities, because he will have lived where it was handled happily.

In beginning this talk I spoke of our unusual church facilities. I'm sure at many times in your lives you have been aware of how easy it is to pick a flaw in something that approaches perfection. Recently Pastor Harris preached such a perfect children's sermon that the one exception stood out amazingly clear to me. It was really a small matter. The story was of the little boy on the donkey and the boy's grandfather, who started out to market on a day when the grass was green, the sky was blue, and the birds were singing. You remember they had many trials due to interference from nosey housewives returning from market, which led to such unusual procedure that finally the boy and his grandfather were carrying the donkey. Eventually they resumed their first arrangement which proved, after all, the wisest, and again the grass was green and the sky was blue. But Pastor Harris forgot (he told me he didn't mean to) to say the birds were singing.

This leads us again to the plant—church and parish house—which are already here to use, and are used to great good—but not so much, it seems to me, as they could be. In other words, so much is being done here that it is easy to see how much more we could do.

Many people are restless these days, wondering what the future holds for them and worrying about the great suffering of people with no food or shelter. And I have heard very involved discussions concerning imperialistic governments, social economics and world order, as people attempt to seek a way out of the mess. I have found my contribution to such a discussion just this: So long as people are selfish instead of loving and forgiving, we shall have trouble. It has been interesting to note that with that the subject is usually dropped. It seems to me that is where it should start. If it starts there it is quite evident, first, that we can credit home and church, our greatest character building institutions, to a great degree for strides that have been made in the past toward world unity; and, second, blame them for our great shortcomings.

That is a grave charge. We all hear about the place of the church in a community having changed because now-a-days there are plenty of chances to be with people without going to church and to hear and read inspiring sermons and speeches in other places. But has the church remodeled its program to meet the new needs? People need quiet consultation and communion as well as group worship to rid their minds of numberless irritating but quite trivial matters. So, it seems to me, we should keep our church and parish house open all the time.

Now I'm going to share a dream, a day dream, with you which I do not expect to realize soon but I do eventually, and if more people dream about it, it will come true sooner. Don't let it depress you in any way or I shall be sorry I told you about it. It is a beautiful dream and not a nightmare. Picture the church and parish house heated all the time so they could be open every day. Any time people could step into the church. Perhaps the university chapel could be held there with the organ to share in the service. Students could study organ, if the church were warm, and the choirs could practice there with no problems involved.

Then in the parish house a theological student and wife could live as host and hostess

to keep the building in order and make appointments for various organizations which might want to use it.

I realize there are many problems in connection with such a plan—but that isn't a churchman's reason for giving up before he starts—or is it? Dream about it next Tuesday while you are ironing and see if you can see a connection between this dream and the unselfish, loving citizens it will take to bring "peace on earth, good will to men."

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

OUR OBLIGATIONS

(A report from the annual conference of the New York State Youth Council by Miss Doris Jones)

Palaces built by kings crumble, yet palaces not built by hands cannot be torn down by kings. We must each set our destination and keep on to it to become a Fellow of the Blessed Imagination. If we can do this, and through thick and thin say, "Come what may, I'm glad to be here," then surely we won't be working in vain. Yet in this work the F.B.I., the Fellows of the Blessed Imagination, should be willing to become a minority, for small lights shine brighter in the night.

We must be willing to build up Christianity and uphold our beliefs, and to make sacrifices, no matter what they may be. We must work hard and long without result, and for others. We must also be able to do it alone. Our decisions must be made, and then begins the progress alone. In doing this, it is necessary to keep this thought uppermost: Jesus started alone and without glory. Jesus alone was able to withstand the hardships silently; and at the cross, he said, "Father, forgive them for they know not what they do." What a wonderful example he set for us. Are we capable of following him?

Ye who have sung your mighty choruses here, will ye go out and sing alone? This is a powerful challenge, but as members of the F.B.I. we should be able to do it.

The commission group leader of "Relationships With Those Who Differ" was Dr. Oliver Gordon, from Rochester.

When we differ from those around us, how shall we deal with them; where shall we

turn for help; in what ways can we prove our point?

