

at her home. Mrs. Whitford has lived in her present home sixty-three years. She was born in Berlin, N. Y., January 27, 1850.

She married Byron Whitford in Berlin in 1873. Mr. and Mrs. Whitford moved to Richburg in 1880, and two years later moved to her present home in Nile. For many years Mr. Whitford was postmaster of the village and they owned and operated the Nile general store. Mr. Whitford died in 1901.

There are five children now living, all engaged in educational work. Fred Whitford is principal of Bolivar Central School and his brother, Ferris, is a member of the faculty there. Frank Whitford is a principal in Stamford, Conn., schools. William Whitford is teaching in Chicago. An only daughter, Fanny, is a teacher in the Cleveland, Ohio, schools.

Mrs. Whitford is able to be up and about her home and still very much interested in the activities of the community though unable to take part in them. She is a member of Nile Seventh Day Baptist Church.

The Whitford home is one of the very attractive old New York colonial homes of this section.—Friendship Register.

Dodge Center, Minn.

It has been suggested that the clerk write about some of the activities of our church and its auxiliaries, so the denomination may know we are striving to hold up the banner of God's cross. We feel proud and gratified that our members have so nobly responded in relieving the Missionary Board by assuming the entire salary of our pastor, and since our annual meeting the trustees have agreed to raise his salary \$5 per month.

We have a new coat of paint on the parsonage; most of the work was donated. Our individual projects, like the "Lord's Acre," have netted the Sabbath school nearly \$40, which is to be laid aside toward a fund for repainting the church. We have sent Rev. A. T. Bottoms \$15, and are donating \$10 toward the Infantile Paralysis Fund. We have given a quilt to the Red Cross, also many knitted articles and cloth garments have been completed. Class number four, with Mrs. Thorngate teacher, presented the Sabbath school with a beautiful service flag, having seven stars representing the boys in service from our church and society members.

The attendance has been especially good considering the abundance of snow and the severe weather. Our pastor's yearly report showed an increase of five members and one death of a nonresident member.

We are looking forward (and we hope these are not air castles) to the coming of spring when Rev. Neal Mills expects to take up his work with the New Auburn Church, and we hope and pray that Pastor Thorngate and Mr. Mills may together work out some evangelistic program, both in the New Auburn Church and in our midst. A recent sermon by our pastor urged a more evangelistic spirit among our people, and we are praying for spiritual results.

We were very happy to welcome Corporal Ormand Bond home on a furlough over the weekend.

Clerk.

OBITUARY

Keller. — Mrs. R. Cora Davis Keller died at her home at Wood Creek, N. Y., December 27, 1942. She was born in Higginsville, N. Y., June 30, 1879, a daughter of the late Henry E. and Ella R. Williams Davis.

On August 4, 1895, she joined the Verona Seventh Day Baptist Church, remaining a member until her death. She was a school teacher for several years. On February 21, 1903, she was married to Alfred J. Keller, who survives her, together with two daughters, Mrs. Joseph Filey of New London and Miss Ella R. Keller, also a son Everett. There remain also three sisters, Mrs. R. R. Thorngate and Mrs. Ellen L. Davis of Oneida, and Mrs. W. V. Robinson of Lowville; a brother La Verne W. Davis of New London; also eight grandchildren and several nephews and nieces, and many friends.

Funeral services were conducted by Rev. Allison Wood of Lowell, assisted by Rev. Stanley Brown of New London, and burial was in the Verona Mills cemetery.
H. L. P.

Lewis. — Lena Beatrice Lewis, daughter of Hosia and Mary N. Le Clair La Flash, was born July 7, 1890, in Woonsocket, R. I., and died suddenly January 13, 1943, at the Westerly Hospital.

In her girlhood she belonged to the First Methodist Church of Woonsocket, but after her marriage she joined the Second Hopkinton Seventh Day Baptist Church.

She leaves two sons, S.Sgt. Harold M. Lewis and Sgt. Irvin R. Lewis of the U. S. Army; a brother, George R. La Flash of Hartford, Conn.; a niece, Mrs. Albert Bogue of Mystic, Conn., and many relatives in Woonsocket.

Funeral services were held in the First Methodist church in Woonsocket. Burial in Union Cemetery.
R. L. R.

The Sabbath Recorder

Vol. 134

PLAINFIELD, N. J., MARCH 1, 1943

No. 9



Harold E. Stassen, Governor of Minnesota, recently installed President of International Council of Religious Education

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The Sabbath Recorder

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

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Per Year.....\$2.50 Six Months.....\$1.25

Postage to Canada and foreign countries 50 cents per year additional.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Entered as second-class matter at Plainfield, N. J.

Vol. 134, No. 9

Established in 1844

Whole No. 5,022

EDITORIALS

JOY IN CHINA

The Chinese people have long had respect and love for America and American friendship. That there is a true friendship is attested by the missionaries of the cross who have gone to that land, and by the material help extended to their suffering.

However, we are sure that the respect and love have been deepened in these recent days by America's (with Britain's) abolishment of extraterritorial rights, enjoyed by Americans and English since the end of the opium wars, 1842, when the Treaty of Nanking became effective. By this treaty and others in which fifteen or more nations were benefited, foreigners in China were not under the jurisdiction, civil or criminal, of the Chinese government. Foreign business houses were not subject to Chinese taxation; foreign premises were not subject to Chinese search or seizure by the Chinese police; foreign criminals could not be arrested or imprisoned by Chinese authorities. The system easily led to grave abuse.

That the signing away of the "rights" by the United States and Britain is greatly appreciated is indicated by the various reactions in China. Generalissimo Chiang Kai-shek gave expression to the feelings of government and people in a speech delivered January 11, on the occasion of the signing of the American-Chinese and Chinese-British treaties dealing with these rights.

We are indebted to News of United China Relief, quoting Chinese News Service, for the following excerpts of the Chinese leader's speech.

Today marks a new epoch in China's history and today Britain and America have lighted a new light to guide man's progress on the road to equality and freedom for all peoples.

By their actions our Allies have declared their basic war aim—to sustain the rule of human decency and human right—and have proved their high ideals and lofty purposes. From the United States we have received an especially gratifying, complete, and unreserved agreement to the hopes and aspirations expressed by our government. From the action of our Allies, every one of the United Nations must draw new courage for the fight.

This is no time for arrogant conceit or soft satisfaction with the little that has been accomplished already. If we fail to make China independent, free, and strong, if the nation we build is impotent to do its share for the general welfare of mankind, then what we have gained will soon be lost. When the war ends our task will not be done. We must continue as we have begun or we shall sink back into dependency and our children and our children's children will live out their lives in bondage.

Fellow countrymen, this is the period of our golden opportunity. It is our good fortune to see in this day the final casting off of the bonds of the past and to begin on this day a new and more hopeful stage on the long road to independence and freedom. As I urge you on this day to intensify your struggle, I urge you also to remember the best traditions of your nation in dealing with other nations friendly to China. Their citizens will now enjoy the protection of our laws. Towards them we must be friendly and courteous.

In our relations with other people we Chinese have always been guided by the principles of propriety and righteousness. Therefore, in our future relations with friendly nations we should be more courteous and friendly than ever before. Look to the lessons of the past. Keep before you always the beacons of Li, Yi, Lien, and Tze—propriety, righteousness, integrity, and humility. March forward with a common purpose until we can join our Allies in building a better world as we have joined with one another to build a better nation.

The three days set aside—February 5-7—for celebrating the signing of the treaty give

some significance to Chinese reaction and joy to this momentous event. May happier relations than ever from now on mark the friendship existing between these two great republics.

TROUBLED MINDS AND HEARTS

"Let not your heart be troubled," said Jesus at a time of crisis in the life of the disciples. "Ye believe in God, believe also in me."

Much trouble has come to minds and hearts through the ages and in our own time because we have not laid hold upon the Christ in a vital way. We have depended upon creeds, organization, fellowship, interpretation, Sabbath, forms, prophecy, and what have you, rather than upon the simple faith in Jesus the Christ, the Son of the living God. "Have I been so long with you, and yet thou hast not known me, Philip? He that hath seen me hath seen the Father."

In this article your editor wants to speak in a personal way, using the uneditorial "I," for sake of convenience and testimony.

There are many questions I cannot answer. There are times when, I suppose, I am not logical. But I want to be honest. A good friend wants to know how I could sit in a Federal Council meeting when a Greek Orthodox (Eastern Church) bishop led in a liturgy calling upon God, the virgin Mary, and other "saints" with a "Have mercy upon me, O Lord," whether once or repeated an even dozen times. I sat, but could not join in that liturgy. Nor was I like the recluse who explained his manner of passing time by saying, "I sit . . . and think, and sometimes I just sit."

