

keeper, Mrs. Esther Stanton; social service, Mrs. Lola Thorngate; religious study, Mrs. Elois Burdick; sunshine, Mrs. Barbara Toy; membership, Mrs. Maude Davis; key worker, Mrs. Grayce White.

The society voted, upon the suggestion of these officers and staff, that we have a few large projects instead of so many small ones, which should consist of two rummage sales, a bazaar, teas, luncheons, bake sale, and a social which we have already had and which netted us \$36.

In looking back through the last three months we find that we elected a group of good officers; purchased a page in the Recorder (\$12); sent layettes to Germany and Jamaica, alternately; sponsored the making of the new, dark red choir robes, to be used for the first time in the cantata Sabbath day, April 16, commemorating Christ's resurrection. We also purchased equipment for the care of the robes. Then we subscribed to the ten special copies of the Recorder to be sent out to the absent members of our aid or to their families. (Haven't we been busy?)

We have paid our tithe into the Denominational Budget through the Church. This we received from the following money-making schemes (with financial help of friends and relatives): Dolly Duzits, dishcloths, nut meats, and a bake sale. The bazaar committee is selling Every Day cards to collect money to buy materials for the bazaar this coming November. These have netted us in the three months \$132.36.

The new membership committee reported two new members had been added to the roll in these three months: Mrs. Doris Widman and Mrs. Helen Smiddy.

We feel that if the following nine months are as good as the beginning, we will be able to continue in our work for the Creator. As every society knows, we have had good times as well as hard work in earning the above sum.

The addresses of the officers may be secured by writing to the key worker.

Mrs. Grayce White,
Key Worker.

3150 W. 22nd Ave.,
Denver 11, Colo.

Let us "tangibilitate" our Sabbath Rally Day observance with an offering for the 100 Sabbaths of Service Program.

Marriages

Schertz - Post. — Joseph William Schertz and Mrs. Agnes Fisher Post were married April 22, 1949, by the groom's pastor, Rev. Carl S. Winters. The bride, widow of the late Dr. George W. Post, is an active member of the Chicago Seventh Day Baptist Church. They will live at 704 S. Clinton Ave., Oak Park, Ill.

Obituaries

Rogers. — Alice Melissa, daughter of Horace W. and Melissa Gavitt Satterlee, was born October 23, 1863, at Berlin, N. Y. She was called to her rest March 28, 1949.

On September 11, 1882, she was united in marriage with Charles Edward Rogers of Brookfield, N. Y. The ceremony was performed at Norwich, N. Y., by Elder Julius M. Todd. Three children were born to this union: Ethan C. Rogers and Bernice E. Rogers, who preceded their mother in death; and Ethel C. Rogers who resides at the family home at 520 Prospect Avenue, Dunellen, N. J.

She is also survived by two brothers: Charles M. of Sherburne, N. Y., and William H. of Monrovia, Calif.

For many years the family resided in New Market and Mrs. Rogers took an active part in the affairs of the Piscataway Seventh Day Baptist Church. During the many years that her husband was a deacon, she took a personal interest in the care of the Communion linen and utensils. It was her joy to care for the linen and to provide the bread and wine for the service for almost 50 years. Her husband preceded her in death, November 25, 1946.

Farewell services were conducted by Rev. Victor W. Skaggs at the Runyon Funeral Home, Dunellen, N. J. Interment was in Hillside Cemetery, Plainfield. V. W. S.

Bennett. — Seymour W. Bennett, son of Edgar S. and Sarah Williams Bennett, was born January 23, 1884, at Greenway, N. Y., and died at Rome, N. Y., April 22, 1949.

On April 28, 1905, he was married to Lualta Perry at Stacey Basin, and to them was born one son, Harold P.

He lived in this community most of his life and for many years the family resided on the Jug Point Road. About a year ago they moved to Durhamville.

He was assessor and town superintendent of highways of Verona for twenty-two years, and more recently had been employed as salesman for the Credle-Nolan Equipment Co. of Utica.

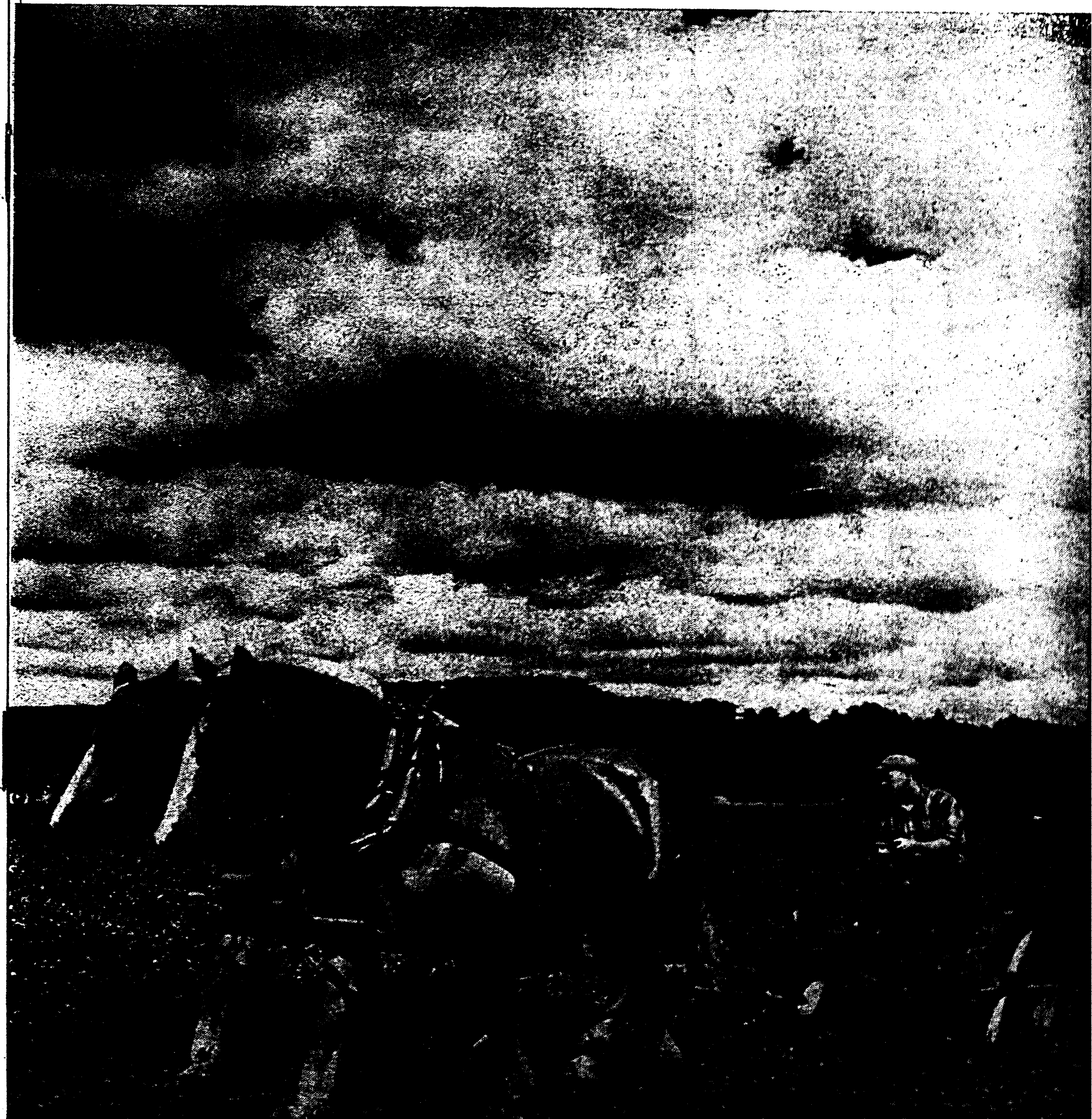
Surviving him are his wife, Lualta; his son, Harold P., of Rome; a grandson, Roger S.; and several cousins, nieces, and nephews.

