

Sixteen from our church plan to attend the twenty-second annual Oneida County Youth Conference held in Clinton, May 8. Pastor Polan is one of the leaders of the program. Alva Warner is president of the council and also conference director. Garth Warner is one of the youth chairmen. The theme of the Conference is "Christ in the Crisis."

The annual convention of the Verona Town Council of Religious Education was held Tuesday evening in the Presbyterian church, Verona, Mrs. Howard Davis, superintendent, presiding. The speaker of the evening was Dr. Alvin C. Goddard, pastor of the First M. E. Church, Rome, who spoke on "The Church in the Post-War Reconstruction." At the business meeting Mrs. Howard Davis was re-elected superintendent, and Mrs. Wm. Vierow superintendent of leadership training.

Correspondent.

Nile, N. Y.

The annual roll call service of the Seventh Day Baptist Church was held Sabbath day, May 1. Following tureen dinner at noon, an afternoon service was held at which Rev. W. L. Burdick of Ashaway, R. I., spoke. Mr. Burdick of the Seventh Day Baptist Missionary Board preached Sabbath morning at Richburg and in the afternoon at Nile. He was accompanied by Dr. and Mrs. Paul C. Saunders and family, Hannah, Steve, and Phillip. They were guests of Rev. and Mrs. Alton Wheeler, Sabbath evening.—Alfred Sun.

Riverside, Calif.

It was questioned if advisable to have a meeting of the Pacific Coast Association, but decision was in favor of trying. It was much worth while. Well over one hundred were served at the lunches in the church basement. The good things printed in the program were only a beginning of the spiritual uplift which we experienced.

Some came by auto, others on the bus or trains. Delegates came from Dinuba, Los Angeles, Pasadena, Montebello, Hemet, Redlands, Corona, San Bernardino, Fontana, Loma Linda, and Rialto. Is it too much to hope we may some time have churches in all these places? A look over the company revealed individuals from China, Salem, Milton, Milton Junction, North Loup, and Nortonville.

The church was beautifully decorated with spring flowers. We are blessed with people, both men and women, who take pride in keeping the church looking its best.

The pastor's "children's sermon" was delivered to a fine group of about twenty youngsters. During the Bible school hour six of these children gave splendid sermonets themselves.

There were impromptu solos, duets, quartets, and a men's chorus. Everybody was ready to try to do anything asked.

Over twenty young people sat in the choir for their evening meeting and carried on their program without announcement. Donald Richards offered the prayer. Mildred Orr sang a solo. Paul Henry played a trumpet solo. Mildred Orr, Gladys Richards, Mary Hamilton, Paul Henry, Don Richards, and Dale Richards were heard in several combinations for duets and quartets. Mrs. Henry delivered a splendid sermon, too, before the young people's hour was concluded. Those who could not attend missed a treat.

Pastor Loyal F. Hurley left for the North today to work on the Pastor-Laymen Missionary Plan. He will spend some time at Dinuba with Brother Friesen, where they hope to add a little company to the church. They may go together later to some other places where there is possibility of forming churches.

Brother Lee, who was recently ordained, will preach for us during the pastor's absence. Laymen will take charge of the prayer meeting, vespers, etc.

P. B. H.

OBITUARY

Stoll. — Frederick Ferdinand — 1865-1943. (See obituary elsewhere in this issue.)

COMBINATION OFFER

Sabbath Recorder, 1 Year\$2.50
Protestant Voice, 1 Year 2.00

Total\$4.50

Both papers for one year for only \$3.50

(The Protestant Voice is an interdenominational weekly, eight page, eight-column religious newspaper.)

The Sabbath Recorder

Vol. 134

PLAINFIELD, N. J., MAY 24, 1943

No. 21

MEMORIAL DAY

To all the heart-wounds touched afresh this day
As on the soldier's resting place we lay
Thy flowers, Christ, in tender memory,
Give healing thou,
This eventide.

And for the sorrowing ones who yet remain,
To whom the heart-break and the bitter pain
Come like the memory of an old song's sad refrain,
Have pity thou,
This eventide.

For all the losses of the lonely years—
For all the weight of shed and unshed tears,
For all forebodings, and all coming fears,
Give quietness,
This eventide.

By all the flower of youth in battle slain,
By all the woman's heritage of pain;
The prayer that it may not have been in vain
We leave with thee,
This eventide.

—Emerette H. Dunning,
In Quotable Poems.

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The Sabbath Recorder

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

HERBERT C. VAN HORN, D.D., Editor
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EDITORIALS

"CHINA RELIEF AND THE CHURCHES"

It would seem that through the providence of God, Madame Chiang Kai-shek visited America, stirring us most profoundly and leading the people of the churches to a new understanding of the full meaning of China to the world, to America, and especially to Christian America.

Not only has America given real values to China, but China has something of her own, truly vital, to give to us. This we realize as we did not before the coming of this vibrant Christian woman from China. "She has given us a new dynamic for our Christian services to the weary, bruised, starving or undernourished, but unflinching people of China who will shortly enter upon the seventh successive year of war with all its cumulative tragedies."

China Relief and the Churches, 1943, is the title of a colorful and appealing pamphlet put out with information and suggestions for ministers and other Christian leaders. It shows how Christian agencies are helping China. "No account of China's resistance is complete," says Madame Chiang, "unless it records the worthy part your missionaries have played, whether at the front, in the rear, in Free China, or in Japanese occupied areas. They have not accepted the facile passivity of inaction; on the contrary, they have hurled themselves unsparingly and with consecrated zeal into the task of alleviating pain and misery, both physical and spiritual."

Side lights on relief service in the booklet tell briefly of dearth in hospitals, the spirit

of young China, of the Friends' ambulance unit, 5,000,000 Chinese dollars in small denominational currency carried into the interior by airplane to relieve famine conditions, the serving of a million free meals in a central province, and of an exiled college on the march.

You will receive a free copy of this amazing pamphlet by sending a request to Church Committee for China Relief, 105 East 22nd St., New York City.

ATTENTION: HIGH SCHOOL STUDENTS

(Guest editorial)

Now is the time for you to decide about your life work. Your older brothers and sisters in college have been drafted into the army or have gone into essential war work, or are studying toward that end. By the age of eighteen, most boys, and many girls too, must face the question, "Where can I spend my life where it will do the most good?" That will come for many of you at about the senior year in high school.

I believe God wants you to think seriously of giving your life to definite Christian work. The task of the minister, the missionary, and the Christian worker will be a hard one. Missionaries will find the work of years destroyed. Buildings burnt, native Christians scattered, and morale undermined. Churches at home will need leaders as never before, of vision and Christian fortitude, for the building of a world fellowship based solidly on the Word of God and the Rock Christ Jesus. This will be no easy job.

But someone will say, "This job of freeing the world of tyranny must be done first, and then I'll think about becoming a minister or missionary." Did Jesus or John the Bap-

tist say, "First I must free the world of tyranny, and then enter upon my prophetic ministry"? Suppose Peter had said, "Yes, Lord, I'll follow thee, but first let me go and help make the world safe for democracy." Can you not see the look of reproach he would have received? The surest way to make the world safe for the future is to make it Christian. And the Lord wants you now; not several years hence, after other tasks are accomplished, no matter how important they seem to be. That is what Jesus meant when he told one man, "Let the dead bury their own dead," when the man said, "Yes, I'll follow thee, but first let me go and bury my father." The duty of a son to wait upon his father during his last years, until his death, was considered one of the most sacred of human relationships. But here was a call of divine origin.