I did not just sit, but did a good deal of thinking. It seemed to me the liturgy represented a good deal of the type of praying Jesus condemned—of those who think "they shall be heard for their much speaking." But there was something else in that thinking, namely, "Have not I much reason to call upon God—have mercy, have mercy?"

Again and again when alone before my God, I have need to pray, "Have mercy," as I remember my sin, though now a sinner redeemed by the favor of God.

I may not, and cannot, accept much of the creed, or subscribe to the methods, past and present, of the Catholic Church, nor do I hold a brief for it; but so far as it believes in Christ I can go along with it. The Council

of which I was a part, made strong pronouncement against the procedure and policy of the Catholics in South America. Of far greater value is my protest corporately expressed against their action than if I, or my denomination, made a protest apart from the united protest of thirty million people. And by far more effective is that protest made by an organization representing twenty-six different denominations, that joins through one of its departments with Catholics and Jews in seeking to better the relationship of the citizenship of a great country.

One time the disciple John reported a case where "we saw one casting out devils in thy name; and we forbid him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us." (Luke 9: 49, 50.) We remember again that he said, "I am the way, the truth, and the life," so "let not your heart be troubled; ye believe in God, believe also in me."

Another is troubled because of our affiliation with a large organization that has stressed social service "in place of a spiritualized message of salvation." The charge is made that the Federal Council has done "just that" and only that until more "recently." I suppose the recent activity in the evangelistic field refers to the various Preaching Missions of the past four or five years. But reference to the report of the quadrennium of the Federal Council for 1916-20, reveals a strong emphasis on the work of the Commission on Evangelism, led by such men as Charles L. Goodell, Frank Mason North, and J. Wilbur Chapman, with as much space and attention given the report as to most any other department. True, that year more space was given to the report of the Commission on the Church and Social Service, due to the war's aftermath. But again the words of Christ should assure us, for we find him saying:

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say

unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, we have done it unto me. (Matthew 25: 34-40.)

Certainly here is good precedent for a strong socialized gospel program. Nor does it at all preclude the personal need of a divine Savior.

Again this troubled soul says, "If Seventh Day Baptists had, through the years, stood up for the Sabbath in its meetings . . . well, I would fight for its continuance." This writer forgets that this is exactly what Main and Davis, Bond and others did, through the years, that prevented Sunday legislation which would have violated religious freedom and made observance of the Sabbath difficult for Sabbath-keeping people. This same sort of testimony—the quiet presence (with the "standing up" when occasion demanded) of Seventh Day Baptists in the Council—has prevented the changing of our present calendar, such as the Lord's Day Alliance has been urging.

Rightly this friend expresses fear that our membership is only one symptom of our trouble. Is not the greater symptom of weakness that we have lost the sense of joy in the Lord and in his Sabbath; that the Sabbath has become a convenient day for laziness, choring, trading, and the like? We hear again, "I am the way," and see Jesus "as his custom was," entering the places of worship, healing, teaching, comforting.

Ignoring Prophecy

Still another, earnest, troubled soul writes of her fear and belief that our trouble lies in our failure to stress the prophecies.

Here again, it seems to me, the words of Jesus are clear enough and sufficient. Concerning the end of the age, he assured the disciples that it was given only to the Father to know. And when he warned them concerning certain events, it was of the time particularly when Jerusalem would be destroyed—some forty years after the crucifixion; "But pray ye that your flight be not in the winter, neither on the sabbath day . . . there shall arise false Christs, and false prophets, and shall show signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." (Matthew 24: 20-24.) False prophets have arisen, as he went on to say, setting times, and pointing portents, using every unusual phenomenon and humanity's varying experiences to deceive even the very elect.

The charge that the world is getting worse and worse is no nearer true than that "Every day and in every way the world is growing better and better." Sad, indeed, is the world's condition. But it is true that in many ways it is better and further advanced than in any previous age.

The other day, my wife came home from the hospital in a most promising convalescence from an operation that fifty years ago was unknown, and for lack of which my mother died in the midst of her years.

Today millions of homeless and starving people are being cared for and resuscitated, who would have perished unknown or ignored a few years ago. Where or how would such results be found but in this age, desperate but for the love of God manifested through people who know him and his Son whom he sent?

"First the blade, then the ear, then the full corn in the ear," was Jesus' teaching concerning the kingdom. Many of his parables illustrated the development of the kingdom of God: that of the sowing of the seed; the net and the fishes; the seed sown in the field by an enemy. "Let not your heart be troubled . . . if it were not so I would have told you."

This friend sounds some wholesome warnings. We are *not* aggressive enough. We may be led into neglect by extreme tolerance. Co-operative people—to be most helpful—should be frank and open in stating their belief, however they may differ from others.

One of the best evidences of the helpfulness of Seventh Day Baptist polity is the fact that these friends write frankly of their troubles and offer sympathetically their criticisms. Similarly, the evidence of the spirit and loving fellowship is attested in this effort of mine to answer some of their fears with constructive statements relative to the teaching of Jesus—who urged that his followers need not be troubled if they believed in him and his teaching.

FROM THE OLD WAYSIDE INN

The article printed below is an editorial by Dr. John Van Schaick, Jr., in the Christian Leader. Two years ago the Recorder editor and his wife had lunch and spent an interesting hour in the Wayside Inn, made famous by the "Tales" of Henry Wadsworth Longfellow. The tales have become of especial interest to this editor because of an illuminating book on the tellers of the tales written by Doctor Van Schaick, a copy of which was person-

ally presented to the Recorder editor by its author.

Annually a group of ministers observe a retreat at the old inn. Twenty of them were gathered about a radio here on the night of January 26, when the thrilling story of the journey made by the President of the United States to meet the Prime Minister of Great Britain in Africa came over the air. Now we read Doctor Van Schaick's account:

In the very room where pioneers used to gather back in the seventeenth, eighteenth, and nineteenth centuries to get the news from the passing traveler or occasional newspaper, one of the dramatic happenings of the war was described in every detail by specialists of many kinds.

The old clock ticked away in its corner and the fire crackled on the hearth just as they did three hundred years ago, but the voices of men in England, in Africa, in New York, and Washington came to the fraters with dramatic power.

The retreat from the affairs of the world turned into an advance into larger knowledge of the world.

Nor could any thoughtful man have it otherwise. We cannot get away from the war and we ought not to want to get away. We are in this world to take our share of hardship as good soldiers of Jesus Christ.

The fraters sat late discussing world events and the task of world organization. All praised the President, if not for his principles, then for his gallantry and courage. All recognized the possibilities for good in the historic meeting at Casablanca. We do not pretend that there is agreement about the war in the denomination or among the fraters, but there were no sharp debates, and it seemed clear that the overwhelming sentiment of our ministers favored our going through with our war job with all the skill and strength we could muster.

And as for the writer, he believes more than ever that this war is a war to free enslaved peoples, to preserve the liberties of our own citizens, to break the power of as dangerous international criminals as we can find in history, and to give the world a chance to organize on a new and better basis.

So without hesitation or mental reservation; without sense of guilt or desire to apologize, the writer goes on with the work of urging people to help the war effort, to raise the money, to make the munitions, to fight the battles, to care for the suffering, and to put up with the inconveniences. If people want to call this attitude "blessing war" they can go ahead and mouth the derogatory phrase. It is not "blessing war." It is recognizing a crisis and urging people to grapple with it. It is taking a stern way when it is clear that it is the only way. It is brushing away the illusions and dealing with things as they are.

ITEMS OF INTEREST

The pulpit must not be a dispenser of hate, a propaganda agency, a recruiting desk for any political party, a bomb-proof shelter, a

refuge from reality, an opportunity for one man to air his private opinions, a sounding board for any economic group, a defender of special privilege or a spokesman for the malcontents, an expression of pious opinion for personal profit, a fountain of soft soap, an echo of the latest sport page, a purveyor of gossip or slander, or a vehicle for the gratification of vanity.

Ray Tucker, a reliable Washington reporter, reveals the fact that "several hundred tank cars which could carry more important commodities arrive in this area weekly with full cargoes of the fermented stuff. The industry has turned over about fifty per cent of its normal shipping equipment, but it is thought here that the sacrifice should be total until the scarcity of fuel is relieved by the coming of milder winter."

We have heard some people claim that liquor keeps people warm in freezing weather, but this is a new experiment in the field, so far as we know.

The ringing of church bells to call people to worship is an old tradition. To some it is a call to come to the house of God—to others it is a call to prayer at home or elsewhere. But sad to think, there are those who give no heed to the bell's call.

Church bells, under emergencies, are also used where other means are not at hand as alarms. When a raid alarm is sounded, all give heed. Many heed in co-operation; others by fear—fear of danger or of the law.

When the bells sound the call for worship, why should not everyone heed? Heed in co-operation with Christians, and in fear of the righteousness and judgments of God. Heed by coming into God's presence for strength to obey him. As much as possible come to pray with fellow men—but always heed the call.

