

sented the opening exercises. The theme, "One O'er All the Earth" was used. Six young people spoke on the subjects of Christian Endeavor in world service and world unity. Speakers were Phyllis Babcock, Kathleen Clement, Merna Van Horn, Claire Barber, George Jr. and Marion Maxson. A covered dish luncheon was served at noon, the tables being decorated in red and white and C. E. cutouts. After a pleasant time of fellowship, the regular Christian Endeavor lesson was taken up, led by Marion Maxson. The lesson was closed by testimonies by older members and the reading of "Song of our Syrian Guest" by Mrs. R. O. Babcock. Then all joined hands and sang the "Seventh Day Baptist Rally Song." Correspondent.

Salemville, Pa.

In October Pastor Orville W. Babcock and family left here to go to the church at Milton Junction and take up the work there. We are now looking forward to having Pastor Trevah R. Sutton and wife with us after April 1.

While we have no pastor, services are being conducted by Sabbath school classes, by individuals, or by invited pastors of other churches. On November 4 the Ladies' Aid took charge and gave a World Community Day program. The children gave a Christmas program on December 23 under the direction of Miss Carol Kagarise.

Our parsonage is now covered with asphalt brick siding which adds much to the outside appearance and the inside warmth.

The Ladies' Aid society made two lap robes for the soldiers' hospital at Butler, Pa., collected and packed clothing for the needy in Europe, and now is ready to make dresses for the Filipinos. Correspondent.

Marriages

Despuis - Langworthy. — Gerard Despuis, of Battle Creek, Mich., now of the Navy, and Miss Yvonne Langworthy, daughter of Mr. and Mrs. John Langworthy of Battle Creek, were united in marriage in the Seventh Day Baptist church, December 9, 1944, by Pastor G. D. Hargis.

Van Horn - Goodrich. — S/Sgt. Merlyn Van Horn and Frances Goodrich, both of North Loup, Neb., were united in marriage at the parsonage January 25, 1945. Their pastor, Rev. A. Clyde Ehret, officiated.

Obituary

Green. — Minnie Clement Green, daughter of Benjamin and Eliza Clement, was born at Welton, Iowa, March 13, 1876, and died after a long illness in a hospital at Tacoma, Wash., November 29, 1944.

She moved with her parents to North Loup, Neb., in early childhood. Later she married Fred Green. She is survived by six children: Ralph R., Wilber, Olney M., Mrs. Lottie Wright, Mrs. Lois Kerwin, and Mrs. Louisa Turner. A brother, Peter, and a sister, Rilla, also survive her. Her sister, Mrs. Julia Sweet, preceded her in death by three days.

Her body was shipped to her former home, Cashmere, Wash., for burial beside her husband. Rev. Richard M. Turman of the Baptist church conducted the service. G. H. C.

Hull. — Elmer V. was born in Berlin, N. Y., March 30, 1865, and passed away on December 30, 1944.

Mr. Hull has long been a member of the Berlin Seventh Day Baptist Church. He has been in ill health for about two years. He is survived by his wife, the former Janie B. Bentley, and three children: Gerald, Mrs. Ruth H. Canfield, and Clayton. Other relatives are two grandchildren, a twin sister, Mrs. Emma Davis, and a half sister, Mrs. Rena Tracy.

Funeral services were held at the church; he was laid to rest in the Seventh Day Baptist Cemetery. P. L. M.

Keister. — James Allen, infant son of Mr. and Mrs. Harvey Keister of Prentice, Wis., and grandson of Mr. and Mrs. Rex Bowers, Milton, was born October 4, 1944, and died of whooping cough January 5, 1945.

Funeral services were conducted by Rev. Mark Wickstrom with burial at the Agema Cemetery. E. F. R.

Lamphier. — Mary Millard, wife of Porter O. Lamphier, passed away January 11, 1945, at Berlin, N. Y.

Mrs. Lamphier is the mother of Mrs. Oscar Greenman, Mrs. Rose McEachron, Mrs. Mamie Strait, Ronald, Porter R., and Ivan; she is the sister of Frank and Ruben Millard.

Funeral services were conducted by her pastor, Paul L. Maxson; interment was made in the Seventh Day Baptist Cemetery. P. L. M.

Van Horn. — Deacon Robert Van Horn was born February 15, 1863, in Logan County, Ohio, and died February 1, 1945, in North Loup, Neb. An extended obituary appears elsewhere in this issue of the Recorder. A. C. E.

Do you know someone who is in need of the saving grace of Jesus? Let that burden rest upon your heart, and open your heart to God. Go to this one in sincerity and humbleness. Make a friend. Save a friend. —Lost Creek Bulletin.

The Sabbath Recorder

Vol. 138

PLAINFIELD, N. J., MARCH 5, 1945

No. 10

Rejected of Men

By EVA MILLAR

To feed the starving souls of all the lands,
From heav'n he came; and, as it is today,
The barley loaves they took with greedy hands;
But from the Bread of Life they turned away.

He came unto his own, a scattered flock;
With tears he sought them, though their hearts were cold.
His patience now, as then, they loudly mock,
And reverence not the Shepherd or the fold.

Upon the sick he laid his healing hand;
Ev'n death was subject to his spoken word,
And yet how few from all the favored band
To speak his praises and their thanks were heard.

Before the shrine of learning low they bow,
Give praise to Science with her flickering light,
And from the Light Divine, ev'n then, as now,
They turned towards the darkness of the night.

Kind Shepherd, Light Divine, thou Living Bread,
May each of us thy loving voice obey;
By thee our spirits evermore be fed,
And thy sweet presence turn our night to day.

Battle Creek, Mich.

The Sabbath Recorder

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Editorials

Rev. Alva L. Davis, D.D., Salem, W. Va.

DRIFTING

(The inspiration for this editorial is due to a boating trip on Belmont Lake, Canada, and on an inlet river, where the writer spent a part of his vacation last summer.)

Perhaps you are a boatman. You have worked your way up the river with ardor and strenuous effort. You have come to a place of exceeding beauty. You are captivated by it, and in the enjoyment of the hour you rest on the oars; you don't anchor the boat, and you begin to slip back.

Or you have worked your way up through a deep gorge, and have come to a place where the river banks open out. The landscape widens, revealing indescribable beauty. The sense of imprisonment has given way to a feeling of amplitude. In the enjoyment of the hour effort lags; you are back in the narrows again amidst the rocks and dangers of the gorge.

What is the parallelism in human experiences suggested by this figure of speech? Oh, something like this: We have come up the river of life through masses of commonplace restrictions and colorless happenings; through the straits of hard and trying circumstances to momentous events, inspiring and thrilling; into vaster relations, deeper reverence, and richer moods. We had experiences which transformed and glorified our days. We had visions splendid when the glory of the Lord shone round about us. We heard voices speaking within our souls, real ministers of spiritual revelation. Our hearts were deeply moved.

In those hours we made solemn covenants with our Lord; we pledged to him our wills, loyalty, and love which were as solemn and sacred as any wedding vow. We could say with John: "I . . . saw the holy city, new Jerusalem, coming down from God out of heaven." Those were glorious experiences, joyous, satisfying. The vision then was unclouded, crystal-clear as Colorado sunshine.

