

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.

TYPEWRITER SERVICE.—Let us Masonize your portable. A special complete shop-rebuilding job for \$10.00. Cheaper than factory rebuilding—no expensive beautifying, but a thorough mechanical rebuilding—better than an overhaul. The complete process handled by skilled workmen with pride in their work and capable of making all parts replacements. Mail card to Mason Typewriter Exchange, Almond 2, N. Y. Ask for free shipping carton. Express machine to us collect.

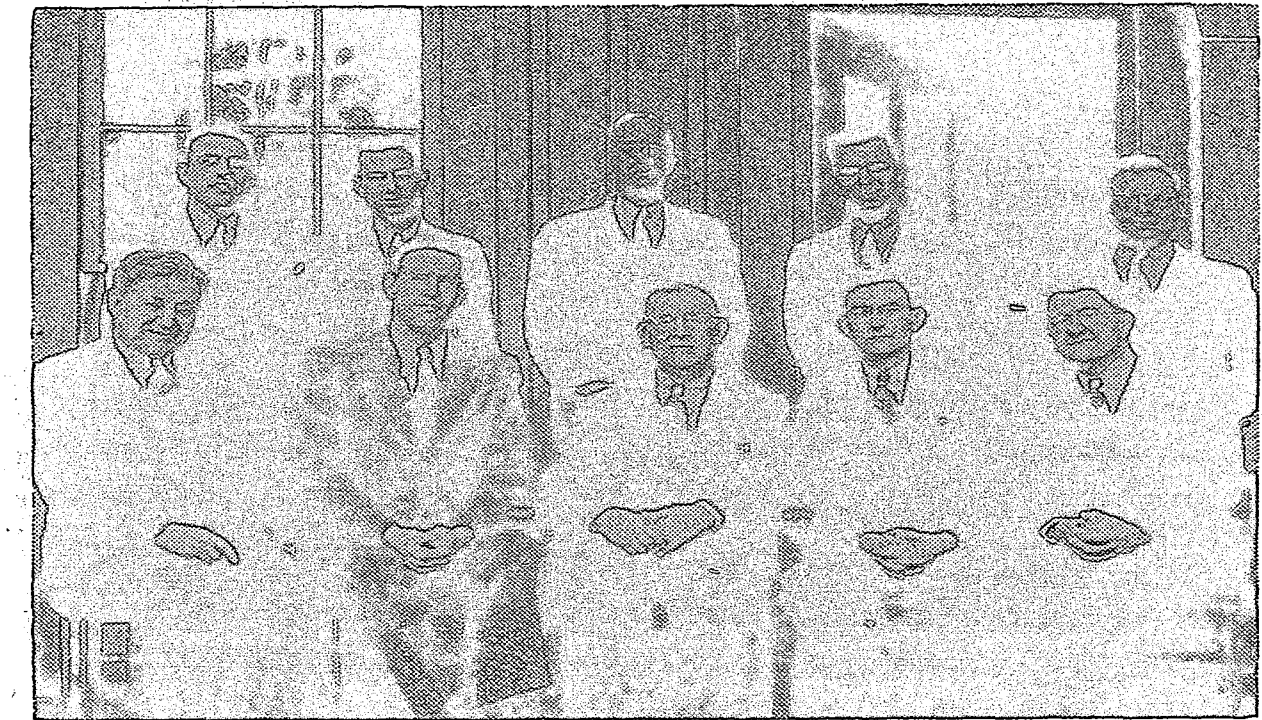
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The Sabbath Recorder

Vol. 138

PLAINFIELD, N. J., JUNE 11, 1945

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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The Sabbath Recorder

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

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Editorials

THIS WEEK'S EDITORIALS

The following articles were not written for editorials, but we think they contain suggestions that will be helpful to our people and will do well on the Editorial Page.

The first one was written by Rev. Lester G. Osborn, pastor of our church at Shiloh, N. J., to be used anywhere in the Recorder. We have decided to use it here.

The second one was written by Mr. Albyn Mackintosh, a consulting engineer in Los Angeles, Calif. It was prepared in connection with a report by the Vocational Committee of the Pacific Coast Association. It contains suggestions that should be of use to our young people and others seeking employment.

Acting Editor.

IT PAYS TO ADVERTISE

A woman who had come to the Sabbath truth moved to a town near Washington, D. C., where there was a Sabbath-keeping church. She visited the church, but found that she could not accept all their doctrines. The pastor called on her and tried to get her to join, but she refused, telling him why. She asked if there were not some other Sabbath-keeping denominations, expressing the wish that there were Seventh Day Baptists. The minister told her that there used to be, but that they had all joined his denomination. She was disappointed, but still she could not bring herself to unite with a church which,

to her way of thinking, taught so much error.

Not long afterward she was reading the Saturday edition of one of the Washington papers. Finishing with it, she carelessly folded it and tossed it onto a stand near her chair. As she dropped it, her eye was caught by the words "Seventh Day." Picking it up she saw that it was an ad on the church page. This is what she read:

EVANGELICAL

SEVENTH DAY BAPTIST

Mt. Vernon Place Methodist Church
900 Mass. Ave. N.W., (Lower Entrance)

SERVICES EVERY SABBATH (SATURDAY)

Bible Class10.30 a.m.
Preaching11.30 a.m.

Harold E. Snide, Minister

The next Sabbath she was at the church at the appointed time and met with a group of Bible-believing, Sabbath-keeping Baptists. She has been there often since. One Sabbath, quite recently, in that same place she met a long-time Seventh Day Baptist pastor and his wife. She heard him tell of the history and polity of the oldest Sabbath-keeping denomination in existence, which is far from dead.

This ad is run in the Washington paper regularly by Brother Snide, and has attracted others to the services. Yes, it does pay to advertise. L. G. O.

SEVENTH DAY BAPTISTS AND OCCUPATIONS

I have noted with interest John I. Easterly's and Lester G. Osborn's remarks about Sabbath keeping, published in the Sabbath Recorder. I believe it is essential to lay all the known facts before a prospective employer that will affect your future relationships with him before starting work; thus it is better not to start work for another without first telling him of the Sabbath. I realize the question immediately arises that the employer is prejudiced before you have a chance to prove your worth.

An attempt to overcome this can be made in the manner of presentation. For example, one may offer to work overtime, Sundays, or evenings when needed, immediately prior to saying that there is one time in the week you will not work. The problem is a little different when one comes to his decision to keep the Sabbath after starting work. We should be keeping our eyes on Christ, living every day the best we know, and putting first the seeking of his kingdom and his righteousness. Whether we have clothes to wear and food to eat tomorrow is not as much concern as whether we are living what we believe to be right. If we believe one thing and live another, we are living in hypocrisy.

