Spring weather in the United States has created an unwarranted and alarming drop in receipt of relief items for overseas shipment at the United Church Service Centers throughout the country, according to Dr. Leslie B. Moss, Executive Director of the Church Committee on Overseas Relief and Reconstruction.

So whatsoever you wish that men would do to you, do so to them.
Matthew 7:12 (Revised Standard Version)

A number of new Protestant service centers have been set up to facilitate the handling of relief goods. Contributions may now be sent through the United Service Center nearest you at the following places: 236 Beacon St., Boston, Mass.; 101 Pine St., Dayton, Ohio; 20 Warren St., New York 7, N.Y.; 1735 S. Vandeventer Ave., St. Louis, Mo.; 2247 East Marginal Way, Seattle 4, Wash.; 7110 Compton Ave., Los Angeles 1, Calif.; or the original centers, New Windsor, Md., and Modesto, Calif. Most of these centers are operated under various denominational auspices, with the facilities made available to all groups. All the new centers handle clothing primarily, it is understood, and for the present New Windsor is the only center with extensive facilities for handling food. Food in glass containers is not acceptable. Cash contributions should be made through the General Conference Committee on Relief Appeals in the Churches, Rev. Victor W. Skaggs, chairman, 425 Center St., Dunellen, N.J.

The Good Shepherd

The Lord is my shepherd; I shall not want.
Psalm 23:1.

He shall feed his flock like a shepherd; he shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young.
Isaiah 40:11.

I am the good shepherd, and know my sheep, and am known of mine.
John 10:14.

Interior of Salemville, Pa., Seventh Day Baptist Church
(See page 404)
MOTHER'S DAY AND...

Many and varied are special days. Mother's Day recently has been observed; it will be but a little while until we honor father on his day, so designated. Then will follow other observances in rapid and steady succession. There are so many it is almost impossible—and certainly impractical—to mark them all.

Before Mother's Day is completely forgotten, however, it seems appropriate to recall what John Wesley said in his famous tribute to his mother.

"Take her for all and in all. I do not believe that any human being ever brought into the world, and carried through it, a larger portion of original goodness than my dear mother. Everyone who knew her loved her, for she seemed more than anything to be her heart; it is from her that I have inherited that quickness of apprehension without which it would have been impossible for me to have undertaken half of what I have performed. God never blessed a human creature with a more cheerful disposition, a more generous spirit, a sweeter temper, or a tenderer heart. I remember that when I first understood what death was, and began to think of it, the most fearful thought it induced was that of losing my mother; it seemed to me more than I could bear, and I used to hope that I might die first."

The thought of losing his mother inspired Wesley to pay her homage while yet he could. "Motivated by somewhat the same idea, I would like to suggest another special observance. My proposal would be to inaugurate a day for the ordinary to remind us of our friends of old. Five thousand two hundred individual circulars with pledge cards have been sent to members and friends of Seventh Day Baptists. Another 2,300 have been sent in packages to churches. Appreciation is hereby expressed to pastors, clergymen, and friends who helped us in securing the addresses of about 75 per cent of our membership.

You have a valuable document in your hands—personally inspiring; appealing to those unacquainted with missions, and ours in particular; authentic for history; pictorial in presentation. Use your personal copy in a personal missionary enterprise of spreading the news of our Second Century Fund work. Enlarge your own vision through it; expand your own kingdom usefulness by pledging your support generously to the work it presents, and by starting payments promptly. (You, individually, must respond from the bottom of your heart to take up the slack where others may not be able to give the one-third more necessary to raise the fund in two years.)

Note, especially, the front page panel of the Pawcatuck Church where Missionary Society business has long been transacted, and the bordering sketch of the Carpenter and of the Church. Inside, a detailed history of missions, mission administration, and recent developments awaits you. Sketches provide adequate glimpses into our two chief foreign educational projects. If our Liuho medical mission provided more than a picture of complete destruction and looting, the picture would be here. Don't miss the last paragraph, the present challenge.

On the last page, your attention is focused on the plan for four-way mobilization of foreign fields, visitation from foreign fields, rebuilding war's destruction, and recruitment and expansion.

It is not the money I am anxious for; what I am anxious for is the interest that accumulates in this way to your divine credit.

—Philippians 4: 17 (Moffatt).

Sincerely yours in his service,

David Clarke.
SALEMVILLE SEVENTH DAY BAPTIST CHURCH ACTIVELY SERVES FARM COMMUNITY

“We still try to sound the evangelistic note.”

By Pastor Trevah R. Sutton

NEAR THE SOUTHERN end of Morris'one Cove among the Pennsylvania mountains of Bedford County is the Salemville Seventh Day Baptist Church. Rev. Rev. Bailey, it is spoken of as the English Seventh Day Baptist Church to distinguish it from another of the same name related to the Ephrata Society in eastern Pennsylvania.

