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 Malby was song leader.

Several of our young people attended the twenty-fourth annual conference of the Oneida County Youth Council at Westervale 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 Oneardsville 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: Peter

(especially 1 Timothy 6: 1-20; 1 Peter 4: 7-5: 4)

Memory Selection—Matthew 6: 33

OBITUARY

Burton. — Gardiner Gillette, was born at Hopkins- town, R. I., April 11, 1862, and died at Shurtlech, May 10, 1945. An extended obituary appears elsewhere in this Recorder.
Entered through the centuries there has been a long committee was conscious of the fact forgetting our individual opportunities and all children of the same Father. The present promised cured their diseases but healed their broken timely. Those with them...•...•..•...•..•...•..•...•..•...•..•...•..•...•..

PRESIDENT'S MESSAGE

Entered.......

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

CONTRIBUTING EDITORS

Mrs. Okey W. Davis

Harley Compton

N. J.

Plainfield, N. J.

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Whole No. 5,142

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The Sabbath Recorder

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

Whatever the business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Eastern Association

President's Message

(Eastern Association, the executive committee was conscious of the fact that down through the centuries there has been a long in the heart of man for something intangible, something that his own nature alone cannot satisfy. Assuming this to be true and wishing to gain constructive ideas for Christian helpfulness, they chose the theme, “Meeting the Needs of Hungry Human Familiarity.” Remembering the chaotic conditions in countless parts of the world today and not forgetting our individual opportunities and responsibilities, we think the topic seems timely.

Many years ago in Palestine there lived One who went about doing good, whose first thought was always for others. When people thronged about him for help he not only cured the diseased but healed their broken hearts. He taught love, mercy, and self-sacrifice. He showed them the Father, and promised his followers that his Spirit would be with them always. The first step in meeting the needs of others is to ally ourselves with the Christ of Galilee.

Those who accept the teachings of Christ must go into all the world and make disciples of all nations, teaching them to observe all things that he has commanded. It is a difficult thing to practice this principle, yet it was never more needed. "For whom Christ died" refers to all mankind—our enemies as well as our friends. Maintaining the spirit of brotherhood is an important way of meeting the needs of humanity. It is well to realize, moreover, that the attitude toward others is largely determined by his relationship to his heavenly Father.

The problem, then, resolves itself to: How can we build an unbeatable team; then we would have peace? Minority groups will generally find that distasteful work is often where the greater freedom may be found, and if looked at in some ways perhaps that is the way to build character. One of my professors in college made it a point to methodically and patiently develop them to the best advantage for God, and where would he have me put them to work?

Another approach is from the top down. A Negro once suggested that their color, or creed, and other advantage in the fact that they had some advantage in the fact that they had some advantage in the fact that they had more time to do things right. The problem, then, resolves itself to: What are my God-given talents, how can I develop them to the best advantage for God, and where would he have me put them to work?

The problem, then, resolves itself to: What are my God-given talents, how can I develop them to the best advantage for God, and where would he have me put them to work?
be done because we have not seen it. We went to Prince Edward Island to live. They told us sweet corn and had exceptions. The neighbors followed suit and overcame what was evidently just a mental block.

So it is by suggestion that we put spiritual things first and develop all of our latent talents that we can find. Live in the world but not of the world, as Christ prayed for us to live. Then face the world with the courage that brought Sir Thomas Lipton across the ocean every year, trying to win a race with his schooner. Enjoy your defeats, knowing that the Master Refiner would have pure gold but not without suffering, never take your eyes off Jesus. Peter started sinking the minute he took his eyes from Jesus, and so will we.

How shall we develop the faith and courage it takes to live out the fact that God and oneself are an unbeatable team when pulling together? First, I believe we should stress our daily living. Nothing is more distressing to one than to come to church and have to over come what was evidently just a mental block.

The Sabbath was made for man, and when kept is one of the greatest of character building experiences we have. The Sabbath is a time when our character begins at Mother's knee and the family circle. In our family we were taught to lead out in the Sabbath observance as early as we could begin to read, and the Bible was the Book from which we learned to read. Those lessons have never been forgotten. We were prepared to answer our playmates when they asked why we went home at Sabbath day.

REPORT OF EASTERN ASSOCIATION

The historic Picotaw Church of New Market, N. J., entertained the Eastern Association June 1-5, 1945. It was the one hundred and seventh anniversary of the organization. There was a very good representation from the nearer churches, and several people came from the churches farther away; there were delegates from every church and from the sister associations. It is always a pleasure to meet with the warm-hearted, hospitable members of this old church, which was founded in 1705. The present church building is typical colonial architecture of truly educational evangelism—the sort of movement that contemplates a campaign not merely of three or four frantic days, but of ten or twenty days' duration, that involves actual training in the techniques of discovering the purposes of God for each individual life and in living a life that is true to those purposes. Agents for church attendance were prepared to answer our playmates when they asked why we went home at Sabbath day.