I well remember the first engineering class I attended in college. The professor spent almost the entire hour telling us of the problems we faced, and emphasized again and again that if anyone in that room was expecting to get rich by being an engineer, now was the time to get out. If this is true of engineering, certainly it is much more true for Christians. It is high time we quit just talking, and started in reality to put first things first.

Seventh Day Baptists of other days also found it very difficult to keep the Sabbath. History tells us of Mrs. Trask, a school teacher, who was imprisoned in Maiden Lane and Gatehouse in England for fifteen years for "keeping Saturday for Sabbath, and working upon the Lord's day." (Pagitt's Hierarchy.)

"Mrs. Trask was not a rich woman, and in those days the prisoners were forced to pay their own board and room in the government jails. She had a tiny annuity that yielded her about forty shillings a year, but to keep herself and her hopes alive, she did errands and transacted business for the other

prisoners. Her faith was unshaken by her prison life, and though the bars of her cell held her life in restraint, her heart seemed free." (Wayne Rood in "The Lesson for Tomorrow.")

As to what Sabbath keepers can do in a world which has small respect for any day is sometimes difficult. First comes the problem of whether it is better to live in communities, as it were with ourselves, or to live scattered in various occupations and places, coming together in fellowship groups for the freshening courage which Christian fellowship brings.

There are many examples of both today. Mennonites are one example of community life. Farming is ideally suited to this type of life. Revelation 18 and similar texts are reasons for many Christians to leave the city; indeed, if we cannot live in the city and shun the evils of it, it would certainly be far better for us to live in the country. Seventh Day Baptist churches have tried several projects to make it easier to keep the Sabbath, such as printing shops, etc. To my ears it sounds too much like made jobs, such as we saw under P.W.A. Co-operative community life is a pleasant life and one where money and similar concerns of this world's life are minimized. I wonder, however, whether it is not like a forest where the trees are close together and protect each other. These trees grow tall, straight, and beautiful; but the roots are not deep or strong, and when the protecting buffer trees are cut away, a windstorm wreaks havoc with the forest. There probably are some Seventh Day Baptists who need protection, but I hardly think that they are the type of persons we would like to be or have our youth become. Christ said, "Go ye, therefore, and teach all nations." The cloistered monk may be ever so perfect a saint, but do we not owe our lives to our fellow men, to point all toward God? Christ also said, "Ye are the salt of the earth."

If we are to scatter, as it were, into the world, immediately the question of what occupation to use for a living presents itself. Seventh Day Adventists use the medical profession, doctors, nurses, etc. Some have said that they use it because it is easier to excuse oneself for working on the Sabbath. I do not believe this to be true with the majority. There may sometimes be tasks to be done on the Sabbath; however, speak-

ing from the background of the engineering profession that has always stood for working seven days a week, I have never found it necessary to do any engineering on the Sabbath. I say it is a job that you should not be doing if the Sabbath is not set apart, holy; thus even the necessary tasks should be carried out in a special way on the Sabbath. Certainly one might choose a vocation to keep from working on the Sabbath, but it would seem very much out of place to choose a vocation with the purpose of claiming the work necessary on the Sabbath. A. M.

(To be continued)

FIRST THINGS FIRST

Doubtful Shirts

Jesus loves clean things and clean people. He not only disliked unclean people, methods, and practices, but he definitely condemned them. He even went in for some real house cleaning by himself when things became too filthy. When talking to certain individuals he said, "cleanse first that which is within. . . . for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." He said much in regard to secret sins. He pleads that we search ourselves for them and let him cleanse us of them.

Remember the quotation about the shirt, "If it is doubtful, it is dirty." We often say, I can play this; I can go there. It does me no harm. I even get pleasure and benefit from it.

How do the neighbors and associates look upon it? Do they consider it doubtful? Are they apt to be led astray or be offended? Paul said, "If meat make my brother to offend, I will eat no flesh."

One of our city officials some years ago became interested in the work of the Gideons. He and his wife distributed many Testaments and Bibles among service men and others. They had had some success in winning some to Christ. Both came to have much faith in prayer. This official was a constant cigarette smoker.

One morning while at his desk he discovered he was lighting cigarette after cigarette and getting no satisfaction from any. They were even becoming offensive to him. He sat back and did some thinking. After some

meditation he called his wife and asked if she had been praying. She confessed she had and that he and his cigarettes had been her subject of prayer.

He immediately discarded his pack and has never returned to the habit, nor does he even have a desire. The habit is offensive to him now as it is to others. His influence was greatly increased for good by the act of giving up, and he is happy in the thought of a "doubtful shirt" discarded.

Let us "cleanse ourselves from all filthiness." Let us join the Psalmist in the request, "Cleanse thou me from secret faults." Let us heed the exhortation of Jesus, "Cleanse first that which is within." "If it is doubtful, it is dirty."

P. B. Hurley,
Conference President.

CONFERENCE NOTICE

Just a reminder that Conference is only a little over two months away.

The committees for your entertainment, however, have not been altogether idle. The church at Milton Junction was extended an invitation to join with us in the entertainment of the General Conference of 1945, which they immediately accepted, and three of their members are on our General Committee.

While we do not agree to "kill the fatted calf," President Carroll Hill is the chairman of the "Eats" Committee, and he in turn added to his committee three farmers and a merchant, which surely is enough to guarantee "eats" of some sort.

The Entertainment Committee is mailing a questionnaire to the different churches. In view of all the different restrictions under which we now live, which demand that we look ahead as much as possible, we urge that the questionnaire be completed and returned to the committee as soon as possible.

We invite all of you who possibly can, to include in your plans for your summer vacation a trip to Milton for Conference for 1945.

Louis A. Babcock,
Chairman General Committee
General Conference 1945.

Milton, Wis.

"The sober man thinks before he acts; the drinker acts before he thinks."

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.

GO YE

By Rev. Eli F. Loofboro

"Go ye"—the order came from the Supreme Commander. Already there were a few under his leadership training for fitness to carry out his commands to do the work that must be done. Little did they know how much was involved in carrying out the instructions given them, or the effect that that would have on their own lives, or the changes that would take place affecting the hearts and lives of men and nations. But they took the orders the best they knew how and started on their way.

We are becoming accustomed to taking orders. Never have there been so many under the dictates of authority as in this generation. Men are going everywhere, to unheard of places, to new and distant shores. They leave their jobs and go, scarcely daring to ask why. They leave the joys and blessings of comfortable homes, families they love, congenial friends, all of which have contributed to the enrichment of life. They go to that which is not of their choosing, to hardship and suffering, but they are under authority. Many go wholeheartedly to the task assigned. They have a growing feeling that the need is so great, the job so important, the call so urgent, they must go. More than that, mothers and fathers, sons, daughters, friends, neighbors say, "Go. The best we have may be lost if you fail to go. God bless you and may he be near and real to you as you offer your service."