With eighteen constituent members, our church was organized in the year 1885. Today, one of six church members admitted an average attendance during the past year of sixty. Mr. Homer Hess, then of New Enterprise, was one of the pastors conducted their own revival meetings as well as the regular evangelistic preaching.

We strive to sound this note. Sometimes it is with special meetings and at other times by other means. Some of us strive to sound this note as the foundation of all our church programs: worship, Christian education, and applied Christianity. This note is tried to be found in a modern jellzy world. We believe the gospel of salvation in Christ Jesus is the message for today. We pray that through God's help we can strive to sound this note. The sessions of the Southeastern Association, held this year with the cooperation of the pastors conducted their own revival meetings as well as the regular evangelistic preaching.

New Enterprise, Pa.

The sessions of the Southeastern Association will be held this year with the Seventh Day Baptist Church at Salemville, Pa., June 28-30.

EARLY EASTERN ASSOCIATION

All persons expecting to attend the meetings of the Early Eastern Association with the Pawcatuck Seventh Day Baptist Church at Westerly, R. I., June 7-9, 1946, are invited to forward their names to Norman F. Looboro, Box 201, Westerly, R. I., so that accommodations may be provided.

EASTERN ASSOCIATION

Christianity is not a hermit's cell; it is a brotherhood. — B. M. Brown

CALL TO PRAYER

In cooperation with the Bishops of the Methodist Church who at a recent meeting decided upon June 2 as a nation-wide day of prayer “for the consideration before God of the menace of intoxicating liquor in the life of this nation and our churches,” the officers of the National Woman's Christian Temperance Union have called upon all members of the organization to unite in prayer on that day.

Many Seventh Day Baptist women are members of the Woman’s Christian Temperance Union and believe in this special call for prayer would earnestly solicit the cooperation of our pastors in making possible such an observance. Sabbath, June 1, might be made our Day of Prayer, or special services might be arranged for the united observance on June 2.

Why not make this an occasion of earnest, definite, and persevering prayer for the protection of our homes, our community, and our nation against the menace of the liquor traffic?

Let us also pray that we may be shown our personal duty and responsibility and pray for the courage to get up from our knees and go out to battle against this enemy which is a threat to Christian civilization.

“In Stealing Their Brains”

(Excerpts)

By Charles Walter Kessler

In Shakespeare’s day, as now, more education on alcoholism was presented in theaters than in schools. The comedy of drunken behavior has always been exploited to the full. It ought to be remembered that no drunk in real life is ever as funny as the comedian's stage character in cold sober when he exaggerates the foibles of inebriety. Our quarell, with liquor propaganda in modern plays and movies is this, that it is not so honest as Shakespeare. Instead of calling it "an enemy to steal away brains," the majority of pictures associate it with beauty, bright lights, and glamour. Sometimes a character is shown on the road to ruin, but more often the fortunate character who is climbing the high road to success and goodness is portrayed as a drinker. Even in a fine picture such as "Going My Way," with its appeal to righteous living, the old priest admits that he likes brandy and keeps a bottle for special occasions. The two priests are shown drinking a toast to their mothers. This is certainly not an example of intemperance, but it is a subtle suggestion of the idea, "It ain't no harm!"

Last month I wrote a sermon in a club car. I had the only seat available on the crowded train, and I was grateful for a table on which to write. All day long, amid the imbibing of intoxicants, I gathered my thoughts together. When I got back home, I had a bottle of milk, which probably made some of the customers wonder if they were seeing things. But I am convinced now that at least once a year, every minister ought to write a sermon in a tavern. It is excellent discipline to be forced to concentrate on elevated thoughts amid an atmosphere of which one usually disapproves. And it is a good thing for a clergymen to see at first hand the workings of this "enemy" which steals away men's brains.

The day I watched cultured people become boisterous and noisy, I saw a businessman drink away his money, I saw a clergymen become boisterous and noisy, I saw a businessman drink away his money, and more boisterous people. I had a good time, and was grateful for a table on which to write. All day long, amid the imbibing of intoxicants, I gathered my thoughts together. When I got back home, I had a bottle of milk, which probably made some of the customers wonder if they were seeing things. But I am convinced now that at least once a year, every minister ought to write a sermon in a tavern. It is excellent discipline to be forced to concentrate on elevated thoughts amid an atmosphere of which one usually disapproves. And it is a good thing for a clergymen to see at first hand the workings of this "enemy" which steals away men's brains.

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up their personal effects, and to see that they did not lose their money.

