

Marriages

Brewer - Greene. — Mr. R. C. Brewer of Riverside, Calif., and Mrs. Allie S. Greene of Adams Center, N. Y., were united in marriage at the Seventh Day Baptist Church of Riverside, February 10, 1945, by Rev. Loyal E. Hurley.

Burdick - Jacox. — Pfc. Kenneth Hugh Burdick, son of Mr. and Mrs. Harold O. Burdick, and Miss Gene Marie Jacox, daughter of Mr. and Mrs. John Jacox, all of Alfred, N. Y., were united in marriage at the First Seventh Day Baptist Church of Alfred, March 3, 1945. Rev. George B. Shaw, grandfather of the groom, officiated.

Davis - Dickinson. — Leland E. Davis, U. S. Navy, son of Mrs. Lula F. Davis of Jackson Center, Ohio, and Miss Gertrude B. Dickinson, daughter of Mr. and Mrs. Charles Dickinson of Shiloh, N. J., were united in marriage at the Shiloh Seventh Day Baptist Church, March 4, 1945, with Rev. Lester G. Osborn, the bride's pastor, officiating. The groom will be in Yale Divinity School beginning March 19 to continue his preparation for the chaplaincy.

Obituary

Branch. — Robert Wayne, son of Mr. and Mrs. Wells Branch, was born June 18, 1923, at White Cloud, Mich., and died in Belgium, January 2, 1945.

He was baptized by the late Rev. R. J. Severance and joined the White Cloud Seventh Day Baptist Church when he was fourteen years of age. He was educated in the White Cloud public schools and was graduated from the high school with the class of 1940. He was a sophomore in Michigan State College when called to active duty with the Enlisted Reserve Corps. After training in the United States, he was shipped to England late in September, 1944. His company went into action December 30, 1944, at Bastogne, Belgium, where he was wounded and died.

He is survived by his parents; three sisters, Myrna, Verna, and Patricia; and his grandparents, Mr. and Mrs. N. E. Branch and Mrs. Edith Collier, also of the White Cloud Church.

Memorial services were held in the White Cloud Seventh Day Baptist Church on Sunday, January 28, with his pastor, Rev. R. W. Wing, having charge. The address was given by Rev. Matt Mullen, pastor of the Methodist Church. The church was filled to overflowing with friends and relatives; this attested to the high esteem in which Bob was held. The bereaved family have the deepest of sympathy of all their many friends in their great loss. R. W. W.

Brechtlein. — Thomas Phillip, was born in Brooklyn, N. Y., June 23, 1917, and died at Cliffwood Beach, N. J., January 15, 1945.

He married Miss Faith Bassett of Dunellen on September 18, 1937. He was employed as a process engineer with Eastern Aircraft of General Motors, Bloomfield division, and was there engaged in war work. He was a member of the German Reformed Church of Detroit, Mich., where he had, at one time, made his home. He died in a fire that demolished his home at Cliffwood Beach.

Survivors are his parents, his widow, his son Lavern, a sister Mrs. Earl Lenz, two half sisters, and two half brothers.

Services were conducted by Rev. Victor W. Skaggs assisted by Rev. M. R. Palmer of the First Baptist Church of New Market, at the Runyon Funeral Home in Dunellen. Interment was in the Hillside Cemetery at Plainfield. V. W. S.

Brechtlein. — Phyllis Faith, daughter of Thomas Phillip and Faith Bassett Brechtlein, was born January 23, 1940, in Detroit, Mich., and died January 15, 1945, at her parents' home at Cliffwood Beach, N. J.

She was a member of the primary department of the Sabbath school of the Seventh Day Baptist Church of Piscataway. She was about to celebrate her fifth birthday. She died in the fire that destroyed the family home and took the life of her father.

In addition to her mother and brother she is survived by her maternal grandparents, Dr. and Mrs. L. C. Bassett of Dunellen; her paternal grandfather, Steven Brechtlein; and her paternal grandmother, Mrs. John Kopf.

Services and burial for father and daughter were one. V. W. S.

I CANNOT

(The faith of Betty Scott Stam.)

I cannot live like Jesus,
Example though he be—
For he was strong and selfless,
And I am tied to me.
I cannot live like Jesus;
My soul is never free;
My will is strong and stubborn;
My love is weak and wee,
But I have asked my Jesus
To live his life in me.

—First Hopkinton Bulletin.

"We are ambassadors for Christ."

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for each insertion, minimum charge 50c. Cash must accompany each advertisement.

THE LESSON FOR TOMORROW by Chaplain Wayne R. Rood, 150-page booklet giving the story of education among Seventh Day Baptists, will be mailed to any address for fifty cents. Send request to W. R. Rood, 4006 Mulberry, Riverside, Calif. 1-29-5t

WANTED TO BUY—Small camera, preferably a 35 mm. candid type. If interested, please send description of your camera and price wanted. Address Ira E. Bond, 503 Olive St., Kansas City 1, Mo. 3-12-2t

The Sabbath Recorder

Vol. 138

PLAINFIELD, N. J., MARCH 19, 1945

No. 12



Meeting Place of Seventh Day Baptists in Edinburg, Tex.

(Rev. and Mrs. Leslie O. Greene are working here. See article in Woman's Work in last week's Recorder.)

Contents

Editorials.—The Biggest Business in the World.—Proofs of Immortality	210-212
First Things First	212
Red Cross War Fund	212
Missions.—No Surer Investment.—A Missionary's Prayer	213-215
Historical Society	215
Sabbath Rally Day	216
Woman's Work.—Directors' Meeting	216-218
Christian Education.—Echoes of Elgin.—Tests of a Good Sabbath School Class.—Letter from Carl Maxson.—Character is Caught as well as Taught.—The Beginning of Religion	218-220
The Christian's Peace of Mind	220
Children's Page.—Our Letter Exchange	221
Our Pulpit.—"He Is Risen"	222
Denominational "Hook-up"	223

The Sabbath Recorder

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

MRS. FRANK A. LANGWORTHY, Acting Editor L. H. NORTH, Manager of the Publishing House

William L. Burdick, D.D. Alva L. Davis, D.D. Mrs. Okey W. Davis
Mrs. Walter L. Greene Harley Sutton

Per Year \$2.50 Terms of Subscription Six Months \$1.25

Postage to Canada and foreign countries 50 cents per year additional.

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. 138, No. 12

Established in 1844

Whole No. 5,129

Editorials

Rev. Alva L. Davis, D.D., Salem, W. Va.

THE BIGGEST BUSINESS IN THE WORLD

"I will build my Church." These words were spoken in an obscure corner of the world, by one known as a Galilean prophet, a teacher of a despised race. He had a mere handful of followers. The power of the Roman government and the ecclesiastical leaders of the Jews were against him. Who would think that his words would span twenty centuries, scale the loftiest mountains of aspirations, and meet the depths of human need?

We are learning to measure Jesus' words as a naturalist measures an acorn—not with a tape measure, but by the infinite purpose of God hidden therein. "I will build my Church." What an oak those words have grown to be. They strike their roots deep in the heart of humanity across nineteen centuries. Their branches spread to every continent; and the fruit nourishes millions of men, women, and youth in every clime and tongue. No, the biggest business in the world is not the United States government or Standard Oil or United States Steel—measure them any way you please. The biggest business in the world is the Church of Jesus Christ.

