

O B I T U A R Y

Dates. — James Madison, son of James and Harriet Williams Dates, was born in Albion, Wis., May 24, 1857, and died at the home of his daughter, Mrs. George Kruckenbug, December 29, 1943.

At the age of 14 he was baptized and became a member of the Albion Seventh Day Baptist church. In 1883 he was married to Josephine Hibbard who died in 1891. In 1893 he married Charlotte Herrington who died in 1929.

Surviving are two daughters, six grandchildren, and one great-granddaughter.

Farewell services were conducted by Rev. H. J. Barrett of the Primitive Methodist church. Burial was in Evergreen Cemetery.

—Contributed.

Davis. — Erastus B. Davis was born at New Milton, W. Va., March 9, 1871, the son of Granville and Minerva Randolph Davis, and departed this life at his home in Jackson Center, Ohio, January 14, 1944.

For the past 25 years he has resided in Jackson Center. He was a member of the Seventh Day Baptist Church for many years.

He was married in West Virginia to Miss Anna Smith in 1893. A few years after her death he married Alma Messenger of Jackson Center, who died less than a year ago.

Surviving him are his daughters, Mrs. Hazel Richardson, Mrs. Ethel Warnecks, and Mrs. Alpha Cromley; a brother, Darwin J. of Salem, W. Va.; and a sister, Mrs. Atha Rohrbaugh also of Salem.

Funeral services were conducted by Rev. L. O. Greene, assisted by Rev. Wm. L. Davis. Interment was in the Jackson Center cemetery.

L. O. G.

Woodmansee. — In Westerly, R. I., December 30, 1943, Jessie (Hiscox) Woodmansee.

She was the daughter of Gurdon B. and Lydia A. (Fenner) Hiscox, and was born at Potter Hill, R. I., June 27, 1875. On January 8, 1895, she was united in marriage with LaClede Woodmansee who died four years ago. At the age of fourteen she united with the Pawcatuck Seventh Day Baptist Church, remaining active in that fellowship the rest of her life. She held the office of church historian. Few, if any exceeded her in the knowledge of local history and genealogy.

Mrs. Woodmansee is survived by nieces and nephews: Walter C. Hiscox, Raymond H. Hiscox, Mrs. Arthur G. Stillman, Mrs. Thomas T. Moore, all of Westerly; Robert M. Hiscox of Augusta, Me.

Funeral services were conducted by her pastor, Rev. Harold R. Crandall. Interment was in First Hopkinton cemetery.

H. R. C.

Sin is whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things.

Susanna Wesley.

RESOLUTION OF RESPECT

Whereas God in his infinite wisdom has called our brother, James M. Dates, to his reward, we hereby take this opportunity to express our appreciation for his life. He was baptized in 1871 and became a member of the Albion Seventh Day Baptist Church. He passed away December 29, 1943, following a long illness.

We wish to express our sincere sympathy to the family and resolve that a copy be sent to the Sabbath Recorder and that one be placed in the records of our church.

Committee on Resolutions,
Mrs. Lenora Saunders,
Mrs. Carolyn Palmiter.

STILL WATERS

Not tortuous, as mountain streams
Finding their way adown the mountain slopes,
Dashing white spray against grey rocks—
Beautiful, but all unsuited to the needs
Of careful shepherds leading flocks of sheep—

But rather through fair meadows,
Green with God's energizing chlorophyll,
Do the still waters flow—
Still waters, willow-edged,
Affording shade from the bright noonday sun,
Low-banked, so even little lambs
May find their way unto the water's edge,
Quenching their thirst at will.

Likewise, the loving Shepherd of our souls
Leads us in quiet ways
Even in times like these:
Preparing a table before us in the presence of our
enemies
And feeding us with strengthening bread of life
Found in his precious Word—
That Word replete with rich soul-vitamins.

If we but follow with self-surrendered will,
Partaking freely of the food he gives,
Even in times like these
He still leads on
Through pastures green,
By waters still.

I. P. H.

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.

WANTED—Position as Home Economics teacher in a Seventh Day Baptist community. Will graduate in June with a B.S. degree from Plattsburgh State Teachers College. Ellen R. Dobbs, Box 820, Berlin, New York. 1-24-44

HELP WANTED—Luther S. Davis, member of Marlboro church, lives half mile from Shiloh, farms 38 acres. Needs man to help work farm. Must be able to milk 6 to 9 cows. Four rooms for house keeping. Furnished if preferred. Write if interested. Luther S. Davis, Star Route, Bridgeton, N. J. 2-7-24

The Sabbath Recorder

Vol. 136

PLAINFIELD, N. J., FEBRUARY 14, 1944

No. 7

Abraham Lincoln Said...

It is a struggle for maintaining in the world that form and substance of government whose leading object is to elevate the condition of men — to lift artificial weights from all shoulders; to clear the paths of laudable pursuits for all; to afford all an unfettered start.

The Sabbath Recorder

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L. E. NOETH, Manager of the Publishing House

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EDITORIALS

WASHINGTON AND LINCOLN

These are great names—and the men who bore the names are men whom we carry in memory as not only serving their times and country with fidelity and distinction but as furnishing us ideals and challenge for all time.

It is well that our attention is called during this their birthday month to the character of such patriots.

Washington was the country gentleman—interested in his home, family, farm, and cattle. But he was interested, too, in his fellow men and in the welfare of his country. Though a slave holder by inheritance, he saw the injustice of it and the inconsistency of a free government and the bondage of any of its people. He bowed only to the necessity of the times. A newly told story in one of our recent magazines tells of his stern rebuke and summary dismissal of an overseer for mistreating a slave boy.

There have been studied efforts to minimize the character of Washington—but while the names of zealous “debunkers” are forgotten, the name of George lives ever fresh in the “hearts of his countrymen.”

Unlike Washington, born in comparative wealth and position of affluence, Abraham Lincoln was born in the most humble of conditions, if not in poverty, of the frontiers. But the same kind of high soul possessed the woodsman lad and led him on to the highest position of honor and responsibility his country afforded. His early struggle for an education has given wings to many a

poor boy's ambition for training; his integrity encouraged the nobler traits in succeeding generations.

Through dark days of war, dissention, and discouragement, these men unflinchingly and steadfastly held their way by their guiding star—their faith in the Eternal God and in the rightness of their cause. And God did not fail them.

Now we are in days of even greater distress: Will our belief in the justice of our cause hold us steadfast? Will our faith in the Omnipotent One be sufficient? We believe it will. “Faith of our fathers, living still” is being relived by their children and children's children. The sacred memory of Washington and Lincoln helps us to be true.

SABBATH RECORDER FUND

For many years good friends have made contributions to the Sabbath Recorder to pay for subscriptions to people interested who might not otherwise be able to have its helpful, weekly messages.

Owing to many special needs this fund has become practically exhausted. Perhaps the “Fund” should have been more frequently mentioned. Thank you.