—T. R. S., in Rockville Church Echo.

A committee of fifty, reporting on the evils of alcoholism, after a ten-year study, stated that the use of liquor is responsible for 20 per cent of divorces, 20 per cent of fatal accidents, 25 of insanity, 37 per cent of poverty, 50 per cent of crime, and 75 to 90 per cent of venereal infection.

—H. J. Burgstahler, Pres. Ohio Wesleyan Univ., Delaware, Ohio, in Christian Advocate.

A REPORT

Meeting of International Council
of Religious Education

Chicago (Special).—A two-fold challenge to Christian education forces of the United States and Canada for meeting wartime needs of humanity was presented by Governor Harold E. Stassen of Minnesota in the keynote address at the conference on "Christian Education Faces Wartime Needs," sponsored by the International Council of Religious Education at the Morrison hotel here, February 8 and 9.

"First, Christian education must pursue with energy and ingenuity the task of reaching that one-half of the children of America who are growing up without any religious education," Governor Stassen declared.

"Second, it must seek to make religion more vital to all, by actively interpreting the basic concepts of our religion into the social, economic, political, and international problems of our times, on personal, community, national, and world-wide levels."

Ninety Per Cent of Protestantism Represented

Four hundred seventy-five delegated representatives of forty-two Protestant denominations, thirty state, seven provincial, and seventy-nine city councils of churches and religious education in the United States and Canada attended the conference. Both professional leaders and prominent laymen took an active part in this "streamlined" convention, which purposely was limited to 25 per cent of the 1942 conference because of wartime conditions.

"I do not propose that we violate the fundamental principle of separation of church and state," Governor Stassen told the delegates. "But, if religion is to be vital, the decisions of state, the decisions of the community, the decisions of the commercial world must not be entirely shut off from the fundamental precepts of our religious belief."

"What should our attitude be after victory in this war toward co-operation with the other nations of the world? What should our policies be toward the Axis nations after the war? Can we smugly wrap the cloak of our rich resources around us and go blithely on our way, heads up, looking neither right nor left, East nor West? Or do the concepts of our religion mean that we must take a responsibility toward men and women and little children on another continent?"

New President Honored

Governor Stassen was honored at a special luncheon during the conference at which Chicago business and industrial leaders, as well as the delegates, heard him plead for more lay co-operation in meeting the problems of Christian education today. He challenged laymen to give more of their money, talents, thoughts, and initiative to this cause.

Welcome speeches for Governor Stassen as the new president of the International Council were given by Dr. Roy G. Ross, Chicago, general secretary of the International Council; Dr. C. H. Dickinson, Toronto, Canada, book steward of the United Church of Canada and vice-president of the Council; Dr. B. A. Whitmore, Nashville, Tenn. Methodist publishing agent and chairman of the board of trustees of the International Council of Religious Education; and Mr. James L. Kraft, Chicago industrialist and treasurer of the Council.

Peace Education Imperative

Church and Christian education leaders were challenged to take the lead in a "well conceived program of education designed to acquaint the American public with a full sense of responsibility for the winning of the peace, after the military victory," by Dr. Walter W. Van Kirk, New York, secretary of the Department of International Justice and Goodwill, Federal Council of Churches of Christ in America, in the closing address.

Without such a program of peace education, Doctor Van Kirk warned, America will head toward post-war isolation. That would mean, he added, that "the peace would be lost even though the war be won."

"The churches must create the spiritual atmosphere conducive to the establishment of a just and durable peace," Doctor Van Kirk declared. "To do this we must combat the spirit of hatred both for the prosecution of the war and for the attainment of a better world after the war."

"In the second place, the churches must proclaim the gospel of international co-operation as a means of winning the peace. Christian thinking people of this nation must resist any attempt by the Congress to return to the practice of political, economic, and moral isolation after the war. Isolation is not Christian. This fact should be highlighted in the educational efforts of our churches."

Commissions Recommend Actions

Wartime problems facing Christian education leaders, in local churches as well as on the national level, were studied by the conference delegates in eight commissions which met in two four-hour sessions. Detailed recommendations and procedures as outlined by these commissions will be made available later. Some of the general recommendations of the commissions include:

The commission on "Family Security in Wartime" recommended that parents should get together to study war philosophy, in order to answer their children's questions. Development of racial friendship and fellowship was also urged as an activity for church families.

Two commissions considering the problems and responsibilities of the church in the wartime community expressed the need for church participation in providing care and religious education for children in trailer camps and defense housing projects who belong to the "uprooted families" in more than four hundred industrial defense areas.

Spiritual Aid to Armed Forces

Promotion of the new Service Men's Christian League for Protestant men and boys in the armed forces, as an interdenominational enterprise, was emphasized as a potent factor in meeting the problems of the service men. Close contact between home churches and the boys in service also was recommended by this commission. Need for demobilization planning to bring the men back into normal civilian life was stressed.

In order to stimulate Christians to personal responsibility for planning a lasting peace, the commission studying post-war plans urged greatly expanded programs of education on a basis of a just and enduring peace in local churches and the training of proper leadership for these courses.

Chinese Christians Lead Nation

In a "town hall" meeting on "Local and National Initiative in Community Building," Dr. Timothy Lew, Peiping, China, professor of psychology and religious education in Yenching University and editor of the China Christian Year Book, pleaded for America to give China ten per cent of its lend-lease aid to prevent the collapse of his country.

"An army of ten million Chinese will be forced to fight against the United Nations unless this aid is given," Doctor Lew stated.

"The influence of China's 2,500,000 Christians, a minority of only one-half of one per cent, is entirely out of proportion to its numbers. Christian leadership in China has spoken more eloquently than anything else of the importance of Christian service and religious education in its technical sense."

Dr. Maynard L. Cassady, Washington, D. C., representing the Office of Civilian Defense, challenged the Church to take its rightful part in "a battle going on behind the lines, a struggle against declining standards, physical and spiritual inertia, ignorance, superstition, intolerance, bad health conditions, emotional tensions, and despair."

Community Strategy Needed

Development of "a strategy of Christian action in civic affairs which will find overt expression through each member-citizen's exercise of the franchise at the polls according to the dictates of his own conscience, not according to an assumed position of authority by the Church," was urged by Dr. John W. Harms, new executive secretary of the Chicago Church Federation.

"Freedom from sectarian or even religious authoritarian controls is the banner Protestantism has ever held high in community organizations," Doctor Harms continued. "When it ceases to do so, then it has surrendered the distinctive characteristics which gave it birth and made it significant across the centuries."

One of the jobs for Christian education leaders after the war, the conference was warned by Dr. Harry Thomas Stock, Boston, general secretary, Division of Christian Education of the Congregational Christian churches, will be to convince "provincialist, isolationist Christians that the United States must keep on feeding the world and giving leadership in world affairs."

By Philip C. Landers,
Director of Public Relations.

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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.

FORM THE HABIT

Psychologists have pointed out that habit is a great thing in the life of human beings. At first it is difficult to direct our movements, but by constant effort it comes to be easy and then we perform the act without thinking. It has become a habit. The musician sits down to the piano and her fingers fly over the keys, producing beautiful music. If it were not for the law of habit written in human nature, she would have to learn to play every time she sat down to the instrument. The same fact holds true with all our activities. We learn to do by doing. Habit is a powerful and beneficent thing.

We form the habit of using clean language, and we are not tempted to use any other. We form the habit of going to church and Bible school and we are lost if anything prevents our attendance. We form the habit of going irregularly and we do not care whether we attend or not.

The law of habit holds true in our benevolences. If we fail to form the habit of being liberal in our contributions, we become indifferent. If we form the habit of giving as God hath prospered us, we find delight in doing so. For this reason, children should be taught and encouraged to give regularly, and adults who are not in the habit of giving as God hath prospered them should commence at once. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

W. L. B.

NO PLAN PERFECT

Perfection is difficult to attain and we must expect to work under imperfect conditions and with defective tools. This is nowhere more apparent than in the placement of pastors. This subject has always been under discussion, and in several denominations it has received unusual attention for

a few years. Denominations with a democratic polity have sometimes found their methods unsatisfactory, and those with a centralized government have been dissatisfied with its workings. A paragraph in the Watchman-Examiner, January 14, 1943, sets this forth in the following words:

The Religious Herald (Baptist) notes that Baptists sometimes express the wish that we had a bishop to appoint and change our ministers. It then goes on to quote the Arkansas Methodist, which has this to say on the subject: "With all our boasted Methodistic efficiency, we have a decided weakness in our method of appointing pastors to charges. Our weakness lies in our multiplicity of changes of pastors each year. . . . In the Methodist Church we have tried to solve too many of our problems by moving the preacher." The fact of the matter is that no method of changing ministers is perfect.

