

of the activities during the past year. He was a member of the American committee for the World Council of Churches, and also attended a meeting of the Department of Evangelism of the Federal Council of Churches.

The trustees' report to the church showed that the difficulty of hanging the bell in the steeple had been remedied. During the past fall and winter the church was used on Sundays by the chaplain of the Westerly and Charlestown air bases, Lieut. Joseph M. Bishop, but now that small chapels have been provided at both bases, the church is no longer being used.

The election of officers resulted as follows: President, Karl G. Stillman; treasurer, Elston Van Horn; clerk, Carroll W. Hoxie; collector, Wilfred B. Utter; trustee, Howard M. Barber; auditor, A. Prentice Kenyon; temporary auditor, Norman Loofboro; historian, Mrs. Elisha Burdick.—The Westerly Sun.

Obituary

Bassett. — Rachel May Burdick, daughter of Rev. Clayton A. and Hattie Eloise Crandall Burdick, was born at Brookfield, N. Y., May 28, 1895, and died at Alfred March 26, 1945.

She was married to Leon Bassett of Alfred, and to this union were born two children: Eloise B. Scholes and William L. She joined the Pawcatuck Seventh Day Baptist Church of Westerly, R. I., April 17, 1903, and retained her membership there through the years. She has been a willing and faithful worker in the First Alfred Church and community through the Ladies' Aid Society and other benevolent organizations.

Besides the husband and children she is survived by two sisters, Frances L. Burdick and Mrs. John C. Bergin, and one niece.

Farewell services were conducted in the First Alfred Seventh Day Baptist Church by Pastor Everett T. Harris, assisted by Rev. George B. Shaw. Interment was in Alfred Rural Cemetery. E. T. H.

Palmer. — Angie Lucinda Stuke, daughter of Cornelia W. and Christopher Stuke, was born at Watson, Lewis Co., N. Y., August 31, 1869, and died at Alfred April 13, 1945.

She was baptized by Rev. Lester C. Rogers when she was about fifteen years of age and united with the Watson Seventh Day Baptist Church where she remained a member until moving to Alfred in 1896. At that time she transferred her membership to the First Alfred Seventh Day Baptist Church. She was married to Charles H. Palmer January 13, 1901. He has cared for her during a long illness.

Surviving are four sisters and one brother: Mrs. Lena Smith, Mrs. Henry Hunting, Mrs. Axsel Olsen, Mrs. Grace Pinchin, and Arthur E; and several nieces and nephews.

Farewell services were held at the church with her pastor, Rev. E. T. Harris, officiating. Interment was in Alfred Rural Cemetery. E. T. H.

Witter. — H. Emmett, son of Charles H. and Abbie K. Witter, was born October 15, 1854, in the town of Wirt, N. Y., and died at Bethesda Hospital, Hornell, April 6, 1945.

He was united in marriage to Eola A. Allen of Alfred December 30, 1879. Mrs. Witter passed away May 28, 1930. He was the oldest living member of the First Alfred Seventh Day Baptist Church; he joined the church in 1879, retaining an active membership of sixty-six years.

Seven children survive: Charles H., Laura J., Ethel Wilcox, J. Etta, E. Allen, Frances Johnson, and Raymond B. Also surviving are two brothers, Rev. E. Adelbert and Charles E.; a sister, Mrs. Jessie W. Randolph; thirteen grandchildren; several nieces and nephews.

A prayer service was held at the home, followed by farewell services at the church. His pastor, Rev. E. T. Harris, officiated. Burial was in Alfred Rural Cemetery. E. T. 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.

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THE LESSON FOR TOMORROW by Chaplain Wayne R. Rood, 150-page booklet giving the story of education among Seventh Day Baptists, will be mailed to any address for fifty cents. Send request to W. R. Rood, 4006 Mulberry, Riverside, Calif. 1-29-5t

BE A MISSIONARY EVANGELIST

A Missionary Evangelist is a Sabbath-keeper who feels sincerely the need and call to self-supporting Christian service, reaching friends and neighbors or if need be to distant places.

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It will cost you time only, and postage stamps. You will gain earnings and a Bible Course, and valuable experience in gospel work.

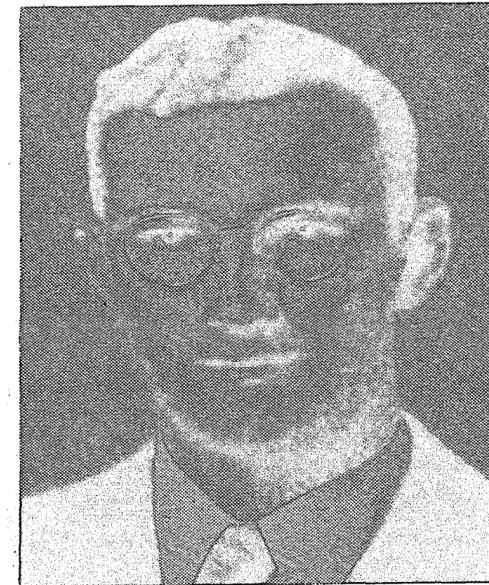
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The Sabbath Recorder

Vol. 138

PLAINFIELD, N. J., MAY 21, 1945

No. 21



Rev. C. Harmon Dickinson
Pastor of the De Ruyter Seventh Day Baptist
Church, De Ruyter, N. Y.