Those lessons have never been forgotten. We were prepared to answer our playmates when they asked why we went home at Sabbath day.

FIRST THINGS FIRST

Morning's First Privilege

By Ralph Cushman

I met God in the morning
When the day was at its best,
And all the world was wide awake
Like a glory in my breast.

All day long his presence lingered;
All day long he stayed with me,
And we sailed in perfect calmness
On every troubled sea.

Other ships were blown and battered;
Other ships were sore distressed,
And the winds that seem to threaten,
Seem to pass by,

Then I thought of other mornings,
With a deep remorse of mind,
That I might have kept my course,
As the captain of the main.

So I think, I know the secret,
Learned by many a troubled way;
I must keep the Lord my guide,
Or I will lose my way.

If I want him through the day,
I must keep the Lord my guide,
Or I will lose my way.

P. B. Hurley, Conference President.
The Greatness of Women

By Mrs. H. I. Peyer

Dear friends, we have met to discuss the greatness of women. In these days this is a topic worth considering. I represent Rebekah. Rebekah lived during the old dispensation (the cool refreshing dawn of the day) and was the daughter of Bethuel. She was a virgin and deemed it an honor to do honest work. Rebekah was fair to look upon and a virgin. When Abraham sent his servant to find a bride for Isaac, the servant met a stranger who asked her for water; [her choosing was right.]

Rebekah did not ask the vessel to be filled at once; she told the stranger to go to the well first. When the stranger reported to Abraham's servant, he was pleased that she was willing to help a stranger. Rebekah was not afraid to have frank discussion with her parents. She had no false pride, but she was obedient. She spoke only of those things that fitted her to be placed among the great and noble women of all times.

Let us women resolve to be like Rebekah, fulfilling that for which we were created. The worth and virtuous persistence of women were brought out in a noble way at the glorious resurrection of our Lord, when we were told that angels were ministering to him. We are in a happy commission from our own blessed lips, to go and tell our disciples. Shall we still remain in the outer court and be disobedient to our commission and allow the things of the world, which are but for a moment, to blind our eyes? God needs more young women like Rebekah today to witness for him. Let us not allow him to seek our help otherwise.

In closing, permit me to say:

Aim to be a true woman—Stout heart and brave.
Be one of the brightest of gifts God ever made.
Be a woman to grapple with sorrow and pain.
Be a help not a clog when misfortunes prevail.
Never mind a few jolts as you journey along.
Be true to yourself and true to your God.
Be what God made you—Be a helpmate to man.

The Greatness of Women

By Mrs. E. L. Morris

We have this afternoon as our topic Greatness of Women. This is both a broad and lengthy subject with which to deal. Today we find that women are taking a very important part in the world's history. Let us not stray far. For instance, we have today women in the House of Representatives, as justices of the peace, the Women's League, and in the Auxiliary Territorial Service, where the women have left their island homes to help bring victory in this great World War. Nurses have gone forth to attend the sick and wounded soldiers.

This afternoon we have before us the outstanding features of one great woman, Deborah. Deborah was the fourth judge of the children of Israel, and was also a prophetess. She was the widow of Ehud who was one of the judges of Israel, the children of Israel entered again into idolatry. The Lord, to show that he was displeased with them, caused the Canaanites to afflict them by warring against them. In this affliction Deborah sent for Barak one of the children of Naphtali, and said that she would go the enemy unless Deborah would accompany the army. Deborah promised that she would be in attendance and prophesied the defeat of Sisera; also she prophesied that the honor of the victory would be taken from Barak, for Sisera would fall by the hand of a woman. Barak immediately gathered ten thousand men of the tribes of Zebulun and Naphthali, and marched against the Canaanites. They drove them into the river Kishon, from which Sisera fled and was killed by Jael, Heber's wife.

After the victory Deborah composed a sublime song of thanksgiving to God in commemoration of so signal a deliverance. In her thanksgiving she was termed, "A mother in Israel."

Deborah shows that as women we can accomplish great things if we will put our hands to the plow with fear and do our bit by giving charity to fallen humanity. To say a word for Jesus will help one on his way to the Cross, which has saved millions who have passed and gone to that Great Beyond.

"Jesus bids us shine with a pure clear light, like a little candle burning in the night. He looks down from heaven to see us shine; You in your small corner and I in mine."