Funeral services were held at the home at 2 p.m., April 24, conducted by Pastor Herbert L. Polan of the Verona Seventh Day Baptist Church, and burial was in the New Union Cemetery at Verona Mills, N. Y. H. L. P.

The Sabbath

MAY 16, 1949

Recorder



The Sabbath Recorder

First Issue June 13, 1844
A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor
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HARLEY SUTTON Christian Education
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Front Cover Picture
"Cutting a Field of Clover" — RNS Photo.
"As for the earth, out of it cometh bread."
Job 28: 5.

FROM THE EDITOR'S MAILBOX

The Sabbath Recorder

Dear Friends:

Enclosed you will find an article, Churches That Farm, I ran across. For some time I have wondered why some of our country Churches could not pay their ministers with a small farm rather than have them seek employment elsewhere or be partially paid by the Missionary Board. Certainly if others can make this work we Seventh Day Baptists can.

We have many ministers, sons of the soil, who could make good with the support of Church people and maybe if we could show more young people we could do better by them, they would be more anxious to become ministers.

We have many country Churches where a small farm would not cost as much as it would to build a parsonage. If they have a parsonage maybe they could buy land to go with the parsonage. Let's get behind this and see if we can start something that will work.

Yours,

Hal Drake, Deacon,
Richburg Church.
Shinglehouse, Pa.

EASTERN ASSOCIATION

The Eastern Association will convene with the First Seventh Day Baptist Church of Hopkinton, at Ashaway, R. I., June 10-12, 1949. It is hoped many will plan to attend.

All persons expecting to attend are requested to forward their names to the corresponding secretary by May 27.

(Mrs.) Tacy A. Saretzki,
Corresponding Secretary.
52 High Street,
Westerly, R. I.

IN MEMORIAM

ORRA STILLMAN ROGERS
May 18, 1867 — May 10, 1949

A sketch of Mr. Rogers' life will appear in a later issue of the Sabbath Recorder.

THE SABBATH RECORDER

331

WHERE GOD CALLS

Some years ago it was thought that young people would have little or no desire to stay on the farm after they had visited the big city. In many instances this doubtless was true. Yet, many of these young people have become disillusioned by their city experience. Some have been truly fortunate in the light of their ambitions and have made good in the city. Others have become overwhelmed by city conditions, their bad luck, their failure to adjust, their uncertainty of employment, have gone from bad to worse, and become part of the driftwood of the city situation. Still others have returned to the farm and become staunch members of the rural community.

This is not an attempt to analyze the rural-urban problem in its increasing complexity but to set forth some basic considerations which should be given place as anyone contemplates a change from rural to urban life. And vice versa.

First of all an individual is taking a tremendous risk in leaving the country for the city unless he has a bona fide contract for work and sufficient spiritual reinforcement to hold him steady while he is forming his friendships and becoming established in vocational, community, and Church life.

However, much does depend upon the work that the individual expects to do, whether he will be in the country or in the city. Possibly the so-called full-time Christian professions and occupations have been so stressed that we overlook the fact that any helpful work is honorable, that farmers, doctors, teachers, factory workers, men and women in the thousand and one workaday walks of life are called to their tasks as well as ministers and missionaries.

Agreeing that this is so, is there not divine guidance in the matter of where one will locate as well as in the matter of what one will do? We believe there is. Naturally, there are certain factors, conditions, and circumstances which govern our considerations and decisions. Yet, to the Christian, are not these likewise God controlled? It certainly is not solely by chance that we do what we do and live where we live. God definitely has a hand

in all of our affairs, and the more nearly we accept this and are governed accordingly, the more contented will we be in our work, the greater contribution will we make to the bringing in of God's kingdom upon earth, and the more we will mean to ourselves and those about us.

The point is this: If God calls us to live and work in a rural situation, that is the place for us. If He calls us to live and work in a city situation, that is the place for us. It may be both during the course of our lifework. In some instances it might be at the same time. In some rare cases it might be neither. For the majority of us it will be either one or the other.

We are featuring rural life in this issue of the Sabbath Recorder. Unquestionably the rural Church and community with all of their interests are the backbone of our strong nation. We need repeatedly to recognize and evaluate the sine qua non of the rural situation. Seventh Day Baptists are fundamentally folks of the soil. The needs and advantages of rural living and working should be kept constantly before our people, both young and old. What a matchless opportunity there is for leading Christian lives, doing Christian work, and observing the Sabbath in a rural community.

However, the determining factor in the choice of a lifework and a place to live is the guidance of God, His call.

To some the matter will be as expressed in these lines by George MacDonald:

What Christ Said

I said, "Let me walk in the fields."
He said, "No; walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the skies are black,
There is nothing but noise and din;"
And He wept as He sent me back;
"There is more," He said, "there is sin."

I said, "But the air is thick,
And fogs are veiling the sun."
He answered, "Yet souls are sick,
And souls in the dark undone."

I said, "I shall miss the light,
And friends will miss me, they say."
He answered, "Choose tonight
If I am to miss you, or they."

(Continued on next page)

I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem hard in Heaven
To have followed the steps of your Guide."

I cast one look at the fields,
Then set my face to the town;
He said, "My child, do you yield?
Will you leave the flowers for the crown?"

Then into His hand went mine;
And into my heart came He;
And I walk in a light divine,
The path I had feared to see.

And to others this will be the expression
of their God-given faith:

The Country Faith

Here in the country's heart
Where the grass is green
Life is the same sweet life
As it e'er has been.

Trust in a God still lives,
And the bell at morn
Floats with a thought of God
O'er the rising corn.

God comes down in the rain,
And the crop grows tall—
This is the country faith,
And the best of all!

—Norman Gale.

(Poems in this editorial are from Quotable Poems, Clark-Gillespie, and are used by permission.)

CENTRAL ASSOCIATION

The Central Association will hold its annual gathering at Adams Center, N. Y., the first weekend in June, with the opening session at 8:00 p.m., Friday, June 3, and the closing session on Sunday afternoon, June 5, 1949.

Bernice D. Rogers,
Corresponding Secretary.