The Church of Christ has more than 550,000,000 members, dotting the hills, valleys, and cities throughout our world. Its employees, as ministers, missionaries, teachers, doctors, nurses, etc., compose an army of more than one million. Its publications of papers, Bibles, religious books mount to tons

and tons every year. Its institutions to enlighten and heal are as wide and varied as human need.

Wisdom may exist without schools; truth may survive without books; justice may continue without courts; but who is so foolish as to advocate that we try to get along without these, even for the briefest time? Christianity might survive for a generation or two without any organized body of Christians; but if the brotherhood, which Jesus taught and lived, is to become the law of nations and races, we must have a strong and worthy Church to embody and promote that spirit.

The Church of Christ calls people to a common task—preaching, healing, teaching, winning souls to Christ. Revolutionary changes may sweep the fields of political governments in the future as in the past. Revolutionary changes may sweep the fields of industry and commerce. But so long as man is man, with the sense of eternity planted in his soul; so long as he is aware of the presence of God everywhere, and cherishes a hope that lights heaven's distant lamps, the Church of Jesus Christ must go forward with her preaching, healing, and teaching mission.

Someone has said, "Christianity came to teach man that nothing pays without God." Therein lies the urgent duty of the Church. It does not propose to raise a man's wages or increase his income, but it does propose to give him such a sense of values that he will be able to use what he has to enrich the lives of others.

In spite of immeasurable evils in the world, here and abroad, in spite of the present war that is breaking down moral standards and drenching the world in blood, we must keep clear in our minds the great Christian objectives. A great fear grips the minds and hearts of men and women; despair is settling down over much of the world.

Hope can be recovered only in the spirits and minds of men. The great periods of our history were the times when hearts were filled with the hope of a "new heaven and a new earth." Today we do not need to believe in a Utopia, but we do need to believe that human relations can be changed and improved. We must be able to hope for a better world than we have ever known, and to be sure that the lure of the kingdom is real.

We know that science cannot save us for, like knowledge, it is neutral and can easily destroy us. But God still meets men face to face and gives the assurance that he has not deserted them. Civilization can rise if it will only learn that while hate is suicidal, love never fails, never dies.

The challenge of this hour is that of world missions as well as home missions. As followers of Jesus Christ and fellow members of his kingdom, standing at the beginning of a new age, it is ours to exalt the Saviour of the world. It is ours to follow him with loyalty and enthusiasm. We must accept the challenge he has issued to his Church. Because we believe he can satisfy the deepest needs of all who come to God through him and because we believe that he will not be defeated in his purpose to establish a living, universal brotherhood among men, let us accept his program unreservedly as Our Task.

Let us solemnly dedicate ourselves to Christ, who bore his Cross that he might liberate the world. Let us solemnly dedicate ourselves to the way of that high sacrifice and the realization of that vision.

PROOFS OF IMMORTALITY

Evidences Outside the Bible

(Continued)

2. The second argument for man's immortality is based upon the insufficiency of time for the full development of man's mental and moral powers. Only those who are ready to believe with the pessimist, "Vanity of vanities, all is vanity," can deny that the presumption is in favor of the mind

finding further time for reaching its highest possibilities even after death.

But it seems even clearer that the moral nature in man can be but partially developed in this life. While it is true that moral ripening does not necessarily cease up to the last moments of life, yet all thoughtful people feel that under the best conditions no one becomes morally, in this life, what he might become were life's span longer.

There are reasons why life should not be unduly prolonged here, but no reason why it should not be indefinitely prolonged under other conditions. Dr. Charles W. Richell says: "An artist does not spend his life beginning works of genius only to destroy them before they are half complete; nor does God, if we may judge him by any measure known to ourselves, start his creatures on a career of majestic ethical possibilities, with the predetermined purpose of preventing their attainment." Says John Fiske: "I believe in the immortality of the soul . . . as a supreme act of faith in the reasonableness of God's work."

3. A third argument for the immortality of the soul is deduced from the demands of justice.

There is the moral struggle and the inequality of human circumstances amounting apparently to injustice. Kant was accustomed to say that if justice is not done, the whole foundations of being are removed. Science claims that injustice is always being done. "The ledgers of the Almighty," says Huxley, "are strictly kept and every one of us has the balance of his operations paid over to him at the end of every minute of his existence."

While that dogma is undoubtedly true, it needs much interpretation. The problem of evil, and the equally difficult and baffling problem of good, are insolvable on the basis of any individualistic ethic. We suffer for the sins and mistakes of others, and we profit undeservedly by their labors and sacrifices. There is a kind of total justice in the experience of the race which no one questions. But it is never possible to close and balance the account of the individual with the race and with the moral order. The problem raised and stated in the Book of Job, "If a man die shall he live again?" defies all solution if the single individual be treated as a self-sufficient moral entity. It may comfort me to know that though I perish truth abides and goodness wins the day. But it cannot

be a perfect triumph for me unless somehow I am conscious of the day of victory and share in it. A passionate conviction as to the triumphs of good in the moral order demands that those who have fought the good fight, who have suffered in that fight, and have gone down still fighting when the cause was not yet won, should know and should share in the final victory. Less than this is less than justice and less than perfect goodness. If such knowledge comes, it can come only after death. But there is even a deeper thought underlying the laying down of work before its completion, or relinquishing the moral struggle before the victory is won—that is the interruption of friendship and affection.

Says Dr. Willard L. Sperry: "We are penned in by the bars of individuality. We struggle to let down those bars, or get past them into other lives. Often we are thrown back into our solitary selves. . . . These experiences are prophetic of a fuller and larger personal life. Unless the whole content of life is a chaos and a delusion, discovering no intention or end, and discouraging honest thought, we must hold that in the world of persons and the enlargement of personal life through friendship and affection we have a clue which warrants us to think on into a life more fully personal. The alternative to such projection of immediate experience into the future is sheer irrationality. Neither the eternal hills nor the precious gems and gold of earth are to be considered in durability and worth beside the tough and precious world where 'heart speaks to heart.'"

(To be continued.)

FIRST THINGS FIRST

Criticism

I was writing two weeks ago about our societies. This week my wish is to say something of the Tract Society. It was my privilege to attend their annual meeting. I count it a privilege, a great privilege, to sit with such a fine group of Christian people. Their hearts were in the work. They were so much interested that they even neglected their own duties to be out to do a job for us. It was a very stormy day. Some members from a distance were not there as they had intended. These folks take the time, drive the distance,

or ride the train or bus, and do so at their own expense to do this work for us.

The chief problem of this day was a difficult one. The Recorder editor had resigned. Where was a new man? When might another man be available? What shall we do in the meantime? All were stunned by the situation, and yet they planned carefully and well.

Yes, it was a privilege to be there, yet I took occasion to criticize. I regret my words and humbly beg forgiveness for them. How easily one finds fault when he has not taken time nor given thought to finding a remedy for the thing he criticizes.

