

Micah varies in his prophecy about Jerusalem. First it is to be destroyed; then in the ideal world, "The law shall go forth of Zion." In one case he is thinking of Jerusalem individually as a wicked city. In the other he is thinking of Israel as a whole and her mission, which centers (even in the mind of Micah) in Jerusalem. The mission will go on to victory regardless of the fate of the city.

But a change for the worse took place at this point—politically, religiously, and socially. Sennacherib had retired from Jerusalem, as we said, and the city was spared; but his successor returned, subdued Phoenicia, Tyre, and made Judah tributary. There was a reaction against Hezekiah's reform. Men doubted the supremacy of Jehovah. The gods of other nations were helping them, whom it was wise also to propitiate. Menasseh restored the heathen practices. Their misfortunes showed that God was angry with them. They must offer their children to appease his anger. This seems to be the line of thought of the people. They asked, "Wherewith shall I come before the Lord . . . Will the Lord be pleased with thousands of rams . . . Shall I give my first-born for my transgression, the fruit of my body for the sins of my soul?" (Micah 6: 6, 7.)

We abhor the idea of human sacrifice as an act of worship today. We shudder at the story of Abraham coming so near to sacrificing his only son, Isaac, on the altar. We disapprove of the heathen worship of Moloch, sometimes copied by the Israelites, where babies were sacrificed by fire; also the Hawaiian practice in more recent times of appeasing Pele, the fire goddess, who lived in the erupting volcano. We admire the brave Queen Kapiolani, who became a Christian, defied the goddess of fire and her priests, and led her people away from the superstitions of appeasing a fire god.

We may well shudder at the number of lives cast away in the various forms of human sacrifice in other lands. We hold life sacred until periodically we pay tribute to the god, Mars. Instead of an occasional sacrifice of one, we sacrifice by the fire of cannon and bombs, thousands of our finest youth. Not only those of our own, but thousands of English lives, and thousands of French, and German and Italian, and Chinese and Japanese, and more and more thousands if needed. We too are asking, "Shall I give my firstborn for my transgressions?" And the way out is true religion, "What doth the Lord require of thee

but to do justly, love mercy, and walk humbly with thy God?"

Again Micah condemns the inhumanity of his times, their scant measures and wicked balances, falsehoods, and the violence of the rich. He reviews history to prove the grace of God in spite of late misfortunes that have befallen the land.

In these last discourses the prophet seems like a man who is almost alone in his faith in Jehovah's supremacy. "Woe is me. . . . The good man is perished out of the earth. . . . They all lie in wait for blood. . . . Trust not in a friend," are some of his gloomy words. Probably many of the believers in Micah's true religion had been executed. It sounds that way, and it would be true to type even today. But he has one source of comfort, "I will look unto the Lord. I will wait for the God of my salvation, my God will hear me." And this sustains him. God's purpose for and through Israel cannot fail. He will pardon iniquity, he will have mercy, iniquity will be subdued, sins will be cast into the sea. This is his expression of faith. And what a faith! These were his darkest and gloomiest days, but what a faith!

True religion has seen dark days. Even prophets have lost faith in men, but *not in God*. True religion is being tested today. Men may fail it again and again. Our faith in mankind may be shaken, but not in true religion and its success, or the fulfillment of God's purposes through his believers.

We will say with Micah, "When I fall I shall rise; when I sit in darkness, the Lord shall be a light unto me." The light of the world shall not be extinguished. And it shall win through adherence to true religion—Micah's religion in a nutshell, "He hath shown thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

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# The Sabbath Recorder

Vol. 136

PLAINFIELD, N. J., APRIL 3, 1944

No. 14

## My Risen Lord

My risen Lord, I feel thy strong protection;  
I see thee stand among the graves today;  
I am the Way, the Life, the Resurrection  
I hear thee say.

And all the burdens I have carried sadly  
Grow light as blossoms on an April day;  
My cross becomes a staff, I journey gladly  
This Easter day.

—Author Unknown.

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# The Sabbath Recorder

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HERBERT C. VAN HORN, D.D., Editor L. H. NOETHL, Manager of the Publishing House

CONTRIBUTING EDITORS  
William L. Burdick, D.D. Mrs. Okey W. Davis  
Mrs. Walter L. Greene Jeanett B. Dickinson

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## Editorials

### THE CHURCHES AND RACIAL AND RELIGIOUS PREJUDICE

(Guest editorial)

A boy presented himself at a recruiting office recently and asked to join the army. The sergeant jokingly said to him, "Why, son, you couldn't kill a Jap, could you?" "No," replied the boy, "but I could kill Japanese children."

Here is terrible evidence of the unthinking way in which we are accepting what seem to be the necessities of war. Of course the boy didn't know that we are not at war with Japanese children—he didn't know that aviators must be trained and trained hard to be able to strafe enemy children and their homes. But adults do know, or ought to know, that war is made necessary by men who hold ideas dangerous to our national welfare, and not by the innocent common people under their control. It is necessary that countless innocent men suffer with the guilty, but we do not will it so.

#### Calling Names

The failure to distinguish between individuals by grouping them into national, racial, or religious groups and making them objects of hatred is the reason for the growing class prejudice in our country. We say: He is a Jew, a Catholic, a Jap. What we should say is: He is Jewish, he is Catholic, or he is Japanese, and then add that he is loyal or disloyal—as the case may be—to the principle or institution we are then discussing. To group men under some name only partially descriptive and then heap disapproval upon them is to follow the Nazi pattern.

The churches and synagogues of America are bulwarks of individualism, and although this fact has sometimes been to their discredit it may be that they "are come to the kingdom for such a time as this." Around the communion table or before the altar of the Christian church men and women present themselves as individuals and make their own peace with the God of their souls. In the majority of churches, by far, it makes no difference what color is the pigmentation of his skin or what is the land where his forefathers died. Beyond this the churches are increasingly making vocal the conviction that we are "of one blood," as the Scriptures say and science confirms, and that unless we love our brothers we cannot love God.

#### Attitude of the Churches

For several years the Federal Council of Churches has issued an annual statement on race relations and I quote from the 1944 message. "Most Americans are united in two resolutions—to win the war as quickly as possible and to see that victory shall lead to a co-operative world order—an order in which all men shall be free. The road to this peace and freedom is not the path of injustice and prejudice. . . . Anti-Semitism, ill-treatment of Negroes and Japanese-Americans, Oriental Exclusion Acts, race riots in widely separated places make it mandatory for Christians to speak with prophetic voice and act with apostolic conviction."

Specific measures urged upon all men of good will by the Federal Council are the examination of one's private prejudices and the

scrutiny of one's community practices to abolish both superiority and inferiority as they may occur. They urge their constituents and all others who will to enlist in movements for interracial brotherhood and to bridge the chasms of racial isolation and segregation. They call for active support to the federal government's Fair Employment Practice Committee, the distinguished head of which has been a prominent Catholic churchman.

There is a long way to go yet. A minister of one of our southern New Jersey churches wrote me recently of the sentiment he had heard expressed by some in his congregation that "When they bring niggers in here, I walk out." Strange to say, this church has given money for years for the evangelization of Negroes in the British West Indies. There are well-financed publications coming to my desk regularly to preach the accountability of Catholics for this or Russians for that. "O Lord, how long?"