When a man permits this "enemy" to steal away his brains, he reverses to the in
unting. It is a psychological fact that those processes or qualities which are the last to be developed in the history of mental growth are the first to be attacked by alcohol. The ability to criticize oneself is the last to present itself. It includes a man's feelings, his inhibitions, and his sense of humor. These are the functions of the brain which alcohol steals away first. The mature person knows what it is to feel worry, sorrow, pity, shame, remorse, chagrin, despair, or melancholy; he is short on the weight of responsibility. When these feelings are dulled by alcohol, it is a way of saying, "School's out!", to the brain. All the weight of the world's care and anxiety, chagrin, and despair are deadened and a childlike contentment takes its place.

The mature person knows what it is to restrain himself; to hold himself in check. When his inhibitions are removed by alcohol, the clock is turned back to the level. The mature person knows what it is to laugh at himself; he has a sense of humor that responds to repartee and wit. When this capacity for hilarity is dulled by alcohol, "it makes one laugh louder at poorer jokes." Alcoholic hilarity lacks authenticity. If it appears comical, it is the comedy of one who has been doped and dulled.

Why Drink?

Let us ask the question, "Why do people drink?" One popular answer is that they do it for sociability. But to have fun by bowing the clock out of the picture is infantile and foolish.

The host or hostess who uses alcoholics as a crutch for sociability thereby admits laziness and unwillingness to use brains to plan a witty and rewarding social atmosphere. Social drinking proved to be the undoing of Cassio, the Shakespearean character whose words are the theme of this article. Invited by treacherous Iago to have a bowl of wine, Cassio replies, "Not tonight, good Iago; I have very poor, and unhappy brains for drinking: I could well wish courtesy would invent some other custom of entertainment." To that, we may well say, "Amen!"

The brain is our equipment for finding genuine satisfaction in solving all the problems in life. The moment when a person begins to seek his most delightful satisfactions, and to solve his most pressing problems with the aid of alcohol, is the moment he has entered the pathway of the addict.

Cultivate Social Graces

If men excuse their drinking on the grounds that it promotes sociability it can be answered that social graces may be cultivated through other less hazardous and less artificial customs than drinking alcoholic beverages. If men drink for excitement, it can be answered that there are a hundred better ways to make the pulses leap and add sparkle to the eye. If men drink for relaxation, it can be answered that play, laughter, and creative achievement through hobbies or other devices with nature intended for the elimination of tension and strain. If men drink to escape their problems, it can be answered that bottled relief is only temporary. When they don't drown troubles, it only irritates them!

Living in a machine age requires the brain power we can muster. Living in an atomic age requires all the sense of responsibility we can achieve. Living in the midst of colossal social problems requires all the case humor and care common. With "wars and rumors of wars," strikes and rumors of strikes, lockouts and rumors of lockouts, inflation and rumors of inflation, this is no time to let an enemy pick our brains!

None of us have any more brains than we need. "O God, that men should put an enemys in their mouths, to steal away their brains!"

—The Union Signal

THE LAST WEEKEND

"I wrote 'The Lost Weekend' because I had seen so many people drink themselves out of a job. In Shakespeare the drunkard is usually a clown. The first reaction of many moderns is to laugh at drunkenness. I tried in my book to take the joke out of alcoholism, for I do not think it is funny to those who suffer from its evils."—Charles Jackson.

The Sabbath Recorder

MISSIONS

Rev. Williams L. Burdick, D.D., Asheway, R.I.

Correspondence should be addressed to Rev. William L. Burdick, Asheway, R.I.

Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R.I.

CHINA COMMITTEE EXPRESS INTENTION TO REBUILD HOSPITAL

Immediate Construction Considered Impossible

By George B. Utter

Recording Secretary of the Missionary Board

With infestation rampant in China, the China Committee, George B. Utter, chairman, at the quarterly meeting of the Missionary Board in Westerly on April 21, 1946, did not feel that it could favor the rebuilding of a hospital at the present time, but in the recommendations of the committee which were adopted by the board, the committee reiterates its intention to rebuild the hospital outside of Shanghai, and the chapel in the native city when the opportunity arose.

A plea from the workers in the field for increase in salaries because of the enormous increase in the cost of living was cared for by the board. Several recommendations were adopted.

The report of the committee is as follows:

It is difficult for the China Committee to know what policy for the rebuilding of the work in China should be recommended to the board.

If it were possible to rebuild now property lost in the war, we have faith the funds would soon be available through the Second Century Fund. But from what investigation we have made, apparently the building situation is even worse in China than in the United States. A hospital should take the place of the destroyed Grace Hospital at Lihuo. The chapel in the Old City of Shanghai ought to be rebuilt.

Dr. Grace I. Crandall wrote some time ago that now is not the time to rebuild. The chairman of this committee attended a hearing before the Senate Judiciary Committee--has been formed. Chinese members of the church are anxious to help to raise funds.