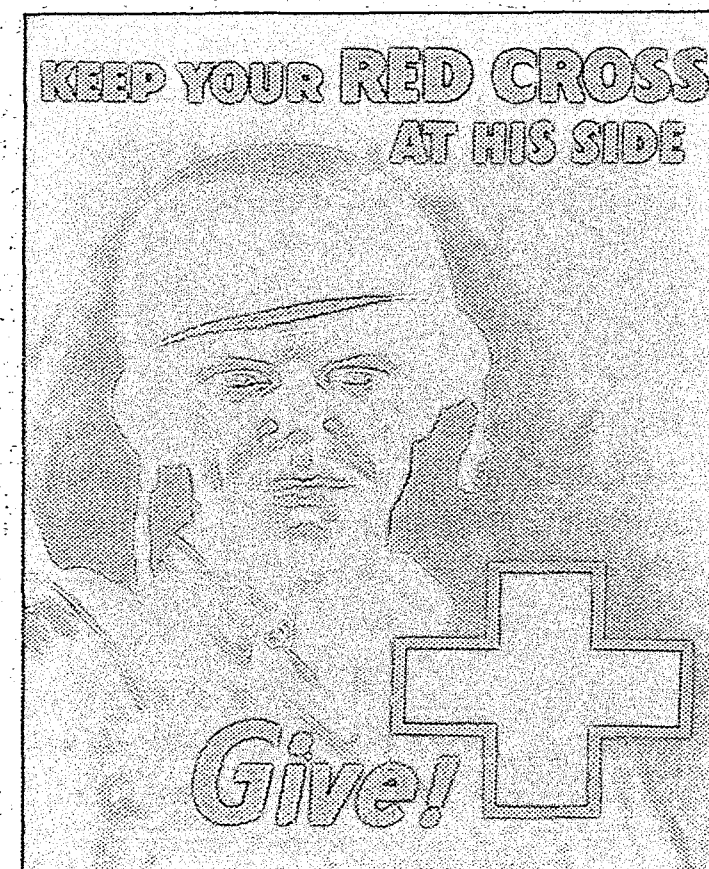
I believe I learned a lesson. I am passing this on in the hope that it may be of benefit to others who may be inclined to criticize without having something better to offer.

"First cast out the beam out of thine own eye; then shalt thou see clearly . . ."

P. B. Hurley,
Conference President.

RED CROSS WAR FUND

Even after the last gun has been fired, many a month will pass before all our fighting men are home. Some will be confined in



hospitals for long periods of recovery. Traditional Red Cross service for these men who have sacrificed so much must continue unabated. It is a sacred obligation delegated to your Red Cross.

No less sacred is the obligation to stand by with all necessary aid while veterans of this war, now being returned to civil life, adjust themselves to new conditions and prepare to take their rightful places in field and factory.

The welfare of the families of our men in uniform, their wives and children, their aged parents, must be guarded to see they do not suffer want in these trying times. The refugees and waifs of war need help—help such as only the Red Cross is prepared to give in a war-scarred world.

Those essential and humanitarian services

which at home have characterized the Red Cross through the years must be continued: disaster relief, home nursing instruction, nurse's aide training, the many volunteer services, and other activities. Though the roar of guns may cease, human needs remain. The Red Cross can meet these only with your continued generous support. The President has designated March as Red Cross Month, the period in which the 1945 Red Cross War Fund will be raised. Red Cross activities are financed solely from voluntary contributions and gifts. We all must do our part.

—American Red Cross.

Missions

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

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

NO Surer INVESTMENT

[All the material for the Missions Department this week is furnished by Rev. David S. Clarke, missionary pastor at Jackson Center, Ohio.]

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." "Fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass . . . for evildoers shall be cut off . . . but the meek shall inherit the earth . . ." (From Psalm 37.)

I have been young, and am not yet old, and I have never seen the righteous begging bread.

God is more than plenteous in mercy and blessing to the righteous, "to them that call upon thee." There is no need for the righteous to go out begging bread. The grocer is glad to extend credit to the righteous. And God has other ways of taking care of his righteous servants.

Sometimes we of the church are a bit envious of the success of others to solicit, collect, and use large sums of money. Not only do evildoers show this money-grabbing ability as quack doctors, fake enterprises, or selfish labor and industrial groups, but worthy movements such as the Red Cross and the Infantile Paralysis Foundation show their ability to gather in large sums.

But David said, "yet have I not seen the righteous forsaken, nor his seed begging bread." Christians never have had to resort to begging money for the church's enterprises except when their faith in God slack-

ened. Christians who rely upon the sure mercies of God are not the kind of self-righteous persons who must beg to get anyone to help them. Instead, that kind of Christianity inspires enthusiasm for the kingdom's work; it attracts others to give willingly and gladly of time, life, and energy.

A Missionary Society budget of some \$8,800 may not appear like a prosperous denominational program to members of the larger groups. But that is about \$1.25 from each member of the church in America, just for the missionary work. And there is a Denominational Budget of \$22,250. Maybe we have been too apologetic about our part of the kingdom's work, about our per capita contributions to that work, about our beliefs. One interdenominational leader, Oliver Black of the Federal Council Department of Evangelism, suggested we were "too apologetic about the Sabbath," in particular.

Without being self-righteous, I think we are attractive and inspiring. Our missions are, in particular. Look at the work that has been done in the past. Look at the illustrious and self-sacrificing persons who have offered themselves to Seventh Day Baptist mission work, not knowing just how much of the budget would be raised to just barely meet their necessities. Look at the individuals who stand today among us as the greatest leaders in the life of the spirit; they are our missionaries!

The U. S. Government has enlisted billions of dollars for its war activities. A few Americans, the leaders in civil, religious, and eco-

conomic life, really wanted to invest in the future security of our country. The threat of defeat was a powerful attraction to the masses for investment at a little over 3 per cent interest.

Our missions have attracted, through the years, thousands of dollars by the hope of what might be accomplished by the spread of the Christian example and gospel to the world. Money has been given, and the returns on it have been more than any government bond could give us. Money has been invested in the sowing of the seed of the gospel, and although the returns have not always been "an hundredfold, sixtyfold, or thirtyfold," they have been manifold. Our missions use our money for the greatest cause in the world, so it is not surprising that returns are greater than when it is invested for national or personal security. Our mission-invested money is never in danger of a Wall Street failure, and pays dividends not only to us but to our children throughout the ages. God's Word, sown by us, shall not return unto him void, "but shall prosper in the thing whereto I sent it."

Jesus warned us to "lend, hoping for nothing again," but he also promised us "give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over." In a very real sense we lend or invest our money in missions. If we hope for anything in return, God grant that it shall be the furthering of his kingdom and not any self-satisfying smugness at having paid off our inheritance in that kingdom. We invest because our money is put to work for the good of a cause. We invest because our money goes into an active enterprise with active and purposeful leaders.

Looking for a place for a sure investment?

If you are, and if our mission enterprise has any promise of carrying on the work for God that it did in the past; if our missionaries have proved themselves competent and powerful under God; then invest in our Denominational Budget. Our denomination was organized into a General Conference chiefly to carry on mission work back in 1802. The largest item in the Budget is still for missions.

Our China and Holland funds have been laid back for the time when constructive work can and must be done. A fund has been set up for work to be done in Germany. (What better way to educate the Germans away

from Nazism than through the church?) Many contributions have been received to start the much-needed educational work in Jamaica, and reconstruction after the hurricane last fall.

A total of nearly \$8,000 cash reserves has been held back because of the war, and that will be only a beginning for the amounts needed after the war.

We have four chaplains and well over six hundred service men and women who will have seen much of the world before the war is over. They will help enlarge our planning for missions.

We have consecrated missionaries—medical, professional, and evangelistic—at work, or ready to work, on our denominational fields. Leaders in China, New Zealand, Holland, Jamaica, British Guiana, England, and probably Germany, await the opportunity to serve God through Seventh Day Baptist channels.

