

How often in childhood I've wandered
Down the lane, so happy and free,
To the place where we all played together
'Neath the shade of the old willow tree.
Strolling thro' fields and the meadows,
Thro' the shady woodlands I've roamed;
But the memory that's sweetest of all to me
Is of dear loving Mother at home.

Fond memories of home and loved ones
Come back thro' the flight of years;
Youth's fair scenes are seen upon the screens
As we roam thro' the land of dreams.
Loved ones we meet on memory's street
As in dreamy lands we roam,
But the memory that's sweetest of all to me
Is of dear, loving Mother at home.

—Edgar Davis.

Obituary

Brown. — Bonnie Gilbert, daughter of Sumner and Emma Oviatt Gilbert, was born February 14, 1888, in the town of Milton, and died at her home in Newville, Wis., April 18, 1944.

On July 20, 1918, she was married to Lex W. Brown of Newville, and they have since resided in their present home there. To this union were born two children, Wilma and Lexine. In this home her aged mother, Mrs. Emma Gilbert, has been tenderly cared for during a number of years. These all survive as well as two brothers: Dr. Zina Gilbert and Ward Gilbert.

Farewell services were conducted April 22, 1944, at the Milton Junction Seventh Day Baptist church, where she has been a member since baptism, December 1, 1902. Burial service at the Milton Junction cemetery was in charge of the local chapter O. E. S.

J. F. R.

Dennis. — Miss Bertha Ellen Dennis, daughter of Geo. W. and Sarah Pool Dennis, was born in La Salle, Ill., on September 27, 1873, and died at Riverside, Calif., February 23, 1944.

She is survived by two brothers, G. C. Dennis of Riverside, and Fred P. Dennis of San Diego, Calif.

For the last several years Miss Dennis was a member and faithful and happy attendant of the Seventh Day Baptist Church of Riverside.

L. F. H.

Howard. — Margaret Adelle Howard, eldest of four children born to Rev. Charles A. and Margaret Amanda Burdick, was born in Berlin, Wis., September 12, 1865, and died at the home of her daughter, Mrs. G. D. Hargis, in Battle Creek, Mich., on February 14, 1944.

She graduated from Alfred University in 1888, and on December 19 of the same year she was united in marriage with George Edmund Howard of Newark, N. J. They made their home in Newark until his death, when she with their two children moved to Farina, Ill. She united with the Seventh Day Baptist Church of Farina in 1893, and was helpfully associated with all its activities until poor health made such work impossible.

In 1932, she accompanied Rev. H. D. Hargis and family to Jamaica, British West Indies, and was greatly loved by all in the mission there, and was affectionately called by them, "Mother Howard," giving them her sincere love in return.

"She was a woman of good works." A short service was held in Battle Creek, Mich., Rev. Henry N. Jordan officiating. On February 16, a farewell service was held in the Farina church, conducted by her pastor, Rev. Claude L. Hill, and she was laid to rest in the family lot in the Farina cemetery.

She is survived by the two children, George E. Howard and Marian A. Hargis; two brothers, Arthur L. and Fred C. Burdick; six grandchildren, two great-grandchildren, many other relatives, and a host of friends who mourn her passing.

C. L. H.

Maxwell. — Mary Amelia Hull, the youngest daughter of Rev. Hamilton and Julia Whitmore Hull, was born April 28, 1854, in Newville, Wis., and died April 5, 1944, in Milwaukee, Wis.

In 1872, she was married to Robert Carl Maxwell who preceded her in death in 1934. To this union were born Myrtle A. Mayer who cared for her mother in her declining years, Frank H. Maxwell, and Laura C. Hull, all of Milwaukee, Wis.

She was baptized by her father at the age of thirteen at Jackson Center, Ohio. She later joined the Rock River Seventh Day Baptist Church, and finally the Milton Junction Seventh Day Baptist Church. She was a deaconess of the last named church and was a faithful worker in church and community while age and health permitted.

Farewell services were conducted in her home church in charge of the pastor, on April 8, 1944, which was Easter Sabbath. Interment was at Milton Junction.

J. F. R.

["Grandma Maxwell"—as she was known—had taken the Sabbath Recorder for over sixty years, and enjoyed it almost to the last.]

Spicer. — Arthur Joseph Spicer, son of Joseph Denison and Elizabeth Ross Spicer, was born May 26, 1874, in Plainfield, N. J., and passed away at Alexian Brothers Hospital, Elizabeth, N. J., April 8, 1944.

His father was a deacon of the Plainfield Church for forty years and clerk for thirty-five years. Arthur at the age of ten joined the same church, of which he has remained a life-long member.

On March 7, 1911, he was united in marriage with Miss Linda V. Morrison of Plainfield. To this union were born two daughters: Katherine Elizabeth (Mrs. Carl Allen) and Margaret, both of Elizabeth, N. J.

In 1929, they moved to Greenwood, Del., where the family home has been since.

Besides his wife and daughters he is survived by a sister, Ida (Mrs. Irving A. Hunting) of Plainfield, other relatives, and friends.

Memorial services were conducted by his pastor Monday afternoon, April 10. A niece, Miss Ruth Hunting, sang, "Come Unto Him," from Handel's Messiah. Interment was in Hillside Cemetery, Plainfield.

H. S. W.

The Sabbath Recorder

Vol. 136

PLAINFIELD, N. J., MAY 22, 1944

No. 21

A Prayer for the Times

"O heavenly Father, who doth give us our daily bread, grant thy blessing to those who labor in the fields—who plow the land—who sow the grain—and who reap the harvest of thy bounty. Strengthen their hands, that they may provide a never failing supply of food to satisfy the needs of all those dependent upon us. For thou art our Shepherd, and in thy loving care we shall not want. Amen."

—From NBC's "The Guiding Light."

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The Sabbath Recorder

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Editorials

DIFFERENT SKIN

I am the person who was born to live in a skin with a different color from yours.

I could not choose my parents, nor you yours.

Thus, the color pigments embedded by the unchangeable hands of nature in your skin are perchance white, while mine are black, or brown, or yellow.

But, underneath I am just like you.

My muscles ripple in the same waves of power, and thrill to the same throb of joyous action.

My mind has the same functions as yours.

I reach out, just as you do, in aspirations of the soul.

I love and hate, hope and despair, rejoice and suffer, along with you.

When my children lose their fair chances at life, and become aware of the bitter road of prejudice they must tread, then I know what my color has cost.

I offer you my hand in rebuilding an unjust world, that you and I can make better than we have found it.

I am the person in a different skin.

—From an unknown writer,

Quoted from the Sunshine Magazine.

PROTESTANT MISSIONS IN LATIN AMERICA

Are They an Obstacle to Good Neighbor Policy?

Rev. Bernard Mulder, president of the Associated Religious Press, writes to his constituency of an address made by Dr. George P. Howard, evangelist to Latin America before the Jubilee Convention of the Foreign Mis-

sions Conference. President Mulder was so impressed with the information received that he secured from Doctor Howard a signed statement which he has passed to the editors of the Religious Press. It is too long for full reproduction, to our regret.

We give it in part:

In answer to the above question, which he asked repeatedly of the thoughtful leaders in his 16,000 mile trip through Chile, Argentina, Uruguay, Brazil, Peru, Bolivia, Columbia, and Mexico, Doctor Howard says, "In hundreds of interviews I was able to discover that the best thought in Latin America ridicules any such idea." A written statement by Dr. Casal Castel, a prominent Argentine educator and the leading Roman Catholic writer of that country says he considers "that the presence of Protestant missionaries and teachers who have come from the United States to my country is the most effective expression of good neighborliness. It is the spiritual expression of American solidarity. When America shall have done away with all 'spiritual tariff walls,' on that day the dream that we have had for the new world will have been fulfilled." He further adds that when we deprive others of their liberty, sooner or later we lose our own.