“MEMORIES THAT CAST SHADOWS”

The author of “One Hundred Three Minute Sermons” quoted from a letter of a convicted murderer to the wife of the victim: “I beg you to forgive me, not publicly, just in your heart. Your memories are of a brave husband. Mine are a disgrace to all my family.”

What a sad memory to leave his own wife and children. A memory that would

forever cast a dark shadow upon them. How the thought of such must have haunted the man as well as remorse for his confessed crime. Though ready to pay the penalty of crime which the law demanded, that would not wipe out the disgraceful memory bequeathed to his family. For the rest of their lives the memory of one whom they had loved and respected would be a shadow in the minds of his bereft wife and children. This thought seemed to be a greater terror to him than the thought of the penalty he was to suffer at the hands of just law. Sad as was the memory he had inflicted upon the victim's wife, much sadder still was that which he had inflicted upon his own. The latter's memories would be of a murder-stained husband, while the memories of victim's wife, though saddened, would be of a brave husband.

We are all doing things memories of which will live on, casting their shadows on others for years to come. The sort of memories our names shall stand for when we are gone depends upon the kind of lives we live. “The memory of the just is blessed,” said the “wise” man who wrote Proverbs (10: 7). Everyone can remember someone, at least, whose shadow has been lengthened. A young man was teaching on the edge of the sand hills of Nebraska, when Elder O. U. Whitford, then secretary of the Missionary Board, encouraged him “to save his pennies” and enter Milton College the next year. Many years have passed, but the kindly words of that good man cast their shadow down to this day. People sick and in need were brought by their friends that the shadow of Peter and Paul might fall on them with healing effect. If we are just and kind and reliable, when we go from this life we will leave names possibly fragrant with blessed memories which will be as heavenly benedictions in all the circles in which we have lived.

But let the other side of this be not forgotten: the kind of memory—casting shadows of sorrow and anguish—left by the convict to his family. The writer who left us the words, “The memory of the just is blessed,” said also, “but the name of the wicked shall rot.” That is, their names shall be as “rot” in the memory of those to whom it is passed down. How often a single wicked deed will surround one's name with memories

which will cast a blighting shadow upon one's loved ones and family connections through years to come.

INTERESTING ACTIONS

On January 18, your editor attended the bimonthly meeting of the Executive Committee of the Federal Council of the Churches of Christ in America. The first session was held in the chapel of the Methodist building at 150 Fifth Avenue. The committee is too large to meet any more in the room of the Council at 205 22nd Street. The luncheon and session following were held in the Colonial Room of the George Washington Hotel. Both main sessions were largely attended, that of the afternoon dwindling toward evening.

The Executive Committee at this time approved and sent to its constituent bodies for study and action the proposed constitution for a National Council of Churches of Christ in the United States of America.

The proposed council would embrace eight interdenominational agencies: the Council of Church Boards of Education, the Federal Council of Churches, the Foreign Missions Conference of North America, the Home Missions Council of North America, the International Council of Religious Education, the Missionary Education Movement of the United States and Canada, the United Council of Church Women, and the United Stewardship Council.

Prepared by a committee representing the eight agencies, the plan has already been approved by the executive bodies of the Home Missions Council and the United Stewardship Council for transmission to their respective constituent boards, but no final action has yet been taken by any of the participating organizations.

Also approved by the Federal Council's Executive Committee was a statement underscoring the growing need of volunteer help in public, church, and private hospitals, and calling upon Councils of Churches and Ministers' Associations:

To explore with the appropriate officials the specific needs of their local hospitals and other agencies of healing; and

To organize groups of laymen and women volunteers who shall go as representatives of the churches to carry out the tasks and services on which mutual agreement has been reached.

"We recommend such service especially to the men of the churches who may fulfill in this way both their special wartime service obligation and their continuing obligation to the Church of Christ," the statement said. "Though the form of serving may be humble, it is necessary now in order 'to heal all manner of sickness' by binding up the broken bodies and spirits of mankind."

IMPORTANT NOTICE

At the January meeting of the Tract Board a committee was appointed with power to arrange for such additional help as might be needed to lighten the burdens of the editor - corresponding secretary. In line with the recommendations of his physician the committee thus appointed, as its first action, arranged for a well-earned and long-postponed vacation for him. As this Recorder goes to press he is on his way to Florida accompanied by Mrs. Van Horn and under strict instructions from the committee to refrain from anything connected with his work or his office for a period of six weeks.

During his absence, the editor's assistant, Mrs. Frank A. Langworthy, will add much of the editorial work to the work which she is already doing so well and has done so well over many years. She will carry the entire editorial responsibility except for the writing of editorials. Several of our ministers have been asked to contribute editorials during this period and have agreed to do so.

Plans for Sabbath Rally Day in our churches and the special material for the Sabbath Recorder for the issue published in that connection will be cared for by Pastor Victor W. Skaggs of the Piscataway Church. Mrs. Herbert C. Van Horn has been asked to carry on with the planning and correspondence incident to the one hundredth anniversary of the founding of the Sabbath Recorder next June and the special edition planned in celebration of that event.

Rev. Hurley S. Warren has consented to care for such of the correspondence of the corresponding secretary as cannot reasonably be postponed until his return to his desk. Much of the routine of the corresponding secretary's office will be cared for by Mrs. Langworthy, by L. Harrison North, manager of the publishing house, and by the sympathetic, efficient, and interested Seventh

Day Baptist women regularly employed in the office of the Recorder Press.

To the secretary-editor and his good wife go the good wishes and the earnest prayers of the members of the Tract Board and of his co-workers in the Seventh Day Baptist Building and Recorder Press for a happy and health-renewing vacation. C. V. D.

THE WORLD DAY OF PRAYER

Father of all mankind, throughout this day, and every day, help me to remember that a very real portion of thy kingdom has been placed in my keeping. Therefore teach me to love thee:

With all my mind—that I may think thy thoughts after thee, from dawn to dark, making beautiful and significant each decision of my daily living; help me to remove all prejudice and small-mindedness, O Lord:

With all my heart—that I may love those whom thou lovest, feeling for even the most unlovable and difficult of thy children thine own everlasting mercy:

With all my soul—that I may seek fresh ways in which we can all be one in Jesus Christ our Lord, praying for thy divine power to surge through my commonplace routine from morning till night:

With all my strength—that I may work the works of him who sent me while it is day, seeking to channel through every act thy devotion to the needs of both my neighbor and myself. Remind me from moment to moment that this is not optional, but the last command of Jesus Christ, our Lord. Quicken me and use me this day, for thy name's sake. Amen.

—United Council of Church Women.

THAT WE HERE HIGHLY
RESOLVE THAT THESE
DEAD SHALL NOT HAVE
DIED IN VAIN.

—LINCOLN

MISSIONS

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

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I.

Checks and money orders should be drawn to the order of Karl G. Sillman, Westerly, R. I.