(See this issue for his statements and the summary
of his ordination service.)

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Editorials

WHAT MEAN THESE STONES?

Through the providence of God, about 1500 B.C., the Hebrews were freed after several years of slavery to the Egyptians, and made a faith-testing pilgrimage to Palestine, a land which was to be a heritage to them. When finally they came to the Jordan River from the east, we are told that the river was opened before them and they crossed on dry land. As they made their way across the river bed, they picked up twelve stones, each representing one of the twelve tribes of Israel. On the western bank the stones were set up as a memorial. Joshua, their leader, told them that when their children would ask, "What mean ye by these stones?" they might explain to them how they were enabled to become the heirs of a precious homeland. "These stones," Joshua said, "shall be for a memorial unto the children of Israel for ever."

And so in this memorial season, as we visit the plots of those who have lost their lives in the service of their country and as we see photographs of similar sites in foreign or remote places of the world today, where green sod has not as yet had time to cover with its blanket, let us ask ourselves, What mean these stones? What mean these crosses? What mean these names? Among the multifarious thoughts that may inspire, the following, no doubt, find their place.

1. They remind us that this is not the first time that there has been a major conflict with an enormous toll of life sacrifice at stake. As we look about us we may observe certain laws of nature governing all

vegetation. In the springtime, buds swell and leaves clothe our trees as they have every other spring of our recollection; the daintiest of flowers open in their fragrant beauty. What mean these marvelous spectacles of nature? They simply demonstrate the fact that a governing law of nature is at work. Whether we observe the behavior of a plant, an animal, or a constellation, we discover a rhythm of behavior governed by certain unaltered laws which have been in function from the very genesis of life.

So, as we behold men, nations, or races, again we may discover certain basic laws governing our individual, international, and interracial patterns of conduct which have been effective throughout all history of mankind.

Thus it is very evident that from the beginning of time God has had natural and invariable laws in effect governing conduct, which include—besides man's personal submission to him—principles of brotherhood which must be regarded by men and nations for peace and harmony to be preserved.

The universal plan seems to be something like a gigantic mechanism whose cogs of various principles of harmony and good will mesh smoothly one with another in the great scheme of human progress. But when an individual or a people with a mistaken philosophy of life substitutes other cogs of ruthless conquest of merciless suppression against another in gross discrimination, or in defiance of God-given inalienable rights of freedom, there must be friction. Unless immediate measure of action is taken to avert the con-

flict, that friction eventuates in trouble and in the inevitability of war.

Although we may be a peace-loving people, as we thumb hastily through the pages of world history we find almost a continuous scarlet thread of strife and conflict down to the present day: men and nations seeking desperately and perseveringly in an effort to wage feverish conquest or to struggle in defense of something precious to them. The comparatively brief history of our own country has been stained by inestimable sacrifice; many precious principles of freedom and justice have been bought by the dear price of precious lives. We see the truth of the words, "and there shall be wars and rumors of wars." It is high time for us to pause and to ask ourselves, What mean these stones?

2. Another glance at these memorial emblems should remind us that as citizens of this great democracy we share a precious heritage. Many of the rights which we now enjoy were not inherited merely as the good fortune of an estate, but come to us bathed in blood and tears. Whether they be our religious freedom, our Declaration of Independence, our emancipation of slavery, or for the preservation of our democracy, they remind us of one resolution of our country, "one nation, indivisible, with liberty and justice for all."

In an anthropology class lecture in Alfred University a few years ago, the professor said, "All life presents itself as a struggle, whether it be the physical body fighting against disease or other foreign elements which threaten to invade, or whether it be an individual or nation seeking to combat foreign philosophies which if not resisted would inevitably overrun and deny it of its unity and freedom." Therefore we should be mindful that we as a people are the recipients of a priceless heritage which we must not cast aside with lack of appreciation, but which we must seek to preserve, that those selfsame rights may become the inheritance of generations to come.

3. Again, as we ask, What mean these stones? the thought may come of the futility of war, but that we cannot relive the past. We must go forward, living today and planning for tomorrow.

Over their plots flow the colors of the American flag: the red signifying hardiness, valor, and sacrifice; the white exemplifying purity and innocence; and the blue waving

the challenge of perseverance, justice, and of loyalty to God and to our country. We cannot turn back the calendar of time to relive yesterday, but today is here. We may make it one of far more pleasant reminiscences for tomorrow.