#### The Personal Basis

If there were space I should like to tell of the Jewish doctor in the city of Yonkers who declined a fee for his services when our children were sick, and of my Negro friend who is training to be a chaplain in the U. S. Army. Few of us but could recall a friendly act by some member of the group we permit to carry our accumulated distastes. The group is but an aggregation of persons.

In the postwar world now being built we must refuse to indulge ourselves by the careless thinking which produces racial and religious prejudice, or else we shall have in our own fair land the very disease we are fighting to conquer abroad.

Albert N. Rogers.

Alfred Station, N. Y.

#### NICK O' TIME

(Guest editorial)

My wife has a clock and a calendar in her kitchen, a clock and a calendar in her dining room, and the same likewise in her living room and her bedroom. The old family clock is in the attic. She suggests that I ought to fix it up and set it up in the basement. It is needless to add that she wears a good timekeeper on her wrist. She is a graduate nurse. The span of a heart beat might be a life and death matter. It is no wonder I am very time conscious. As we think seriously of space with its three dimensions, length, breadth, and thick-

ness, it should draw us very close to God, its creator. Time has been very fittingly called the fourth dimension. Even Albert Einstein doesn't yet know all about the relations of time and space. Though he may be good authority, a better one, the Carpenter of Nazareth, said with divine authority centuries ago, "Therefore be ye also ready, for in an hour that ye think not the Son of man cometh." And still the great masses punch the clock and ignore the chief reason why they have been allotted a little more time to live.—E. M. H.

### A RETREAT FOR MINISTERS

By Dean Ahva J. C. Bond

The leading editorial in the Sabbath Recorder for February 28 not only impressed me, but it came to me as a distinct challenge. I read it through twice, and then re-read the three five-fold "Privileges," as Mr. Greene called them. (The editorial referred to was written by Rev. L. O. Greene.) I have even tried "scoring" myself, the church of which I am a member, and the denomination, using as a standard "Individual Privileges," "Church Privileges," and "Denominational Privileges," respectively.

Perhaps the result of a self-examination according to a given standard of Christian practice is not a subject for public discussion, however valuable it may be for the one who thus examines himself. One's church may be studied more objectively. I seem to see many things in the present program and activities of the First Alfred Church which give it a favorable scoring when measured by the five points set up by Mr. Greene for the local church.

The "Denominational Privileges" seemed to be the ones which most definitely pointed my way. I do not mean to imply that the writer had me in mind above others of my brethren. What I do mean is that one item especially interested me, and seemed to call for special consideration on my part because of its relationship to something we have tried to do here in Alfred. This item reads, "To make possible a yearly retreat for all our ministers, where this most vital subject [evangelism] can be thoroughly discussed and plans made for definite action."

The School of Theology had something like that in mind when it inaugurated the Ministers' Conference, which was continued annually for several years. Our discussions were not

confined to evangelism, but that theme was prominent always, and at our last meeting, in 1942, that subject was definitely assigned for discussion, to four ministers, two speaking on "Message" and two on "Method." Much time was given to discussion directed by two appointed leaders. No meeting was held last year. The School of Theology did emphasize again the subject of evangelism in that it was the assigned theme for the special lectures for the year by one of our pastors.

The Alfred Church has had Rev. Oliver Black of the Commission on Evangelism of the Federal Council of Churches as an expert in evangelistic methods, and shared him with our students and other young people for special conference.

By way of parenthesis I will mention a practice of the School of Theology which this year has served to warm our hearts repeatedly and increase our Christian zeal. During the year we have had a daily prayer service in the Gothic Chapel, taking time out between the nine o'clock and the ten o'clock classes each morning. I think this service has never been omitted once during the year, and seldom has there been a service in which every single worshiper present did not take part in prayer.

Formerly we had a weekly service, and on other days attended the college chapel. Now

that we have established our daily prayer service we would not want to give it up for another type of chapel service.

But what about this "yearly retreat for all our ministers"? Would this suggest the revival this year of the Ministers' Conference? Where and when should this "retreat" be held? Who shall be responsible for the program? Is there a point at which we might gather that would be accessible to more ministers than is Alfred? Is there some way by which the cost of travel to those who might come from great distances may be shared?

Possibly we should not undertake such a meeting ourselves, and should attend one of Stanley Jones' "Ashrams," or one of Kirby Page's "Retreats." These are held in various parts of the country, and there are others, one of which, no doubt, will be accessible to every minister.

But we need something for ourselves, both for fellowship and planning. I would welcome personal correspondence on this matter. I feel some special responsibility because we discontinued the Ministers' Conference here at Alfred. It did for those who attended some of the things now desired. Its program might be gauged more definitely to the felt need. We seek light. If that light comes to you, please pass it along.

## Missions

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

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

### A SENSE OF RESPONSIBILITY

Winston Churchill was right when he said, "The price of greatness is responsibility." But there needs to be more than the state of being responsible.

First, there must be a realization of the obligations resting upon us. Parents may have no sense of the obligations resting upon them to help their children make the most of themselves to become noble men and women. Many church members seem not to realize that their baptismal vows are pledged to advance Christ's kingdom, let come what may. If this generation fulfills its mission, it must awake to a sense of its responsibility.

Second, more than a sense of responsibility is necessary. All that is possible must be done to meet the obligations resting upon us. This holds true in regard to our relationships in

families, in communities, in nations, and in churches. Christians, though they are a minority, have it in their power to evangelize the world in this generation.

The apostle Paul had a sense of responsibility and was ready to do all he could when he said, "I am debtor both to the Greeks, and to the barbarians: both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." What a tremendous change would come if all, like Paul, had a sense of their responsibility and were ready to dedicate a fair portion of their time, substance, and endowments to the extension of Christ's kingdom.

W. L. B.

### MISSIONARY BROADCASTS

Each Tuesday at twelve o'clock noon, Eastern War Time, during April, May, June, and July, Rev. Leslie B. Moss, D.D., will deliver a series of addresses on missions. This is Doctor Moss' eighth annual series of radio broadcasts.

The general title of the addresses will be, "This World of Ours," and the following are some of the proposed topics: Imprisoned in Silence, Eating Is no Crime, Yield Not to Confusion, Peace Is a Conflict too, Blackout for Justice.

The Church Committee on Overseas Relief and Reconstruction, which is promoting these broadcasts, speaks of Doctor Moss and his addresses as follows:

"As always, Doctor Moss' broadcasts will be based on factual and interesting reports of the Christian program overseas. He has been long identified with the foreign mission enterprise of the Church in important posts. More recently he has been at the co-ordinating center of the Church relief efforts for civilian victims of war. He is now also engaged in helping to work out plans for the reconstruction of Church life and institutions abroad in the post-war period.

"Because the Church's ministry in this field has achieved a new high in co-ordination, these messages should be of unusual interest to the radio audience. Doctor Moss' commentary, based on a broad but intimate knowledge of what has been done, and what is projected, will add greatly to the stimulating character of his messages."