Dr. Ossorio Gallardo, former ambassador from the Spanish Republic to Argentina, said to me: "As a Catholic, I do not see that you as a Protestant have anything to do in South America. But as a liberal and as a man of democratic spirit, I shall fight to defend your right to preach your gospel anywhere and everywhere." He said that only a small majority in Spain, and the same was true in most South American countries, were intelligent, sincere followers of the teachings of the Catholic Church. "All factists

in Argentina," he said, "are Catholic, and the fact that they fight freedom and democracy proves clearly that they are the defenders of privilege rather than the followers of a faith."

Dr. Manuel Carlos Ferraz, president of the Supreme Court of the State of San Paulo, Brazil, said: "Protestantism has been a stimulus to Catholicism in my country. It has aroused that church from its sleep of centuries. When Catholicism was a state religion of Brazil and it had no competition, that church fell into a state of decadence."

Dr. Hugo Fernandez Artucio, a member of the Uruguayan House of Deputies, a prominent writer and discoverer of the Nazi network in Uruguay, said to me: "Protestant missionaries and teachers represent the spiritual America which Uruguayans love

The spirit of Catholic intolerance which is being reflected in the foreign policy of the United States at present, is very disturbing to us in Uruguay; we take it as a symptom of a dangerous leaning toward totalitarianism. There is evidently a clerical uprising in the world today and it would appear that it is gaining strength in the United States."

Dr. Ghioldi, writer, educator, and editor of an important Buenos Aires daily, and a recent delegate from the Argentine government to the United States to study educational problems, wrote me as follows:

"The work accomplished by British and American missionaries has never created difficulties, nor stirred up trouble. Its very variety—preaching, service in the interest of human welfare, a high type of recreational activity, and a sense of human solidarity—all are looked upon with great sympathy by those of us who see in religion a force that tends to draw men together. As an educator, I cannot forget the valuable contribution which a Protestant educator made to the development of education in my country by introducing the Lancasterian method of teaching. The attitude of those who have questioned the value and legitimacy of Protestant missions reveals the fact that they are out of step with the times. Is not the world today struggling for religious freedom? Has not the world discovered with horror the consequences of a religious totalitarianism?"

"It were well for those who are over zealous in emphasizing the differences between Protestantism and Catholicism to remember that there is a common root which binds these two together. I refer to the Bible. In the presence of that Book, jealousies and attitudes of intolerance ought to fade away.

"I will say further: Many South Americans are alarmed at the policy of the United States which tends to reinforce the political power of the Catholic Church in South America, especially in those countries in which that church supports autocratic governments. The final result is the strengthening of dictatorship on our continent."

Ex-president Alessandri of Chile said to me in a personal letter: "I have no hesitation at all in declaring that as a result of a continuous and attentive observation of the work Protestantism realizes in my country, I give it my unstinted applause and recognize that it has always contributed to the progress of our country and the moral improvement of our people. Its schools, its philanthropic and social service activities, its propaganda, and its teachings have always been inspired by the highest Christian principles and by the ethical doctrines of love and peace to all men."

Manuel Seoane, editor of Chile's most popular magazine, after a recent visit to the United States wrote a book with his impressions. He there remarks that he had noticed that the influence of the United States government was producing a return of Protestant missionaries from South America and encouraging the sending of Roman Catholic missionaries. "We resent," he said to me in a signed statement, "that an inquisitorial office established in any foreign office should decide whom we are to entertain as our guests and who should not enter our countries." Doctor Seoane is a Catholic with a sister who teaches in a nun's school in this country.

Perhaps the attitude of the vast majority of Latin Americans could not be summed up better than by the statement of Dr. Luis Alberto Sanchez, a distinguished Peruvian publicist, who is at present lecturing at Michigan University, and who recently said:

"Fundamentally a believing people, though temporarily skeptical and consequently filled with uncertainty, Latin Americans need to find their way by looking up, by taking their bearings and examining different routes. My own experience has taught me that this slow and painful method, this wading through layers of patient routine, is the best way of getting at the essence of things. Let people from everywhere come to our countries; let them come each with his truth, his culture, his language, his religion. Here with us they will be converted to what is ours in the measure to which what is ours is purified and amplified in contact with what is theirs. Our great weakness, I repeat, is that of living colonially and of being treated as colonials. We do not need liberators whose first word to us would be one learned in some foreign office, however generous or righteous that word might be. Let religious faith come to us without the trappings of monopoly and without the lubrication of imperial privilege. Faith is not created nor strengthened by external methods. It is an intimate process, an unsettling process, an eminently personal process. It is generated as the result of an irresistible necessity, and it develops best in open spaces, in contact with other lives, other ideas, and above all, in contact with nature which though close to man is still so foreign to man.

"Let no government office, therefore, pretend to take us under its tutelage, even in matters religious. Let them leave us free to determine at least our metaphysical destiny since they have deprived us of the privilege of doing this in a physical sense. And may they believe us when we say that there are areas in individual and collective life where the worst prescription—is a prescription! And the problem we have been considering is a case in point."

Such testimonies are of great encouragement to Protestant church people, and should be given serious attention by governmental authorities in this country. We are glad to understand that Doctor Howard is writing a book on this question which, we hope, will before long be available to interested groups of people.

"The easiest thing to find is fault, but the hardest thing to keep is silence."

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.

MISSIONS AND EVANGELISM PROMOTE GOOD WILL ON EARTH

There are three attitudes which men may hold, consciously or unconsciously, toward one another. There may be in men's hearts good will, ill will, or indifference toward others; or there may be a combination of any two or all of these. One sentiment may govern the thoughts, feeling, and conduct one hour and the next hour the opposite attitude may be regnant in the soul. Probably no one has ill will toward everybody, and there are very few people who, in spite of their professing better things, do not have to fight contemptuous feelings regarding some people, particularly toward those who may be supposed to have injured them.

Ill will fills the world with misery, but its woes are not confined to the objects of its venom. When present in the heart, it makes a hell thereof, whatever form it may take. Those who slandered and finally put Christ to death injured themselves much worse than they did him. Those who persecute, malign, and rob others, damage themselves many fold more than any one else. The peace of God is only for those who are kind and tender-hearted, hindering no one and helping every one with whom they come in contact.

The world is full of strife and the woes produced thereby, and the cause of this is ill will begotten, for the most part, by greed, hatred, lust, jealousy, and inordinate ambition. One race despises another, one nation seeks advantage over another, capital is pitted against labor and labor against capital, one business fights another, one political party berates another, one social caste sneers at another, and one person seeks revenge or some malevolence upon another or advantage over him. That which is back of all strife, from a World War to the fist fight of two boys, is ill will somewhere. As we look out on human beings, the world over, with this feature of their lives in view, we are amazed and become sick at heart; and sometimes we must be filled with confusion and shame over the lack of a kindly feeling in our own hearts.

All this ill will is repulsive to the Father of mankind. He did not make us and place us in this beautiful world to fight, hinder, and de-

stroy one another. What he wants is good will on the part of every one of his children toward every other one. It is his purpose to produce on this earth a universal brotherhood, completely good. This was set forth at the birth of Christ when the angels sang, "Glory to God in the highest and on earth peace among men." To bring about such a condition on earth and in the hearts of all men is one of the chief objects of Christianity. Its success may be measured by the extent to which it produces good will. In fact, the religion of any individual life may be measured by its good will toward others—by the extent to which it comes up to Paul's injunction when he says, "Be ye kind, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." This does not mean that Christ's gospel is passive. It is not. But he who is kind and tenderhearted will be impelled thereby to do all in his power to help others.

