Will These Children Be Fighting Us Tomorrow?

There's a thrilling story being lived today! Thousands of children in the Orient and Near East are homeless, unwanted and unloved. Some are dying of starvation. These conditions, caused by war, famine and extreme poverty, are planting the seeds of Communism—and future wars.

Our story tells how Christian love is bringing new life and hope to some of these children. You'll thrill and want to have a part in this story when you read more about it!

Write today to Dr. J. Calvitt Clarke, address below, for your FREE FOLDER telling this story you ought to know.

CHRISTIAN CHILDREN'S FUND, INC.*
RICHMOND 4, VIRGINIA
Member, Foreign Missions Division, National Council of Churches of Christ of U.S.A.

*Formerly, CHINA'S CHILDREN FUND, INC.

OUR SERVICEMEN Where They Are

(The Church should keep in touch with those who have entered the armed services and alternate services of our country. As an aid in carrying out this privilege, the Sabbath Recorder will publish from time to time the names and most recent addresses of our servicemen. Please keep us informed. Correct information is most essential.)

Richburg, N. Y.
Pvt. Lloyd M. McCrea, AF12360047
117th Air Installation Sqd.
Lawson AFB

Seventh Day Baptist General Conference
ALFRED, N. Y., AUGUST 14-19, 1951

ALCOHOL COSTS Compared to Polio, Heart Disease, Cancer, and Tuberculosis

Polio, Number of cases (1948)—40,000—Cost $25,000,000.
Heart Disease, annual deaths 460,580—Funds raised—$15,468,000.
Cancer Deaths estimated nearly 200,000 annually; 879,550 living cases in all stages (cost)—$39,000,000.
Tuberculosis — 500,000 active cases; deaths in 1948 — 43,529 — cost (funds) $14,000,000.

Overall cost of Alcoholism and Liquor Problem, $12,300,000,000 (accepted conservative figure).


The Sabbath Recorder

Remember -

"Alfred School of Theology Sabbath"

April 28, 1951

Or some other Sabbath if better suited to local plans.
The Sabbath Recorder

First Issue June 12, 1844
A Magazine for Christian Enlightenment and Inspiration

HURLEY S. W. REN. D, D. (M. R.), Editor
L. A. NORTH, Manager of the Publishing House

DAVID S. CLARKE, Secretary

MISSIONS

(MRS.) FRANCES DAVIS, Woman's Work

R. A. HARDWICK, President of Christian Education

HARLEY SUTTON, Emirius

(MRS.) M. P. S. GREEN, Children's Page

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The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist policy and beliefs with the American Sabbath tract Society, Plainfield, New Jersey.

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American Bible Society Acquires
Famous Paris Polyglot Bible

The American Bible Society has recently acquired a set of the famous Paris Polyglot Bible, containing, in ten huge volumes, the text of the Bible in seven languages—Hebrew, Chaldee, Greek, Latin, Syriac, Arabic, and Samaritan. The Bible was printed in Paris in 1629-45. This is now in the library of the Bible Society in New York, as well as in the other "great Polyglots" of the 16th and 17th centuries.

With the revival of learning in western Europe, came an interest in the original languages of the Bible. The Bible, until then, was known almost exclusively in Latin. The first polyglot work ever published was a Psalm-chant, or "Psalter," was printed in 1516 by P. P. Rosser. The last and most valuable was the magnificent London or Walton Polyglot, completed in 1657, edited by Dr. Brian Walton, who later became Bishop of Chester.

The Paris Polyglot, just acquired by the Bible Society, is the latest in the series. It was edited by a Paris lawyer, Guy Michel Lejay, with the aid of a large group of scholars. — Release.

To All Young Mimeographers

"Morituri te salutamus." If you don't know what that Latin means, you can ask some old fellow who studied the now-neglected "dead languages." I have no authority to speak for other oldsters who, like me, receive much thoughtful matter, but as one of them, I wish to make a suggestion. As our eyes grow dim and our natural force abates, we find it hard to read anything in which the color of the letters is not in sharp contrast to the background on which they appear. So my suggestion is, "Don't use colored paper!"