W. L. B.

### ENJOYING TODAY

Yesterday's storm has gone by; forget it. Years have a value in experiences which a short life cannot give. We forget that somebody once opposed us, even that ever we had an enemy. Friendships have helped make us, and not a friend of ours is lost from memory. What a pity that all cannot reach the age of satisfaction and enjoyment in this our world. And it is not accidental that "tho' the sights of sunrise have been glorious and cheering, it is the sunset view that brings to one solid comfort."

Can there be anything better farther on? If confident it will meet us in due time—making confidence, trust, and happiness the habit of our life—right here we enjoy living.

The Hand that hitherto has led us yet holds, and ever will.

This world is not a "wilderness of woe," unless, misled, we choose to make it so.

A. S. B.

### OUR TASK

By Professor E. G. Homrighausen, Princeton, N. J.  
Chairman, Department of Evangelism of  
Federal Council

Our task is not to wait until this war is over, but rather it is to do now with vigor and understanding the things we should be doing. And we should be carrying on our work in every place possible. Local churches are the ones which must bear the brunt of this post-war problem of the returned soldier, and they will need to offer a vital message and a grand program to men who have seen life in the raw, or lose their loyalty.

The churches will be too late if they wait until the war is over, to meet the challenge of the returning soldier. This will require a message that meets life's needs and an interest in humanity that extends beyond the walls of the church building.

The great challenge will come when many of our soldiers are demobilized. It may be that many of them, sick of war and homesick for the old familiar things, may relapse into sheer indifference and the conservation of the status quo. It will be the Church's task to generate faith in such men, and call them to enlist their energy in the continuing war for righteousness on a world scale. In this respect, the Church will have to bear the brunt of responsibility.

Two tasks remain for the churches regarding the returned soldier: (1) to vitalize its message and sharpen its concern for the soldier; and (2) to enlist him in the greater war to win the peace.—Taken from an address delivered at a meeting of the Secretaries of Evangelism, held in New York City.

### EDUCATIONAL PROGRESS IN WARTIME CHINA

Education in wartime China has not only held its own, but has shown healthy progress in many ways. There are now 133 colleges and universities, 25 more than before the war. Total enrollment in secondary schools has increased twenty-two per cent from 1937 to 1941. Since 1938, over 46 million illiterates have been taught to read. More than 60,000 primary schools were added in 1942 alone.

Of China's prewar colleges, 91 have been destroyed or occupied by the enemy. Losses ran over \$90,000,000 up to the end of 1940. However, only 19 institutions have closed as a result of the war. Most of the others have joined in the mass migration of colleges, and re-established themselves in temporary sites in unoccupied China. Forty-three new colleges have been opened since the war, including teachers colleges, medical and other technical schools.

Eighty-one of the colleges and universities are operated by the national and provincial governments; 52 are private institutions. The 133 colleges are distributed over sixteen provinces, including far-off Sinkiang, Kansu, Sikkang. Total number of college students for 1942 was 57,832, about half of them enrolled in science, engineering, medicine, agriculture, the other half in literature, law, commerce, education.

Wartime college curriculum emphasizes military training, includes more than 50 war-related courses, stimulates scientific and technological research. Graduate studies are offered by 17 universities, with 284 students in 35 graduate departments. Qualified students are selected and sent abroad to continue advanced studies in England and the United States.

Secondary education in China comprises junior and senior middle schools, normal and vocational schools. In 137 China had 3,264 secondary schools, forty per cent of them in areas now occupied by the enemy. Latest report shows a total of 2,819 secondary schools, including 374 normal schools and 287 vocational schools. Total enrollment for 1941 was 768,533, as compared with 627,246 for 1937.—Furnished by Chinese News Service.

### STATEMENT OF BELIEF

(Given by Charles H. Bond at his ordination on July 31, 1943)

(Continued)

#### The Sacraments

I believe that a sacrament is "an outward and visible sign of an inward and spiritual grace."

I believe in only the two sacraments which were established by Jesus—baptism and the Lord's Supper.

I believe that all those who accept Jesus as their Savior must be baptized and that there are certain things essential to baptism.

1. The one being baptized must be old enough to understand the step which he or she is taking. Jesus said, "He that believeth and is baptized is saved" (Mark 16: 16).

2. I believe in baptism by immersion because that is the way Jesus was baptized. "And Jesus, when he was baptized went up straightway out of the water." I believe in baptism by immersion because it better symbolizes what is taking place within the individual. Baptism symbolizes the putting off of the old life and the putting on of a new—the about-face. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6: 4).

I believe that the Lord's Supper commemorates the suffering and death of the world's Redeemer, "till he come," and is a symbol of Christian fellowship and a pledge of renewed allegiance to our risen Lord.

As we partake of the bread and the wine, our minds are called back and we live once again with the Master. As we experience again his life and death, we become ashamed of our misdeeds and dedicate our lives anew to him. This experience of close communion with him continually calls us back to our pledge at baptism, gives us strength for moments of weakness, and gives unity of strength and purpose. "This do . . . in remembrance of me, for as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (1 Corinthians 11: 25, 26).

#### The Sabbath

When attending the Inter-Seminary Convention at New Brunswick, three years ago, I was interested to hear the speakers continually say that we must return to the Bible. I could enthusiastically agree with them, because that is what we as Seventh Day Baptists continually teach; but I wondered as they talked, why they didn't return to the Bible.

Man today is in need of a holy rest day, a day to call his thoughts from the world and to God. Such a day, in order to keep its dignity and high purpose, must be ordained of God.

I believe that the Sabbath of the Bible, the seventh day of the week, is that sacred day. The Sabbath is a symbol of God's eternal presence in the midst of time. It was an important part of God's creation. "On the seventh day God ended his work which he had made; and he rested on the seventh day from all his

#### Evangelism

I believe that it is a part of our Christian duty to tell others about the life and saving power of Jesus. The world today stands in darkness, and its only light and hope is in Jesus Christ. But how shall the world know without our teaching and practicing?

I believe that as individuals each and every Christian is obliged to tell others the good news—not only the ministers. I believe that the churches should reach out through their worship services, Sabbath schools, vacation Bible schools, and through practical sermons to bring others into contact with the life and teachings of Christ and to help all to inculcate his rules of life into their lives.

As churches bound together in a mutual faith for a greater work, we should carry the gospel to all people everywhere. We do not exist in a vacuum, but in a mingling world.

I believe in evangelism because of Jesus' command "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world" (Matthew 28: 19, 20).

(To be continued)

work. . . . And God blessed the seventh day and sanctified it" (Genesis 2: 2, 3).

I believe that the ten fundamental truths are still binding. I believe that we should not kill or bear false witness. I also believe that the Sabbath which has a key place in this law is still binding—"Remember the sabbath day, to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God" (Exodus 20: 8-10).

I believe that certainly we should keep the day which God has given us and which has the sanction of our guide to all truth, even Jesus Christ. "On the sabbath day he entered into the synagogue and taught" (Mark 1: 21).

I believe just as strongly in the spirit of the Sabbath. Jesus stripped it of its burden of obeying minute laws and made it a delight. He said, "The Son of man is Lord even of the Sabbath" (Mark 2: 28).

I believe that second to proclaiming Jesus as Master and as Savior is to proclaim the Sabbath as a holy rest day, a day on which we can truly find God and learn Christ's precepts.

I believe that the Sabbath, given by God and sanctioned by Jesus, should be faithfully kept by all Christians as a day of rest and worship.