Are such experiences secure, permanent? Is there anything about them which can never be lost? Ah, that is the tragedy. We can lose these experiences simply by drifting. The vision splendid which was ours in all its beauty and splendor can die, fade into the light of the common day. "Therefore we ought to give the more earnest heed to the things which we have heard (experienced), lest at any time we should let them slip" ("lest haply we drift away from them." R.V.).

What is the explanation of this drifting? How does it begin? Let us turn again to the river and the drifting boat. Drifting is not usually a deliberate act, not an act performed of a set and thoughtful purpose. Rowing is a deliberate act; seeing is a deliberate act. Both are acts and issues of the will. Drifting is a negative act, rather than a positive one. Drifting is relaxing of endeavor; it is a surrender to the gliding current.

Again, drifting may be caused by distractions, by disturbing cares. It may be occasioned by laxity and ease, by idleness and indifference. However you may look at it, drifting is not the offspring of a strong will.

It is when the will is apathetic and at rest, and when the attention is withdrawn, that drifting begins.

I have read of a great Atlantic liner that was bombed and badly damaged and her furnaces were quenched. Because the fires were out there was no power to direct her course. She began to drift, just a derelict on the ocean. Combine these two illustrations—the boat with oars at rest and the liner with fires out—and we have the picture of a life which is drifting away from its noblest treasures.

Drifting begins in relaxing attention. Purposeful thoughts change to vagrant thoughts, then into apathy, then indifference. Or drifting begins with cooling fires. Our noble passions become lukewarm, and our fervent emotions turn cold. The two explanations of a drifting life—wandering thoughts and cooling moods.

The big vital things, which philosophy calls ideals, are what the New Testament calls, "the things which are spiritual." These things of the spirit are often revealed to us when life is torn by convulsions. It is often in times of storm, shock, and tempest that we have our noblest visions of God. It is in such hours that God's great secrets are more clearly revealed, and duty is more clearly marked. The storm passes, the shock is over, the lightning ceases to play in the sky. Days become normal. Our ways become easy again. Quietness, ease, peace, and calm become ours again.

The danger is that we lose the vision; we forget God and his spiritual presence; we surrender the ideal that may have held us like a beckoning star; we drift down the stream of thoughtlessness and indifference. Then these things become to us as if they had never been at all.

Since the mountain top experiences change into commonplace tasks, the way becomes easy again. The climate becomes enervating, and we grow drowsy and careless. Moral inspiration lapses into carnal ambitions, and noble crusade into selfish quest. The danger is that we become lax and lose our soul in a hundred distractions.

GETTING SOMETHING FOR NOTHING

The immutability of the law of the harvest has grown upon me with the years. We see its truth everywhere, in nature and in human life. In the long run the magnitude of the

harvest will correspond with the liberality of the sowing. We cannot sow sparingly and expect to reap bountifully; nor can we sow bountifully and expect to be put off forever with a meager harvest. The balance will be kept, for it is God who holds it.

Yet how many people there are who are dominated by the delusion that the work of life may be encompassed by short cuts and clever dodges. It has always seemed strange indeed for young people to enter college, pay down their hard earned cash (more probably their parents') for their tuition, and then proceed upon the assumption that every "cut" from classes, or poor preparation of the lesson is just something put over on the professor. Just so they get a "pass grade," nothing else matters.

This heresy of being content with just a "pass" grade is common, not alone in school or college life, but it cuts across the whole Christian point of view. The Christian religion is not a religion of "pass" men; it is a religion of those who elect the honor school of life, those who covet for themselves wide margins in doing their duty. It is an unfailing law that a full price must be paid for supreme achievement.

Edward Bok was a little Dutch boy. He came to America with his parents, who found themselves penniless soon after their arrival; but he rose by sheer force of goodness and industry to become the editor of the Ladies' Home Journal. He created a beautiful park, built a wonderful tower, one of the most beautiful in the world, and in the tower he placed a great chime of bells. A garden spot of rare beauty is this Mountain Lake Park with its Singing Tower. When he was asked for the moral of his life, he replied, "Behind every story of success is a story of work and self-denial."

Jonathan Edwards, the outstanding man of his time, spent thirteen hours every day in his study. John Calvin put his stamp upon succeeding generations. Of him it was said, "rest and recreation were all but unknown to him. When he was remonstrated with for his too laborious habits he replied, "Would you that the Lord should find me idle when he comes?"

We like to speak of our country as a land of free education. So it is. But knowledge is not free. Brain, sweat, and nerve energy must be paid down before it is taken away. It is said of Gibbon, author

of the monumental work on the Roman Empire, that "he purchased knowledge of Latin syntax at the expense of many tears and some blood."

If we turn to literature we are confronted by the same inevitable law. Books are produced by the thousands and printed by the millions. Men and women are grinding out reams of literary stuff. They spin gossamer threads out of their imaginations, and weave flimsy, pretty cobwebs. They ride light and they sow at a gallop. This is not the way masterpieces were made.

We would not willingly let die the great masterpieces of John Greenleaf Whittier. He has reaped a harvest of immortality. His sowing was hard and costly. His friend, Robert Collyer, asked, "Do you write easily?" "No, not now," he replied. "I can write no poem which does not bring on a severe headache which sometimes cripples me for days after it is done."

The great stylist of the nineteenth century was John Henry Newman who gave us the immortal hymn, "Lead, Kindly Light." We have a chance to see the patient toil with which he sowed in the field of literary labor. He wrote a book on "Justification." Of that production he writes: "I am quite worn out with correcting it. I write and write and write again. I write it out fair for the printer, but when I begin to correct the proof it will not do. Corrections multiply, pages are rewritten, the whole page is disfigured. I write it again until I cannot tell how many times the process is repeated."

What a heavy, laborious sowing! What a price he paid! But he had a bountiful reaping. John Henry Newman fascinated the outstanding figures of his day by his writings. He held the masters of his generation, and succeeding generations, enthralled by the magic of his style.

This is an old story, but it needs to be repeated often. There was a little country church that could not afford a regular pastor, so depended upon supplies from time to time. The deacons kept a little box at the door so that the people might leave their offering for the minister. On a certain Sunday the supply minister walked out from the village, taking with him his small son. As they entered, the minister put 25 cents in the box. At the close, a deacon accompanied him to the door, unlocked the box, and

handed him 25 cents, with an apology that the offering was so small.

The father and son walked toward home in silence. By and by the son asked, "Say, Dad, how much did you put in the box?" "Only 25 cents," said the father. "But," said the boy, "wasn't that the quarter you put in?" The father replied, "Yes, it was." They walked on in silence. Then suddenly the boy exclaimed, "Say, Dad, do you know what I've been thinking?" "What is it?" my son. "Why, if you had put more into the box you would have got more out of it."

That boy said more than he knew. It is eternally true. If you put more into a thing you will get more out of it. All of which says: The good things of life cost. Work is a way of life; it is not drudgery. Drudgery is work that has no meaning. Work is necessary for the health of body, mind, and soul. Work is a way of fellowship with God.