In reply to questions asked by the treasurer, Dr. George Thornate (who is still with the Navy), Miss Mabel West, and Mrs. West met and formulated a reply which gives definite information on the situation. Dr. Thornate wrote to the treasurer, Karl G. Stillman, March 18, 1946.

The motion has in mind, when it is possible to rebuild, to locate at Dzang-Dzo. Two sites have been offered as a gift. At Lihuo they recommend the building of a dispensary, with a chapel.

When the new hospital is built, they say that (with the exception of the foreign workers' salaries) the hospital should be self-supporting in a short time. That has been the status of the Grace Hospital. As they see it, it will require at least $6,000 (U.S.) annually to operate the hospital for the first two or three years.

At Dzang-Dzo a church would be established.

Our representatives in China also agree "the new hospital should not be started im
THE SABBATH RECORDER

A recent photograph of the Girls' School, Shanghai

The building escaped damage during the war but, like the other buildings in the mission compound, is badly in need of repairs.

per month in order to live. She needs proper American food like Americans eat, and that requires more than she has.

Increased Costs

In connection with the increased costs in China, Dr. Thorngate says, "As I implied before, the cost of everything is much higher in China than it formerly was. Living is about twice as expensive as in America. For example, clean sugar is nearly $1.00 (U. S.) per pound; butter is from $1.30 to $3.00 per pound; coal is $1.50 to $2.00 a ton; a man's suit, about $150; leather shoes, $30 to $50 a pair, etc. Building materials are scarce and extremely expensive. I know this sort of talk is unpleasant and tiresome, but it is necessary to know the situation in order to make plans. Certainly, at this time, our mission, or any mission, cannot work with as little money as we formerly did. I believe conditions will improve, but not for many months. It is certain that China is needy, and the opportunities for service many. What we can do depends upon the attitude of our people and the board."

Dr. Thorngate believes that Miss Mabel West and her mother should both "be considered as missionaries" and that at least Mabel should be paid accordingly. Up to the present time the Wests have received their support from the Lottie Baldwin Association with headquarters in Milton, Wis.

Mr. Dr. Thorngate says the Chinese have no funds for repairs of the old buildings in Shanghai and asks that $300 be sent. This action was taken at the January meeting of the board, and no other action needs to be taken at this time. In January, 1946, the action taken was "that repairs be made to the school and church property in Shanghai as required, as requested by Dr. Crandall."

Because he may be moved by the Navy in the near future, he suggests that the power of attorney be transferred to Dr. Crandall.

Recommendations

As it appears there is no possibility in the near future of being called upon to commence rebuilding a hospital at Daang-Dzo, or elsewhere, a dispensary and a chapel at Luhuo and the chapel in the Old City, the China Committee recommends that no action be taken in these matters.

That since it is impossible as yet to reopen the medical work, that no definite action be taken upon the employment of Dr. Lincoln Pan, but that the latter have the authority to act if the workers in China should find a way to engage Dr. Pan.

That we restate what we stated in the above buildings if the people through the Second Century Fund respond with their generosity, so that the above buildings may be once more under the care of loyal Seventh Day Baptists who risked their lives to care for them during the Japanese occupation, and that the buildings may be built even better than it was.

That we express our confidence in our representatives in China and ask them to carry on and meet the emergencies as they arrive.

That we ask their support to help meet the cost of the coming to America of Chang, Teong Ming (former boys in the Girls' School) and his son to enter an American college.

Chaplain William C. Taggart, of the U. S. Army Air Corps, reports that he presented not long ago on the subject of "Prayer."... On Monday morning he laid before his command officer a tough problem and asked his advice as to what to do about it. Said the C. O.: "Chaplain, didn't you preach on prayer yesterday? My recommendation is that you try some of that."... W. W. Reid.

THE SABBATH RECORDER

MEANING OF CHRISTIAN FAITH IN MY COMMUNITY

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follows "The Baby Moses," "David and Goliath," and "The Lost Sheep." A "Child Shall Lead" has been written by Rev. Trevah Sutton, was presented by the senior and junior divisions of the Seventh Day Baptist Youth Fellowship. Twenty-three young people had part in the play.

Appreciation is here expressed to Pastor Sutton for promoting the name, SEVENTH DAY BAPTIST YOUTH FELLOWSHIP. It seems quite difficult to get names out to youth groups under the insistence of the superintendent. Nathalie, Christine, and Virginia Davis, Julia Ann Rainear, Sonny Ayars, and Johnnis Harris have perfect attendance records, and Carol Harris and Arah Mae Davis have missed only one meeting. Charlotte Swine had perfect attendance until she graduated to the intermediates.—Shiloh Bulletin Extra.