ECCLESIASTICAL LAWS HELPFUL

Both the knowledge and observance of ecclesiastical laws are vital in missions, church, and all religious work. The advancement of the kingdom of Christ often suffers because this fact is not recognized.

Ecclesiastical laws have reference to those documents which define the nature of religious organizations and the rules governing them. When we use the term, we usually refer to the constitutions and by-laws of churches and related societies.

Most Seventh Day Baptist churches and their auxiliary organizations (Bible schools, Christian Endeavor societies, and Ladies' Aids) have constitutions and by-laws regularly adopted. The associations, General Conference, and denominational boards have documents which set forth their rules and government. The several states have laws governing the forming of churches and their privileges. Some organizations state in their by-laws that business shall be conducted according to parliamentary usages, but that is usually taken for granted without a written rule.

There are a few organizations which, having no written constitution and by-laws, are governed by what is called "common law" or custom. These customs are considered binding and should not be changed without consent of the majority.

The purpose of ecclesiastical laws is to guide religious bodies, especially the officers, in conducting their affairs in an orderly and efficient way. Like civil laws, ecclesiastical laws are not helpful unless they are known and followed. Years ago the business officers of a certain church were regularly violating the state laws regarding their duties as officers in a church. They were doing this because they had not informed themselves as to what the law said. Too often the president or some other officer in an organization makes trouble by acting as though he thought he were czar, and med-

dles with the work of other officers and committees.

It is not an uncommon thing for both ecclesiastical and business officers of a church to disregard the rules when it suits them to do so. This is a grave mistake. It weakens the efficiency of the church by causing division and leads to anarchy.

Seventh Day Baptists, who contend for the observance of all the commandments, should be the last to trample any just laws under their feet. Let us observe the rules. If they are not suitable, they can be easily amended, provided the majority wish it.

W. L. B.

CLEANINGS FROM QUARTERLY REPORTS OF MISSIONARY PASTORS

By missionary pastors we mean pastors who are partly supported financially by the Missionary Board. They are called by and serve the church. The board aids in their support and requires quarterly reports from the pastors. At present there are six of these in the United States, and the board is planning to aid several other small churches needing help.

The last reports of the six missionary pastors show that during the quarter they have preached ninety-one sermons, conducted thirty-three prayer meetings, and made two hundred fifty calls. All of them report that their churches have increased their missionary contributions.

Among the many interesting items in the reports for the last quarter, the following may be mentioned:

Pastor Earl Cruzan, Boulder, Colo., reports an organization of a personal worker's class with ten members.

Pastor Verney A. Wilson, Nortonville, Kan., reports observance of the World Wide Communion, a special Sabbath School Rally Day, and that there are thirty-five stars on their service flag.

Pastor Neal D. Mills, New Auburn, Wis., reports conducting two morning devotional periods over WJMC, Rice Lake.

Pastor Clifford A. Beebe, missionary pastor at Fouke and Little Prairie, Ark., reports three trips to Little Prairie, special meetings in October in Fouke, assisted by Pastor Ellis R. Lewis, and emphasizes the need of an additional worker in the Southwest.

Pastor Orville W. Babcock, Salemville, Pa., reports quarterly contributions to the Denominational Budget, and that the church has purchased material to insulate the parsonage.

Pastor Marion C. Van Horn, Berea, W. Va., reports that the church increased its apportionment to the pastor's salary, raised money to repair and paint the church, and that the Lord's Acre work during the year amounted to \$181.05. W. L. B.

CONVERSION

It is interesting to notice how thoroughly "conversion" does change one's habits of life and manner of thinking.

In olden time, Jacob, the selfish, shrewd, scheming business man, deceived his father, outwitted his brother, got the advantage of his father-in-law employer, and even proposed to the Almighty a tithing benefit bringing to himself ninety per cent profit; converted, with name changed, the life of Israel was no longer that of Jacob. And the religious world still speaks the name Israel, reverently.

Like results follow conversion today with men of our acquaintance, everywhere.

Mission methods may vary; the Scriptural demand, "Be converted," stands without amendment. Compliance brings happiness and life worth while.

As yet, one half the inhabitants of our little world have not been told the "Way of Life." Why? A. S. B.

THE CHRISTIAN WORLD PERSPECTIVE

By Dr. James B. Chapman

The condition of the world has never had very much to do with the progress of the gospel among men and nations. But the condition of the Church has had everything to do with this work of highest rank. In time of war and in days of international peace Christ remains the only hope of men, both for life and for salvation. The vices of war have their only cure in Christ and the virtues of peace have their only true spring in him.

The war will end and peace will come. And when peace comes the task of healing the bruises of men and nations will fall heavily upon the missionary enterprise of

the Christian Church. The Church must retain its vitality during the struggle; it must seek and save to the limits of its power during the carnage; and then it must enter upon a new era of world evangelism when once all lanes of sea, land, and air are open again to men of good will.

Even now the Church is on the threshold of its greatest opportunity. It is not required that the Church shall make the opportunity. The opportunity will come whether we bid it do so or not. But it is required of the Church that it shall be harnessed and ready. Three things the Church must do: (1) It must maintain all that is possible of its missionary enterprise in all lands the world around. (2) It must immediately and determinedly reinforce and enlarge its missionary activities wherever the fields are accessible at this time. And (3) it must immediately draw out and train a missionary force of extraordinary proportions to meet the demands for world evangelism at the close of the conflict. All these imperatives are of a presently pressing nature, and call for more and more prayer, more and more missionary education, and more and more missionary giving both of men and of money.—Taken from Laymen's Missionary Movement.

"HE'S MY HERO!"

Some days in school, when teachers say,
"Jim, name the presidents—"
I up and I commence,
And say them all from Washington clear through
to Buchanan; then
I have to stop and clear my throat—always have
to when
I come to Abraham Lincoln's name,
E'en though the teacher whispers, "Shame!
Can't you remember, Jim?"

Can't I remember him!
Why, he's my hero; that is why
I get choked up and want to cry!
Once he was just as poor as I,
And homely, too, and tall and shy.
But he was brave and made his place,
Climbed to the top and freed a race!
When I think what he dared to do,
I just vow I'll do something, too!

—From Children's Page of God's
Revivalist and Bible Advocate.

SABBATH SCHOOL LESSON FOR FEBRUARY 26, 1944

Jesus Presents Himself as the Messiah. Scrip-
ture—Mark 11: 1—12: 44.
Golden Text—Mark 14: 61, 62.

WOMAN'S WORK

Mrs. Otroy W. Devlo, Salem, W. Va.

PRAY, WORK, VOTE

We were resting briefly between sessions of the Foreign Missions Conference in the ladies' lounge on the nineteenth floor of the LaSalle Hotel. The lounge, small and comfortable, was also exciting, for the women who gathered there were from near and far: from the Midwest, the Atlantic seaboard, the South, Canada, South America, China, Assam, India, Singapore, and Egypt. It was the second day of the conference and we were not quite oriented; we inquired where we could find a desirable restaurant in the neighborhood. A lovely, beautifully modulated voice replied, "We ate in the Coffee Shoppe downstairs and were well served." "Did you not find it expensive?" we asked. "No. Our lunch was only seventy cents." What came to the mind of your writer with shocking force? Just this: "If this great conference were being held in the state of my residence, where would we two find a coffee shop where we could eat together—because the lovely voiced lady has a brown skin, and mine is white."

