

CENTRAL ASSOCIATION

The Central Association will be held at Verona, N. Y., June 8-10, 1945. The theme will be: Faith for the Future. The tentative program is as follows:

Beginning at 2.30 Friday afternoon, Rev. E. H. Bottoms will conduct the devotions. Business will follow; then the woman's hour in charge of Mrs. H. L. Polan. In the evening there will be devotions by Mrs. Jennie Seamons, a sermon by Rev. Harmon Dickinson, and a prayer and conference meeting, led by Rev. J. W. Crofoot.

The Sabbath morning service will be in charge of Rev. H. L. Polan. An ordination sermon will be preached by Rev. Lester G. Osborn. An ordination service will be held in the afternoon. In the evening an anniversary program by the Verona Church will be given.

Sunday forenoon there will be devotions by the De Ruyter young people; business; children's group, led by Mrs. Sylvia Carr; junior group, led by Mrs. Ida Davis; an address by Rev. Harley Sutton. Sunday afternoon unfinished business will be taken care of. Then will follow a sermon by Rev. John Fitz Randolph and a consecration service by the Leonardsville young people.

Bernice D. Rogers,
Corresponding Secretary.

NEWS IN THE WORLD OF RELIGION

By W. W. Reid

There are twelve "musts" that the Christian is required to observe if America and the world are to be freed from race and color discrimination and a better world built, according to the Federal Council of the Churches of Christ in America. Says the council: "We must realize that we have moral obligations to all men; demonstrate in practice our belief in the intrinsic worth and dignity of every human being; recognize that lines of division based upon color alone are unjust and tyrannical; substitute pride in the human race for racial pride; break away from the prejudices of convention and caste; make sure that every public measure to improve the quality of life of our people shall apply equally to all citizens; insure equal opportunity in every kind of useful work for all persons of equal skill and energy; make sure that the life of a person, his standing in the community and ability to meet his needs, is

not made to depend upon race or color but only upon character and willingness to contribute his best; oppose all charlatans and demagogues; support with counsel, service, and material resources all constructive efforts for equal justice and opportunity for all; sponsor study groups, forums, fellowship in worship, and other interracial means through which men learn co-operation; make sure that in our churches those of every race and people shall be welcome to full membership and fellowship."

"Death rides the highway when Drink takes the wheel."

RECORDER WANT ADVERTISEMENTS

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TO ALL SEVENTH DAY BAPTISTS.—To any of you who have churches that need repairing or painting I wish to offer my services free of charge, the church to furnish the material. Distance no objection. Write me what and when you want it done. I got 99.02% on three U. S. Civil Service examinations (the highest rating the Government hands out), so I can handle any of your work. Would be glad to work and help financially to build a storehouse to further help our fellow man. "Bear ye one another's burdens, and so fulfil the law [love] of Christ." Gal. 6: 2. Read Deut. 14: 22-29. Paul Mahoney, San Clemente, Calif. 5-28-1t

CHINA LETTERS

Written by

Dr. Rosa W. Palmborg
Seventh Day Baptist Medical Missionary
to China, 1894 - 1940

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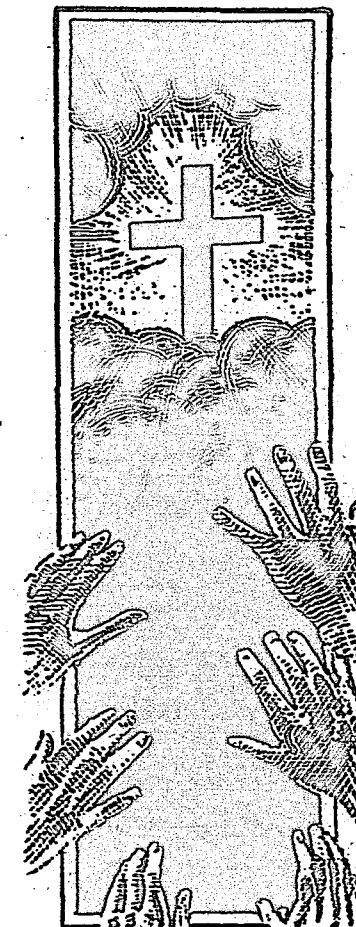
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Plainfield, N. J.

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"What the World
Needs Is Jesus"

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CONTRIBUTING EDITORS

William L. Burdick, D.D.

Mrs. Walter L. Greene

Mrs. Okey W. Davis

Harley Sutton

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Editorials

STARS AND STRIPES

On June 14, 1777, the Continental Congress passed the following resolution: "Resolved, that the flag of the United States be thirteen stripes, alternate red and white; that the union be thirteen stars, white in a blue field, representing a new constellation." Every year on June 14 we celebrate Flag Day, not because the Continental Congress passed a resolution, but because each year we are more conscious of and thankful for the freedom and security the flag symbolizes. Much has been added to the experience of our nation and its people since that day in 1777. Many changes have come in the flag.

We are all quite familiar with the Betsy Ross flag. I wonder if we are as familiar with the flag that was called the star-spangled banner in the national anthem written by Francis Scott Key in 1814. Did you know that the star-spangled banner had fifteen stripes and fifteen stars? Vermont and Kentucky had been added to the Union as states. Fifteen stars and stripes remained in the flag from 1795 until 1818, when an Act of Congress reduced the number of stripes to the original thirteen and ordered the number of stars to correspond to the number of states, a star to be added on the fourth of July next following the admission of a new state.

We often speak fondly of our flag as "Old Glory." I presume that we seldom recall the composition of the first flag called by that name, or the circumstances that brought it forth. This inspiring name was given to the flag by Captain William Driver, of Salem,

Mass., in 1831. He was starting on a voyage around the world when a beautiful new flag was presented to his ship. The words, "Old Glory," were his salute to the new flag. In 1831 there were twenty-four states in the Union, therefore Old Glory had twenty-four stars in her Union.

In our thinking about the colors of the flag we have come to feel that the red, white, and blue symbolize the basic qualities of our experience: valor, purity, justice. Some have felt that this symbolism can be strengthened by placing alongside these St. Paul's three abiding qualities: love, faith, hope. Much has been added to our experience that makes us more conscious of the realities symbolized by our flag. All of us have made sacrifices in some way in these days, and these symbols have become emblems of our own contributions to the cause of liberty, security, justice, and peace. M.C.V.H.

PEACE FOR ALL PEOPLES

We have declared that these great principles are essential if we are to live together as a peaceful nation. We are learning that if we as an American people are to be at peace, these same principles must be basic in the lives and governments of all nations. Governed by these principles we have attained a unity and strength that are called upon to make great sacrifices in behalf of those who do not have liberty, justice, and security. Therefore, we the people of our nation, are looked to and idealized by the people of almost every nation on earth as champions of their struggle for justice and security.

It is with these thoughts that the eyes of many peoples are turned toward San Francisco in these days. This great conference is significant for a number of reasons. War is still in progress, yet representatives of nearly half a hundred nations are gathered to organize for peace. There is a long list of small nations officially represented, so that when a vote is cast in this conference, international democracy is more nearly approached than has ever been the case in our world's history. Never before have two ideologies so extremely different as Russian communism and American democracy tried to fit themselves into one plan for common peace; nor has an attempt ever been made to set up a world order in which the races of color would be given a fair status. Also, true to American tradition and unusual in international conferences, the San Francisco Conference is being reported in the news. Official representatives of the press outnumber the delegates. All this is encouraging and speaks well for the success of the world security organization which we hope and pray will be the result of this democratic meeting. M.C.V.H.