## Woman's Work

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

### THE CHRISTIAN MISSION ON WORLD ORDER

(One-day Conference in a Nation-wide Series, Newark, Thursday, November 4, 1943)

#### Notes:

Dr. Timothy Tingfang Lew.

This is to be a true and false test—a picture, a statement, and you mark it true or false.

1. Picture: Three years ago in the Shanghai foreign settlement on Christmas eve there was a joint service of the Nativity. Over a thousand people crowded into the Y.M.C.A. auditorium. All the leaders of the service were Chinese. Most of the people in the congregation were refugees. Many were in deep sorrow. There was a woman in the second row who had had five sons. All had been shot on the same day. Others were in like situation. Many eyes were tearful, but when the minister read from the gospel the words of the angels' song, joy and hope shone out of misty eyes, and when the star of Bethlehem was unveiled above the al-

tar, they joined reverently but joyfully and hopefully in "It Came Upon a Midnight Clear."

Statement: The Christian belief in peace on earth good will toward man is just wishful thinking, fit only for women and children.

Chinese Christians mark this statement false, and so does Dr. Tingfang Lew. Such thought must go from the individual to the family, to the nation, to the world.

2. Picture: There was a Scotch woman missionary nurse who gave her most active years in the service of her church in China. She was acquainted in a small university village. This village had been a stopping point of the imperial retinue many times a year. Its citizens had been honored to wait on the emperor. They were richer than most villagers. Then came the democratic revolution, and the village lost its source of riches. Then came the establishment of the University at Peking and the village sank still farther into obscurity.

The university there still held sessions, but the people were as poor as those in most Chinese villages. The missionary nurse reached the retirement age and was called home by her board, but she did not go. Instead, she lived on there in the village on her own. She treated poor and rich alike. She nursed the poor student and the most well-to-do man in the village, and when she died the funeral was the most largely attended of any that ever took place in that village. The richest men in the neighborhood were there in sorrow. The old-time retainers of the emperor were there wearing the now tattered garments of imperial service; the poorest coolies in dirt and rags came there to see their friend and to join in services for her honor.

Statement: Christianity is an opiate used by the imperialistic nations of the West through their missionaries to soften the East for their imperialistic desires.

The Chinese Christian marks this statement false, and so does Dr. Tingfang Lew. It is true that the nations of the West which have sent missionaries have also made imperialistic demands on China. America has done it. But no true Christian missionary, and most of them are true, has been willing to be used, or in any personal way has been used in this manner. How will you mark this question, America?

3. Picture: Several years ago, after the invasion of Manchuria by the Japanese, and when the invasion of China was imminent, two American visitors came to Yenching University. These visitors were an American businessman and a publisher. A luncheon was given in their honor, and the students were allowed to ask questions. Doctor Lew and others of the faculty had been teaching—emphasizing over and over—the integrity of the democracies. They had taught that the democracies of the West were honorable, that they were governed on the basis of righteousness. In the course of the discussion, the visitors were asked about their opinion of the gravity of the situation on the China-Manchuria border. They replied that it was very serious. They had toured that area. They expected the invasion of China immediately. They were sorry for it. They liked the Chinese. They hoped they would win. They hoped the Japanese would be defeated. But they wanted nothing to do with it. They said that the Chinese must expect no help from America. America was enjoying good relations with Japan. Business

was the best it had ever been; there was a steady flow of material from the United States to Japan. We were making much money. Do not expect us to break that relation because Japan attacks you. Of course we will send diplomatic notes of remonstrance to Japan, but that will not stop her. It is your war. Don't look to us for help.

Statement: Self-interest is the only and sole determinator of a nation's relations with others. Might is always right. Selfishness is a safe guide. True, or false?

Chinese Christians mark this statement false and so does Dr. Tingfang Lew. They hold that there is a difference between self-interest and selfishness. They believe that self-interest will rule these relations. But they believe also that self-interest demands co-operation and interest in the trials and problems of others. Enlightened self-interest cannot be selfish.

How will you mark this question?

4. Picture: In 1937 there took place in Nanking one of the most revolting and brutal demonstrations of modern warfare and its consequences. Blood flowed in the gutters. Men, women, and children fled or huddled together in fear of their lives, and they died, fleeing or huddled. Torture and rape swept the city. Houses were burned, valuables were stolen. It is impossible to picture in words or in our imagination the chaos, the turmoil, the suffering, the torture, the looting, the fear, the maniacal rage of looters, rapists, and murderers. Thousands and hundreds of thousands of refugees sought the only shelter available—the Christian missions. The white missionaries and the Chinese pastors and workers worked day and night to give shelter to as many as they could, but they had to turn countless numbers away. Then came January, 1942. It was after Pearl Harbor. The missionaries were taken into confinement. As yet there were no large concentration camps. They were put into small prisons with inadequate room, inadequate sanitary conditions, and often inadequate food. It was against the law for anyone to smuggle anything to the prisoners. They could not even receive gifts of food. But food was smuggled to them. The Chinese Christians, among them many who owed their lives to the work and sacrifice of the missionaries, brought food without regard for the death penalty for such an act, if discovered. One woman secreted food in her bosom and covered it with her dress—bread, cheese, vegetables, and on one occasion, a live chicken—

and carrying her baby close to her breast, she entered the prison—not once, but many times. She knew from horrible examples that if she were discovered in the search to which all must submit, she and her baby would die from a single bayonet thrust. Yet she came again and again.

Statement: Christians are fools. They are a minority in world affairs. Just as are many other idealists in the world, they are individually earnest, but are unable to unite for action so as to have force in world affairs. True or false?

The Christians of China would mark that statement false, and Dr. Tingfang Lew would mark it a double false—FF. We are a minority. Chinese Christians feel that more, perhaps, than any other group. There are in China about three million Christians of all types. That is about three-fourths of one per cent of the

total population of the country. Yes, we are a minority. Yes, we are fools; but the faith of fools is sustaining China today. Christian fools have remarkable influence in China and in world affairs at large—all out of proportion to their numbers. How will you answer this statement—true or false?

Whether the postwar world will be worth living in or not, will depend to a large degree on the foreign policy of the United States. What will the church in the United States do to form that policy? Will it have the shaping hand of Christ in it? That is up to you—you American Christians.

#### SABBATH SCHOOL LESSON FOR APRIL 15, 1944

Saul's Early Preaching. Scripture—Acts 9: 19b-30; 11: 19-26.

Golden Text—Romans 1: 16.

## Young People's Work

Jeanett B. Dickinson, Editor

Please send all material and suggestions to Route 3, Bridgeton, N. J.

### THE CROSS OF CHRIST

#### Of the World

Calvary—the Cross. It stands before a disbelieving generation today as it stood before a disbelieving generation nineteen centuries ago. Questioningly many look upon it feeling that there is no necessity for its being. While many scoff and ridicule openly denying its existence; others stand afar off refusing to express one way or the other a faith in that which to a few others has become a blessed symbol of duty.

Those who then nailed the Christ to its rough-hewn face were fiendishly exultant in their victory. They had won—for the time. They had conquered over one who had the audacity to tell them that they must give up their pride and learn a way of sacrifice. Were they not filled with the knowledge of what was right and what was wrong? Had not God given them the right to follow their forms and rituals: their own ideas? Had not God himself been with them and made them a distinctive people? This young upstart—away with him! Crucify him, crucify him!