A young man was in the South, and being rather lonesome and downhearted on a Sunday, he decided to stroll about looking for a church which might serve to uplift his spirits. He soon came onto main street and stood facing a triangle of churches. Listening a moment, he realized that each congregation was singing a hymn. The Presbyterian congregation was singing, "Will There Be Any Stars in My Crown?" The Methodist group was singing very lustily, "No Not One." The Baptists were sending forth, "Oh What Glory There Will Be." The young man thought, "Even the churches do not agree." So he did not enter any of those buildings.

Are we going to turn and walk away from those with whom we differ, to ignore them? No, I don't think so. In our commission group discussion, it was suggested that the best place to go for help is the Bible, and the best way to gain strength is through prayer. Attitudes are what keep bungling us up. We must become acquainted with these people, understand them and their attitudes better. In our understanding, we are going to help them; give them some of our ideas, hear theirs, and perhaps in this way they won't seem so different.

It is said that God helps him who helps himself. In helping others we are bound to broaden our ideas, too. If we really wish to get along with people, we will make a strong effort to know them; we will become friends, and talk with them.

The most outstanding thing in this is love. We must have love in order to understand people. When we show love toward man, we show love toward God. At this point someone said, "Yes, we need love, but how is it possible to love such a man as Hitler?" It is true that we can't, yet we must not say that we hate him. We may feel righteous indignation, but we must not hate people—rather hate the things they stand for. Today most of all we need love, understanding, and close association with God. An English woman said, "It is difficult to love our fellow men when we are losing our home." Possibly, but there certainly is love, faith, hope, and co-operation in England now. People will and do disagree, but invariably one finds co-operation. They may realize that argument and non-co-operation only arouse antagonism.

Need we differ especially with peoples outside our race and color? We needn't, yet Joe Louis ran up against something in Albany. The people were against his being the heavyweight champion. Come to think about it, their attitude was rather silly, wasn't it? I think it shows that he is a little better fitted than most men to hold such a title. It has been said that we need the fellowship of all types of men, and their friendship. All men must have equal rights before God.

In some communities and cities where donors are giving blood for war victims, the Negro blood is separated and carefully marked. Scientists and doctors agree that there is absolutely no difference in blood, whether we are white, black, yellow, or brown. Although interracial marriages are undesirable, we should, as Christians, mingle with other peoples and become acquainted. Don't overdo it—they know when you are only doing your duty. Natural acquaintanceship is what they crave. It takes very little effort on our part to do it, so let us lead and others will follow. As an example, Olivia Stokes, a colored girl, was this year's vice-president and was elected next year's president of the Christian Youth Conference. I never met anyone who impressed me quite so much.

A few basic suggestions as to how we white people can make the Negro's life a little more pleasant: Help him to a chance to earn a decent living; equal education and opportunities—rights to Christian advantages; decent living quarters; a fair deal with the law; public courtesy; social equality; use of public utilities, parks, etc. Have we any right to deprive these true American citizens of these things?

Sabbath afternoon we had a Japanese exchange student from Syracuse University to speak to us and answer our questions. She was called Cheol Schurato (spelled Chiyoao Tsuruta). Some of the questions and answers were:

1. What is the student attitude toward you since the outbreak of the war?

The same—everyone is swell and wonderful. In my school work I have certain stores to which I have to go. The people in these are very nice, but when I go into a strange store, people whisper and act a little diffident, but I don't mind.

2. Did you find it difficult to change to the Christian beliefs?

No, because my only associations with religion was voodooism, and not much at that. (Excerpts and conclusions from her talk follow.)

My first year that I was here, I met a Chinese girl on the street. My first happy thought was, "Oh, a girl from home." My secondary thought was, "But she is Chinese."

Later we were introduced, became acquainted, and later still we became good friends. I planned to room with her our sophomore year, but during the summer her plans were changed and she had to stay in Boston.

If two such different people can get along, then I think Americans with their "superiority" are a little narrow minded. Are we any better than Jesus who went through Samaria and asked water of the woman at the well? He didn't go out of his way to avoid those with whom he differed; he went out of his way to become acquainted with them. Shouldn't we, as true Christians and F. B. I., follow in the footsteps he made, and thus meet and become acquainted with those with whom we differ?