FIRST THINGS FIRST

Our Societies and Boards

We who are a long way from Plainfield, Westerly, Alfred, and Salem, and even some who are nearer, sometimes see what we think is need for work, some struggling company or some individual pleading for assistance. Each of us is apt to have a "pet project" we wish tried. Because it is uppermost in our minds we feel sure every one in the denomination sees or should see it as we do. Our question is, Why don't they do something about it?

Again, when a job is begun and weeks pass and months lengthen and we hear nothing about it, we wonder. We like to see and, or, hear something about it, often even if it is only that it is stuck in some Washington Bureau.

Now let us take a look at the other side. Each society is composed of a splendid group of Christian people, giving of their time and talents and in many cases their own money to do a job for us. They know of many more projects than we. They have dozens of appeals besides ours. Also they have a close view of the money side and do a wonderful job of stretching the money to cover as many projects as possible, and yet we talk of withdrawing our support if this or that is not done.

Just now the evidence is we are doing too much withholding. Why not, for once, fill

the coffers to overflowing so that each society may get a view of expansion rather than one of contraction?

P. B. Hurley,
Conference President.

Mission

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.

MISSIONARY MUSINGS

(This and the following article are furnished by Rev. Neal D. Mills, missionary pastor, at New Auburn, Wis.)

A few attempts have been made in the past by Seventh Day Baptists to win Jews to our faith. It was assumed that, already possessed of the Sabbath, Jews should more easily be won to us than to other faiths. We had little success. One explanation that has been offered is that the Jewish conception of the Sabbath is so ritualistic and lacking in real spirituality that even at that point we have little in common.

We note in the Protestant Voice that the Home Missions Council of North America reports that about one hundred thousand Jews are members of Christian churches in the United States and Canada. There are 145 Jewish Christian ministers, seven of whom are professors in Christian colleges and seminaries. Dr. Mark A. Dawber said that the Christian forces have a responsibility to demonstrate on this continent the possibilities of a Christian civilization by showing how to deal with underprivileged minority groups.

Do Seventh Day Baptists bear a portion of that responsibility? Perhaps now while we are temporarily shut out of China we ought to be working among Jews, Negroes, or Orientals in the United States. Perhaps we should send workers to the oppressed and impoverished people of Puerto Rico on our very doorstep. Many fields right here in America are calling for mission work. Why shouldn't we enter more of them? Of course we must continue our China missions as soon as we can get back to them.

Our Missionary Board is well aware of many open doors and would be happy to enter more of them. They wait only for the signal to go ahead, which must come from you and me. That signal, when it comes, will be in the form of increased giving. Now

SABBATH SCHOOL LESSON FOR MARCH 17, 1945

The Law of Life
Scripture—Matthew 22: 34-46; 23—25
Memory Selection—Matthew 22: 39

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

and then we hear someone say, "If more missionary work were being done I would give more to support it." That usually comes from one who is not familiar with all the work that is being done and the expenses involved. The obvious answer, of course, is that when more support is received from us our missionary work will be expanded accordingly.

If all our church members would adopt a systematic plan of giving, our churches and our boards would not lack for funds. When we give spasmodically and irregularly, it usually doesn't count up to much in the course of a year. When we regularly take out a fixed portion of our income for the Lord, it is surprising how fast it counts up. The government exempts 10 per cent of our income from taxation on the supposition that we give that much to benevolences. Is it quite honest if we do not actually give that much. "Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Bring ye the whole tithe into the store-house, . . . and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing." Malachi 3: 8, 10.

TWO GREAT MISSIONARIES CARRY ON

Dr. Albert Schweitzer, the great German missionary, recently spent his seventieth birthday at his mission at Lambarene, French Equatorial Africa. Thirty years ago he built a hospital there which he has maintained ever since largely with money which he himself earned through his organ concerts given in Europe and America.

Early in 1939, Doctor Schweitzer arrived at his home near Colmar in the Alsace valley in the Vosges Mountains for a much needed rest after the strenuous years in the tropical climate. War seemed certain, so he did not stay. He did not wish to be shut away too

long from his ministry and the people who had depended upon him for a quarter of a century. He returned on the same ship that had brought him north and is still at his post serving in the name of the Great Healer, while Europe is bathed in the blood of war.

It was in 1915 that Doctor Schweitzer left Europe deep in the throes of World War I, to bring to the heart of Africa the devoted service of a skilled surgeon and the gospel of the Great Physician. No doubt the years of intensive labor and the climate are taking their toll, but we hope Doctor Schweitzer will be spared to finish the book he is now writing on philosophy. The philosophy of such a man should be worth something to the world. Noted not only as a great surgeon and Christian missionary, he is a recognized scholar of the New Testament and an authority on Bach music.

The current issue of the Christian Century brings news that Toyohiko Kagawa is still actively engaged in evangelistic work in Japan, though on a somewhat reduced scale. All Protestant churches in Japan now bear the name "Church of Christ in Japan," with the local name underneath. There are eight Protestant papers, all under one general editorship. The church is now raising a fund of half a million yen for expansion of its work. It is reported that "no church has been compelled to install a Shinto shrine and no Christian school has been closed." Evidently the earlier effort to make Shinto the state religion has been given up, and no doubt the church is stronger for its forced combination of denominations. Twenty-two missionaries from America, Canada, and Great Britain remain in Japan, eight of whom are free and the rest are confined in their homes or in camps.

Undoubtedly Japanese Christianity faces similar tests of wartime tensions and state pressure to those in America and other belligerent countries. How they are being met we shall not know until after the war, but we welcome this reassuring though meager news.

Kagawa has displayed a Christian spirit rarely equalled in modern times. Turning his back on a life of luxury, he chose to live in one of the world's worst slums, sharing his tiny room and his insufficient food with ungrateful derelicts. He was so successful in his reform work that the government put him in charge of national welfare projects.

He greatly improved the state of the impoverished classes by organizing several kinds of co-operatives.

This world evangelist has addressed many large audiences in America, where his smiling good nature and Christian spirit have won him many enthusiastic friends. His last visit to America was made in 1941, with other Japanese Christians, in a desperate effort to avert the war. We will do well to remember this valiant Christian leader in our prayers, and hope that he will live to reach the goal he has set for himself—a million souls for Christ in Japan! N. D. M.

CHRISTIAN CHAPLAINCY FOR CHINA'S ARMED FORCES

(Under date of February 9, 1945, Religious News Service has made the following release of news cabled from their correspondent in Chungking.)

Chungking (By wireless).—Generalissimo Chiang Kai-shek has asked the National Christian Council here to enlist a thousand Christian workers as morale officers in the Chinese army. It is the first time in history a non-Christian nation has set up a Christian chaplaincy for its armed forces.

The council, comprising Chinese and American Protestants of various denominations, is now engaged, in conjunction with the Young Men's Christian Association, in organizing the first group of fifty volunteers who will initiate the project. General Chiang Kai-shek is himself a Methodist.

Duties of the morale workers will be to supervise the spiritual needs of Chinese soldiers, to act as a liaison between officers and men in adjusting complaints, and to supervise matters involving health and hygiene. They will also help keep families and relatives informed regarding their soldier kinsfolk.