4. Finally, as we ask, What mean these stones? the thought which should tower above all others should be something of the message of Jeremiah to his people, "Repent, and return unto the Lord." The weeping prophet confessed, "We lie down in our shame, and our confusion covereth us: for we have sinned against the Lord our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the Lord." Jeremiah 3: 25. Thus he pleaded, "Break up your fallow ground, and sow not among thorns. . . . Wash thine heart from wickedness, that thou mayest be saved."

We live in days filled with confused thinking, in an era of rapid changes, in a time of gross uncertainties. Let us pray as we may never have prayed before, "Thy will be done in earth as it is in heaven." In our prayers let there be repentance, submission, and consecration. In paying tribute to those who have passed from us, let us put forth our efforts to the uttermost to hasten, by our work and our prayers, the day when once more there may be a mutual recognition of all peoples and all nations, and of their God-given inalienable rights of spiritual and physical freedom and the pursuit of abundant living. Let us pray with confidence in anticipation of the return of the Prince of Peace. A. L. W.

THINKING OF RECONSTRUCTION

Much has been said about our postwar reconstruction period. Economists and industrialists have told us that when this conflict shall draw to a close we may expect to witness the most tremendous and rapid spectacle of industrial reconversion that the world has ever known. The machinery of factories and plants will be altered for peacetime manufacturing once more, as is the privilege of a few factories today. The content of raw materials will be obviously modified. The orders placed will be in compliance with civilian needs rather than military essentials. Many workers and their families in the cities and manufacturing areas will migrate from those congested areas where they have for

months, yes for years, lived in crowded quarters. There is little question but that the anticipated social, economic, and political reconstruction program will be enormous in its scope.

There is another need for transformation which, in the writer's mind, should transcend the above-mentioned aspects of our reconstruction program; and that is one of remolding the thinking of the average mind. It does not take a gifted memory to bring us thoughts of the last decade when in time of peace the emphasis of the church, and even to some extent the acquiescence of the world in giving man a pattern by which to live, were focused upon the fruit of the Spirit: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance—against which there is no law. In these days of conflict, the gospel message still pervades, but there are ways in which certain teachings of Christ have been given little expression. In peacetime it was easier to translate some of the teachings into life experiences. Some of the dies used to fashion lives were according to the pattern of the Sermon on the Mount: "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. . . . Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. . . . Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven. . . . Judge not, that ye be not judged." Again, of forgiveness, "I say not unto thee, Until seven times: but until seventy times seven." These are dies which were designed by our Lord, but which, in some people's thinking, have been "laid on the shelf" for the duration to be replaced by dies making for destruction, prejudice, bitterness, avarice, hatred, retaliation, and revenge. The present reasoning of some professing Christians might give one cause to shudder.

Engendered hatred makes the blood "hot" in man's veins. It makes good soldiers; it makes fighting soldiers at the front. It accelerates the production of munitions; it sells war bonds at home. But at the very same time engendered hatred blasts away the very foundation stones which make for peace.

The greatest religious challenge of the life span of this generation faces the Church of God. The challenge is one of saving souls, but also one of directing the thinking of men, yes even Christians, in the ways of peace. We must replace the dies that make for universal brotherhood, which should never have been cast aside, and which have not been by some throughout these years of conflict. This call for reconversion will be great, for hatred must be transformed into love. Vengeance must be transformed into forgiveness; pride must give way to humility. Arrogance must turn to penitence. The spirit of retaliation must be transformed into prayerful intercession. Jesus was not a mere idealist; he was a realist. His ways must be our ways; his thoughts, our thoughts; his design for life, our pattern. For Christ left us an "example, that ye should follow his steps."

A. L. W.

LOVE THINE ENEMIES

There are many teachings of Christ in which we may believe, but which we may have difficulty in applying to life. For instance, Jesus said, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." How are we to apply these words in time of war? Some may contend that it is impossible to apply them to the letter of the law, or that Jesus was an idealist, and didn't speak them in time of war; some may choose to "give their own interpretation"; while others may be fully persuaded that they apply to all times.

As we examine these words of Jesus, it is interesting to note that the words, "thou shalt love thy neighbour," are found in Leviticus 19: 18; however, the words, "hate thine enemy," are not to be found, as quoted, in the Old Testament. They rather seem to be in the context of Old Testament thinking.

The question which has been asked many times is, Must these words of Jesus be applied to our attitude toward those nations which we consider our enemies today? The answer is in the affirmative. But let us examine this imperative more closely. In the Greek there are two words translated as "love." One is "philein," which expresses a natural and spontaneous affection toward another, as of the love in a family tie or between two friends. The other Greek word is "agapan," which is used to express "a supernatural Christian love that comes by grace" (Dumelow); it is a constraining love.

Jesus carefully chose "agapan" in referring to our attitude toward our enemies. He teaches that we are to love the enemy, not because of what he has been, nor for what he is, but for what he could and should be. We are to love the enemy, not simply for what he is doing or can do for himself, but for what we can help do for him. It is a love in action enjoined by justice, reparation, and forgiveness.