CHINA MISSION BULLETIN

WE TRUST GOD THAT "NO NEWS IS GOOD NEWS" WITH REGARD TO THE THORNGATES AND OUR CHINESE LEADERS AND PEOPLE. YOU WILL BE INFORMED THROUGH THIS DEPARTMENT OF ANY RADICAL CHANGES IN OUR CHINA MISSION. D. S. C.

A BIG IDEA — A SMALL CHURCH

By Rev. Marion C. Van Horn
Chairman, Seventh Day Baptist Christian Rural Fellowship, Brookfield, N. Y.

When this free country of ours was a new one and our early fathers had just arrived, there were only a few big ideas in their minds. Home was one of those big ideas. Church was also a big idea. Invariably the Churches were small, but the idea was really big.

Churches in those days had reason for existence. There was a definite service they had to give to the community. Some Churches are yet today small but strong, because the big idea is still the motive force. Some Churches have lost the big idea and, even though they may have grown in size, have finally become nothing.

A Church of any size in a small town or in the country has a distinctive ministry for its community. There are many agencies in every community: grange, lodge, legion, and clubs of many kinds. Many of these agencies are group conscious and even clandestine in their attitudes. Even though there may be some duplication in membership among them, very seldom do they produce a wholesome community unity.

It is very possible — has even been true in many cases — God forgive, that Churches have added to this disunity by their presence in the community. However, where there is vision the Churches in a community can weld all these agencies into a community of power for religious, civic, and social welfare. When they keep alive the big idea, "The Faith of Our Fathers," they become vital and an indispensable element in their community.

Churches have assisted in securing good roads. They have helped to improve conditions in the schools. Recreation for young and old has been an issue met by the Churches. Buying and selling co-operatives have come into existence as a result of Church action. One Church opened a dental clinic in a two room country school. In co-operation with the county health officers, more than 200 teeth were pulled or filled. When a Church thus makes itself indispensable

to its community the people will much more readily receive and trust its spiritual counsel.

In one community the Seventh Day Baptist Church, in co-operation with two other Churches, has built up a Daily Vacation Bible School which teaches each year nearly twice as many children as go to the combined weekly Church schools. It is an invigorating experience for all three Churches to know that together they can do so much more than any one of them alone, or than all could do working separately and simultaneously.

In this same community several attempts have been made through the years by several groups to organize and maintain a Boy Scout Troop. The last attempt failed several years ago. There is now a flourishing Cub Pack and also a Boy Scout Troop in full swing. Both units are sponsored by the union of Churches of the community. In the effort put forth the Churches have watched the growth of a community interest and pride almost unbelievable. Persons and agencies formerly self-centered have wholeheartedly entered into a community program. There is a wholesome spontaneity and effervescence connected with unselfish service that is contagious.

In this community the Seventh Day Baptist Church had a parish house scarcely used more than once a month, and then for Seventh Day Baptist purposes. That parish house is now a center of community gatherings two or three times each week. All three of the Churches are small (less than 100 members) but they are regaining the big idea. They are becoming indispensable to their community.

In another community the Seventh Day Baptist Church with its capable leadership has been instrumental in unifying the good people of the other Churches and of the community so that they have been able to defeat the licensing of five establishments for the sale of beer and other alcoholic drinks.

A Church that can do that working with other Churches has the big idea. It has power. It is indispensable. Yet it is just a small town Church.

Let's have more small Seventh Day Baptist Churches with the BIG IDEA! It

CHURCHES THAT FARM

Instead of money, members donate time to help run a Church farm — an idea for your Church.

If your Church has trouble raising money to do all the things it should (and what Church doesn't?), here are two congregations with an idea. They are Green Valley Chapel near Mt. Vernon, Ohio, and Pleasant Dale Church of the Brethren near Berne, Ind.

Members knew that their Churches were failing, financially and otherwise. Both groups solved the problem the same way. They obtained some land and put their Churches into the business of farming. One bought a farm, the other rented one.

In most Churches members pledge money to pay the minister. But in Green Valley Chapel and Pleasant Dale, they also pledge time and machinery to work the Church farm.

Let's go to Green Valley first. Just two years ago Green Valley Chapel was on a circuit with three other Churches. Members saw their pastor once every two weeks, as that over-worked man shuttled between communities. Interest was slipping.

Then Church officers called a meeting. They agreed that Green Valley needed a full-time minister — a man who could live with them and share their problems. But there was no place for him to live, and many doubted if Green Valley alone could pay him.

But finally out of more meetings and long talks, came a plan. The members formed the Green Valley Community Christian Association, and raised \$8,600.

They used \$7,000 of it to buy a 78-acre farm near by. That left only \$1,600 to remodel the farm house as a parsonage. It wasn't enough. They borrowed \$900 more, but this is now paid off, too.

Green Valley's crops have done very well. The wheat went 20 bushels an acre this year, and the corn about 50 bushels. "We'll better those yields," says Art Cofing, farm manager (without salary), who sends word to members when help is needed on the farm. (Cont'd next page)

isn't our size we need to be ashamed of. It's our impotence.

Rev. William Stewart is paid a fixed salary, but also gets free feed and stabling for his livestock — two milk cows, some sheep, and a litter of pigs. He and Mrs. Stewart raise a good garden.

So far, income from the farm has been used mainly to improve the farm buildings, tile waterways in the fields, and in extra fertilizer to build up production. But in another year, members expect the farm to put a healthy bulge in the Church's bank account.

Now let's visit Pleasant Dale. Four years ago Rev. Russell Weller decided that there was nothing wrong at Pleasant Dale that more money in the Church balance wouldn't cure. But how to get that money?

He pondered the problem, and finally mentioned one of his ideas to the men of the Church. Mrs. John Yaney, a minister's widow, owned an 80-acre farm near by. Why not see if she would rent

it to the Church on a 50-50 crop-share basis?

Mrs. Yaney liked the idea, and soon tractors, plows, and grain drills were busy in the fields. That fall the oats went 60 bushels an acre, the corn 75, and the soybeans 25. When the crops were sold, the Church paid Mrs. Yaney \$2,300, and had an equal amount for its Christian program.

Rev. Mr. Weller keeps an eye on the fields, and notifies members when work is needed.

Both Green Valley and Pleasant Dale folks have found that working and planning together boosted community fellowship — just an added dividend besides solving the financial problem.

So, if your Church isn't clicking, perhaps you need to tie it to the land. Green Valley and Pleasant Dale folks know it works. — Farm Journal, January, 1949.

LOOKING TOWARD A UNITY OF THE CHURCHES IN AMERICA

By S. Curtis Groves
Jackson Center, Ohio

First I feel very much honored in that I was chosen alternate to Dean Ahva J. C. Bond, of the School of Theology of Alfred, N. Y. While I feel I will come far short of what Dean Bond would have done in this position, still I received a great spiritual uplift in this opportunity of being a member of the planning committee to explore the possibilities looking toward Church unity. The spirit demonstrated in this committee was fine; also the thoughts of the council groups, and discussions with pastors and laymen were helpful. Counseling is good, but many of us have depended on one another to do the job. Too often we turn to this "ism" and that "ism" in desperate hope of finding some solution to the terrific dilemmas. Too many of us have been blind to the terrific potential for peace on earth, good will toward men, that dwells within the organized Church of God. In this I mean that we all need the thought that we must have "Thus saith the Lord."