"But," someone will say, "I do not want to be called a coward and a slacker, and that is what my companions will say of me if I do not join them in the dangers of the battlefield." Let me tell you something. If you wait until everybody approves of your course, you'll wait forever. Jesus tells us to consider ourselves happy if we are called names and made fun of for his sake. The real question is whether we shall forsake our companions, or him. I can assure you that it is much easier to bear the scorn of companions, than the pitying reproach of a broken-hearted Lord. After you have chosen the service of your Lord, there will be no question but what it is the way of highest courage as well as of the greatest usefulness to your country and to the world.

"But what if I find that I am not fitted for the ministry or other directly religious work? What will people say then?" Well, then, go back to the farm or shop and be the very best Christian witness that you can for him there. Your conscience will be clear. You have tried his way and waited for his direction. Your life will never be the same, for it will be higher and better than if you never had tried.

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

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

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

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

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

—(George MacDonald.)
—Paul S. Burdick.

LEAVING THE OFFICE

The editor will be in Iowa (D.V.) when this Recorder is received. He will be in field activity for the next six or eight weeks as corresponding secretary of the American Sabbath Tract Society. In his absence Mrs. Frank Langworthy, office assistant, will be on the job to look after various matters pertaining to the Sabbath Recorder issues.

Effort has been made as far as possible to leave material of interesting and helpful nature in the files. Several have contributed brief articles—solicited for this purpose—which will be published as "guest" editorials. So the editorial department will not suffer. Observations will probably be featured. From time to time, if not regularly, there will be items of interest and value furnished by W. W. Reid under the heading, "News in the World of Religion."

We are somewhat concerned over our "Sabbath" column. Material is not at hand as we leave. If anyone who reads this remembers that he promised a Sabbath article and has not sent one, will he not send it in at once? Thank you. This column has been received with approval by quite a good many. It is very desirable that this feature be continued for a time. Won't you help?

ITEMS OF INTEREST

The American Bible Society, holding its 127th annual meeting May 13 reported that in these years it has distributed over a third of a billion copies of the Scriptures in over two hundred languages and in more than fifty countries.

The society's presses were going constantly during 1942 turning out Testaments for the army and navy, similar to those being supplied by the Bible Society for the lifeboats

and rafts of the merchant marine, at the rate of eleven thousand a day, with many requests from chaplains still unfilled.

The Bible Society manufactured in this country alone last year more than 8,200,000 books—which is the largest number ever manufactured in the United States in the society's long history; and also exceeds the distribution made by the society all over the world last year.

The tremendous needs at home did not blind the Bible Society to the even greater needs abroad. Hundreds of thousands of Bibles, Testaments, and Gospel portions were distributed in twenty different languages to prisoners of war languishing in enemy territory.—American Bible Society.

A Kansas City rationing board took the gasoline book of a convicted speeder, and a member inquired:

"Now what will you do?"

"I've got no car," said the man. "I don't need a gasoline book anyhow."

"No car! What's going on?"

"Well, sirs, you got my book; the finance company got my car; and I've got back on my feet. Good day, gentlemen!"—Clipped.

No fair-minded person believes that the Negro is receiving justice in this country. Nazi emissaries are working upon him seeking to win him to that system because of the injustice which he suffers under democracy. Would they have as good a chance under Nazi's benign protection? For example, in the past fifty years the number of Negro clergymen has doubled; the number of teachers quadrupled; physicians and surgeons have multiplied many times; lawyers and judges have tripled. There are 680,000 Negro farms operated by Negroes in the United States and farm security loans to Negroes total more than \$50,000,000. These figures should be much larger but what does the Axis offer? Hitler's Mein Kampf describes the Negro as "an inferior creature who should be barred from education." The Axis is playing up the claim that Hitler intends to release all the colored races from white domination.

—The United Presbyterian.

To help build army morale, the war department has bought 750,000 pairs of dice. This is reported in the March 22 issue of the

Progressive, which quotes an army spokesman as saying, "We do not encourage gambling. Our job is to supply the little things that keep morale high." If this report is accurate—and we have no reason to doubt that it is—it provides an amazing commentary on what might be called the morals of morale. Has the general staff no sense of responsibility concerning the kind of citizen it returns to the country when the soldier has completed his service? It is one thing to be a bit lenient in disciplining soldiers whose ideas of entertainment have been acquired in pool halls or the alleys of city slums. It is a different matter entirely for the war department to take its cue from alley loafers in its provision of entertainment for the men in service. It seems incredible that the army officers who are asking that ten million youth, many of them boys of eighteen, shall be turned over to them for "processing," should be so insensitive to the ideals of the average American family as this incident shows them to be. The fact that it has occurred raises in acute form the question of their competence to discharge the trust which the country is placing in them. Such cynicism concerning the values for which the churches, the educational system, and every decent element in American life have stood contributes little to the confidence which the people are asked to have in those who direct the war effort.

—The Christian Century.

A satisfactory definition of plastics is well-nigh impossible. What it does is to flow into a form and retain it but what it is eludes words. It may appear in form sheerer than silk or tougher than bullets; it may be crystal clear or opaque, pliable or stiff, heavy or light.

The granddaddy of all plastics is nitro-cellulose, first produced about 1870. From then on other plastics gradually appeared until the mid-thirties when the brash young industry came into full bloom. Where previously the materials were confined chiefly to gadgetry, they then invaded the field of heavy industry. Today plastics are playing a vital part in the war, but how actually comprehensive a part must go unknown until the need for military secrecy is over. Spokesmen for the industry predict it will be the greatest of all industries in the post-war world.—Alfred Sun.

MISSIONS

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I.
Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

THE CHRISTIAN RELIGION UPLIFTS AND TRANSFORMS

Every civilized nation is in a large measure the product of the Christian religion. It is this that has made the world as good as it is today.

There are certain fundamental principles to which individuals and society must adhere or misery and decay ensue. One of the unique things in Christianity is the fact that it propagates these principles. Rules and laws are not all, but the ethical system of Christianity has had much to do in the progress and transformation of nations. They are indispensable.

Christ's system insisted on honesty, and in every instance we find this the basis of all human relations and institutions. Dishonesty, untruthfulness, and deceit when present corrode all. Christ insisted upon good temper or self-control, and without this there is wrath, railings, bitterness, and murder, as well as gluttony and lust. Christ insisted on brotherliness, doing unto others as we would be done by, and without this the world is seething with selfishness, strife, slander, war, and depression. Christ insisted upon clean living, and where this is not followed diseases, loathsome beyond description, and death are present to the third and fourth generations. Christ insisted upon thrift, and where this is not the order of life, want and starvation stalk through the land.

The things mentioned in the foregoing paragraph come under the command, "Thou shalt love thy neighbor." The first command is to love God, and when any life yields to God in service a new force comes into the soul and an inner transformation takes place. While the ethics taught by Christian missions are the highest and fundamental in all human relations, there is something infinitely above all this. There is a transformation of life through yielding to Christ in love and service which has always accompanied Christianity and is its most glorious fruitage.