Everything human is imperfect and however good any ministerial placement plan may be, its success will depend on the human element—the way it is worked.

W. L. B.

MISSIONARIES IN CHINA TODAY

By A. T. Steele

China correspondent of Chicago Daily News Foreign Service

Never did the foreign missionary—especially the American missionary—stand higher in the estimation of the Chinese people and the Chinese government than now.

But this appreciation goes far beyond the limits of China's ruling family. Missionaries have won the hearts of hundreds of thousands of Chinese—Christian and non-Christian alike—for the courageous way in which they have stood at their posts despite bombing raids, artillery fire, and repeated warnings from their respective embassies. The missionaries hold that it would be cowardly dereliction of duty to abandon the people to whom they have dedicated their lives at a time when their presence is more urgently needed than it has ever been.

Throughout the chaos which usually accompanies the siege and capture of a Chinese city by the Japanese army, the missions remain as the only unshaken institutions in a world turned upside down. When the local government collapses and officials and soldiers begin to decamp, remaining civilians turn to the missionaries for leadership.—Taken from Christian World Facts.

WE MUST CONTINUE AND STRENGTHEN FOREIGN MISSIONS

By Kenneth Scott Latourette

Professor of Missions and Oriental History in Yale University

We must continue and strengthen foreign missions because it has been in times of stress akin to the one in which we live that God has used faithful souls to begin great forward steps in his world-wide kingdom.

In the Thirty Years' War, from 1618 to 1648, Germany and Bohemia and Moravia (what we now call Czechoslovakia) were the battlefield of a general European struggle. At the end of the war they were prostrate. Famine and disease were rampant. Civilization was at a low ebb. Protestantism was all but stamped out in Bohemia and Moravia. Only a few hidden remnants had survived. The Protestant churches of Germany were formal and appeared to be dying of dry rot. Yet within the German Protestant churches a few faithful souls formed themselves into inner circles for self-dedication, prayer, and evangelism. A small band of persecuted refugees from Moravia took refuge on the estates of Count Zinzendorf, one of the leaders of that German movement. Led by Zinzendorf the little group dreamed of carrying the gospel to the entire world. From their village, Herrnhut, within sight of the mountains which separated them from the scene of their former persecution, they sent out missionaries to every continent and from the Arctic to the Tropics. It was through contact with them that John Wesley had the profound experience of Christ which gave birth to Methodism. Moreover, it was in a period of revolution and world war that many of our strongest missionary societies came into being.

From 1789 to 1815, Europe and with it much of the world were upset by the French Revolution and the wars which we associate with the name of Napoleon. Yet, undismayed by these world-shaking events, inconspicuous groups of Christians led by obscure men laid plans for giving the gospel to all the earth.

In 1792, the French Revolution was approaching its acme of violence. Yet in that very year, just across the English Channel, the cobbler, preacher, school teacher, William Carey, induced a few of his fellow ministers to form the Baptist Missionary Society.

The following year, the year of the Reign of Terror in France, Carey went to India. From India, while the wars were still on, he proposed to his board in England that every ten years an international, interdenominational missionary conference be held, the first to be convened at the Cape of Good Hope, to plan for world-wide evangelism. The board's faith did not rise to the vision, but Carey's dream was fulfilled over a hundred years later by the formation, immediately after another world war, of the International Missionary Council.

In 1799, when Napoleon was returning to France from his effort to break Britain's communications with India, the Evangelicals of the Church of England organized the Church Missionary Society for Africa and the East.

In 1804, not far from the time when Napoleon was giving to England its greatest threat of invasion between the Spanish Armada and Hitler, men of faith formed the British and Foreign Bible Society.

In 1812, while American ports were being blockaded by the British and on the eve of our second war with England, Adoniram Judson sailed for India. At the time all these movements were small. They attracted almost no public attention. Yet they and the others associated with them have grown to world-wide proportions. They have had more influence upon mankind as a whole than did Napoleon. And they were a blessing and not a curse. In an age when sin on a vast scale abounded, grace did much more abound. With this record behind us, we can thank God and take courage. In our day we, too, must venture forth on the world-wide task to which God calls us, knowing that God's word cannot fail but will accomplish that which he pleases, and prosper in the thing whereto he sends it.

"Wherefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord."—Furnished by Woman's American Baptist Foreign Mission Society.

"The work an unknown good man has done is like a vein of water flowing hidden underground, secretly making the ground green."

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Cleveland, Ohio, December, 1942

In the report of the Federal Council presented at Cleveland, by far the largest amount of space was taken up with reports from the commissions, of which there are a large number. Not all these were presented from the platform. Many appeared in the printed report only, copies of which were in the hands of the delegates.

Much of the work of the Council is done by its commissions. While some of these may seem to be of minor importance, others deal with very important issues and their reports represent much work done between the biennial sessions. Of course more frequent reports are made to the executive committee, which exercises supervision over all activities of the several departments, and gives the guiding hand. The published minutes of the executive committee show that our member, Rev. H. C. Van Horn, was usually present. Meetings are held monthly in New York.

The commission reporting to the Council for the first time, having been appointed since the last session, was the Commission to Study the Bases of a Just and Durable Peace. This commission has been very active during the two years of its existence. It sponsored the Church Conference on Peace held last March at Delaware, Ohio. That was a meeting of representatives of the churches, not confined to those churches holding membership in the Federal Council, to try to find ways by which the Christian Church can make its contribution to the work of establishing a peace that will be just and lasting.

A meeting was held at Bronxville, N. Y., also, last fall attended by the Seventh Day Baptist member of the commission, and by Rev. Hurley S. Warren, president of the General Conference, who told what Seventh Day Baptists are doing to promote the aims of the commission. Reports of both the Delaware Conference and the Bronxville meeting have appeared in the Sabbath Recorder.

The commission has not thought it wise to initiate concrete political or economic proposals of its own, feeling that it can make its best contribution by confining itself to the area within which it can act with the maximum competence and authority, and with a large degree of Christian unity. In brief then,

the policy of the commission has been summarized under four heads:

1. We should conceive that our great and primary task is to define, in terms susceptible of practical application, those fundamental moral principles that undergird our world and by which the nations must be guided if they are to achieve just and durable peace.

2. We should constantly encourage our people to study and seek to formulate for themselves the practical consequences of the moral principles we proclaim.

3. We should keep in current touch with those in government in charge of foreign policies.

4. We must collaborate closely with those who are seeking to promote in other lands acceptance of such moral principles as those we have formulated.

In order to implement number three above, it was proposed that representative Christian men be appointed to confer with men in the state department at Washington. This proposal received the hearty approval of the Council, and since the Cleveland meeting these representatives have been appointed by the chairman of the commission, data concerning which is in hand. It is a strong list of names, and each person on it has the confidence of his brethren. These men are not official representatives of the churches, but they are representative Christians, selected both because of their Christian integrity and because of their ability.

Dr. Kenneth S. Latourette will assume responsibility with respect to East Asia and will keep in touch with those in the state department who are charged with post-war planning. Perhaps no Christian leader in America is better fitted for the task given him. Professor Latourette is a loyal Baptist and was the other delegate who with the present writer represented Baptists of America at Utrecht in 1938, when the constitution was drawn up for the proposed World Council of Churches. The two American Baptists, together with the representative of British Baptists, took breakfast together each morning in order to study the proposals for a constitution in the light of their effect upon the principle of church autonomy, a principle so dear to all Baptists. Doctor Latourette was our spokesman and was always listened to with respect. Safeguards appear in the

constitution because of these representations by the Baptist delegates. But the point here is that this Christian statesman, professor of missions, author of a history of missions in several volumes, will seek to interpret to our government the Christian way to deal with the nations of the Orient.

Other men accepting similar responsibility for other areas are alike worthy of our confidence: For Great Britain, Dr. Henry P. Van Dusen of Union Theological Seminary; for Russia, Bishop G. Bromley Oxnam of Boston and Mr. Paul Anderson; for Africa, Dr. Emory Ross; for Latin America, Dr. John A. Mackay, president of Princeton Theological Seminary. Doctor Mackay was for many years a missionary in South America.

Something like eighty per cent of the ministers of America favored our joining the League of Nations. Who knows but what this terrible war might have been avoided if America had not withdrawn from participation in world affairs at that critical time following the first World War? It is in the effort to see to it that Christian principles shall have a chance to function in the making of peace following this second World War that the churches of America are now endeavoring together to find the mind of Christ and to make their voices heard in the making of the peace. These men merit our confidence, and they and all men associated with them in this endeavor should have our prayers.

Ahva J. C. Bond.