Jesus started a new age with His sharpening of the conscience of mankind.

Back in the time of the Dark Ages,

St. Francis did more than anyone else for the European people.

Now let us go to the committee in thought. One suggestion discussed was to have more councils in our Churches of the young folks and the older folks; then let each group make or have decisions in what we all can do to improve Christian interests; then compare both groups. The pastor should coach in all cases, and provide something for every Church member to do so as to keep every man, woman, and child interested. The pastor should not do everything, but just be a leader.

In connection with this thought, the people in the pews are to be good listeners; this will keep the pastor strengthened and encouraged in his efforts to serve.

Now, if each Church in the world will work harder to build a spiritual condition in its own way, this will keep out the idea that some may be fearful of the larger Churches having all their own way in controlling others, and will help each to work more zealously to bring souls into the kingdom.

Now a little about the question of displaced persons. This lies in a willingness

to think of them not as problems, but as our unfortunate brothers and sisters who have suffered the injustice of war and who long, even as we do, for the blessings of peace and security, and a willingness to make a place for them until they can provide for themselves.

I was glad for the opportunity to answer a number of questions concerning the seventh day as the Sabbath. Another thought was that we always pick out the circumstances and condemn sermons or the one mistake in one's life, and let that stand for one's whole life. Read a number of good books along Christian living and religious work. Anyone can get these books from the Sower Book Store, 25 East Main Street, Madison, Wis. Our seminaries ought to teach more family living and less theology, at least more family living. More family living should be taught in the Church council groups.

These lines do not contain all of my thoughts. You may hear from me later in these matters, and in connection with the Federation of Churches in America.

SKETCH OF SIGURD GUNVIK

(Written by himself in January, 1949)

Sigurd Gunvik is the boy who came to the United States some seven months ago in search of Sabbathkeeping Baptists.

Like most Norwegians, he was embodied in the State Church (Lutheran) from his babyhood. In his eighteenth year, he left the State Church and went over to the Seventh Day Adventists, and entered their Bible school. In another eighteen years, from the time he started in Bible school till he graduated from their college (Onsrud Skole) in 1942, his time was filled with study, "lay preaching," the "Book Mission," and the "Health Mission," to use their Church's terms.

Shortly after his graduation, he noticed that certain doctrines held by this group concerning the atonement had no foundation in the Word of God. Seeing this, he became very much confused, and after a while refused to preach any more about these things for the sake of conscience. For this "heresy" he was excluded from the pulpits of this denomination, and had to start anew once more.

During his years of study he had read something about Sabbathkeeping Baptists in the United States in 1850, but nobody knew whether or not there were any left. So he made up his mind to go to the United States to see.

After waiting for five long years, he finally gained entrance into this country, but people here seemed to know no Sabbathkeepers except those of the denomination he had left. Finally, someone suggested that he try in Los Angeles, "for there are all kinds of sects down there. If you do not find some of them there, they have probably gone to heaven all together!"

So he went down to Los Angeles, but here again, he could not find any trace of these historic people. He was about to adopt the theory of "their ascension," when he happened to notice a little advertisement in the "Los Angeles Times" about the Seventh Day Baptist Church at 262 West 42nd Street.

After a while he joined the Church, and Pastor Gerald D. Hargis helped him to get in touch with Dean Ahva J. C. Bond at the Alfred School of Theology. (See Our Coming Glory in Christ which follows this sketch.)

OUR COMING GLORY IN CHRIST

By Sigurd Gunvik
Student at School of Theology,
Alfred University, Alfred, N. Y.

Text: 1 Corinthians 2: 1-14.

When we confess our hope of our glory in Christ in the world to come, unbelievers usually shake their heads and look upon us with a pitying smile, or maybe a mocking one. But this does not bother us very much, for we know they do it because "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

It is harder to understand, when you meet Christians who suggest that we should not bother our minds so much about the things to come, "because nobody can know anything certain about them." If you inquire for a fuller explanation, you usually will find that these people think of heaven and the life to come as very unreal compared with our present

life on earth. Swimming in their heads seem to be confused ideas of ghostly beings equipped with wings like angels, flying about (as it seems to them) in a very dull place you may call heaven or paradise; and, of course, they are very thankful to God as long as they may enjoy their "real" life on earth.

But if you study the life of Paul or other men of faith, you cannot fail to see that their conceptions of these things are of quite another quality. To their minds, the life to come was a living reality, more real than our earthly life, and it was the hope of their coming glory in Christ that filled their hearts with joy and gave them inspiration and strength to fight the good fight of faith here on earth. So it should be with all of us, bound for heaven and eternity.

It is no doubt God's intention that we should rejoice in the hope of this coming glory far more than we usually do. To this end He has filled the whole Bible with suggestions and promises for our life to come. Now it is true that our natural eyes have not seen, nor ears heard, the things God has prepared for them that love Him, but God has revealed them to us by His Spirit — to all of us who by the new birth in Christ have attained a new spiritual understanding. If it is true that God has revealed to us the most secret thoughts of His heart, "which He has ordained before the world unto our glory," it must be worth while for us to study them in particular.

I remember an incident from my early childhood. It was Christmas time. Some adults were decorating the Christmas tree and arranging the Christmas presents in the parlor, and we little children were not allowed to be present but were confined to the next room. But we would not give up. We put out the light, and, in turn, standing on our tiptoes, we tried to look through the keyhole — into the glory. I believe those children showed the right attitude, and neither were there any doubts in their souls concerning the reality of things taking place inside.

Now Jesus is gone home to heaven to prepare a place for us, and a body fit for that place. Are we as anxious as those children were to know something

of it beforehand? If there is no doubt in our hearts concerning the truth of His words, we ought to be. The keyhole is our Bible. Try, standing on your tiptoes, to look and see what may be inside.

What kind of glory is Jesus preparing for us? Jesus Himself will answer the question. We read the answer in John 17: 22, "And the glory which thou gavest me I have given them; that they may be one, even as we are one."

Christ will give us His own glory, the same He had with the Father before the world was (verse 5), and this glory will make us one with the Father and the Son and the Spirit — that is, one with the Godhead. This is one of the greatest promises in the Bible. If we could only believe it actually and fully, now and forever, it would prove to be an unceasing source of holy joy and sweet meditation for the rest of our life.

We read in Philippians 3: 21 that Christ "shall change our vile body, that it may be fashioned like unto his glorious body" In 1 Corinthians 15: 40-50, the apostle draws a comparison between our earthly body inherited from Adam and our spiritual body, our heavenly body which we have inherited from Christ, the Second Adam. And at last he states that our earthly body cannot inherit the kingdom of God. This suggestion of Paul's has often met with opposition even from very sincere Christians. "Why should we not fit into the kingdom of heaven, when we at last get rid of all our sins?" they ask.