"Color" is the theme of the January issue of "The Church Woman." We quote from its editor, Maybelle Rae LeGrand, and two others of its able writers, Miss Ruth Seabury is secretary of education, American Board of Commissioners for Foreign Missions. From memory we retell incidents related by her in her Chicago address, "The Church: Salt by Reconciliation."

It is really not a matter of race but of color. We have long talked around the subject but it is now time that Christian women face the fact that racial prejudices are actually based on color. The kind and degree of color also have their effect. Yellow is not quite so full of prejudice as brown or black. In his direction to Samuel the Lord said to him, "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." May the day soon come when we shall evaluate personality by other more weighty values than the color of a skin.

The question often arises as to why this attitude of mind should dominate. My answer to it, from observation and experience, is that the American people are filled with fear and so great is this fear that they can neither be human nor Christian. The more nearly the colored people of America approach the ideals and objectives that have been set up by American civilization, the greater the

fear becomes that eventually they will dominate the political world. It is not human nature to bother about anything or anybody for whom we have no fear. We may talk about the economical world, the mechanical world, the financial world; but we approach the spiritual world with many reservations in our minds, and we cannot bring ourselves to have our actions coincide with the dictums of the "Man of Galilee" whom we all claim to serve. Jesus made some very definite pronouncements when here among men, and these pronouncements must be accepted and made a definite part in the planning of the new world which we talk about constantly, and which is gradually evolving.

I believe the ultimate solution of this whole question rests in the hands of the women of America and the women of the world. It is in the home where women have their greatest influence. They train their children in all the ways of life, and if the little child is taught from the time it can understand, that it is superior to all other peoples of the world, we will continue to have wars and they will grow more diabolical than the present conflict. Politicians may have their secret meetings, diplomats may gather in various corners of the globe and make decisions, governments may promise to co-operate in constructive world building and deliberately act in another way; but all of these are ineffective when it comes to the power of the home and the training of youth from the cradle upward. When the women of the world decide that they want a new world, we will have it; and until they so decide, this old world of ours is going to move along unsteadily with fear the dominating force in control.—"Post War Plans," Christine Smith.

Miss Seabury delivered her Christian message before the student body of school in India. Then she invited the audience to hand her written questions. Among the students were many Hindus, possibly some of other faiths, and a mere handful of Christians. She says:

When the questions came in, I suffered the greatest humiliation of my life. This was one question: "How can you offer your faith to us as long as you lynch Negroes in the United States?" The few Christians gathered about me and tried to offer consolation, and it added to my humiliation. Finally someone suggested prayer. So we retired to a quiet room and for three hours those Indian Christians prayed with me for the cleansing of the Church from the sin of racial intolerance.

Again Miss Seabury faced an audience; this time in one of our western cities, a group of church women, "You know the kind," she said. We presume she meant the sheltered, well-cared-for, comfortable kind. After the address a woman rose and said: "We had a Japanese neighbor, a kindly old man of whom we were very fond. Recently he died; his son came to me and asked if his father's funeral might be held in our church. "Of course," I answered, and started at once

to make the arrangements. Then I found that the doors of my church were closed, not to be opened for the funeral of a Japanese; and I went to fourteen other churches in this city with the same result. What would you do in a case like that? Perfect silence reigned in the room for a time, then another woman began to speak: "Let's do something; tomorrow, we will have a meeting to begin." So on the spot they began the work of weeding out an intolerant, unchristian practice.

It is true, and to this extent understandable, that women in and out of the churches do not comprehend that race is a major factor in this war and that our nation's influence at the peace conference will be strengthened or weakened by the measure to which we extend to our "colored" people the democracy for which all our "colored" allies are fighting. If church women in America could be brought to realize that we cannot expect other nations to follow a program of political and human rights promulgated by a nation itself refusing to adopt that program, they would then without a doubt stand and work for a change in social religious attitudes at home.

Church women have more at stake in this war than in any war of the past. Never before have we had the political power to make ourselves effective Christian citizens. We can be absolved of responsibility for the aftermath of other wars, but not of this one. Now our position is changed. We have not only the power of our ideals but we have the power of the ballot to reinforce this power. If we refuse to accept the responsibility of educating church women in the price of peace and fail to impress upon them that with our numerical strength, with our Christian ideals, with the ballot we can decide what kind of peace our nation will demand, as church women we will be completely destroyed, spiritually and as a force in society—"Church Women and Color," Mrs. Jessie Daniel Ames.

LINCOLN SAID

Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. . . . With firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.

—Second Inaugural Address.

"Besides providing for a 'lift,' every service of worship ought also to provide some 'direction' for the worshiper."

YOUNG PEOPLE'S WORK

Joanett B. Dickinson, Editor

Route 3, Bridgeton, N. J.

Please send all material and suggestions to the above address.

A LETTER

Dear Chum:

Many times I've heard people make sneering remarks about a certain group of our fellow citizens. This group that I want to talk with you about is the conscientious objectors, or Civilian Public Service, as the government has named it.

They are not, as has been said of them, slackers—cowards. I will admit that there are a few alleged men who will raise the protective shield of conscience to keep them from mortal danger or violent death.

I believe you'll agree that plain yellow cowardice would be hard to attribute to our generation. The great record already written on the battle fronts across the world by every branch of service proves that.

From the bloody sands of Salerno, to the still bloodier beaches on the other side of the world—Guadalcanal, Tarawa, Bougainville; in the flak-thick air over Rabaul and Schweinfurt; in the sea lanes of Murmansk, Archangel, and the now historic Coral Sea and Midway battles; even in the silent ice-bound posts of Alaska, Iceland, or the sandy wastes of Iran and Arabia—the record is clear, in a bold red legend.

Men and machines—fighting for many reasons—would not be stopped. Fear? Yes, they were many times plain scared—but cowards, quitters? Take another look at the headlines you've read.

I'll admit I've not been around much. My joy is among the forgotten men at a P. O. E., but great numbers of my buddies have come and gone through this port, and I've yet to hear a soldier sneer at a C. O.

We in olive drab have plenty to say about draft dodgers—although few have been found among the "conshies." There are plenty hiding behind a wife and children; or holding down a job in a defense plant at high wages, when they should have answered the call of country. They are the slackers!

"Conshies" don't draw high wages nor have soft jobs; they receive no family demerits. They live a tough life, living

and working in the front lines of the home front—some even working unarmed in actual combat areas. The conscientious objectors are doing the dirty work that no one else will do, or can be forced to do!

The knowledge of what they're signing up for is common; they can back out if they will, but they stick by their convictions.