WOMAN'S WORK

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

WITH THE BIBLE IN LATIN AMERICA TODAY

A New Move in the Roman Catholic Church

Ever since Bible work was started in Spanish-speaking America, the Roman Catholic Church has challenged the right of the society to circulate the Bible in Spanish, prohibiting the reading of the Book. But of late their attitude has changed, as will be seen by a small book just published in Buenos Aires. It is a translation from the French, and it was written by Mr. Charles. The title of the book is "What Is the Bible, and Why We Ought to Read It."

Although the Roman Catholic Church now recommends the reading of the Bible,

they have done very little to make it possible for the common people to buy a copy. Their Bible is very expensive. On page 41 of their booklet they write: "We must organize a Bible League, in order to be able to circulate the Bible. We want to be able to say very soon that 'You will not find a single Catholic family without their Bible,'"

Some time ago a Roman Catholic priest, who is greatly interested in Bible distribution, visited the agency. Among other things he made this remark: "We must all go back to the Bible. It is the only solution to troubles in this world. I am glad you are doing your share."

Of late, orders for a goodly number of Bibles in Greek, Latin, Hebrew, and Spanish have been coming from different seminaries in this country (Argentina). The national university at Buenos Aires has also used the society's Greek New Testaments as a textbook.

The above excerpt came from a pamphlet composed of extracts from the current report of the American Bible Society. "With the Bible in Latin America Today" is good reading, and the Christian Culture Committee recommends it as being of especial interest to our women's study groups. It is procurable from the American Bible Society at the cost of a few cents.

CHARLES WELLS SAYS:

He Found Reality

Did you see the report concerning Sergeant John Bartek's decision to become a minister after the war? Sergeant Bartek, you remember, was with Captain Eddie Rickenbacker during the twenty-one days the plane survivors drifted in life rafts on the Pacific Ocean.

Although he says that he wasn't much of a church goer, Sergeant Bartek was the owner of that New Testament which was the source of so much inspiration and courage to the men during the long ordeal.

And now Sergeant Bartek says he has decided to become a minister. "After what happened to us out there," he states, "I feel I'm a true believer."

He found what really matters in life. Have you?

Testaments for Rafts

In view of much we have heard of the place of prayer and Scriptures on life rafts, the following report is interesting:

The War Shipping Administration has accepted an offer of the American Bible Society to supply a New Testament free for every raft and lifeboat for the vessels under its control, it was announced at the Bible House, Park Avenue and 57th Street, headquarters of the international work.

The Testament is especially designed and is packed in the waterproof covering which guarantees the preservation of the book even though it is submerged in water for days at a time.—The Clarksburg Baptist.

BOARD OF CHRISTIAN EDUCATION**Digest of the Minutes**

The regular quarterly meeting of the Board of Christian Education was held at the Gothic, Alfred, N. Y., on Sunday, January 10. Thirteen members were present.

The treasurer's report showed a balance in the revenue fund of \$1,161.89 as compared with \$1,281.29 at the beginning of the quarter.

Chairman A. J. C. Bond of the Higher Education Committee reported the continued availability of pamphlets for high school students and the forthcoming publication in the Recorder of an illustrated supplement on the School of Theology.

For the Church School Committee, the chairman, Rev. Everett T. Harris, reported various correspondence and meetings in addition to conveying the quarterly report of Rev. Harley Sutton, who has been re-elected executive secretary of the committee. His activities included further recording and co-ordination of local church school work, promotion of the Five-Year Plan and the Christian Education Advance, and assistance to teachers on use of pictures in teaching children. His total expenses were \$7.74.

Rev. Elmo F. Randolph, chairman of the Committee on Young People's Work, reported study of "The Objectives for a Co-ordinated Program," appointment of David S. Clarke as editor-in-chief of the Beacon, and the need for replacing Victor Skaggs as editor of the Young People's Page of the Recorder, a position in which he did excellent work until he had to retire in order to devote his full effort to his

new pastorate at New Market. The chairman has recently given to students in the School of Theology lectures on young people's camps.

At the request of David S. Clarke, new editor-in-chief of the Beacon, who explained future publication plans, the board authorized the president to appoint a member representing each of the three departments of the board to advise with the editorial board of the Beacon.

In behalf of the chairmen of the three departments of the board, Rev. Everett T. Harris presented the "Co-ordinated Program," consisting of twelve objectives, as follows:

- (1) To keep before young people the importance of a college training as a preparation for future leadership in the church and community.
- (2) To challenge talented youth to full-time service in the ministry and missionary enterprise.
- (3) To keep before our people the need for increased endowment for the School of Theology.
- (4) To increase the number of permanent young people's camps.
- (5) To establish working standards for our youth camps.
- (6) To promote interest in and support of the Beacon.
- (7) To promote sectional youth conferences on the order of the Teen-Age Conferences formerly carried on by the Tract Society.
- (8) To promote leadership training classes.
- (9) To promote Daily Vacation Bible Schools.
- (10) To encourage the holding of Sabbath school workers' conferences.
- (11) To standardize Sabbath school curriculum material and acquaint our Sabbath school leaders with the best material.
- (12) To promote courses of religious education in public schools as far as state laws will permit.

The chairman read letters from the chairman of the General Conference relative to program arrangements, from the editor of the Sabbath Recorder relative to election of a new editor for the Young People's Page, and from W. R. Vester of Battle Creek concerning larger use of "Seventh Day Baptist Beliefs." Following discussion, the Conference matters were deferred to the April meeting, Duane Hurley was elected to the Recorder position, and the matter of the tracts was referred to the Committee on Church Schools.

The president announced membership in the board's standing committees, of which the following are chairmen for the coming year: A. J. C. Bond, Higher Education; E. T. Harris, Church Schools; Charles Bond, Young People's Work; Ben R. Crandall, Finance.

Acting upon a letter from Rev. Erlo E. Sutton, it was voted not to send a delegate to the Convention of the International Council.

It was voted that a committee consisting of the chairmen of the four committees of the

YOUNG PEOPLE'S WORK**NORTH LOUP CELEBRATES FIFTY-SEVEN YEARS OF SERVICE**

With a service flag bearing seventeen stars, as a background, the young people of the church fittingly observed Christian Endeavor Day, February 6.

The entire morning service was given to the young people—Pastor Ehret sitting in the congregation. The regular order of service was carried out. In place of the sermon, letters from eight of our boys in the service of their country were read.

A pot-luck luncheon was served at near one o'clock in the church parlors. At the tables twenty-five were seated. A short time of fellowship and animated conversation was passed before the program of toasts was given.

With Marion Maxson presiding, the following list of talks was presented to a group of interested listeners: Christ, by Pastor Ehret; Enthusiasm, Belva Babcock; Duty, Muriel Van Horn; Adults, Marcia Rood; Youth, Lois Barber. A duet was sung by Marion Maxson and Claire Barber.

The theme of C. E. Day was used, with emphasis on victory and co-operation.

The North Loup Christian Endeavor Society was founded in North Loup in 1886, by Pastor and Mrs. Crandall. The organization has been in continuous activity during all these years. The Junior Christian Endeavor was founded six years later.

Correspondent.

THE SABBATH

The Sabbath was made for man (Mark 2: 27a)

What Difference Does It Make?

By Rev. Everett T. Harris

If our eternal salvation depends not upon the day we keep, but rather upon being a new man in Christ, then why go to the inconvenience of keeping holy the seventh day? Or if the day we keep stands in the way of winning souls to Christ would it not be better to change our day and win more souls? These questions have perplexed some of our best people in one form or another, at some time or other. But I believe there is a reasonable answer to them.

In the first place, a new man in Christ would want to keep holy the same day which

board under the chairmanship of the president be appointed with power to secure someone to carry on field work for the board during the summer months. —Contributed.

IN ALL FAIRNESS

Dear Recorder Editor:

In the Recorder for February 15, on page 104 is an article, "Should Seventh Day Baptists Fraternalize with Catholics?" The circumstance which gives rise to the article is a worship program conducted by a bishop of the Eastern Orthodox Church, during the meeting of the Federal Council of Churches of Christ in America held at Cleveland.

The article fails to make the proper distinction between the Eastern Orthodox Church and the Roman Catholic Church. The latter is not affiliated with the Federal Council. In the article this statement is made: "They claim the right of the pope and the church to add to the Scripture what is handed down by tradition." This is not true of the Eastern Orthodox Church, for it is distinguished from the Roman Catholic Church "in its repudiation of the papacy and its separation from the Roman Communion." This quotation is from A Dictionary of Religion and Ethics, page 190, edited by Matthews and Smith.

In another paragraph containing this statement, "The Catholic Church endeavors to keep the Bible from the people," and referring to a majority in South America the two churches are again not properly distinguished. The statements may be true of the Roman Catholic Church, but not of the Eastern Orthodox Church, which is not in a majority in South America, which does affiliate with Protestants, and which "favors reading of the Bible by the laity, and welcomes the efforts of Bible societies to circulate the Scriptures." (From A Dictionary of Religion and Ethics, page 191.)