If we study our earthly body, we soon will discover our limitations. For instance, we can only see light of certain speed or wave lengths, we can hear sounds only at certain speeds, and so forth. In short, our body and our visible world may be said to be confined to certain wave lengths or certain speed limits. Outside this border, we can neither see, nor hear, nor feel anything. If we came to heaven in our earthly body, it is very likely that we should hear, see, and feel nothing but a dark vacuum and an eternal silence. Perhaps we would freeze to death in a short time amid the heavenly glory, because the kingdom of heaven is founded upon quite another wave length. Only

glorious bodies like that of Christ will fit in there.

But we have good reason to believe that Christ who is the Creator of the whole universe also may be able to adapt Himself to every world, making Himself seen or unseen as He pleases. For we know that Jesus availed Himself of this power after His resurrection by making Himself visible to His disciples. When the time comes that He shall change our earthly body that it "may be fashioned like unto His glorious body," we will all get the same power to make ourselves seen or unseen, to adapt ourselves to every situation, so that we may be able to visit all the unseen worlds in the endless universe of God.

To them who still may fear that our heavenly life may seem a bit unreal, I will give another suggestion. In our earthly body we have five senses, and yet we seem to enjoy our life very well. Suppose it pleases God to provide our heavenly body with a thousand senses or more, should not this make us able to enjoy a life more real, more rich and intense than ever before?

Now the glory of Christ means more than His heavenly body. There is a deeper meaning, too. We read in John 17: 26, "that the love wherewith thou hast loved me may be in them, and I in them." Our heavenly Father's love will abide in us, and Christ in us. What does that mean?

We read in Psalm 16: 11, "in thy presence is fulness of joy; at thy right hand there are pleasures forevermore." What makes the life of God so happy, so rich, and so full of pleasures but His love, His

perfect, unlimited love that goes out from His heart, embracing His whole creation? Even in our imperfect human life, we have all realized the fact that it is our love which goes out from our hearts to persons or things outside ourselves that makes us happy and our lives worth while, and it is the lack of love that makes us unhappy. The lack of love is also the first reason for all our sins and shortcomings. What a blessed thought that we one day shall enjoy perfect love in a perfect body — God, our Father's own love, and Christ's body!

And all this will happen in the day "when the Lord Jesus shall be revealed from heaven with his mighty angels When he shall come to be glorified in his saints, and to be admired in all them that believe," according to 2 Thessalonians 1: 7, 10.

In our earthly life, Christ may often have good reason to feel ashamed of us on account of our shortcomings, but in that way He shall not be ashamed of calling us His brethren, because we shall be like Him. Yes, He shall even be glorified in us somehow. This has made me think of the mirror that reflects the sunlight. So shall the millions of saints reflect the glory of their Saviour! And this must be the most glorious show of the universe! No wonder if the mighty angels must hide their faces on that day because of the splendor of Him who sits upon the throne. And the whole universe of reasonable beings shall realize that in these saints is the sweet fruit of our heavenly Father's love in Christ, having sacrificed Himself in His Son on Calvary for our sins.

JAMAICA "GENERAL POLICY" EVALUATED

Dr. J. Merle Davis, long-time rural missionary in many parts of the world and now in charge of Rural Survey and Research with Agricultural Missions, Inc., kindly sent his reactions to "Educational Policy in Jamaica, B. W. I." We had discussed some rural missionary problems with Dr. Davis at the 1949 Foreign Missions Conference Annual Meeting last

January and later sent to him a copy of Dr. Ben Crandall's report. With kindly interest typical of leaders in missions, an unsolicited reaction to Dr. Crandall's report was soon in hand. Dr. Davis' evaluation is of great help to the Missionary Society which adopted Dr. Crandall's report as "General Policy" for Jamaican educational work among Seventh Day Baptist people. We believe this work shows a good beginning in program and personnel.

(Continued on next page)

Speaking of the report of Dr. Crandall, Mr. Davis says:

It brings out clearly the need for two types of education: one city centered and conforming to the pattern that culminates in the university, and the other an education that will prepare the Jamaican rural masses for a more efficient, contented, and rewarding life in the rural village and on the soil. . . . I hope you can start both types of schools. It is natural for you to begin in the city where you have such a well-located property. A truly effective rural school which prepares for village and rural life could be started in a modest way and be gradually expanded. The principal would need to be an exceptional person with keen insight into rural life and needs and, if possible, technical training and experience in working with underprivileged country folk.

I am very much interested in the problem you are facing and if Agricultural Missions, Inc., can be of any possible help we would be happy to do what we can.

Very sincerely yours,
J. Merle Davis.
D. S. C.

WHO CARES ABOUT DENOMINATIONAL MISSIONS!

Strange as it may seem, I am utterly disinterested in securing the support and interest of Seventh Day Baptist Churches for denominational work in education or missions until these Churches first devote themselves to Christian service and fellowship in their own communities. Who cares about denominational missions if we ourselves are not Christlike in our loves and life in the towns where we are citizens? From the other side of the picture, a recent letter from a foreign Seventh Day Baptist missionary showed his despair at witnessing to purity of life and stewardship of income because he had heard that American Seventh Day Baptists smoked. Whether or not we condone smoking is not necessarily the point here; the point is that that missionary is getting all to little help because many of us are channeling money into luxuries of various types instead of into needs, including those of our neighbors.

Seventh Day Baptist Churches must devote themselves to the spread of Christ's spirit and love in their own communities. The common doctrinal ties which bind us to other Seventh Day Baptist Churches

must be a springboard . . . not a block . . . to great giving of self for redemption of souls and of society in our immediate "field." We must co-operate more fundamentally, perhaps, with our local Christian Churches than we do with the denomination, for your loyalty and mine is more to the place we call "home" than any other town or nation when it comes to making Christ known. Local Churches differ more according to community character than they do according to denominational polity and characteristics. This is a good sign, or should be.

In these days of program promotion, of mass education and publicity and advertising, there is a growing need for us to keep our eyes on the first and primary task of any congregation of Christians. You and I ought to be more concerned with the stewardship of life — life, time, and fortune — within our towns than with the denominational budget figures. If local Churches united to canvass their towns for Christian giving, they would create a higher level of stewardship for every youth and adult of that community. If they canvassed their parishes separately for their own needs and for the working budget of their own denominations, they also would help their stewardship principles; but I dare say not as much as if they canvassed unitedly as Christians. If our Church members were challenged with a daily Christianity "beginning at Jerusalem," more American towns would be free of more evils than at present, and more youth would be serving as missionaries in other places also.

When each Seventh Day Baptist Church bears its crosses — voluntary burden bearing for Christ's redemptive work — in its own home town, then the Denominational Budget will be taken care of adequately. And Seventh Day Baptist missionaries in China, Jamaica, and British Guiana would be better able to help the Chinese, Jamaicans, or Guianese change their home towns.

Can any of us avoid our fundamental doctrinal beliefs, or our local obligations, or our world-wide mission work, or the power Christ promised both to Christians and to His Church when we look at Acts 1: 8?
D. S. C.

CONFERENCE CHARTER TRIP

It looks as though the way to accomplish any kind of charter trip to Conference will be through chartering a bus or train from Chicago (or similar mid-western point) with eastern delegates going to Chicago on regular conveyance schedules. Latest information from train and bus officials indicate such a move if enough passengers cannot be secured for an almost full coach in New York City or vicinity.