"Those Present"


Meals and Entertaiment

When Seventh Day Baptist ministers meet, they eat and sleep. The South Jersey conference gave evidence of both. The Shiloh and Marlboro Churches co- operated in entertaining the conference. Those who enjoyed South Jersey hospital- ity for the first time readily agreed that it was of the finest. Overnight accommoda- tions and breakfasts were provided in the homes of the members of the two Churches. The Monday evening and Tuesday noon and evening meals were served by the ladies of the Shiloh Church, and the Wednesday noon and evening meals were served by the ladies of the Marlboro Church.

We join our fellow ministers and the members of our Churches in expressing deep appreciation for the hospitality of our Shiloh and Marlboro friends. When people open their homes, devote their time and skills, and make available their comfortable Church facilities, it is all for our welfare and comfort—more of a more effective conference—we are deeply grateful to them for their labor in the Lord.

The Conference Sessions

Daytime sessions were devoted to a consideration of various features of a pro- posed Denominational Reorganization. A Statement on Denominational Reorganiza- tion appeared in last week's issue of the Sabbath Recorder, which was released by the denominational conference speaker, and teachers certain that pastors who were present are sharing with the Churches they serve their impressions of the conference.

The Guest Speaker

Rev. Kenneth W. Masteller, pastor, First Baptist Church, Haddon Heights, N. J., the denominational conference speaker, and teacher at the Philadelphia School of the Bible,
was the guest speaker on Monday and Tuesday evenings. Rev. Mr. Masteller is an able speaker, one who is familiar with the Word of God, and who is on fire with his message. His subjects were: “This Urgent Hour” and “By My Spirit, Saith the Lord.”

From the sacred Scriptures and from secular sources, the speaker stressed the fact that this is an urgent hour. Drawing upon the experience of Judah during the reign of Jehoshaphat as recorded in 2 Chronicles 20:1-13, Dr. Masteller called attention to similar situations then and now under four headings, as follows: Sinner, Forces, Seeking Hearts, Staggering Opportunities, and Spiritual Resources.

As with Jehoshaphat, so with us: “For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God.” Ephesians 2:8. This Urgent Hour

Drawing now under four headings, as follows:

**The General Sessions**

Rev. Rex E. Zwiebel served as chairman of the program committee of the general sessions. Other members of the program committee were: Reverends Ralph H. Coon, John F. Randolph, James L. Skaggs, and Loyal F. Hurley.

At the invitation of the program committee, Rev. Elmo F. Randolph, chairman of the committee to study possible denominational reorganization and chairman of the Commission, presided at the general sessions when matters of reorganization were under consideration. The conference was divided into three groups under the guidance of selected chairmen for more intensive study of reorganization questions. These three groups reported back to the general sessions out of which grew the statement which appeared last week.

The Conference Closes

The Conference closed Thursday morning with the benediction by Rev. John F. Randolph, following a presentation of several matters and the approval of “A Statement on Denominational Reorganization” for publication and distribution.

Alumni Hall, one of the most familiar landmarks of the entire Alfred University Campus, will be the scene of the Sabbath morning session of the Seventh Day Baptist General Conference next August, it was revealed in Alfred recently. The stately building, which has also been known as “The Chapel” and “The Academy,” was first used in 1882 and now houses the university auditorium. It was built by Maxson Stillman, Jr. Tradition insists that Mr. Stillman was a shipbuilder in New England before he erected Alumni Hall and the Seventh Day Baptist Church building in Alfred, it is often said, on the same rugged principles that the hulls of wooden ships were once constructed. The timbers in these buildings were hewed by hand from logs felled on near-by Pine Hill, and the “pen” weather vane, here visible at the top of the picture, is said to be the work of Professor Darius Ford who fashioned it from a twelve-foot fence rail. — Publicity Committee.
The Buffalo Seventh Day Baptist Fellowship was launched at meetings in January and February. Seventh Day Baptists first gathered together in Buffalo in 1947 at the home of Mr. and Mrs. Charles Bottoms. Rev. Harley Skaggs met with the few who came together. It was not until June, 1948, that regular meetings of the group began. Those who have attended are, for the most part, nonresident members of the group, now residing in the Buffalo area and their husbands or wives. During the time since then, the Buffalo Fellowship group has been meeting for worship and fellowship each month with few exceptions. The group has not been large. Pastors and laymen of the Western Association took an interest in the group, and a portion of the financing was provided by the Laymen’s Fellowship of the Association. A list of those active in the work in Buffalo since the Fellowship started there includes the names of Rev. Harley Skaggs, Rev. Charles H. Brown, Rev. Ralph H. Coon, Mark R. Sanford, Rev. Victor W. Skaggs.