We have countless persons unknown to the general membership who would become missionaries at their denomination's call.

One fourth of all our American churches are partly supported by the Missionary Society. In October the Missionary Board made a liberal increase in the appropriations for these churches.

That is just a small glimpse of the future prospects. That is only a generalized picture. Your personal attention or church's attention may be focused on one particular field, on one candidate for mission work, or on one crying financial need. But the picture is one that will attract investments—lifetime, safe, and high dividend paying investments. It's worth the investment of your dollars, or of your "two mites," even all your living!

A MISSIONARY'S PRAYER

Dear Lord and Father of all mankind, we thank thee for the hunger in human hearts for the gospel of Jesus Christ; the hunger for Someone to reconcile us to thee.

We thank thee for the strength to take up our crosses and to follow Christ as a pattern for these men and women and little children of a different culture and race. We thank thee for the channels of power left open day and night to us, even amidst strange customs and languages. We are grateful for the channels of prayer, of example, of sympathy, and of a kindly face.

Forgive us, our Father, for not making our strength available to thee. Forgive us when we have been too busy with our own plans to see the pathway and plans thou hast for us. We would so live in thy presence that every opportunity of ours would be an opportunity for thee, every personal decision would be a step forward in thy kingdom among men.

O God, grant to those who live "at home" the ability to give way for thee. Grant them contrite hearts. Help them to find time for intercessory prayer for us and for all men everywhere. Help them to see the challenge and the glory of the total Christian movement, and to find a place where they can serve and love thee best. Help them to get "in line" with thy ongoing purposes.

We ask this help and these blessings for the sake of thy Son, our Saviour and our Leader. Amen.

HISTORICAL SOCIETY

By Dr. Corliss F. Randolph

Richard Lovelace and Mrs. Traske

In our "Historical Volume," so called, (more accurately entitled "Seventh Day Baptists in Europe and America") Vol. I, p. 111, in connection with the imprisonment of Mrs. John Traske, is found the following:

Confined in the same prison was a Mr. Richard Lovelace, who was there because of his royalist sympathies; while there, he wrote the poem, "To Althea from Prison." In the following lines he is supposed to refer to Mrs. Traske:

"Strong walls do not a prison make,
Nor iron bars a cage;
Minds innocent and quiet take
That for a heritage."

The date of Mrs. Traske's imprisonment is not certain; but if Lovelace was imprisoned from 1643 to 1654 (as it is said), it seems probable that her term may have overlapped that in part.

This statement calls for certain corrections, and a recent letter to the editor of the Sabbath Recorder calling attention to one error and asking that it be corrected by him has been referred to the present writer for reply, who takes this opportunity to review the dates and conjecture as to the identity of "Althea," also.

The error referred to in the communication to the editor is that of the last word in the above four lines of poetry, where "heritage" should be "hermitage." Lovelace's biog-

rapher, Cyril Hughes Hartmann ("The Cavalier Spirit," 1925), cites variations in other parts of each of the five manuscript copies of this poem which have been preserved in the British Museum, but says that each copy has "hermitage" and not "heritage." Palgrave's well known "Golden Treasury of Songs and Lyrics" has the same reading, as does Edmund Gosse in his "English Literature," (Vol. III, pp. 26-28).

Richard Lovelace, the oldest son and heir of Sir William Lovelace, was born in 1618, and was educated at Oxford. On leaving Oxford, he was admitted to the court of Charles I. as a gentleman of quality, where he was a favorite with the ladies. He was a Cavalier, an Epicurean in his philosophy, and followed the king to war, with the rank of captain. Subsequently he fell from favor and Parliament ordered him to be imprisoned in the Gatehouse, to which he was committed on April 30, 1642. Here he remained almost seven weeks; and while here he wrote the poem entitled, "To Althea from Prison." Six years later, in 1648, he was again imprisoned, this time in Peterhouse, in Aldgate St., then a political prison. After the execution of Charles I, he was set at liberty. While in Peterhouse, he wrote another well-known poem entitled, "To Lucasta, Going to the Wars."

Concerning Mrs. Traske's life and imprisonment, Ephraim Pagitt's "Heresiography" (6th edition, 1661) is an accepted authority; and he states that she was confined, first in Maiden Lane, and that "here she lay till the Parliament, called November the third, 1640, dissolved that prison, after which she was carried to the Gatehouse, where she continued till her death." (Pagitt, p. 210). Hence it appears clear that she was in the Gatehouse at the same time that Lovelace was confined there more than six weeks in 1642, when he wrote the poem "To Althea from Prison."

John Traske and his wife, generally accepted as the founders of the present Mill Yard Seventh Day Baptist Church in London, reputed to have been constituted in, or about, 1617, were both cast into prison for their religious convictions and practices. After he was ignominiously punished, John recanted, and was finally released from prison. But his wife, loyal to her faith, remained unshaken to the end. Pagitt praises her as a woman of irreproachable character, of intel-

lectual ability, and an unusually skillful school-mistress who had taught his children before she was sent to prison, where she remained until her death, a period of fifteen or sixteen years.

Beyond any question, Mrs. Traske's character and conduct were such as to preclude the possibility of her being the type of woman who would permit a love-sick young man, of half her age, to "lie tangled in her hair." (5th line of first stanza of "To Althea"). The four lines quoted above, innocent in themselves, constitute the first half of the fourth (and last) stanza of the poem. The third stanza is in praise of King Charles I; and the first and second stanzas, addressed directly to "Althea," throughout are far short of being moral in tone.

The identity of "Althea," despite all conjectures, remains unknown. Her portrait,

with that of Richard Lovelace, hangs in the famous picture gallery of Dulwich College, in Dulwich, a suburb of London, in Surrey.

SABBATH RALLY DAY

May 19, 1945, is the date set for Sabbath Rally Day. This announcement was recently made by Rev. Herbert C. Van Horn, corresponding secretary of the American Sabbath Tract Society. The seniors of the School of Theology at Alfred, N. Y., have been asked to prepare the material for a Sabbath Recorder supplement under the direction of Dean A. J. C. Bond.

The Sabbath Recorder of April 30 will contain this special material. Please notify the editor's office not later than April 23 if you desire extra copies of this Sabbath Rally Day issue of the Sabbath Recorder.

Mrs. Okey W. Davis, Salom, W. Va.

We would call the attention of our women to the May Fellowship program as planned by the committee appointed at the National Assembly of the United Council of Church Women.

(The following articles are taken from "The Church Woman.")

Respectfully submitted,

Mrs. R. P. Seager,
Mrs. Ottis Swiger,
Mrs. Edward Davis,
Miss Greta Randolph.

The May Fellowship Committee at Work

By Mrs. O. R. Sellers, Chairman

The Committee

At the national assembly in Columbus a new committee was elected to plan for our May Fellowship Day on May 4. It consisted of a nucleus of members of the united council living in and near Chicago. We were to co-opt others not on the council. Our membership of over twenty proved to be a committee of which to be proud. It would be hard to think of a job that one of us has not held in her local church. Our interests in the community are varied and legion. We are from the ends of the earth—small town, suburb, city. Most of us call some small town "home." One of us was a missionary in Korea, and one taught at the International School in Geneva. Among us we have seen countless towns in many parts of the world. Chicago boasts that she has more theological seminaries than any place in the world. We have the advantage of that situation. Seven of us are wives of theological professors in varied specialist fields. While no one of us is an authority, we do know the books the authorities write and buy, and we do know the ministers they prepare.