Selfish pride kept a people from beholding the most beautiful of all lives. Selfish pride blinded eyes and made hands the instruments

of ugly cruelty. Selfish pride raised a cross that it is now trying to tear down!

To the world today there must be a crossless Christ. Pride cannot own a Savior whose demands are exemplified in a symbol such as the cross. Self becomes foremost in our modern society. It makes little difference how we live if we get what we want. It is well and good to believe in a Savior who lived a beautiful life, but to apply that life to ourselves—oh, never! It would mean that we could not take from our neighbor that which we had not rightfully earned. Why, it would mean that we would have to give up even some of that which we had earned if our means would be helping someone (a neighbor perhaps) in need. Or more seriously, it might mean going to the ultimate—living a life that might end in a cross.

We have forgotten it was the cross that raised Christ to the heights of glory. We have failed to realize that the cross is still shining as a beacon of duty pointing men, who will accept its significance, not to a life of ease but to a life of sacrifice and service. You know where your service lies. What will you do? Will you raise the cross high again and answer the insistent call of Christ, "Come and suffer," or will you choose to tear it down, resting your

faith in the blind hope that it is not necessary to own a Savior who demands such sacrifices?

To Calvary the soul must go  
Who'd follow Jesus all the way.  
'Tis there we find the Christ who so  
Insistently demands our all.

The cross there raised still holds ahigh,  
The burden of that selfless life;  
The way of him who there did die,  
That all men might be free to live.

Oh, may we share our brother's load—  
Though neighbor near, or neighbor far.  
He, too, along life's lonely road  
Has need of guidance, hope, and trust.

What if you will not take to him  
A love expressed in kindness?  
How long the road—how lonely dim,  
Because you failed a cross to raise!

To Calvary the soul must go  
Who'd follow Jesus all the way.  
'Tis there we find the Christ who so  
Insistently demands our all.

M. N.

#### Of My Heart

Silently up an incline, clinging to the things of life that had fastened themselves as so many leeches sapping out his life blood and making him insensible to the duties and the beauties of life, one was led. Now before his eyes there appears a cross. A cross raised high that all might see.

But, oh, how dim it appears! The veils of an earthly existence with all its meshes had so beclouded his vision that only the faintest outlines were visible. Would this one walk away as silently as he had come because he could not see the cross? But no, now from the cross that had been raised high a voice clearly spoke, "Come unto me, all ye that labor. . . ." The words resounded sweetly in his ears, and for one moment he threw aside the veils to catch a glimpse of the one who spoke.

But the cross was gone! Alas, it had faded, but here at his feet lay another. Plainly now he could see that, for there was no clouded vision and still in his ears lingered the sweet voice. But hark! again the voice was speaking. This time plainer than ever came the words, "Take up the cross and follow me."

Questioningly reaching down to pick up the cross he gingerly touched it—just to give it a try—and as he did so, from his back dropped the clinging weights and the regalia that had made life such a burden. In contrast, as he shouldered it, the cross was so light! He could not help repeating words that now seemed to

sing within his heart, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me!"

Such might be a description of the "Cross of Christ of My Heart" as seen through the eyes of John Bunyan. But we young people today want to look realistically at the questions of living that face us. We want to understand The Way in terms of life.

Yes, and realistically The Way is before us. Realistically John Bunyan faced the cross of prison; realistically he rose with that cross to the heights of expression that are not equalled even today. Will we as Seventh Day Baptist young people rise to the tasks before us now? Will we take up our crosses and reach forward to prove that Christ's way is the surest way?

Recently the tasks that should demand our attention have been shown us. For one thing, we have been pointed to the need of a mission school in Jamaica. Young people, that task is ours as well as it is our elders'. This is our Church! Are we going to make it strong for the future when we will turn over to our children the tasks that we have struggled to complete? In our hearts should burn the desire to share with other young people that which we take so for granted.

Let us lay aside the weights that have held us lethargic for so long. It is high time that we gave of our money, our talents, our time to build upon the foundation that is laid for us. Young People, we have only the foundation of the things we might do. What are the plans for the building? Come, let us not only plan but let us build! Build now we must, ere we find the foundation crumbled before we have begun the real task.

The meaning of the Cross of Christ today is for each one to consider in his own heart. What will I do? Will I shoulder the task, even though it mean the loss of my own selfish desires, or will I—will I leave undone his duties?

Melvin Nida.

Springfield Hospital,  
Sykesville, Md.

"If a man cannot be a Christian in the place where he is, he cannot be a Christian anywhere."

"Even the pessimist might be thankful for the good things he receives, if he were not so busy grumbling about the unpleasant things he expects."

## Children's Page

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

### OUR LETTER EXCHANGE

Dear Mrs. Greene:

I have a baby sister. She was born January 14. She soon will be two months old. Her name is Vivian Kay. She smiles a lot.

I will quit now.

Yours truly,  
Lucilann Swanson.

Ericson, Neb.,  
March 8, 1944.

Dear Lucilann:

I just know you are very proud of that little sister of yours. There is nothing sweeter than a little baby. I can hardly wait to see our little grandson, Kristie, who was born just ten days before Vivian Kay. His sister, Karen, was a year old August 2. We want to get down to see them in June, in their home in Bridgeton, N. J.

Very truly your friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

I am seven years old. I am in grade two. I go to the Sabbath school. My brother's name is Lynn. Lynn is two years old.

I hope I have to have glasses.

I go to Milton State Grade School.

Sincerely,  
Roberta Randolph.

Milton, Wis.,  
March 7, 1944.

Dear Roberta:

I can guess by your name that you are Robert Randolph's little girl. I wonder why you want to have glasses. I wish I didn't have to wear them. My page is more than full so I must close.

Sincerely your friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

Today is a snowy and rainy day, so we decided we had better stay at home. March 7 was a bad day here. It snowed and rained and the wind blew very hard and turned cold. The next morning it was seven below zero. I am afraid some of our spring feathered friends that came in February got pretty cold.

The winter used to seem so long and cold and there was not much to read. How glad I

would be when the Sabbath Recorder came, if that had a story in it. Then I would enjoy going off by myself and wondering if it was a "really and truly story." There didn't seem to be much to interest little children on the prairies in those days. Once in a while some neighbors would come and spend the evening; sometimes we would have some popcorn and sometimes a taffy pull or go somewhere, never dreaming we would ever be so royally entertained in our own homes by just turning a little knob. And now, dear children, is it growing better or worse?

With love to all,  
Mrs. R. U. Daggett.

Dodge Center, Minn.,  
March 11, 1944.

Dear Mrs. Daggett:

Thank you very much for your good letter. I can understand your memory of childhood experiences for I spent a good deal of my childhood in Wisconsin near Big Foot Prairie, but still those were happy times. I was always disappointed if I found no children's story in the Sabbath Recorder.

Sincerely your friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

I am sorry I have waited so long to write to you. I am staying with my aunt and going to North Loup School. It is quite different from the country school. There are eleven in my grade.