Treasurer's Monthly Statement

April 1, 1945, to April 30, 1945

Karl G. Smith, Treasurer

In account with the Southwestern Baptist Missionary Society

Dr.
Cash on hand, April 1, 1945..................$2,584.27

Cash received through:
Rev. B. C. Milam, Dr.................. $35.00
Rev. C. A. Bedsole, Dr............... 50.00
Book of Days, Dr.......................15.00
Recorder Prep, one self proceeds.....111.81
Dr. Josephy, N. Y......................................150.80

For mission society:
Gospel Tabernacle, N. Y........ $11.00
Wesley, Los Angeles...........11.66

For foreign missions:
Waldorf, Calif.................. 7.12
Wolfe, Calif.................. 4.25
Walworth, Wisc., for Ministerial Retirement Fund.................. 10.00
Women's Missionary Union......10.00
Golden Rule Foundation for China relief work.................10.00
Remittance to China..............10.00

For sale:
Rebekah, rich and costly gift........5.00
Bible, for foreign missions........ 5.00
First Hymn Book..................15.00
First Alfred, N. Y..................15.00

Accounts payable as at April 30, 1945:
China........................................ $1,823.40
Canada........................................ 6,000.00
Holland........................................ 2,533.00

Sabbath School Lesson

June 30, 1945

God's Joy in Creation

Basic Scripture—Genesis 1, 2

Memory Selection—Genesis 1, 32
WOMAN'S WORK

OUR TOWNS RESPONSIBILITY IN A WORLD-WIDE COMRADESHIP

The airplane, the radio, the prayers of millions of people to God made the world one for man. Today the hopes and fears of all the world are met in the deliberations of the world's councils. World conferences will flow back into the towns of all the earth to determine the fate of human beings for centuries to come.

Into every constructive plan of statesmen, plans for the church will fit. A missionary to China, interned at Hong Kong, and returned on the last train in its field. There he reached the border of his own state, and the monies consecrated for this work by many denominations and from many thousands of towns "mourned" in peace, regardless of race or creed. There Christian funds help in the rebuilding of church programs, to make the Christian Church again a center of strength.

The churches of Europe and Asia have endured behind a veil of loneliness and suffering in the past years. May we be ready to do what is humanly possible to assist in the process of restoration.

The world mission of the Church today is the task of the whole Church," and only in comradship and sharing—terms which were never more pertinent anywhere—can that mission be fulfilled.—May Fellowship Day Program.

THE GIFT OF SERVICE

She stood at the corner waiting for the traffic light to change. Beside her was a large dog, watchful, patient, confident. When the light changed, they moved forward slowly. Then the leash in the girl's hand revealed that she was blind, that the dog was her "Seeing-eye.

At the alley crossing, the dog paused to warn of the slight drop from the sidewalk level. A woman approached, hurriedly, and would have collided with the girl, but the dog came between them and pushed the woman aside.

At the street intersection the dog sat down on the curb while traffic thundere d. The girl's hand rested on the dog's strong shoulders. The dog watched intently, and when the girl bent forward and pressed his lips against the back of the big dog's head, there were misty eyes in the crowd. And the gleam in the dog's eyes seemed to say, "I belong to the dogs.

Then as they again started forward a gentle man said, "May I assist you?" "No, thank you," said the girl. "My dog must take care of me," was her retort. She likes to feel that she depend on her.

When in rejoicing in the fact that even so many good causes depend on us, or when freely share our strength with those who are weak, then we are strong—then, indeed, is it blessed to give!—Clarksburg Baptist.

TRACT SOCIETY TREASURER'S REPORT

J. Leland Seagoe, Treasurer. For the quarter ending March 31, 1945.

Dr. Account principal of Bequest of Wm. A. D. Tompkins—account taxes, $170.10.

Cr. Reserve for binding of Real estate expense: $26.55.

By balance on hand, December 31, 1944: $6,919.27.

Revealed for binding $71,919.27.

Europe and America—Europe, and America—72.64.

Reserves—Reserve for $30.89.

Denominational Building Fund—7,025.87.

Maintenance Fund—7,025.87.

To cash received since as follows: 37.95, $6,997.92.

GENERAL FUND

Contributions

Individually and churches $ 114.50

Denominational Building Fund 579.50

Special for Special Sabbath 99.00

Individual and churches 342.00

Through A. T. B. 826.55

Inquests from Denominational Building Fund 1,185.66

Receipts from Denominational Building Fund 12.21

Receipts from Denominational Building Fund 417.52

Special through Denominational Building Fund 30.50

Denominational Building Fund—250.00

Maintenance Fund account 62.00

Receipts from real estate 345.00

7,025.87.