A STAKE IN THE PEACE

In the peace that shall be accomplished, we as Seventh Day Baptists have a real stake, along with other Protestant denominations. It is estimated that two thirds of all Protestant missionary work is gathered around the Pacific basin. Some of our own missionaries are still in these areas. Our work will no doubt be revived and strengthened when military restrictions are removed. In what kind of world will our missionaries work? What reception will their message receive? The good name of the Church of Jesus Christ is at stake in considerable degree in the kind of peace issuing from a Pacific port city of this great Christian nation. Reports coming home to us from our own boys indicate that Christian missions have ceased to be merely agencies for the propagation of theology, and have ably taken their place besides statesmanship as champions of justice and guardians of world peace. Yes, we as Seventh Day Baptists have a stake in the peace.

In the great Cleveland Conference for the study of peace, six Seventh Day Baptists participated in the study and discussion of Christian faith as related to world order, Christian standards as a force influencing current international developments, and Christian action as

bringing into use the world-wide resources of the Church to influence the building of a world organized for justice and peace. We Seventh Day Baptists are called upon to re-think and reaffirm our faith in the redeeming grace of a Father-God and our belief in human brotherhood as related to the rapidly changing conditions in the world today. Our Christian standards supported by such a revitalized faith will be recognized and respected in the development of the world organization, and our Christian action, inspired and motivated by such faith, will be able to keep pace with and even to lead out in the continuing processes of world peace.

M.C.V.H.

AFTER SAN FRANCISCO

The Conference of United Nations' representatives now meeting in San Francisco will, after deliberation, draft a charter which will be submitted in due time to our Senate for ratification. When and if our United States becomes a member of a world organization, the question before the people of our churches will be, What now? It would amount to a breach of faith if Christian people should assume that the task of winning world peace had been completed. The Cleveland Conference recommended a number of improvements essential to the Dumbarton Oaks Proposals as an adequate instrument of world government. We need not expect that all these recommendations will be agreed upon and embodied in the charter coming out of the San Francisco meeting. These and other circumstances not now foreseen will make it necessary to amend the instrument of government created now in this formative period. Christians must be constantly vigilant and persistent in their efforts to bring the international organization into agreement with Christian faith and Christian standards of justice. This will likely be a task for many years to come. There will come the temptation to relax vigilance over world order and turn to other interests. This must not be permitted.

Also, it must be realized that the task confronting the San Francisco delegation is the forming of the political organization of world government. This is, of course, the central organization of the world peace structure. It is the keystone of the arch of international cooperation. While the keystone holds the arch together, it is itself supported by the arch. Our present danger is, in the dramatic appeal

of the San Francisco conclave, to focus our attention on the keystone and neglect the rest of the arch. Previous experience has shown the results of political relations stressed to the exclusion of economic understanding and co-operation. Therefore, we stress the point that after San Francisco there still remain the problems of economic, cultural, and moral reconstruction and rehabilitation. While there is still incentive for constructive action, no doubt many conferences will be held for the consideration of this whole range of international problems.

Did you know that at least five international conferences have already been held to discuss various phases of these economic and social world problems? There has been established the United Nations Relief and Reconstruction Administration, agreed upon at the Atlantic City Conference. The United Nations at the Bretton Woods Conference reached an agreement which would set up an International Fund and an International Bank. The one would help to stabilize currencies and the other to underwrite sound loans for reconstruction. This is now before our Congress and the governments of other nations. A plan for a United Nations Food and Agriculture Organization grew out of the Hot Springs Conference. It has been adopted by a number of governments and has now been put before our Congress. Plans relating to educational problems have been discussed at a London Conference, and plans for control and regulation of air traffic in the postwar world were considered at a Chicago Conference.

M.C.V.H.

CHRISTIAN ACTION

Christian people need to have an opinion about these matters. Their opinion needs to be concerned with the total structure of the peace, if peace is to be influenced by what they think. It must be an informed opinion. Each one needs to study carefully the specific proposals now before Congress, the Bretton Woods Proposals, and the agreement on the Food and Agriculture Organization. We need to study the whole framework for peace organization. We need to accept our responsibility, each according to his own conscience. (Let us not act the hard way—"to kick against the pricks.") We have a double obligation. We must act in accordance with our Christian faith and standards and as citizens of a democratic nation.

We must act to support every sound measure for economic and cultural co-operation as well as for sound political relationships between nations. We must act to stir up in others a vital interest in these vital matters. We must act, using every legitimate means, to create a strong public opinion which will help in the long task of making the peace organization grow toward the Christian ideal. Christians need to practice Christian ideals. They need to teach them because a better world will be built by better people—a people who have become conscious of their sonship to God and of their brotherhood with each other. To have peace will be a many-sided obligation. To achieve it requires a many-sided activity. "We must plant, water, watch, and pray."

Marion C. Van Horn.

Lost Creek, W. Va.

FIRST THINGS FIRST

"Seek Ye First" — "Go First"

As I think over the Recorder messages of the year I believe there has been neglected the effort to convey to you the Bible passages, with their messages, which supplied the slogan of the year.

Some of my first thoughts of responsibility when appointed on the Commission were of our size and why we do not grow. What can we do or what must we do to enlarge our numbers? We have wonderfully consecrated men in the ministry. We have splendid societies and boards to promote our work. At the start it was my belief that these should be held responsible for our growth. As time passed there came the vision of individual responsibility. Then from the Sermon on the Mount came that command, "Seek ye first the kingdom of God." We of the laity are too busy seeking the dollar and things that go with it to give time to things spiritual. "Seek ye first the kingdom."

When we have sought and found we most certainly will want to share. Then follow the example of Andrew and "go first," find thy brother and bring him to Christ. Do you know any other way?

When we study the Bible diligently and regularly in seeking, finding is promised.

"Seek ye first" — "Go first."

P. B. Hurley,
Conference President.

Mission

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.

AMERICAN CHRISTIAN ASHRAMS

Many things are needed in Christian work. Nowhere is this truer than in evangelistic plans and endeavors. Among the things constantly needed are instruction and inspiration. To supply these to Christian workers in Protestant denominations, the Commission on Evangelism for five summers has promoted retreats, called Ashrams.

Usually five of these are held in different parts of the United States; but this year, owing to the government request that travel be restricted, only two are to be held. It is planned that one of these will be at Green Lake, Wis., July 14 to 24; and the other at Winnetoesaukee, N. H., July 28 to August 7.

In addition to instruction and inspiration, the Ashrams provide recreation and fellowship with others interested in evangelism. A corps of leading evangelistic workers are engaged to join in every Ashram and this year Dr. E. Stanley Jones is to be one of the leaders in both groups.