Where would you find seven people who have fed more ministers? Most of us are those non-essential females described by the census as "housewife." We have small children, even babies; we have grandchildren; we have sons on the sea and at the front. One is wounded. We are what the national executive secretaries call "constituency," and we are also looked upon as "grass roots." Only a few of us have paid jobs, but the rest of us think we work as hard as they. Most of us did "work" once, before our marriages. We taught, worked on magazines, were in many phases of social work, and were in business; one thinks the world will be saved by dramatics. We are from different denominations; we know not how many; we do not care. All of us have a tremendous sense of mission for the Church in the world today. We are gathered together here in "our town," a group such as most other towns could gather, to do our best to prepare the program which will be used in other towns throughout our nation on the fourth of May. We face our task very humbly but enthusiastically.

At Work

Even though elected in November, we were unable to meet until after Christmas. But we called small groups together in Columbus and Chicago. One such group in Mrs. Sibley's room in Columbus, after her first all-day board meeting, produced the grand idea which we took for our theme from Thornton Wilder's "Our Town." Mrs. Worrell came on to Chicago from Columbus to set us on the right track. The chairman went to the Cleveland meeting, where she gathered many helpful suggestions. We met as an official committee on January 4 and set to work in earnest, with special jobs for special people.

The Program

What are we trying to do? We were commissioned to rethink the purpose of May fellowship. Formerly, you remember, it was primarily to get the people of different denominations together socially, to know each other. We now know each other. We are one in the spirit of Christ. What are we going to do together—in our towns, our state, our nation—as one Christian body which we cannot do separately? In answer we are preparing a twenty-four-page program, "Our Town." It can be used in entirety or in part. It can be the basis of a year's program for councils or local societies, or it can be for personal use. Our dream would be for each one to take it home and absorb it after May 4. In it Mrs. Sibley will have a challenge to all the women of our churches. As that one part is read at every gathering, we shall feel a closer unity in facing the great and urgent demands that are all about us. In it we look at our own town, set in our great, tragic world, and see the currents and crosscurrents that are affecting our people. No town, now or ever again, can live to itself. Our concern is for the peoples of our town, especially those who have been tossed and torn by the devastating forces of the war. We have a page for each of the peoples we have chosen. We are giving on that page pertinent facts which we are learning from specialists. With each we are trying to set the direction for church

women to follow in meeting that problem. May those pages "open our eyes, that we may see."

The Church can do some things no other institution can do in every town of our country. Whether or not the warm, human, healing power of the Church makes its worthy contribution in bringing life and hope to the desolate of today depends in large part on the women of the Church. May they find new paths to follow on May Fellowship Day, Friday, May 4, 1945. Send 10 cents for the program to United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y.

Mrs. S. O. Bond read the report of the treasurer showing a balance in the different funds as follows: General Fund \$160.26; Special Project \$688.40; Helpers' Fund \$233.81; total \$1,082.47. Her report was accepted and placed on file.

Mrs. Oris Stutler read the report of the Ways and Means Committee and reports from Promoter L. O. Greene. Letters were also read from Rev. Elizabeth Randolph, Mrs. Arthur Burns, and Miss Ella Mae Davis concerning work on their respective fields. These reports were discussed. The report of the Ways and Means Committee, including the reports of Mr. Greene, was accepted and placed on file.

To the Board of Directors:

Your Ways and Means Committee has had no regular meeting since the last board meeting.

We have two monthly reports from the promoter of evangelism to present, also a letter proposed to be sent to the soul-winner's group of about five hundred members.

We have news from several fields sent in letters to the committee and some requests which will be considered and acted upon in due time.

We are desirous of the attitude of the board to guide our activity.

Respectfully submitted,

Mrs. Oris Stutler, Chairman.

Mrs. M. C. Van Horn read the report of the Peace Committee. Her report was accepted and placed on file.

To the Board of Directors:

During the past months your Peace Committee has not held a meeting but has done its work mostly by correspondence between members. Several new pamphlets and a book were purchased. Each committee member has studied at least one booklet and reviewed the same for the Recorder. Reports and recommendations to the societies have appeared in the Recorder for February 5 and March 5. More materials are being studied, and further reports will appear later.

We wish to call attention to the article in the February issue of the Reader's Digest by Secretary of State Stettinius entitled, "What the Dumbarton Oaks Peace Plan Means." Everyone should read it.

Woman's Work

DIRECTORS' MEETING

(Minutes of the Directors' Meeting of the Women's Society.)

The Board of Directors of the Women's Society of the Seventh Day Baptist denomination met in regular session March 11, 1945, in the Mrs. G. H. Trainer Sabbath School Room with the following members present: Mrs. J. L. Skaggs, Mrs. M. C. Van Horn, Miss Lotta Bond, Mrs. Edward Davis, Mrs. R. P. Seager, Mrs. A. G. T. Brisse, Mrs. Joseph Vincent, Mrs. S. O. Bond, Mrs. Ottis Swiger, Mrs. Okey W. Davis, Mrs. Oris Stutler, and Miss Greta F. Randolph.

Mrs. M. C. Van Horn had charge of the devotions and led in prayer.

Mrs. R. P. Seager gave the report of the Christian Culture Committee. Her report was accepted as a report of progress and placed on file.

To the Board of Directors:

The Christian Culture Committee submits the following report:

The committee met with all resident members present and discussed suggested plans for future work.

A letter was read from Mrs. Frank Hubbard in which she consented to present a book review for our Woman's Page on the "Indian in American Life."

A brief review of "The Christ of the American Road" by E. Stanley Jones is being prepared for our Woman's Page.

We hope that our study and recommendations will inspire societies to organize peace study groups so that our people may have thoroughly informed opinions concerning the kind of peace that we hope will come.

Respectfully submitted,

Mrs. M. C. Van Horn,
Miss Lotta Bond,
Mrs. Oris Stutler.

Mrs. Ottis Swiger gave a verbal report of the work of the committee to promote the spiritual welfare of Seventh Day Baptists in the service of their country. This report was discussed and further suggestions were made.

Mrs. Joseph Vincent reported that she had received the history of the Nortonville, Kan., Seventh Day Baptist Missionary and Benevolent Society.

Christian Education

Rev. Harloy Sutton, Alfred Station, N. Y.

Sponsored by the Seventh Day Baptist Board of Christian Education

ECHOES OF ELGIN

"Those who bewail the insufficiency of rural leadership would take heart had they been at this rural conference and witnessed the sincerity and the ability of the delegates."

These words were written by Stanley Skinner of Williamstown, N. Y., in a report of the Town and Country Church Convocation at Elgin, Ill., November 14-16, 1944. Orville W. Babcock, Marion C. Van Horn, Kenneth Van Horn, and Elmo Randolph were present at this conference.

Quoting again from Mr. Skinner, "Limiting my descriptive account of this conference, I shall say it was a conference of great inspiration and encouragement. Rural leaders shook off the last clutches of inferiority complex and gave attention to the peculiar richness and opportunity of a rural ministry. It was a conference that served to lift our vision, as it lifted our eyes above our own rural fences. Thus we talked about the interrelatedness of rural and urban work.

"The striking similarity of emphasis between Christ's own ministry and the rural ministry as interpreted at this conference was most pertinent. Both grew out of what might be called the grassroot needs of humanity; there was also that same note of urgency, the need of fresh interpretation of one's ministry and kingdom work; similar stress was given to the impulse of outreach

Voted that the bill for \$25.61 for space in the denominational Year Book be paid.