ARMIES FOR THE RIGHT

By Mrs. Lottie Gamon

"It isn't the number in our congregation that counts. It's what those in the church do. . . . The United States Army does not base its success upon the number of men enlisted, but upon what those enlisted do. . . . Gideon's army was reduced before the great battle. . . ."

It was the voice of a Baptist minister speaking to his congregation. A group which filled only a small part of the church; and yet what a wealth of truth there is in his statement.

The United States Army has high standards for enlistment and selective service. Good health, physique, ability, all these enter into the selection of men for the country's defense, and the impending need for more and more men has not slackened these high standards. Why? One reason may be found in the lesson learned from Britain in her earlier days of combat in this Second World War. In an attempt to speed up air defense, and save some of her better men for other tasks, men who did not meet previous standards of physical ability were sent up in

planes to fight the enemy in the air. It was a bitter experience to watch the loss of men and planes mount to staggering heights. Numbers, when those numbers were not fit, retarded the nation in production and victory.

Men enlisted or drafted into patriotic service, all have impressed upon them the high standards of a nation. They know what accomplishments are expected of them and they stand ready to give their lives for a nation and its principles. Not only do they stand ready now, but many have already given their lives gloriously in an effort to sustain these principles. "Remember Pearl Harbor," "Remember Wake Island," have become watchwords on the nation's tongue. The words are pasted on a taxi driver's windshield; they appear before one in a crowded street car; they are sung over the radio. Always there is a thrill of exultation that such men have lived in our generation, a few who have died that all might be free.

There is a Christian army, too, fighting for the right, and its standards are very high. Consecration of one's life and dedication of oneself and all possessions to Christ are the requirements for enlisting in this glorious band.

To increase membership in the church in order to be able to boast of growing numbers is not enough. A church full, yes, even many churches full of indifferent members, cannot be compared with a little community of zealous, devoted Christians. Gideon's army was reduced until only those men who were consecrated to their task were left.

Our Christian army is small, making up only a small part of the peoples of the earth, but Christ's first army was much smaller, only twelve in number. "It isn't the number in our congregation that counts. It's what we do." Christ knew that too, and went on unafraid.

Certain young men in our own country have evaded the call of the army, have refused to enter camps for conscientious objectors, in short, have withdrawn from any associations outside their own communities and their own families. Sincere though these men are, it appears that there is a mistaken interpretation of the meaning of Christianity. It is not enough to say, "I believe in the Bible and its laws, and therefore I cannot abide by men's laws." That, for most of us, would constitute a shirking of the responsibility Christ has given us when we became enlisted

men and women in his army. It is our task and above all, our privilege, to fight for right, justice, mercy, and peace.

It is our task and our privilege to stand behind our national leaders, not only in the United States, but in those other countries, large and small, who are fighting for their very lives, to give our all to a quick winning of this war, which above all others is merciless and ruthless. We have to keep our assurance of liberty and democracy, our faith in mankind.

It is our task and privilege, our sacred duty, to lead this troubled world to a real peace, a peace that comes not from the exhaustion of the enemy, but a peace of brotherhood among all men and all nations.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am going to school. I think school is fun. Did you like school? My mother thinks I bring a good report card home.

I am six years old and try to go to Sabbath school every week.

I hope you had a happy Easter.

Your friend,

Shiloh, N. J.

Barbara Spindler.

Dear Barbara:

Did you read the Children's Page last week? If you did I wonder what you thought when you found there the answer to your letter, when you could not find your letter. The joke is on me as you will see when you read my answer to Janice Seager's letter. You see, I had read and copied both your letter and Janice's and got the funny idea in my head that it was your letter I had sent to the Recorder. When I discovered my mistake it was too late "to fix it up," as one of my little girl friends used to say when she had been naughty. I know you'll forgive me and I'm pretty sure I'll not make such a mistake again.

I was happy to receive your letter.

Your sincere friend,

Mizpah S. Greene.

Dear Janice:

As Barbara Spindler must have wondered what had become of her letter, you of course

were surprised because I did not keep my promise to answer your letter. I know that you, too, will forgive me, "pretty please."

You must have a very nice school and a very nice teacher to make you and all the other children like school. I hope you will always like school and, consequently, always be a fine student.

I remember the first time I was allowed to use ink in school. Sad to relate, the little boy who sat behind me had ink too, and suddenly dipped the ends of my curls in his ink well. That was over sixty years ago but I'll always remember it. Wouldn't you?