No, I'm afraid the cowards are among the soft livers at home. They are alarmed over every little detail—they savor harsh treatment of internees and prisoners of war, as though civilization could be made richer by exchanging barbarity for barbarity. These "big shots" almost unanimously condemn "conshies" as traitors, which is a worse accusation than coward. They think it would be a good idea to shoot or jail all such persons.

We—I and my nine million or more buddies—are in this thing to keep just such a regime from coming to our land.

Freedom of thought, of conscience, is one of our inalienable rights. Let no one, whether he be Schickelgruber, Tojo, or the windbag on the street corner say, "This man has his own opinions; he must be put away for the preservation of 'der order'."

Well, so long for now. I hope you've not been bored by my raving, but there are some things that just make me plain mad.

As usual,

Pfc. Loren G. Osborn.

Newport News, Va.

MAKE UP YOUR MIND

By Gertrude B. Dickinson

Since enough of the new year 1944 has passed for us to see that already we have neglected to do many things for Christ that we should have done, let us re-consecrate ourselves to do as he leads during the remainder of this rather new year.

In the past many young people's groups have been guilty of standing neutral and thus not facing the issues that were brought before them. Indecision is a great fault—it is a thief of precious time, a deadly enemy of effective action, and it pushes out and destroys peace of mind. Indecision is bad in business, profession, trade, politics; but it is particularly true in regard to our Christian life.

I remember several times when our president stood before us and told of "open doors" and of definite projects that required the service or a small sum of money from us as a young people's organization. One time we all remember was when she asked if we wished to send money to help in the return of our missionaries from China. No motion was made. We sat there with blank looks on our faces and did not tell her "yes" or "no."

Remember times when our prayer meeting chairman stood before us and asked for volunteers for leaders for a week or more in advance? Everyone dismissed the question and the chairman was not helped, but certainly was discouraged.

Other cases could be mentioned, but we must now turn to the future. In this year let us determine (1) to make up our minds to believe that the seventh day Sabbath is blessed and is the day for us to keep, and believe that Christ's shed blood covers our sins and saves us; (2) to make up our minds to declare ourselves as a Christian body to work together and support our officers, to declare ourselves to our church, and to believe that our church needs and will benefit by our group; (3) to make up our minds to share Christ—such sharing of the good news with others is genuine evangelism; (4) to make up our minds to grow in our spiritual life. One does not grow by accident. Certain rules must be followed.

We will grow by strengthening our faith by prayer, reading the Bible, communion with other Christians, and remembering "Faith without works is dead."

Let us dedicate ourselves anew to the work given to our hands. Let us do away with waverings of spirit and purpose and let us be determined to make up our minds to believe, to declare ourselves, to share, and to grow.

Make up your mind!

Shiloh, N. J.

THE BIBLE IN CIVILIAN LIFE

"Thy word is a lamp unto my feet"

By Rex Burdick

Let's bring the Bible into our own lives. How many of us make the habit of reading the Bible regularly? Perhaps fifty per cent; probably not. How many people in the

service make it a practice to read the Bible regularly? Shall we say perhaps five per cent. Probably not. I wonder how many people in America make it a practice to read the Bible regularly. Shall we say five per cent? Maybe more; probably less. What would be the result if all church members would make a pledge to read some portion of the Scriptures every day? I'm sure it would cause one of the greatest revivals the world has ever known. As soon as we begin to search the Scriptures and to know more of the truth and beauty of them and their author, we will be gripped by the burning desire to tell others about it.

It is not a social law of mankind to tell others about anything in which we find joy. However, how many of you have told friends about a book you especially enjoyed and found interesting? Has anyone ever come to you and said, "You know, John, I just started the best book last night. It has the answer to every question. I've read six chapters in the Book of Matthew." I'll tell you why you haven't had that experience. It's because people read the Bible only from a standpoint of duty. Not for truth and beauty. We read one chapter—or start to—and then go to bed. One cannot get interested in a book by reading it one page at a time. Sometimes when we do read it and receive joy from doing so, we don't tell our friends because we think perhaps they will laugh at us. The world says a man is a heathen if he doesn't own a Bible, but he is a softie if he reads it. The Bible is the world's best seller, but probably it's the most poorly read book.

Let's all receive the great blessing and enjoyment that are ours when we really study that great Book—the Bible—the inspired word of God.

Salem, W. Va.

The Sabbath

Though there be seven days from week to week,
'Twas only one God sanctified,
When he created first for us the light,
And then the firmament;
Next the earth and planets, sun, moon, and stars;
Life in the sea, the air, and on the earth,
Both animal and human.
This done, God sanctified the seventh day;
A blessed day of rest from daily toil;
A day of joy, when we may praise
The Lord of all creation.

—Bessie S. Davis.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I haven't written to you at all before. I wrote to my Uncle Ralph and I thought I'd better write to you, too.

I am nine years old. My birthday is in September. Uncle John gets home every week.

I'm playing with Mickey, my dog. I have a playmate at school I call Mickey. I sit with her at lunch time when we eat.

I'd better stop now.

Your friend,

Mary Lou Fogg.

R. D. 3, Bridgeton, N. J.

Dear Mary Lou:

Your name sounds very familiar for I have another young friend about your age whose name is Mary Lou, only her name is Mary Lou Clarke. She lives on a farm just out of Andover.

My little granddaughters also think it is fun to play with their dog. They call him Blackie for he is almost entirely black. I'll have to tell you about one of his cute tricks. He likes to take his nap on the davenport in the back living room, but he wants to take it just as little Gretchen does; so he drags a sofa pillow to the head, pulls the blanket down from the back of the couch, lays his head on the pillow, pulls the blanket over him up to his neck, and goes to sleep. Isn't he a funny little dog? I'd like to hear more about your dog, Mickey. Did you name him after your playmate, or her after Mickey, the dog?

I hope that now you have begun to write to me you will do so often.

Your true friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I know I am too old to write for the Children's Page in the Sabbath Recorder, but I want you and the children to know that I do enjoy that page so much. When the Recorder comes I always look to see if any letters are there and to see also if any of the names are familiar to me. Of course I don't know the children, but I can often

make a pretty good guess as to whom they belong, especially any letters that come from North Loup, Neb., as that is where I lived and raised my family.

I have a suggestion to make to the children who write the letters; those who have small sisters and brothers—why not tell of some of the cute things they say and do? Those who haven't any small brothers and sisters probably have little cousins who say cute things.

I was at my daughter-in-law's one day at the noon hour. There were only three of us there for lunch, so the mother thought she would make some potato soup. She told little Wanda, aged four, to go to the cellar and bring in two potatoes. Wanda soon came back with the two potatoes, saying, "Here they are Mama, but aren't I going to eat?" I think such things would interest the children as well as the grown-ups. We all need a hearty laugh once in a while.

My name is the same as yours, but I doubt if we are at all related. My husband was an uncle of Leslie O. Green.