We have Christ's orders, "Go ye." This is the Christian imperative, the great commission. Some have thought and may still think in this day of need that it is optional. They may be the ones who are saying, "Why all this?" They may be becoming more aware of this imperative. There is less feeling of smug security; there is greater concern about all these distorted human relations. Our answer to the question, "Why all this?" is that we have neglected Christ's commission, "Go ye into all the world" and proclaim the good news of salvation.

One of those ancient prophets gave a message he had received from the Lord: "I will

shake all nations, and the desire of all nations shall come . . . and in this place will I give peace, saith the Lord of Hosts." I will not attempt here an analysis of these words or of the context. Suffice it to say that the affairs of the nations are not going well. There is evidence of luxury, indulgence, and excesses. There are those who are spoken of by the prophet as "living in sealed houses" while the house of the Lord lies in waste and decay. They are called upon to consider their ways. They are busy but not getting anywhere—tilling the soil, sowing the seed, but are unrewarded. They eat and are hungry; they drink and are thirsty still; they work for wages, then put their money in bags having holes in them.

The Lord of hosts speaks in substance: Go to the hills and mountains, fell the trees, return with the wood, and rebuild the tottering walls of the house of God. You run, every man, to his house, and on your way pass by the house of the Lord. Behold it. Who of you is left who hath seen this house in its first glory, and how do you see it now? In ruins! But the glory of this latter house shall be greater than the former. In this place will I give peace. Yet be strong, all ye people of the land, for I am with you, saith the Lord. I once made a covenant with you, and my spirit remaineth with you. Sometime I will shake the heavens and the earth, the sea and the land; and I will shake the nations, and the desire of all nations will come.

It would be natural for us to see in this something of prophetic significance. There is expectancy, a looking forward, seeing in dim outline that which is to come to pass in the shaking of empires. Something of this may be seen in the fall of Persia, the crumbling of Alexandria under the power of Rome, and then the appearance of one, the Messiah, who declares freedom and who is to satisfy the yearnings of all men. The words of the prophet, like other messages of the Bible, drive home to the heart of every generation a lesson—some vital truth, neglected, forgotten, and sometimes repudiated. It comes to light, is given new emphasis in the experience of sorrow, a day of defeat,

a great humiliation, a time of victory, or the hour of tragedy. At such time the ever-present Spirit holds its place and expresses itself in some form or other. Light shines upon the dark pathway. The Bible again has been man's guide and inspiration. Out from the darkness, in a time of distress, comes a voice. God speaks, "Be strong, ye governors and princes and spiritual guides. All ye people, be strong and work, for I am with you." And there flashes upon that generation a brighter light, a clearer understanding. With new courage men reach toward the desired goal; men rebuild the weakened walls of faith. They give heed to God's warnings. They do not pass thoughtlessly the searching question, "How shall we escape if we neglect?"

I scarcely think anyone could read Haggai without feeling that there is a message and a warning in it for this generation. I affirm that God is shaking the heavens and the earth, the sea and the land; he is shaking the nations. We are paying dearly for our indifference and neglect. Our boys have crossed every known sea to every port of landing; they have had to endure every conceivable inconvenience and suffering. They have slept, if at all, in fox holes, in snowbanks and on ground drenched with rain and melting snow. They have died in prison camps from inhuman treatment and prolonged starvation.

Contrast these horrors with the joyous experiences of those who have responded to the call and commandment of Christ to go to all nations and tell the glad news. Listen to the stories of the boys who have by chance arrived at a Christian mission, or by surviving the perils of the sea have landed on the shore of an unknown island. Fear mounts high until the natives ask in broken English if they are Christian. In these unexpected demonstrations of kindness and love we see the fruits of Christian missions.

These boys have been fed spiritually. They have in these faraway places felt the sympathetic touch, unknown to the native before the arrival of the Christian missionary. They have felt the ministry of kindness, and have a new insight into the spirit of sacrifice and the great value of Christian missions. Their lives have been touched by those who have responded to the call of Christ. The first effective appeal and challenge is presented to them. They return home more thoroughly committed to the Christian way of life. They

say, "I never knew what it was all about before." Apparently they were never deeply impressed by what they saw and heard at home. Reports never gripped them, annual statements failed to open their eyes. Chicken dinners left them hungry, spiritually. Weary, faint, hungry, wounded, suffering, by the providence of God they stagger into a native village and are greeted by those whose lives have been transformed by the love of Christ shown by a Christian missionary.

We might talk at length of the by-products of devastating war. One, I believe, is the new awakening of the Christian Church and a better understanding on the part of Christian people of the crying need of going with the gospel to all nations, truly believing that he is the way, the truth, and the life, and that there is no other way to truly satisfy the desire of nations.

The question returns to me again and again, Who of our youth will answer the call, "Go ye," to our stricken people in Germany, China, or wherever the Spirit will lead them? Walls have fallen, faith and hope of many may be crushed; great is the need. Who will go?

Waterford, Conn.

RELIGION IN A WORLD AT WAR

By Herbert H. Stroup

During the last war Lord Balfour and Henri Bergson found themselves in New York City speaking on the same platform for the cause of the Allied powers. When they had delivered their impassioned plea for America's co-operation, they retired to the home of Mr. Choate, where they began a discussion which went far into the night. Some time later, when asked the topic of the hours' long conversation, the host replied, "Immortality."

So it is! Men facing crises turn to religion. Good times may be bad for religion, but bad times, never. Bad times allow for that unsettlement of human convictions upon which the claims of noble religion may work. Times of trouble perennially turn men to God.

But, in being honest with ourselves, we must admit that not all religionists face reality. A large part of religion today, as in every day, is concerned with escaping from reality—sticking its head into the sands while the great stream of world events runs on.

That type of religion, however, is not high religion. It is not the religion of Jesus. It is a form of soporific superstition.

High religion, the religion of Jesus, faces facts, no matter how devastatingly terrifying they may be. That type of religion thrives on trouble. It throws off its rose-colored lenses and looks the world in the face. Such religion can afford to do this because it possesses the ability to meet trouble successfully—to turn trouble into triumph.

Jesus did just that on his cross. He transformed that ugly symbol of man's persistent capacity for doing harm into a glorious victory. "I have overcome the world," was uttered by a defeated man. "I, if I be lifted up, will draw all men unto me," was declared by a man who was fast losing all his friends. Yes, high religion, the religion of Jesus does that; it brings us the "victory which overcometh the world."

The present world scene is shamefully bitter. It presses us to find a solution for international relationships which taxes our human capacity for well-doing. This is a great time for the religion of Jesus. The world cries with the colored man in an earthquake in Charleston, "Lord, come quick, come now; Lord, come yourself; this is no time for little boys." A time for strength, a time for courage, appeals to the Christian religion, as to no other.—The Expositor.