We miss our Skeezics kitty, but I guess it's a happy miss for Joyce's little dog, Blackie, for now she brings him with her when she comes to visit us and he can have the run of the house without a scrap.

Sincerely your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

Since I haven't written you in so long I thought I would write to you tonight.

Today in school I didn't have much to do, so I decided to write a story. When I got it done I thought I could send it to you if I would write you.

Now that I am sending the story I guess it will be in the place of a long letter. Here is my story:

The Hoot Owl

Once upon a time there was an old hoot owl. He lived alone in the largest tree in the forest. One morning he awoke early, earlier than he had in a long time. He decided that he was hungry, the reason he awoke so early. So he started out to hunt him something to eat.

First he came to Jenny Wren's house and he asked her for something to eat. "I have only enough to feed my babies. I don't have enough to feed you, too," she said.

Then on went old Mr. Hoot Owl until he came to Mrs. Squirrel's house. "May I have something to eat?" asked old Mr. Hoot Owl. "I haven't enough for you; just enough for my baby squirrels," she answered.

He traveled on until he came to Mrs. Rabbit's house. "Do you have something you could let an old owl have to eat?" he asked. "I keep only enough to feed my babies," she answered.

Then old Mr. Hoot Owl flew over to Mrs. Hoot Owl's house. "Will you give me some-

thing for my hungry mouth?" he asked. "I sure will," she answered. "And will you stay with me?" "Yes, I will. I would like to have a woman to do my cooking for me." "And I need a man to help me," said Mrs. Hoot Owl.

And so they lived together, as happy as anyone in the world has ever been, to the end of their days.

The End

This is just a fairy tale I made up. How do you like it?

Last fall one of the Auburn College teachers sent me a gourd, painted silver, by my brother. I made a hole in it and put it up for a bird house. Now little wrens are building a nest in it. I watched them this morning going in and out. I like to watch them building a nest.

Your friend,

Bettie A. Butler.

Woodville, Ala.

Dear Bettie:

I'll have to leave the rest of your good letter until next week. I was glad to receive your letter and story.

Sincerely yours,

Mizpah S. Greene.

SERMONS AND ADDRESSES OF PRESIDENT EMERITUS BOOTHE COLWELL DAVIS INDEXED

The Alfred University Library (Alfredana Collection) and the Seventh Day Baptist Historical Society library in Plainfield have just received the *Index of Sermons and Addresses of Boothe Colwell Davis, B.D., D.D., LL.D., President of Alfred University, 1895-1933*, a typewritten document recently completed in President Norwood's office. The actual material referred to in the *Index* is also in typewritten form, for the most part in triple space on loose-leaf notebook paper, seven by eight and one-half inches. It is fastened in covers, labeled and placed accordingly in convenient box files in the Alfredana Room of the University Library. The aim has been to arrange the works permanently for easy reference. A supplement has been added to the *Index* including the years since Doctor Davis' retirement, through 1938. The divisions of the *Index* are: Part I, Sermons; Part II, Addresses; Part III, Supplement (1934-1938);

Part IV, Chronological Index. Some of these sermons and addresses have been printed in the Sabbath Recorder in the past, and several are included in *Country Life Leadership, A Body of Country Life Sermons*, by Doctor Davis, published in 1921.

During Dr. Boothe C. Davis' long term as president of Alfred University, and even in the years immediately preceding his election while he was still pastor of the First Alfred Seventh Day Baptist Church, he preached many sermons and gave a vast number of general and special addresses at all manner of public occasions. This collection of speeches and writings of the late President Emeritus Davis provides a magnificent source of information and inspiration. Imbedded in it is eloquent testimony to the growth of ideas, and development of programs, the crystallization of educational aims, and the solution of problems which characterized university and church life in the last years of the nineteenth century and the first third of the twentieth. History, theology, philosophy, politics, economics, travel, biography, and science are all involved. Finally, it is all characteristic of the thoughtful yet practical, vigorous yet kindly, at times troubled yet optimistic gentleman whose spiritual expression it all is.

President's Office,
Alfred University,
Alfred, N. Y.,
March 19, 1942.

OUR PULPIT

WHAT IS MAN?