Not only is it the purpose of evangelism and missions to produce universal good will, but they have accomplished this end wherever they have been really promoted. Those who have followed the history of revivals during the last two hundred years have observed that one of the marked results, usually realized, has been a better state of feeling in the brotherhood of the church and the entire neighborhood; old troubles have been settled; enemies have become friends; and the ties of friendship strengthened. World peace is the prayer of all praying hearts. But what is going to produce peace on earth? Christian missions and evangelism are the supreme factors. Much has been done the last one hundred fifty years towards this end, and to missions and world-wide evangelism is to be given the principal credit for this work. They have joined with commerce and industries of various kinds in awakening backward peoples; but commerce and business have done very little to produce world peace, and often they have caused ill will. If the desire of God, angels, and all good people for world-wide peace is ever realized, it must be done through Christian missions and evangelism. Missions, together with the extension of commerce and business, have aroused the backward peoples of the world from the slumbers of ages, and the work of

Christianizing them must now be completed or there awaits the world the worst human cataclysm this planet ever saw. God is calling Seventh Day Baptists to have part in this work. The task is difficult, but why hesitate when God calls?

W. L. B.

THE SEVENS CAMPAIGN

There are many ways of advancing the cause of Christ and it is often helpful to try a new method. Furthermore, those who are intently in earnest are always looking for new plans. A letter which came two days past from one of our missionary pastors, Rev. Marion C. Van Horn, gives evidence of this. Brother Van Horn plans to put into operation a seven weeks' campaign called, "The Sevens Campaign." He rightly says it is not entirely original with him; but it shows that our men are earnestly studying methods and are ready to apply them in their work.

The plan, as outlined by Pastor Van Horn, builds on the fact that seven in the Bible is the number of perfection. The campaign is to last seven weeks and people are asked to undertake to do certain things seven times. The seven "I Wills" are:

"(1) I will attend 7 services; (2) I will greet 7 people at each service I attend; (3) I will invite 7 persons to come to church; (4) I will write 7 letters to people away from home; (5) I will read 7 verses of Scripture a day; (6) I will make a list of 7 unsaved people and pray for them; (7) I will make 7 neighborly calls; (8) I will talk to 7 individuals about Christ; (9) I will pray for peace in the world with 7 people each week."

As indicated above, people are asked to arrange to do as many of these things as they will seven times during the seven weeks, April 22 - June 10. Christians need to rededicate themselves often, and the plan that Brother Van Horn and the Ritchie Church have put into operation has much in its favor. It is a credit to both pastor and church.

W. L. B.

WHY HAS IT COME TO YOU?

To his active disciples Jesus did not say they ought to be the "Light of the world"; he did say, "Ye are." One who is not interested in sharing Gospel Light does not yet possess it.

One who, receiving it, obeys the command to publish the truth, at once becomes a light in the world that needs it so much.

Who says, "Let your light shine"?

If we pray, we should prove our sincerity by working with God to bring about the ends for which we have sought his aid.

No reward is promised one who neglects either to carry or to send.

The brightest outlook for successful Christian effort in the mission field lies just in front of us—from now immediately forward—and only One may foresee how much depends. Is there a command?

A. S. B.

PENTECOST -- A DAY OF CHRISTIAN UNITY

Today the Christian Church, though outwardly divided, should be inwardly united. The reality of this truth is made clear by the following:

It is this Jesus, which God hath raised up, whereunto we his followers are all witnesses; the Holy Spirit—that is God vigorously at work—is the common agent in all branches of Christendom; we share the same Scriptures; we recognize that underlying all the manifestations of denominational separation there exist a common Christian outlook and a common standard of values. Pentecost, like Easter and Christmas, like the cross and the sacraments, bears witness to the Church's indivisible character. We in the Universal Church possess a unity deeper than our divisions. As our Lord prayed for unity, "that the world might believe," let us, in the Church's birthday festival answer that prayer with our lives.—Taken from "Easter to Pentecost Program," published by Department of Evangelism.

OUR GRADUATES

By Rev. Ahva J. C. Bond

(From the annual report of the dean of the Alfred University School of Theology to the Board of Managers of the school.)

It may be of interest to the Board of Managers to have a list of Seventh Day Baptist graduates who have completed their work since the present dean took office in 1935.

As I began my work here in the fall of 1935, three Seventh Day Baptist young men registered as first year men. There were no middlers or seniors, so that our first graduate finished in 1938. Luther W. Crichlow, our first graduate, has spent five years as a missionary in Jamaica, and is now a chaplain in the United States Army.

Marion Van Horn completed his college work after coming to Alfred, and was graduated from the School of Theology in 1939. Before completing his course here he was elected pastor of the church at Salemville, Pa. He is now the pastor of the Ritchie Church at Berea, W. Va., and will begin his work with the Lost Creek, W. Va., Church in June.

Elmo Randolph, who was the third member of this first trio, did work with the Boy Scouts of America as executive secretary while pursuing his seminary course, and before graduation was elected pastor of the church at Alfred Station. He was graduated in 1940. He is now a Scout executive in the state of Maine.

Others who were graduated in 1940 were Wayne Rood, Paul Maxson, and Lottie Snyder. Wayne was pastor at Rockville and Hopkinton in Rhode Island for a time, and then went to Hartford Theological Seminary where he received a degree in religious education. He is now a chaplain in the army. Paul is pastor at Berlin, N. Y., and Lottie Snyder Gamon is the wife of Edward Gamon who is about to complete his work in medical school.

Earl Cruzan was graduated in 1941. During his last year he served the Waterford, Conn., Church and attended Yale Divinity School, graduating at Alfred. He is now pastor at Boulder, Colo.

Charles Bond, our one graduate in 1942, served the First Hebron Church as student pastor, and as resident pastor during the summer following his graduation. He is now pastor at Little Genesee, N. Y.

Two students were graduated in 1943, Victor Skaggs and Alton Wheeler. Victor is pastor of the Piscataway Church at New Market, N. J., and Alton is pastor of the Friendship and Richburg churches in this state.

Two students have been graduated from the School of Theology this year. They are David Clarke and Kenneth Van Horn. David has accepted the call of the Jackson Center Church in Ohio, and will soon begin his work there. Kenneth has been elected pastor of the Albion, Wis., Church where he served as pastor during the vacation last summer.

Harmon Dickinson enrolled at Eastern Baptist Theological Seminary in Philadelphia last fall. He had had three semesters at Alfred and will complete his work in July. He will return to Alfred for his degree next year. He served the DeRuyter, N. Y., Church last summer, and upon graduation will return as resident pastor. Rex Zwiebel has been serving the First Hebron Church, going over from Al-

fred every two weeks. The church has called him to be their regular pastor, expecting that he will serve them as resident pastor beyond the date of graduation in 1945. They are accumulating funds with which to build a parsonage. Zack White, who likewise will be graduated in 1945, has been elected pastor of the Independence Church.

It will be seen that all graduates are occupying positions of importance in Christian work. I am convinced all are doing excellent service in work for which they are fitted. Also the present students are already employed by churches who look forward to having their full-time service upon graduation.

All of this indicates the great need for pastors in the denomination, and raises the question as to the immediate future. World conditions affect the schools of theology, especially among Protestants. Most Protestant young men do not decide for the ministry until they have entered college. The government now calls them into the army or navy service before that time. We can only hope that some of the young men in the service of their country may make the decision even while serving in the armed forces. "Jesus saith unto them, . . . Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

WESTERN ASSOCIATION

The Executive Committee of the Western Association met April 23, and made plans to hold the 1944 sessions of the association at Alfred Station on June 2 and 3. The first session is to be held Friday evening, with a fellowship supper for the young people and services in the evening in charge of the young people, and the last session will be on the night following the Sabbath.