The bus official informs us that desirable seats on regular schedules would be held for passengers going to meet the charter bus, and that fare would simply

WE CHOOSE THE COUNTRY

By William C. and Doris Stewart
Green Valley, Ohio

It was a definite choice. We were living in a northern Ohio rural village and trying to solve the problems of the three Church circuit we were serving. It was no good. We were running behind financially. Our transportation costs were mounting. We began to discuss how we might combine the type of work we wanted to do in the Church with the work we wanted to do as a family. Down in Knox County an open country Church bought a farm and began to search for a pastor to live on it. After some months of arranging and with the interest and experimental spirit of denominational supervisors, we moved.

We chose the country because in northern Ohio villages we were, in most cases, as far from the source of supply as we would have been in a city. It is amazing how few village parsonages provide any facilities for the minister to provide some of his food. We had had nothing but a garage on our lot. The village preacher usually has to buy eggs and milk on the retail market, and if he wants a large garden he has one given to him "on the other side of town." Yet his salary seldom compares with one in the larger towns. The grocery store pushed us hard. We felt compelled to buy gas and oil from the local garage men. Only a subsidy from the farm of Doris' parents kept us afloat.

be the round trip fare between the easterly town and Chicago plus the charter round trip fare between Chicago and Riverside.

And don't forget that this "home mission project" will "in all probability" be via **air-conditioned coach**. The bus lines provide this unless unduly heavy travel develops this August.

Please send in your information as soon as possible. Feel free to ask questions, but hurry! We'll try to clear with the transportation agencies aright. We need to let them know by about July 5. Put your Church auxiliaries to work sponsoring a delegate (or delegates) to Riverside in 1949!
D. S. C.

We chose the country because we wanted to be more in touch with the natural phenomena of the universe. We were tired of street lights when the moon was out. We wanted to be in touch with the weather. The dependency of the farmer on the weather is an important, humbling part of his life experience. Rain and drought mean a lot in the planning of work. When a man and his family will forego the Fourth of July picnic to get in the hay that might be ruined, there is real respect not only for the weather but for the members of the family who volunteered to do the work. Nobody is as patient with a heavy snow as the farmer. He goes about his chores and his patient animals as if nothing had occurred. If he cannot drive his car out the lane he stays at home. If he needs to get out, the team or tractor is usually available. Patience with the universe! The farmer accepts it. He adapts himself to it. In no other way can man be satisfied and his life here fulfilled.

We chose the country because we wanted access to land and a chance to produce with our hands some of the necessities of our living. That meant more than a garden. We wanted to keep some animals. That meant feed. The Church farm, worked by the men of the Church, supplies us feed for our stock as well as a sizable surplus of corn and wheat for market. In addition to our butter, eggs, and milk this year our own surplus for market has amounted to several hundred pounds of butterfat, a half ton of

pork, over a hundred dozen eggs — small production by farm standards, but enough to give us the farmer's attitude toward the market. This we feel is especially important in preaching to men. In the previous seven years of preaching, Bill had never quite reached the real hearts of rural folks because he was not sure of their basic problems and attitudes.

It is good for a preacher to own something besides his automobile. Our family savings are all in our two cows, the pigs, chickens, and sheep. The natural increase in our animals we expect to bring us much more than money at interest would at present rates. And our labor helps to do it.

We chose the country because we wanted to rear our family there. Bill grew up in small towns, a product of work around the parsonage lot that was quite often "made work" to keep him busy. It had no real purpose that challenged him. This we hope to remedy for our children. The work that they do will be important to the family. A farm needs people. Every individual on it can give service, and can help to make possible an expansion of the activities and sources of income. This is not true in town or city. We have enjoyed the family work so far and expect to find our common tasks the source of a deepening fellowship.

Of course we did not come to Green Valley just to live on a farm. We have been concerned about the future of the average rural community. What can be done in one that has lost its several one-room schools, has no store or feed mill, or any other community institution except a Church and grange? Typical of thousands of rural communities, it is more of a neighborhood than a community. Green Valley has a sense of local pride that is a little unusual, but the school youngsters are taken several miles to city and town schools that have little concern for rural neighborhoods. The Church has resisted the centralizing tendencies of recent American community history, but for how long? And should it? And at what cost? We hope to find some answers to these vital questions.

In Green Valley we have a congenial group of folks proud of their Church, their neighborliness, and their farms and homes. Young men and women like to settle in this valley. We have an unusually even distribution of age groupings. The Church has only 135 members, but we enrolled over 50 youngsters in its first vacation school last summer. The community has produced one generation, now in its vigorous fifties, that has been unusual in its independence of thought and action. Can we help train other generations? Are we losing too heavily in energy through the centralized school and commercialized recreation? Can we in some way capitalize on these newer influences?

Green Valley feels an important step has been taken in the purchasing of the 78-acre farm in 1946. The farm has limitless possibilities as a center for a revitalized rural community. Income from cultivation, all volunteer, is to be used for whatever the community needs most — whether it be Sunday school rooms or a pond for recreation on the farm. With such a center of activity we hope to keep the Church a men's Church, as it has been through the years. We have a community center, but can we help to restore community life to this rural area in central Ohio?

Ours is not a cure-all solution for the rural Church. The circuit system of linking Churches together in scattered areas needs much experimental and devoted work on its crystallized pattern. It needs a much deeper concern on the part of denominational leaders, not only within their denominations but also across denominational lines within the same areas. The duplication of ministerial service must be ended. Other work needs to be done in the centralizing and enlarging of rural Church constituencies. Worshiping God as we do, Church people cannot remain small and selfish. Green Valley feels the importance of the vital relationship between tilling and teaching. — Condensed from the Church Woman, April, 1948.

No man is really educated until he has learned how to use criticism to advantage. . . . — Selected.

CENTRAL JEFFERSON CO-OPERATIVE PARISH

By Rev. Emmett H. Bottoms
Pastor, Seventh Day Baptist Church,
Adams Center, N. Y.

The Central Jefferson Co-operative Parish is composed of the following eight Churches: Smithville Baptist, Adams Center Baptist, Adams Center Seventh Day Baptist, Honeyville Baptist, Rodman Congregational, South Rutland Community Baptist, Burrville Congregational, and Rutland Center Congregational.

Some years ago when Rev. Ivan M. Cash was pastor of the Adams Center and Smithville Baptist Churches, and Rev. Orville W. Babcock was pastor of the Seventh Day Baptist and Honeyville Churches, Mr. Cash had a desire to start a plan for a larger parish. Mr. Babcock had a call to another field, and the plan did not advance far. Rev. Paul S. Burdick then accepted a call to the Seventh Day Baptist and Honeyville Churches. The plan advanced but with nothing definite developing until Rev. Mr. Cash was called to another position, and Rev. Ray N. McCann came to fill the vacancy left by Mr. Cash.

After Rev. Paul S. Burdick accepted a call to another field, Rev. Emmett H. Bottoms came to the Seventh Day Baptist Church and the Rodman Church in October, 1946. In the spring of 1948, Rev. Mr. McCann, and Rev. Douglass Passage, who had for a short time served the Honeyville and South Rutland Churches, left the field. Thus there was only one minister in a field of six Churches.