Voted that the usual expense money be allowed the officers of the board.

Voted that \$15 be paid the Foreign Missions Conference.

Voted that the committee to plan for the Conference program be Mrs. J. L. Skaggs, Mrs. Okey W. Davis, Mrs. M. C. Van Horn, Mrs. Ottis Swiger, Mrs. R. P. Seager, and Mrs. Oris Stutler.

These minutes were read and approved.

Adjourned to meet the second Sunday in May at 2.30

Mrs. J. L. Skaggs, President,
Greta F. Randolph, Secretary.
Salem, W. Va.,
March 11, 1945.

(educational, evangelical, and missionary); and last, there was that note of expectancy—great things are ahead for the rural ministry. To me, one of the most encouraging indications of the whole conference was the fact that we were aware of our weakness and we were disturbed."

Rural churches will do well to see that special emphasis is given to teaching the values of rural life, the problems that rural churches and all rural people face, and how to be prepared to meet these problems. The four ministers of our denomination who attended the Elgin conference are ready to help all of our pastors and churches with this emphasis. Write to them and give ear to their messages.

TESTS OF A GOOD SABBATH SCHOOL CLASS

1. Is there an atmosphere of friendliness, good will, and comradeship?
2. Are the pupils active and interested?
3. Does it include every individual?
4. Are the children working together increasingly as a unified group with a common purpose?
5. Is there thinking going on?
6. Is the activity purposeful?
7. Is there growth of life and purpose?

8. Is there an ideal present toward which the group is working?

9. Does the program run smoothly? Is there an easy transition from one part to the next? Has proper time been allotted for each part? If response is poor, is it due to poor arrangement of session program? Bad air? To other physical conditions? To something else which can be changed?

10. Is the best possible use being made of source materials?

11. Is there an attitude of worship?

12. Did the activity "lead on to further activity," such as a service of worship, a program of recreation, a service project, or a plan for study and investigation?

13. The teacher — (a) Is the teacher's attitude friendly? Does she seem to enjoy her work? (b) Does she have a purpose and plan for the session? (c) Does she use methods skillfully, tell a story well, ask questions skillfully, guide discussion helpfully? (d) Does she draw out her pupils skillfully, so that all may share in the work of the group? (e) Is she making the best possible use of her teaching tools and equipment? (f) Are problems on living decided in a Christian way?

LETTER FROM CARL MAXSON

(Carl is in the United States Navy and is an attendant at a naval hospital on Long Island, N. Y. The letter was written to Rex Zwiebel at Alfred.)

Yes, I am glad to say that I am continuing in the service of our King, although temporarily detailed to care for the psycho-neurotic and wounded of this present physical struggle.

I am endeavoring also to carry on the greater warfare against a much more dangerous and subtle enemy than our pugnacious neighbors across the oceans. More dangerous, I say, because Satan is able to camouflage sin to look very innocent, and even enticing, especially to those living in the somewhat unnatural environment of military life.

Some consider this war to be about over; perhaps it is; but the conflict of right and wrong is never over, especially within our own lives. Until the majority of life's battles are victories, we shall continue to be unhappy and discontented.

We can hope that conditions of postwar times after World War I will not be repeated, but they are inevitable. Human

nature doesn't change that much in a brief quarter of a century. Instead of just hoping to avoid such a period of rebellion and discontent and poverty, we ought to expect it and retain the full armor of God to continue the battle for truth and right even more ardently.

It is encouraging to read the continuing and progressive reports of various faithful groups as reported by way of letters from friends, and in the faithful Sabbath Recorder. We are expecting more of these.

"Forewarned is to be forearmed," goes an old adage. Then shall we profit from the experiences of other periods of history? We ought then to continue to organize and plan a very definite postwar world. Each church, and individual, must make an outline of expected duties and be satisfied with nothing less.

"So let us be up and doing, nor our onward course abate; Still achieving, still pursuing, learn to labor and to wait."

Yours for spiritual freedom,

Carl R. Maxson.

CHARACTER IS CAUGHT AS WELL AS TAUGHT

By James B. Carey

Men act in accordance with their strongest values. These values are usually acquired early. They are the by-products of home, church, and school. The attitudes which affect our responses in the secondary institutions of our society, such as political organizations, are transferred from the home and other primary institutions. It is an accepted fact that boys and girls developed from good home conditions and healthy church and school environments usually become good citizens.

It is essential for us to recognize that boys and girls are not automatons. Their characters are influenced by the people closest to them. We do not shape character in school by calling little Johnny into an office and pushing a button and saying, "Now you are a new boy." Nor is his character changed by the numerous tests which we give him. Character, like the measles, is contagious. It is caught from our parents and our teachers in day school and Bible school. Therefore it is extremely important that the best teachers with the highest convictions educate our boys and girls.—International Council.

THE BEGINNING OF RELIGION

A mother watches over the tiny baby very carefully because the beginning of human life calls for such consideration. The beginning of a child's conscious religious experiences also calls for careful and prayerful consideration. Parents are responsible for how this religious life develops. They should give the tiny tot that feeling of security he so much needs. He has the feeling that whatever is brought to Daddy or Mommy, they can fix satisfactorily. Yet, when he breaks the little puppy and brings it to Daddy or Mommy they should show him that he has broken something they cannot fix, and relate the experience to religion. Many times every day, parents share religious experiences with the child. Every aspect of the child's day has within it the rudiments of a religious experience. Reverence, wonder, worship, all are experienced in such as the discovery of a beautiful rose, a bird's nest with the little birds, and many such events of everyday life. Development of the desire to restore unity with those toward whom a wrong has been done is an important part of the development of this religious life.

Parents should help intensify simple experiences which have within them the possibilities of religious emphasis. They should be very sensitive to any interest of the child which is apt to come at unexpected moments and allow the experience to be complete and unhurried. Don't be too much in a hurry to take time out for these experiences! Take time to watch sunbeams on the wall, shiny dewdrops on the lawn in the early morning, and the good acts of the child.

Parents should learn how to use judgment in determining the relative values of watching the clouds float across the face of the moon, and getting to bed on time! H. S.

THE CHRISTIAN'S PEACE OF MIND

By Rev. Ralph H. Coon

"Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." Isaiah 26: 3. How few of the children of God really have the peace of mind and heart referred to in this verse. Note that it is perfect or complete peace. The whole life is involved. Not only does it mean that one's attitude toward those around him is one of peace, but that one's own mind is at rest, and most of all one is

at peace with God. It is not necessary for God to continually strive with such one to bring him into accord with his perfect will.

May I call your attention to two other passages, one that gives the basis of this peace and one that tells how to acquire it.

The basis is found in the last part of the first verse of this same twenty-sixth chapter of Isaiah. "We have a strong city; salvation will God appoint for walls and bulwarks." We hear much these days about the necessity of having proper defense armaments if peace is ever to be assured. It is so also in the spiritual realm. Our salvation and our assurance that we have of salvation are what set our minds and spirits at ease. How clearly this is shown in the great armament chapter the Holy Spirit gives us through Paul in Ephesians six. The one part of the soldier's equipment that relates to this verse in Isaiah is "the helmet of salvation." What confidence and peace we have in such passages as this and 1 John 5: 13, where God says to us, "Ye may know that ye have eternal life." What a protection to the mind that helmet is. There is true peace of mind in knowing that we are eternally saved from sin.