MAINTENANCE FUND

Rent from publishing house 375.00

PERMANENT FUND

Account: proportionate share in $170.10.

Account: proportionate share in 75.00.

Account: proportionate share in 4.16.

Loans, bond and mortgage paid off 3,600.00.

Account: proportionate share in 221.56.

4,008.65.

DENOMINATIONAL BUILDING ENDOWMENT

Contributions 60.00

16,581.05.

THE SABBATH RECORDER

453

By cash paid out as follows: 13.31

General Fund

Sabbath Promotion Work:


Salary tax paid 4.93.

Excesses of Sabbath Recorder 2,558.38.

Proportionate share in $86.66.

Printing, binding and postage—E. B. P. 897.58.

Endowment Funds, 2nd and 3rd quarters 5,751.75.

Office supplies 435.60.

Office assistant 101.

Office assistant 162.50.

Special Sabbath Promotion Work: 21.80.

Salary, and Mrs. Raymond Pratt expense 38.85.

Sabbath Singer sheets accounts 350.00.

9.75.

Treasurer's expenses 3.00.

Auditing reports 3.00.

Printing, binding and postage 1.00.

Accountant—1st quarter, 1945, taxes, printshop 72.80.

Accountant—1st quarter, 1945, taxes, printshop 244.00.

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A CLIPPING SERVICE

For some time we have been on the lookout for clippings and saving them for reference.

We wish that our people, when seeing items in the newspapers on the subjects of liquidation, or new problems, on Sunday bills pending in city councils and state legislatures, and especially clippings pertaining to Sunday schools, would clip these out, marking on them the name of the paper and the date, and send them to us at once.

Christian Education
Rev. Henry Settles, Alford Station, N. Y.
Sponsored by the Seventh-day Baptist Church Education

CHRISTIANITY IN THE HOME
By Marilyn Sholtz
(High school student and member of the Chicago Church.)

The home is the place where a child forms his earliest impressions, including his first impressions of Christianity. A great deal certainly depends on the parents to have that child grow up to be a fine, honest, upstanding citizen.

The first requirement for a Christian home is Christian parents. If they practice Christian living every day as they should, it would not be difficult at all for the child to grow into a fine citizen. But do all parents live a good Christian life and "practice what they preach'? What about a parent who tells a child that he or she will tell the truth? Of course, this is the thing the child should do; but what if there came a time, as often does, when the parent doesn't exactly tell the truth and the child realizes this? This certainly would not be a very good example of Christian living. A child usually follows the example that has been set for him rather than just those things he has been told. Parents should be Christian in spirit as well as practice.

The Christian home should be on a cooperative basis. The parents must be willing to cooperate with their children as their children are expected to cooperate with them. When they plan things out together, they might be surprised at the new and interesting experiences their children have to offer, perhaps a picnic in the woods would be an excellent time to teach children about the wonderful God has performed in the out-of-doors.

In this way we can secure the information that has been desired, and help us obtain this needed information continually.

We wish to keep in touch with all that is going on in the home, and thus provide an efficient, serviceable method of obtaining knowledge for the use of the gospel teachers and weekday workers.

Kindly mail your clippings to Att. of E. Marvin Juhl, Des Moines Bible College, 77th St., Des Moines, 9, Iowa.

Another thing that parents could do is to help their children read and understand the parts of the Bible that would be most interesting to them. They shouldn't leave it all to the Sabbath school teacher. The teacher may be able to help a little on a day or two, but what about the other six? I think parents might enjoy reading Bible stories to their children, helping them to learn and understand clearly their meaning. When they are supposed to learn for Sabbath school, or helping them to learn hymns. Almost every child enjoys singing. Would it be worth while to spend an hour each day teaching a child some new things about Christ?

I think there is, too, another important point. This is the responsibility of the family to spread Christian living outside the home—how do you know that they are learning at home but also when out among others. Invite friends who do not attend church, or come to church with you some week. You might be surprised at the interest they take if once given a chance.

Labadem, Ill.