I feel that whatever our controversy may be, we should certainly be careful not to misrepresent, and that we should be clear and accurate in statements regarding the beliefs and practices of denominations with whom we differ.

Sincerely,

Marion C. Van Horn.

Berea, W. Va.,

February 17, 1943.

"No man is so poor as he who has nothing but money."

Jesus used for worship—the seventh day. Can a soul be entirely won to Christ who does not follow him in this matter also? When Jesus was baptized he said to John, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." He did not need baptism as cleansing from sin, but he "suffered it," to set us an example in right living. The same is true of Sabbath keeping. He was "Lord of the Sabbath," but he kept the Sabbath. Do we think that we need it less than he?

And again, Sunday was instituted in part to distinguish the Gentile Christians from the Jewish Christians. Is it not high time the Christian people of the world rejected such a badge of intolerance and racial prejudice? The only consistent Protestant position is to reject the man-made Sunday and keep the Bible-ordained Sabbath; otherwise, why call ourselves Protestants?

Any man who thinks he can win more souls for Christ if he leaves the Sabbath and worships on Sunday should remember that his own Christian testimony will be greatly weakened by the change. For every one he wins, he may cause two others to stumble. Sabbath keeping has not limited the greatest and most influential men of our denomination. As we think of A. H. Lewis, A. E. Main, T. L. Gardiner, and others, we are bound to come to the conclusion that the Sabbath was the steppingstone by which they reached out into the Christian world. After all, our limitations are within our own souls and should not be laid to the Sabbath—which can be truly a means of grace to the soul, the same as baptism and the Lord's Supper, if we rightly regard it. Not less of the seventh day Sabbath, but a keener appreciation of its value to the soul—this is the message the world needs today.

Alfred, N. Y.

SABBATH SCHOOL LESSON FOR MARCH 13, 1943

In the Upper Room. Scripture—John, Chapters 13, 14.

Golden Text—John 14: 6.

THE PROBLEM OF FOOD FOR EUROPE

(Adopted by the Federal Council of the Churches of Christ in America in biennial session December 11, 1942)

The plight of those European peoples, who after heroic resistance to the aggressors are now enduring subjugation and desperate suffering, claims the sympathy of all in-

formed Americans and weighs especially upon the consciences of Christians.

Much of their distress cannot be relieved until they are freed from the grip of their conquerors. But wherever it is possible to alleviate any part of their present sufferings, and especially to maintain their lives, without giving vital aid to their oppressors, we believe the American people will wish to have it done.

It seems that ample measures in their behalf have not yet been taken, partly because the desperate extremity of their present condition is not known, partly because it has been assumed that help cannot be rendered without material assistance to the enemy. The fact is that unless such necessities as powdered milk and vitamins are made available, a very considerable proportion of the population of Belgium and possibly other subjugated nations may perish before the war's end. We believe the peril now threatening these people must be faced and measures must be taken to save them from epidemics and even starvation.

We do not advocate a scheme of general relief. What is proposed is merely the extension to other areas in desperate need of the plan already functioning with the full approval of the Allied Governments for the relief of Greece, provided the occupying powers will agree to the same conditions and safeguards of its administration.

The plan involves the purchase of supplies in the United States, their transport in neutral ships to neutral ports, trans-shipment in sealed cars to the areas of want, and direct distribution to those in most desperate need under the supervision of a competent and trustworthy international commission of neutral Red Cross officials.

Through such means millions of lives of our Greek Allies are now being saved, without aid to the Axis and to the satisfaction of Allied Governments. We cannot do less for the succor of others of our Allies who also fought valiantly in defense of freedom and who suffer their present afflictions in the common cause.

"If you wish your neighbors to see what God is like, let them see what he can make you like."

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I hope you had a very nice Christmas and a happy New Year. I didn't have a very good start for the beginning, because my grandfather was taken sick the Wednesday before New Year's day and was taken to the Bridgeton Hospital. I believe he had a good night nurse though, because my mother was his night nurse. He is the only living grandfather that I have.

In our church we missed the Swing family for four weeks because the two girls, Arlene and Charlotte, had the scarlet fever. I am glad that they are out now because I missed them very much.

In Christian Endeavor we have had a chart for three months. There are only four stars for letters that have been written to you. So there will be five when I get mine up there.

I guess I will close now.

Your Christian friend,

Ruth Ayars.

103 New Street,
Bridgeton, N. J.

P. S.—We get the Sabbath Recorder now so I can read every letter that is published.

Dear Ruth:

I hope your grandfather is well by this time. It certainly must have been a great comfort to him that your mother could take care of him at night.

Marilyn Osborn wrote that two of the juniors had scarlet fever, but I did not realize that it was Arlene and Charlotte. I had received such a nice letter from Arlene just the week before. It's good news that they are all over it now. We have been calling upon some of the members of the Andover Church this afternoon, who have just recovered from scarlet fever. Seven in the family had it all at once; caught it from a young man of the family who had been home on leave from the navy and didn't know he had it until the night he got back to camp.

I'm hoping there will be a good many more stars on that chart for letters written to me. Don't you hope so, too?

Your sincere friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I am very sorry I haven't written to you before.

Last year I was vice-president of our Junior Christian Endeavor. This year I am president. I have won a flower which has bloomed and gone already. I am twelve years old and in the sixth grade. I have three brothers and one sister. One of my brothers is in the air force at Maxwell Field, Ala.

Your friend,

Owen Probasco.

Star Route, Bridgeton, N. J.,

February 16, 1943.

Dear Owen:

I was surprised to see the name "Probasco." Our family doctor when we lived at Independence was Dr. Luther Probasco of Whitesville. His family are living there now. I wonder if they are relatives of yours. Doctor Probasco was a very skillful doctor and well known. He passed away after we came to Andover.

Doctor Probasco's father was a very careful gardener and few were the weeds that could stay in his garden. The doctor was too busy to keep down the weeds in his garden, but one time when his father was coming to visit him he hastened to weed his neglected garden. When his father saw it he remarked, "You did a good job of weeding, but you should have done it weeks ago."

Your brother, as well as our son, is a long way from home, isn't he? Pastor Greene used to live in Alabama not far from what is now Maxwell Field.

Sincerely your friend,

Mizpah S. Greene.

IN GOD'S KEEPING

By Eva Millar

Baby Moses, free from danger,
Rocked upon the River Nile;
Baby Jesus, in his manger
Safely kept, would lie and smile.

In the heavenly Father's keeping
Nothing evil could alarm.
So we always, waking, sleeping,
Safe are sheltered neath his arm.

God the Father, watching o'er them,
Had great work for them to do;
Even we, if we are willing,
May do something for him too.

Battle Creek, Mich.

GUARDING OUR AMERICAN HERITAGE

After the close of a patriotic rally in the First Methodist church in Key West, Fla., we decided to drive to Miami to prepare for Testament distribution the next day. Mile after mile along the lonely Florida quays, under the beautiful southern moon, we noticed the sentries posted along the famous Overseas Highway. About midway to Miami we felt inclined to stop and talk to one of the sentries, a stalwart American youth with his bayoneted figure outlined by a flickering fire. The little book in his hand was a Gospel of St. Matthew, that a tourist had given to another guard during the day. At the change of guards, the retiring soldier had placed in the hands of this sentry the Gospel, saying, "Someone gave it to me today. Would you like to read it?"

At ten minutes past one that Friday morning that young man had just completed the last chapter of Matthew, and was anxious to talk about the things he had read. After a short conversation about the Christian life, he asked that we pray, and volunteered his decision for Christ. Producing a little service Testament, we asked if he would like to have it. He said, "I surely would." Then I asked, "Will you read it?" He replied, "I will read every word of it!" With his pledge faithfully to read that Testament, and no doubt in our minds that he would, we left a happier boy guarding our American heritage.

This represents one in millions of our American youths who are today sacrificing their all, to be the guardians of our way of life. Must not we, in turn, be the guardians of their spiritual heritage?

—Bible Society Record.

A TRIBUTE

With feelings of deepest regret the Ladies' Benevolent Society of the Verona Church must record the passing of one of its most esteemed and beloved members, Mrs. Ida Warner Thayer. For more than fifty years she had been an active member of our society, ready at all times to give of her best to the Master, whom she loved and served.

She was always keenly interested in everything pertaining to the church, especially in the children and young people. She was happy in attending the Sabbath service and other appointments of the church, although

for some years she had been unable to hear what was said. She had attended the service the day she was taken ill, a little more than seven weeks before she was summoned home.

She was always thoughtful of others, and was concerned, while ill herself, over the tragedy, due to the war, which had befallen the pastor's family, and expressed her sympathy to them.

She was of a poetic nature and often wrote verses for special occasions, the last of which was a celebration, on July 19, 1942, of the wedding anniversary of our former pastor and wife, Rev. and Mrs. T. J. Van Horn, while they were visiting friends here.