Now, how are we who have this salvation received through simple faith to realize this "perfect peace" in our lives? "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."

First of all, we must stop worrying. "Be careful for nothing." We can do this if we trust. Second, we must pray, depending completely on God. "Everything by prayer." The third thing, and a very important thing, is praise. "With thanksgiving." A card came to my desk bringing this message, "Praise opens the door of blessing." I have placed it where I see it often, for I often need to be reminded of that fact. Comply with these conditions and as sure as God's Word is true, "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Ashaway, R. I.

Nobody will know what you mean by saying "God is love," unless you act it as well. —L. P. Jacks.

Children's Page

OUR LETTER EXCHANGE

Dear Mrs. Greene and Recorder Children:

When we were getting ready for our Christmas program, several of the children here in Palatka said, "Oh, I wish I could see snow." A few of them had been up in Georgia at some time when it was snowing there. Most of the children here have never seen any real snow. Hence they bought two packages of artificial or "make-believe" snow to scatter on the floor, in our windows, and around the Christmas tree. Christmas was so long ago you may have forgotten all about what you did, but just try and see if you can remember.

Our Christmas program was planned by Eloise James who is fourteen years old. It was given on the evening of December 16. There were thirty-three present to enjoy the Christmas tree and sing Christmas carols. Nearly all of these were children and young people. A play was given showing the Wise Men bringing gifts to Jesus. Then some little girls gave a poem asking, "What can little children bring?" Betty Smith said, "We can bring hearts that love him." Carol Smith said, "We bring voices that praise him." Nadine Lane said, "We can bring our little duties, done with cheerful hearts."

The next day I had to go to Daytona Beach. But the first Sabbath after I came back, the children planned a surprise for me. When we all got to church, the children asked me to go into another room; they made a large pile of fruit on the table in the church room. When I returned, there were oranges, grapefruit, tangerines, nuts, and apples. Then Mary Lou Terry, who is twelve years old, gave the following talk:

"Jack and his father were walking along the street together. Jack was only two years old, and he was holding his father's hand. But he stumbled and fell. Then his father said to him, 'Now, Jack, if you will let me take hold of your hand, I will hold you up. Even if you stumble I will not let you fall.' It is the same way with us and Jesus. If we try to depend on our own strength to hold his hand, we will be likely to slip and let go. But if we will let Jesus hold our hand, he will not let us fall. In this new

year we want to let Jesus take hold of our hand and lead us."

Then Eloise James and Mary Lou Terry sang a duet; and Annette Lane, Reunette Lane, and Winelle James each chose a song which everyone helped sing.

To me that was a very happy surprise party. After I read Isaiah 30: 15 and explained it to the children, I helped them learn the part which says, "In quietness and in confidence shall be your strength."

All joined in singing, "Stand up, stand up for Jesus," which was chosen by Nadine Lane, and all joined in the Lord's Prayer as the closing part of our worship period.

Following this service they all stayed for half an hour and took turns telling about what they got for Christmas. The youngest member in the group was Ernie Silcox, two years old. He had sat very quiet and listened all through the service and when it came his turn to tell about his Christmas he said, "I got a riding horse. My daddy is a soldier."

Barbara James is in the second grade at school. For Christmas she said she received socks and other nice things to wear.

These are just a few of the children who come here to church and Sabbath school. There were twenty-three here this last Sabbath day, February 24.

In some other letter I will try to give you the names and tell you more about some of the children whom I have not mentioned by name this time. Also there is another group of children who go to church at Carraway. You might like to hear about them sometime. Carraway is ten miles north of Palatka.

Love to all,
Elizabeth F. Randolph.
P. O. Box 621,
Palatka, Fla.

Dear Elizabeth:

I'm sure the Sabbath Recorder children will join me in thanking you for your helpful and interesting letter. We are always glad to hear of the worth-while and character-building programs given by the boys and girls throughout our denomination, for this is one way of getting all to work together in faithful service for Christ and his cause.

We would have been glad to share our oversupply of snow this winter with the children of Palatka who have never seen any. It began to come early, and we still have some of it with us. We drove out to Independence last week and found the snowdrifts beside the road were still much higher than the car, and we were informed that they were not nearly as high as they had been. I thought

Our Pulpit

"HE IS RISEN"

By Rev. Orville W. Babcock

Scripture: Matthew 28: 1-10.

Another season of Easter returns bringing with it the hope welling up in our hearts which has been with man from time immemorial. That hope lies in the expectation that life in all of its earthly aspects, incomplete and imperfect, can find extension beyond our days here and be lived on in loftier spheres in the eternal love of God. Not only do we long for that great reunion for ourselves but for our loved ones and every creature of God.

Such a hope has been cherished by men even in ancient times, a longing for perfection and reunion with the Creator. Such was the belief of the American Indian, who possessed the hope of entering the happy hunting ground where the departed soul could meet the Great Spirit. The deepest and most profound ancient belief grew up with the Jews. It was nurtured and taught by the Pharisees that there would be a fulfillment of their lives and their nation when the Messiah would come and restore them to the fullest union with God.

Of all these beliefs in a life beyond death, the greatest by far was that taught and exemplified by Jesus. He it was who endured the Cross and rose again and brought the reality of resurrection to all men.

Jesus' Resurrection and Ours

In this season of Easter we meditate upon the significance of the discovery of the two Marys at the empty tomb. We may thrill to the words of the Gospel writer where the glorious news is recorded, "He is not here; for he is risen." The resurrection is a sublime fact of the past. We may look forward with glad expectancy to the day when we

of our little niece from Panama who spent a year with us. She had never seen snow and could hardly wait for the first snowstorm. This was very light and she said, "Oh, Aunt Mizpah, will the snow always wash off like this?" I wonder what she would have thought this winter.

Lovingly yours,
Mizpah S. Greene.

shall have completed our work on earth and are ready to be reunited in a heavenly way with our Creator and departed loved ones. That is an event of the future toward which we must bend our every energy.

But the resurrection has even a greater significance. The risen Christ has a definite bearing upon our lives now. It can be a vital experience in the present, growing out of that great event of the past, bringing to all who will receive it and hold it the abundant, eternal life which Jesus came to give to all men. By his power over death he comes to men and women and boys and girls today, bringing the power to pass from the perishable to the imperishable; he enables them to pass from darkness into light; and as they yield in glad obedience and consecration to Christ, they pass from death into deathless life. The resurrection is a factor from the past that may be a present reality; it may be in our hearts and transform our lives now.

Jesus Was Set Free for All Time

Now we accept the fact of the risen Christ, and say, I believe Christ was raised from death into life. Yet do we wonder how it can be of so much importance to us now? What is there about it that can make it such an influence in our lives today? Perhaps an answer may be forthcoming from a drama by John Masefield, "Trial of Jesus," in which a conversation between two characters of the play take place. Longinus, the name which tradition gives to the Roman centurion who had charge of the crucifixion, went to the palace of Pilate to make his report. When he had finished, Procula, the wife of Pilate, took Longinus aside and asked him to tell her how Jesus had died. Longinus told the story calmly. At its conclusion, Procula asked, "Do you think he is dead?" "No, Lady," Longinus replied, "I don't."

DENOMINATIONAL "HOOK-UP"

Adams Center, N. Y.