Rev. Mr. Cash, who was serving as a field promoter for the Northern Baptists with offices in Syracuse, still had that inspiration to organize a larger parish. Consequently, he contacted the pastor remaining on the field. We then called a meeting to which Rev. Mr. Cash and Rev. Stanley Skinner of Cornell, who is employed by the New York State Council of Churches as an assistant executive secretary, came and explained how a co-operative parish would work and what its possibilities were. Three other such meetings were held with these two specialists. Enough enthusi-

asm had been aroused to get a vote in each of the Churches under consideration. The vote was overwhelming to unite in a co-operative parish.

The last two Churches mentioned were not at first in the plan but when they with their pastor, Rev. Howard Boardman, asked permission to join with us, they were welcomed gladly. Rev. Mr. Boardman had had experience in a co-operative parish in New England. We found his experience valuable in completing the organization.

Soon after the completion of the organization, the director of the student field work of Keuka College offered the services of Miss Jean Smith, a senior majoring in Religious Education, whose home is at Honeyville, to do her cadet work in our parish. This we very gratefully accepted. Our specialists who had been leading us had been telling us the value and possibility of employing a full-time director of Religious Education. Miss Smith came in November and stayed for six weeks. Her work was climaxed with a beautiful Christmas program presented by young people from all the Churches composing a choir and cast.

The first of September, Rev. Bernard C. Schehl, a Baptist minister, came from Webster, N. Y., to fill the vacancy left in March by Rev. Mr. McCann. He joined in with the program wholeheartedly and has taken his place in the parish very beautifully.

An unexpected opportunity came when Mrs. Burch, wife of Chaplain L. W. Burch who was being sent to Germany, wrote Rev. Mr. Cash, requesting employment. Mr. Cash knowing of her qualifications as a director of Religious Education, referred her to our parish. We soon had a vote from the Churches to go along with the plan, and Mrs. Burch was comfortably located in our parish ready for work the first of this year. She takes care of one of the Church services regularly as the three ministers cannot handle all of them.

The director brought many good suggestions, such as wholesome co-operative social and study groups and athletic groups, all sponsored by the parish. She is glad to meet with all the Sabbath school

groups and ladies' societies, as well as the youth groups, as often as possible.

Before the organization of the co-operative parish we were keenly aware that there was a vast amount of "no man's land" in the area, which covers 30 or 40 square miles. Now we can see that we have made progress in eliminating the "no man's land." It is truly amazing to see how far we have advanced in having all of the people in the area realize they are members of the co-operative parish.

With summer just before us it is expected that much more progress will be made, as our director of Religious Education selects teachers, organizes, and personally supervises five Vacation Bible Schools in the parish.

Membership in the co-operative parish does not in any way interfere with a Church's affiliation with its denomination, or hamper its local program, or limit its financial status. It expands its program and extends its influence.

The attendance at regular services in three of the Churches in the parish has more than doubled since its organization.

The opportunities in such a parish are unlimited.

CO-OPERATION IS THE WAY

The community is a teacher whether it be city or country. The Church which fails to take this into consideration will fail to adequately serve its community. Co-operation is the only way that the Church can guide the community in its teaching work.

The preceding article written by Rev. Emmett H. Bottoms clearly shows that it is possible for Seventh Day Baptist Churches to co-operate with other Churches in a worth-while community program. It would be well for every one of our rural Churches to study this article and write to Pastor Bottoms for further details.

In rural papers it is very easy to see that leading parts in community organizations are taken by people who are members of the Church. In many cases these organizations are flourishing but the Church is dwindling away. It seems to

me that every rural Church must, as a Church, assume a more active and constructive leadership in making a correlated community program in which all of the organizations take their proper place. In many cases a Church can provide a meeting place and its laymen can take an active part in the leadership of other organizations.

I know of one rural community where plans for a new school building have been discussed. It seems to me that the Churches of that school district could co-operate with the plans for the new school so that a community building large enough to include a floor which could be used for roller skating, basketball, community meals, community entertainment, and other worth-while programs could be built. Such a community should employ a man teacher for the full year who would be in charge of the community building and help direct the year-round program planned by a community council in which the Church would take a leading part.

Every rural community will need to build its own program. It would be impossible for someone who is not acquainted with a rural community to recommend a plan which would be best suited for that community. Rev. Marion C. Van Horn of Brookfield, N. Y., who is chairman of the Seventh Day Baptist Christian Rural Fellowship, will be glad to supply material which explains a number of plans which have worked in rural communities and which will give ideas for use in your community.

Plans for Vacation Church School and summer camps need to be adapted to the rural community. Day camping is better suited here. The all-day session vacation school may work the best in rural communities. You may write to me for further information regarding these programs.

One of the pleasant memories of my short pastorate at Lost Creek, W. Va., is the memory of a Sabbath morning Church service held on the lawn of one of the homes. A robin raised his voice in song just as I led the group in the invocation prayer. Rural Churches, and city Churches too, should have at least one outdoor service each year.

H. S.

Children's Page

Dear Recorder Children:

Here I am, ready to answer some of your fine letters, and not one letter do I have, though I visited the post office daily. This beautiful spring weather should inspire you to put your impressions on paper. Of course it is near the end of the school year. Those of you who are in school are no doubt busy, but do please take a little time today to add a portion to our Children's Page. Don't forget that "grownups" as well as children enjoy reading your letters. How about it?

"A word to the wise is sufficient," is it not?

In place of letters today is the following story:

The Lesson Peter Learned

Peter Allen was so busy with his own interests and activities that he was apt to forget the needs of others. His mother had talked with him about it. He really meant to do better, but didn't show much improvement.

Now Peter loved to work out puzzles. So his mother often gave him puzzling proverbs and had him guess their meaning, which he thought great fun.

One morning he had made his little sister unhappy by his thoughtlessness. His mother kissed him good-by as he started for school and then said:

"See a pin and let it lay,

You'll need a pin another day."

"That's a good hard one," said Peter with a merry laugh. "But it will be fun to guess what it means."

He started to school on the run. He had not gone very far when he heard the frightened sobs of Linda, the little girl who lived next door. She had climbed the dividing fence between their houses to escape a barking dog. The dog was only trying to be friendly. Peter started to run on with a teasing laugh. Suddenly he thought of his mother's recent words, "See a pin and let it lay, you'll need a pin another day."

"Ha! Ha!" he said. "I do believe I've guessed the meaning of that proverb the very first time." Then he chased the dog away and helped little Linda down from the fence.

"I'll be late if I don't hurry now, but am I glad I've guessed Mother's proverb!"

As he hurried around the corner a neighbor called to him excitedly, "Oh, Peter! Please run and call my husband back. He has an important telephone call."

Peter started to say, "I can't spend the time to go after him. I'm almost late for school now," when he thought of his mother's proverb for the day. He hurried back to grant his neighbor's request, and then by running a little faster was just in time for school.

In the middle of the morning session a little friend asked him to help him with a difficult arithmetic problem. This he did willingly, smiling as he thought of his mother's proverb. He had to hurry a little more to finish his own problems.