FROM THE SAN FRANCISCO CONFERENCE

Understanding of Other Peoples
Asked of American Youth

By Cameron P. Hall

(Staff press representative of the International Council of Religious Education, Chicago.)

"A Report to Youth" was made to over seven thousand students of the high schools of the Bay Area by two chairmen of delegations to the United Nations Conference. According to the presiding officer, this meeting "brought together more high school students in one spot than ever before in San Francisco." It was held under the auspices of the Young Men's Christian Association of the city in co-operation with the city's public schools. It was opened and closed by two of the young people themselves, one using St. Francis' "Prayer for Peace" as the invocation, and the other Micah 4: 3-5 as the benediction.

In his "Message to American Youth" General Carlos P. Romulo of the Philippine Commonwealth said: "Those of us in Asia hope and pray that the same spirit which has animated the relations of the United States with the Philippine Islands will animate the Charter of the International Organization. By your stress on the dignity of man and your respect for those of another race, as shown toward my country, you have made the people of Asia look up to you as being somewhat godlike. I plead with you to do nothing that will impair our enchantment toward you."

Mr. Jan Masaryk, Foreign Minister of Czechoslovakia, told this mass meeting of youth: "I believe the conference is building a decent foundation upon which your generation may erect a decent structure of peace. It is important to remember that there is in all of us of every land something fine. Let us join hands in that spirit."

Charter for World Organization Only Goal

"I believe that the regional pacts should buttress the authority of the International Organization and not displace it," said Anthony Eden to the press over a week ago. But the issue is still a thorny one. Because the regional pact that is to the fore is the Act of Chapultepec, which the United States signed along with all the Latin American countries, this country is directly involved. It was thus reassuring to have Mr. Stettinius tell the press that, while assuring the Latin American countries that the United States stood with them as much as ever, yet "the United States delegation has come to San Francisco to help write a charter for a world organization. Nothing that we do must detract from the prestige and power of that."

As efforts were made to work this out in terms of language upon which all could agree, the regional pact as against the world organization seemed to be making headway. This drew a strong statement from the Australian Foreign Minister: "Primary jurisdiction of the Security Council over regional enforcement action is essential. . . . Pan-Americanism is valuable, but unless the authority of the Central Security Council is maintained, it may develop into a form of isolationism which is calculated to destroy the world organization at its birth." This contest between the "hemisphere" concept and that of "one world" is but one example of the travail that is involved in working through to a world organization.

Consultants Propose Charter Improvements

After noting that "the forward strides which are apparent at numerous points in the preparation of the charter provide a source of real encouragement," the three consultants of the Federal Council of the Churches of Christ in America to the United States delegation in a letter to the Secretary of State dated May 17 go on "to submit four areas where improvement may yet be possible at the San Francisco Conference." Each suggestion for improvement is introduced by citing the appropriate statement in the message to the churches of the National Study Conference held at Cleveland. The four areas discussed concern preamble, eventual universal membership, limitation of armaments, and amendment. This is the second letter which these consultants of the Protestant churches have addressed to the United States delegation within a week, the other having to do solely with dependent peoples.

Social Maladjustments Between Nations Vital Issue

"Peace and social and economic justice are indivisible," Comdr. Harold E. Stassen, a member of the United States delegation and president of the International Council of Religious Education, told the writer in an exclusive interview. "Through its Economic and Social Council, the International Organization can reach out to correct those social maladjust-

ments between nations which, if allowed free reign, may grow to the stature of a threat of war." This kind of thinking is having a profound effect upon the developing character of the charter.

"We have been both surprised and delighted at the increase in the prestige and scope being given the Economic and Social Council," the spokesman for the educational groups said at their press conference. The Chinese delegation began this trend early in the conference with their inclusion of "the promotion of educational and cultural co-operation" in the objectives of the council. Australia is strongly supporting a move to have "full employment" and "a high standard of living" within the responsibility of the council.

The consultants representing such groups as business, labor, agriculture, and education united in putting before the United States delegation recommendations that would materially add to the scope and strength of the council. One of the official committees of the conference has voted to recommend that whereas in the Dumbarton Oaks Proposals the Economic and Social Council is under the General Assembly, it be made one of the basic organs of the International Organization itself, on a par with the General Assembly, the Security Council, the World Court, and the Secretariat.

Woman's Work

Mrs. Olooy W. Devin, Salem, W. Va.

"AMERICAN MOTHER OF 1945"

Mrs. Harper Sibley, Rochester, N. Y., president of the United Council of Church Women, was honored as the "American Mother of 1945" on May 11, at a luncheon at the Waldorf Astoria in New York City, by the Golden Rule Foundation, whose American Mother's Committee sponsors the annual award.

Presenting the medal to Mrs. Sibley, Newbold Morris, president of the New York City Council, said: "She combines all the traits of an American mother and an attractive American woman. . . . She has made a lot of people happy, not only at home, but in the world at large, and becomes an ideal for every woman." "She was chosen because of her inspiring achievement in combining devotion to family with outstanding service

to society as a good citizen," the award announcement said.

"One cannot think of American mothers today apart from other mothers of the world. There is an inseparable bond between them," Mrs. Sibley said. She then spoke concerning the San Francisco Conference which she attended, representing the United Council of Church Women. "The conference has already succeeded because it has happened. Let no one regard it as a failure. It is building deep foundations for the structure of civilization. The world has had a terrific inoculation of poisonous virus. Though the war operation is successful, the patient, the world, must not die because we do not feed it life-giving food, physical and spiritual."

Mrs. Sibley stated that she was one of many who had written to the Secretary of

State asking that the conference open with prayer. She commended the State Department in arranging for the "common man" to be at the conference and understand what it was all about. She favored the rotation of presiding officers. "All presided with equal skill," she said. "It is good for us to see that people of other nations and races do things as well as we do."

The Sibleys have six children and thirteen grandchildren. Three daughters and three grandchildren were at the luncheon. A number of women, selected as state mothers, were also present. Among them were Mrs. Daniel A. Poling, Philadelphia, Pa., and Mrs. John H. Rhea, Waldo, Ark.—Release.

"HOME IS WHAT YOU MAKE IT"

NBC University of the Air
Summer Series

"Home Is What You Make It" started its summer series on June 2 from 9 to 9.30 a.m., E.W.T., with the theme, "Home Around the World." In dramatic form the story covers the home life before the war, during the war, and the plans to be made for a better way of living in the postwar era. The thirteen countries to be portrayed are as follows: New Zealand, Belgium, China, Czechoslovakia, Norway, Australia, France, Greece, Russia, Great Britain, Denmark, Poland, and the Netherlands. We will touch on the culture, the economic status, children, housing, food and clothing, and the spiritual aspects of home as well. The drama will be mainly documentary in form, with a human appeal that should warm the hearts of the American homemakers and make it possible for us to understand our world neighbors and the problems they face.