"This is the most outstanding opportunity for popular evangelism and the rendering of a national service that the Chinese Church has ever had," a spokesman for the National Christian Council declared.

Chinese army morale needs have so far been handled by the Kuomintang, or National People's Party. Christian army workers will not be required to belong to the party, will hold no rank, and will be free to move freely among both officers and men. They will be paid by the army, unless the churches prefer to meet maintenance expenses.

—Foreign Missions Conference.

Woman's Work

Mrs. Olroy W. Davis, Selma, W. Va.

THE CHURCHES AND PEACE

"What Did the Cleveland Conference Say?" That is the title of a four-page leaflet briefly summarizing the results of the National Study Conference on the Churches and a Just and Durable Peace held at Cleveland, Ohio, January, 1945. It is available at 40 cents per hundred plus postage. The full text of "A Message to the Churches" from this conference is available at 10 cents per single copy including postage or 5 cents per copy in quantities of fifty or more plus postage. The "Christian Century" says, "It is important that this document should be brought forcibly to the attention of church members immediately. . . . If the churches are truly on the job in their desire to stimulate deep-going discussions and intelligent action on the issues of peace and the postwar order, the Federal Council of Churches at 297 Fourth Ave., New York 10, N. Y., should be overwhelmed with orders for this pamphlet."

Here is plainly stated our duty in advancing toward peace and the postwar world. Let's all get busy! Each ladies' society organize a study group in its church and really make our people acquainted with the facts. Put the leaflet, "What Did the Cleveland Conference Say," in the hands of all church members and others and use "A Message to the Churches" as the first text in a study group.

The news sheet, "Postwar World," would be helpful with articles furnishing information and comment on matters related to the postwar world. It is published bimonthly at 50 cents per year by the Commission on a Just and Durable Peace of the Federal Council of Churches. Our own Dean A. J. C. Bond is an associate editor. Other recent pamphlets for study and discussion available at the same address are "Religious Liberty—Meaning and Significance for Our Day" (ten cents), and "Statements on World Order" (ten cents).

Erma Van Horn,
For the Peace Committee.

The following reviews have been prepared by members of the Peace Committee. These pamphlets are especially pertinent for all Christians who desire to learn of the prob-

lems of all peoples of the world and the background conditions of peace.

"A Durable Peace in Eastern Asia"
If we are interested in the welfare of our country and our neighbors, let us make a careful study of "A Durable Peace in Eastern Asia," by Willis Lamott. It will give us an understanding of the relations between our nation and Eastern Asia.

For what are we fighting? What are our objectives? What has been our attitudes toward eastern peoples in the past? What kind of help will these nations need after the war? How do the Six Pillars of Peace apply? These and many more pertinent questions are asked and answered by Mr. Lamott. "Intelligent people should be prepared to create public opinion for a relationship with Eastern Asia that seems most in accord with the principles of a Christian world order," says our writer.

Goldie Brissey.
Order from Federal Council of Churches, 20 cents per copy; 25 copies, 15 cents each.

"A Durable Peace in Europe"
The pamphlet, "A Durable Peace in Europe," by William Henry Chamberlin, was published for the use of study groups in the churches by the Commission on a Just and Durable Peace. The author states in his foreword that "The opinions expressed are those of the author. The commission issues them for study and discussion in the hope that they may help many to crystallize their own thinking on these important problems."

If the pamphlet is read as only another on the many sided discussion of peace, it is excellent. At the end of the pamphlet are thought provoking study questions to answer, but to which the reader should not hesitate to change his mind in the light of more knowledge in the future.

Gladys R. Vincent.
Order from Federal Council of Churches, 20 cents per copy; 25 copies, 15 cents each.

"The Good Neighbors—the Story of the Two Americas"

"The Good Neighbors" is a concise story of the two Americas, published by the Foreign Policy Association. Its object is to provide unbiased background information to

enable readers to understand our Latin American neighbors.

The author gives a background picture of the motley assembly of adventurers, convicts, nobles, soldiers, and priests who came to seek wealth and to conquer the native Indians. The coming of the Spanish people created social and racial groups. The addition of the Portuguese element to this racial mixture was an impetus to a more stable type of national life. These were the people toward whom our country assumed a protective attitude — an attitude which created distrust rather than friendship. Wiser statesmen of later years have inspired a greater confidence in the minds of these neighbors, and these last few years of world turmoil have instigated a growing friendship that we hope may never be broken.

To see all this presented in a panoramic word picture such as we have in the "Good Neighbors" is indeed challenging.

Lydia Stutler.

Order from Department of Popular Education, Foreign Policy Association, 22 East 38th St., New York, N. Y., 25 cents per copy.

"Christ and Our Enemies"

"Christ and Our Enemies" was written by Stephen Hobhouse to stir Christians, especially ministers and leaders, to the necessity of emphasizing love for and forgiveness of our enemies. William Temple, the late Archbishop of Canterbury, whom Mr. Hobhouse quotes extensively, wrote the introduction. Together they set forth a searching analysis of Christian forgiveness. It is always the sin and not the sinner that the Christian is bound to abhor.

We must let the grace of God master our reluctant hearts and pray in the spirit of the prayer which was read in all the churches in Russia in 1940, by men and women who had endured over twenty years of bitter persecution at the hands of an atheistic government: "O Lord, do not condemn those who have persecuted us; be merciful to all those whom we Christians have hardened without knowing it; may our holy prayer be for them a mystery of reconciliation; may thy love be with them not a consuming fire but a breath of paradise."

No Christian can afford to miss reading "Christ and Our Enemies."

Lotta M. Bond.

Order from the Fellowship of Reconciliation, 2929 Broadway, New York 25, N. Y., 15 cents per copy.

HOW KEEP THE SABBATH?

By Rev. Lester G. Osborn

"It's so hard to know what I should and should not do on the Sabbath. How can I know if a thing is all right?" This question has been asked by many who rule out social affairs and sports and the work of the week. Here are five words which suggest a test. Think them through.

Exclusion. — Does it crowd-out known duties or responsibilities? Does it take time which might be used to better advantage in the Lord's work? Does it keep me from some Christian service? Remember, the Sabbath is the Lord's day, not ours.

Necessity. — Is it necessary? Be honest about this, for many things, on second thought, could be included in the other six days if we really wanted to, and if we planned our time rightly. The seeming necessity may be due to the wrong use of the six working days which God has set aside for our use. Such things as studying, mending, pressing, going to the doctor could come under this head. Are these "our work" or the Lord's?

Expediency. — What will our example do to others? The world in general has no Sabbath conscience. Mankind needs a Sabbath. Dare we, as Christians, take our place with those who care nothing for the Lord in neglecting his holy day? Will our action cause someone else to stumble?

Recreation. — Will it rest us or sap our energies? Will it truly help in the recovery from fatigue? Will it send us back to our everyday work better fitted? This, the physical, is the lowest standard of judgment. We must take the "far look" and fix our eyes on spiritual things.

Spiritual Growth. — Our inner beings must be nourished. We need time for thinking of the things that be of God, spiritual things. Will this feed my soul? Will it make me a better Christian? Will it contribute to my spiritual welfare?