She was deeply appreciative of all that was done for her and often remarked during her illness, "How good everybody is!" Her example of faithfulness, loyalty, and trust in the Savior leaves a rich heritage to her family.

She will be remembered by all for her friendly smile, cordial greeting, and eagerness to serve wherever opportunity offered. May our heavenly Father be with and comfort her dear ones in this their hour of sorrow.

"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

Susie B. Stark,
Leila P. Franklin,
Committee.

Verona, N. Y.

THE GLORY OF THE SON OF GOD

By Rev. S. S. Powell

Jesus, Savior, Man divine,
Thought of God, O Word sublime,
Orderer of the rolling spheres,
Thou dost dissipate our fears.

Image of th' Invisible,
Full of grace, of mercy full,
Founder of celestial peace,
Thou dost bid our years to cease.

Thrones, dominions, all shall be,
Now and in eternity,
Forth from thy almighty word,
Thou art King of kings and Lord.

God of God and Light of lights,
Streaming forth from loftiest heights,
Pouring now celestial fire,
Teach us, Lord, our hearts inspire.

Alfred, N. Y.

OUR PULPIT

WILL OUR LORD COME AGAIN?

By Pastor C. A. Beebe

"I will come again." John 14: 3.

"Looking for that blessed hope." Titus 2: 13.

"Christ . . . shall appear the second time without sin unto salvation." Hebrews 9: 28.

We have made no mistake in heading this article as we have: not *how* will he come? or *when* will he come? but *will* he come? For there are in the world today multitudes of earnest, otherwise Bible-believing Christians who question not the time or the manner of his coming, but the event itself. There are those who, although they fully believe that he will come again at some future time, consider the fact of no great importance to us. And there are those who believe that Christ comes when a person dies, or that the prediction of his second coming was fulfilled on the day of Pentecost, or at the destruction of Jerusalem by Titus, A. D. 70.

It was not always so, nor are all of these to be classed with the "scoffers" mentioned by Peter. (2 Peter 3: 3-4.) In 1820, according to the late Dean A. E. Main, there was among Seventh Day Baptists "a more or less widespread belief in the near-coming of our Lord." The same was true in most other denominations; a situation which had changed so completely by the end of the century that Dr. Harry Emerson Fosdick could say a few years ago, "It is a doctrine which I never heard in my youth." This writer could almost say the same: I had heard it, but (until the rise of the militant Fundamentalist movement) had thought of it simply as a peculiar belief held only by Adventists and Russellites.

And yet Jesus certainly made this truth plain and unmistakable; and all of the apostles and the early church looked forward with great joy to "that blessed hope."

Jesus will certainly come again. This is as true as God's Word is true. Jesus foretold it definitely and often. The Son of God and Savior of the world, who said "I will come again," could not have been deceiving his followers, and could not have been mistaken. The above references are only a few out of many.

His coming will be actual and visible. All will know it, for "every eye shall see him" (Revelation 1: 7). "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matthew 24: 27). "The Lord himself shall descend from heaven with a shout" (1 Thessalonians 4: 16). To those supposedly scientific minds who claim that such happenings are not possible on a round world, we would reply in the words of Jesus, "Ye do err, not knowing the scriptures, nor the power of God" (Matthew 22: 29). We who have witnessed the marvelous development of radio and television in our day should have learned at least this truth: All space about us is filled with sounds that we cannot hear, and sights that we cannot see. God, who put them there, will reveal them to us when and how and if he thinks best, as he has already given us a glimpse of them through the ingenuity of man. (With this thought in mind, re-read such passages as 2 Kings 6: 15-17; Joshua 5: 13-15; Mark 9: 2-8; Acts 9: 3-7.)

No one knows, or can know, the time of Jesus' coming. Jesus refused to tell this to his disciples, and for two good reasons: first, he himself didn't know. (Mark 13: 32); and second, it is none of our business, and Jesus said so plainly (Acts 1: 7).

"That Blessed Hope" Titus 2: 13

If we cannot and must not know, even approximately, the time of our Lord's return, many say today, why think about it at all? Why not work for righteousness and a better social order here and now, and let tomorrow take care of itself? We might do well to listen while our Lord Jesus and his apostles answer that one.

"Watch ye therefore: for ye know not when the master of the house cometh, . . . lest coming suddenly he find you sleeping." (Mark 13: 35, 36. Read also Matthew 24: 42-25: 13.)

"What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God? . . . Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." (2 Peter 3: 11, 12, 14.)

"Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great

God and our Savior Jesus Christ." (Titus 2: 12-13.)

"Every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3: 3.)

"Which hope we have as an anchor of the soul, both sure and steadfast." (Hebrews 6: 19.)

Signs of His Coming

Although Jesus would give us no information as to the definite time of his coming, he did name some signs which must come to pass first. Foremost and most definite of these signs was the destruction of Jerusalem, which was accomplished by the Roman army under Titus, A. D. 70, a bare forty years after Jesus had prophesied, "This generation shall not pass, till all these things be fulfilled." (Matthew 24: 34.) It is a historic fact that when Titus' army surrounded Jerusalem, the Christians, recognizing the literal fulfillment of Luke 21: 20-21, followed Jesus' instructions and fled to Pella, beyond Jordan, so escaping the destruction of the city.

Although many other signs relating to Jesus' second coming are given, there are two key events around which all revolve: The fulfillment of the "times of the Gentiles" (Luke 21: 24), during which Jerusalem must be trodden down, after which the city must be restored; the worldwide preaching of the gospel (Matthew 24: 14). We are seeing a remarkable fulfillment of these signs in our day. Since the events of the last war, Jews have returned to Jerusalem in ever increasing numbers, with Jewish nationalist hopes growing accordingly; and the missionary movement of the past century has spread the gospel into the darkest corners of the earth. Neither sign is completely fulfilled, but fulfillment looks very near.

Shall we say then that the fig tree (Mark 13: 28-29) is coming into full leaf, and we may look for our Lord's return to earth in our day? Certainly we need to expectantly and hopefully watch for his coming; and the fulfillment of these signs will, and should, increase the expectancy. "Let your loins be girded about, and your lights burning; . . . Blessed are those servants, whom the lord when he cometh shall find watching." (Luke 12: 35, 37.) Yet it remains as true today as it was on that spring morning on the Mount of Olives so long ago, that it is not for us to know the times and the seasons, which the Father hath put in his own power.

Time-Setting

Ever since Jerusalem was destroyed there have been occasionally men (or women) who have undertaken to figure out the date for our Lord's return. In the last century, William Miller from a mistaken interpretation of Daniel 8: 14, predicted his coming successively in 1843, 1844, and 1851, and laid the foundation for the Seventh Day Adventist movement. Pastor Russell, predicting the return in 1914, originated the movement later led by Judge Rutherford and now known as Jehovah's Witnesses. There have been many others, especially since the rise of Hitler to power and the outbreak of this present war.

As to all of these time-setters, we can confidently say that they are mistaken; for none of them are wiser than the Lord Jesus and the angels in heaven, as they would have to be to figure out that date. And their mistakes have caused many honest souls to lose all faith in Christ's second coming. The prophetic time periods, whatever may be their purpose, will not reveal to us what God has made secret.

Let us by all means remember that "the coming of the Lord draweth nigh"; but as to all time-setting movements it is best to take Jesus' advice to "go not after them, nor follow them."

—The Bible Witness.

DENOMINATIONAL "HOOK-UP"

Adams Center, N. Y.

Adams Center, like the rest of the North Temperate world, has enjoyed (?) an old-fashioned winter. In spite of this, and of gas rationing, and the usual winter illnesses, the church attendance has been quite normal. Christian Endeavor has been held intermittently, as the young people are rather widely scattered, and there has been but one car to provide transportation.

December 26, Pastor Burdick preached a fine Christmas sermon. The following day, there was a tureen dinner in the church parlors, a Christmas tree for the children, and an especially good Christmas program was presented by the young people and children of the Sabbath school.

On February 6, the congregation remained after Sabbath school for a tureen dinner in the church parlors. After dinner a Christian Endeavor meeting was held, led by Robert Burdick. The Ladies' Aid discussed and acted upon some matters which had been submitted

"Mill Yard" Church

The services have been held every Sabbath during the last quarter at the Upper Holloway Baptist Church, and also the morning service at Dollis Hill.

Sermons have been based on the visit of Mary and the brothers of Jesus to our Lord; the parables of the sower and the tares; details of Zephaniah's message; and the journeyings of the characters in Pilgrim's Progress.

While working with our literature we had the pleasure of meeting Mr. Edgington, of the London City Mission, whom we had not seen for a few years, and he invited Pastor McGeachy to speak to the women's meeting at the Shaftesbury Memorial Hall, Fladbury Road, on October 26. An invitation to preach at the same hall on Sunday, November 22, was gladly accepted.