The United Council of Church Women has opened its research facilities for help in preparation of the programs. The General Federation of Women's Clubs, the American Home Economics Association, and the National Congress of Parents and Teachers again co-operate in this service.

Don Goddard will continue as narrator. An NBC University of the Air handbook, "Home Is What You Make It," Volume 2, will be made available at 25 cents a copy and will be written by international authorities, covering the above thirteen countries. Jane Tiffany Wagner, NBC's director of home

economics, will continue to supervise the program, and will edit the handbook.

—Release.

MAKING ANOTHER WORLD

By Edwin T. Dahlberg

The late S. Parkes Cadman was fond of a Persian legend which pictured four angels watching God create the world.

"Why did he make it?" said one. "How did he make it?" asked another. "Give it to me!" demanded the third. The fourth angel said nothing, but eagerly went forth to make another world.

To Doctor Cadman, this legend suggested four attitudes toward life: the philosophical attitude: Why did God make the world? The scientific attitude: How did he make it? The selfish attitude by which men, like the third angel, grasp all life for themselves. And last, the essentially religious, creative spirit, whereby the Christian goes forth to make a better world.

God created a beautiful, natural order. But our human order needs remaking. Our evangelism is weak today because it does not recognize the fact that God wants nothing less than a new world: justice in industry, peace among nations, temperance and sobriety in the homes of the people. When God said, "Behold I make all things new," he made it clear that he will bring about that kind of world. The final social action is in his hands. But what a privilege to be co-workers with him now in building his kingdom, and to find our human effort in history crowned and completed in the divine intervention from beyond history.—Selected.

DENOMINATIONAL BUDGET

Statement of Treasurer, April 30, 1945

	Receipts	
	April	Total for 10 months
Adams Center	\$ 98.00	\$287.39
Albion		116.29
Alfred, First	483.94	1,727.94
Alfred, Second		294.61
Andover		5.00
Associations and groups		629.20
Battle Creek	99.30	1,118.25
Berlin	11.30	131.69
Boulder	80.90	306.30
Brookfield, First	35.00	193.50
Brookfield, Second	12.00	240.92
Chicago	20.00	285.49
Daytona Beach		121.25
Denver	29.75	226.50

De Ruyter	83.55	322.50	Salemville	59.78	
Des Moines	2.06	6.79	Shanghai	26.00	
Dinuba		35.10	Shiloh	65.00	908.00
Dodge Center	15.50	32.25	Syracuse	38.00	43.00
Edinburg	8.25	76.05	Verona		286.05
Farina	40.00	327.25	Walworth		50.00
Fouke		226.37	Waterford	10.00	132.00
Friendship		36.00	White Cloud		123.17
Gentry	5.00	75.65			
Hammond		30.00			
Healdsburg-Ukiah		4.00			
Hebron, First		108.28			
Hopkinton, First	46.50	342.39			
Hopkinton, Second		34.00			
Independence	53.00	250.00			
Individuals	4.00	207.77			
Irvington		150.00			
Little Genesee	47.50	412.80			
Little Prairie		15.00			
Los Angeles	15.00	125.00			
Lost Creek	69.70	348.70			
Marlboro	55.00	723.95			
Middle Island		60.24			
Milton	114.97	2,273.38			
Milton Junction	45.31	712.34			
New Auburn		180.85			
New York	123.85	441.62			
North Loup	5.00	325.14			
Nortonville	30.00	126.00			
Pawcatuck	338.00	2,463.66			
Piscataway	40.00	153.55			
Plainfield	272.02	1,786.59			
Richburg	37.50	123.50			
Riverside	308.75	985.75			
Roanoke		12.00			
Rockville	7.33	115.06			
Salem	17.00	504.70			

Salemville	59.78	
Shanghai	26.00	
Shiloh	65.00	908.00
Syracuse	38.00	43.00
Verona		286.05
Walworth		50.00
Waterford	10.00	132.00
White Cloud		123.17

Disbursements

	Budget	Specials
Missionary Society	\$ 870.10	\$146.99
Tract Society	290.62	18.34
Board of Christian Education	469.70	30.00
Women's Society	15.84	91.00
Historical Society	39.60	
Ministerial Retirement	217.58	194.80
S. D. B. Building	98.78	
General Conference	197.78	
Overseas Relief		2.50
China Relief		4.00
American Bible Society		10.00

Now and Then

	1945	1944
Receipts for April:		
Budget	\$2,270.35	\$1,336.62
Special	497.63	102.90
Total	2,767.98	1,439.52
Receipts for 10 months:		
Budget	16,963.97	15,780.79
Special	4,502.59	3,871.54
Total	21,466.56	19,652.33

L. M. Van Horn.

Milton, Wis.

first of July he will begin his labors in the Southwest, locating in Arkansas. He is a native of Missouri, which will be a part of his field. Rex Zwiebel of Jackson Center, who has served the Hebron churches as student pastor, will move his family to Hebron and will devote full time to these two churches and to their communities, which have had no resident minister.

Two other students, graduates of Houghton College, have taken work with us throughout the year. One is a Free Methodist, and the other a Wesleyan Methodist. Both are pastors in near-by communities, and both have declined calls to churches paying larger salaries, partly because they want to continue their work in Alfred School of Theology.

Last year certain college students asked the dean to offer a course in religion open to undergraduates. He offered such a class to college students at the beginning of the fall semester, and ten students enrolled. At the end of the semester he was requested to continue through the year, and did so. Of the college students in this class, four are Seventh Day Baptists, three are Methodists, one is a Baptist, one a Catholic, and one a Hebrew.

At present we know of but two Seventh Day Baptist students who expect to enter next year as regular degree students. These are Wendell Stephan of Nortonville, Kan., and Rex Burdick of De Ruyter, N. Y. They, too, are graduates of Salem College.

There is a possibility that a young man may come from New Zealand and another from Jamaica to take work with us in preparation for the work of the ministry. These young men may not be with us next year, but we have them in mind, have had correspondence with them and others, and shall welcome them when it seems wise for them to come, and shall try to meet their special needs. They may take college work in America before entering the School of Theology. We certainly advise that, if it is possible.

Teachers

Readers of the Sabbath Recorder will be interested to know what measures have been taken this year to strengthen the courses of instruction. Of course the regular instructors have carried on through the year, the dean with a full-time teaching program, and Doctor Van Horn and Doctor Greene on part time. While Doctor Shaw and Doc-

tor Crandall did not teach this year, they are still on the staff, without pay, and will give courses as new students enter, who have not had what they offer.