Early in the history of these meetings, a few expressed their desire for an organization of the group. This feeling has grown with the passing of time, and a simple organization is now complete.

The act of organization is an act of faith. A small and widely scattered group, meeting monthly, is undertaking to become independent in finances and active in evangelism. They look to God with the prayer that their efforts may result in a living and growing movement that shall eventuate in a Church where their children and their children’s children may be blessed.

The moderator of the Buffalo Seventh Day Baptist Fellowship is Charles Bottoms. The secretary-treasurer is Graydon Montgomery. Eleven members are now on the roll and the constituent membership list is still open.

The group has adopted the following statement:

I believe in one God, perfect and loving, known to us as the Triune God, the Father, the Son, and the Holy Spirit.

I believe that the Bible is the Word of God, my guide and authority in matters of faith and conduct.

I believe in the Church of Christ, the body of believers in Jesus Christ, found all lands and called by many names, but one Christ.

I believe that salvation from sin unto eternal life is theirs who accept the love and atonement of Christ.

I believe that Christians should bind themselves together for fellowship, worship, service, and personal spiritual growth.

Therefore, I willingly unite with my fellow Christians as the title Buffalo Seventh Day Baptist Fellowship, affirming my Christian beliefs and experience, observing the Sabbath in worship and praise, and expressing my love for God in Christ and for my fellows in this pledge of faith and my determination to serve.

RURAL CHURCH NOTES

One third of the workday of the average pastor’s wife is spent in preparing meals. She spends over seven hours a week washing dishes. If the Church trustees had to bend for seven hours over a sink that is too low, they would modernize the parsonage kitchen before the week was over.

The pastor’s wife helps her husband in the work of the Church. She often goes with him making pastoral calls. She “must be” and usually is an ideal mother. She does her share of work in the community and often more than her share of Church work. She deserves the most convenient kitchen that it is possible to provide.

In many parishes the people are more interested in the parsonage than in any other house other than their own.

Seventy-eight per cent of the parsonages have an electric or gas range. In six parsonages out of seven there is an automatic refrigerator. Home freezing units are rapidly increasing. Two thirds of the parsonage kitchens have adequate storage space.

The recent survey of 1,171 parsonages in 47 states revealed that “The Home of the Rural Pastor,” and is distributed at cost (40 cents each) by the Rural Department, Dan St. George, Madison, N. J. Only 6 of the 1,171 serves complained of their parsonage. As one woman said after discussing many laborsaving devices, “Sure we have, and some we would like to have; not as luxuries though, but to increase the efficiency of our work.” — Release.

IT CAN BE DONE

The solution of the alcohol problem would be well within the range of the present generation, if a few reasonable and practical things could be achieved, as follows:

A. If all liquor advertising were abolished — as it was for thirteen years, throughout the United States of America;
B. If all intelligent persons, knowing the inescapable influence of personal example, should frown upon social drinking;
C. If every state in the United States would make its searching, exhaustive, and completely unbiased a study of taxation and its relation to alcoholic beverages and other evils, as has Massachusetts, and would act on its findings;
D. And if the tragic experience of countless mothers and fathers, and the zeal of Christian leaders, could be enlisted in a movement to undertake and maintain thoroughgoing education on the alcohol problem, of children at every school age level, and of adults, through adequate presentation of the facts;
E. If these perfectly feasible things could be done, the liquor problem would be a thing of the past inside of this generation.

— Fred D. L. Squires, Research Counselor, National WCTU. — Clipheet.
I believe the Bible as the record of Jesus Christ and the history of mankind's widening vista is the greatest revelation by God to mankind today. This revelation is temporal by each individual mind, however, and is useful to the human soul only insomuch as each seeks the revelation for himself. There is no power in the unopened Bible nor was any interpretation given by God. The New Testament has the right to define its doctrine with the intent of enforcing upon another mind its precepts.