We have planned a short association this year, as we are to entertain Conference in this association in August.

Mrs. F. J. Pierce,
Corresponding Secretary.

SABBATH SCHOOL LESSON FOR JUNE 3, 1944

Paul in Ephesus. Scripture—Acts 19: 1—20: 1; Ephesians.

Golden Text—Ephesians 2: 10.

Woman's Work

Mrs. Okey W. Davis, Selom, W. Va.

THE CHRISTIAN HOME IN MANY LANDS By Anna Canada Swain

(Chairman of the Committee on the Christian Home and Family Life of the Foreign Missions Conference.)

The small son of a South India missionary was entertaining me in the family car as we waited outside the bazaar. American mail had just come in and he was gravely telling me how glad he was that the "Book of Remembrance" had arrived so early in January. As he turned its pages, he said musingly, "I can't understand why my name is never printed with all the other missionaries, for I am a missionary just as much as they." That small boy was right, for homes where every member of the family is truly Christian have played a large part in making Christ known in far corners of the world.

At this time of widespread destruction, we think wistfully of what it would mean if the world of the future were run on Christian principles. When we analyze the situation we come to the inevitable conclusion that such a future envisages individuals gathered together in a mighty Christian fellowship. Such individuals must come out of homes which are, as the Madras Conference states, "a community where all members form a spiritual fellowship founded on love and loyalty." Individuals coming from such homes will establish churches, towns, nations, and a world with similar ideals.

One thing which the present conflict has done for us is to make us realize what the essential parts of the home are. We know now, along with the people of many lands, that a home which deserves the name is not dependent on a certain kind of house or on beautiful furnishings, or on electrical gadgets, pleasant as all these things may be. It may be housed in a one-room garage as I saw a well-known Professor of Shanghai University, and yet be a home of striking Christian character.

There was, for many years, a tendency to take Christian home making for granted. When the Jerusalem Conference met in 1928 to discuss the future of the Christian Movement, the home as an agency was mentioned in a brief footnote. The Madras Conference, ten years later, gave the subject major emphasis.

While mission boards have always realized the importance of the subject, it was not until the Madras Conference drew a preliminary blueprint that they have begun to come to a

common understanding of the importance of a specialized home program and the integration of it into the general and evangelistic program. The need to do this has become increasingly apparent in the last decade especially in lands where governments are more and more taking over the supervision of the school curriculum. The doors of the home are always open. The doors of the school may soon be closed.

One major need as we face the future is to understand sympathetically culture patterns differing from our own. Whether we are in America or call East Asia or Africa our home, it is all too easy to feel that our own especial way of living is the only correct way. At the Madras Conference, after careful consideration, the delegates came to the inescapable conclusion that whether Christians choose the eastern pattern of the larger family unit or the western plan of the smaller grouping, each can be made truly Christian.

The immediate task before Foreign Mission Boards is almost terrifying in its magnitude. There are today in countries shattered by pitiless warfare thousands of lost children, divided families, the need of food and shelter on at least a subsistence level. All of these tasks will need to come first as shattered Christian communities are again brought together in the name and spirit of a compassionate Savior.

There is another task, however, which is of equal importance. As the years pass we are learning that there are basic requirements in all Christian living irrespective of social environment or cultural pattern. We have also learned that co-operatively we may often arrive at our own goals more effectively and rapidly. At the request of the International Missionary Council, a group of experts from many lands and many denominations have been gathered together this winter by the Foreign Missions Conference to make a basic study of the Christian Home and Family Life in its bearing upon the World Christian Mission.

In all lands today Christians are realizing that an on-going Christian movement is dependent on homes which are truly Christian. In such homes only can personalities be developed which can live constructively, happily, and maturely. In any land a truly Christian home is a creative witness to the power of Christ in human lives.

—The Church Woman.

Young People's Work

Jeanett B. Dickinson, Editor

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

SELF-RIGHTEOUS INDIGNATION

By Alma Bond

The apostle Paul in his Galatian letter (chapter 5) writes under the inspiration of the Holy Spirit, "The works of the flesh are . . . wrath, strife. . . ." And in Colossians 3:8 we are instructed to "put off all these; anger, wrath, malice. . . ."

Do we not sometimes incorrectly seek to justify our anger by calling it righteous indignation? Is it? Or is it *self-righteous* indignation? God's anger is holy and righteous because he is purity and holiness himself in all his entire being and purpose. His wrath is against *sin*! Yet in his infinite mercy he loves the sinner and has provided for his salvation through the substitutionary death of his Son.

Now let us analyze our own anger. Is it wrath against evil because of its hindrance to the cause of Christ? Is it wrath against the desecration of God's holy name? His temple? His day? Is it indignation which is prompted by a realization that Jesus Christ is being abused? God's name blasphemed, his word reviled? If the answer to these questions is "yes," perhaps we may correctly describe our passion as righteous indignation. But, if it is anger because *I* have been unjustly abused; if it is wrath because someone has returned to *me* evil for good; if it is indignation because someone has doubted *my* integrity, *my* honesty, *my* sincerity, then I fear I must call it by some other name than righteous indignation. Perhaps self-righteous indignation would be appropriate.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts" (Galatians 5: 22-24).

SHIPS IN THE NIGHT

By Alice Annette Larkin

The Story Thus Far

Linda Sherman, the oldest daughter in the Sherman family, had assumed the responsibilities of the home during Mrs. Sherman's recovery from an accident that had left her very ill for several months. Now the doctor had given

Mrs. Sherman permission to take over the household duties, and a very joyous evening was spent by the family as they rejoiced over this good news together. Just as they finished praying before retiring, the telephone rang sharply, and Linda hurried to answer the call. "Yes, this is the Sherman residence," she said. "Aunt Penny at Hilltop Farm? Oh, I'm sorry. No, I'm afraid he can't possibly do that, but somebody will be there tomorrow." "Yes, I promise."

Chapter II

Nine-year-old Peter Brown—but much older than that in wisdom—watched the steam coming from the tea-kettle on Mrs. Herbert's stove as he warmed his hands over the covers. "I like to hear a kettle sing," he announced. "It sounds friendly-like. Since Miss Penny's been sick, our teakettle doesn't sing so often. Lucy's always takin' the water out before it gets a chance to boil 'n' boil, 'n' that's what it has to do if you're going to make good tea, Miss Penny says. Can you make good tea, Mrs. Herbert?"

"Can I make good tea? Young man, I'm almost insulted—me a housekeeper for nearly fifty years!" replied Mrs. Herbert. "Do you want a cup of tea? Why didn't you say so right out? Here, sit down by the table while I get a cup. There might be a doughnut and a piece of apple pie left over from dinner, too. You did have a long, cold walk down here. I ought to have thought of that, with you a-shivering so when you came in."

"I guess maybe the shiverin' was 'cause I'm scared," confessed Peter. "You see, I don't know what Miss Penny's goin' to do to Lucy 'n' me. Prob'ly she'll send us straight back to the cabin 'n' that's too full o' kids already. You sure you got the right folks, Mrs. Herbert?"

"You needn't worry about that, Peter. You heard me talking to Linda Sherman over that telephone. At any rate, she said that's who she was. I saw her when she visited her aunt a long time ago, but I wouldn't really know her voice, of course."