We feel that the correct answer to these questions will decide beyond any doubt as to whether a thing is in harmony with the spirit of the Sabbath and pleasing to the Lord of the Sabbath.

Prayer is not conquering God's reluctance, but taking hold of God's willingness.

—Phillips Brooks.

Christian Education

Sponsored by the Seventh Day Baptist Board of Christian Education

CHRISTIAN EDUCATION COURSES IN OUR COLLEGES

It is the aim of our colleges to make all college activities contribute to the process of educating young people to be Christlike.

Recorder readers will be interested in the special courses in Bible and Christian Education being offered in our colleges.

Alfred University

Mrs. Dora K. Degen teaches Comparative Religion three hours per week throughout the year. There are fourteen students taking this course this year.

Chaplain B. D. Napier has a course in Old Testament which meets two hours per week throughout the year, and there are twenty students in the class this year.

There are ten students taking work in Religion in the School of Theology under Dean A. J. C. Bond.

Milton College

Dr. Edwin Shaw who has been teaching courses in Bible and Religion has not been able to teach this year. President Carroll L. Hill is teaching Philosophy and Old Testament, which meets two hours per week for the first semester. The second semester he will be teaching a course in New Testament, which will meet twice a week for the semester. President Hill says that by next year the college expects to be offering the whole list that the Department of Philosophy and Religious Education offers.

Salem College

For the first semester this year there was a course in Bible, The Bible as Literature (Old Testament), which met two hours per week. The Principles of Religious Education was also a two hour course.

During the second semester there are two courses being taught: New Testament Survey, a two hour course; and The Principles of Christian Ethics. Rev. Alva Davis teaches these courses.

The aim of these courses in our colleges is expressed in the Salem College catalog, "The aim of this Department of Religion is to provide for all students that basic knowledge of religion and philosophy that will enable

them to see their relation to God and their fellow men. It seeks to provide basic training for those who are preparing themselves to be teachers, preachers, or leaders in the field of religious education."

Our College Professors Serve

President Norwood of Alfred University says that members of the faculty render the following services: three are trustees of the church, one is superintendent of the intermediate Sabbath school, one is vice-president of the church, one is the church treasurer, two are deacons, two are lay elders, one is the church clerk, another is president of a Sabbath school class, and one is recording secretary of the Board of Christian Education, and one was president of the Education Society for a long period of years and was president of the Board of Christian Education until this year. President Norwood answers calls to speak at many programs outside the Alfred community. The same is true of other members of the faculty. Dean A. J. C. Bond is active in interdenominational work, especially the Federal Council of Churches. Other types of service are rendered by faculty members in the local church and community.

President Hill says that at Milton one faculty member is a deacon, a licentiate and preaches occasionally, is superintendent of the intermediate Sabbath school, a member of the denominational Finance Committee, and a member of the Church Advisory Board. Another is church chorister and a member of the church social committee. Two others are members of the denominational finance committee. One is treasurer of the Denominational Budget, two are elders, two others are members of the Church Advisory Board. President Hill is a member of the executive committee of the Wisconsin Council of Churches and speaks for various groups.

Faculty members at Salem contribute their services to the community through both the Sabbath school and the church. President Bond is called on by many outside groups such as schools, families who ask him to speak at funerals, and churches. Dean Ikenberry has occupied the pulpit for churches in Salem and a number of towns

near by. The head of the Bible Department has spoken this past fall in all of the Seventh Day Baptist churches in the area of Salem and has written much for the Sabbath Recorder. The students who are to become ministers occupy the pulpits in churches in the surrounding communities.

That our professors serve their church and community in so many ways is truly commendable. We thank the presidents of our colleges for this information as to courses taught and services rendered by faculty members. May God bless and guide those who in our colleges help mold the lives of young people.

CHRISTIAN ENDEAVOR CAMP EXPERIENCE

(Miss Eleanor Brooks, daughter of Mr. and Mrs. Albert Brooks of Waterford, attended a camp for young people of the Christian Endeavor societies of that section and has written a report of her experiences. Thank you, Eleanor.)

The camp was held at Northfield Seminary, Northfield, Mass., and I was there from June 30 to July 5. I was the only Seventh Day Baptist there.

The campus is situated on a hilltop away from the everyday noise and confusion. In the morning when we got up, the fog would separate us from the rest of the world. The birds would sing and everybody would have that happy, joyous feeling of a Christian. After the fog rolled away you would look at the surrounding mountains. You would see a green carpet of oak, pine, maple, and birches, all woven into a beautiful pattern. Promptly at 9 a.m. every day the church bell would ring, echoing and re-echoing among the hills.

We had different classes from which to choose. Some were Life of Christ, Paul and the Disciples, Yourself and Others, and Old and New Testament Heroes.

In the afternoon we had three hours in which to study, go on hikes, go swimming, or watch the delegates beat the ministers at a game of ball. They did beat the ministers.

In the evening we went upon "Round Top" mountain to have our evening vesper service. Then we went to the chapel for another service.

There were two outstanding services, the candlelight, and consecration services. In the candlelight service we marched out of the

church and formed a cross on the hillside. There we sang hymns. The consecration service gave us a chance to re-dedicate our lives to Christ. It was very inspirational.

Every night, fifteen minutes before going to bed, we had prayer groups. These groups also met in the morning.

CHRISTIAN EDUCATION COURSES

At Alfred Station the course, Teaching World Relations, has been completed. Members of the First and Second Alfred churches took part in this class.

Rev. Earl Cruzan writes that the course, Personal Religious Living, is being taught at Boulder. There are ten people enrolled which includes all of the graded department teachers and superintendent. Pastor Cruzan says that from reports he is getting, those in the class feel that it is very much worth while.

A report has come from Pastor Trevah Sutton saying that eight people completed the course, Personal Evangelism, which was held at the Second Hopkinton church.

Pastor Sutton has been planning for classes at Rockville. I expect they are well under way at this date.

A class in personal evangelism has been meeting at Plainfield, N. J., and probably the work has been completed. I would like to hear from someone in that group—please.

Pastor Harmon Dickinson will have some first series courses at De Ruyter soon. He plans to give classes in children and young people's work as well as general courses. There are seven people there who have decided to work for the First Certificate of Progress and with the help of their pastor we feel sure that they will be ready by Conference time.

Ask your pastor for a copy of "A Guide," check on the requirements for this First Certificate of Progress, and get busy on it and join the group to be honored at Conference next August. The real honor is in the value you will receive personally by doing the work outlined in this plan for leadership development.

Another Call for reports of credits earned during the past Conference year. Please send me your name and the name of the course completed so I can enter this information in the record book for such work done by members of all of our churches. H. S.

Children's Page

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

Yesterday I received a little poem from one of our Sabbath school girls, and I thought perhaps it would do to use on your Children's Page of the Sabbath Recorder. She doesn't know I am sending it in to you. I thought of surprising her when she sees it in the Recorder.

Very respectfully yours,

Ella Mae Davis.

Franklin City, Va.

Our Wonderful Saviour

By Emma Jane Linton

The Lord is our Saviour,

Let us trust him every day;

Keeping in his presence,

He will lead the way.