Christian missions are the propagation of the Christian religion in one's home, the community, and the world; and we might add that it is the propagation of the Christian religion in one's own heart, for with many the first missionary work, in a very true sense, needs to be done in their own hearts. We must sustain and enlarge mission work. This obligation is laid upon every follower of Christ.
W. L. B.

BOLDNESS IN THE FAITH

By Rev. C. A. Beebe

(Furnished by request)

Peter on the day of Pentecost spoke the Word of God with boldness—such boldness and fearlessness in the faith as no disciple of Christ had ever used before, and few have since. And because his love for Christ and for his fellow men led him to tell the truth plainly, without fear or hesitation, multitudes were convicted of sin, turned to the Lord, and were saved.

Peter and John, in their defense before the council (Acts 4) were recognized as disciples of Christ by their boldness.

Boldness is mentioned as a characteristic of deacons who have used their office well (1 Timothy 3: 13), and Paul in Ephesians 6, asks the brethren to pray for him, that utterance may be given him, "that I may open my mouth boldly to make known the mystery of the gospel . . . that therein I may speak boldly, as I ought to speak."

In the face of all this testimony as to the early church, how much boldness in the faith do we find among the professed followers of Jesus today? In how many instances is there substantial timidity, a man-fearing spirit. Sin is not a nice subject; the penalty for sin does not make pleasant hearing. The preacher who preaches on sin and its consequences is likely to offend worldly sinners with influence in his church. The layman who urges his fellow men to repent and turn from sin and eternal doom is ridiculed—we are afraid of ridicule more than of persecution.

And yet if salvation means anything to us, we will not be satisfied to keep it for ourselves and leave others to go the way of sin. Adoniram Judson had ever before him a picture of all Burma sinking into hell, and he alone to save it, which led him on through perils and persecutions. Jesus gave his life

that we might be saved from that fate and be brought to peace and harmony and fellowship with God.

Can we not at least be recognized as disciples, like Peter and John, by our boldness in the face of sin, in leading others to salvation? Christian brothers and sisters, Seventh Day Baptists, we need to pray for the baptism of the Holy Spirit in our hearts, to take away fear of man and to fill us with the burning fire in our hearts that put boldness into those early disciples (who were naturally as timid as any of us); for only through that power can we see sinners converted and turned to God.

Fouke, Ark.

A WITNESSING CHURCH

By Dr. S. Hjalmar Swanson

Jesus said, "Ye shall be my witnesses" (Acts 1: 8).

The Church stands for amelioration of conditions under which man must live this present life. Wherever it has made its entry it has gladdened childhood, elevated womanhood, released the enslaved and captive, and helped the oppressed and underprivileged. From the suppressed and outcasts national leaders are produced, and praise is perfected "out of the mouths of babes and sucklings," because the gospel is the wellspring of democracy.

These are beautiful by-products of the Church, but not its main purpose. The prime and perpetual business of the Church is to be a witness of Jesus Christ to the nations of the world, testifying to the sinfulness of turning from God, and to the salvation which may be found in and through his Son—to lift up Jesus Christ, who now more than ever is a rent and suffering world's only hope. This the Church must do, at whatever cost, if it is to survive as a "living" Church. A truly witnessing Church can not be killed. A Church which has ceased to be a witness is dead already. — Taken from Laymen's Missionary Movement.

TREASURER'S MONTHLY STATEMENT

March 1, 1943, to March 31, 1943

Karl G. Stillman, Treasurer,
In account with the
Seventh Day Baptist Missionary Society
Dr.

| | |
|---|------------|
| Cash on hand February 28, 1943 | \$5,956.86 |
| Dr. Rosa W. Palmberg, Los Angeles, Calif. | 3.00 |
| First Hopkinton, R. I. | 5.00 |

| | |
|---|-------------------|
| Milton, Wis. | 25.00 |
| White Cloud, Mich. | 5.00 |
| Riverside, Calif., for Jamaica | 15.00 |
| Riverside, Calif., for China | 2.00 |
| New Auburn, Wis. | 2.50 |
| Gentry, Ark., Sabbath school | 2.50 |
| Battle Creek, Mich. | 8.00 |
| Battle Creek, Mich., for China | 4.00 |
| Rockville, R. I. | 11.00 |
| Denominational Budget | 530.66 |
| Reta I. Crouch, Albuquerque, N. M. | 3.00 |
| Reta I. Crouch, for China Relief | 2.00 |
| Permanent Fund income | 150.50 |
| Rev. William L. Burdick, Victory tax for February and March | 7.80 |
| Debt Fund investment | 250.00 |
| A friend, for debt | 5.00 |
| Los Angeles, Calif. | 13.00 |
| | <u>\$7,001.82</u> |

| | |
|--------------------------|------------------|
| Cr. | |
| Rev. Luther W. Crichlow: | |
| Salary | \$91.66 |
| House rent | 20.84 |
| Native workers | 39.57 |
| Riverside, Calif., gift | 15.00 |
| | <u>\$ 167.07</u> |

| | |
|-------------------|--------------|
| Rev. Earl Cruzan: | |
| Salary | \$27.50 |
| Travel expense | 44.41 |
| | <u>71.91</u> |

| | |
|-------------------------|--------------|
| Rev. Clifford A. Beebe: | |
| Salary | \$27.50 |
| Travel expense | 15.76 |
| | <u>43.26</u> |

| | |
|-------------------------|-------|
| Rev. Orville W. Babcock | 27.50 |
| Rev. Verney A. Wilson | 16.66 |
| Rev. Marion C. Van Horn | 27.50 |
| Rev. Ellis R. Lewis | 27.50 |

| | |
|--------------------------|---------------|
| Rev. William L. Burdick: | |
| Salary | \$125.00 |
| House and office rent | 25.00 |
| Office supplies | 5.55 |
| Clerk hire | 33.34 |
| | <u>188.89</u> |

| | |
|-----------------------|-------|
| Rev. Herbert L. Polan | 10.00 |
| Rev. Loyal F. Hurley | 20.00 |
| Rev. E. S. Ballenger | 20.00 |
| Treasurer's expense | 20.00 |

| | |
|----------------------------------|---------------|
| China payments as follows: | |
| Rev. H. E. Davis, account salary | \$56.63 |
| Dr. George Thorngate—Salary | 83.34 |
| Children's allowance | 37.50 |
| Dr. Rosa W. Palmberg | 30.00 |
| Dr. Grace I. Crandall | 33.34 |
| | <u>240.81</u> |

| | |
|--|-------------------|
| Foreign Missions Conference dues | 40.00 |
| Debt Fund share March Denominational Budget receipts | 69.20 |
| Interest on notes | 9.53 |
| Loan repaid | 250.00 |
| Interest saved on note transferred to Debt Fund | 2.12 |
| Special gift of "a friend," for Debt Fund | 5.00 |
| Cash on hand March 31, 1943 | 5,744.87 |
| | <u>\$7,001.82</u> |

| | |
|--|-------------------|
| Accounts payable as at March 31, 1943: | |
| China | \$1,914.42 |
| Germany | 1,500.00 |
| Holland | 1,525.00 |
| Victory Tax reserve | 11.70 |
| | <u>\$4,951.12</u> |

SABBATH SCHOOL LESSON

FOR JUNE 5, 1943

Peter Comforts Persecuted Christians. Scripture—1 Peter 3: 13-17; 4: 12-16; 5: 6-10.