Rather than merely to speak those three words, "Love your enemies," which some consider impossible or at least impracticable, Jesus becomes more explicit: "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." If there must be retaliation, this is the Christian's formula. Jesus fulfilled these words to the letter of the law, even as he went to the Cross. It is the only spirit in which men may peacefully inhabit the earth.

In these days the world will be wonderfully blessed for generations to come if through the constraining love of Christ we seek for thoughts of blessing rather than thoughts of curse; if we seek to lift up the fallen, rather than to turn aside with hate; and if we spend much time in genuine intercessory prayer. If we wish for, if we hope for, if we anticipate a day of peace, as "children of God" we must all consecrate ourselves unconditionally to that end.

Alton L. Wheeler.

619 North Ave.,
Battle Creek, Mich.

NEW EDITOR CALLED

At its regular meeting on Sunday, May 13, the Tract Board approved the action of its committee in employing Duane Hurley of Marysville, Calif., as editor of the Sabbath

Recorder, and asked him to take up his new duties with the opening of Conference next August. Mrs. Langworthy will remain as acting editor until our new editor has had time to get settled in Plainfield after Conference, and to become accustomed to the routine of his new office.

Courtland V. Davis,
Recording Secretary.

FIRST THINGS FIRST

More Dreams

Even though we have little idea to what extent the request for personal daily Bible study has been accepted, it has been a pleasure to see the way some pastors have responded with such topics as "An Open Bible for the World," "The Church of the Open Bible," etc. Some even go so far as to recommend that the Bible never be closed on the desk or table in the home. With it open, a verse may be gleaned in passing, even many times a day.

But there are other dreams. This time it is the Committee to Promote the Budget that is dreaming. They are dreaming of better care for our pastors. Let me give you a few lines from their recent letter.

"For the last Conference year the average cash salary of all acting Seventh Day Baptist ministers in this country was \$634. . . . Do you know what the average teacher, laborer, farmer, or doctor is getting per year? Is there any reason why the minister should not be paid as well?"

Since receiving this letter I have heard of one church which called a special business meeting and gave their pastor a good raise in salary. This committee is dreaming, too, of the time when the pastors retire. They have this to say of that:

"The Ministerial Retirement Fund was set up to pay retired ministers one dollar per month, or twelve dollars per year, for each year of service as an active minister—\$480 per year after forty years of service. We are falling 12½ per cent short of even doing that!

"The politicians' 'four freedoms' have not yet provided retirement funds for ministers. If our ministers are to be protected from want and the fear of want, we of the churches must see to it that more money is provided for the retirement fund. If anyone is entitled to a reasonable, comfortable living

in his old age, it is certainly the minister who has faithfully served his Master, his church, and community through the years."

You who think of income taxes know that up to 15 per cent may be deducted for religious purposes. In some cases a gift of \$100 may actually cost only \$75.

"The present plan is as it was originally set up and is based upon 2 and 4 per cent of the pastor's salary, paid by the pastor and church respectively. Fifteen pastors and individuals and twenty-nine churches and organizations contributed to the plan the last Conference year."

Other pastors and churches have accepted the plan recently, I think. At any rate the plan needs more funds. Let's make gifts to the Ministerial Retirement Fund.

Laymen, this is our year. This is our responsibility. This is our task. Or is it our privilege? Let us give. Let us give

as we have never given before. Let us raise the budget 100 per cent and much more. Let's give extra to the Women's Society so they may not only carry on work already established but may be encouraged to accept new responsibilities. Let's give for the pleasure of giving. Let's give for the advancement of the Master's work.

P. B. Hurley,
Conference President.

EASTERN ASSOCIATION

The Eastern Seventh Day Baptist Association will be held with the Piscataway church at New Market, N. J., June 1-3, 1945. The sessions will open Friday evening and close Sunday afternoon.

Ethel C. Rogers,
President,
Jennie L. Dunham,
Corresponding Secretary.

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

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

Missions

"LOVEST THOU ME?"

By Rev. Everett T. Harris

(Sermon preached at the First Alfred Seventh Day Baptist Church, April 14, 1945, and furnished by request.)

Text: John 21: 16, "Simon, son of Jonas, lovest thou me? . . . Feed my sheep."

Scripture: John 21: 1-25.

An Easter sunrise service and a simple breakfast about a campfire has a precedent in the account of seven disciples meeting Jesus on the shore of the Sea of Tiberias, in the early morning so long ago. How tired and hungry these men must have been! They had fished all night and taken nothing. Tired and discouraged, they were coming home at dawn. As they neared the shore, being still about a hundred yards out, they noticed someone on the beach. "Have ye any meat?" the stranger called. (Today we would call, "What luck? or Did you catch any fish?") "No," they answered. "Cast the net on the right side of the ship," he called. They tried and caught the net full immediately.

The fact that the account of John states that there were one hundred fifty-three large

fish shows that the writer was an eye witness and no doubt helped to count them.