LETTER FROM NEW ZEALAND

Dear Brother Sutton:

We thank you for your kind letter dated March 19, 1945, forwarded to us by Mr. and Mrs. Jeanie Blish, of the Vacation Bible School, of which my husband is a member. We have received the packet of material you so kindly sent. In our Sabbath school we have thirteen adults and fourteen children, comprising two intermediates, four juniors, six primary, and two cradle roll. Our adult lessons have so far been on books of the Bible; at present we are studying Saint Luke. We often wish we could have, for the seniors, pamphlets with set lessons. I teach the intermediate boys; I have designed Bible problems which are in the form of questions. The pupil finds the answers in the Bible. We also use "Bible Studies on the Sabbath Question," by Dean Main. The juniors are using your graded lessons which were sent to us by Dr. H. C. Van Horn. Our primary department are back making models to make the class interesting for young minds. Occasionally our juniors sing a duet for us; the last one was called "Sabbath Bella."

"List to the chimes, 'tis holy time the Sabbath bells are ringing." The primary group recite Psalms and the Lord's Prayer as they learn them. We usually have a Sabbath school picnic once a year.

It was so nice to us to have Chaplain Wayne Roed visit our church and all of us here. We feel much nearer to our Sabbath home. We usually make the class interesting for our children, helping them to learn and understand clearly their meaning.

April 29, 1945.

[If I would like to hear from churches which have Sabbath school supplies or would pay for teaching materials, I would be glad to meet the teachers mentioned by Pastor Johnson. If you will write to me, I can then select what is needed as soon as possible.

It is good to hear from these Seventh Day Baptists, and to have them say they feel nearer us because of Chaplain Roed's visit. Whatever we do for them will be deeply appreciated, I am sure. Rev. Francis S. Johnson is pastor of the First Seventh Day Baptist Church of New Zealand, Auckland, N. Z.—H. S.]
Children's Page

OUR LETTER EXCHANGE

Dear Mrs. Greene:

Are you planning to come to Conference? I think I am going to take private lessons on my violin this summer. I haven't been absent or tardy all of this year except for the first day of school when I was waiting for Mother and Daddy to come home from Conference.

I hope you will call on us this week. I have three brothers in the service, one in Mexico, one in France, and one in Germany.

I am very cold here.

Your Recorder friend,

Della Fern Lippincott

1408 S. Third St.,

Janesville, Wis.

Dear Della:

I am in the best of health, I am thankful to say, and I sincerely hope you are also. Yes, Pastor Greene and I are planning to attend Conference. It will be nice to see you and some of my other Recorder children. Perhaps you'll play your violin for me.

The schools here do not have a baccalaureate sermon this evening, because of the snow. We feel we have a leader well-equipped to guide; he had made a path through the Red Sea over which they walked in safety; he reminded them of his promise to Abraham, Isaac, and Jacob, and said he would surely keep that promise. He told them he would send them an angel before them to drive out their enemies; then he added, "For will not go in the midst of thee: for thou art a stiff-necked people."

God had called the children of Israel in a special way; he had honored them by calling them to make known the coming of the Messiah. He had given them laws which if obeyed would bring about their redemption. It was their failure to obey that caused them to feel their separation from God. They were notaat peace with their Maker, when he said, "I will not go in the midst of thee: for thou art a stiff-necked people."

We live together in families, associate in larger groups, and yet every individual lives in a world all his own. We build our outer world with our thinking, but our inner world does not mean our way through life will be always smooth and easy. It does mean that we can choose which promise we wish to keep: by our disobedience, "I will not go in the midst of thee." At the dawn of each new day we can choose whether we will travel in an Emmaus way or a Judas way. Which will we choose?

Blessed Father light our way through Christ Jesus, we will safely reach the end of life's prayers when a neighbor called and said she must see the mother right away. After several minutes of cheerful little voice came from the top of the stairway, "Mama, aren't you ashamed to keep God waiting so long?"

CHRIST'S WORK OF SALVATION

(Excerpts from an article by Rev. George W. Marston in the March issue of "Moody Monthly."

There are two aspects of the work of salvation wrought by the Lord Jesus Christ. The first aspect of Christ's saving work has to do with the legal status of his people. God requires two things of all men. His law must be kept perfectly, and the penalty for lawbreaking must be fully paid. As a result, they cannot and do not come near to meet these requirements. Therefore all are under condemnation.

In Christ Jesus came to earth to change the legal status of his people by fulfilling for them their legal obligations to the law of God. During his life he kept the law perfect for them; and by his death he paid the penalty for their lawbreaking. When one receives the Lord Jesus Christ as Saviour, this work is reckoned to his account; therefore, the Father accepts him as righteous in his sight. Because this saving work of Christ has righted the believer's legal status, the Father accepts him as righteous in his sight. It was their failure to obey that caused them to feel their separation from God. They were not at peace with their Maker, when he said, "I will not go in the midst of thee: for thou art a stiff-necked people."