Golden Text—1 Peter 3: 17.

WOMAN'S WORK

Mrs. Okey W. Davis, Salem, W. Va.

EXCERPTS FROM NEWS LETTER NO. 1

Literacy Literature

Literacy and Christian Literature are emphasized in next year's interdenominational mission study theme, "Christian Ventures in Learning and Living." The Missionary Education Movement announces Frank Laubach's "The Silent Billion Speak," for April 1. Cloth \$1; paper 60 cts.

An educational missionary writes: "There is no more imperative need in Free China than that of Christian literature. The Canadian Mission Press, situated in the historic city of Chengtu, which city first gave printed books to the world, is now the only Christian literature producing agency west of Hankow. As an evangelizing agency it has specialized in tracts (millions annually), Sunday school materials, books, pamphlets, etc. The twice-evacuated Christian Farmer has found refuge and printing facilities with us. This fine little fortnightly paper has increased its circulation by leaps and bounds and now stands at thirty-seven thousand. By being passed from hand to hand, it reaches hundreds of thousands of readers."

Pampa Breezes, published in Buenos Aires, Argentina, says: "Since the Spanish civil war Buenos Aires and Mexico City have become the centers of the book trade for the Spanish-speaking world. It is exceedingly important that in this great stream of publications, the Protestant message should be heard." It mentions that the Regional Committee of the Committee on Christian Literature for Latin America is carrying out a number of projects. The last volume of the Spanish translation of the Abingdon Bible Commentary will soon be ready. Prof. Georgia Harkness' "The Faith by which the Church Lives" has been translated.

For some years Bryant Park in New York City, in the shadow of the great Public Library, has had a library corner, where readers may sit in the out-of-doors and read books they select from a bookwagon wheeled out to them. Tarn Taran in the Junjab, India, has a "reading garden," too. The Indian Bookman quotes Mrs. L. K. Junkison: "Our garden lies off a busy main road along which hundreds of villagers pass daily, and once a month at new moon thousands pass on their

way to bathe in a sacred tank. We have set aside a triangular patch of garden, with shady patches for the summer and sunny ones for winter. We have made a creeper hedge separating it from the main garden. There is a gate on to the road, which is kept open when the bookstall beside it is open. We have a good assortment of cheap books and pictures on the stall and usually a large picture behind it to attract attention and to help with short talks. In the garden we have benches and anyone who can spare time is invited to come in and read. There is a boys' school near, and the boys often come and read a few pages of a story day by day. The boys are good customers and are learning to spend their coppers on books as well as sweets."

March, 1943.

WE'RE NEARING THE END

June 30 is the end of the fiscal year of Conference and the various denominational boards. Then the books will be closed and a balance struck showing how we stand financially.

Only a short time remains to complete our giving to the Denominational Budget for this Conference year.

There are several reasons why we can easily make June a big month for denominational giving.

1. This war is going to be over sometime—perhaps earlier than we think.

The Church should and must have a vital part in a workable and working peace.

If our denomination does its part, its various boards and societies must be prepared with plans made, debts paid, and funds available for the work at hand.

Far-sighted states, cities, and businesses are now, while income is high, paying off debts and laying up funds, to meet peace-time needs. Should denominations, churches, Christians, be less far-sighted?

2. Many of us pay an income tax—some of us for the first time. Recent changes in the law materially reduce the tax we expected to pay on 1942 income. It shouldn't hurt a bit to give the amount thus unexpectedly saved to the Denominational Budget in addition to our regular contributions.

3. Then, too, it's easy to make one dollar do double duty. Buy one or ten or a hundred dollars worth of War Savings Stamps. That

helps Uncle Sam. Put these stamps in the collection for the Denominational Budget—that helps the work of the denomination.

4. Uncle Sam is generous concerning gifts to religious interests, allowing deductions for gifts so made, up to 15 per cent of taxable income. Will we equal Uncle Sam's generosity?

5. Most important, there is our covenant to provide for the financial support of the church and its interests—and the church is part of the denomination.

Also, there is our obligation to the Great Head of the Church—to live and give like Christians.

Will a man rob God?

Our record for the first ten months of the fiscal year, including April, shows an increase over last year of \$3,500—over 20 per cent in contributions to the Budget—a good start.

Let's push it up during these last weeks to a total for the year ending June 30, that will encourage the church, the organizations doing our work, and ourselves—a good beginning for more giving, more and better work next year.

The Committee to Promote the
Financial Program.

YOUNG PEOPLE'S WORK

Jeanett B. Dickinson, Acting Editor
Route 3, Bridgeton, N. J.

WHY NOT TRY THIS?

Visit the shut-ins and invalids. Go individually, in couples, trios, or a group of four or five. Take flowers or fruit if you have some, but by all means take the love of Jesus and share your happiness with them. Whether we are children or parents we can do this and those we take time to visit will be grateful in their hearts for our consideration—to say nothing of the great joy we experience in visiting those who are less fortunate than we are physically. Is it possible to say who receives the most benefit from such a visit?

Write to someone away from home. Pvt. Millard Buckson, 1072 Gd. Sqd., Co. B, Wright Field, Dayton, Ohio. Pvt. Edward Harris, 32282448, Co. C, 411th Eng. Bn., A.P.O. 704, 7th Base P. O., San Francisco, Calif. Joseph L. Johnson, AS, Co. 1030, U.S.N.T.S., Newport, R. I.

Please send all material and suggestions to Acting Editor Jeanett B. Dickinson, Route 3, Bridgeton, N. J. Remember—we print what you send.

WHAT DOES "RELIGIOUS EDUCATION" REALLY MEAN?

By Wayne Rood

(With the help of Dr. A. J. W. Myers, and distributed by the Hartford School of Religious Education at Hartford, Conn.)

1. The purpose of religious education is the progressive development, in understanding co-operation with God's purposes, of each individual to its own highest religious achievement and best ethical life, and through the society of individuals the ever growing fulfillment of the spirit of Jesus.

2. God, as the motivating force in all natural processes, is a creative Spirit, the personal and consistently loving Father of all men.

3. Man is a growing person, born in the image of God and purposed by him for divine sonship and human fellowship; he possesses moral responsibility and potentialities for both good and evil, and is therefore continually faced with the necessity of making decisions.

4. Man dwells in a dependable and understandable universe, and will achieve happiness in life and success in helping others only as he understands God's methods in natural processes and co-operates with them to the best of his ability.

5. Through co-operation with God and with other men, God has purposed men to the creation of a better human world. The highest achievement of individual life is found in devotion to God and in co-operation with others for the achievement of a better society.

6. Worship is man's response to God and expresses his longing for closer intimacy with the Father and the attempt to understand God's purposes and to discover his will in the solution of personal and social problems.

7. The Bible is the record of the struggle of one race to understand God and his will for men, of which Jesus is the supreme interpreter, and intelligently studied and understood it is the chief source book of religious education for inspiration, worship, study, and guidance in modern problems.

8. The educational approach is centered in the experience and needs of the individual and the group, and proceeds through co-operation of the teacher and pupils to the enrichment of experience by active participation in meeting problems, the relation of subject matter, knowledge, and information to the growing discovery of truth and attainment of richer life.