Something about the incident and the figure on the shore brought to John's consciousness a recognition of the stranger. "It is the Lord," he said. While the others finished hauling in the catch, Peter put on his fisher's cloak and leaping overboard swam to shore. Once more John had recognized, but Peter had acted. How typical of these men—John appreciating or perceiving the truth, Peter acting on it.

Some may wonder why Peter put on his cloak. Usually a swimmer takes off rather than puts on clothing. I think it was Peter's feeling of reverence for the Lord. He did not wish to appear before the Lord improperly dressed. It is doubtful if he was entirely naked, as the word used means "stripped for work."

Peter put on his cloak and swam ashore and stood before the Lord. The last time he had had any personal word with Jesus it was to proclaim stoutly and maybe a little too boastfully, "Though all men shall be offended because of thee, yet will I never be offended." Matthew 26: 33. Jesus had prophesied, "This night, before the cock

crow, thou shalt deny me thrice," and it turned out just as Jesus said.

And now, Peter was in a rather anxious frame of mind. He may have thought that so much had happened since then that Jesus would have forgotten about his shallow boasting and his denial. But Jesus' first words to Peter show that he had not forgotten. He asked him, "Simon, son of Jonas, lovest thou me more than these?" Peter's answer shows humility, "Yea, Lord; thou knowest that I love thee." He did not say, "more than the others do."

Jesus noticed the omission and Peter's humility; so he did not "rub it in," as we say. The second time he only said, "Do you love me," using the Greek verb "agapo." "Yes," Peter answered, "I love you," and he used the verb "phileo." (Our English language does not reveal the play of words here. Jesus was asking for a deeper, more tender, devoted, and consecrated love such as might be manifest between man and wife. Peter was answering on the level of friends, "Yes, I like you." Peter was not claiming that he had the great sacrificial love that Jesus wanted. He was a humbled man and no longer did he intend to boast.)

And then Jesus approached him on his own level. "All right, Peter, do you even like me and like me sincerely and deeply?" Peter was grieved because Jesus questioned even this much.

It was not the repetition that grieved Peter so much as it was the penetrating of his innermost being. He had not come up to Jesus' standard. He had set his own, and now Jesus was questioning that too. Even this humble form of love, and that without any boasting comparison with others and without any rash promises for the future, had seemed to be doubted by the Lord. And Peter was grieved or a bit hurt by it. But Jesus said calmly, "Prove it—feed my lambs, shepherd my sheep." "Prove it."

Peter had denied him three times; now Jesus made him declare his love three times. On that other occasion Jesus had prophesied that Peter would disown him; now he prophesied again. In effect, he said, "Simon, you once said you would die for me, and I can see down the years. You will die for me one day. Men will gird your hands and will lead you out to die as I died. Yes, Simon Peter, you will die for me. You will be Peter, the rock, even yet." It was Jesus'

acceptance and his confidence coming out at last. Peter was going to ring true.

And tradition has it that years afterward Peter died at Rome by crucifixion, requesting only that he be placed head downward on the cross, for he did not feel worthy to die as the Lord had died.

Now why did Jesus feel it necessary to test Peter this way? Why did he ask, "Lovest thou me?" three times and penetrate to the depths of Peter's motives and challenge him so—well, almost ruthlessly? The answer lies, in part, in the kind of man Peter was. Some men, like John, will think things out and perceive their truth and will be led easily to follow Jesus. But others, like Peter, need to be stabbed to the quick. Peter had layer after layer of self-deception, self-conceit, and self-love through which Jesus had to penetrate.

Peter was a man of action, and Peter was a leader. Others would follow him. Jesus knew he was worth it to the Church if he could only win him on such a level that Peter would never forget. And I think Peter never forgot those last words, "Lovest thou me?" "Feed my sheep." They held him steady; they urged him on and on; they were his marching orders.

Today, Jesus challenges us, as he did Peter, when he asks, "Lovest thou me?" We answer, "Thou knowest all things, thou knowest that we love thee." He says, "Prove it. Feed my lambs; tend my sheep."

Now, just how may that be applied to us or how may we apply the command to ourselves—here in Alfred in the year of our Lord, 1945?

There are many ways, so many that I can only mention a few. "The lambs" are surely the boys and girls that God has given us; and "to feed them" surely means to nourish their souls with the Word of God. We who are older are the "sheep"; to "tend the sheep" surely means to hold the flock together, to lead them into green pastures, to fender for them, and at the proper time to shear them of their wool—to make them worth something to the Great Shepherd of the sheep. I suppose in hot weather sheep are mighty glad to be shorn of the hot wool; as a matter of fact, it adds both to their health and comfort. Neither is the under-shepherd faithful or wise who does not give his people opportunity and encouragement to give, give, and give—for only in

this do we enter into the real purpose of our being.

But this does not apply only to Alfred. "Other sheep I have," said the Master, "that are not of this fold."