Ministers, laymen (men and women), young people, and children are welcome. In years past Seventh Day Baptist workers interested in evangelism have attended some of these retreats, and have found that it was time and money well spent, as well as most helpful. All desiring further information should address Rev. Jesse M. Bader, 297 Fourth Ave., New York 10, N. Y.

W. L. B.

THE "MOMENT OF SILENT MEDITATION"

Many Christians have been disturbed by the lack of prayer in the sessions of the San Francisco Security Conference. The prayerless Paris Peace Conference with its consequent fruitage ought to have been a warning to thoughtful men in the leadership of the San Francisco Conference. The United States State Department has explained that the conference opened with a "moment of silent meditation" instead of prayer because of the many religions represented and because some profess no religion.

The very beginnings of our country were on a Christian basis. It has been the custom to open sessions of Congress, state legislatures,

and "town meetings" with prayer. To some, at least, this is a time of solemn gratitude and the honest seeking of divine wisdom and aid for the performance of important duties and the solution of perplexing problems. No consideration has been given to the possibility of the presence of those of different faiths, or of those professing no religion. Our custom should not have been broken in the San Francisco Conference.

When guests are in our homes, the custom of "grace before meals" and family worship are not cast aside because, perchance, someone may not practice this in his home, or another even professes no religion. The delegates to this conference are "guests in our house" and common courtesy would seem to demand that they maintain a respectful attitude while our custom of prayer is being observed.

H. R. C.

OUR JOB

By Rev. Harold R. Crandall

Jesus' presentation of his message of salvation was effective as no other ever was. John the Baptist had come preaching that the kingdom of heaven was at hand, and he had attained remarkable results. Jesus began preaching the imminence of the kingdom. Jesus did not confine his labors to preaching to assembled groups or crowds of people. He saw the needs of individuals, physically as well as spiritually. He ministered to the need of the whole man, feeding the hungry, giving sight to the blind, and hearing to the deaf; he restored to usefulness enfeebled and impotent arms and legs; he cleansed the leper and cured the sick; he restored reason and tranquillity to the diseased and demon-possessed mind.

If the Church is to fulfill the mission of Jesus and proclaim his message, it must come to grips with the actual needs of the world and its peoples. We are rejoicing over the cessation of hostilities in Europe. The present and the immediate future have difficult problems, the equal of which never before confronted man. The intense desire of men everywhere is for a "just and durable peace." Human wisdom is inadequate, human patience is insufficient. Hate possesses many a human

heart. Love for our enemies seems remote and practically impossible. The religion of Jesus Christ must be practiced. John E. Boodin, in "Religion of Tomorrow," says this: "True religion is the sincere love of humanity. We need a return to Jesus of Nazareth, friend of every man, and champion of humanity wherever found. The only ideal that can eventually work is the gospel of Jesus, the golden rule, the ideal of mutual service and mutual helpfulness in a common enhancement of life—in short, an ideal of brotherhood built upon genuine personal relations."

The deepest wounds are not those caused by bomb and shot and shell. Buildings may be restored. Towns and cities may be rebuilt eventually, more sanitary, more orderly, and more beautiful than before. The wounds of human hearts are incurable by mankind. Sorrowing hearts never will find comfort in things of the world. We must build God's justice and truth and love into human life, put the spiritual at the heart and center of practical plans for peace, and give ethical righteousness the right of way in our human relations.

At the Cleveland Study Conference on the churches and a just and durable peace, in January, Honorable John Foster Dulles said, "We meet here at a critical time. Happily, we meet here not merely as observers, but as a group which itself has a certain power to shape the future. At the Delaware Conference we said, 'The United States must accept the responsibility for constructive action commensurate with its power and opportunity.' The same principle applies to the Christian forces of this country. We, too, must accept responsibility commensurate with our power and opportunity. That is a heavy responsibility."

The gospel is "the power of God unto salvation" to the individual. It is no less true that it is the power of God unto salvation to the race. Other powers have failed—economic, social, military. The only enduring bond of union is a spiritual bond.

No nation ever had richer promises than Israel had. In her prosperity she forgot God, became independent, able to care for herself. Israel became self-centered and lost the sense of any responsibility to her neighbors. Nations today have turned away from the God of heaven and have made gods of power and glory of the earth. It is easy to see the errors and sins of others. While we see and con-

demn self-centeredness and self-sufficiency in other nations, it is well that we do not fail to watch our own trends and guard against making the same or as serious errors ourselves.

We are well aware of the fact that there can be no salvation of the individual except through the gospel of Jesus Christ. Peoples are slow to realize that nothing can save the nation or the world unless they choose the Christian standards. The consequences of sin, unfortunately, do not terminate upon the sinner, but bear down upon others. The saddest feature of war is that those who are most innocent of the causes that start the conflagration suffer the most on account of it.

Billions upon billions of dollars have been spent, are being spent upon the prosecution of war. Generations yet unborn will still be paying for the greed for wealth and power of ungodly men of the present generation. Worse than that, lives of lovely and promising young men and women have been snuffed out in the cruel conflict, bodies have been broken and minds upset. Homes have been crushed on the altar of Mars.

Out of all this there must be brought forth a new world order. The church faces a challenge unequalled in its history. We must carry on the work of our Lord in increasing earnestness and zeal. Each one must realize the necessity of doing according to one's ability in the home, church, and community. It is not enough that cash contributions be made. There is need of workers in Sabbath school, in music, and in other ways. It may be that some pleasures will have to be denied occasionally. It may be necessary to sacrifice personally. It is imperative that there be favorable response to requests for service. You are fitted to do something and are responsible before God, according to your ability. The kingdom cannot advance with negative replies to calls for service from God or through your own church. Let all who believe in God give and labor and live for this most important cause of all time and eternity.

Westerly, R. I.

SABBATH SCHOOL LESSON FOR JUNE 16, 1945

The Church Begins Its Work
Scripture—Luke 24: 44-48; Acts
Memory Selection—Acts 1: 18

Woman's Work

Mrs. Otroy W. Davis, Salem, W. Va.

THE WOMAN'S AID SOCIETY

By the late Mrs. Jessie Hiscox Woodmansee

One hundred years is a long time to live, and when a woman or organization of women has reached that age it seems pardonable to indulge in reminiscences.

A little pasteboard covered book recently unearthed from the shelf on which it has lain for many years has on its flyleaf the inscription, "Book No. 1, 1845 to 1859," and on its next few pages is written the constitution of the "Pawcatuck Seventh Day Baptist Female Benevolent Society," in which it states that the object of this society shall be to aid in missionary enterprises, in the tract cause, in the education of ministers, to assist the destitute, and all such objects as may from time to time be deemed expedient by its members.

"Its meetings shall be held on the fourth day of the week, and no member of this society shall visit at the time appointed for the meetings, unless circumstances are sufficient to excuse her.

"Resolved—that we will in all our meetings abstain from all vain and trifling conversation, avoid speaking evil of others, and endeavor to maintain the spirit of charity."

The dues were twenty-five cents a year.

The first meeting was held at the home of Mrs. Welcome Stillman, in July, 1845, and officers elected were Mrs. Asher M. Babcock, president; Mrs. Margaret Nash, vice-president; Miss Phebe E. Stillman, secretary; Miss Nancy Maxson, treasurer; Miss Mary H. Gavitt, first manager; Mrs. Elizabeth Langworthy, second manager; Mrs. Hannah Stillman, third manager; Mrs. Ann Maria Maxson, fourth manager.