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We live together in families, associate in larger groups, and yet every individual lives in a world all his own. We build our outer world with our thinking, but our inner world does not mean our way through life will be always smooth and easy. It does mean that we can choose which promise we wish to keep: by our disobedience, "I will not go in the midst of thee." At the dawn of each new day we can choose whether we will travel in an Emmaus way or a Judas way. Which will we choose?

Blessed Father light our way through Christ Jesus, we will safely reach the end of life's
That always leads away his preaching to of religion. who was talking But’ man of religious training and an ardent and Timothy, to come to him. As he was a Jewish, remained in Corinth a year and a half and continued teaching the world of God. We may say that he preached by turning to his First Epistle to the Corinthians, the thirteenth chapter. Paul adapted himself in his preaching to the audience before him. In Athens, city of learning and culture, it was of the "intellectual type"—"Come now and let us reason together." It would be folly to contend that the human race has made no progress in the spiritual life by the path of intellect. But the intellect also can be a barrier. It is their time in life that they lack nothing so much as to hear and to tell some new thing. Exchange of ideas and argumentation were their delight. Merely to hear and to tell and to debate would be more of a barrier than an aid to spiritual progress. When a man refuses to accept Christianity because he cannot fully understand it, he is blocked in the progress of the spiritual life. The Deity of Christ, the resurrection of that dead body, these lie beyond the range of human comprehension. But does the one who refuses to accept the fact and the benefits of these truths refuse to use the power and benefits of electricity because he cannot understand it? How can he misunderstand such a thing as electricity? But what does it mean to understand this mysterious element? It is true that our Saviour said, "Inasmuch as ye did it unto one of these my brethren, ye did it unto me.""For many, service has become a substitute for religion. Service alone is not religion. Service is a part of religion. The mere observance of rites and ceremonies can be a barrier to spiritual growth. The Pharisees of Jesus' time had allowed their religion to degenerate into a fine Godliness without the power thereof. Their very religion had become a barrier to God. Emotion has an important place in religion. When a man feels that he is in the presence of God, it is not necessary that he be in church or in a meeting. It is not necessary that he read his Bible, but that he feel the presence of God and be united with him. This is the experience that Jesus said, "He who loves God sends through us to be spoken and to be demonstrated through our lives. "The world with all its wisdom failed to know God in his wisdom, God so loved the world that he gave his only begotten Son, that whosoever believeth in the slippery folly of the Christian message, demands miracles and Greeks want wisdom, but our message is Christ the crucified—a stumbling-block to the Jews, folly to the Gentiles, but for those who are called, whether Jews or Greeks, a Christ who is the power of God and the wisdom of God." (Moffatt.)

**Our Pulpit**

**"WE PREACH CHRIST CRUCIFIED"**

By Rev. Harold R. Crandall

Scripture—1 Corinthians 1: 9-31.

Text—"But we preach Christ crucified... the power of God, and the wisdom of God." 1 Corinthians 1: 23, 24.

As we visit places new to us we are likely to seek out those objects that have a particular interest, those in line with our trade or profession, or they may be along different lines. The buildings and the subways of New York are always of interest to the visitor. Some visiting a new city would seek the establishments for the manufacture of machinery or electrical equipment. The librarian would wish to see the public library. The teacher would wish to see the educational buildings of a high school or university. Many would find pleasure in seeing churches, especially those of which they have heard. In New York it might be the Cathedral of Saint John the Divine, the "Little Church Around the Corner," or any other: 'Church of interest to the visitor. Paul was in Athens, Greek city of learning and culture, waiting for his friends, Silas and Timothy, to come to him. As he was a man of religious training and an ardent religious leader, we can well imagine him visiting the places of worship in that city. He found idols and altars to such a variety of gods that his heart was filled with pain (Acts 17: 16), and he began to reason with the people. Now Luke tells us that the Athenians and strangers sojourning there spent their time in nothing but hearing and telling some new thing. Naturally they reported regarding this one who was talking about Jesus and the resurrection. He was brought to the Areopagus and asked to explain the meaning of this strange new teaching.

Paul began by saying that he had observed them to be very superstitious. For as he had gone about their city and noted the objects of their worship he had found an altar with the inscription "To an Unknown God." This God whom they worshipped in ignorance, he declared to be the maker of the world and all things in it, Lord of heaven and earth, giver of life and breath and all things. No doubt his learning and wisdom appealed to them, but when he mentioned the resurrection of the dead, some sneered; others said, "We will hear you again on that subject." We are told that there were certain results from his preaching. Some did join him and believe; among them Dionysius the Areopagite, and a woman named Damaris, and some others.