WARTIME CHRISTIAN ENDEAVOR IN BRITAIN

By Dr. Daniel A. Poling

President World's Christian Endeavor Union

London, Eng.—Christian Endeavor in the United Kingdom is unmistakably on the march! As I sat with the dynamic, purposeful general secretary of the Christian Endeavor Union of Great Britain and Ireland—Andrew Wright—I felt a new pulse and saw an open door.

He talked about a four-year plan that emphasizes every great principle of our society, that gives special consideration to juniors, and moves steadily toward the jubilee of Christian Endeavor in Britain.

In the eighteen months since my last visit Christian Endeavor in the United Kingdom has found a new and greater vision for service.

I have had my London rally, and a real success it was. Though Andrew Wright and Douglas White had hoped for a larger group, three hundred were present. This in the complete London blackout is most encouraging.

I have visited our troops and chaplains throughout England and have been received everywhere with utmost cordiality. I have had conferences with all leading Free Churchmen and with Dr. Temple, the Archbishop of Canterbury. I have met government officials, though not the Prime Minister, who has been so ill and whom I saw on a former trip. A particularly important conference was at lunch with Lady Astor and those she invited there, including Bernard Shaw. I have given special attention to the nurseries for refugees, one of which was opened by a gift from the Queen last year.

Especially inspiring are stories of Christian Endeavor units with our British troops—two among prisoners of war in Italy, one on the Rock of Gibraltar, one unit that persisted at Tobruk throughout the siege.

Our British associates are eager to meet and assist all American endeavorers in the services. An attractive poster has been prepared and has been circulated by the overseas American chief of chaplains, Colonel Blakely, throughout our American forces. It extends "a cordial welcome to American endeavorers," and continues, "we invite you to our societies and homes." Names and full addresses of Christian Endeavor officers and offices in England, Scotland, Wales, and Ireland are given.

Christian Endeavor in Britain awaits the peace to restore or replace "Endeavor House," destroyed by bombs and fire, but in the meantime goes forward to new achievements from emergency offices only a stone's throw from the old address.

Later: I have just had a great conference with Scottish leaders. Splendid condition—holding strongly and gaining ground everywhere!

FOR YOUR SOCIAL SCRAPBOOK

Some time try playing "Cootie" when your C. E. or Sabbath school class has a party. Cootie may be played by any number. If more than five are playing, it is more interesting if three to six are at separate tables. In this case ones having highest scores move up to table number 1 and the lowest down.

Sort out numbers one to six in a flinch pack. Have a set for each table, with the same number of people at each table. Place the cards face down in the center. Each player must have paper and pencil.

The object of the game is to see who can first draw a complete cootie. When some one finishes, play stops and the score is computed. Players take cards in turn, drawing whatever part of the bug the card calls for as follows:

| Number | Draw this | Score |
|--------|---------------|------------|
| 1 | body | 1 |
| 2 | head | 2 |
| 3 | eyes (two) | 3 for each |
| 4 | tail | 4 |
| 5 | feelers (two) | 5 for each |
| 6 | legs (six) | 6 for each |

The body must be drawn before any other part, so each player cannot start until he has drawn a "one." Head must be drawn before eyes or feelers can be drawn. The player can keep taking cards as long as he can keep

drawing the cootie. If a player had a body, head, one eye, and two legs drawn when someone shouted "Cootie," his score would be 18. The highest possible score is 59 for a complete cootie. Some weird specimens will be drawn, which no entomologist would be able to classify. Necessary equipment: paper, pencils, flinch cards, and a chart of points.

CHILDREN'S PAGE

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

LOVE ONE ANOTHER

Jeane was a dear little Scotch lassie who lived on a large dairy farm among the hills of New York. She was a very friendly little body, and a very thoughtful one as well, so you may be sure she had a host of friends. All day long and every day she was a very busy, happy little girl, for many are the duties of a faithful little girl, both in the home and in the school.

Each Sunday morning her first duty was to learn the golden text for the next Sabbath, and afterwards to explain its meaning in her very own words. Then during the week she tried to act out the truths contained in the text. Of course, when Sabbath morning came she was pretty sure to know her lesson perfectly, and oh, how much it meant to her!

One bright Sunday morning in the month of May, Jeane came dancing into the sunny kitchen, shouting happily, "Oh, Mother, my golden text is ever so easy this week; so easy to remember and so easy to do! It is, 'Love one another.' Did you ever see anything easier than that?"

"How do you show your love?" asked her mother with a loving smile.

"I'll show it by loving acts," answered Jeane promptly.

"And to whom will you show it?" said her mother.

"Why, I'll show it to you and Daddy and to all my friends," said the little girl.

"Is that all?" asked her mother, quietly.

The merry face grew suddenly very sober, and Jeane stood thinking for a few minutes. At last she said, "I suppose I must show my love for my enemies, too. That isn't so easy, Mother. It will be pretty hard for me to love the Smith family who accused me of

picking their roses, and threw stones and mud at me." She was almost crying now.

"Think it out," said her mother, kissing her tenderly. "I'm sure my little girl will find a way."

All the way to school that morning Jeane kept thinking about her golden text and about loving her enemies, and almost missed her turn at her favorite game just before the school bell rang, she was thinking so deeply. In fact she did not take her usual interest in her lessons or her play all that lovely day, and when night came her problem was still unsolved.

When school was out, the little girl decided to go home by the road that led past the Smith home, although it was a little out of her way, for she said to herself, "Perhaps it will help me to act out my golden text."

None of her little friends lived in that direction so she was all alone. She had quite a bit of thick woods to pass through and so she began to walk very fast, for she was just a little afraid. A rabbit skipping across the road just in front of her made her jump, and the hoarse barking of a dog ahead of her made her pause for a moment. Then she hurried on again. She was nearly in sight of the large, tumble-down house of the Smiths, the barking of the dog growing louder every minute, when she heard the frightened sobbing of a little child. Forgetting her own fear, she began running in the direction of the sound, and soon saw little Jackie Smith sitting on the fence, crying at the top of his lungs, while below him stood a large cross looking dog barking and jumping savagely.

Jeane picked up a stick and soon succeeded in driving the dog away. Then she took the frightened little fellow in her arms and carried him home to his mother, and all the time she was saying over and over, "Oh, Jackie, I love you, I really do!"

When Mrs. Smith heard all about it she said, "Weren't you afraid of the dog, yourself? He might have bitten you."

"I was at first," said Jeane, laughing, "but I was so sorry for little Jackie that I do believe I forgot all about myself."

The grateful mother patted Jeane's sunny head with her work-roughened hands, and called her a dear, brave little girl, while Charles and Fred, Jackie's big brothers, gave her a great armful of roses, and Fred said

earnestly, "We are sorry we accused you of picking our roses, and threw things at you. We know now that you wouldn't think of taking anything that wasn't yours."

"That's all right," said Jeane with a happy smile. "I just love every one of you."

"We all love you, too," shouted all the Smith children, as the little lassie hurried home to tell her dear mother her good news.

And now, Recorder boys and girls, how would you like to try Jeane's way of learning your golden texts?

Mizpah S. Greene.

SOLDIERS AND LIQUOR

No one who rides the trains these days and see civilians supplying young soldiers with drinks and observes the woozy uniformed kids noisily walking up and down the aisles of trains can deny that there is a soldier-liquor problem.