By Rev. Paul S. Burdick,
Adams Center, N. Y.

(A message given over radio station WATN, Watertown, N. Y., March 5, 1942)

Read Psalm 8.

An article in a recent number of the National Geographic Magazine gives us an account, illustrated by pictures, of the creatures which roamed this earth and swam in its waters in prehistoric times. There were mighty dinosaurs with sharp claws and teeth and swift feet. There were sabre-toothed tigers and giant bears and wolves that dwarf any similar animals now roaming the earth. These creatures, however, have all perished, and only here and there a skeleton, dug from a mud bank or a tar pit, remains to tell man

of their existence. They perished, so scientists tell us, because they were unable to meet the requirements of a changing environment. In many cases the brain cavity is very small, showing the lack of any great intelligence to meet changes in temperature, loss of food sources, and the multiplication of enemies both great and small. No doubt, in many cases, whole species of such animals annihilated each other. No matter how long and sharp the teeth, nor how thick and tough the armor with which he was protected, he would have to face the danger of some other creature appearing with even sharper teeth and thicker hide. And at last there came upon the scene creatures of weaker bodies, it is true, but with more intelligence. They could make traps and pitfalls and weapons of stone and bronze before which even the greatest and fiercest of animals were helpless. Man, with his thin skin and puny fingers, had come to rule over the "beasts of the field, the birds of the heavens, and the fish of the sea, and whatsoever passeth through the paths of the sea."

This creature, man, then, what is he? Just another species in the endless cycle of life? Has earth labored a million years to produce him, only to cast him aside after a little while—his bones to rest beside those of the dinosaur and the giant bat? Who can say? But the writer of the eighth Psalm is brave. He looks up trustingly into the face of the Creator and says, "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels [or than God himself], and hast crowned him with glory and honor." And the note of thoughtful praise repeats itself, "O Lord, our Lord, how excellent is thy name in all the earth."

For it cannot but be apparent that there is one way in which man differs from all other objects of God's creation. In him, and in him alone, there seems to be the ability to look up to the heavens and see in them God's throne, and to the earth about him and note the constant care that the Creator is taking for his welfare. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him?" And the answer to that question, repeated here, and again and again in other places in this: Man is made to glorify and commune with his Maker. There is no other meaning pos-

sible. Man must either descend to the level of the brutes, and go on to self-destruction and a place of burial in the mud flats of time, or he must rise through his spiritual powers to the heights with God, to share immortality with his Maker, and to give him undying praise. "O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength . . . that thou mightest still the enemy and the avenger."

Now this creature, man, who was made but little lower than the angels, who was allowed to have dominion over all creation, both animate and inanimate, has fallen very low. He has come to misuse these gifts of God to his own and their destruction. Instead of rising to the possibilities that are extended to him as a son of God, he has turned these gifts to his own selfish purposes, and to beating and destroying his fellow-servants, and to the wastage of the bountiful gifts of creation. What is the reason for all this, and what is the cure? If God in his wisdom could foresee such a danger, would he not also provide a remedy? Yes, he would do so, and he has.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. . . . For we know that the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies." We can almost hear the old earth groaning and travailing in pain as it rolls upon its axis. It is waiting, waiting, for the revealing of the sons of God. And we ourselves, who have some slight knowledge of the working of the Spirit within, even we ourselves groan within ourselves, and ask, "When will the soul of man be redeemed from the warring factions of this body, that fight and devour one another?" Or we cry out with Paul of old, "O wretched man that I am, who shall deliver me from the body of this death?" and the answer comes again, "I thank God, through Jesus Christ our Lord."

How can the gospel of Jesus Christ still the avenger, redeem the sin-cursed body, and bring the works of the Spirit to full fruition? Let us see. Let us remember, however, that only drastic measures can save us from a drastic situation.

1. Poverty is to be preferred above wealth. Jesus says in Luke's account of the Sermon on the Mount, "Blessed are ye poor." Yet men in this topsy-turvy world seem to think that wealth is the thing to be desired. But poverty is the soil from which man's nobler instincts are sprung, while, with the accumulation of wealth, men decay.

2. The place of a servant is to be preferred rather than dominance over others. Jesus said, "I am among you as he that serveth." "Ye know that the princes of the Gentiles exercise dominion over them . . . but it shall not be so among you; but whosoever will be great among you, let him be your minister."