Not very great results. Paul may have felt something as did Eldor Matthew Stillman when he entered in his diary this comment, after preaching a sermon to a large congregation, "Much talk to little profit." Paul went from Athens down to Corinth. There he found Aquila and Priscilla who had been driven from Rome. This man and his wife became Paul's friends and co-workers at their trade of tentmaking. In Corinth he reasoned in the synagogue every Sabbath. The Jews there would not accept his testimony. He went to the Gentiles. Here in the wicked city of Corinth we are told that many, many more believed his message. They remained in Corinth a year and a half and continued teaching the world of God. We may say that he preached by turning to his First Epistle to the Corinthians, the thirteenth chapter. Paul adapted himself in his preaching to the audience before him. In Athens, city of learning and culture, it was of the "intellectual type"—"Come now and let us reason together." It would be folly to contend that the human race has made no progress in the spiritual life by the path of intellect. But the intellect also can be a barrier. It is their time in life that they lack nothing so much as to hear and to tell some new thing. Exchange of ideas and argumentation were their delight. Merely to hear and to tell and to debate would be more of a barrier than an aid to spiritual progress. When a man refuses to accept Christianity because he cannot fully understand it, he is blocked in the progress of the spiritual life. The Deity of Christ, the resurrection of that dead body, these lie beyond the range of human comprehension. But does the one who refuses to accept the fact and the benefits of these truths refuse to use the power and benefits of electricity because he cannot understand it? How can he misunderstand such a thing as electricity? But what does it mean to understand this mysterious element? It is true that our Saviour said, "Inasmuch as ye did it unto one of these my brethren, ye did it unto me." For many, service has become a substitute for religion. Service alone is not religion. Service is a part of religion. The mere observance of rites and ceremonies can be a barrier to spiritual growth. The Pharisees of Jesus' time had allowed their religion to degenerate into a fine Godliness without the power thereof. Their very religion had become a barrier to God. Emotion has an important place in religion. When a man feels that he is in the presence of God, it is not necessary that he be in church or in a meeting. It is not necessary that he read his Bible, but that he feel the presence of God and be united with him. This is the experience that Jesus said, "He who loves God sends through us to be spoken and to be demonstrated through our lives. "The world with all its wisdom failed to know God in his wisdom, God so loved the world that he gave his only begotten Son, that whosoever believeth in the slippery folly of the Christian message, demands miracles and Greeks want wisdom, but our message is Christ the crucified—a stumbling-block to the Jews, folly to the Gentiles, but for those who are called, whether Jews or Greeks, a Christ who is the power of God and the wisdom of God." (Moffatt.)

**DEACON IRA A. NEWBURY**

Ira A. Newbury, son of the late Arthur G. and Louisa Newbury, was born in Upingham, N. Y., September 5, 1870. At an early age he came with his parents to a farm near Bay Bridge, where he attended school; later he attended at Camden and Rome.

On September 25, 1895, he married Effie Conger. They operated a farm near Churchville for several years and retired seventeen years ago. After his retirement from the farm they moved to Rome. While there he was employed in the Kings Ferry. Mr. Newbury had long been active in the Seventh Day Baptist Church and was a senior deacon and a teacher in the Sabbath school at the time of his death. He was devoted and faithful and will be greatly missed.

He died April 30, 1945, at a hospital in Rochester, N. Y., and was buried in Fairview Cemetery. He was survived by Mrs. Vie Warner, Mrs. Irving Williams, and Mrs. Chester Stone; nieces, nephews, and other relatives.

A brief service was held at the Craig Sholtz home where Mrs. Newbury was ill. Then services were held at the church, conducted by Pastor Herbert L. Stevens of the New Union Cemetery at Verona Mills.

**CLOTHING WILL BE SENT BY AIR TO CHINA**

Widespread distress in China due to acute shortages of cloth and clothing is to be partly alleviated by transporting American clothing into China by air. United China Relief has completed arrangements through the co-operation of United States Government agencies for air shipping space "over the hump" from Burma into
China to send used clothing for free distribution.

The first shipment of two hundred thousand pounds is now being prepared, and arrangements made for ship space to Calcutta, whence it will go to the ports for air shipment to Kunming and Chungking, starting in November.

It will be the first time since the Japanese established the China blockade, that such a material was sent to China, but at the request of the United China Relief Committee of New York, it was made possible by the American Red Cross.

United China Relief is participating in the national clothing collection, but before that clothing can be made available, used clothing purchased by United China Relief from the U. S. Army will be sent.—United China Relief.

Obituary

Fenner.—Olin Smith, son of Elisha P. and Harriet Smith Fenner, was born at Five Corners, near Alfred, N. Y., September 4, 1875, and died at Bethesda Hospital, Hornell, April 20, 1945, after a brief illness.