Christianity is not a book religion as is Islam with its Koran that is so holy it cannot even be translated. Christianity is a life religion centering in the life of Jesus Christ, and the Scriptures are Christianity's servant and not its source. Had there never been a Bible, Christ could save sinners as indeed He did before the New Testament was written. When God wills to reveal Himself, He shall—nay be hidden. The Bible is our clearest record of this revelation, and as such it is my rule of faith and practice. It makes God known to me through it. My supreme standard in all things is Jesus Christ, revealed in the Bible, through the lives of others, and through my experience with Him.

Jesus Christ

It is through the Man, Christ Jesus, that men can know God as a living, loving, and redeeming Being. It makes God's love for man supremely complete in Him. If we know Christ, we know God; and to fellowship with Christ is to fellowship with God.

I believe that when Jesus walked here on the earth He established a pattern that was more than a doctrinal catechism. Jesus was not concerned with rules and regulations to be laid down; He was concerned with freeing man from shackles that had bound them for centuries—shackles of law without spirit. We have deduced a divine principle in the spirit of Jesus' statement, "I am the way, and the truth, and the life."

There is no other way; not creeds, not doctrines, not man-made organizations, not numbers, not traditions, not syndicates, not denominations, not sects. God's word makes it clear that we believe will lead us to Him. Unless we love Him we will never find the way, the truth, nor the life. Love for Him will always be the first principle of my Christology, and in these days when men vainly seek for help in everything else, we need to realize that there is nothing else under heaven given among men whereby we can be saved.

"Jesus, I am the way."

I believe that Jesus was human. This is not a simple statement that we can pass off with any air of confidence. The idea that the New Testament is a fact of the greatest magnitude for it is the one event upon which ultimate faith is based. We believe that Jesus was born of the Virgin Mary, but this is not the decisive element of the Incarnation. Parthenogenesis is a medical fact and to base our belief in the Incarnation of God in human flesh upon this one physical fact would open the door to more than one saviour. Jesus expressed the fact that He was the representative of the kingdom of God among men. He claimed that He had the power to forgive sin, and demanded faith in Himself. Jesus was conscious of His relationship to God and all the evangelists record His statements and witness of this consciousness. I believe that the sinlessness of Jesus points to His pre-existence as God. Jesus' question, "Which of you convicts me of sin?" was accepted by no man who ever met Him. In all His daily walk and associations with "harlots and sinners" it is amazingly evident that no man accused Him of sin.

This condescension of God to human form is amazing. Being a Man, it makes of God an intelligence to us who are human. Without the human form God would be unable to understand God, for infinity is unfathomable to the finite mind. Our minds cannot grasp Him, but God in the form of a real historical man becomes a fact our minds can grasp. Our minds can grasp the fact but we cannot grasp the how.

But this is as it should be. If this self-manifestation of God were not at the same time both God and man, though confined to neither, it would be merely a divine miracle over which we might stand in amazement. But it is more than that, this is Jesus Christ the Truth. "When we knew Him not, we believed in God; but now we know Him, and believe in God."

In these terms of the most perfect humanity, there yet remain elements in His person which are left unexplained and which we are bound to characterize as 'more than human.' There is no question then about the miracles nor about the resurrection. It was impossible that God should remain in the grave and the resurrection was only what we might call a 'natural occurrence.' The resurrection was not some great stupendous act over which we need to set apart a day. The resurrection was an immediate result. The idea of the drama was greater than any other; but if we must set apart a weekly day in commemoration of it is that day of His death? The awesome significance of that act is beyond comprehension. The God of the universe takes the punishment of sin, that you and I might claim the forgiveness of our sins and be righteous in His sight. Jesus Christ is above all things the Life—life for us who are dead in our trespasses and sins.

I believe that Jesus is my Saviour and that the spirit of man is never at rest until it rests in Him. For this we were created and in this all speculative questions about His nature or purpose are overshadowed in the experience of peace, joy, and love that enters with Him upon our conscience. I believe that we experience Christ as Saviour only when we seek Him through the impulse of the spirit within us, and when through the Holy Spirit we recognize ourselves as sinners apart from God.