During an exciting ball game at the noon hour Peter was sure he had made a certain base in time. When the others heatedly disputed it he said with a merry laugh, "All right, I give up. Let's play the game." The dispute was over and the game went on merrily until the ringing of the bell at the close of the noon hour.

Peter found other chances during the day to be helpful to his teacher and schoolmates. The grateful words and smiles he received made him very happy. "It's real fun to do all you can to help others. Why haven't I done it before?" he mused.

Willingly he walked slowly home with a schoolmate who had to depend on crutches, although he was anxious to hurry home to see if he had guessed the true meaning of his dear mother's proverb.

As soon as he reached home he repeated at the top of his voice:

"See a pin and let it lay,

You'll need a pin another day."

Then he said tenderly with his arms about that dear mother, "It means, I think:

'See a chance to help and pass it by,

You'll lose some help before you die.'

"Good for you, Peter dear, your guess is exactly right," said his mother with a loving kiss.

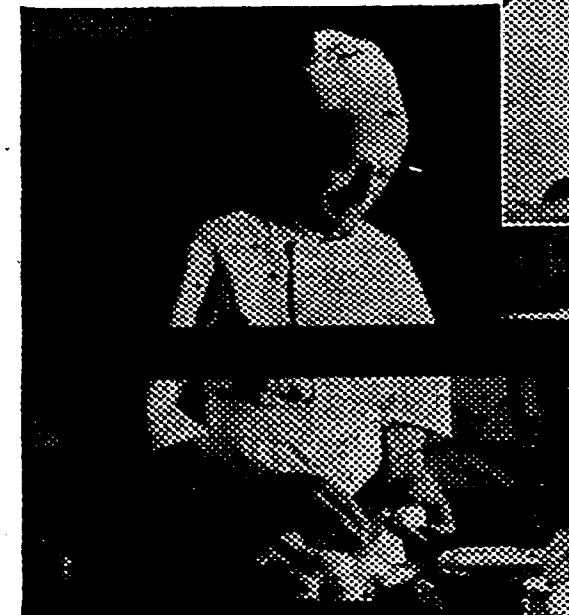
"It's fun to help others," said Peter. "I'll try to do it often after this."

Mizpah S. Greene.

NEWCOMERS ARE LIKE OLD-TIMERS ON "I AM AN AMERICAN" DAY

On "I Am An American" Day, new Americans who once lived under foreign dictatorships are found in many different occupations all over the U. S. A., taking part with zest and energy in the American way of life.

Lew Futala, 26 years old, from Hungary, adopts American farming methods on a South Maryland farm. →



Charles Gruenebaum, from Germany, works as a cook in a St. Louis club. ←



Janis Dzelzitis, who left Latvia three years ago, builds his own farmhouse at Senatobia, Miss. →



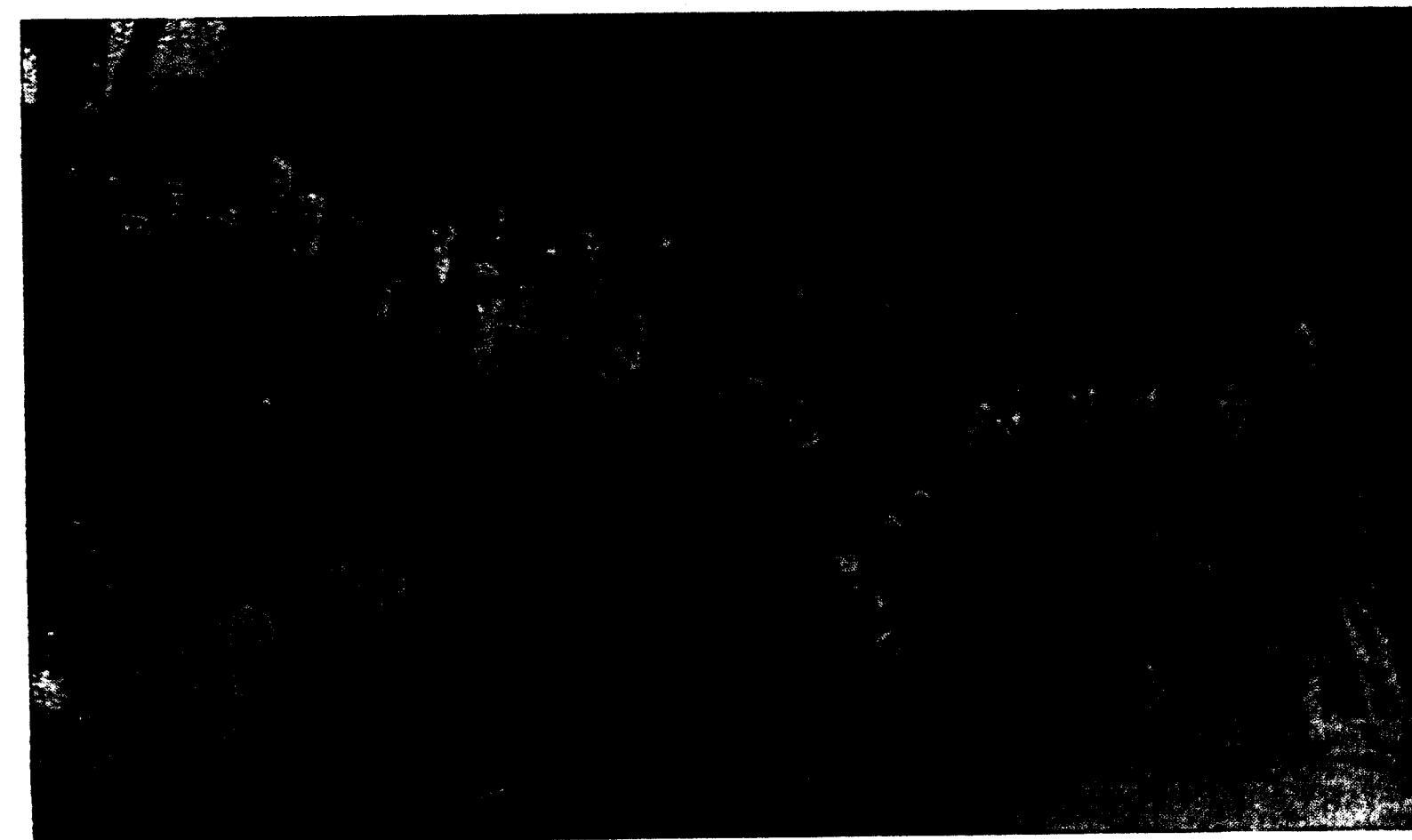
James Batavia, jailed by the Nazis for underground resistance, now raises an American family in Denver. ←

MAY 23, 1949

The Sabbath Recorder

Sabbath Morning Congregation

HAMBURG, GERMANY



Picture taken in a park across the street from the large restaurant clubroom where the German Seventh Day Baptists met for Sabbath services on the weekend of March 19, 1949, when Capt. and Mrs. Boyden L. Crouch visited them. Please see Missions Department, page 351, for letter from Capt. Crouch.