Regular church services have been held in our church each week during the winter, and attendance has been good when we consider the many unplowed roads and streets, much stormy weather, and much illness of members.

Friday evening prayer meetings have been held in co-operation with the Baptist church. The Young People's Triangle Fellowship has met every week; this organization is a group of all young people of the three community churches and has proved interesting and profitable to those attending. The Ladies' Aid held a tureen dinner at the church, Sunday, February 11. Mrs. Paul Burdick was hostess and was assisted by Mrs. Kent Stoodley and Mrs. Christopher Langworthy; there was a good attendance. The women of our church joined in the community World Day of Prayer service as usual; this was held February 16 in the Baptist church.

Our church and community were shocked to hear of the death overseas of Lyle Langworthy, the first from our church to make the supreme sacrifice. Lyle was wounded in Luxembourg, January 18, and passed away January 21. He had been overseas eight months, and in the service for three years. Lyle was the son of John P. Langworthy; and he, his father, and his brothers and sisters have all been members of this church. Memorial services will be conducted here in the near future. Correspondent.

Plainfield, N. J.

The older members of our church group had a real treat when the Sabbath morning church service on February 24 was given throughout by the young people of the Piscataway Church and our church combined. This is the group that has recently been formed into a Christian Endeavor society by Pastor Victor W. Skaggs.

The planning for this service was under the supervision of Pastor Skaggs, and the service was a credit to both him and the young people. Those taking part showed poise and good preparation. They were: David Warren, who gave the invocation; Jeannette Randolph, the Scripture reading; Peter Lewis, the responsive reading; Lynne Whitford, Scripture; Jean Davis, a prayer; Eugene Hunting, the offertory prayer; and

"Then," Procula asked, "where is he now?" "Let loose in the world, Lady," Longinus again replied, "where neither Roman nor Jew can stop his truth. He is out in the world; we cannot ignore him! We cannot escape from him!"

Yes, Jesus was set free in the world. The angel at the tomb said, "He is not here; for he is risen." The Jesus of Nazareth ended on the Cross; but Jesus Christ, the Lord of the Christian Church, was set free in the world. The disciples found a more continuous and vital communion with him than they had experienced while they beheld him in the flesh. His personality quickened them to unexampled vitality. He took possession of them.

Jesus' Power for Today

So Jesus has been to those of his followers of succeeding ages. Death was unable to hold his divine power to a generation; but loosed it for a power for all time, a constant communion to those who will seek it in every age and every nation of the world.

To all who will believe and be raised up with him into newness of life there will be given the power to meet every situation life may bring. As we stand in need of cleansing, he will make our hearts pure. As we stand in need of strength, he will give to us of his strength. As we need courage, he will give to us the faith that casts out fear. As we need guidance, he will show us the way of life. He will give us power over temptation and help us to master sin. The life of eternal quality is ours if we are one with the risen Christ. We must truly be lifted up with him from the earthly life to those things that are above.

The risen Christ is of the utmost importance in these dark and troubled times of war, when death and destruction seem to have dominion over the world. The hope of the resurrection casts its rays of light through the clouds and fills us with assurance that his power and glory will conquer, both in our lives and eventually in the world, if we will reconsecrate ourselves to him.

Milton Junction, Wis.

SABBATH SCHOOL LESSON

FOR MARCH 31, 1945

The Author and Perfecter of Our Faith

Scripture—Matthew 27: 57—28: 10;

Hebrews 12: 1, 2

Memory Selection—Hebrews 12: 1, 2

some very good papers were given by four others. They were as follows: "Prayer," Jean Bailey; "Love," David Lance; "Enthusiasm," Kenneth Davis; "Evangelism," Barbara Spicer.

The whole group joined in several good choruses, with our regular director of music, Mr. Savage, at the piano. The offertory solo, "The Stranger of Galilee," was feelingly sung by Melvin Nida.

It gave us a thrill to see these young folks carry on a dignified church service so well, and shows what they can do when given the proper background and then "thrown on their own." After our morning worship they went to New Market to give the service there. Correspondent.

Shiloh, N. J.

Special Church Activities

Our radio ministry has continued at the cost of about \$300, on time bought and paid for by our church, with no appeal to outsiders for financial help. We have continued our monthly ministry at the County Home, including services, visitation, and treats for the inmates. The weekly bulletin has been issued throughout the year, with the quarterly "Bulletin Extra" news sheet which has been sent to all members and many friends of the church. Two hundred of the weekly bulletins are made, fifty of which are mailed out. Some three hundred copies of the Bulletin Extra are distributed each quarter. The Women's Benevolent Society has made a community census. Bimonthly church night suppers, with fun, fellowship, and discussion of the work of the church have been held preceding the business meetings. In June we entertained the Eastern Association. The annual Vacation Bible School was held with seventy boys and girls enrolled, and ten teachers assisting the pastor who was supervisor. In February, 1944, a Gospel Team was organized which has undertaken several projects, chief of which was Sunday night services at the migrant camp at Seabrook Farms. Thirty-three services were held, members of the team bringing the messages when the pastor was unable to be present. During the fall a community Bible class was held, with fifty enrolled, studying a course from Moody Bible Institute.

After a brief membership, Francis Saunders, who came to us after graduating from

Salem College in February, 1944, moved into the parsonage at Marlboro with his wife Lila and little son Herbert. Francis is acting as student pastor while studying in Faith Theological Seminary in Wilmington.

I wish there were time to mention publicly all those who have been so faithful, energetic, and untiring in the work of our church. Our choristers, organists, singers, officers, deacons, teachers, ushers, and other leaders, would be just a start. We have a fine group of young people and boys and girls. It is nothing unusual to have as many as fifty under their teens at the Sabbath morning service, sometimes ten or a dozen babies among them. Fifty or sixty come back on Sabbath afternoons for the three Christian Endeavor societies.—Bulletin Extra.

Columbus and Hammond

Mr. and Mrs. Raymond Prati report success and blessings in their work in the South. The Pratis have carried the music end of the work at Columbus, Miss., and Hammond, La. Rev. Judson Harvey Stafford "brought stirring messages." He preached his last message February 21 in Hammond and returned to Columbus to encourage the work already started there before returning home. They remained in Hammond to carry on; "so Thursday night, the 22nd, Raymond made his first appearance as a lay evangelist, and continued until Sunday night." On Monday they left Hammond for New Orleans, where they report good gatherings and interest. They plan to return to Hammond to more special meetings, then to Columbus to encourage and help there, and then on to Woodville, Ala., where they have been asked to "carry on a revival campaign among Seventh Day Baptists." They ask for our prayers in the work.—Condensed from a report.

There is joy in the service of Jesus,
No pleasure of earth can bestow.
He giveth to all who are faithful to him,
A joy that the world cannot know.

—De Ruyter Bulletin.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for each insertion, minimum charge 50c. Cash must accompany each advertisement.

WANTED TO BUY—Small camera, preferably a 35 mm. candid type. If interested, please send description of your camera and price wanted. Address Ira E. Bond, 503 Olive St., Kansas City 1, Mo. 3-12-2t

The Sabbath Recorder

Vol. 138 PLAINFIELD, N. J., MARCH 26, 1945 No. 13



For Easter

Oh, let me know

The power of the resurrection;

Oh, let me show

Thy risen life in calm and clear reflection;

Oh, let me give

Out of the gifts thou freely gapest;

Oh, let me live

With life abundantly because thou livest.

By Frances Ridley Havergal