"Well, did she sound like she'd be kind to Lucy 'n' me if she comes 'n' if we don't get sent away?" Peter couldn't help being worried about this.

"Why, I didn't think whether she sounded kind or not, Peter. I reckon I gave her quite a scare; but she promised that someone would come tomorrow, and I never knew a Sherman to break a promise."

"Was Miss Penny ever a Sherman?"

"Certainly she was. She was Penelope Sherman before she married Henry Barnes, and Linda's father is her brother. She's older than he is. I don't see how he ever let her stay alone on that farm after her son went away, but that's none of my business. She may be mad as a hatter at my calling her folks, but the deed's done. Don't you want another doughnut, Peter? You've got a long walk ahead of you, and it's cold."

Peter had been eating his lunch while he and Mrs. Herbert visited. Now he took the proffered doughnut, thanked her, and added, "I'll give this one to Lorenzo. He's waiting for me out in the shed, and I expect he's cold too."

Reluctantly, Peter drew his red and green scarf around his neck, pulled his cap down over his ears, and put on his mittens.

"Poor youngster," said Mrs. Herbert to herself as she stood in the doorway and watched him trudge slowly down the snow-covered path. "If Hiram hadn't gone to bed with that awful cold I'd have asked him to walk a piece with him. It'll be a sorry day for him and his sister if Penelope Barnes has to send them back to those folks that took them in. For the last few months they've had enough to eat and a comfortable place to sleep, and they've helped her no end with all those hens and chickens she's determined to keep. I don't know but having them with her has helped save her reason—if not her home."

"I wish we had a flashlight, Lorenzo," Peter remarked as he and the shaggy brown dog turned into the road. "It must be wonderful to have one all your own. Maybe after the war we'll get a real big one. If Miss Penny only had more kerosene, the lantern out at the back door would be burning. Then we would see the way up the hill better, and it wouldn't be so lonesome-like."

Peter and Lorenzo had now reached the small meadow on the other side of the road; soon they would be crossing the rickety old bridge over the river that flowed through part of Miss Penny's farm. From there they had to follow the winding path up one side of the big hill. There was another way to get to the farm. If you took that, you didn't have to

cross this bridge at all; but it was a long walk, and Peter was tired. Lucy would be worried about him too.

Peter didn't mind the hill so much in the daytime, and one side of it was fine for coasting—if you had a sled. Once he had tried to slide down on a shovel but it wasn't so good. Hills weren't too bad if you climbed them step by step, so the missionary lady who came to see Miss Penny one day had said. It didn't do any good to keep looking up and thinking how terribly far it was to the top. Everybody had hills to climb—some, little ones; some, big ones. She was a nice missionary lady, and it was too bad she didn't come again.

Suddenly Peter's thoughts turned from hills to the stranger who was coming tomorrow to Miss Penny's. "Lorenzo, we're in a heap o' trouble," he declared. "We're making somebody come here from miles away, and who's goin' to bring her from the station? Nobody has any gas to spare, 'n' the man that promised Miss Penny a ride to town once every month in the year for lettin' him keep the hay he bought off o' her in her barns got an awful good forgettery. He even forgot to tell her how to find him when she wants the rides. We sure are in a heap o' trouble, Lorenzo."

Having shared this anxiety with the shaggy brown dog, Peter looked up at the big house on top of the hill; and there, at the back door, was a light—a light to guide him home. But would it be his home after tonight?

(To be continued)

IN MEMORY

Death has again entered our Ladies' Aid society and removed from us our sister, Mrs. I. S. Kennedy, who at one time served as president and was a loyal worker as long as health permitted.

She was always interested in the affairs of the church. While we miss her, we rejoice that her influence will still be a living factor among us.

We extend to her daughters, Mrs. Sylvia Davis and Mrs. Mabel Gregoire, our deepest sympathy.

We direct that these words of appreciation be placed upon the minutes of the society and that copies be sent to her daughters and to the Sabbath Recorder.

Mrs. Allie Randolph,
Mrs. Atha Rohrbough.

Salem, W. Va.

Children's Page

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

OUR LETTER EXCHANGE

Dear Bonnie:

Here comes my tardy answer to your letter which got crowded out last week. It is such a lovely spring day that one would rather be out walking in the sunshine than writing letters, but as I write I am looking out upon a beautiful green hill directly in line with my dining-room window, though the foliage on the trees between is getting so abundant and heavy that before many days it will almost hide my hill view. Out of my kitchen window I can see the early part of our victory garden coming up. The heavy rain yesterday seemed to hustle all growing things along.

I am glad you had a chance to hear Doctor Thorngate. We heard him at Independence quite a number of weeks ago and found his talk very interesting, but it brought home to us the hardships our missionaries and the Chinese people have had to endure from the misguided Japanese.

I am glad to hear of the splendid grade you received in your "county health" examination and here are my hearty congratulations. I hope you do as well in all your examinations.

Sincerely your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

It has been quite a while since I wrote you last. I believe the last time was New Year's Day. I surely didn't write a very good letter then.

I am a Girl Scout now. I like being a Girl Scout very much. We have lots of fun sometimes. I think we are going on a camping trip next week-end.

I have two goldfish. I think they are nice. I have one dark one and one gold one. They sometimes chase each other around so fast I can hardly see them.

The flowers are blooming down here now. Our flower garden is very pretty. Mother says it is the prettiest it will be any time this year. We have a pretty vegetable garden, too. I have planted my victory garden. Some of it is up. It has been so wet lately that we couldn't plant very much. The trees have been green sometime now.

I am sending you a poem, "Trees" by Joyce Kilmer. I memorized it in Literature the other day. I must close as it is about time for the mail.

Your friend,
Bettie Butler.

Trees

I think that I shall never see,
A poem lovely as a tree.

A tree that looks at God all day,
And lifts her leafy arms to pray.

A tree whose hungry mouth is pressed
Against the earth's sweet flowing breast.

A tree that may in summer wear
A nest of robins in her hair.

Upon whose bosom snow has lain
And intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.

—Joyce Kilmer.

Dear Bettie:

I must make my answer to your letter short, as your letter was so nice and long and I want to get one more letter on this page.

My little friend next door, Nedra Burrows, who I believe is one of your pen pals, also has two goldfish of which she is very proud. Her father has a new hunting dog now, a pointer, but he is only a small puppy now so it will be some time before he can hunt. I can hear his piping bark now, so I guess she has him out to play. He likes to jump all over one. He is tan and brown and they call him Rusty. Nedra's black and white dog, Jippy, doesn't think much of him.

I am very fond of the poem, Trees, and I am glad you sent it.

Your true friend,
Mizpah S. Greene.

Dear Mrs. Greene:

How are you? I hope you and the rest of the family are well. Daddy has been sick but he is better now. Arline was out of school for two and a half weeks with an infected eye. I lost one week of school with a bad cold. That was the first we have missed C.E. for a long time. We enjoy going. I received a ribbon for learning eight Bible verses and becoming a S. G. T. In our new Bible contest, I hope to do better.

Everything is pretty and green here and the flowers are beautiful. We have been having lots of bouquets for Daddy. Two weeks ago I spent the week-end with Aunt Ethel. Arline is spending this week-end. Aunt Ethel and Uncle Harmon will soon be leaving for De Ruyter, so we won't get to see them so often.

We will miss them, too. I had better close now.

Sincerely yours,
Charlotte Ethel Swing.

Bridgeton, N. J.,
May 7, 1944.

Our Pulpit

THE LEAVEN OF THE SADDUCEES

Rev. Lester G. Osborn

Text—Matthew 16: 6, "Take heed and beware of the leaven . . . of the Sadducees."