The first list of members contained forty-five names well known in our church and town annals. Among them are Babcocks, Stillmans, Potters, Maxsons, Wells, Langworthys, Greenmans, Champlins, Clarkes, and still others.

The society must have lost its first president soon after it was organized, as on September 16, 1846, the minutes read: "Society met at Mrs. Welcome Stillman's; meeting closed by Elder Campbell, who prayed for the smile of God to rest on the president of this society, who this evening fell asleep in the arms of death."

The next to take the office of president was Mrs. Catherine Moore, whose husband, Rev. Isaac Moore, was pastor at this time.

Brevity marked the recording of the minutes of these early meetings; the record of a whole year's work is told on two or three pages as:

February 11th—Met at Mrs. Jonathan Maxson's. Several visitors but few members.

February 18th—Met at Mrs. William D. Wells'.

September 15th—Met at Mary H. Gavitt's. More out than usual; Elder Griswold and wife present, and closed by prayer.

On September 29th, 1847, a meeting was held at Mrs. Moore's home to consider the best means of furnishing the new meeting house with cushions, carpets, and lamps; it was voted that all our funds in the treasury be used for this purpose and also that four subscription papers be circulated. Mrs. Nathan Langworthy, Mrs. Amos Stillman, Miss Phebe E. Stillman, and Miss Martha Maxson be appointed to circulate them in the village, and Mary H. Gavitt one in Mystic.

Evidently their efforts were not wholly successful, as in January, 1848, the treasurer of the society was instructed to hire fifty dollars to pay for these same furnishings. Later developments show that this money was lent by Welcome B. Stillman, who refused to take interest on the note and who is given a vote of thanks.

On February 16th, 1848, is a record short but full of significance to us as a denomination: "No meeting on account of preparing the meeting house for dedication."

In the "fabulous forties" there was no such thing as custom-made clothing, and the work of the society consisted in making garments for the husbands and fathers of its members. The treasurer's book shows that many of our leading citizens owe the making of their "fine shirts, their collars, and their wrist bands to the Benevolent Society."

No wonder that on the twelfth of September, 1848, the secretary voices her despair as follows:

"Society met at Mrs. Emeline Stillman's. Only three members present, twelve shirts on hand; the prospect of finishing them truly discouraging. Oh, for the grace of patience and

perseverance, energy to act when others fail. The Judgment day is hastening on, that will disclose the motive which prompted our action—a solemn thought.”

In 1849 Mrs. Alfred B. Burdick, wife of the pastor, became president of the society, and held the office until 1853 when Mary H. Gavitt succeeded her, although Mrs. Burdick filled the place again in 1856, until her death in 1858.

The year 1850 marked a milestone, establishing our first work for foreign missions. A call came from Shanghai, China, to help in the building of a chapel there by Seventh Day Baptists, and the society pledged itself to send fifty dollars, a considerable sum to raise by hand-sewing, when fifty cents was all that was charged for making a “fine shirt.”

Our mission at Palestine was also remembered during the early fifties, as the records show that a number of boxes were sent there.

The secretary's annual report in 1855 recalls a number of interesting events. One significant of the trend of opinion, in even our conservative town, was the raising of money by the women to defray the expenses of Rev. A. B. Burdick to Syracuse, to attend an antislavery convention.

The society must have had a number of members living at Watch Hill at this time, as Mrs. Burdick is instructed “to visit the sisters living at that place and solicit subscriptions to help pay for painting the meeting house.” That winter a box of curios was received from China and disposed of at an auction sale, bringing in the sum of \$42.

From 1859 to 1867 there are no records, as at the outbreak of the Civil War the benevolent societies of all the churches were merged into a Soldiers' Aid Society, which held its meetings in Armory hall and worked on supplies for the soldiers.

In 1867 our former society was reorganized with fifty members whose officers were:

President, Mrs. Jonathan Maxson; vice-president, Mrs. Nathan H. Langworthy; secretary, Mrs. E. R. Lewis; treasurer, Miss Martha Maxson.

The name of the new society was the “Benevolent Society of the Pawcatuck Seventh Day Baptist Church.” The men were invited to join, and the membership was increased to one hundred fourteen.

In 1863 Mrs. Edwin R. Lewis assumed the burden of the presidency, holding the office for two years. One of the first duties taken

up by the women at this time of their reorganization was the furnishing of the parsonage recently purchased by the church.

The meetings were now held at private houses, where supper was served by the hostess and one other member; the price of the supper was five cents. It may be of interest to hear the names of some of those who opened their homes—Mrs. E. R. Lewis, Mrs. Charles Potter, Mrs. Jonathan Maxson, Mrs. Calvert Cottrell, Mrs. Charles A. Stillman, Mrs. Silas Greenman, Mrs. Samuel Champ-lin—and even so far away as Watch Hill, Mrs. George Nash's name appears as hostess, and the secretary records “a very large gathering.” These suppers were so inviting that the gatherings became so large they could not be accommodated at private homes, and after a few years it was thought best to remodel the vestry of the church to use for such occasions. The women assumed the burden of doing the work.

In 1870 Mrs. William C. Stanton took the office of president, holding it until 1874, when she was succeeded by Mrs. Calvert B. Cottrell.

The Victorian age was at its height during the seventies, and its influence is seen on the needlework of that time; an innumerable number of lamp mats, needlebooks, tidies, were made and sold; to judge by the treasurer's books no self-respecting Seventh Day family was without them. Some of the merchants to whom bills were paid for furnishings and supplies were: Davison and Rich, York and Congdon, E. B. Clarke, J. H. Potter.

In 1875 Mrs. E. G. Champlin became the president until 1877, when Mrs. J. H. Potter assumed the office; in that year the society met for the first time in the new rooms in the vestry, and the treasurer reports all bills paid.

The fact that the society now had a meeting place must have been of good effect, as in her annual report the next year the secretary says, “the society is now in a flourishing condition, its gatherings well attended, partly owing to the pleasant rooms in which they are held.”

There is a note of pathos in this same report, when it reads, “Early in May our much beloved pastor, George E. Tomlinson, was taken away. His sudden death found us in no way prepared to part with him; and a heavy gloom seemed to rest upon us, from which we did not easily emerge.”

In 1878 the name of this organization was changed to the “Ladies' Aid Society,” and during the next year seems to have been in a flourishing condition. Among the things accomplished was the paying for repairs on the church organ, and the purchasing of a Wheeler and Wilson sewing machine.

The first of the eighties seem to have been discouraging years; the secretary reports little interest on the part of the members, and first year of that decade no one could be induced to take the office of president, and the meetings were conducted by Mrs. Ellen Greenman, the first vice-president. Mrs. L. A. Platts had been at the head but could no longer serve, and in 1881 Mrs. William C. Stanton again took the office to be succeeded by Mrs. L. T. Clawson in 1883.