SCHOOL OF LIFE

FLORIDA GROUP HOLDS THREE-DAY STUDY

By Bertha Hallenbeck

Wednesday evening, April 24, marked the close of the three-day "School of Life," conducted by the Florida Religious Education Association. Mrs. Eugene Davis, chairman, presided over each session and led in the "Life" program. The topics talked about in the school included stewardship of time, money, and talents; Bible study and memorization of hymns; prayer; the Sabbath and denominational loyalties and goals; church records; and the development of Christian personality in children.

Leaders and assistants were Mrs. Davis, Mrs. S. S. Powell, Rev. Eugene Davis, Rev. Herbert L. Cottrell, Rev. Elizabeth F. Randolph, Edward E. Washington, Minthrop Davis, Mrs. Harriet Gilson, Bertha Hallenbeck, and Mrs. Iris Lewis.

Miss Randolph has been conducting a Bible study class for several weeks and broadcasting on the "Sibley Sabbath" program.

SHILOH CHRISTIAN ENDEAVORERS DISCUSS CONTENT OF FAITH

Intermediates Hold Contest

The senior Christian Endeavorers have been having interesting discussions on the content of faith. Pastor Oshorn, Florence Sheppard, and William Richardson, Jr., are on the county executive committee.

The intermediates, fourteen in number, have Ruth Ayars as their president. A con

test is in progress, the advances being kept track of by two thermometers—one red and one green. The leaders have been character studies. Over twenty books have been read and reported on. Five dollars was given for the radio broadcasts.

Seventeen or eighteen juniors, on the average, meet every Sabbath afternoon, having a devotional period led by some member and a financial program conducted by the superintendent. Nathalie, Christine, and Virginia Davis, Julia Ann Rainear, Sonny Ayars, and Johnnis Harris have perfect attendance records, and Carol Harris and Arah Mae Davis have missed only one meeting. Charlotte Swine had perfect attendance until she graduated to the intermediates.—Shiloh Bulletin Extra.

PACIFIC COAST YOUNG PEOPLE

CONDUCT ASSOCIATION PROGRAM

On Sabbath night, April 13, during the Pacific Coast Association meeting, a program was conducted by the young people with Dave Henry and Mrs. Charles Hayward in charge. The theme was "Work for the Night Comedy." Rev. Bruce Kurrlee, state secretary of Christian Endeavor, gave the address. Music was furnished by Glenn and Dale Curtis, Tony Sayre, Edythe Curtis, Mary Hamilton, Wallace Russell, Tony Sayre, Edeythe and Gene Pearson.

Fellowship Breakfast

On Sunday morning a young people's breakfast was held at Mrs. Hayward and Wallace Russell were in charge. Marie Becker and Joy Berry led the devotional service. Chaplain Wayne Rood gave the address.

DENOMINATIONAL SABBATH

Young people, will you help promote the unity of spirit in the Seventh Day Baptist Youth Fellowship by using the last Sabbath of each month as DENOMINATIONAL SABBATH. The last Sabbath in May 25 (the last Sabbath in May), would be a good time to evaluate the Sabbath Rally service held May 18. There should be ideas from that service which could be developed further and discussed in your meeting. Look in the Sabbath Recorder of April 22 for ideas.

(Continued on page 415)

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OUR LETTER EXCHANGE

Dear Mrs. Greene:

Since it is about time I was writing again, I thought I would tell you something I learned about birds awhile ago. I have been conducting a Bible study, and I have become very interested in birds and earned a bird badge. I learned something from Life magazine the other day that I did not know before.

Down here our most wonderful song bird is the mockingbird, which mocks many other birds. This year, while watching a mocking thrasher, I found that he, too, mocks other birds and also that the catbird does. Knowing this, I never knew how to tell them apart except to see them.

But in Life I saw several pages on the mockingbird. It told that the catbird and brown thrasher belong to the mockingbird family and a way you can tell them apart is by their songs. In mocking another bird, the mockingbird sings the song over five or six times and there is a slight break before going to the next. The brown thrasher repeats his two times with a slight break, and the catbird only sings one song and continues right into the next. I have been noticing these birdsong since and have always found this to be true.

I have been in the ninth grade this year. We are now looking forward to our junior high school diplomas which we will get some time about May 21, when our school is out. I will certainly be glad when it is out.

Your friend,

Betty Butler.

Glendale Farm,

Woodville, Ala.

Dear Betty:

I can't begin to tell you how pleased I was to receive your interesting and instructive letter. It has been a long time since you have written, and I have missed your letters very much.