I want to tell you about my little brother. He will be three years old the twenty-second of May. He says and does lots of cute things. He was in Grandma's room and she said, "Are you my little lamb?" He said, "No, I am a boy. Daddy said I was *his* boy." Then once he came to Grandma's door and knocked, and when Grandma asked how he was he said, "I am pretty weak this day."

Well, let this do for this time.

Your Recorder girl,  
Eulala Fay Davis.

North Loup, Neb.,  
March 11, 1944.

Dear Eulala:

I am very glad you did not wait any longer before writing to me again, and I am so glad

you told me about your little brother and his cute sayings. He must be a very cunning little fellow. I do hope some of the other children will begin to tell me about the cute sayings of some of their little brothers, sisters, or friends. Once when we were living in Alfred a cute little boy named Derrick Place lived next door to us. He was just about the age of our boy Stanley, then four years old. One day the little boys had a quarrel and Derrick knocked Stanley down. His mother had begun to scold him when suddenly he pointed to the porch roof and said, "See that fly up there! He says, 'Doddick Place, you're a bad, bad boy.'"

Your sincere friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

I thought it was my duty to write, as there have not been many letters in lately. I wish more boys and girls would write in to the Recorder for I love to read their letters, and I'm sure other boys and girls read letters in the Recorder, too.

We have started a new Junior C. E. It is called "The Military Promotion Contest." Af-

## Our Peddler

### VICTORY!

By Rev. Hurley S. Warren

Scripture: 1 Corinthians 15: 50-58.

Text: "The victory is ours, thank God! He makes it ours by our Lord Jesus Christ." 1 Corinthians 15: 57 (Moffatt).

Well do I remember that beautiful spring Sunday morning, years ago, as some of us were busy about battling the pesky weevil that had got into the corn bins. A younger son of the principal of the Fouke Mission School came running out of the house to where we were at work. He was bravely holding back the tears. Something had gone wrong. We asked him his trouble.

He quickly replied, "I wonned a victory! I wonned a victory! Mother told me every time I keep from crying I win a victory."

"The Victory Is Ours"

Victory! Victory! Victory! A word that is on every tongue and in every heart. A word that penetrates to the inner recesses of the soul and pervades the atmosphere of the remotest

ter you say eight verses then you get a badge. Three people have badges.

The eleventh was Sabbath day, and for a Junior talk we had our state president of the C. E. for New Jersey. His name is Mr. R. W. Eddie. We thought that it is nice to have him live in Bridgeton, as some churches don't very often have him to talk to them. I hope more boys and girls write to you.

One of the juniors,  
Marilyn L. Osborn.  
South Ave.,  
Shiloh, N. J.,  
March 13, 1944.

Dear Marilyn:

I always look forward to hearing news of the Shiloh Junior Christian Endeavor, for you are always having new and interesting things to do. I'm sure all Recorder children, too, enjoy hearing about it.

As you see we are having quite a number of children's letters in the Recorder, so I took the liberty of changing your "not any letters" to "not many letters." I hope, don't you, that their letters may continue to come every week.

Your true friend,  
Mizpah S. Greene.

regions of the earth's surface. Physically, on its becoming a reality rests the weal or the woe of millions of folks throughout the world. Morally, the same. Spiritually, likewise.

Certain victory comes only to those who accept the best way of life, and abide thereby. The best way of life is Christ's way. Therefore the acceptance of his way of life, and abiding by it, brings the truest triumph.

Our text has been chosen from a familiar part of Apostle Paul's first letter to the Corinthians (15: 57, Moffatt): "The victory is ours, thank God! He makes it ours by our Lord Jesus Christ." In order that we may recapture the thread of the apostle's reasoning at this point of his instruction regarding "the resurrection of saints," let us hear again the Scripture portion of which our text is a part:

I tell you this, my brothers, flesh and blood cannot inherit the Realm of God, nor can the perishing inherit the imperishable. Here is a secret truth for you: not all of us are to die, but all of us are to be changed—changed in a moment, in the twinkling of an eye, at the last trumpet-call. The trumpet will sound, the dead will rise im-

perishable, and we shall be changed. For this perishing body must be invested with the imperishable, and this mortal body invested with immortality; and when this mortal body has been invested with immortality, then the saying of Scripture will be realized.

Death is swallowed up in victory.

O Death, where is your victory?

O Death, where is your sting?

The victory is ours, thank God! He makes it ours by our Lord Jesus Christ. Well, then, my beloved brothers, hold your ground, immovable; abound in work for the Lord at all times, for you may be sure that in the Lord your labour is never thrown away.

In the first of this fifteenth chapter Paul has established the certainty of the resurrection of Christ (1-11). In the strength of this truth he sets about it to refute the arguments of those who were saying, "There is no resurrection of the dead" (12-19). He establishes "the resurrection of the dead" and confirms the folks at Corinth in their belief of it (20-34). Next, the apostle answers an objection against the truth set forth and goes on to show what a great change will take place in the believers' bodies at the resurrection (35-50). Further, he reveals the change that will take place in the living at the sound of the last trumpet and the total triumph of the true over the last enemy of man—death (51-57).

And just as Apostle Paul held out this glorious hope to the Corinthian converts of the first century, so to us of the twentieth comes this matchless assurance, "The victory is ours."

"He Makes It Ours by Our Lord Jesus Christ"

Having made clear the resurrection of Christ and the resurrection of the dead, and having shown the change that will take place at the last trumpet call, Paul points out that the victory over death is of God through Jesus Christ, our Lord. Our victory over death, then, is by way of him "who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Timothy 1: 10).

This victory, therefore, is not gained by power of our own, but by the power of God. It is victory granted not because of any merit of our own, but because Christ himself in obedience to the Will of his Father "became obedient unto death, even the death of the cross" (Philippians 2: 8), and through obedience became victorious. He is our Victory!

The other day one of our families received word from an army source that their son was seriously ill in a nearby army hospital. The father, being unable to learn the nature of the illness, took the first train out of town. Upon

reaching the hospital ward he eventually was informed that his son was, early that very morning, suddenly stricken by spinal meningitis.

The majority of parents will understand the sinking feeling that this father had. As he left the hospital ward deeply discouraged a soldier who was walking about, sensing the situation, said, "Mister, it may help you to know that I was in there three weeks ago." It did help. And the condition of the stricken soldier has steadily improved to the present. A hard struggle is ahead before he is back to normal health; but, thank God for the discoveries of modern science that make possible the treatment of this dread disease.

All the resources of modern science have been placed at the disposal of this anxious family to combat and to conquer the death-dealing malady.

My friends, God the giver of every good and perfect gift, hath placed before us the resources of heaven, through Jesus Christ, to combat and to conquer the death-dealing sallies of sin. Thanks be unto him! He makes the victory ours by our Lord Jesus Christ.

Thank God for the Victory

Jesus Christ has endeared the victory to us. Even as he was tested in all points as we are, yet without sin, so he was faced by all enemies that face us, yet without being overcome. Thank God for him and his victorious life!

Up from the grave he arose,  
With a mighty triumph o'er his foes;  
He arose a Victor from the dark domain,  
And he lives forever with his saints to reign:  
He arose! He arose!  
Hallelujah! Christ arose!

—Rev. R. Lowry.

Plainfield, N. J.