Donations during these years were made to the Home for the Friendless in New York, to freedmen in Virginia, consisting of boxes of clothing and bedding, also contributions of money to the Missionary Society. The first piano for the rooms was purchased in 1883. What would seem like a great handicap in these days in serving a supper, was the lack of running water in the kitchen, and the vote was taken to secure the services of a water boy for the year.

In 1885 extensive alterations were made in the vestry, which added greatly to its convenience, and in 1889 the rooms were newly carpeted at a cost of \$155.

—The First Hundred Years.

Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

UNDERSTANDING OUR CHILDREN

Parents and Sabbath school teachers of the Second Alfred Church at Alfred Station, N. Y., met on Mother's Day evening to discuss the above topic. Some of the subtopics which were discussed were How Home and Sabbath School Can Work Together; Religious Training in the Home; Helping the Child Choose the Right Friends; Discipline Through Guidance; Helping the Child Develop Initiative; Helping the Child Make Adjustments to Routine; and Family Planning of the Radio, Money, Recreation, and Other Matters. The meeting closed with a prayer of dedication to the work of being parents and teachers. Pastor Rogers led the group in this service of prayer.

Pastor Harris reports from Alfred that a copy of “Pages of Power for Family Living” and an accompanying letter from the pastor were handed out to every family with children. The church committee on religion in the home worked with the pastor in making and executing the plans for Family Week. The church committee works during the year with the home department chairman of the Sabbath school to serve the shut-ins and in other ways to promote religion in the home.

Calling all Sabbath schools! Please send me reports of how home and church work together in your school, and what special plans were carried out for Family Week. H. S.

YOUNG ADULT CONFERENCE

By Mrs. Nellie Bond Parry

I knew scarcely anything about the New York State Christian Young Adult Council when I was asked to attend its conference last month.

About twenty-five of us Alfred Seventh Day Baptists, ranging in age from twenty to forty, have been meeting monthly this winter for the fellowship and fun to be derived from silly games, good food, and pleasant conversation. We named ourselves the AYA's.

This conference held in Rochester, N. Y., was a leaders' meeting, fifty being the largest number present in any of the meetings. The first delegate I met was Rev. H. LaMarr Rice, a young chaplain from Keuka College. It wasn't until after we had assisted each other in finding the arrows pointing the way to the meeting place that I realized he was the president of the Young Adult Council.

As we gathered together I noticed the seemingly energetic good looking people who had come from all parts of the state. This intensified my curiosity about young adults. Dr. Oliver Gordon, the father of the group, satisfied my curiosity in the first talk of the conference, which was on the topic, “What the Young Adult Conference Is For.” His definition of young adults should put our Alfred group at ease: “A young adult is one living

in that period in which a person must discover his limitations without losing faith in his possibilities." At first, individual churches throughout the state organized young adult groups for the following reasons:

1. Often a lack of interest in the church is shown by this particular age group for obvious reasons: young parents have the problem of what to do with baby during church; newly independent young people going to a new town have the problem of establishing themselves in a new church; and there are those who let their newly acquired independence go to their heads and defy, for a while, all ties to their dependent past.

2. This age group is the most strategic group in the church—also these people are the most energetic if their interest is aroused. Most of them have recently faced or are facing the greatest change in their lives—through marriage, the new responsibility of the first child, the responsibility of the first job, living in a new town among strangers. This group, finished with formal education, is likely to become stagnant intellectually. This group is perhaps the most closely concerned with the war and with the making and keeping of the peace.

3. Most denominations have organized women's societies and young people's boards, but nothing for that group from twenty-four to thirty-five in large churches, and twenty to forty in small churches, where young married couples and those young people with new careers can meet to discuss things pertaining to them in particular.

The individual churches throughout the state that are interested in this group exchanged their ideas and plans through the New York State Council of Churches. And through this council the Young Adult Council was born ten years ago. At first it was very loosely organized. Only in the last two or three years has it been made more active by the council's sending members to individual churches throughout the state to help organize groups and to help with problems of struggling organizations. Some of the problems they have found are (1) no planned program; (2) no time because of the "all out" war effort; (3) established organizations disrupted with men leaving for the service and women leaving because, "it's no fun without their husbands"; (4) women of the Ladies' Aid objecting because of their need of the young women.

Because number one hits our Alfred group (we are not bothered with number four), I took copious notes at the next meeting, which was a discussion on what individual young adult groups are doing and suggestions for the coming year. I shall list some of the suggestions which have proved successful.

1. One group, consisting mostly of women whose husbands are in the service, noticed numerous magazine articles on how to treat the returning servicemen and what to do for them. They decided not to wait—that a lot could be done for them right now. They keep up an up-to-date file of servicemen's addresses, write the boys a monthly letter, take turns welcoming servicemen to church, and write to the boys about the plans for the organization when they return.

2. A couples' club redecored a church room for their discussions and parties.

3. One group, realizing their lack of knowledge of the Bible, found a year of Bible study interesting and profitable.

4. An outstanding program for one group was a heated discussion among representatives from different labor organizations, also a mock trial for democracy with those testifying for and against democracy. This was an informative program.

5. Several groups have had lectures and discussion on Dumbarton Oaks and the Cleveland Conference.

6. Reader's Digest topics for discussion were used by one group.

In every group the educational programs proved more popular than the parties.

The highlight of the conference was the talk, "Young Adults Today—Leaders Tomorrow," given by Rev. Mr. Rice. He made each person there feel his responsibility for maintaining peace, not only during his lifetime, but for all time. Somehow we have the idea that the cause of the war and the keeping of the peace have nothing to do with us as individuals. We blame Hitler and perhaps communism for the war, when really selfishness of the individual, not only in Germany but in Rochester and Alfred, is the cause. This selfishness is revealed in many ways: people, who wouldn't think of stealing, patronizing the black market; that overdressed woman who unfortunately has no son in the service glibly saying she hopes the war lasts because she never had so much money before; college students excluding all Jews from sororities; par-

Business meetings and a social time are held each month.

Just now the group is working on a plan of improvement of the community house kitchen.

H. S.

TEACHING AMERICAN WOMEN TO DRINK

For ages drinking men have objected to the mothers of their children having to do with liquor. This is one reason why men "down" about six times as much intoxicants as women, why "the death toll from alcoholism among males is at least eight times as great as that among females." But of late the revived "trade" has become so "cocky" and aggressive that no longer will it countenance this "silly prejudice" of its male patrons. "Women have discovered that they, too, can enjoy an excellent cocktail, a smooth highball" proclaims a whisky advertisement. "Teach American women how to drink" urges a trade organ. "Invite them to your bars and tap rooms." "Show the housewife how to serve beer." "Arrange window displays definitely aimed to lure women into your shop."

"Booze for the fellow who's got the habit, but you lay off our kids!" drinking fathers used to growl. The "trade" now jeers at them and defiantly passes along the word: "Make youth liquor conscious. . . . Concentrate all your advertising on the young men and women." "Show young people how to enjoy the delightful wines of America." "Make it seem smart to drink." "Vitamin beer" is the real health beverage for grown-ups and youngsters alike — the real family drink.—The Voice.

ents snatching their children out of a school near a Negro neighborhood. Mr. Rice suggests the so-called white race is not using common sense—after all, we are a minority in the world and are gradually becoming a smaller group. We sigh, if we could only do something for the maintenance of peace. We can't amend the Dumbarton Oaks, Cleveland, and San Francisco Conferences, the machinery which plans and maintains peace for us. We must realize that this machinery is absolutely no good if each of us continues to be selfish.