In recent years leaders in theological education have been giving considerable attention to the possibility of offering their students some instruction in an agricultural school. It finally dawned upon the dean of Alfred School of Theology that the Alfred situation held possibilities for such a relationship. When the matter was presented to the director of Alfred Agricultural and Technical Institute his response was definitely favorable. He expressed his doubts as to whether they had in their present setup a course that would meet the needs of the theologues, but he offered to work out a course especially for these students. When told that there would be but two or three students, his interest and enthusiasm were not lessened. So the plan for a course was developed by the director and the professor who was chosen to teach the class. Three students took this two-hour, one-semester course. They had a good time, and without doubt are better prepared for the country pastorate.

Another method by which the teaching staff has been enlarged and the effectiveness of the instruction increased is the use made of three younger Seventh Day Baptist ministers who live in the vicinity of Alfred. Pastor Everett T. Harris of Alfred and Pastor Albert N. Rogers of Alfred Station, together, gave a semester course in pastoral theology. Each taught one half semester, and their fields, respectively, were defined in a somewhat general fashion, as the work of the pastor in his parish and community outside the church, and his work within the sanctuary. There were four students in this class. Pastor Harris discussed with them pastoral calling, counseling, comforting, and all the multitudinous responsibilities and activities of the minister in his helpful relationship to his community, and especially to those who are of the household of faith. Pastor Rogers brought the students into a deeper appreciation of the beauty and power of public worship, and led in developing the methods by which the varied forms of worship may be made more effective in developing the spiritual life of the worshippers.

Rev. Harley Sutton taught a course in religious education. Planning his work so as

Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

SCHOOL OF THEOLOGY GRADUATES

The board "page" for this week is dedicated to the three young men who are being graduated today, June 11, with the Bachelor of Divinity degree from the School of Theology of Alfred University. They are Rev. Harmon Dickinson, Zack White, and Rex Zwiebel.

By request of the executive secretary of the board, Dean Bond has written the material for this week, which tells about the students and the work of the school during this year.

May God's richest blessings be upon these young ministers and the people they are to serve.

(A cut of the faculty and student body of the School of Theology appears on the cover of this Recorder.)

OUR SCHOOL OF THEOLOGY

By Dean Ahva J. C. Bond

Students

At this year's commencement of Alfred University three students in the School of Theology will receive the Bachelor of Divinity degree, the largest class but one in the ten years since the present dean began his work in Alfred. One of these young men comes from Missouri, one from Ohio, and one from New Jersey. All are graduates of Salem College.

Harmon Dickinson, formerly of Shiloh, is the pastor of the De Ruyter Church, and was ordained in that church at a recent impressive service. Zack White has been student pastor of the Independence Church during the year, and has been called to ordination by that church June 16. About the

not to interfere in his field work for the Board of Christian Education, he did not meet his class regularly twice a week throughout the semester, but met his students during periods between trips among the churches. The full number of hours for credit were given, however. This course gave the students the benefit of instruction in this important field by one of the best prepared men among Seventh Day Baptists in religious education.

More Students Needed

The major present concern of the School of Theology, in view of its constant desire to serve the denomination, is for more students. Each of the students who finish this year had more than one call to a church before graduation, and the dean has had letters of inquiry from several churches seeking pastors. Ultimately, of course, our chaplains will return to the pastorate or to other denominational service. Meanwhile they represent us in this ministry to the service men. Their absence renders the situation more acute, but their return will not take care of all the calls nor satisfy the needs of the immediate future. We need more students for the ministry. We have had correspondence with some young men who seem interested. Some have made their decision, but on account of circumstances beyond their control further preparation is delayed. As this is being written, a young man finishing his sophomore year in college informs the writer that he has finally made up his mind and will shape his courses for the next two years so as to enter the School of Theology when he shall have graduated from college. Every loyal member of the denomination should have this matter on his heart and mind. He should look out young men "o' pairs," as the Scotch would put it, and point them toward the ministry. The dean would be glad to learn of such in order that he might write them or plan an interview.

Training at Alfred

In the interest of better preparation on the part of our young men for work in the denomination, the Commission of the General Conference is concerned that every student for the ministry shall get, if not all his training, a major part of it at Alfred. The Commission and all who are interested in the future of Seventh Day Baptists are justified in this insistence. As a matter of fact, all our young men who have entered the minis-

try during the last several years are graduates of our own School of Theology. These young ministers build up the churches they are called to serve, support the larger program of the denomination, and lead in co-operative Christian tasks which can be accomplished only as all the Christian forces of the community are marshaled for action. The loyalty of these young men in the areas of co-operative service is fully matched by their faithfulness in Sabbath promotion, and in all that strengthens their people in the faith held dear by Seventh Day Baptists. Trained in our own School of Theology they get the fundamentals of our own faith in their fuller, richer meaning, along with a broad training in all that pertains to a successful Christian ministry in the Seventh Day Baptist denomination.

WHOSE BROTHER IS HE?

By Edith Hazen

I saw your brother lying in the center of the highway one day last week. I saw him try to get to his feet and fall back in a helpless heap after each vain attempt. Yes, I saw your brother lying in the street one day last week. The liquor bottle lay beside him. What a picture of American manhood!

What about it? What has this to do with you? Just this. You voted to put poisonous alcoholic liquors within his reach. You voted to make the use of intoxicating liquors "socially correct" and legally permissible.

You voted to play upon his human frailty, his ungoverned appetites, passions, and weaknesses in the name of "personal liberty." You voted to take the money gained from the sale of alcoholic beverages to these poor misguided human creatures, and to use that money for so-called benevolent purposes—and revenue.

You are his brother—brothers in the kingdom of God, children of one Father, the Creator of all mankind. "Am I my brother's keeper?" You are (Proverbs 28: 10.)

Did the passing motorist stop to give him a helping hand? Did the gaping crowd at the street corner lift a hand to help the mass of human wreckage in the street? Who wants to soil his hands with such as these? Do you?

Yes, I saw your brother lying in the street one day last week. What are you going to do about it?—The National Voice.

Children's Page

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

It has been a long time since I wrote to you last, so I decided it was about time I wrote again.

I am fifteen years old and will be a sophomore next fall.

We have been having a great deal of rain lately. They had quite a lot of hail in Minnesota this last week. We had a little hail, too, about the size of hens' eggs. It certainly made a lot of noise on the roof.

My brother Carroll is in Clinton, Iowa, now. He has been across for two years. He has been hospitalized since February 14. He has yellow jaundice—a very bad case of it, I'm afraid. He had a spell of it when he was younger but it hadn't shown up for several years. Dad and I plan to visit him Tuesday if nothing prevents. We are leaving tomorrow. We had planned to leave today, but my aunt who is staying with us got a telegram that her sister had had a stroke. We were waiting for a letter telling how bad it was. The doctor said she was getting better and wasn't unconscious.