Much time in October was spent in house to house visits, with our papers. Among the interesting people met was a Dutch communist—who invited the pastor in to lunch, and discussed with him dialectical materialism, the basic philosophy of communism, evolution, science, and religion. The Dutchman's mother had been a Mormon, and later a Theosophist, while he had given up religion altogether and joined the communists.

In November we returned to the city offices with Tales from the North, which appeals to the pastor's fellow countrymen in the city. In one Scottish bank twenty copies were sold; in an American bank we were passed on from one Scot to another till eight books had been bought. Some very generously give more than the price, which greatly helps our mission funds.

We were pleased to hear from Rev. W. A. Berry in British Guiana, that he has recently baptized twenty-four more souls. Owing to many difficulties he made an appeal to us for financial help. It was decided to send £20 from the funds of the Evangelical Sabbatarian Mission.

We have also had another letter from Brother Timothy Teka Chapita in Nyasaland. The Harvest Thanksgiving collection of the "Mill Yard" Church was given to the Royal Northern Hospital.

—From Sabbath Observer,
January-March, 1943.

"Some people are so painfully good that they would rather be cruel than pleasant."

by the Women's Board. Some hymns were sung, there was a suitable reading, and a few sentence prayers. This afternoon at the church seemed so pleasant and profitable that it is planned to repeat it the first week in March.

The Loyal Sabbath School Class recently sponsored the purchase of twenty Bibles for use in the church pews.

Correspondent.

Verona, N. Y.

An all-day service was held in the church February 6. Pastor Polan delivered the sermon in the morning. Nearly all brought their lunch, which was served cafeteria style at noon.

In the afternoon, following a song service led by Pastor Polan, Mrs. Polan had charge of the children and instructed them in organizing a Junior C. E. Society. William Arthur was leader of the young people's group. The Pearl Seekers, Doers, and Worthwhile classes held their meetings. These all-day services are held because people cannot very well meet in the evening, owing to gas rationing.

Mr. and Mrs. David Clarke of Alfred spent the week-end of Lincoln's birthday with her parents, Pastor and Mrs. Polan. Mr. Clarke, a student in Alfred School of Theology, gave us a very good sermon Sabbath morning from the text, "For, behold, the kingdom of God is within you." Luke 17: 21.

Those from our church who attended the annual State Christian Youth Conference in Rochester, February 20 and 21, were Mrs. Millicent Williams, adult adviser, Mayola and David Williams, Muriel Sholtz, Alva and Garth Warner, Warren Stone, and Alden Vierow. They were entertained for dinner Sunday night at the home of Mr. and Mrs. George Davis in Rochester.

The dime relief cards were received for our church and several have taken and filled them.

Correspondent.

Shiloh, Nyasaland

We have received a letter from Pastor F. S. Johnson of the Auckland, New Zealand, Seventh Day Baptist Church, telling us that Brother Oswald G. Russel has been consecrated as a missionary to us here in Africa. We wait, anxiously, for his coming.

We are busy now in our gardens, since rain came down last month, October 24, 1942.

(Gleaned and adapted from a letter by Pastor Alexander Makwinja, dated November 11, 1942.—Corresponding Secretary.)

MARRIAGES

Howe - Wagner. — Donovan R. Howe of Elizabeth, Ill., and Katherine I. Wagner of Milton, Wis., were united in marriage at the Milton Seventh Day Baptist church, February 12, 1943, Pastor Carroll L. Hill officiating. The new home is at Elizabeth, Ill.

OBITUARY

Barker. — Egbert Clarke, son of Thomas O. and Mary Ann Weedham Barker, was born in Milton Junction, Wis., December 29, 1863, and died in St. Anthony Hospital, Denver, Colo., January 25, 1943.

The family came to Nebraska in July, 1873, and settled on a homestead in Mira Valley. In 1922 he came to Denver, making his home since that time with Orville G. and Mattie Burdick and family.

Early in life he united with the Seventh Day Baptist Church of North Loup, Neb., then in 1930, by letter with the Seventh Day Baptist Church of Denver, of which he remained a faithful member until death.

One brother, Dr. Frank Barker, of Detroit, Mich., survives.

Farewell services were conducted by his pastor, Rev. Erlo E. Sutton, and burial was in Fairmont Cemetery. E. E. S.

Burdick. — Eleanor Clarke Burdick died at the home of her son Carroll, at De Ruyter, N. Y., January 7, 1943. She was born in Brookfield, N. Y., August 8, 1853, the daughter of Willet and Elizabeth Lewis Clarke.

While in Milton College she resided with her uncle and aunt, Mr. and Mrs. Solomon Carpenter, who invited her to join them in their work on the mission field in China. She declined this, but became a teacher, serving principally in the vicinities of Brookfield and Verona.

When a young girl she joined the Seventh Day Baptist Church of Brookfield; she was a member of the De Ruyter Church at her death.

March 17, 1886, she became the wife of George W. Burdick of Verona, where they lived until 1891, when they moved to De Ruyter.

She is survived by two sons, Raymond C. of Syracuse, and Carroll R. of De Ruyter, six grandsons, several nephews and nieces, and many friends.

Funeral services were conducted by Rev. Herbert L. Polan of Verona, assisted by Rev. Neal D. Mills of De Ruyter, and burial at Hillcrest Cemetery at De Ruyter. H. L. P.

Davis. — Walter Gillette, son of Albino W. and Phebe A. Davis, was born at Shiloh, N. J., August 2, 1870, and died at his home, Ridgefield Park, N. J., January 27, 1943.

He retired from the teaching and administrative duties in Ridgefield Park schools in 1934, after many years of service. He united with the Shiloh Seventh Day Baptist Church in 1889.

Mr. Davis was married to Euphemia Leone Davis of Shiloh, July 26, 1904, and to them were born

two children: Thurlow Woodford Davis of North Arlington, and Eleanor Webster Davis of Ridgefield Park. All of his family survive him, including four grandsons.

Services were conducted by the Brotherhood of Junior Mechanics and by Rev. Albert N. Rogers, minister of the First Seventh Day Baptist Church New York City, to which he and Mrs. Davis brought their church letters when they moved to the metropolitan area. The body was cremated. A. N. R.

Kenyon. — In Westerly, R. I., February 2, 1943, Albert Prentice Kenyon, aged 64 years.

Mr. Kenyon was the son of Aldrich C. and Kate Chapman Kenyon, and was born in Pawcatuck, Conn., August 9, 1878. He was united in marriage with Mabel Alice Tuckerman on April 22, 1903. Mrs. Kenyon survives, with their two sons, Lt. (J. G.) A. Prentice Kenyon, Jr., U.S.N.R., Fisher's Island, N. Y., and Cyril N. Kenyon of Westerly, and a granddaughter. He also leaves a brother, Harold M. Kenyon of Hartford, Conn., and an aunt, Miss Abbie E. Kenyon of Ashaway. He was a faithful member of the Pawcatuck Seventh Day Baptist Church.

Funeral services were conducted by his pastor, Rev. Harold R. Crandall. Interment was in River Bend Cemetery. H. R. C.

Randolph. — De Ette L. Walters, daughter of Thomas and Eliza M. Walters, was born on her father's farm in Linn Township, Wis., January 30, 1850, and departed this life December 3, 1942, at Bradenton, Fla. She was buried in Florida.

She was baptized and united with the Walworth Seventh Day Baptist Church April 11, 1863, of which she was a faithful member through life, and a cheerful supporter in all ways possible.

She was united in marriage to Warren J. Randolph. She leaves a son, Ernest H. Randolph of Bradenton, Fla., with whom she went to live some twelve years ago. There are also a number of relatives among whom are two granddaughters and ten great-grandchildren, and Miss Mabel Walters, a niece, of Walworth, Wis. E. A. W.

Van Sichel. — Eva Hubbard Van Sichel, daughter of J. Frank and Elizabeth Grace Green Hubbard, was born September 2, 1852, in Allegany County, N. Y., and passed away at Richmond Hill, L. I., N. Y., February 12, 1943.

She joined the Plainfield Seventh Day Baptist Church of Christ in 1866, of which church she has been a life-long member.

She was united in marriage with Isaac Newton Van Sichel April 28, 1880. To this union were born one son and two daughters. Mr. Van Sichel passed away August 1, 1921. There survive: one daughter, Miss Grace Van Sichel of Pelham, N. Y., and one granddaughter.

Memorial services were conducted by her pastor, Rev. Hurley S. Warren. Interment was in Hillside Cemetery, Plainfield. H. S. W.

"It is difficult to deal justly with those who praise you."

The Sabbath Recorder

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PLAINFIELD, N. J., MARCH 8, 1943

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RED CROSS MONTH

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