Three times Christ Jesus admonishes his disciples to "beware of leaven." He warns them against "the leaven of the Pharisees," which is formalism and hypocrisy; against "the leaven of the Sadducees," which is false doctrine; and against "the leaven of the Herodians," which is worldliness and self-indulgence. All these are a part of Satan's attempt to keep men from God.

Leaven in the Bible is a symbol of evil. An agent of fermentation, containing in itself incipient corruption; it is emblematic of corruption of heart. Though small in quantity and insignificant, it is penetrating. The feast of unleavened bread, when there was a careful searching out and putting away of leaven, signified in its absence of leaven the incorruption of life which God's service requires.

Paul says in 1 Corinthians 5: 6-8; "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us; therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

The Sadducees were the rationalists and materialists of their day. They denied the fundamental truths of Judaism. They were skeptical as to the supernatural and as to the Scriptures. They believed in no resurrection, no angels, no spirit, and denied any future life. They had a constant craving for evidence, and refused to accept any doctrine which they could not "prove" by pure reason. They pretended to an impartial search for truth, but did not know the Scriptures, nor the power of God (Matthew 22: 29). Their engrossing interest was in the merely material and temporal. They denied

and discredited the supernatural in revelation and in religion. Such a course leads to laxity in morals, for true morality grows out of knowledge of Scripture and yielding to the power of God. John the Baptist called them "generation of vipers" (Matthew 3: 7).

There is today a "modern" form of Sadduceism, though what is modern about it is hard to see, for it is simply the old doubts and denials expressed in the present day. It is really the "another gospel" of which Paul speaks in the first chapter of Galatians. Satan counterfeits everything, and modern Sadduceism is a counterfeit of the true religion as revealed of God in his word.

Modern Sadduceism may be summed up under six "V's" — since we seem to be "V-minded" today. These are their denial of the Virgin Birth and the deity of Christ, his Virtuous Life including the miracles, his Vicarious Death, Victorious Resurrection and Visible Return, and the Verbal Inspiration of the Bible.

1. His Virgin Birth

Our Lord was born without an earthly father, having been conceived miraculously by the power of the Holy Spirit. This is clearly taught in the Bible. We read in Luke 1: 34, 35, "That holy one who shall be born of thee shall be called the son of God" because, having not "known" a man, "the power of the Highest" worked the miracle in her body. Matthew tells us (1: 16) that Joseph was "the husband of Mary of whom was born Jesus," and states very clearly in the twenty-fifth verse that Joseph was not Jesus' father. Our Lord was the Son of God in a unique sense, as no one else ever has been. He was different in kind.

He called himself the "Son of God," claimed God as his Father in a way which could not be mistaken for any other meaning. This is one of the fundamental truths of the Bible. The virgin birth cannot be "interpreted" in any other way. It must be accepted or denied.

One's attitude shows whether he is naturalistic or super-naturalistic. And to take the naturalistic view of this matter is to make Christ Jesus the child of illegitimate parents, or the writers of the Bible great liars.

Our modern Sadducees deny the virgin birth and the deity of Christ Jesus. To them he was just a man, to be sure the finest man the world ever produced, because he allowed the spark of divinity which, they claim, is in everyone, to burst into pure flame. I remember hearing a professor in one of the seminaries which I attended say that it is possible for any age to produce another Christ. To them Christ was not THE Son of God, but a son of God like any of the rest of us, except in a greater degree because he understood and yielded to the will of the Father as no one else ever has.

2. His Virtuous Life

Our Lord was sinless because he was the Son of God. He was not tempted to see whether he would sin or not, but to show that he could not sin, that he was indeed "the Word made flesh." Being the Son of God, he had the power to perform miracles—over nature, over disease and death, over demons.

Our modern Sadducees deny the miracles, striving to explain all these things on naturalistic grounds. This attitude makes Jesus only a sleight of hand performer, an impostor, or makes the writers of the gospel prevaricators.

3. His Vicarious Death

The Bible clearly teaches that "all have sinned" for "there is none righteous, no not one" . . . and that "the wages of sin is death." But it also teaches us that God's only begotten Son came "out of the ivory palaces into this world of woe" and "bare our sins in his own body on the tree," for "the Lord hath laid on him the iniquity of us all" (1 Peter 2: 24; Isaiah 53: 6). "Christ hath redeemed us from the curse of the law, being made a curse for us" (Galatians 3: 13). And because of his pouring out his lifeblood on Calvary's cross as a sacrifice for sin, we may have eternal life through faith in him.

The modern Sadducees say that Jesus was just a martyr—that he died rather than give up a principle—that he was merely an example of devotion to God which we should follow. We are not, they say, to have faith in Christ Jesus, but to have the sort of faith in God that he had. It is not his death that saves us, but our following his example. They claim that his death shows his love for us, but do not make it clear how. For only if he died for us,

in our place, as our sin-substitute, taking to himself something that was our due and not his, does the cross show his love. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us . . . being now justified by his blood, we shall be saved from wrath through him" (Romans 5: 8, 9).

4. His Victorious Resurrection

Christ died on the cross. He was buried, the tomb sealed, and a guard set. But the gospel account tells us that when his followers came to weep at the sepulchre, it was empty. He was gone! There is no doubt but that the gospel and the epistles alike teach that Christ rose physically. His followers, according to the records, saw him, and touched him. He ate with them and talked with them. Christians for centuries have believed this.

There have always been "Sadducees" who denied the resurrection. And so, today, our modern Sadducees say that Christ did not rise physically. Either he only swooned and revived, or his disciples loved him so much and longed to see him so intensely that they had a hallucination and imagined they saw him and thought he had risen. He lives today only spiritually and by his teachings and influence.

5. His Visible Return

Christ told his followers that he would "come again." At his ascension the angels said, "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven" (Acts 1: 11). The apostles taught it. It is a note of hope all through the New Testament, and down through the centuries has inspired men to soul-winning service. One verse in twenty-seven of the New Testament speaks of it.

Modern Sadduceism denies that Jesus is coming to earth again bodily. He comes, they say, in the movements of history, at conversion, at death. But he never will come to set up a kingdom and sit on the throne of David, "to order it and to establish it with judgment and with justice from henceforth even for ever."

6. The Verbal Inspiration

The Bible is the revelation from God to man. It is God disclosing himself and his will to mankind. "Holy men of old spake as they were moved by the Holy Ghost" (2 Peter 1: 21). That is, the writers of the Bible were so influenced by the Holy Spirit that their writings are free from error. "All scripture is given by inspiration of God" (2 Timothy 3: 16). We can bank on its truth—its genuine-

ness, its history, its authenticity. It is indeed the word of God!

Modern Sadduceism says that the Bible is a human book. It contains the word of God, mixed with much superstition and myth. It contains much chaff, but along with it much good wheat. It is a human book, inspired as any other good book, and its writers were inspired as other writers are today. It is not, they claim, God's revelation to man, but the record of man's discovery of and ideas about God.

This is the basic thing; for once the inspiration of the Bible is accepted, the other things can be, upon the simple statement of the Bible. But make the Bible a human book, and human reason the basis for judging what to accept and what to discard, and chaos results.

Conclusion

"Beware of the leaven of the Sadducees." The Church surely needs to be warned against the spread of this form of leaven. It has, indeed, worked like leaven—quietly, slowly, insidiously—until Christendom is shot through with doubts and denials. It has taken such a hold upon the Church at large that local churches, individuals, and associations have felt impelled by love to God and his truth to leave their denominational bodies.

Why beware? Because it is all a part of Satan's attempt to keep man from fellowship with God, which he broke in the garden when he persuaded Adam and Eve to disobey.