I believe that Jesus in the flesh represented God to man. I believe that Jesus in the flesh typified the place of man before the righteousness of God and the place of God before the sinfulness of man. Jesus Christ therefore was both God and man in nature and purpose. I believe that in Christ Jesus, heaven and earth meet on common ground. Here is the point of contact between a transcendent, incomprehensible God, and a human soul that has chosen to deny the godlikeness within himself. God placed within man at the creation the image of Himself, but this image clothed in human flesh can never attain the divine existence. In Jesus Christ the God-man, man shall transcend the limitations of the flesh and the divine, and the Spirit of judgment to fulfill the purposes of God and the plan of the ages to be like Him. "And every one who thus hopes in him purifies himself as he is pure."
God

I believe in a Christlike God. God is best understood through Christ. Without the fact of Christ in history it would be difficult if not impossible to understand God. In Jesus Christ we have seen God and can understand Him. The pity and righteous judgment that Jesus exercised toward humankind can in contact is but an expression of the same pity and righteous judgment that God shall use to punish the sinner and rescue the secrets of men by Christ Jesus."

Although we cannot comprehend infinity with our finite knowledge and all illustrations of God are but earthly representation, the belief that God as Father, so often used by Jesus, we can comprehend something of His love. God as Love, however, is as far beyond the finite comprehension of man as the sky is beyond the human foot.

The traditional Christian approach to theology has always been in opposition to atheistic thought that has said that sin in the world proves that God is imperfect. Perhaps this conflict with its sharpening of extremes has not let us see that it is possible that there is no conflict in having evil present in the creation of a righteous God. If God is perfectly just and love is perfect, then evil could be allowed to exist in the universe without destroying our concept of the righteous God. To say relatively perfect in this respect means that God has limited Himself in creating man with the free will to choose the evil. It means that God, in creating man with the infinite possibilities of good as expressed in the God-man, Christ, has opened the avenue in this respect, at least, where He can surpass Himself. It means that if man is a part of His creation that in this respect God can become perfect.

Here then we have some light on the Incarnation. It helps answer the question of how a perfect God could take on incompleteness and become man. God then has voluntarily limited Himself to touch the imperfect.

Whether or not you agree with me on this point, you must agree that in the Incarnation of Jesus Christ for our sins we have the most amazing miracle in the universe, and in view of that miracle, nothing else is impossible with God.

I believe that God created us to be like Him and that man's ultimate destiny is to fulfill this purpose.

(The to be continued)

(All references, unless noted, are from the Revised Standard Version of the New Testament.)

1. "Control" bills that try to outlaw political systems.
2. 2 Corinthians 4: 7a.
5. Whosoever then were virgins born could claim to be saved if this were the decisive element of the Incarnation.
8. Mark 5: 34.
12. 1 John 3: 8.
13. Romans 8: 22, 23.
LEN A GREENE CROFOOT
Lena Maud Greene Crofoot, youngest daughter of William M. and Charlotte Potter Greene, was born in Berlin, N. Y., October 10, 1865, and died in Daytona Beach, Fla., April 5, 1951.

On April 24, 1907, she was married to Rev. Alonzo G. Crofoot, who died in January, 1919. During those twelve years she was a much-loved wife in Independence, N. Y., Rockville, R. I., West Edmeston, N. Y., and Marlboro, N. J.

After her husband’s death she was called back to West Edmeston to serve that Church as pastor, and this she did very acceptably for nine years. She returned to Berlin in 1926 where she had been baptized by Elder B. F. Rogers when she was about 16 years old. After her return there she was made a deaconess of the Church.

Since 1929 she had spent most of the winters in Florida, and since 1942 she had been a permanent resident in Daytona Beach.

Survivors include four nieces and one nephew in New York and New Jersey, and one stepson, Rev. Jay W. Crofoot, now pastor of the Daytona Beach Seventh Day Baptist Church.

The funeral service in Daytona Beach on April 7 was conducted by Rev. J. W. Crofoot and Rev. Elizabeth F. Randolph. There were many people to be buried beside the grave of her husband in the Marlboro churchyard. J. W. C.

Tithing has been emphasized and contributions to the Woman’s Board have been sent in by Mrs. Sallie Bond, treasurer, reported a balance on hand as of October 1, 1950, of $11.41.