### DENOMINATIONAL "HOOK-UP"

Plainfield, N. J.

The Sabbath beginning Friday eve, March 3, was a red letter Sabbath for our Plainfield Church.

"Through the interest and courtesy of Dr. Corliss F. Randolph, Joseph Zerfass Meck of Lincoln (near Ephrata), Pa., appeared before the Plainfield Church requesting baptism and church membership. At a union service of the Piscataway and Plainfield churches on Friday eve, March 3, Joe received Christian baptism and the right hand of Christian fellowship. Joe and his parents were anxious that

he be baptized into the Seventh Day Baptist faith before he is called into the service when he reaches the age of eighteen this month. He has already been sworn into the Navy Air Cadets.

"Pastor Victor W. Skaggs gave a meditation on 'The Meaning of Christian Baptism.' Doctor Randolph spoke in behalf of the candidate whose parents and grandparents he has known for many years. A number of others took part in the covenant service.

"Dr. and Mrs. Randolph brought Joe to Plainfield the following Sabbath morning, March 4, in order that he might share in the communion service."—Church Bulletin.

During the evening of March 4, a lovely little wedding took place in our church, when Pfc. Courtland V. Davis, Jr., was married to Miss Mildred Louise Seemann of Brooklyn, Dean Bond officiating, assisted by Pastor Warren. A reception was held in the church parlors.

#### Ashaway, R. I.

In January, we enjoyed having Rev. and Mrs. Luther Crichlow, returned missionaries from Jamaica, speak at the Friday evening prayer meeting, and again on Sabbath afternoon to a good sized audience.

Supervised movies by Pastor Coon have been given in the parish house every other Wednesday evening since January 22—selected subjects with one gospel film, having a salvation message, in this way hoping to reach people in the community with the gospel. Some programs have been entirely religious subjects.

On February 5, the members of the Christian Endeavor society had charge of the regular Sabbath morning service. Each member took his part in a very creditable manner.

Correspondent.

#### Hopkinton, R. I.

The entire congregation of the church proceeded to the home of Deacon and Mrs. Walter D. Kenyon after service Sabbath afternoon, March 4, in honor of the approaching golden wedding celebration of the couple, March 8.

It was a complete and very happy surprise. As March 8 is also the birthday of Mr. Kenyon, the festivities combined the birthday and golden wedding in greetings and remembrances. Refreshments of sandwiches, coffee, and a variety of beautifully decorated cakes were enjoyed. About thirty were present.

A hymn sing followed the repast with Marguerite Kenyon at the piano. In behalf of the church, Deacon L. F. Randolph presented the couple with a sum of money and a beautiful box of flowers.

The evening was passed in pleasant conversation and music. Popular songs were sung, with Arling Kenyon playing his accordion and L. F. Randolph the piano. Many who attended will be unable to be present on March 8, when Mr. and Mrs. Kenyon will be at home to their friends in the afternoon and evening.

—Westerly Sun, March 6.

#### North Loup, Neb.

The regular all-church social of the Seventh Day Baptist Church was held Sunday night in the church parlors and was well attended. The Christian endeavorers were in charge of the supper and had arranged a "backward" affair, with several things arranged in keeping. Appropriate patriotic emblems were used in the decorations. Pastor and Mrs. Ehret were in charge of the program and presented a splendid list of varied entertainment. The program was opened with a closing hymn, since the backward theme was followed. The other parts were: music, Mr. and Mrs. Edgar Davis; poems, Myra T. Barber; piano duet, Phyllis Babcock and Neva Brannon; reading, Mari- anne Whitford; trio, Mrs. E. T. Babcock, Mrs. Edw. Christensen, and Mrs. Harlan Brennick, accompanied by Mrs. W. G. Johnson. Then followed several laughable stunts in which almost everyone had a part. The next social will be in the hands of the juniors.

—Scotia Register.

#### Verona, N. Y.

On the Sabbath of March 4, an all-day service was held in our church. Pastor Polan gave us a good sermon from the text, "Lord I believe; help thou mine unbelief." Mark 9: 24.

During the Sabbath school hour very good reports of the State Youth Conference held in Ithaca were given by several young people. Fourteen attended the conference from our church.

Following Sabbath school, dinner was served in the dining room, cafeteria style. In the afternoon the quarterly church and society meetings were held.

The Young People's Social Club was entertained by Mr. and Mrs. Alva Warner at their

## RACE RELATIONS

By F. W. Barrett

The race riots in our northern cities and the growing bitterness between the two races in our southern states make one of the dangers to our country. In January Atlantic, "How the South Feels" seems a true picture. And in January Harper's, "Race Clash."

The white people are the most to blame. One way is that a large part of the white people, both North and South, call the colored people by an ugly epithet, nigger. That is no more right than it would be for the Negroes to apply some kind of ugly epithet to the whites. And the unspeakable wrong of slavery that the whites inflicted on the Negroes marks the white race as the great aggressor.

Fair opportunity is one of the great goals. And the kind of fair opportunity most of the colored people lack the most and need the most, is the same as most of the white people lack and need the most. If these two groups will work together for this goal, it will make them friendly to each other. And there are enough of them to force fair opportunity, and especially the kind they need the most—and by peaceable methods, agitation and the ballot.

They do not have FAIR OPPORTUNITY to own a good home to live in—including a farm if they live in the country. Governments tax small owners of real estate the same rates as large owners. That is plain FASCISM—favoring the rich at expense of the poor.

But that is no reason to hate the rich. The poor themselves, along with the rich, are to blame for it. For most of both the rich and the poor care little for God. (Matthew 7: 14.) Two natural results of not caring for God are, to not care much for the rights of their fellow men; and even so necessary a thing as a government has faults.

Every political party should have in its platform a plank as follows: We favor grading the taxes on real estate by sharply higher rates on larger values than on smaller.

If the nations still continue fascism, and such well understood wrongs as the liquor traffic, gambling, etc., they will be hugging to themselves the seeds for more wars. Lasting peace will depend on more people caring for God than ever have yet.

"The true Christian is not a person who thinks he is better than other men, but who desires to be better than he is."

home on the evening of March 11. George Davis gave an interesting talk on his stay in San Francisco and trip home, also exhibited some articles he had made of redwood. A program followed, light refreshments were served, and games were enjoyed.

George Davis has received an honorable discharge from the navy, owing to physical disability in the line of duty, and is home.

Howard Nadeau, son-in-law of Mr. and Mrs. Orville Hyde, has been called to the service and has gone to Camp Dix. Mrs. Nadeau and little daughter are with her sister Mrs. Tracy, in Norwich.

Correspondent.

### DR. GEORGE W. POST, III

George Washington Post, son of Mary Goodrich Post and the late Dr. George W. Post, was born in Milton, August 26, 1884, and died unexpectedly March 2, 1944, in Chicago. He was a member of the Chicago Seventh Day Baptist Church. He was at one time a trustee of Milton College, and was president of the Seventh Day Baptist Conference when it met in Alfred, N. Y., in 1926.

He was educated in Chicago public schools, Alfred Academy and University, and Milton College, and was graduated from the University of Illinois College of Medicine in 1909.