I hope the children will not fail to write for the Sabbath Recorder. It is a great help to keep in touch with the denomination as a whole. I feel as though all Seventh Day Baptists are just one big, happy family. I am proud to belong to such a group.

Yours very sincerely,

Minnie C. Green.

Box 108, Buckley, Wash.

Dear Mrs. Green:

If I'm not too old to write for the Children's Page you surely are not, and I thank you very much for your good letter. Your suggestion is very good and I hope many of the children will follow it. Some of them have sometimes told of children's cute sayings, and it would be fine for more of them to do so. I get many a laugh over the cute sayings of my little granddaughters, as well as those of the children of my friends and neighbors. One Sabbath, on our way home from church at Independence, Pastor Greene and I were having dinner at our daughter's in Wellsville. Seven-year-old Joyce had placed her chair and three-year-old Gretchen's on the same side of the table. When Gretchen discovered this she said in a very decided voice, "I don't like that 'tall. It's

'sposed to be my turn to sit by my Grandma." And around the table went her chair.

We could not find that our Greenes were at all related to Leslie O. Green's family. Most of my husband's family use the final e. Mrs. Frank L. Greene at Alfred used to say that she married a "Greenie" or a Green with final e added, while her sister married a plain Green.

Sincerely yours,

Mizpah S. Greene.

A STORY OF LINCOLN

It is related of the late President Lincoln that not only the petitions of suffering men and women reached his ears and touched his heart, but the requests of little children were heard and answered. The children of Concord, Mass., sent him a "Memorial," asking for the freedom of all slave children. He did not toss it aside with a sneer, saying "What do boys and girls know about such great matters?" but sat down and wrote with his own hand the following beautiful letter: "Tell those little people I am very glad their young hearts are so full of just and generous sympathy, and that while I have not the power to grant all they ask, I trust that they will remember that God has, and that, as it seems, he wills to do it."

—Sabbath Recorder, 1890.

OUR PULPIT

LINCOLN AS PEACEMAKER

By Harold L. Lunger*

Scripture—Matthew 5: 1-12, 38-48.

Blessed are the peacemakers, for they will be called God's sons. Matthew 5: 9.

With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle and for his widow and orphans, to do all which may achieve and cherish a just and a lasting peace among ourselves and with all nations. (From Lincoln's Second Inaugural.)

The American people will soon or late face the problem of having to make peace. When that time comes, we shall confront, in

* Author's Note: I am greatly indebted to Volume IV of Carl Sandburg's Abraham Lincoln: The War Years for most of the dramatic details and local color in this sermon. H. L. L.

addition to a vast complex of problems social, political, and economic, another fundamental problem of spirit and moral attitude. What shall be our attitude toward our enemies? How shall we treat those against whom we have been warring? On this problem there is no leader of our national past or present who can give more realistic, more Christian counsel than Abraham Lincoln.

Because we know neither the day nor the hour when the problems of peace-making may be thrust upon us, it would be well for our country and for the world if more of us were to make a careful study now of Lincoln's thought in order that we may become imbued with his spirit. What was the peace that Lincoln planned? How did he propose going ahead, as he phrased it in the closing words of his Second Inaugural, "to bind up the nation's wounds . . . [and] to do all which may achieve and cherish a just and a lasting peace among ourselves and with all nations"?

I. Hampton Roads

(February 3, 1865)

A month before he delivered his Second Inaugural, Lincoln met to discuss terms of peace with three spokesmen for the Confederacy in an historic meeting at Hampton Roads, Va. In the North many fire-eaters were clamoring for the utter crushing of the South, its enslavement and destruction. The New York Herald spoke for many when it denounced all peace talk and called for "unconditional surrender." The great heart of Lincoln, however, bled at the thought that every day the sun rose another two hundred, one thousand, or three thousand of his fellow countrymen would be killed. It made no difference to him whether they wore the blue or the gray. As he once said, "I have never suffered by the South, I have suffered with the South. Their pain has been my pain. Their loss has been my loss." Lincoln was eager that peace should come at the earliest possible moment.

Thus, when Jefferson Davis expressed a readiness to send representatives to confer with a representation from the Union on possible terms of peace, Lincoln quickly acceded. He sent William H. Seward to meet the southern conferees at Hampton Roads, giving him a list of three things that would

be, from the northern point of view, indispensable to peace: recognition of the national authority, abandonment of slavery, and disbanding of the southern armies.

Davis' representatives were unable to accept these terms even as a basis for discussion, and the conference was about to break up when General Grant sent a telegram to Lincoln. In it he expressed his conviction that the southern representatives were sincerely desirous of restoring peace and union, and he urged Lincoln to meet them himself. That night, February 2, Lincoln went down the Potomac on a naval vessel to Hampton Roads and the next morning he met Stephens, Hunter, and Campbell. He repeated the three conditions of peace, saying in effect: If you will lay down your arms, abandon slavery, and return to the Union you can write your own terms of peace. There was no thought in Lincoln's mind of revenge or reparations. But even this personal meeting was of no avail, and the effort to negotiate a peace ended in failure.

However, Lincoln still had hope. When he got back to Washington he prepared a message to Congress by which he sought to make it easier for the South to accept his second condition, the abandonment of slavery. After the South's four treasonable years of war, Lincoln prepared to ask Congress to appropriate \$400,000,000 to pay the southern slaveholders for the slaves they were asked to give up. Before submitting this request to Congress, Lincoln read the proposal to his Cabinet. But the Cabinet's reaction to the proposition was so unfriendly that it was never laid before Congress. Lincoln wrote on the back of the manuscript under date of February 5: "Today these papers, which explain themselves, were drawn up and submitted to the Cabinet and unanimously disapproved by them."

Carl Sandburg's comment on the Cabinet's reaction on that occasion is significant: "Not one of the chosen advisers . . . ranged himself alongside the President in one of the boldest constructive proposals he had ever laid before them. All were Christian churchmen, though each one withheld himself from joining Lincoln in an act for which an argument could be made that it was laden and shining with the spirit of the Sermon on the Mount."

The reaction to these peace overtures in Congress and in the press was immediate and virulent. It was almost as it would be if Roosevelt had flown to Casablanca to negotiate a peace with the Axis! Lincoln's patriotism was impugned and his sanity called in question. It was said that this was no time for "tenderness" towards the "rebels." There was even an unsuccessful move to impeach the President. Meanwhile the war went on another four, six, nine bloody weeks.

II. Richmond

(April 4)

On Sunday, April 2, Jefferson Davis was sitting in his pew in St. Paul's Episcopal Church, Richmond. In the midst of the service a messenger went down the aisle and handed him a note. It was from General Lee, whose armies were being hard pressed just outside the city. Davis arose and left the church. That day the Confederate government evacuated the city. That night and the next day the Union soldiers began taking over.