3. The future life should be the object of our desires rather than the present. Jesus said, "Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

If these three statements seem to present an impossible ideal, it may be pointed out that many a missionary has made these very choices, to his own everlasting satisfaction. He has chosen a voluntary poverty among a backward people rather than a position of security and abundance at home. He has chosen the position of a servant, ministering to the needs of others, rather than seizing the opportunity that might be his to dominate over them and make himself rich at their expense. He has had no fear of those who could destroy the body, because he was learning the meaning of saving the soul to everlasting life.

But what bearing do these three principles of a voluntary poverty, a position of servitude, and a hope of immortality have upon the question of a redeemed world? Just what did Jesus have in mind? What kind of society would be the outcome?

1. Self-control must give man mastery over his own bodily desires. Only thus can he voluntarily choose to put the welfare of others above that of self. Only thus can he, faced with the two alternatives, voluntarily choose poverty rather than wealth.

2. A co-operative society is possible only where each one is willing to choose the lowest, rather than the highest place. The principle that will have to animate every member of such a society is the principle of unselfish love. Does this seem an impractical ideal, a counsel of perfection? Yet remember the

alternative. Write "Finis" over the age of man, and write also this epitaph, "Here lies man, who could not learn to live with his own kind."

3. To have the future life in view is the only way to make this life heavenly. Does this seem a strange statement? Yet only with a future life in view can man have the self-restraint, the interest in others, and the full fruition of the spiritual life that will enable him to make this life what it ought to be.

We have, then, Christ's ideal for humanity set over against the ideal of brute force. We have the vision of a co-operative commonwealth, in which each sets the other's welfare over and above his own, because he loves that other as God loves. This is the kingdom of Christ, beginning in this world, that shall last through life eternal.

A Prayer

For heathen heart that puts her trust
In reeking tube and iron shard;
All valiant dust that builds on dust,
And guarding, calls not thee to guard:
For frantic boast and foolish word,
Thy mercy on Thy people, Lord!

Kipling.

DENOMINATIONAL "HOOK-UP"

Verona, N. Y.

Our church night program and fellowship supper was held in the church parlors on the evening of April 4, with T. Stuart Smith toastmaster and Mrs. Raymond Sholtz in charge of the music.

As Easter was the subject of the evening, Mrs. Jean Lyng gave an interesting paper on the history and customs of Easter, and Mrs. Beatrice Thayer told an Easter story. David Williams played a cornet solo with Mayola Williams piano accompanist. Mrs. Frances Sholtz and Mrs. Gertrude Nadeau sang "Open the Gates," with Mrs. Ruth Davis at the piano. This with chorus singing concluded the program. There was a good attendance with several visitors present.

Mr. and Mrs. Alfred Perry and children of Galway, N. Y., the Misses Ada and Alta Dillman of Waterville, and Miss Agnes Smith of Adams Center spent their Easter vacation with relatives here.

There were thirty present at the March meeting of the Ladies' Society held at the home of Mr. and Mrs. H. A. Franklin in Rome.

The Young People's Social Club was entertained in the church parlors for their April meeting by Mr. and Mrs. Chester Stone and son Warren. A fine musical and literary program was given, after which games were the order of the evening. Light refreshments were served.

The Verona Youth Council held its monthly meeting in our church last Monday evening. The worship program was sponsored by our young people, in charge of William Arthur. Those taking part on the program were Dorothy Williams, William Arthur, Olin Davis, Pastor Polan, Anita Dillman, and Mayola Williams. Several hymns were sung. Following the program refreshments were served and games enjoyed.

Correspondent.

Plainfield, N. J.

Easter Sabbath was observed by the singing of the cantata, "Hail the Victor," by the choir. The Easter message, "Sharing the Risen Lord With Others," was given by Rev. Herbert C. Van Horn in the absence of Pastor Warren who was ill. It was a fitting and beautiful service.