In 1909, he married Agnes Fisher of Shiloh, N. J. In 1911, he practiced medicine with his father in Chicago. He studied medicine in Vienna, Austria, and surgery in Germany.

He taught in the College of Medicine, University of Illinois, and was on the surgical staff at St. Anne's Hospital and became attending surgeon at West Suburban Hospital. A member of the American Medical Association and past president of Chicago Medical Society, he was president of the Illinois State Medical Society at the time of his death.

Surviving are his widow, Agnes Fisher Post, and two children: Dr. George Washington Post, IV of Fresno, Calif., and Mrs. Barbara Fromm, Port Washington, L. I., N. Y., also two granddaughters.

The Austin Masonic Lodge, of which he was a past master, conducted the funeral service in Chicago Sunday, March 5, which was attended by a large number of medical associates and friends. Burial was in Milton cemetery, March 6, Rev. Carroll L. Hill officiating and a male quartet singing.

—Contributed.



## Marriages

**Crouch - Stringer.** — Pfc. Boyden Lewis Crouch of Nortonville, Kan., and Mary Frances Stringer of Milton, Wis., were united in marriage in the Milton Seventh Day Baptist church, Friday afternoon, March 3, 1944, at four o'clock, Pastor Carroll L. Hill officiating.

**Harris - Bender.** — At the Seventh Day Baptist church, Shiloh, N. J., Sabbath evening, March 11, 1944, Pfc. Thomas Gordon Harris of Dunellen, N. J., and Miss Anna May Bender of Bridgeton, N. J., Rev. Herbert L. Cottrell officiating. The bride was given in marriage by her foster-father, Deacon Luther S. Davis.

**White - Davis.** — On February 26, 1944, Barbara J. Davis of Boulder, Colo., and Daryl D. White of North Loup, Neb., were united in marriage at the Boulder Seventh Day Baptist church, Rev. Earl Cruzan officiating.

## Obituary

**Crandall.** — William H. Crandall, son of W. H. and Martha L. Greene Crandall, was born June 21, 1865, near Walworth, Wis., and died February 23, 1944, at his home in Walworth.

On January 10, 1889, he married Miss Ada Humphrey in Fulton, Wis. This year they celebrated their fifty-fifth wedding anniversary.

For two seasons after marriage they lived on a farm on Big Foot Prairie. In the fall of 1890 they moved to Milton Junction, and a year later Mr. Crandall decided to study for the ministry and went to Alfred, N. Y., where he began studies in Alfred University. While working his way through school he lost his eyesight and was forced to give up his ministerial studies. In July, 1895, he returned to Walworth, and three years later became director of the Crandall Funeral Home, adding furniture to the business in 1900. He carried on the business for about twenty-five years. Later he went to Milton, where for several years he had a funeral home. About three years ago Mr. and Mrs. Crandall returned to Walworth.

In early life Mr. Crandall united with the Walworth Church. Later he was a member of the Seventh Day Baptist churches at Milton Junction, Alfred, and Milton, and again at Walworth.

It was a great disappointment to Mr. Crandall to give up his chosen lifework, and for nearly fifty years not to see the beauties of God's heaven and earth and the faces of friends and kindred. But with the help of God he did not give up to disappointment and despair, but filled his mission in life well.

He is survived by his wife; a daughter, Mrs. Luen Lippincott; two sons, Roy of Chicago, and Lester of Walworth; a sister, Mrs. Nellie Babcock, and a brother, George Crandall of Walworth; eight grandchildren; two great-grandchildren; three step-grandsons and a step-great-granddaughter.

Funeral services were held in the Walworth church on Sunday afternoon, February 27, con-

ducted by Rev. Willard D. Burdick of Milton, assisted by Rev. Harold O. Gronseth of Walworth and Rev. John F. Randolph of Milton Junction. Kenneth Babcock of Milton sang "Lead, Kindly Light" and "No Night There." Burial was in the Walworth cemetery. W. D. B.

**Ford.** — William F., son of George and Polina Davis Ford, was born in Doddridge County, W. Va., October 16, 1865, and died December 26, 1943, at the home of his daughter, Mrs. Wade Flanagan, Salem, W. Va., R. 2.

He lived his entire life in the Buckeye vicinity, near Salem, W. Va.

He was married October 16, 1890, to Irena Belle Davis. To this union were born eight children, six of whom are living, as follows: Mrs. Ruby Richards, Salem; Mrs. Hazel Flanagan, Salem; Oral V., Galloway, W. Va.; Clifford R., Salem; Carl, Reynoldsville, W. Va.; Rexal M., Akron, Ohio. There are also twenty-eight grandchildren and fourteen great-grandchildren. He is also survived by a sister, Laura Ford Davis, and a brother, Herbert, both of Salem.

He was a member of the Salem Seventh Day Baptist Church. His funeral, conducted by his pastor, James L. Skaggs, assisted by Rev. E. A. Witter, was held at the church and the body was laid to rest in the church cemetery. J. L. S.

**Martin.** — George Nelson, son of Dura and Sarah Proper Martin, was born August 6, 1865, in Hartsville, N. Y., and died February 27, 1944, at his late home in Alfred, N. Y.

He was joined in marriage to Mary Bennett on January 10, 1892. She preceded him in death one year lacking thirteen days. Surviving are one daughter, Mrs. Eugene Rectenwald; and three sons, Harold, Howard, and Nelson; also seven grandchildren.

He joined the First Alfred Seventh Day Baptist Church by baptism December 5, 1919. He and Mrs. Martin were regularly in the house of worship each Sabbath day until her death. Since then Mr. Martin has failed rapidly in health.

Funeral services were held at the family home in Alfred, conducted by his pastor, Rev. Everett T. Harris, assisted by Rev. Edgar D. Van Horn. Interment was in Alfred Rural Cemetery. E. T. H.

**Post.** — Dr. George W. Post of Chicago, Ill., died March 2, 1944. (A more extended obituary will be found elsewhere in this issue.)

### RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for each insertion, minimum charge 50c.

Cash must accompany each advertisement.

**FOR SALE—NEW ANALYTICAL BIBLE.** The most complete Reference Bible. Supreme in its field. In order to retain the beauty of the King James Version and to include the clearness of the American Standard Version, BOTH have been combined in the New Analytical Bible. Each of the 66 books charted and outlined. Separate course in Bible Study included. Write for descriptive folder. Irving S. Titworth, BIBLE, BOOK AND GIFT SHOP, Alfred, N. Y.

4-3-3t

**FARM HELP WANTED—Married or single man, or both.** Could use man with boy old enough to help during summer. House, garden, electricity. Steady work. R. L. Todd, Milton Junction, Wis. 3-20-3t

# The Sabbath Recorder

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No. 15

## THE PEOPLE PRAY

Almighty God, we are grateful for the amazing story of Christ's sacrificial love, and glad that the comfort of thy Word is available to heart-sick and soul-hungry men and women of all nations. We confess that our sacrifices have been slender and unworthy, as compared to the incomparable gift of thy Son. But may our offerings, through the miracle of Christian love, break down the walls of hate in the world today, and let the healing power of thy Word go freely wherever there are people who will receive the message. Grant that we, too, may heed thy Word, and may know thy blessedness, as we share in the Christ-spirit of service and sacrifice.

—Keys to the Kingdom.

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