What of the boys and girls of far away China, India, and Africa? What of the flocks that are scattered, "as sheep not having a shepherd"? What of our mission field in Holland, in Germany, in Java? What is our church doing in Shanghai? We are thankful for native workers—faithful under-shepherds—who are holding their flocks together in spite of great hardships. But who will take the place of Miss Anna West, so greatly loved by the Chinese boys and girls of Grace School? And who will take the place of Miss Susie Burdick, in memory of whom the plaque in the back of our church is dedicated. Who shall carry on their labor of love where they have laid it down? There is an old proverb, "The time to prepare for war is in the time of peace." Changing it, "The time to prepare for peace is in the time of war," and who is preparing for the time when the doors shall open again as peace shall shed her benediction upon the world?

The Methodist denomination has set a goal of several million dollars to rebuild mission hospitals and schools and churches that have been destroyed during this war. A neighboring Methodist church has had set for them the goal of one thousand dollars this year alone—in addition to their regular budget. The pastor of that church was a bit aghast when he first learned this, but he decided they could do it if others could, and they have done it.

Where are the leaders with vision among us to set gigantic goals for us as a people, to challenge us to match this tragic hour with heroic effort? Many thousands could be raised by our people in one year and the budget raised in full besides. The goals could be broken down into specific objectives—so much to help restore the hospital at Liuho, so much to bring Principal Chang to this country for a visit, so much for the anticipated sending out of new missionaries. It could be done, and now is the time.

"Lovest thou me?" the Master asks you and me today. "Thou knowest that we do," we protest. Then "Feed my lambs." And the lambs are our boys and girls. Who will teach the Sabbath school class? Who will teach Vacation Bible School classes? Secretary Sutton says, "Now is the time to begin

planning for Vacation Bible School, so that teachers can be assigned texts, so that they may read and meditate and begin collecting the many necessary things to make their classes interesting and instructive."

As I rode through these hills last week, I saw the flocks in the pastures, and I saw the little lambs playing, and I thought of Vacation Bible School. Could it be that Jesus is challenging you, "Feed my lambs"?

Another application of the text, "Feed my sheep," is to young men and women thinking of what shall be their life plans. The reason Jesus was so persistent and apparently severe with Peter was that he had to be. Peter was so elusive, so hard to persuade, so prone to slip "out from under," to go his own way. He is the one who said, "I go a fishing"—planning to go back to his old business from which Jesus had once called him to be a "fisher of men." He it was who at the very end tried to turn the attention to John, and asked, "But what of him?" Jesus had to rebuke him severely, "What is that to thee; follow thou me." In my own rather insignificant way, I was like Peter.

I tried to evade the Master's call to me as a young fellow sitting on the back seat of the Shiloh Church, and again at Salem. I compromised and said, "I will be a Christian teacher." But I never found any real peace until I promised God that if he could use me, I would try to be a minister. The thought came to me, "If I had settled this rightly, I would not continually have to fight this battle over and over." "Lovest thou me? Feed my sheep," the Master calls. Jesus looked upon the multitude with compassion, for to him they were as sheep not having a shepherd.

Upon whose heart he is moving today, I do not know. But if he is calling you to feed his sheep, do not resist his call. Down the years he will follow you and never let you go.

Better that you follow gently and quietly as John did than that the Master must reprove you, and humiliate you, as he did Peter.

Better to suffer the chastening of the Lord early rather than late, for why should you waste those years of service and fellowship beyond compare?

"Lovest thou me?" the Master asks today. "Then heed my call and give all your heart to me."

ORDINATION AT DE RUYTER

C. Harmon Dickinson was ordained a minister of the gospel during Sabbath services conducted April 28 in the De Ruyter Seventh Day Baptist Church, De Ruyter, N. Y., of which he is pastor. Previously the church had called Pastor Dickinson to examination for ordination and had called upon sister churches in the Central Association to send delegates to sit in council with it to consider the matter. Guests were also present from Shiloh, N. J., and Alfred, N. Y., making a total attendance of about one hundred twenty.

Arrangements for the service were made by the ordination committee of the association. The chairman of that committee, Rev. J. W. Crofoot, presided at the organization of the council. Following the roll call of delegates it was voted that all members of Seventh Day Baptist churches in attendance should be members of the council.

After the worship period and short business session were completed, the candidate gave his "Statement of Christian Experience and Call to the Ministry" and "Statement of Belief," which appear in this Recorder. Both were favorably received. The moderator gave an opportunity for the council to question the candidate further if desired; it was then voted by the council to recommend that Mr. Dickinson be ordained.

During the noon recess the guests enjoyed a delicious dinner served by the members of the De Ruyter Church.

"That I Might Gain Christ" was the theme of the ordination sermon preached at the afternoon service by Rev. Ahva J. C. Bond, dean of the School of Theology at Alfred, N. Y. Following the sermon the men's chorus sang two numbers: "Seeking the Lost" and "I Would See Jesus." Rev. H. L. Polan brought the charge to the church, and the charge to the candidate was given by Dean Bond. The consecrating prayer was given by Rev. E. H. Bottoms, during which the formal laying on of hands by all ordained ministers present took place. Mrs. Dickinson was requested to come to the platform and kneel with her husband. Following the welcome to the ministry by Mr. Crofoot, the benediction was pronounced by Rev. Mr. Dickinson.