The Alfred AYA's are proud to belong to an organization such as the New York State Christian Young Adults. We are looking forward to having Mr. Rice here in September to help us plan for a helpful and stimulating program next winter.

Alfred, N. Y.

CALLING YOUNG ADULT GROUPS

We thank Mrs. Parry for the splendid report of the Young Adult Conference. Will you young adults in other churches send in a statement of what your group is doing?

The Alfred Station group have voted to call themselves the ASF, or Alfred Station Fellowship. They have just finished a study at the Sabbath morning sessions of Finding a Religion to Live By, and are now making a special study of Christian Stewardship, using "Christian Use of Money," by I. G. Paulsen. Mrs. Madge Sutton has been elected teacher, and Mrs. Bertha Willard, assistant. Mrs. Jeanette Rogers is president of the group, and Mrs. Lloyd Pierce is secretary-treasurer.

Children's Page

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

When I, D. E. Maxson, of Gentry, Ark., asked my little granddaughter of Berlin if she hadn't better write to Mrs. Greene, she said, "All right." She is making me laugh now so I can hardly write. Here is the original letter that she dictated to me. It is yours if you want to print it.

D. E. Maxson.

Dear Mrs. Greene:

I will be five on June 7.

I have three little robin redbreasts in a nest

out in the shed, and they are up so high I have to have Granddad help me up so I can see them.

Eunice Jane Maxson.

Berlin, N. Y.

Dear Eunice:

Please say, "Thank you," for me to your grandfather for suggesting that you write to me and for helping you to write such a nice little letter. I am always glad to gain another Recorder girl or boy.

What do you think? I used to think that if I had a little girl of my own I would name

her Eunice, for that is one of my favorite names. But since we never had that little girl, we adopted a little three-year-old girl whose name was Eleanor, whom we love as much as we would have loved the little Eunice we wanted. Now she is a grown woman and has two little girls of her own. The younger one is just a little older than you, for her fifth birthday was April 3. The minute she opened her eyes on her birthday morning she cried, "I'm five years old, and I'm going to school next year."

We have many robin redbreasts around here. Sometimes they hop up on the porch railing and seem to look in the window at me, but so far I haven't seen any baby ones. Most of our spring weather has been so cold that I'm afraid they would about freeze if there were any.

I was very glad to get your letter. You signed your letter so nicely that I am sure you will soon be writing to me all your very own self.

Your true friend,
Mizpah S. Greene.

THE PEOPLE WHO GRUMBLED

Once upon a time a large company of people were traveling through a lonely wilderness or desert looking for a new home. They had been very unhappy in the land from which they had come, for they had been slaves in an enemy country and very cruelly treated.

But the desert was hot and sandy and the people grew very tired, for their journey was a long one. There were no homes along the way where they could stop and rest, only lonely wilderness all around them. There were not even rivers or lakes or springs where they might drink of pure, cool water. There were no autos or trains or even horses to carry them. Some rode on camels but most of them had to walk.

Their food and water had to be carried in jugs and baskets. After they had traveled many miles and many days, their supplies began to give out. All became hungry and thirsty. Soon the little children began to beg for food and drink and to cry because they were so tired. What would become of them if they could not find food and water soon? When they had almost given up, to their surprise and joy they came upon a stream of water. Quickly they stooped down and tasted

it, but it was so bitter they could not drink it. Then they began to grumble and complain to their leader, Moses, crying, "What shall we drink?"

Moses cried unto the Lord, and the Lord showed him a tree. When Moses had cast it into the bitter water, the people stooped down and tasted it and found it sweet. They drank until they were cool and refreshed and ready to continue their journey. Soon they came where there were twelve wells of water and seventy palm trees growing near. They pitched their tents and rested for awhile and then hurried on to find their new home. But again the wilderness was hot and sandy and there was no water or food. And again the people began to complain to Moses, saying, "Would to God we had died by the hand of the Lord in the land of Egypt, . . . when we did eat bread to the full." Moses told them they were really complaining against God, not against him.

Moses prayed to God, and God promised that in the evening and the morning there should be food. And when evening came, large flocks of quail flew by. The people caught them and cooked them and were no longer hungry, for they had plenty of food that night. In the morning the ground was covered with small, white, round things. The people called it "manna," meaning, "What is it?" And Moses said, "It is the bread which the Lord hath given you to eat." For five days they gathered just enough for each day, but as God directed, on the sixth day they gathered enough to last over the Sabbath. So they rested on the seventh day, the Sabbath.

WESTERN ASSOCIATION

The Western Association will be held with the Seventh Day Baptist Church of Independence at Independence, N. Y., June 15-16, 1945. Zack White has been called to ordination. We are looking forward to his being ordained a minister of the gospel on Sabbath day.

Mrs. F. J. Pierce,
Corresponding Secretary.
Alfred Station, N. Y.

"It is bad enough to have nothing to do. It is much worse to have plenty to do and yet do nothing."

Our Pulpit

AN UPSIDE-DOWN GOSPEL FOR A TOPSY-TURVY WORLD

By Rev. Paul S. Burdick

"But Jesus called them unto him and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister: and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many." Matthew 20: 25-28.

When we were youngsters, my brothers and I used to hang from a branch of an old apple tree by our knees, and marvel how the world seemed upside down. We had to look upward to see the ground, and downward to see the sky. If we were to read a book, we had to hold it in an inverted position. If we tried to read a signboard in the distance, its letters all seemed wrong. So it is with the gospel of Christ today. It is right and true and good, but to a world in sin it appears to be all wrong. To a person hastening on the downward way, it seems passing strange that all the signposts marked, "To Life," "To Success," "To Happiness," are pointing backward.

For the world is sick, and needs to be made well. It is confused, and needs to be set right. It is a topsy-turvy world, and only a gospel that seems to be upside down will turn it in the right direction. The frantic search for wealth leads on to competition, then to armed conflict, and finally to the destruction of all wealth. Inventions that were intended to make man happy in the conquest of his environment have been turned about to cause his own destruction, and are likely to bring about the annihilation of the human race. The search for power in the political realm today brings about a situation similar to that which Jesus described in his day. The princes of the Gentiles lord it over an impoverished and enslaved people, while they fight among themselves for mastery. Even the search for ease and pleasure, harmless as that may seem, brings about a weakening of moral, mental, and physical fibre that leads to a shortening

of the span of life and points the way to the suicide of the race.

For a world so desperately sick a radical cure is needed. If we are in such grave danger, only a gospel that goes down to the very roots of our trouble will be any good for us now. "That medicine," said a man, "seemed to turn me inside out." But it cured him. So if we are to be saved today, it may have to be by some power that will take and shake us out of our complacency, turn us upside down, as Paul was accused of trying to do in his day, and inside out, until the hidden sins can be washed white and clean. Remember the way Mother used to wash our dirty socks? That's the only way to get us clean.