If we love and trust him,

We shall never know a fear;

Because we know our Saviour,

He has promised to be near.

Trust and obey is wonderful;

Trust him, it won't be long,

No, it won't be long now when

Jesus our King may come.

Yes, Jesus is our Saviour,

A wonderful God to man;

Soon we may be with him and

His angels with their band.

Yes, Jesus is our Saviour,

The creator of our life;

Then let us go in God's way,

And keep walking in his light.

Just a little light for Jesus,

That is wonderful to be;

Our Saviour loves everybody;

Yes, he loves even me.

R. 1, Stockton, Md.

Dear Emma:

I am ever so glad your teacher has sent me your inspiring poem, and I thank her through you for her thoughtfulness. I think it will help other boys and girls to love and serve our dear Saviour, Jesus Christ. I hope you will write other poems for our page.

Your sincere friend,

Mizpah S. Greene.

Dear Mrs. Greene:

There weren't any letters for Mommy to read to Maxine and me this week. I like

to hear them; so I am sorry when there aren't any. Someday I'll write to you myself. Now I have to have Mommy do it for me. I did write you one, but Mommy said she was afraid you couldn't read it very well.

I was four last November, and Maxine is two. I had a nice birthday present this year, for just a week before my birthday I got a little baby brother. His name is Walter Martin, and his birthday is November 12. He is a cute baby and laughs out loud when I talk to him.

Daddy still goes to Chicago to work every day. I wish he could stay home all day like Grandpa Nelson does.

Your little friends,

Ginger and Maxine Basler.

R. 3, Cuba Road,

Barrington, Ill.

(One day when the girls were visiting their grandparents, Maxine saw the milkman leave and said, "He is going to work." She knows that when her daddy leaves he is going to work. Grandma said, "Do you see Grandpa out there working?" Ginger said, "He isn't working. He is just shoveling corn.")

Dear Maxine and Ginger:

I was hoping to hear from you again soon, and it was nice of your mommy to write to me for you until you can write to me yourselves. I'm going to save the letter you wrote me yourself, Maxine, for I don't believe the Recorder children could read it as well as I can. I'm pretty sure I know what you were trying to say, for my four-year-old granddaughter Gretchen writes me letters that look very much like it. When we were taking her, her sister Joyce, and their mommy home from church yesterday and were talking about some work that needed to be done on their house which their daddy didn't have time to do, Gretchen said, "Oh, never mind, Mommy, Grandpa can fix it."

I think a baby brother is a wonderful present to get, one of the best. We have a little grandson named Kristie Martin. It should have been Walter Martin too, I think, since his grandpa's name is Walter; but perhaps they thought one Walter Greene was enough.

Sincerely your friend,

Mizpah S. Greene.

Our Pulpit

GOD MANIFESTED IN OUR CHURCH MEMBERSHIP

By Rev. Marion C. Van Horn

Read Matthew 13: 24-30, 36-43.

"... the righteous shine forth as the sun in the kingdom of their father." Matthew 13: 43.

Once there was asked in a group of people this question: "What is the greatest institution in the world?" With brief thought the answers came back: "the Red Cross," "the Standard Oil Company," "the Russian Army," "the British Empire." No, the greatest, greater than all of these, is the Christian Church. This was the assertion of the questioner, and he was right. The Church has fostered philanthropy, democracy; she has mothered our modern civilization; even the arts and sciences have been encouraged by her support of free thinking and freedom of conscience.

As we meditate on these things and follow the numerous trains of thought they set in motion, we can frankly ask if we have been fair to our church and to ourselves. She has great things to offer to the world. She does not come as a suppliant, but with calm dignity she offers everything she has—instruction, faith, courage, peace, heaven. Perhaps there is more to the Church than we have conceived there might be. Even though she may not be perfect—no human institution is—she is the manifestation of God in the world. Through her the love, mercy, justice, and grace of God are revealed to the world in the brotherhood, the benevolence, and the compassion of men as they live the Christ life.

Now as we think of the Church, the Christ, and Christianity, it will be necessary for us to make some distinction. We have already seen that the Church is the manifestation of God in the world. This we admit, and as we move along we proceed on the assumption that our Christianity is the way of the good life. However, I question this assumption. The Book tells us quite emphatically that Jesus is the Way. Yes, "I am the way, the truth, and the life; no one cometh unto the Father but by me." If this is true, then our Christianity is only our own meager, limited, and often unworthy interpretation of

the Christ. Therefore, if we do not guard it carefully it may at some points be far from the true way of life.

Keeping in mind this distinction between Christ and our Christianity, there are three things our Christianity does or should do. It proclaims the good news. It is not the Way, but it calls out that there is a Way. Christ makes high and stern requirements. He even speaks of judgment. Circumstances are such that he can do no other. However, his purpose is not to establish a system of rewards and punishments. It is, through the spread of the good news, to receive men unto himself. Then our Christianity and our church membership should proclaim the good news to the world. It should strike the dominant note of a great, surprising, and glad joy, that there is a way. In so far as we Christians meet and rise above those stern requirements and strike this note of joy, we begin to make God manifest to the world through our church membership.

Our Christianity also opens the way to the new life. We believe in Jesus, and there are opened up avenues of living that before were undreamed of. Jesus and his disciples talked a great deal about life, and through them life took on the aspects of victory and good cheer. These aspects were so marked that those who really entered upon this new life experienced a new birth. To some this new birth may have been a sudden experience, while to others it may have been a gradual development. No matter how it came to one, it was the beginning of life. This life was noted by the development of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control. The kingdom of God is brought into being by these characteristics in the relationships between men. Therefore when we emulate these characteristics in our living, our church membership makes God manifest to the world.

After proclaiming the good news of possible life and throwing open the door that this life may be entered, our Christianity calls upon us to be filled and to keep filled with the fullness of God. We may have been filled with this fullness at one time and be entirely empty of it now. If we would keep filled we must grow in grace. This growth

must take place in our associations and dealings with men in the world. This growth will be made along the lines of character indicated by the "fruits of the Spirit" listed in the preceding paragraph. It is not enough for us to have these feelings of love, joy, peace, etc. These qualities must extend farther than mere feelings and become growing active characteristics of life, as Paul said to the Galatians immediately following his recital of the list. "If we live in the Spirit, let us also walk in the Spirit." Take notice of the words, "walk in the Spirit." He refers to the processes of daily life. Thus when we maintain growth in these characteristics, not merely resting in the good feelings, God in his fullness is made manifest to the world through our church membership.

Jesus Christ is "the Way." True Christianity, that is, Christ, rightly interpreted by the members of his Church, will not only proclaim the news, open the door, and maintain growth, thus making God manifest to the world. It will actually lead the world to God himself and establish his kingdom, for "the righteous shine forth as the sun in the kingdom of their Father." Where there is light, there energy is being expended. Roll up your sleeves and give a hand; save a soul; make God manifest to men.

The ceiling prices of some commodities have been set lower than their real values. Therefore these commodities have gone off the market. Have you declared upon yourself a ceiling price so low that your fellow men cannot recognize your true value and worth? Or, have you pooled your community interest in the fellowship with other good people in your church? Have you really put yourself into circulation and marketed your civic worth, thus strengthening your manifestation of God through your church membership?