I intend to go to Boulder, Colo., to camp this summer and stop at North Loup on the way back. We hold our church membership there and I plan to be baptized. As we are lone Sabbath keepers, it will be wonderful to meet our own people and learn from them by being among them.

It looks like rain again outside and the wind is blowing. Everything looks so green and all the weeds in our garden are growing wonderfully. So are the rabbits, living off our lettuce.

Sincerely yours,
Elma Swenson.

Viborg, S. Dak.

Dear Elma:

It surely seems good to receive such a nice, long letter, especially since it is the only one that has reached me this week.

Your weather must be a great deal like ours, for it rains a lot here and the wind also blows a gale most of the time; yes, and our weeds, too, are "growing wonderfully"; but our weather is probably colder than yours, and although our one wild rabbit is still very much in evidence, running in and out of our

garage and tramping mud with his four small paws on our back steps and porch, our lettuce doesn't show up enough to attract his attention at present. When the weather warms up we'll have to begin to look out for him.

I'm sorry to hear about your brother's serious illness and hope he will soon be better. Jaundice is a hard disease to get out of the system, but the skillful doctors of today ought to be able to cure it.

When your brother was overseas was he in the Pacific area? The climate there is a breeder of jaundice, malaria, and all sorts of tropical diseases. As you perhaps know, our son Claire is an army doctor, at present "somewhere in the Philippines." The rainy season there has begun with its terrible mud and he is kept busy caring for the sick and wounded, though in the two years he has been in the Pacific area his own health has been excellent, which we think quite wonderful. God has certainly been good to him and to us.

It is fine that you and your father are able to visit your brother at the hospital. It should help towards his recovery.

I'm so glad you have not begun to think that because you are fifteen you should not write to me any more, and I hope you will keep right on writing as long as I am editor of the Children's Page.

Sincerely your friend,
Mizpah S. Greene.

Dear Recorder Children:

Since I have no more letters to answer this week I'll give you a few cute sayings of children, hoping you'll write for me some of the cute things your little brothers, sisters, and friends say.

Ten-year-old Lenna had been taking osteopathic treatment, and her little friend Mabel was curious to know what it was like.

"Well, I'll tell you," Lenna said seriously; "they just make bread of you."

"Mama, if a bear should swallow me, I'd die, wouldn't I?" "Yes, dear."

"And would I go to heaven?" "Yes, dear. Why do you ask that question?"

"And would the bear have to go, too?"

Sincerely yours,
Mizpah S. Greene.

Our Pulpit

SELF-TESTING

(A sermon for the celebration of the Lord's Supper)

By Rev. Jay W. Crofoot

Text: 1 Corinthians 11: 28a.

"Let a man prove himself, and so let him eat." So said the Apostle to the Corinthian Christians whom he had just been reproving sharply for the careless manner in which they had eaten the Lord's Supper. For in Moffatt's translation of the New Testament the word "unworthily" of the Authorized Version becomes "carelessly," as the word "examine" becomes "test." "Prove himself" is the way it is rendered in the Revised Version. In any translation a man is urged to avoid partaking of the sacred elements in a careless manner, and lest he should do so he is advised to first make what some modern textbooks call a "self test."

Let me tell a story to illustrate what I mean, and what I think Paul meant. I used to admire L. C. Randolph for many good qualities, and it is perhaps a peculiarity of mine that the thing that appealed to me most in him was his ability to use stories to illustrate the point he wished to emphasize. Some of his stories lacked in dignity, but I believe Jesus had a sense of humor, too. I have often thought I should have rejoiced to see the twinkle in his eye when he warned some folks not to try to pick a speck out of a brother's eye when the critic had a log of wood in his own eye. I wonder just how he did look when he said to those who were badly mixed in the comparative importance of faults: "You strain out the gnat, but you swallow the camel."

A story in a sermon is properly there only if it helps to make a point clear, as I think this one does.

A Negro boy went into a drug store and asked if he might use the telephone. "Yes," said the proprietor. "It's right there." Then he overheard the following conversation:

"Is dat you, Mr. Brown. . . . Mr. Brown, the lawyer in the Jones block? . . . Mr. Brown, does you want to hire a colored boy to take care of you' office? . . . Oh, you'se

got one, eh? . . . Is he doin' all right? . . . Is he puffickly sa'sfactory? . . . Goo'by Mr. Brown."

When the conversation was finished the druggist said to the boy, "You didn't get that job, did you?"

"Oh," said the boy, "I got that job some time ago. I's jus' checkin' up on myself."

In all seriousness may I suggest that this is a good time to get in touch with our Master and find out if he is satisfied?

As one who has been a schoolteacher most of his active life I should like to attest my faith in the usefulness of examinations. For one thing, they are a good incentive to do good work. Who of us does not work better if he knows that his work is to be tested?

It is suggested that periodical examinations encourage "cramming," but it has been satisfactorily answered that cramming for a special occasion is more like life out of school, than is the daily recitation. It may not be true for everybody, but certainly the doctor, the lawyer, the minister, and I believe the engineer, make a practice of making special preparation for special events, and then forgetting much of what had been learned for that occasion.

But the examination that we should make of ourselves today is more like a doctor's examination than that of a schoolteacher, perhaps, though both of them have the purpose of finding out what needs improvement. The physician definitely wishes to learn our temperature, that it may guide him in his treatment. It's not quite the same thing, but I wonder what our spiritual temperature is—lukewarm?

Is there danger of our becoming anemic? Is our religion only half alive? And how about the elimination? Don't be shocked at that. Is there not something that should be eliminated from your system—perhaps some old grudge or old bad habit? And when you listen to the radio or choose the books you read, is there not need of elimination? When we find a book full of filth, do we keep on reading it? Or perhaps we have halitosis—perhaps we are breathing out something that is offensive to God and to those men who love godliness.

But possibly what we need most is to use the X-ray. We need to learn what is wrong inside where men cannot see it. Something malignant may be developing there!

Self-examination does not often result in pleasure—if it is strictly honest. But a form of it does seem to be popular, as is shown by the radio programs that are made up of questions, and the many lists of questions in popular magazines. Perhaps this stimulation of the practice may make for good results in information, and possibly in improvement.

But of course what we are pleading for now is such a criticism of ourselves as shall make real changes in our characters. I suppose Confucius meant something of the kind when he said, "The Superior Man inquires of himself"—sometimes illustrated by a picture resembling those we have seen, where the same person appears at two ends of a photograph and the two seem to be talking together as well as facing each other.

Perhaps an additional reason for examination today is that the plan of a periodical examination is one advocated by physicians and dentists, as well as life insurance companies. A bad condition or a bad habit can be corrected better if an early remedy is applied. The observance of Lent may be of value, but personally I prefer to make the time of the communion service a time for testing of one's self.