Let me take you on an imaginary trip to the planet Mars. And suppose when we arrive there, we find that air is so scarce it has to be rationed. Only those who live in the deep valleys have enough to breathe. Those who live on the hillsides have to struggle and choke for every breath. And we say to the people in the valleys, "Why don't you let these others come down a little closer?" There is air enough for all if you use it rightly." "No," say the people of the valleys, "This air is ours. Our forefathers fought and bled for it. They stole it, no doubt, from the original owners, but it is ours now, and we propose to keep it." Meanwhile, the hill dwellers have grown desperate, have armed themselves, and are pressing down into the valley. They are invigorated by the fresh air, and fight valiantly. But the smoke and strife of battle use up the oxygen so fast that there is not enough left for either side, and many perish. "Hold on," we cry to one of the Martians, "how foolish to use up the life-giving gas in this way, when with a little co-operation there would be enough for all." "Isn't that just like you folks on the earth?" replies our Martian friend. "You get a monopoly on food, or rubber, or tin, and then fight over its possession until you use up these and many more of the bounties of God."

A wise man named James, supposed by some to be the brother of our Lord, put it thus: "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust and have not: ye kill and desire to have, and can-

not obtain: ye fight and war yet ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." What a picture that is of our world today!

Possible Remedies

Now if we were bees in a hive, with only instinct to guide us and ruled over by an autocratic queen, we would spend our lives merrily gathering nectar from the flowers, or drying it out in the comb by the buzzing of our wings. But being human beings, with a little bit of intelligence and a whole lot of self-will, it makes our problem a great deal harder to solve. We believe that we were endowed by our Maker with certain inalienable rights, among which are life, liberty, and the pursuit of happiness; and we refuse to be bound down by hard and fast rules of conduct, no matter how good they may be.

A remedy that is similar to this has been suggested by some. It is that some master race gain control of things so that they would hold in their hands all the reins of power, all the means of making war, and a control over all industry and trade. This, with a hand upon the sources of information, would assure them a position of dominance for a great many years and even bring an era of peace. An uneasy peace, you will say, and bought by the sacrifice of those liberties which are dearer than life itself. Still, compared with the international anarchy and world annihilation that have been staring us in the face for some time, even this might be preferable. But it could not last, you say, and I agree with you. The surest way to destroy a race is to give it a place of dominance and wealth, for self-indulgence and lust lead surely to moral and physical deterioration, and final defeat at the hand of a more virile race. Such was the history of Greece, Rome, Egypt, and every other nation that sought ease and luxury at the expense of its neighbor.

Well, if we can be saved neither by a blind instinct nor by being dominated by some superior race, what will save us? Some people say, "By co-operation." But we are not ready for co-operation. As long as each one seeks his own advantage at the expense of another, we cannot have true co-operation. We shall have only competition, and competition leads to strife, while strife engenders warfare. You will be crying, "Peace, peace," when there is no peace, as long as no attempt is made to

cleanse the human heart of the greed and selfishness that seem to be its natural inheritance.

It is here that the gospel of Jesus Christ offers us help, and the only help anywhere to be found. It offers to take away from us the old stony heart of greed and give us a new heart of love. But, as we said at the beginning, it requires in us a thorough heart regeneration—nothing less than a complete revolution of values. The things we once hated, we must love, and the things we loved, we must now hate. Is this too hard a demand? Yet we shall be able to accomplish it for Jesus' sake, and by the power he gives.

The "Upside-down" Gospel

Will you consider with me, then, the gospel which Jesus offers to a sin-sick and war-weary world? He says, "Whosoever will be great among you, let him be your servant." That, surely, is an upside-down gospel, says the world, for the only way to get anything here is to go after it with might and main. If you want wealth, success, power, you will never get it by playing the namby-pamby, goody-goody kind of person. Be virile, be manly, play the game, get all you can, says the world. No, says Jesus, be a servant. Which is right?

Jesus says, "Love your enemies, do good to those who despitefully use you and persecute you." Such tommy-rot, says the world. Must we lie down and let everyone run over us? Be a door mat? What kind of foolishness is this? Yet Jesus says, "That ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Which is right?

I had an older brother once, who is now gone to his reward. Sometimes when we younger boys were quarreling about whose turn it was to go to the well and fetch a bucket of water, he would say, "Here, give me the pail," and he would go. Then the rest of us would stand around looking foolishly at one another. We have an Older Brother who says, "Here, I'll bear your burdens; place them upon my back, along with this heavy cross"; and we who had been seeking to escape the heavy cares and responsibilities of life look sheepishly at one another and think, "If he could do so much for us, ought we not to be willing to do something for him?" To seek the lowest place—the room of a servant—is to place ourselves at his

side who washed the disciples' feet. To forgive our enemies and strive to win them by overcoming evil with good, is to join the company of him who said, "Father, forgive them, for they know not what they do."

Who Is Really Right-side Up?

Is not our trouble that we have not learned to differentiate between human and divine wisdom? "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," Isaiah 55: 9. "Because the foolishness of God is wiser than men, and the weakness of God is stronger than men." 1 Corinthians 1: 25. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Proverbs 14: 12.

There were many in the city of Corinth, when Paul preached there, who thought of the Christians as peculiar or "odd," and even beneath contempt. So Paul reminds the little band of believers that "not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." "But we preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

We preach a gospel that may seem as foolish to the men of our day as it did to the Jews and Greeks of Paul's day. But it will still be preached when the empires of today are as dead as the Greek and as scattered as the Jew.

There is one realm of life, though, in which we know Jesus' teachings will work, because we have tried it out and found it to be true. That is in the home. The one, usually the mother, who ministers to the needs of all, becomes great in the love and estimation of all. But the larger the group in which we are asked to practice the teachings of our Lord, the less confidence we have that they will work. And to ask a nation to put into practice these teachings in its relations with other nations seems outside the realm of the possible. So let us start back with the smaller groups. First, the individual. Am I thoroughly Christian? Does Christ so rule in me that I am willing to put self last, others above self, and Christ above all? If so, we are ready for the next step.

Second, in my family life. Am I ready to put the welfare of all above my personal desires? Can I "give up" gracefully when by so doing the peace and harmony and welfare of the family are at stake? "Let each put others' welfare above his own." Fierce competition—for wealth, preferment, dominance—is as much out of place in the family as it is in heaven, and only makes a hell out of what ought to be a heaven on earth.

Next, the church. For this seems to be the next logical division in which we can put into practice the teachings of Christ. Am I willing that others get all the praise, all the preferment, all the honors, in the church? Am I willing to take the lowest place? Remember, the services of a devoted, earnest, Christian janitor are sometimes of more value to the success of a church than the most fervent sermon. A cold church makes a cold congregation, whereas a warm, pleasant, attractive church can lift even a mediocre sermon and make it powerful and effective. Oh, it's in the church where our divisions, our bickerings, our backbitings, are nullifying the gospel of Christ and making it of little effect. Thy kingdom come, O Christ, in our church!

There should follow, then, a new appreciation of those of other churches and faiths. The interchurch federations are gaining headway, although slowly and against bitter opposition. The suspicion and distrust that rule in some quarters will be out of place in heaven, so why not out of place here? That is, unless we believe that only our little group of like-minded individuals will be saved, and that is quite unthinkable.