Life is the magazine we subscribe for in our son-in-law's name every Christmas, for it is his favorite magazine. I'll have to look up that article about mockingbirds, for what you tell about this interesting bird is news to me, also. The principal birds I see around here are robins and pigeons. We are fond of the robins but find the pigeons a nuisances. But in making a great effort to get rid of them, for they are thought to be carriers of disease, I am sure many of us would like to get rid of them in Andover.

I hope you will not wait so long before you write to me again.

Your Christian friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I see frequently that a week comes with no letters from the children, so I suggest a filler. This incident really happened in Denver this year.

The Home of Robin Redbreast

Oh! Merry Robin Redbreast,

How we liked to hear you sing.

As you, with your helpful nest mate,

Were building with a bit of string

High in the topmost branch

Of the great big elm tree,

The growing birds' home

Each child was glad to see.

But alas! Poor Robin Redbreast!

The string caught up his toe.

And when he tried to fly away,

The string wouldn't let him go.

The children did not dare

To climb the tree so high.

To stand and feel so helpless

Made them want to cry.

But Mother phoned the firemen,

Who were kind enough to come

With ladders tall, and climb the tree

And free poor Robin Redbreast.

Your friend,

L. E. Maxson.

Littleton, Colo.

Dear Friend:

Thank you for your letter and poem. This is indeed and in truth our bird number, isn't it? Robins are my favorite birds; given a little attention, they usually become very friendly. Sincerely your friend,

Mizpah S. Greene.
THE SABBATH RECORDER

Oor Pulpit

AMAZING GRACE

By Pastor Clifford A. Beebe

(Based on a sermon at the Southwestern Asso-
ciation, Nady, Ark., August 30, 1945.)

"Amazing grace, how sweet the sound!
That saved a wretch like me!
I once was lost but now am found,
Was blind but now I see."

"For the grace of God that bringeth salva-
tion hath appeared to all men." Or, as the
Revised Version reads (for the original can
be translated as well one way as the other):
"For the grace of God that bringeth salva-
tion hath appeared to all men."

Both statements are true.

The grace of God has been shown to all
the world: "This thing was not done in a
corner"; and it is a grace which brings
salvation to all.

Amazing grace! Yes, there is grace enough
for all! The grace of God, coming through
Jesus Christ, was enough to "save a wretch
like me," and like you, from our sin and
from our blindness into the light and into fel-
lowship with God. It is enough to save the
lowest sinner from his gutter: this saving grace
is enough, too, for the heathen in
China, Africa, India, for the"Jap," for the
lowest drunk as he had been; this saving grace
is enough, too, for the pride even of the white American.

Grace Enough

There is grace enough for the heathen in
his blindness, and for the ignorant savage in
darkst Africa. It is enough, too, for the German Nazi,
and for the "Jap"; and that grace of God, if we
will take it, is enough to bring down the
pride even of the white American.

"He bath put down the mighty from their seats,
And exalted them of low degree.
The grace of God, which bringeth salva-
tion to all" is not a matter of creeds or de-
nominalisms; it is not a matter of the

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Riverside, Calif.

The annual spring meeting of the Pacific
Coast Association was held at the Riverside,
Calif., Seventh Day Baptist church April 12-14.
Among the guests was "Watch- man, What of the Night?"
The sermon and discussion topics included
"Work of the New Church," "What Follows the Night of Despair?" and "What of the Dawn?"
Made outstanding by the musical
features, the meetings included both vocal,
choral, and instrumental numbers.

An important session was a forum on
Brotherhood, and the high light of the week
ended with a message from Chaplain Wayne
R. Reddick, recently returned from Japan.

Music directors were Lois Wells and Mrs.
Gleason Curtis; the program committee in-
cluded Hal Burdick, Joan Dalby, Hal Hal
Burdick, Joan Dalby, Alybn Mackintosh,
and Miss Wells. The president of the asso-
ciation is R. C. Brewer, with Mrs. Robert
Henry serving as vice-president; Ethlyn D.
Copeodand, recording secretary; and Mrs.
Alybn Mackintosh, treasurer.

Milton, Wis.

Recently the South Eastern Baptist Church
was host to the people of the community
by sharing an unusual and educational forum.
Howard Cleaves, who has been lec-
turing for the past several months in Wis-
cconsin, presented his program, "Midnight
Movies in Animal Land," at the church.
Mr. Cleaves has worked out a new pho-

graphic technique by which he
has been able to take moving pictures of animals in
their natural habitats at night. In his forum
lecture he showed more than two
thousand feet of film that he has taken
personally during travels that have carried
him fifty thousand miles in search of nature
pictures. The shows included pictures of many
animals, birds, and fish. His manner of
explaining the pictures made the program
doubly interesting to young and old alike.

—Milton Junction Telephone.

SEMIANNUAL MEETINGS

The Seventh Day Baptist Churches of
Northern Wisconsin and Minnesota will hold
their semiannual meetings June 1 and 2,
1946, at New Aubur, Wis.