Two days later—on Tuesday, April 4—Abraham Lincoln, his son Tad, and a couple of guards put out in a rowboat from the flagship Malvern, anchored off shore, and disembarked at Rockett's Landing, Richmond. In the city before them scattered fires were still burning. Now and then perhaps the sound of an explosion was heard as a damaged and unsafe building was demolished.

Lincoln had brushed aside all suggestions that he enter the city in a military pageant of triumph. Even the cavalry escort did not meet the little party until it had walked nearly two miles through the littered streets. Finally Lincoln came to the executive mansion, a two-story brick house of gray stucco with tall colonial pillars. He entered the "White House of the Confederacy." Dusty and exhausted after his long walk through the dirty streets, Lincoln sank into a chair at the head of a long table. This, he was told, was the chair Jeff Davis had sat in as he conducted the affairs of the Confederate States of America. Most of us would have received great satisfaction and just pride from that announcement. But there was no glow of triumph on Lincoln's face; only a great sadness as he thought of Davis' humiliation, and of the 600,000 men in blue and

gray who would never return to their homes. Lincoln lowered his head on his arms, and his giant frame was shaken with sobs.

Before he left the city, General Weitzel, in command of the Union forces, asked what to do with the conquered people. Lincoln replied that he did not wish to give any orders; but, said he, "if I were in your place, I'd let 'em up easy, let 'em up easy."

III. Appomattox

(April 9)

The following Sunday was Palm Sunday. General Lee, at his own request, met General Grant in a house on the edge of Appomattox, ninety-five miles west of Richmond. Lee was tall and erect; Grant, short and stoop-shouldered. Lee wore a clean, dazzling military outfit; Grant was dressed in rough-worn clothes and a dusty shirt. He apologized that he had come direct from the field and hadn't had time to change his uniform. Lee was suffering great anguish of heart as he faced this bitter ordeal; Grant later admitted that he was not a little embarrassed. But both wore grave faces which concealed the feelings within.

There were a few reminiscences of the days when they had served together under the same flag in Mexico. Then Lee brought the conversation around to the point of his visit. "I suppose, General Grant, that the object of our present meeting is fully understood. I asked to see you to ascertain upon what terms you would receive the surrender of my army." Grant repeated the terms he had given in his letter of the day before: the officers and men to be surrendered, paroled, and disqualified from taking up arms again until properly exchanged; and all arms, ammunition, and supplies to be delivered up as captured property. Lee was greatly relieved; some of his generals had predicted that the army would be marched off to prison in shame and disgrace. Grant sat down at the table and put the terms in writing.

In Lee's surrender, General Grant sympathetically allowed Lee's men who owned horses or mules to keep them for farm use. For this, in addition to generous terms of the surrender, General Lee declared with other words of appreciation, "This will have the best possible effect upon the men. It will be very gratifying and will do much toward conciliating our people."

IV. The White House

(April 11)

It was two days later, Tuesday night of Holy Week. A light mist had floated in over Washington and hung like a moving filament around the illuminated public buildings. Bands were playing and flags waving; there were shouts and much hullabaloo as an immense crowd of people poured into the area in front of the White House. This was the night set for Washington's formal celebration of the end of the war. Lincoln was to speak.

The President had given much thought to his words for this occasion. The victorious North was seething with hate and vindictiveness. There were cries of "Hang Jeff Davis" and "Crush the South." Against all this Lincoln's soul was in revolt. He still stood, in peace as in war, for "malice toward none," and "charity for all." He opened his address with a few brief words of gratitude to God that the surrender of the principal insurgent army now gave hope of a righteous and speedy peace. Next he paid simple but sincere tribute to General Grant, his officers, and men. Then he plunged immediately into the highly controversial problems of reconstruction. There was no gloating of triumph, no tickling of the popular passions, but a calm, reasoned, statesmanlike consideration of the manner in which he proposed to go about binding up the nation's wounds and achieving a just and a lasting peace.

This was not the kind of speech the crowd was in a mood for. It drew little applause. The press generally criticized and condemned it. But many of the common people both in the North and in the South must have heard him gladly, and with rising hope.

Three days later was Good Friday. In the morning of that fateful day Lincoln was holding what was to be his last meeting with his Cabinet. The discussion was on reconstruction. Lincoln expressed himself in these words: "I hope there will be no persecutions, no bloody work after the war is over. No one need expect me to take any part in hanging or killing those men, even the worst of them. . . . Enough lives have been sacrificed. We must extinguish our resentments if we expect harmony and re-union."

And so it might have been had not the assassin's bullet that very night cut down our great leader, the man of the hour, the hope of the nation. We all know from our histories the forces of blind hate, greed, bitterness and revenge—the so-called "real-politik" — unleashed on the nation almost before Lincoln's corpse was cold. We know the scars that still exist upon our national life because of the vicious aftermath of the Civil War.

Well does James Truslow Adams close his chapter on the Civil War with these words: "The war was won; the Union was preserved; but peace and love and honesty and brotherly kindness had fled with Lincoln's soul."

V. The Spirit of Lincoln

To my mind no man in such high public office has ever come so close to embodying the spirit of the Sermon on the Mount as Abraham Lincoln. Certainly he was one of those peacemakers who are to be called God's sons. Lincoln was essentially a peacemaker even when he was reluctantly waging war. Moreover, he was humble-minded, pure in heart, merciful, a mourner—over the sorrows of others. And he was persecuted, as few men have even been persecuted, for his uprightness.

Lincoln took literally, very literally, Jesus' repudiation of the old principle of "an eye for an eye and a tooth for a tooth." He would have none of retaliation. He was willing, as he showed more than once, to go the second mile—and the third and the fourth—if only he might win back his enemies and make them his friends.

He went beyond another old law which most of us still follow today: that of loving our neighbor and hating our enemy. Lincoln was great enough that he could love even his enemies and pray for his persecutors. When he spoke of "malice toward none" and "charity for all," he was not making pretty phrases or mouthing pious sentiments or paying lip service to an unattained ideal; he was revealing the soul within him.

The Marquis de Chambrun was a brilliant young French diplomat who saw much of Lincoln in those last days. From him we have this personal observation: "It was impossible to discover in Mr. Lincoln a single sentiment, I shall not say of revenge, but even of bitterness, in regard to the van-

quished. . . . Clemency never suggested itself more naturally to a victorious chieftain. The policy of pardon and forgiveness appeared to his mind an absolute necessity."

And yet it was this very spirit of forgiveness and magnanimity that brought down on Lincoln the denunciation of the press and the persecution of his own associates like Vice-President Andrew Johnson, of intellectuals like Emerson, and of ministers of the gospel like Henry Ward Beecher. Truly the words of Jesus apply to him: "Blessed are you when people abuse you, and persecute you, and falsely say everything bad of you on my account. . . . Be glad and exult over it . . . for that is the way they persecuted the prophets who went before you."

We often hear it said that the Sermon on the Mount cannot be taken too literally or applied to affairs of state. And yet I believe it is the verdict of historians and of history itself that the nation would have been much better off if the generous, forgiving policies of Lincoln had been given a chance instead of the so-called "realism" of spoliation that actually was followed.