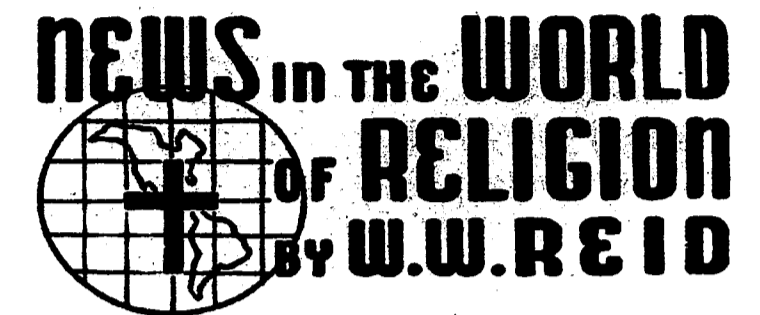
No one can go to any camp and see the encircling line of vicious resorts where all kinds of dirty bums, male and female, are lined up to swindle and befuddle the young soldiers, and still deny that there is a liquor problem.

No one who realizes what the sudden rise of venereal disease in army camps means, can deny that this government is faced with a serious problem. . . . But if we don't stop it, we still have a terrible problem. The war taxes to the limit all the energy, skill, courage, and wisdom of this republic. Is there any way we can find wisdom to fight the war and at the same time protect from their own youthful inexperience those who are to fight and die in the war? What would Solomon do?—Wm. Allen White, in Emporia (Kan.) Gazette.

Recent information received from Alaska reveals the startling fact that a short distance from the capitol building in Juneau a red-light district is in full operation with a prophylactic station for men in uniform adjacent to it. Liquor and prostitution are the siamese twins of immorality.

"Delegate Anthony J. Dimond of Alaska today termed 'scandalous' the transportation to the territory of large quantities of liquor while food and other war necessities were left lying at the docks. Dimond indicated he was hopeful steps would be taken soon to stop it.

"A recent report, he told a reporter, showed that requests had been made for allotment of space to carry sixteen tons of freight on one vessel and space for only one and one-half tons was granted, whereas the same ship carried beer and wine valued at \$60,000."—Chicago Tribune.



"Religion in the home is necessary if we are to continue in our democratic way of life," says J. Edgar Hoover, director of the Federal Bureau of Investigation. "We are united as never before in our condemnation of the Spartan theories inculcated into the German nation by the Nazi Party under Adolf Hitler. Hitler has attempted to destroy the home life and religion of the German people by removing their boys and girls from the home at an early age, training them as children of the state. No nation can stand which seeks to destroy the home in this manner, the home which is the very foundation of its existence. Too many homes in America are broken. Divorce, crime, and bad example have made irreparable inroads. . . . If our nation is to stand as strong in the future as she stands at the present time, we must each give to the utmost of our energy, our time, and our money. But, in addition, we have the added responsibility not to forsake for a moment the maintenance of the integrity of the family, for there lies the strength of America."

"I am sure that there are those loyal Japanese churchmen who are doing their best to sustain and maintain their faith in God even now," said Joseph Clark Grew, former American ambassador to Japan, recently. "I need not remind you that it was not the Christians of Japan who brought on this terrible war, but the military leaders who profess faith only in themselves and their military schemes. I hope and pray that most of the Christian churches of Japan are open even now, and the latest available reports from church leaders there indicate this is the case. . . . When the war is over and the military clique no

longer is in power there, it is my conviction that a great opportunity will again be offered the churches."

"The Church is the only international organization still functioning in the world," says Professor Georgia Harkness, of Garrett Biblical Institute, Evanston, Ill. "In our worship, in our preaching, in our organizations, in our missionary work, the Church must build the foundations of a new spiritual world community where there is a common interest and a spirit of friendly brotherliness. The Church has the right and the great responsibility to lead the world in bringing about this world fellowship, undergirding it with a spiritual world community. Thus can peace become lasting reality in this world."

At the Civilian Public Service Camp at Big Flats, N. Y., under the direction of the American Friends Service Committee, religious objectors to war are testing five hundred species of grasses and legumes and helping to develop large stocks of seeds of valuable grades. The information thus gathered and the seeds themselves will help American farmers produce better grazing for their cattle that help produce food during the war years; and, when the time comes to replant the scorched earth of Europe and of Asia, the nursery will have the information to "make the desert bloom."

DR. THORNGATE AND DAVISES INTERINED

Mrs. George Thorngate and Mrs. Burton Crandall received word from Doctor Thorngate and Mrs. Crandall's parents, Mr. and Mrs. Eugene Davis, this week through letters from Miss Ruth Phillips in Chungking, China. Doctor Thorngate was placed in an internment camp by the Japanese the middle of February, and a few days later the Davises were taken to a different camp near Shanghai. Miss Mabel West wrote about this, since she and her mother were still at liberty at that time. She said that the internees were allowed time to pack their things to be left with neutral friends, and were allowed to take their own bedding, beds, mosquito nets, unbreakable dishes and eating utensils, and to bring books and sporting equipment. Mr. Davis had collected seeds and hoped to find a spot of ground where he would be

allowed to raise fresh vegetables for the internees. Friends who had been interned earlier had been treated well as to food, sanitary arrangements, and exercise, so they went off in good spirits, referring to it blithely as "a vacation in the country with friends." There is still a possibility of an additional exchange of civilian internees between Japan and America.

Miss Phillips is busy and well at Chungking and sends greetings to her many Alfred friends.—Alfred Sun.

OUR PULPIT

MEMORIAL SERMON

By Rev. T. J. Van Horn

Text—Ecclesiastes 12: 1. "Remember now thy Creator in the days of thy youth, while the evil days come not, . . . when thou shalt say, I have no pleasure in them."

Memory is a faculty of our soul which is a part of each one of us. Many times we are called upon to use this gift. It is sometimes a factor in retributive justice. Luke tells us of "a certain rich man that fared sumptuously every day." In that luxurious way of living he was deaf to the appeals of the beggar at his door. After his death he begged for relief from the tortures through which he was passing. But there was wafted across the impassable gulf those awful words, "Son, remember."

Memory is the Nemesis from which the unrepentant sinner can never escape. Changing the figure, memory is the safety deposit bank into which we are dropping, day by day, the things we do and say. Those deposits will furnish increments of satisfaction or sorrow for the good or the bad we have done. Only the bitter remembrance of the bad we have done—if not forgiven by a compassionate God—will be our flame of torment.

The conviction of this truth has often led me to implore my young friends to deposit in this bank only those deeds it will give them joy to remember in the sunset days of life.

This verse from a Scottish poem subtly gives the warning:

"Ye're makin' the house the auld man'll bide;
Ye're hangin' the picter that time wilna hide;
Ye're chisellin' the wa's o' his long memory;
Be kind to the auld man ye're goin' to be."

"Is there a way to forget to think?" was the bitter question "The Vagabond" asked as he reviewed his ruined life. Only the forgiving grace of a Savior who is able to forgive and save from sin will bring a satisfactory answer to that question. The best of men must be profoundly grateful for the "divine art of forgetting." For even God forgets. The author of "Hebrews" remembered that, when in the tenth chapter of that book, verse seventeen, he quotes God's promise: "Their sins and iniquities will I remember no more."