As this impressive and inspiring service was brought to a close, it seemed to indicate the beginning of a more deeply consecrated

life of Christian ministry and service for this young pastor and his wife.

Bernice Rogers,
Secretary.

CHRISTIAN EXPERIENCE AND CALL TO THE MINISTRY

By C. Harmon Dickinson

As I think back over my Christian experience, among my earliest recollections is my profound faith in Jesus Christ. This faith worked for righteousness in my life. I distinctly remember in my early years of school a desire to live a clean Christlike life. There were times when I felt uncomfortable among a group of boys when questionable stories were being told. My conscience was sensitive to right and wrong. I regret that this early religious experience was not lasting, for it was very rich. Since the voice of Christ speaking through my conscience was not always heard, soon I became careless in thought and action and this childhood faith faded away.

My parents made it possible for me to attend church and Sabbath school early in life; for this I am grateful. I recall a project the superintendent of the Sabbath school launched back in 1930 and '31 to encourage regular attendance. Attractive pins were offered as a reward. I received two of these pins for two years of perfect attendance—a habit which was formed at that time and has never been broken. Much that happened during those early years of my church life has been forgotten. But there were experiences in church, Sabbath school, and Daily Vacation Bible School which will linger with me through life.

In 1929 I was baptized by Rev. Eli F. Loofboro and joined the Shiloh Seventh Day Baptist Church in New Jersey. Although my experience at that time was not as great as it has been in later years, it was a first step in my Christian life which impressed me very much.

Two evangelistic campaigns held in the Shiloh church when Rev. Leon M. Maltby was pastor influenced me greatly. Rev. H. C. Van Horn and Rev. Erlo Sutton were the evangelists. It was during these years that I began attending prayer meetings, and they were truly a source of great spiritual blessing to me. I praise God that the power of the gospel was preached from the pulpit of the

Shiloh church, for it has done much to transform my life.

It is impossible for me to point to a definite time when Jesus Christ became my personal Saviour. He has changed my life; I am sure about that. The joys of the Christian life are so much greater that there is no comparison between them and the old life of sin. I am so thankful that Jesus Christ gave his life on the Cross to redeem me from the penalties of sin. A burden for men lost in sin began to grip my soul. It is my greatest desire to tell lost men that Christ has made atonement for them so they can be reconciled with God and receive the victorious and abundant life. This urge, more than anything else, has prompted me to enter the ministry.

I suppose that my greatest growth as a Christian occurred during my high school years. Yet these years are characterized by fluctuations—first, a very devoted sense of Christ's presence, even to the point of a definite call to the Christian ministry; then, a spirit of indifference and rebellion to the call of Christ. At the Eastern Association meeting at Shiloh in 1934, I was deeply impressed by the speakers and services, and received then a very definite call to the ministry.

Later, while I was in high school, I tried to fight this call, and for some time succeeded fairly well. By the time I was a senior it seemed quite definite in my mind that I would choose something other than the ministry as my life's work. God seemed to be speaking to me, however, so my decision was not at all fixed. After graduating from high school I was still fighting the call to the ministry. God seemed to be so persistent! I felt the burden to pray about it, all the time hoping that God would change his mind about my going into the ministry.

The decisive moment came while Conference was meeting in Shiloh in 1937. It was then that I conceded God the victory and began from that time forth to look forward to the ministry. Since that time I have been happy and never once regretted that I made that decision.

After a year on the farm I entered Salem College and was graduated with an A.B. degree. That same year I entered the School of Theology, Alfred, N. Y. Desiring the benefits of a different point of view, I later entered the Eastern Baptist Theological Seminary, Philadelphia, and completed three

semesters' work. I plan to receive a B.D. degree from Alfred this coming June. I am thankful for the opportunity of receiving college and seminary training, for they are invaluable to my work in the ministry.

I value very highly the help and companionship of a devoted wife. In 1941 I married Miss Ethel May Davis of Shiloh. She has had no small part in encouraging me in the ministry. We are both very happy that God has given us a little boy who holds a large place in our home life.

My first experience in the ministry occurred two summers ago when I came to this community, De Ruyter, N. Y., for a period of three months. The church called me to continue my labors here; so, after a year's absence to finish my seminary training, we returned last July. We have been happy here and have found many opportunities to glorify our Lord and Master. Pray that God will continue to use us in his service.

STATEMENT OF BELIEF

By C. Harmon Dickinson

God

I believe in God. Such a belief is absolutely necessary as a basis of a living, vital faith, "for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Hebrews 11: 6.

I believe that God is "the one personal, perfect, and eternal Spirit, Creator, and Sustainer of the universe, our Father, who manifests a holy, redeeming love toward all men."