He was married to Minnie Reddy on September 13, 1898, who died in 1919. They spent the early years of their life together in Alfred Station. He was associated with the First Alfred Seventh Day Baptist Church.

Survivors are four sons: Donald, Howard E., Alfred R., and Kenneth B.; a brother, H. E. Fenner; a sister, Mrs. F. W. Stevens; and five grandchildren.

Funeral services were held at the First Alfred Seventh Day Baptist Church, with Rev. E. T. Harris and Rev. George B. Shaw conducting the service. Burial was at Alfred Rural Cemetery.

E. T. H.

Grow.—Myra Shaw, daughter of Chester and Selina Shaw, was born at Alfred, N. Y., February 6, 1859, and died at Bethesda Hospital, Hornell, April 20, 1945, after a long illness.

She was married to George H. Grow on July 5, 1877, who died September 7, 1922. In early life she joined the Hartsville Seventh Day Baptist Church and maintained her membership there.

Survivors are four daughters: Mrs. Lester Burkhart, Mrs. Clifford Potter, Mrs. Samuel Miller, and Mrs. George Bott; four grandchildren; and four great-grandchildren.

Funeral services were held at the home of Mr. and Mrs. Clifford Potter, Rev. E. T. Harris officiated, assisted by Rev. George B. Shaw. Interment was at Alfred Rural Cemetery.

E. T. H.

Keebe.—Bertha M. Stillman, daughter of Joseph F. and Maria Stillman, was born at Wesley, R. I., March 21, 1866, and died at Dunns Corners, May 11, 1945.

From her youth she was a member of the First Seventh Day Baptist Church of Hornell. She married Edwin D. Keebe. In recent years she had made her home with her daughter, Mrs. Raymond E. Pendleton. She is survived by one son and five daughters: Frank D. Keebe, Mrs. Arthur W. Saunders, Mrs. Joseph W. Bryant, Mrs. Pendleton, Mrs. Talbot A. Holland, and Mrs. Peter I. Coni.

Funeral services were conducted by her pastor, Rev. Ralph H. Coon, assisted by Rev. Harold R. Crandall. Interment was in the River Bend Cemetery in Westerly.

R. H. C.

Newan.—Ira A. was born at Uppingham, N. Y., September 5, 1870, and died at a Rome hospital April 30, 1945, after an extended illness appears elsewhere in this Recorder.

Randolph.—Viola Olmstead, daughter of Walter B. Smith and Delna Austin Olmstead, was born October 23, 1872, at Spring Mills, N. Y., and died at her home in Alfred, April 27, 1945.

She married David D. Randolph June 3, 1903, and came to Alfred to live. Mr. Randolph preceded her in death several years. She was a regular attendant of the First Alfred Seventh Day Baptist Church with her husband as long as health permitted.

She is survived by several nieces and nephews. A host of friends will miss her friendly face at the window of her home, where she has been invalid for many years.

Funeral services were held at her late home, with Rev. E. T. Harris officiating. Burial was at Alfred Rural Cemetery.

E. T. H.

Sisson.—Lina B. Hurn, daughter of William D. and Lucy Lambphere Hurn, was born in Preston, Conn., April 8, 1878, and died May 17, 1945, at Westerly, R. I.

Her husband, Edgar W. Sisson, passed away just five weeks before her death. Mr. and Mrs. Sisson lived for many years in Ashaway, R. I., and were members of the First Seventh Day Baptist Church of Hornell.

They leave three sons: Harold D., Edgar W., and J. Arthur; and five grandchildren. Mrs. Sisson is survived by her sister, Mrs. Ida Larkin.

Funeral services were conducted by her pastor, Rev. Ralph H. Coon. Interment was in the River Bend Cemetery at Westerly.

R. H. C.

Wright.—Fannie Tucker, daughter of Nathan and Mary Halsey Tucker, was born at Ward, N. Y., December 24, 1882, and died at her home in Alfred, May 11, 1945.

She was the widow of Charles E. Wright. She has resided in and came to Alfred to live. Mr. and Mrs. Wright were once members of the First Seventh Day Baptist Ladies' Aid society.

She is survived by a daughter, Mrs. Bernard J. Smith; a son, L. Myles; and two brothers, Lewis and Fred.

Funeral services were held at the First Alfred Seventh Day Baptist Church, with Rev. E. T. Harris officiating, preceded by prayer at the home. Rev. E. T. Harris officiated. Burial was in Fairlawn Cemetery, Sico....