Ethed Greene,
Corresponding Secretary.
THE SABBATH RECORDER

THUMBNAIL SKETCHES
About Seventh Day Baptists and Their Activities

With over two hundred religious denominations in the United States, it is no wonder that each generation of Christians who are members of a denomination will have many to whom they are not connected. Many are inquiring about Seventh Day Baptists; for those of that group who happen to read the Sabbath Recorder, we will print each week in this column a few facts about Seventh Day Baptists.

The Church Universal
Seventh Day Baptists are ecumenical. Their General Conference is one of the constituent bodies of the Federal Council of the Churches of Christ in America. Mr. Felton is a member of the Baptist World Alliance, of the World Council of Churches, and of the advisory council of the American Jewish Congress. It is also represented in the National Council of Christians and Jews. It has been represented in various ecumenical assemblies in Europe and America during the last century.

For further information about Seventh Day Baptists, write American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

FROM THE EDITOR'S DESK

SCIENCE AND PROTESTANTISM
Dear Editor,
Below you will find a few lines taken from a series of articles being published in the "Christian Century." I should like to call attention of your readers to these discussions, as expressing my views, believing as I do that Seventh Day Baptists should be brought up face to face with the situation before Protestantism.

The scientific may assume that Christianity claims to have emerged by a supernatural intervention in history, a miraculous act of God. But we respectfully ask what is the evidence for the claim that Christianity is the result of the intervention of a supernatural being? The scientific may say that every evidence which Christianity claims for itself is equally as valid in the case of a natural human being.

We believe that the scientific may be true in the case of natural human beings. But we are quite sure that Christianity is not a natural human being, and that any evidence which Christianity claims for itself is equally as valid in the case of a supernatural being.

Sincerely yours,
Edwin Ben Shaw.

Baptism

The problem of an enlightened Protestantism is to get the scientist to look at Christianity in terms of his own cosmology and his own sociology. This Protestantism can do only if it is shown that the essential and distinctive claims which Christianity makes will stand in full harmony with the scientific conception of the historical origin and the communal persistence of values in general.

These words are a plain and clear statement, and easily understandable, if one pauses a moment to think. Of course, it would be much better for the church to look up this article. It is well worth while.

Sincerely yours,
Edwin Ben Shaw.

MARRIAGE

Dickinson - Harris. — Melvin Randolph Dickinson, son of Mr. and Mrs. Clarence D. Dickinson, and Miss Maudia Grace Harris, daughter of Mr. and Mrs. Judson H. Harris, all of Milton, Wis., were united in marriage at the Seventh Day Baptist church, April 21, 1946, with Rev. C. Harmon Dickinson, brother of the groom, officiating and Pastor Lester G. Osborn assisting. The new home will be on a farm near Shiloh, N. J.

OBITUARY

Felton. — Elbert Alonzo, son of the late Alonzo Burtick and Adaile Brooks Felton, was born in West Edmeston, N. Y., May 24, 1863, and died at Daytona Beach, Fla., April 30, 1946, after a lingering illness of several months.

Mr. Felton was reared on a farm and educated in the schools in West Edmeston and Brookfield, N. Y. He was married to Adalia Brooks of Milton, Wis., October 23, 1889. A few years after his marriage he established his mercantile business in West Edmeston. He was a successful business man and honored citizen of his home community and retired from business about twenty-five years ago. Mrs. Felton died in West Edmeston in 1930. Since his retirement he has spent most of his winters in Florida.

He was an ardent Seventh Day Baptist and was faithful to all the activities of his church, both in church and in the local community. He served as a trustee of the church and in West Edmeston he was treasurer of the church for many years. He was not only faithful to all the obligations which his office in the church and community entailed, but he was ever on the alert to provide new ways in which he could be of service.

Funeral services were held in the Seventh Day Baptist church at Daytona Beach with Rev. Elizabeth Pitt Randolph officiating, assisted by Rev. Herbert L. Cottrell.

Van Horn. — Alva Marco, son of Francis Marion and Melinda Davis Van Horn, was born at Watchung, N. J., March 29, 1869, and died at a hospital in Pawhuska, Okla., March 30, 1946. Most of Mr. Van Horn's boyhood was spent at Milton College, Milton, Wis., where he was a member of an evangelical quartet. He lived a worthy, noble life. He was married to Miss Mabel Curtis.

Close survivors are his wife and five children: Willis, Mabel, Mrs. Winnifred Clarke, Mrs. Chloe Hempill, and Mrs. Josephine Matthews; two brothers, William and Ethel; and three sisters, Rachel Davis, Mrs. Myrtle Furrow, and Mrs. Orra Van Horn.