It is no easy thing to rise above the lower emotions which tend to be engendered by war, and which often linger with us after war is over, like poison gases in low-lying fields of battle. Yet it must be done. And today, speaking of the period after the present war, such seasoned men of affairs as Herbert Hoover and Hugh Gibson say flatly, "We can have peace or we can have revenge, but we cannot have both."

A columnist in one of Chicago's daily newspapers told a few months ago of a London taxi driver by the name of Herbert Hodge who had just visited our city. This man had seen and suffered all the horrors of the battles of London. He, more than any of us—says the commentator—has cause to want revenge. Yet, when asked what he thought should be done to the Germans, he replied softly, "Treat 'em like brothers—but take away their guns." "Take away their guns; but treat 'em like brothers." How like the sentiment of that other Man of the People, "If I were in your place, I'd let 'em up easy, let 'em up easy."

In John Drinkwater's play, Lincoln, the President makes a few remarks during the intermission at Ford's Theater before the fatal shot. In the course of that simple

statement, he speaks as follows: "The task of reconciliation, of setting order where there is now confusion, of bringing about a settlement at once just and merciful, and of directing the life of a reunited country into prosperous channels of good will and generosity, will demand all our wisdom, all our loyalty. It is the proudest hope of my life that I may be of some service in this work."

Some day, perhaps sooner than we think, our country and the world will confront a similar, though much more complicated, responsibility. "The task of reconciliation, of setting order where there is now confusion, of bringing about a settlement at once just and merciful, and of directing the life of a reunited world into prosperous channels of good will and generosity, will demand all our wisdom, all our loyalty, all our Christianity." I am sure that each one of us can conclude with Lincoln, "It is the proudest hope of my life that I may be of some service in this work."

DENOMINATIONAL "HOOK-UP"

Ashaway, R. I.
Graded Department Superintendent's
Annual Report

To the Officers and Teachers of the Sabbath School:

First, I want to commend the teachers of the graded department for their splendid work and helpful co-operation. The messages of Christ and God's Word have been faithfully taught the boys and girls. The successes of the past year have been due in a large measure to your faithfulness, enthusiasm for the work, patience and perseverance with the children, generosity in giving of your time, energy, and money for the advancement of the work, and your loving-kindness and sympathetic understanding at all times.

Let us divide this report into four sections: first, membership; second, attendance; third, educational program; fourth, fruits.

At the beginning of 1943, we had a membership of forty-one. In October, a class of twelve was promoted to the main school. If there had been no new members, this would have left twenty-nine in the graded department. At the present time we have an enrollment of forty-eight, with forty-four

bona fide members—a gain of at least fifteen members and four prospective members.

Second, our attendance has been maintained rather well by (1) special day observances such as Easter and Rally Day; (2) social activities—two movie parties in the home of the superintendent; (3) visitations by the teachers; (4) mailing cards.

Third, our educational program. Our aim last year was to start a series of lesson helps especially prepared for graded work in contrast to the old type of uniform studies, or even the group graded series. We adopted the "Gospel Light" series because (1) they were based on the Bible; (2) they were progressive—graded material adapted to that particular age group; (3) they used the most recent and finest pedagogical aids, suggestions as to teaching, theory, equipment, etc.

Flannel boards were suggested in these lessons. This fall we have made available two more in addition to the two already in use and hope to order two more at once—so far with no added expense to the Sabbath school.

Our aim this year has been to keep enough pupils in each grade to be able to carry on the graded system. Two sets of "Salvation Songs for Children" have been purchased without the help of the Sabbath school treasury. Funds provided by birthday money and two individual contributions made the purchase possible. Bibles for the last-year pupils of the junior group were purchased by the Sabbath school and presented on Rally Day.

Each Sabbath every class has its missionary collection. The first quarter this fund was sent to Rev. A. T. Bottoms for Seventh Day Baptist mission work in Gurley, Ala.; second quarter, the fund was given to the general fund for Alice Kenyon, a member of the intermediate department who was seriously ill; third quarter, it was sent for the return of our missionaries from China. The last quarter has not been sent anywhere as yet. Each offering has been from six to twelve dollars.

Fourth, the fruits of our work are rather difficult to determine. I have one regret that I allowed the class which was promoted to leave without having a special session where they might have declared their faith and belief in the Lord Jesus Christ person-

ally. I feel that we can easily side-step our responsibility as superintendent and teachers and pastors to draw others to the Lord and, may I add, without being over cynical, before it is too late. Perhaps we fear criticism that we are forcing children into something they know nothing about. Perhaps we ourselves feel unworthy to approach either the children or their parents in behalf of Christ, or perhaps we believe there are none ready to accept him. May I ask, "If there are none, what are we doing?"

There are many phases of the work which could be emphasized during this coming year—especially the evangelistic, contacting the homes of our children more regularly—not only "our children's" homes, but the homes of the community. A duplicate file of census cards, such as our pastor has, would prove very helpful, I think, to the superintendents of the Sabbath school.

Respectfully submitted,

Dorith Crandall,
Superintendent.

MARRIAGES

Kellogg - Wagner. — The marriage of Clarence E. Kellogg, son of Frank R. and Myrtie Randolph Kellogg, of Dunellen, N. J., and Miss Irene C. Wagner, daughter of Mr. and Mrs. Jacob Struve of Raritan Township, was performed December 24, 1943, by Rev. Charles C. Tibbetts, pastor of the Wesleyan Methodist Church of Perth Amboy, N. J.

Johns - Lane. — At the home of her parents, Mr. and Mrs. Erlo Lane of Scottsbluff, Neb., Miss Shirley Lane became the bride of Marvin Johns, son of Mr. and Mrs. Harry Johns of Gering, Neb., January 16, 1944, Rev. R. E. Anderson officiating.

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.

WANTED—Position as Home Economics teacher in a Seventh Day Baptist community. Will graduate in June with a B.S. degree from Plattsburgh State Teachers College. Ellen R. Dobbs, Box 820, Berlin, New York. 1-24-44

HELP WANTED—Luther S. Davis, member of Marlboro church, lives half mile from Shiloh, farms 38 acres. Needs man to help work farm. Must be able to milk 6 to 9 cows. Four rooms for house keeping. Furnished if preferred. Write if interested. Luther S. Davis, Star Route, Bridgeton, N. J. 2-7-24

The Sabbath Recorder

Vol. 136

PLAINFIELD, N. J., FEBRUARY 21, 1944

No. 8

*"But I Say Unto You,
Swear Not At All!"*

(Classic order issued by General George Washington during 1776 in New York City)

The General is sorry to be informed that the foolish and wicked practise of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion; he hopes the officers will, by example as well as by influence, endeavor to check it, and that both they and the men will reflect that we can have little hopes of the blessing of heaven on our arms if we insult it by our impiety and folly; added to this it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it.

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