DENOMINATIONAL "HOOK-UP"

Alfred, N. Y.

Readers of the Recorder may be interested in what is called the setup of the First Alfred Church. The church fully realizes that organizations do not work themselves. All real Christian work is personal. Much of the best work is done quite outside of and beyond any organization. Yet the church could hardly exist without the framework of a body. Civilization is built by and

around an innumerable number of organizations.

The First Alfred Church tries as far as possible to adopt and adapt all requests and suggestions of the president and the Commission of the General Conference.

Rev. Everett T. Harris, the pastor, is leader of all but the boss of none. The church has nine trustees, three of them women, who meet regularly the first Sunday night of each month. There is an advisory board made up of elders, lay elders, deacons, and deaconesses—nineteen in all, of whom four are now nonresidents. This is a standing committee and meets at the call of the pastor as occasion may require, possibly once a month. There are six deacons and five deaconesses.

There are Junior and Senior Christian Endeavor societies. The Sabbath school is fully organized with five superintendents. Classes meet in four separate buildings. This latter item, however, has both distinct advantages and distinct disadvantages.

The pastor is chairman of the Christian advance committee which is divided into eight sections, each with its own chairman; membership and attendance, religion in the home, improvement in public worship, Sabbath promotion and literature, church social life, stewardship, the finance committee (reports each quarter), and the obituary committee (reports once a year).

There are two organizations of women: the Evangelical Society and the Ladies' Aid society. A majority of those who are members of either society are members of both.

All offices except trustees are elected annually for a term of one year. Three trustees are elected each year to serve three years. The pastor is elected each year by ballot.

Although the church is associated loosely, but really, with all kinds of interests and organizations, the above is the main framework in which we work.

The church is not discouraged but very far from satisfied with its attainment. Each church has its peculiar problems. Each has its weakness and its strength. In the church or among the churches the right hand may not say to the left hand, I have no need of you. Correspondent.

Battle Creek, Mich.

Our church welcomed its new pastor and wife, Rev. and Mrs. Alton L. Wheeler, at a reception held in the social rooms of the church, January 13, 1945. Pastor and Mrs.

Wheeler and representatives of the church formed a receiving line to meet members and friends of the church.

Mayor Goode extended words of welcome in behalf of the city, and Rev. Leonard Gittings represented the Ministerial Association. Their speeches together with the responses of Pastor and Mrs. Wheeler were recorded by Doctor B. F. Johanson.

Moderator Paul R. Crandall was master of ceremonies; he introduced someone from each church organization who gave a few words of welcome. The deacons were represented by Mr. Herbert Cadwell, and Mr. Arthur Ellis spoke for the trustees.

Miss Virginia Moulton, assistant superintendent of the Sabbath school, and Marilyn Moulton, president of the Christian Endeavor, sang a duet, "No One Ever Cared for Me Like Jesus."

Mrs. Leroy Maxson, president of the Ladies' Aid, read a poem telling some of the activities of the Ladies' Aid in getting ready for a new pastor. The choir was represented by its director, Mrs. George Parrish.

A trio composed of Mrs. R. F. Fetherston, Miss Dorothy Brannon, and Miss Alma Bond sang "The Green Cathedral," accompanied by Miss Merle Fuller at the piano. The choir director led in singing a few favorite hymns.

Refreshments consisted of punch and a cake decorated with roses and inscribed "Welcome to the new pastor and wife." The refreshment table was centered with a bouquet of red roses which was presented to Mrs. Wheeler.

The evening's program was in charge of the social committee: Mr. and Mrs. Paul Crandall, Mr. and Mrs. Herbert Lippincott, Mrs. E. F. Boehm, Mrs. Cecile Pickard, and Mrs. Frank Talbot.

Correspondent, pro tem.

Dodge Center, Minn.

The editorial in the last Sabbath Recorder was greatly enjoyed and appreciated. On Sabbath, February 10, when Pastor Thorngate brought the subject of Practical Christianity to us in his morning sermon it brought out the fact that we as Christians should live more vividly our service for the Master. We should praise and adore our Saviour in our hymns and in words of praise to our brothers and sisters in the church and to our families, especially our children in the homes. We need more prayer and praise in our daily life.

The ladies' society met at the home of Pastor and Mrs. Thorngate for the February meeting. After a midday lunch, the entire afternoon was spent in cutting and piecing blocks for a quilt. Since the attendance was good and everyone had a mind to work, enough blocks for an entire quilt were completed during the afternoon.

We have held two daytime socials recently. When one was at the home of Mr. and Mrs. A. D. Payne, the young people enjoyed a sleigh ride in the afternoon. On February 11 a social was held at the home of Mr. and Mrs. Clare Greene and Mrs. Jessie Langworthy. Nearly every family in the church and society was present. An auction of canned goods and other articles was held with Harry Bird as auctioneer. This with the lunch money netted the treasury a nice sum to be used to help defray the expenses of Rev. Judson H. Stafford when he decides to come to Dodge Center as an evangelist.

Correspondent.

LETTER TO THE EDITOR

Dear Brother:

The picture on the cover of your issue of February 19 is very suggestive. It would be interesting to have such an X-ray picture of the inner workings of our churches. Wheels are very important, but something that cannot be shown in a picture is power. A moving picture could show the wheels in motion and the product coming out, but to picture power would be difficult.

Once in Carnegie Hall in New York City the writer attended a great gathering in the interest of the Salvation Army. On the platform there was a large windmill. Into the hopper above went men and women who represented the scum of human society. As the big wheel kept going around, there came out at the spout below a steady stream of happy folks—clean, well dressed, rejoicing in salvation. However, they had to let us imagine the power. Somewhere on the way through, a great change had happened to them all.

George B. Shaw.

Alfred, N. Y.

MORE YEAR BOOKS AVAILABLE

There are more 1944 Year Books available to churches not receiving a sufficient number. Notify the Recorder Press, 510 Watchung Avenue, Plainfield, N. J., telling number of additional copies needed.

ECHOES FROM CLEVELAND

Dean Ahva J. C. Bond has set the ball a-rolling for comments in the Recorder on the recent conference at Cleveland, Ohio, to study the bases of a just and durable peace. His article in the February 12 issue presents interesting and important material for our people to study, discuss, and digest.

May I put in my bit?

It was a most industrious, sane, and earnest conference. One of its outstanding features was the opening address by Mr. John Foster Dulles, chairman of the Federal Council Commission on this timely subject and chairman of the conference. He is a secular and church statesman of no mean stature; some of the advice and counsel which he presented may well be heeded by government and citizenry in our country and in the other United Nations.

In showing how citizens, high grade, well-intentioned citizens may hinder a good cause, one in which they are deeply interested, he said, among other things: "We have said, and proudly said, that the Christian forces of America influence the course of world affairs. The developments which we now deplore are in no small degree due to that same influence. The fact is that this nation has not yet adjusted itself to the working conditions of collaboration. A majority of our people now accept, in the abstract, the proposition that international trouble anywhere is of potential concern to us. They agree that, since this is so, it logically follows that our government ought to take a responsible part in dealing with troubles elsewhere. But, actually, they inspire our government with fears that it cannot collaborate and still retain the confidence of the people."