It should be noted that this differs from a school examination in that the purpose is not so much to ascertain "How far have I come?" as it is to find "In what direction am I going?" Some years ago my daughter was working as an elevator operator at the Battle Creek Sanitarium. At the time she slept with her mother, and one night she woke her mother by saying, while still asleep, "Going up?" That's the question that we should ask ourselves today. How shall we know whether or not we are going up? While the purpose of this sermon is diagnosis rather than treatment, two methods may be mentioned. First, use the Word of God as a mirror, and then correct what it shows you is in need of change. Second, look to your great Example and follow him.

One thing more. When you find that you are unworthy, do not give up hope or try to punish yourself by refraining from taking communion, as I have known some young Chinese Christians to do. If you should be tempted to do that, think of the people who

partook of the first "Lord's Supper." They had just been engaged in an unseemly quarrel as to which was the greatest; and when warned that one of them would shortly be guilty of a great treachery, they were so unsure of themselves that they asked, "Is it I, Lord?"

If then you still love the Lord, whatever your shortcomings, if you still desire to grow more like him, draw near, and this do in remembrance of him.

Brookfield, N. Y.

DEACON GARDINER GILLETTE BURTON

Gardiner Gillette Burton, son of Ephraim and Rebecca Worden Burton, was born at Hopkinton, R. I., April 11, 1862. He became a member of the Second Hopkinton Seventh Day Baptist Church, November 6, 1886, and was ordained a deacon of that church on June 29, 1907.

He was married to Harriet L. Clark on December 15, 1888. She preceded him in death on December 2, 1931, after forty-three years of life devoted to each other, their church, and their neighborhood. He was a member of the Odd Fellows, the Sons of Veterans, and was active in the civic life of the town and state.

He died May 10, 1945, at his home. Funeral services were held at Hope Valley, May 13, and burial took place in the Pine Grove Cemetery. Pastor Burdick spoke especially of his wide interest in people of many different races and shades of belief, and used as a text Acts 10: 34, "Of a truth I perceive that God is no respecter of persons." P.S.B.

DENOMINATIONAL "HOOK-UP" North Loup, Neb.

Plans are being made for a young people's and a children's camp near North Loup this summer. The committee in charge is Marcia Rood, Aubrey Davis, and Vernon Williams.

T-4 Menzo Fuller, son of Mr. and Mrs. Charles Fuller, is the first of our boys and probably the first in Valley County to arrive home with his army discharge. He was inducted in 1941, and was a mechanic and served in the South Pacific. His father is janitor of our church here; his mother plays the organ, besides assisting with the beautifying of the church.

Another welcome guest the past few weeks was George Cox. He and his wife and little

son were visiting relatives here. George, son of Mr. and Mrs. Roy Cox, is in the coast guard and is stationed in Everett, Wash. On Sabbath day, May 26, he sang a solo in the church service.

May has been a month of special church services. Mother's Day, Sabbath Rally Day, Roll Call Day, and Memorial Day were observed with appropriate music and sermons. On Roll Call Day letters from many absent members were read. On Rally Day parts in the service were taken by Mrs. W. J. Hemphill, Mrs. R. O. Babcock, Mrs. Harlon Brennick, Mrs. Geo. Maxson, and Deacon Arthur Stillman. Prayers on Mother's Day were given by members of the congregation, in observing the day of prayer and thanksgiving as proclaimed by President Truman. On Memorial Sabbath a special interest was the different arrangement of the communion table in front of the pulpit; an open Bible, flowers, and pictures were used. This was the appreciated work of Mrs. Ehret.

Plans are being perfected for the regular Daily Vacation Bible School, which is a community undertaking. This year Mrs. Harlon Brennick will be in charge of the music and Myra Thorngate Barber will act as supervisor and teacher. The three other members of the faculty are members of the Methodist Church. The school will be held in the schoolhouse and will begin June 4, extending for three weeks.

Farming operations have been slow, due to adverse weather conditions. However, with frequent rains and warm weather the gardens and farm crops look well.

The return home of teachers and students is a welcome event, as always.

Correspondent.

Verona, N. Y.

The Young People's Social Club has elected the following officers for six months: president, Alden Vierow; vice-president, Mayola Williams; secretary, Leora Sholtz; treasurer, Janice Sholtz; chorister, Alva Warner; and pianist, Mrs. Alva Warner.

A memorial and remembrance prayer service, sponsored by George Davis, was conducted in our church Sabbath, May 19. Following an interesting program, Pastor Polan delivered an appropriate sermon. S2c David Williams of Bainbridge, Md., was home on a weekend furlough and took part in the service.

A mother-daughter banquet was served in our church parlors on the evening of May 19 to about forty mothers and daughters. Mrs. Elmina Warner was toastmaster, and Mrs. Iris Maltby was song leader.

Several of our young people attended the twenty-fourth annual conference of the Oneida County Youth Council at Westernville in May. They gave very interesting reports of the conference at our Sabbath school hour. Pastor Polan led the discussion group—"Enlisting Others for Service"—assisted by Alden Vierow and Mrs. Alva Warner. Alva Warner assisted in the afternoon service and was also banquet song leader. Rev. Emmett H. Bottoms of Leonardsville was main speaker.

Pfc. Garth Warner, son of Mr. and Mrs. Stanley Warner, is stationed at Camp Lee, Va.

We are looking forward to the Central Association which meets with our church June 8-10. We will celebrate the 125th anniversary of the founding of our church on the evening of June 9.

Correspondent.

FROM THE PHILIPPINES

Pfc. Robert Lippincott writes from the Philippines that he receives letters from the Tract Society office, and also the Sabbath Recorder—all of which he and others of his companions read with profit.

"We've met," writes he, "missionaries from many churches on the islands. . . . They have done a great work. . . . We as Christians should want to be a part of this work."

He closes his letter with "I am sure that the Recorder is inspired by God's own hands through his servants." H. C. V. H.

SABBATH SCHOOL LESSON FOR JUNE 23, 1945

The New Church in a Pagan World

Basic Scripture—Acts 11: 19-26; 13: 1-3;
1 Timothy; Hebrews; 1 Peter
(Especially 1 Timothy 6: 1-20; 1 Peter 4: 7-5: 4)

Memory Selection—Matthew 6: 33

Obituary

Burton. — Gardiner Gillett², was born at Hopkinton, R. I., April 11, 1862, and died at Canonchet, May 10, 1945. An extended obituary appears elsewhere in this Recorder.

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Seventh Day Baptist Church of Piscataway
New Market, N. J.
(Constituted 1705)

Rev. Victor W. Skaggs, Pastor

Entertained 107th Session of Eastern Association June 1-3, 1945

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