Do you want an example of where this doctrine leads? This theology originated in Germany, with German theologians. Well, we see what it has done over there, and where it has led that country. Today we shun the "Made in Germany" article. Here is one we should eschew. We want none of it, and God helping us, we will have none of it!

DENOMINATIONAL "HOOK-UP"

Riverside, Calif.

The Pacific Coast Association of Seventh Day Baptists met with the Riverside, Calif., Church on April 7-9, 1944, in what proved to be another blessed meeting. Travel conditions affected our attendance considerably, yet we had very good numbers present throughout in spite of rationing. We thanked God, and took courage.

Our theme, "The Living Christ," brought forth spiritual and challenging messages from first to last. Sermons and talks were given by

Brother Wm. Robinson, Dr. Rosa Palmborg, Mrs. Madeline Robinson, Mr. Robert Henry, Mr. Albyn Mackintosh, Brother E. S. Ballenger, Brother T. Denton Lee, and Loyal F. Hurley. Some of the messages were followed by testimonies or discussion. The sermon by Doctor Palmborg on Sabbath morning was followed by the communion. Elder Ballenger said he thought it was the best association he could remember in his twenty-four years on the coast.

The music was unusually good. We have good music in Riverside all the time, but Los Angeles can beat us these days. The little group there has a remarkable lot of talent for their size. Folks who teach music, or sing in large city choirs or over the radio, some who sing on the Charles Fuller hour, largest radio hook-up in the world, and others who just sing for the joy of it, make up their singing group. And they shared with us their rich talents most freely. The vespers arranged by Dora Hurley, and the Sabbath night program by the Los Angeles group were unusually fine.

We still have calls for service in other communities which we hope to answer in time. Our people still want to spread the truth of Christ and his Sabbath to others.

Loyal F. Hurley,
Corresponding Secretary.

Ashaway, R. I.

Pastor Coon returned home from a month's visit in California; he was accompanied by his mother, Mrs. Charles Coon, who is spending some time at the parsonage. Mrs. Coon and daughter Ruth, who were guests at the home of Mr. and Mrs. Edward Rood in Milton, Wis., returned home with Pastor Coon and mother.

On the four Sabbaths during Pastor Coon's absence the pulpit was occupied by Rev. Richard Chrystie, pastor of the Methodist Episcopal Church, Westerly, who gave inspiring Lenten sermons.

A successful bean supper, sponsored by the Ladies' Aid society, was held in the parish house.

A special Easter service was held Easter Sabbath, an illustrated sermonette was given by the pastor, "How the Fact of Easter Will Change Our Lives." Members of the Sabbath school presented a pageant, "O Tell the Glad Story," and two Easter anthems were sung by the choir.

The parsonage and the garage and sheds are receiving a new coat of white paint, which adds to the attractiveness of the buildings.

During April we were fortunate in having Rev. and Mrs. Eugene Davis with us, and both spoke at the regular Sabbath morning service on April 22.

At the regular bimonthly business meeting of the church three trustees were added and the by-laws amended. The three trustees are Earl D. Burdick, Edmund Smith, and Miss Abbie A. Hakes.

Mrs. Blanche J. Burdick.

Plainfield, N. J.

At the annual church meeting, April 2, Rev. Hurley S. Warren was re-elected as our pastor for two years. Interesting reports of the different branches of the church work were read and all joined in pleasant fellowship during the supper.

Our Easter service was beautiful. The organ music, the hymns, and the short message brought by the pastor were uplifting. Then the choir rendered the cantata, "Victory Divine," by Marks, which was truly inspiring. Many lovely Easter lilies, given in memory of former members of the church, added much to the charm of the occasion.

In the afternoon of April 15, the one hundredth anniversary of the Women's Society for Christian Work was observed. With a setting of antiques and old-time articles a most interesting program was given. All who were privileged to witness this "glimpse into the past" were deeply impressed by the achievements of the women of former days. Some really fine papers were given. A pleasant social time followed with refreshments.

On April 22, the Sabbath morning message was brought by Miss Ruth L. Phillips, on "New China." A forum was held in the afternoon, when Miss Phillips answered questions about China. It was a real treat to have her with us. The New Market people joined with us in these meetings.

We were very happy to have with us on April 29, Rev. and Mrs. H. Eugene Davis. An all-day meeting was held, at which the Piscataway and Irvington churches were well represented. "Gospel Messages from Occupied China" were presented by Rev. and Mrs. Davis at the morning service. Then followed Sabbath school, and a luncheon at one o'clock served under the auspices of the Women's Society. At two-thirty a forum was held, at which Mr. and Mrs. Davis answered the questions that so many had been eager to ask about China, their internment, and trip home. We are glad to see these fine Christian missionaries

and friends of ours looking and feeling much better than when they first arrived on the Gripsholm. Correspondent.

CENTRAL ASSOCIATION

The Central Association is to meet with the Adams Center Church the first week-end in June. The first session will be Friday night, June 2, and the last one Sunday afternoon, June 4. There has been some difficulty in fixing the date, but the one chosen is most convenient for some of those having parts on the program, and it is also acceptable to the entertaining church. It is the same as the date of the Western Association, but as we do not exchange delegates, this should not cause great difficulty.

Some will be interested in the fact that apparently both the Eastern and Central Associations sent "joint" delegates to the Southeastern Association in 1943. This was my error I suppose, but it arose from two things. The Central did not send to the Southeastern in 1942, so it seemed right to send in 1943; and when the Southeastern wrote to me in 1943 asking me who was the delegate, it appeared to be our duty to choose one. Presumably at the meeting of the Central at Adams Center a delegate to the Southeastern for 1944 will be chosen.

J. W. Crofoot.

May 2, 1944.

COLLEGE AND CHURCH

If, as we have stressed frequently in this bulletin, the college is the Church in education, and the Church is in large measure the fruit of the program of the college, then the organic relation between the two is evident, and each needs the other. And so, as the editor of the Lutheran Standard in the issue for March 18, 1934 says, "If the relationship between church colleges and the Church is to be anything like ideal, our colleges must remember their need of, and obligation to, the Church. And the Church must remember its need of, and obligation to, its colleges. The two need each other. Neither can function properly without the other. If that is constantly kept in mind, our colleges will, without being asked or compelled to do so, be more loving and liberal in their support of the Church. And the Church without being asked or driven to do so, will be more loving and liberal in its support of our church colleges."—Educational News Bulletin.

ATROCITIES

By H. N. Wheeler

Funk and Wagnalls New Standard Dictionary gives the definition of atrocity as: "Enormity of crime; great cruelty or reckless wickedness." It quotes from Lecky Hist. Eur. Morals (1873): "Although theological influences cannot reasonably be said to have diminished the number of wars, they have had a very real and beneficial effect in diminishing their atrocity."

Atrocity stories are connected with practically all wars, and unfortunately most of those on the part of the enemy in this war are true. We wish they weren't. But why should anyone try to minimize these stories or prove they are not true unless he has positive proof for his statements? Instead, why not spend thought and energy toward lessening the atrocities?

We have no choice but to believe the testimony of army men who have told of the horrible things done to our thousands of boys who had to surrender at Bataan Peninsula and Corregidor. The testimonies of missionaries and laymen of how dastardly the Japs abused the citizens of bombed and captured cities in China, even people supposed to have the protection of missions and hospitals, are authentic. There is plenty of evidence that these stories are true. The Japanese have ravaged the women of all classes of the conquered peoples in the most bestial fashion. Just now true accounts are reaching us of the terrible treatment handed out to the more than seven hundred men and women, some of them missionaries, released by the recent Allied drive on the Japs in New Guinea. Photographs are shown as proof.