"Such fear is not without warrant. These European problems arouse violent emotions in those of our citizens who feel . . . affinity with one or another of the factions that struggle in Europe. These blocs are very vocal and, from a voting standpoint, have a certain strategic power. . . . Under such conditions, government is not disposed to work in such mire as much of the world is today. It is afraid of the criticism which will be heaped upon it when it comes back with some of the mire adhering to its hands and feet."

Mr. Dulles sets forth four principles of conduct to make collaboration, ours and the

other fellow's, real. Our government should proclaim its long-range goals, and these should stem from our Christian tradition. Our government should get into the arena and battle for those ideals, not sporadically, but steadily, even if partial and temporary defeat is sometimes inevitable. It should battle under conditions that any setback need not be final, the way to later improvement being kept open. "It must be made clear that collaboration implies not merely a spirit of compromise but equally a right, on the part of every nation, to persist in efforts to realize its ideals." The national electorates must learn to judge governments by the declared objectives and not merely by immediate but temporary results.

In illustrating the dilemma which confronts responsible statesmen in making the shift from sole reliance on national strength for national safety, to reliance on collective action for national security, Mr. Dulles stated that those statesmen are like a man who has a bear by the tail. He dared not let go of the tail until he is sure of the disposition of the bear's head. But he could not ascertain the disposition of the head until he let go of the tail!

FLYING CREATURES

By Allen Bond

Stop to consider two of God's flying creatures. First, the butterfly. We are most likely to see it on a warm day when skies are clear, the breezes gentle, and flowers blooming. The butterfly flies close to the earth. It seeks the easy and beautiful course. It seems to have no plan or purpose as it flits from flower to flower, often changing its course halfway to some objective. It doesn't last long, but is weak and a prey to its enemies. Some people are like that as they flit around wasting their lives in search of the pleasant and easy. Their lives are weak and shallow. Their influence, if any, is limited. Don't be a butterfly.

The eagle is far different. With strong and steady wing beat he flies where winds are strong and storms are fierce. Since few can fly that high, his flight is often in solitude, but these hardships are more than compensated for by the glories of life on a higher plane. His eye is on his goal, but still he has a broad view. Oh, for more eagle Christians who are not afraid of the storms and winds of criticism, ridicule, and

persecution, and who are ready to fly alone if need be! Keep your eyes on the finish line. Be like the eagle.

Salem, W. Va.

IRVING ADELBERT HUNTING

On June 20, 1868, a son, Irving Adelbert Hunting, was born to Rev. John P. Hunting, a medical doctor and part-time Seventh Day Baptist minister, and his wife, Lucetta Coon Hunting, at West Edmeston, N. Y. During his childhood he moved with his parents to Iowa, Kansas, and Illinois. In each home his father continued his work as part-time minister. When Irving was nineteen the family moved to Alfred, N. Y., that the children might have opportunity for advanced education.

Mr. Hunting attended Alfred Academy and Alfred University. He was graduated in the class of 1894. When the fiftieth anniversary of graduation was held last May at Alfred, Mr. Hunting was able to attend. After a few years of work in Westerly, R. I., as a machinist, he went to Cornell University and was graduated in 1902, with a degree in Mechanical Engineering.

Mr. Hunting had chosen as his life work the designing of printing presses. He began this work at the Potter Printing Press Company in Plainfield. During the more active years of his life he worked in several other plants in this vicinity, in Connecticut, and in New York City. He retired from such work in 1938, but continued designing at home. In November, 1944, he drew up the loose ends of his work and brought it to a fitting conclusion.

In 1901, Irving A. Hunting was married to Winifred J. Curtis from Brookfield, N. Y., then employed in Westerly. Three children were born to that marriage, Everett and Ruth of Plainfield, and Leonard of San Francisco, Calif. Winifred died in 1909. On February 8, 1911, he married Ida L. Spicer of Plainfield. They had nearly reached their thirty-fourth anniversary of happy life together. Throughout his life Mr. Hunting maintained his early interest in the soil. He made gardening his hobby, and his home and its grounds his delight.

At some time early in life Mr. Hunting first gave his heart to Christ. He brought his church membership to the Seventh Day Baptist Church of Christ at Plainfield in 1903 and has been an active member since

that time. He has been treasurer of the Sabbath school since 1913, and has been interested in all church affairs. He was a member of the Board of Directors of the American Sabbath Tract Society and of the Supervisory Committee of that organization. He loved his church, his Christ, and his Bible. His church was his first interest.

He died quietly in his own home on January 30. In addition to his widow and three children he is survived by a brother, Henry Hunting of Alfred, N. Y.; a sister, Mrs. Gertrude Deeley of Blossvale, N. Y.; and six grandchildren. Thus passed on to the world beyond and to the fuller life beyond, a steadfast follower of the Christ, who lived fully and well upon the earth. V. W. S.

THE LORD'S BLESSING

The "beautiful old custom" of saying grace before and after meals is of physical as well as spiritual value, according to the February issue of the nutrition magazine, "Journal of Living."

These prayers, the Journal observes, "can have a special meaning and benefit for you. They set the keynote for an attitude of calm, and can help rid you of tension."

Marriages

Roth - Pederson. — Pvt. Robert Harrison Roth of Drums, Pa., and Miss Helen Irene Pederson, daughter of Mr. and Mrs. Ivar Pederson of New Auburn, Wis., were united in marriage at the Christian Service Center, Rockford, Ill., on November 10, 1944. Rev. B. E. Allen of the First Baptist church officiated.

Obituary

Hunting. — Irving Adelbert, son of John P. and Lucetta Coon Hunting, was born June 20, 1868, and died at Plainfield, N. J., January 30, 1945. An extended obituary appears elsewhere in this issue of the Recorder. V. W. S.

Whitford. — Florence Armstrong, daughter of Granville and Lena Jeffers Armstrong, was born in Butler, N. Y., October 11, 1878, and died January 31, 1945, at her home in Wolcott.

In 1903 she was married to her childhood sweetheart, Harold C. Whitford. Their life together has been a very happy one. Besides her bereaved husband she is survived by a brother, Arthur Armstrong, and two nieces.

—Taken from correspondence.

The Sabbath Recorder

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PLAINFIELD, N. J., MARCH 12, 1945

No. 11

IF EASTER BE NOT TRUE

By Henry H. Barstow

If Easter be not true,
Then all the lilies low must lie;
The Flanders' poppies fade and die;
The spring must lose her fairest bloom,
For Christ were still within the tomb—
If Easter be not true,
If Easter be not true,
Then faith must mount on broken wing;
Then hope no more immortal spring;
Then hope must lose her mighty urge;
Life prove a phantom, death a dirge—
If Easter be not true,
If Easter be not true,
Were foolishness the cross to bear;
He died in vain who suffered there;
What matter though we laugh or cry,
Be good or evil, live or die,
If Easter be not true?
If Easter be not true—
But it is true, and Christ is risen!
And mortal spirit from its prison
Of sin and death with him may rise!
Worth-while the struggle, sure the prize,
Since Easter, aye, is true!