David stained his life with two heinous crimes. But in penitence he cried for pardon. When he prayed, "Hide thy face from my sins and blot out all my transgressions," God graciously heard him. Then you hear David in that great song, "As far as the east is from the west, so far hath he removed our transgressions from us." Psalm 103: 12.

Paul, after his murderous career, was forgiven. After that you hear him triumphantly saying, "Forgetting the things that are behind, and reaching forth unto those things which are before, I press toward the mark—"

In that glad future which we all anticipate, the anthem of redeemed souls will sound the praises of him who has forgiven and forgotten our sins.

At this Memorial season, it is not my purpose to say much about our own sins or the sins of others. But we are to exalt, in our meditations, the heroic deeds of those who have gone before, to whom we are indebted for the preservation of those ideals that make our sojourn here worth while. For,

"Lives of great men all remind us,
We can make our lives sublime."

Then, with deepening gratitude in these degenerate days, when the very foundations of our civilization seem to be crumbling, we recognize "Tall men, sun-crowned, who live above the fog in public life and in their private thinking."

While we must, in the deepest humiliation, confess our national sins of pride and greed, it is like a refreshing breath from the Hills of God, to read the story of a former President who unselfishly devoted his salary to the welfare of the needy; to know of Eddie Rickenbacker, who hates killing more than he hates the sins of those he must destroy in defense of our ideals of life. This young

man has demonstrated to wavering faith the efficacy of prayer. We never cease to be thrilled over the story of the orchestra on the ill-fated ship, "Titanic." They bravely remained at their instruments and played "Nearer, My God to Thee," for the quieting of the passengers as the ship was going down. Or the gallant Major Butts, who throwing his greatcoat about a shivering woman, stepped back onto the sinking ship and said, "Good-by." We are reminded of our own cowardice as we read the story of that brave young sailor who, while others had crowded into the life-boat, refused to enter it for the safety of the rest, and sang out cheerfully, "Where do we go from here?"

The Christian world will forever owe a debt of gratitude to that martyr, John James. In defiance of the order of the king and in devotion to his God, he went into his pulpit on Sabbath morning as aforesaid and began his preaching. The officers of the king came and dragged him from the pulpit. He was beheaded, his head was put upon a pole in front of Bull-Stake Alley, his body was quartered and hung in four sections of the city of London.

Pastor Martin Niemoeller is a modern successor in martyrdom as he waits in a concentration camp in Germany, because he dared to stand for God and the Bible against the Nazism of Herr Hitler.

Let us remember with due honor those who in our own country's history have given life itself for the highest ideals: Washington, kneeling in the snow to pray for Divine guidance in the fight for national independence; Lincoln, promising God that a victory at Antietam should be the signal for the emancipation of the colored race; World War I, that fired the souls of our young men to battle for world democracy; and this present conflict, waged to maintain the four freedoms for all humanity.

But there is another to whom the greatest honor is due. Every ideal for which our national heroes have fought and died grew out of the example and teaching of Jesus. His life and death gave eternal value to these priceless treasures which make life worth while. Lincoln proclaimed liberty to the Negro race. In his introductory sermon Jesus announced his credential of preaching, "deliverance to the captives, to set at liberty them that are bruised." And that without

distinction of race or color. He is our great Emancipator.

"He breaks the power of cancelled sin
And sets the prisoner free."

The nearer we approach to him, the keener will be our sense of sin and its enormity, and the greater will be our conception of him as a deliverer from our bitterest foe. And when we look up to him and try to get a vision of his power, his wisdom, his knowledge, his tenderness and compassion, "We are stumbling amidst sublimities," as one great preacher expressed it. We may use the highest classics in our hymnals; we may select the choicest phrases of the inspired Word—and it all fails to break through our beclouded minds that ineffable glory that shines out of Jesus our Savior.

"Majestic sweetness sits enthroned
Upon the Savior's brow;
His head with radiant glories crowned,
His lips with grace o'er flow.

"No mortal can with him compare
Among the sons of men;
Fairer is he than all the fair
That fill the heavenly train."

How shall our lips praise him as he ought to be praised? The Psalmist was moved by that question, "What shall I render unto the Lord for all his benefits toward me?" And thus we have to struggle with language to express our emotions of praise. But we may not be ignorant of the dominant theme in our hallelujahs. It is the theme of redemption. We find it here in the fifth chapter of Revelation that John was permitted to hear.

"Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." And we read in the twelfth verse of this chapter of that innumerable throng, and they were singing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Will we sometime hear, and join in that song? In any case it is well to be practicing that international anthem here, so that we may more readily join in it there. We know so little of the heavenly harmonies now, but we shall know hereafter.

"We know not the song that the angels sing;
We know not the sound of the harp's glad ring;
But we know there'll be mention of Jesus our
King,
And that will be music to me."

For

"There's no name so sweet on earth,
No name so sweet in heaven,
The name before his wondrous birth
To Christ the Savior given.

"We love to sing around our King,
And hail him blessed Jesus;
For there's no word, ear ever heard,
So dear, so sweet as Jesus."

"Remember now—"

Daytona Beach, Fla.

BISHOP LEONARD'S LAST MESSAGE

(Bishop A. W. Leonard was officially representing the General Commission on Army and Navy Chaplains, of which he was chairman, and was also delegated to act as spokesman for the Federal Council of Churches. More than thirty denominations are participating members of these bodies.)

Following is the last report cabled to the General Commission by Bishop Leonard. It was sent from London before the start of the ill-fated trip to visit service men in Iceland:

What can the folks at home do for the men overseas? Here are two things I have learned while in the United Kingdom that can be said in answer to that question: (1) Write the cheerful news; don't send your worries. (2) Do what you can to assure jobs and a future for the men returning home after the war.

You have heard that the happiest day at an army post or a naval base is the day the mail arrives. But I have found that there are times when it is the unhappiest day.

Too many mothers, sisters, and sweethearts sob out their fears and their loneliness in letters. This is still true even after many appeals have been made to show more bravery.

Here in England many officers and chaplains, and not a few enlisted men, have told of the depressing effect that word from home often has. One Red Cross worker said to me: "I sometimes dread to see the mail come, because many of the letters discourage our men. Please tell the people in America to write cheerful letters, not doleful ones."

Concerning the second point, chaplains tell me they are being asked constantly by enlisted men about what is going to happen when they return after the war. The men often worry about whether they will be able to obtain jobs. One Virginia lad said to me that he knew the men would give a better account of themselves if they could be assured that after their job overseas is done, they will find other work waiting for them at home.

One magnificent thing to see is the attitude of the soldiers and sailors over there. I have talked now with scores who have returned recently from some combat zone. There is no whining, no complaining. They of course want the war to be over as soon as possible, and the injured are eager to return to battle to get on with the job.

In one of the base hospitals I visited there were a number of British and American soldiers who had been wounded in Tunisia. I talked for some time with a lad from Illinois, who was recovering

Nile, N. Y.

We have worked together now for nine months. Although the pastoral call to this community was accepted July 4, 1942, because of seminary work in the Alfred School of Theology, we did not occupy the Nile parsonage full time until the first week in January of this year. Our humble prayer is that the Lord will bless our efforts in working wherever our services may be extended.

We hope that this News-ogram will be published quarterly, for even though you may not be able to attend church, this will serve as a channel to keep you informed as to what we are doing, and possibly of work you may help us do by your extended efforts and prayers.