Our annual church meeting was held Sunday, April 5, with Dr. Otis B. Whitford as moderator. The business meeting began at four o'clock in the afternoon. The supper at six o'clock was sponsored by the Pro-Con Group. Each family brought its share of sandwiches and one hearty dish besides. All the food was put together and served cafeteria style. As always, this was a happy occasion for our church people. Also the letters from absent members, which were read in the evening meeting following the supper were much enjoyed. Reports showed the church and its various auxiliaries active and doing good work. The treasurer's report showed the finances in good condition. The cost of redecoration and repairs on the church has been nearly met. When the pledges for that purpose are fully paid, that debt will be about canceled. Also we have raised our usual amount for the Denominational Budget. Pastor Warren was unanimously voted to continue as our pastor for another term of two years, with an increase in salary.

Mrs. Carleton Lacy, wife of Bishop Lacy of China, representing the American Bible Society, spoke at the Friday night meeting, April 17. Her subject was "The Resources of China." She is a pleasing speaker and

gave us much interesting "first hand" information regarding the Chinese people and the conditions there.

We were glad to have Pastor Warren in the pulpit again on April 18. He has been recovering from an operation and the pulpit has been supplied for several weeks by exchange pastors. Also the Friday night meetings have been taken care of by different members of the church. We are glad to see him in better health again.

Correspondent.

MARRIAGES

Parry - Bond. — At the home of the bride in Alfred, N. Y., April 5, 1942, William David Parry and Nellie May Bond were united in marriage. Dean Ahva J. C. Bond, father of the bride, officiated.

OBITUARY

Flint. — Jennie (Witter) Flint was born in Alfred, N. Y., August 7, 1862, and died at Strong Memorial Hospital, Pontiac, Mich., April 10, 1942, after some months of illness.

July 5, 1877, she was married to Olin Emerson of Alfred, and to them were born two daughters and a son: Mrs. Edgar Claire, Mrs. Edward Whitney, and Harrison Emerson, all of whom survive. After the death of her first husband in 1897, she was married to Philip Flint.

She has been a resident of Andover, N. Y., about twenty years and active in the work of the Seventh Day Baptist Church and its societies. She was a member of the Rebekah Lodge and Women's Relief Corps and Woman's Christian Temperance Union as long as health permitted.

Farewell services were held at the home of her grandson, Leon E. Claire, near Almond, N. Y., April 13, 1942, conducted by her pastor, Rev. Walter L. Greene. Interment in Alfred Rural Cemetery.

W. L. G.

Hurley. — LeRoy Henry, two-year old son of Lester and Edna Schwein Hurley, was born near Charlotte, Iowa, on February 12, 1940, and died suddenly at the home of his parents on Tuesday, April 7, 1942.

LeRoy was an unusually active little fellow who, by his happy nature and active interest in all about him, exemplified Jesus' ideal of the kingdom. He is survived by his parents, a brother Leland, two sisters Bernice and Beverly, a foster-sister Lovanne Peters, and a number of cousins, uncles, and aunts.

Funeral services were held in the Welton Seventh Day Baptist church on Friday, April 10, conducted by Pastor Carroll Hill of Milton. Interment was in Welton cemetery.

C. L. H.

The Sabbath Recorder

Vol. 132

PLAINFIELD, N. J., MAY 4, 1942

No. 18

SABBATH RALLY NUMBER

OLD TESTAMENT QUOTES:

Remember the sabbath day.—Exodus 20: 8.

Verily my sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify thee.—Exodus 31: 13.

NEW TESTAMENT QUOTES:

I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

—Matthew 5: 17, 18.

And he said unto them, The sabbath was made for man, and not man for the sabbath; therefore the Son of man is Lord also of the sabbath.—Mark 2: 27, 28.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Revelation 22: 14.

Contents

Editorials.—Correcting Sabbathlessness.—Mission of Seventh Day Baptists.—Sabbath Rally Day.—The Bible and the Sabbath Are Inseparable	274
Daily Meditations	275
Missions.—Quarterly Meeting of the Board of Managers	277-279
Woman's Work.—The Sabbath a Delight	279
A Sabbath Seal	280
Young People's Work.—Sabbath Thoughts.—Remember the Sabbath Day.—We Are Thankful	280-282
Deacon Albert Jarius Crandall	282
Children's Page.—Our Letter Exchange	282
Our Pulpit.—Christ, the Sabbath, and You	283-287
Ascension and Pentecost	287
Marriages	288
Obituary	288