Officers for the coming year are: President, Mrs. Anna Davis; vice-president, Mrs. Harley Bond; secretary, Mrs. Orla Davis; treasurer, Mrs. Sallie Bond; key worker, Mrs. Flora Bond; Mrs. Orla Davis, Secretary.

Salem, W. Va.,
October 1, 1950.

THE SABBATH RECORDER

THE SABBATH RECORDER
THE SABBATH RECORDER

CHURCH NEWS

INDEPENDENCE, N. Y. — Easter music was furnished by the twenty-two-voice Junior Choir under the direction of Mrs. Samuel W. Clarke.

Twelve young people and one adult were baptized by Pastor Carl Maxson on March 17 and ten of them joined the Church.

A farewell supper was given for our pastor, Rev. Carl R. Maxson, and family. We regret losing them but are sure that the Waterford Church is looking forward to their arrival to take up their duties there — Correspondent.

ALFRED, N. Y. — A beautiful baptismal service was held in the First Alfred Church on March 23. Thirteen candidates, including a mother and two of her children received the ordinance of baptism, conducted by the pastor, Rev. Everett T. Harris.

The baptism was surrounded by evergreens and Easter flowers brought by many members of the Church and arranged by Mr. and Mrs. Gordon Ogden. A large audience joined in the pre-service of song and consecration, with Dr. Wingate at the organ.

The Easter morning service seemed to echo the deep religious spirit of the night before. Special Easter music was presented by the regular choir, two numbers by the youth, one by Mrs. Elizabeth Peary, and a duet, "Lift Your Glad Voices," by Mrs. H. O. Hitchcock and Gene Van Horn.

Eighteen persons were received into the membership of the Church — Mrs. Ben R. Crandall, Correspondent.

VERONA, N. Y. — The Boosters Sabbath School Class was entertained by Mr. and Mrs. Granton Jewett for their March meeting. The teacher, Mrs. Millencourt Williams, was in charge of devotions and entertainment. The Helpers Sabbath School Class held its March meeting with Miss Twila Sholtz on the same evening.

Pastor Polan presented his resignation at a recent Sabbath service. A Church meeting was called the following Sunday. At this meeting it was proposed to ask him to reconsider his resignation.

Our Ladies' Benevolent Society held its March meeting with Mrs. Carrie Smith. Mrs. John Williams had charge of the worship program. Her subject was "What Past the Woman Had It Forward." Our Ladies' Society put on a cafeteria supper in the Church dining room on the evening of March 20, from which over $48 was received.

The Pearl Seekers Sabbath School Class met with Mrs. Leila Franklin for its monthly meeting and Mrs. Sadie Lowe conducted the worship program. Pastor Polan is the teacher.

The Misses Jean Stone and Twila Sholtz who are attending Oneonta Teachers' College, the Misses Lords and Joels Sholtz of Genesee State College, and Miss Louise Hyde of Central City Business School, Syracuse, spent their Easter vacation with their respective parents.

Pastor Polan attended the Ministers' Conference held in Shiloh and Marlboro, N. J., April 2-3. We believe that much good was accomplished. — Press Committee.

NEW AUBURN, WIS. — The little Church at New Auburn functions about as usual. Right now we are looking forward to the arrival of our new pastor, Rev. David S. Clarke, and family some time this month. We have not had a pastor for some time but have been fortunate in having student pastors some of whom have loaned us pulpit supplies from other Churches.

Oscar Burdick of Milton and Alfred School of Theology conducted our Community Religious Day School the past two summers, and last summer served as our student pastor. Mr. Burdick is very musical and had a nice young people's choir. Attendance has been consistently above our scattered condition and our uncertain winter weather conditions. Quite a number took instruction last summer, six were baptized by Dr. Wayne R. Reed, and five joined the Church. We now have twenty-eight young people and children in the Church and Sabbath school: The children have a singing group and the young people's group functions well under leadership; the juniors and the intermediates meet regularly when possible.

The strong right arm of the Church, the Ladies' Aid, is having the parsonage papered and redecorated. The men will finish repairing the outside and paint the parsonage. Much of both will be volunteer work.

After our pastor arrives we will start planning for the Semiannual Meeting of the Northern Wisconsin and Minnesota Churches to be held here in June. Any readers within reach are welcome. Our Religious Day School will soon be receiving attention, too.