On January 10, we had a church dinner followed by our annual business meeting. At that time we discussed the future work of this church, and decided to adopt the Christian Advance plan in our planning program so far as it will serve us in unifying our efforts in accomplishing the various phases of our work.

The Christian Advance program is simply a program whereby the work of a church is distributed as evenly as possible among the laymen. This is not to exclude any member who has not been assigned a specific task as a committeeman; rather, it gives us definite channels through which to work, that more may be accomplished in our total church program.

The following are the names of our present committees, with their chairmen:

Worship, Alonzo Button; music, Paul Baker; evangelism and Sabbath promotion, Mrs. Myron Burrows; young people's work, Willard Cass; social, Harriet Babcock; stewardship, Mrs. Myra Place; improvements, Frank Voorhies; news, Mrs. Leora S. Miller.

At a quarterly "church night" meeting, April 10, a brief period was used for committee meetings, at which time the committeemen discussed the nature of their duties; and when we convened, several presented definite plans of work which they are going to undertake immediately, or in the near future.

One of the projects to be undertaken by the improvements committee is the erection of an outside church bulletin board. The plan is to purchase the inner steel section, letters and numbers, and a blueprint of the cabinet to be built. The order has been sent

from wounds in the arm and leg. When I asked how he felt about being away from home and in a hospital, he replied: "Well, I should like to see my folks, but you know we must finish up the job, and I hope to be in Tunisia when the allies take over."

The importance of music—familiar American music—to these men was illustrated on one of my jaunts to visit a number of units. The trip was rather long and wearisome. Presently, a soldier was heard to hum a part of a well-known opera. He was asked to sing, and promptly rendered parts of three operas. We learned later that he was Master Sergeant Emil P. Jallouk of New York City, born in Palestine, a naturalized American citizen, a graduate of Emory University. Soon he had the entire car singing. They sang "Old Man River" and "Silver Threads Among the Gold," then "Jingle Bells" and "The Man on the Flying Trapeze." After a moment's pause, our sergeant led the group in singing "Rock of Ages, Cleft for Me." Verse after verse of that hymn was sung with an intensity of feeling I have seldom, if ever, heard equalled.

To be associated with our chaplains and our service men for days at a time is a rare privilege. Never have I been more proud of being an American.—From Methodist Information.

DENOMINATIONAL "HOOK-UP"

New York City, N. Y.

Rev. Charles H. Sears died May 3, after a brief illness. As executive secretary of the Baptist City Society, which holds title to the Judson Memorial, Doctor Sears was our friend. He had held that position for forty years and was student assistant to Dr. Edward Judson at the time our congregation began to use the church.

Doctor Sears preached from our pulpit two years ago. He gladly assisted our trustees in securing passage of the 1943 amendment to New York State laws protecting our interests.

Prominent in interdenominational work as well as in his own denomination, Doctor Sears' advice was widely sought, and he was author of several books on Christian work in cities.

He is survived by his wife, a daughter, and an adopted son. . . .

The following were appointed delegates to the General Conference to be held at Alfred, N. Y., August 19 to 24 next, the minister to fill any vacancies which may occur: Dr. Harry W. Prentice, Mrs. Charles C. Chipman, Mrs. Holly W. Maxson, Mrs. Clara Wiard, Dr. Alfred C. Prentice, Charles A. Chipman, Miss Golda W. Gerat, Mrs. Lillian Morgan, William B. Cottrell, and the minister.

—Church Bulletin.

and to date two gifts have been received: \$25 from J. F. Whitford and \$5 from Fanny Whitford. Other contributions may be sent either to Chairman Frank Voorhies or to your pastor.—Excerpts from News-o-gram.

London, England

During the first three months of the year the services of the Mill Yard Church were conducted regularly at the Upper Holloway Baptist Church every Sabbath afternoon, and also the morning services at Dollis Hill.

Westfield Baptist Mission was addressed on the third Sunday of every month, and another invitation was received to speak to the Brotherhood which meets in the Westbury Avenue Baptist church on Sunday, March 28. This Brotherhood has lately resumed its meetings after having had to close during the winter months.

Work with our book on the religious history of Scotland has been continued in the city by the pastor who has systematically canvassed the offices and workshops between Bishopsgate and Holborn. From the proceeds £20 was sent to help our mission work in British Guiana, according to the decision recorded in our last report.

Among letters received and answered was one from a brother in New Zealand where the witness is being maintained.—Excerpts from the Sabbath Observer.

Alfred, N. Y.

"It seems that the army is making plans to place four hundred men in training here," said President J. Nelson Norwood in announcing to the faculty the recent visit of five more army inspectors.

"No contracts have been presented as yet," he stated, "but the attitude of this group was that there was a probability of completing arrangements and sending men sometime in June."

Among the five army representatives was Lt. Col. John B. Grier, who, under the commanding general of the Second Service Command, has full charge of the army specialized training program for the area.

Alfred University originally offered to take two hundred fifty men, a group which the Alfred administration estimated could be housed and fed in the two college dormitories. Army representatives, after examining building plans and buildings, estimated that four hundred men could be cared for.

"We will take four hundred men if the army sends them, even if we have to increase both facilities and staff," was the opinion expressed by President Norwood.

Among facility changes which might be necessary would be double-deck beds, long tables and benches in the dining room instead of the present small tables and chairs, and additional refrigeration. The army advised feeding the men all in The Brick dining room, cafeteria style, in two 200-man shifts for each meal.—Alfred Sun.

GOD'S RATION BOOK

God has only one ration. Only one coupon is needed. That coupon is salvation. The book that tells of this ration is the Bible. The one requirement is belief in the Lord Jesus Christ as one's personal Savior.

The book is for all who read or listen. The coupon may be used at any time one is ready to fill the requirement. It is a gift of God—the gift of his Son—for all who believe and accept. The summary of the ration is told in John 3: 16 to 21.

Only one ration—but it gives abundance! We can have all we want! Read from God's Ration Book concerning some of the things of abundance.

Oil—Psalm 23: 5
Bread—John 6: 35
Fruit—Galatians 5: 22
Armor—Ephesians 6: 11-17
Joy—1 John 1: 4
Light—John 8: 12
Life—Galatians 2: 20
and many more.

God's ration brings abundance. It is for all who will believe. It is for you. Do you have it?

Trevah R. Sutton.

MARRIAGES

Lusic - Davis. — Corporal Rudolph F. Lusic of Aberdeen Proving Grounds, Md., and Dorothy J. Davis of Boulder, Colo., were united in marriage at Main Chapel, Aberdeen Proving Grounds, on April 3, 1943. Chaplain Robert J. Keeler officiated. Mrs. Lusic is living at 1 Rigdon Road, Aberdeen, Md., and is working in an office in connection with the proving grounds there.

Watkins - Kolvoord. — Donald Watkins and Christine Kolvoord, daughter of Mr. and Mrs. Ben Kolvoord, were united in marriage in the Seventh Day Baptist church of Battle Creek by Pastor G. D. Hargis on April 17, 1943.

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GOD ONLY

By Charles Wesley

Lord, in the strength of grace,
With a glad heart and free,
Myself, my residue of days,
I consecrate to thee.

Thy ransomed servant, I
Restore to thee thine own;
And from this moment live or die
To serve my God alone.

(Contributed by Pearle Halladay.)

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