The evidence is clear as to how the Nazis have tortured, mutilated, and killed more than two million Jews. They admit it and even boast of it. The story has been told many times of the destruction of all property and the killing of all the people of the Czechoslovakia city of Lidice. This was done because a Gestapo incarnate fiend was killed. There are other cases even more dastardly. It is now all but proven that this particular murderer was slain by his own men.

The Russians have discovered many cases of mass slaughterings and mutilations of civilians in the reconquered territories. They have in the past few days reached the Polish city of Rovno. It was a city of one hundred thousand people—three-fourths Jews. It has been com-

pletely wrecked and even the ancient cemetery has been horribly desecrated. Eddie Gilmore, a news reporter, found less than a dozen people wandering in the outskirts; 32,500 corpses were found in the vegetable garden; 49,000 were discovered in the city dump; and 500 more were gassed in sealed trucks.

Yes, the evidence of these atrocities is true, in fact most of the accounts are understatement.

The Nazis admit sending women of the conquered countries to the army camps for illicit purposes, and in breeding alien women and their own unmarried young girls with the intent of making all Europe eventually German. Certainly no one would suggest that "ministers . . . go up and down the country retailing these stories," but it surely is proper for them to call attention to them in an effort to lessen them and bring home the lessons they teach. They acquaint us with the kind of enemies we are fighting.

"Of course we are urged to forget these things now in the interest of a united nation," so says a guest editorial in the May 1 issue of the Sabbath Recorder, referring to our own Civil War. We were told after the first World War that the atrocity stories were not as bad as pictured. That was a mistake. It was done so that the offending nations would be taken back into the family of nations without undue prejudice. But what was the result of such teaching?

There developed in this country and in Britain pacifist ideas that nearly proved our undoing. Young people decried war to such an extent that they signed statements they would not go to war to protect the country, even if it were invaded. Fortunately most of these people have been disillusioned and are now real Americans, working and fighting and praying for the success of our armed forces. It is unthinkable that anyone would allow a bear, a lion, or a human being more vicious than these wild animals, to attack the members of his family. We just do not picture a true Christian in that light.

Instead of denying the occurrence of these proved atrocities let us use our talents in building up the morale of our boys who are at the front fighting for the same things our ancestors fought for—*freedom*; not just four freedoms, but true *freedom* and all it stands for. Three of our ministers, one of them a colored man, are chaplains at the front or ready to go to the front to take chances within line of duty. More than 199 Missouri Synod Luth-

eran ministers are chaplains, at the front giving comfort and helping the boys to overcome fear and the terror that grips most men as they go into action. They are helping many men to find their Savior. Some of these chaplains have been killed by the enemy.

A QUESTION

By Irene Hulett

Psalm 116: 12

What shall I render, Lord, to thee,
For all thy benefits to me?

For home and loved ones very dear;
For friendship's kindness and cheer;
For seasons as they wax and wane,
Blossoming orchards, fields of grain;

For sweet elusiveness of spring,
Bright thoughts of hope engendering;
For gently falling summer rain
So soothingly on roof and pane;

For buoyant air and gentle breeze;
For beauty of birds, flowers, and trees;
For healing rays of sun's wings—
The primal life of growing things;

For strengthening hills, for silvery sea,
Enrapturing the soul of me!
And more than all, God's boundless love
If I will seek the things above.

What shall I render, Lord, to thee,
For all these benefits to me?

Milton, Wis.

Marriages

Searcy-Crabtree.— Miss Louise Crabtree, daughter of Mr. and Mrs. James Crabtree of Fouke, Ark., was united in marriage to Mr. Robert Searcy, son of Mr. and Mrs. W. N. Searcy, of Tichnor, Ark., (Little Prairie), by Pastor C. A. Beebe, at the Fouke parsonage, on April 16, 1944.

Healey-Kendall.— In the Pawcatuck Seventh Day Baptist church, Westerly, R. I., April 22, 1944, John Reynolds Healey, Jr., and Miss Marjorie Kendall, both of Westerly. Rev. Harold R. Crandall, pastor of the church, officiated.

Obituary

Babcock.— Mrs. Maria Babcock, daughter of Dennis and Lydia Ayers, was born in Illinois, December 27, 1856, and died in Riverside, California, April 28, 1944.

Her parents moved to Nebraska during her childhood, and when she was about ten years of age she united with the Seventh Day Baptist Church at Long Branch.

On March 28, 1874, she was married to Benjamin Babcock. To this union were born nine children: Martin, Lillian, William, Albert, Robert, Bessie, Lewis, Johnnie, and Jesse. Lewis and Johnnie died in early childhood and Albert in early manhood. The other six children, with six grandchildren, and eleven great grandchildren, survive.

The family moved to Colony Heights in 1895, and since that time Mrs. Babcock has been actively connected with the Seventh Day Baptists near Riverside. In her later years she pieced quilts constantly for her children and friends. She had a great love for children, and her devotion to the church never flagged. She was a constant attendant as long as she was able to be brought to the house of worship.

L. F. H.

Renfrow.— Grace, daughter of Mr. and Mrs. O. W. Babcock of Delmar, Iowa, passed away at her home in Glendale, California, April 21, 1944.

She was born at Andrew, Iowa, April 11, 1892. At the age of eleven she was baptized and joined the Welton Seventh Day Baptist Church. She received her education at Milton Junction High School and Milton College, and was a teacher in the Turtle Lake, North Dakota, High School for six years. On May 30, 1920, she was married to E. E. Renfrow. They later moved to Glendale, California. She was an invalid the last twenty years of her life, and spent much of her time writing poems, many of which were used at the local radio station. She also carried on an extensive correspondence with federal and other prisoners along the western coast. Both her poems and letters were of a deeply religious character.

She leaves, besides her husband and parents, a brother, M. J. Babcock, near Miles City, Montana; also a nephew and niece of that city. Burial was in Forest Lawn Memorial Park cemetery, Glendale, on Tuesday, April 25.

Taken from Delmar Journal.

Schaible.— Jennie Woodruff Schaible, daughter of Ercurius and Mary Bowen Woodruff, was born October 15, 1867, and passed away at her home near Shiloh, N. J., April 3, 1944, after an illness of eleven weeks. She spent her entire life in this vicinity.

Fifty years ago March fifteenth last she was married to George J. Schaible. To them were born four children: J. Harold, who preceded her in death fifteen years ago; Kenneth, of Lansing, Mich.; Eleanor and Louis of the home.

Mrs. Schaible was baptized February 12, 1881, by Rev. Theodore L. Gardiner, and united with the Shiloh Seventh Day Baptist Church. Her allegiance to her church and Bible school never swerved, although she was often detained from attending by ill health.

She was a sincere Christian woman of a quiet, retiring disposition, especially devoted to her husband, children, and home.

Funeral services were conducted at the Shiloh church by her pastor, Rev. Lester G. Osborn on April 6, and interment was in the Shiloh cemetery.

L. G. O.

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Save the Celebrating Until Peace Comes

The following very pertinent suggestion from the pastor was included on the program of the First Alfred Church last Sabbath:

"Some church bells will ring when the invasion begins. Let us in Alfred save our bell ringing until the invasion is ended.

"Some will meet in churches to pray. Let us in Alfred continue quietly with our work, praying in our hearts and homes.

"Some will pray that God may bless our arms, that the blow be swift and sure, and that God may speed the victory for our side. Let us in Alfred pray in humility that God will forgive the stupidity and selfishness that made this war necessary, and pledge to him that if he will grant us another opportunity, we will do all in our power to build for permanent peace."

—Alfred Sun (May 18, 1944).

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