We have a good field in New Auburn, continually ripening "unto the harvest," a whole vineyard for our pastor and all his helpers in it. With it we have some of the loveliest of God's creations — lakes abounding with fish, bathing beaches, and boating, and strawberries in their season. I bespeak and anticipate for the pastor our loyal co-operation in all his work for the Church, that all may be blessed in the results. — A. G. Churchward, Correspondent.

LEONARDSVILLE, N. Y. — The First Brookfield Church is looking forward to the sessions of the Central Conference which are to be held here June 1-3, 1951.

Our Church was represented at the meeting for the organization of a Mid-York Conference. Our pastor, Rev. Marion C. Van Horn, is one of the committee for drafting the constitution for the council.

Several of our members and our pastor are active in the Civic Club, which is promoting activities for the improvement of the community. The ladies of the Church have served the luncheon for the Civic Club meetings several times.

During this quarter the Sabbath school is enjoying weekly flannelgraph presentations of each lesson by Miss Glencie Welch. Although these are planned for the benefit of the children, the adults agree that they also provide an excellent introduction for their lesson study. The members of the adult class take turns in teaching the class.

Last summer several children from our Sabbath school attended the Co-operative Vacation Bible School held at Brockfield with a registration of 82 pupils. It is expected that such a school will be conducted again this summer.

Pastor Van Horn has recently started a class in Church membership for young people.

The April meeting of the Women's Benevolent Society was held at the home of Mrs. Donald Greene. The worship program was led by Mrs. Lionel Welch, using selections from the Recorders. The society voted to contribute forty dollars to assist in the New Zealand Missionary Project. — Bernice D. Rogers, Correspondent.

BIRTHS

Chang. — A son, Alfred, on December 26, 1950, to Mr. and Mrs. Edward Chang of Shanghai, China, and currently studying at Alfred University, Alfred, N. Y. Mr. Chang is a son of Principal T. M. Chang of our Grace School. Mr. Chang also attended a Day School at 15ngela Liu.

Obituaries

Crofoot. — Lena Maud Greene, was born October 10, 1865, in Berlin, N. Y., and died April 5, 1951, in Daytona Beach, Fla. A more extended obituary appears elsewhere in this issue.

THE HIGHER THE FORM OF LIFE, THE LESS ALCOHOL IT CAN TOLERATE

The lower you go in the forms of animals, the greater is the percentage of alcohol that they can stand. The creature that can stand less alcohol, percentage which we have a great deal to do with. That has to do with the lower animals. We believe that a poison like alcohol should not be used generally by people and that abstinence is the best way to control alcoholism. — Dr. Haven Emerson, Columbia University.
Suggested Order of Worship for
SABBATH RALLY DAY — MAY 19, 1951

Prelude

Call to Worship

“And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.”

Genesis 2: 3.

“O come, let us worship and bow down: let us kneel before the Lord our maker.” Psalm 95: 6.

Doxology

Invocation

The Lord’s Prayer

Anthem or Hymn

Suggested hymns: “The Dawn of God’s Dear Sabbath” Cross

“Another Six Days’ Work Is Done” J. Stennett

Scripture Reading—Exodus 20: 1-17; Mark 2: 27, 28.

Pastoral Prayer

Roll Call (Optional)

Offering


Arrangement by Fred Waring

Dedication of Offering

Children’s Story—“The Sabbath Service Tree in the Wheat Field” from “When I Was a Boy” by Bond (or thought taken from it)

Suggested Hymns—“Majestic Sweetness Sits Enthroned” S. Stennett

“On Jordan’s Stormy Banks I Stand” S. Stennett

Sermon—The sermon by Rev. Elmo F. Randolph which will appear in the

May special issue of the Sabbath Recorder is suggested for the use of

lone Sabbathkeepers, pastorless Churches, and other groups.

Hymn—“God of the Sabbath” Stillman

Benediction

It is suggested that hymns by Seventh Day Baptist authors be used in this service.

Week of Friendly Visiting — May 12-18. Every family of the Church should be contacted for both Church and Sabbath school.

(Prepared by the Committee on Sabbath Promotion of the Tract Board.)