His body was brought to Milton, Wis., for funeral services and burial in charge of his pastor, Rev. Elmo E. Eddlemon, and Rev. Edwin Ben Shaw and the Free and Accepted Masons.

R. B. S.

RESOLUTION

Whereas our heavenly Father has called our fellow Baptists from their earthly labors, and we wish to express to his family our sympathy in their loss. We appreciate the work during the time of his lifetime and the help his ability which was so helpful in the time of our need, we desire to express our sympathy in the loss which his passing represents to his family.

We resolve that a copy of these resolutions be sent to the family of Mr. Sayre, the Sabbath Recorder, and that one be placed in the records of our church.

Pearl Sheldon, 1946, after a conference in Albion, Wis.

RESOLUTIONS COMMITTEE

Albion, Wis.

IN MEMORIAM

Death has again cut short the lives of Ladies’ Aid Society of the Friendship Seventh Day Baptist Church. Mrs. Alice P. Allgood was our oldest member and had served the society as president, treasurer, and directress for many years. She was always willing to do the work that was needed, even if it were not her particular desire.

Mrs. Greene was a kind, loving neighbor. Those who lived in the community in years past can recall the days and nights she spent at the bedside of a sick friend. She left this world of cheer brought to a mourning household. We missed her when falling health made it impossible for her to continue helping others. Her faithful and consecrated life lent a gentle influence that will be greatly missed.

As an organization, let us strive for those qualities which made her respected and loved and to ask for strength at all times and under all circumstances to say, "Thy will be done." We desire to express our heartfelt sympathy to her sons and their families.

"Weep not that her toils are over, Weep not that the divine hand of God grant that we may rest as calmly When our work like hers is done. Then we shall join her in the community in years past."

New Jersey.

Weep not that her toils are over, Weep not that the divine hand of God
Grant that we may rest as calmly
When our work like hers is done.
Then we shall join her in the community in years past.

Sincerely yours,
Mr. Ralph Coon, Committee.

DENOMINATIONAL SABBATH

(Continued from page 410)

It is very important that your group share ideas for this special Sabbath so that other groups may try out your plans for their meetings. There will be a feeling of fellowship if we do share with other Seventh Day Baptist groups around us the idea of this last Sabbath of the month meeting. Please write to me about it and tell me what your group is doing and what helps you would like to have from the Beacon and Sabbath Recorder.

H. S.
NAKED WITHOUT A CHECKBOOK

By Elsie Thomas Culver

A recent issue of a popular picture magazine carried a story of a young woman's dream. What a glorious time she had "naked with a checkbook" in one of New York's exclusive stores where, for a paltry $20,400, she got herself up in quite dazzling fashion!

I, too, have an oft-recurring dream of nakedness which needs clothing, but my dream is more of a nightmare. I am back again in a children's home in the north of Holland, which I visited one cold, wintry day last November. My nostrils cringe at the odor of the musty gruel that is the children's midday meal, and I see them dressed in their scanty little garments, filing into the dining room. Some have no shoes at all and their feet are red and raw from the cold floors, for there is no heat in the old building, and only thin isinglass for windows. Others have wooden soles tied to the bottom of their feet by string. Bits of paper are tucked in to protect their ankles where the strings have cut into them and left them raw and bleeding.

I visit the girls' dormitory where some of the girls are having their lunch in bed because they have loaned their clothes to a friend who is washing hers.

In another part of the building the littlest ones are being put down for their naps without their night clothes. They sleep two to a rough bunk-bed—head at each end of the bed, on burlap, straw-stuffed mattresses. There is one little fellow, his scrawny body wracked with spasms of coughing, with a single garment—a little knit sweater sent from America—a little dead-baby in Czechoslovakia, of Germany. They are the children I talked to as they played listlessly in the rubble-piled streets, or chased the rats away from the baby's bed in the makeshift shelter they called home, or waited outside the soldier's mess hall for bits of food.

The amount—$20,400—which is what our friend pictured in the dream is worth as she stands, on the hoof—would buy:

- Twenty tons of dried milk; each pound makes eighteen to twenty cups. (There is another dream remembering a little dead-baby in Czechoslovakia, who just hadn't been able to survive on one-sixth of a litre of milk a day.)
- $20,400 would buy thirteen thousand pairs of shoes for children who cannot leave their homes, because they have no footwear.
- Perhaps best of all, it would send 204,000 pounds of donated clothing overseas.

Anyone interested in clearing his conscience can send another check (even if it is for less than $20,400) designated for overseas relief.

Money should be sent through the denominational committee on relief; material aid, through any United Church Service Center. Mark all contributions as coming from Seventh Day Baptists. For list of addresses, see the back cover of the Sabbath Recorder, May 13.

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