To set the world right side up, then, is not such an impossible task as it seems. Just begin with yourself, and the little world around you—your home, your church, your community, so far as your influence can reach. If that is right, then you have started to solve the problems of Europe, of China, of Abyssinia, and of all the other little worlds that depend on yours. Cast out the Hitler who rules within and makes you act like a tyrant toward those you are supposed to love, and then shall you see clearly to tell others how to get rid of the dictators in their lives or in their countries.

Prayer

O God of mercy, forgive us for the petty divisions that have prevented thy Church from becoming the power it should be in our time.

Forgive us for the selfishness and envy that have ruled our lives and made us lacking in power to witness for thee. Create in us clean hearts, and renew right spirits within us. Amen.

Rockville, R. I.

THE CLUSTER

Do you have a copy of the "Cluster," a songbook published in 1873 by J. L. Peters, New York, N. Y., with J. M. Stillman as associate editor? If so, would you give it to add to the collection of Seventh Day Baptist hymnbooks I am making and will, eventually, put in the Historical Society's library? I will gladly reimburse you for postage. Send it to Rev. Lester G. Osborn, Shiloh, N. J.

L. G. O.

DENOMINATIONAL "HOOK-UP"

Ashaway, R. I.

Pastor Coon, in a desire to bring more young people to the Saviour and into the church, started a class for prospective church members which met every Tuesday after school. After several weeks of instruction many children asked to be baptized. Our trustees had the baptistery repaired, and the service was held on the Sabbath eve before Easter. We had a very impressive and beautiful service, and eight young people made a public confession of Christ through baptism. Out of the eight, six were brought into the church on Easter morning.

Mrs. Dorith Crandall, the superintendent of the primary department of the Sabbath school, has started a parent-teacher organization, whereby it is possible for the teachers to meet and talk with the parents of their Sabbath school pupils. One meeting has been held which was a social get together where everyone became acquainted. The next meeting will be held May 23. The teachers hope that through a friendly contact with the parents, they will become more interested and urge their children to be more regular in attending Sabbath school. Perhaps they will set an example for their children by attending themselves.

On April 27 Mr. and Mrs. Raymond Prati were here and conducted the Friday evening meeting. Their testimony through their lives and in their songs and words points to the Lord Jesus Christ and him crucified. The following Sabbath morning Mrs. Prati played some beautiful special music, and Mr. Prati

gave a splendid report of their evangelistic trip to the southern states. The Lord certainly can use these two people to spread the light of God's Word, for they are fully consecrated to him and to his service.

Correspondent.

Nile, N. Y.

Community Christmas exercises were held at the church on Thursday evening, December 21. The program of recitations, music, and a pageant was arranged and given by the children and young people of both churches.

The annual business meeting and church dinner was held in the church parlors on December 31. This meeting was well attended and plans for improving the church building and grounds were discussed. We are to have a Lord's Acre project again this year. A part of the money received last year was used for insulation at the church. The church grounds were recently improved by the planting of several evergreen trees. Some of the trees were set in memory of some of our departed church members.

A farewell reception was held on the evening of January 1 for Rev. and Mrs. Alton Wheeler who left on January 8 for their new pastorate at Battle Creek, Mich.

Since then the pulpit has been supplied by nearby ministers.

The annual roll call and communion service was held on May 5 with Dean A. J. C. Bond, a former pastor, having charge of the service. Thirty members were present and messages were read from sixteen. Several attended this service who are not members here. A fellowship dinner was served following the morning service.

The Ladies' Aid society has met once each month with the exception of February. They have made aprons and have done some quilt piecing. Flowers and fruit have been sent to the shut-ins and those ill. Christmas packages were sent to the young men who are in the service.

Correspondent.

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.

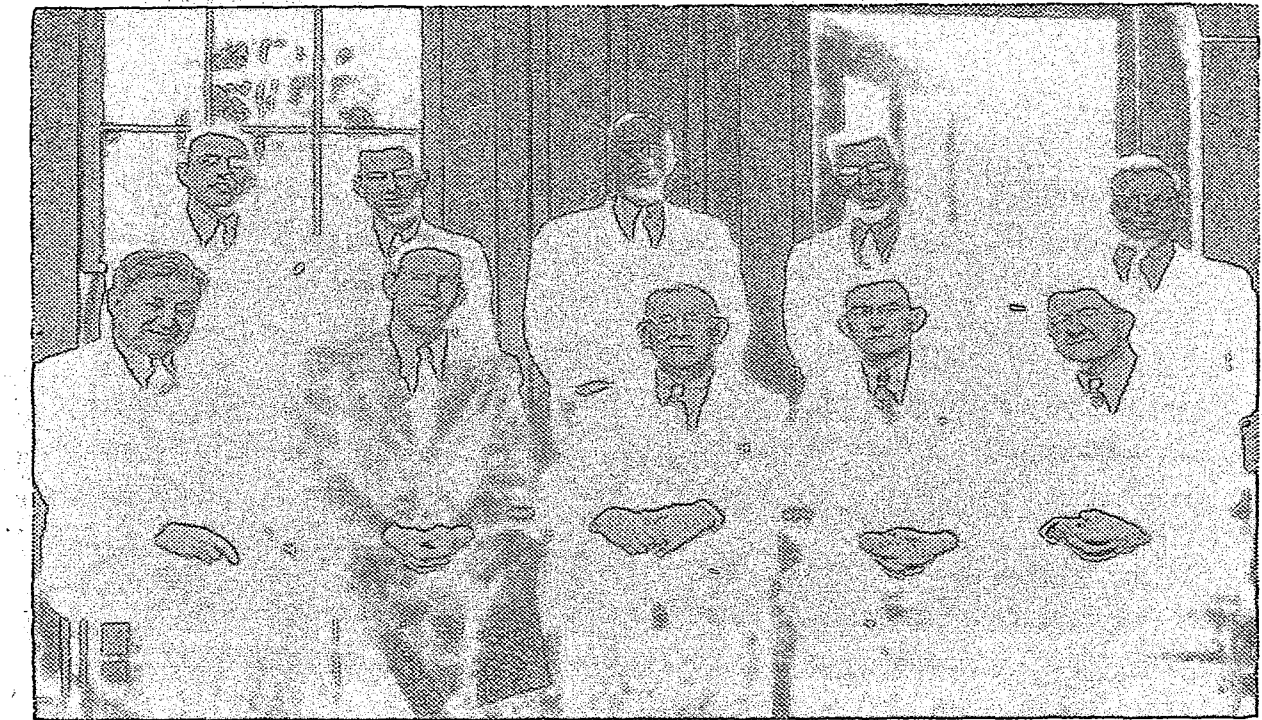
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No. 24



Seventh Day Baptist School of Theology
Alfred, N. Y.

Faculty and Student Body, 1944-45

Front Row—Dr. Walter L. Greene, Rev. Albert N. Rogers, Dr. Edgar D. Van Horn, Rev. Harley H. Sutton, Rev. Everett T. Harris.
Back Row—Rex E. Zwiebel, Gerald Wright, Dean Ahva J. C. Bond, Zack H. White, and Arthur Zahnaeser.

(See Christian Education Department.)

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