God is omnipresent, omnipotent, and omniscient. He is present anywhere that man chooses to call upon him. His power is unlimited and beyond the grasp of mankind. He has promised particularly to bestow this power upon those who put their trust in him. God's knowledge also is beyond our comprehension. He knows my past, my limitations, and my possibilities for the future. God is unchangeable: the same yesterday, today, and forever. Hebrews 13: 8.

My God is a moral God. His character is holy and fully righteous. The motive of his activity in the universe and toward all men is love.

God desires the fellowship of all men. His relationship to mankind is that of a loving Father seeking his rebellious children. He desires all men to be his children, but all will not recognize him as their Father.

Jesus Christ

I believe that Jesus of Nazareth, born 5 or 6 B.C., is the Christ, the Son of God. Matthew 16: 16. He was born of the virgin Mary, and God was his Father; therefore, he possessed two natures—one human and the other divine. During his short, earthly life he "took upon him the form of a servant, and was made in the likeness of men." Philippians 2: 7. Characteristic of these few years on earth was his constant desire to help men, both physically and spiritually, by going about doing good and showing them the way of redemption.

As a teacher, he was the greatest of them all. As an interpreter of the law, he lifted it from the letter of the Pharisees and filled it full of the Spirit that quickeneth the conscience. As a physician, he drew multitudes who sought his healing power. He was an idealist, to be sure; but the greater fact is that his idealism worked. As an example, his life was a pattern of moral righteousness, conforming to the perfect will of God. He lived a victorious life in every aspect, for he "was in all points tempted like as we are, yet without sin." Hebrews 4: 15.

I believe that Jesus Christ's primary reason for coming was to redeem mankind. Jesus said, "the Son of man is come to save that which was lost." Matthew 18: 11. Because of the universality of sin all men are lost and must be reconciled to God. I believe that Jesus Christ by going to the Cross voluntarily took upon himself the punishment which we deserve for sins committed. He gave his life on the Cross as our sacrifice for sin. His blood was acceptable to God because he was the Lamb without spot or blemish. Because I have been "bought with a price" (1 Corinthians 6: 20), I gladly acknowledge Jesus Christ as my personal Saviour and Lord.

I do not believe that Jesus was defeated by his enemies at the Cross. He rose victoriously from the grave, triumphant over sin and death. I believe that his living Spirit is with us even now to convict of sin and to guide those who work for him. The spiritual presence of Jesus with us does not exclude the future fulfillment of Christ's own testimony that he is coming again in physical glory at the culmination of his kingdom. 1 Thessalonians 4: 16, 17; Matthew 24: 30, 31.

The Holy Spirit

I believe that the Holy Spirit is the indwelling presence of God in man. He has personality and has existed as a member of the Trinity from the beginning with God the Father, and Jesus Christ the Son.

In the Old Testament the Spirit of God was actively present among men, guiding them in the ways of truth, and inspiring them to preserve God's revelation in writing for the use of later generations. In the New Testament the Holy Spirit came forth with renewed power. Jesus said to his disciples, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." John 14: 16. This outpouring of the Holy Spirit came on the day of Pentecost when about three thousand souls were added to the Church of Christ. The Holy Spirit was the agent of God through whom men were inspired to write the New Testament. John 14: 26.

Jesus Christ, manifest in the Holy Spirit, is active in the world today, reproofing of sin and instructing in righteousness and truth. His witness is to give glory to Christ, not to himself. The Holy Spirit comforts men of sorrows and loneliness. "Peace I leave with you, my peace I give unto you." John 14: 26, 27; 15: 26; 16: 8, 13, 14.

All Christians must seek constantly the guidance of the Holy Spirit in all their activities.

Man

I believe that man was created by God in the spiritual image of God. Genesis 1: 27. Man was the crowning act of God's creative works, and by God was given dominion over his other creative works, not for man's selfish debasement but for his spiritual edification. Man should in every way seek to glorify his Maker.

I believe that man is sinful (Romans 3: 23, Isaiah 53: 6), a weakness originating in man's disobedience in the beginning. Romans 5: 14-21. God has given man the free moral choice between right and wrong. While the work of Satan prevents man from always choosing the right, that which Christ accomplished by his life and death enables man to be freed from sin, making the right choice easier. Jesus was and is the pattern for man's righteousness.

God instituted and sanctified marriage and the home for man, not only for the propagation of the race, but also to impart spiritual

blessings. The home is the ideal place to instruct children in the ways of God.

Sin and Salvation

I believe that "sin is the transgression of the law." 1 John 3: 4. "Sin is any attitude of indifference, unbelief, or disobedience to the will of God revealed in conscience, law, or gospel—whether this attitude expresses itself in thought, word, deed, or settled disposition and conduct." (Kuizenga in International Standard Bible Encyclopedia, IV, 2798.)

Sin separates man from God. I believe that the problems which we face—sorrows, suffering, disappointment, confusion, and despair—are directly or indirectly the result of sin committed either in the past or at the present. Sin grieves God, for he said of Israel, "thou hast wearied me with thine iniquities." Isaiah 43: 24. Sin should never be taken lightly, "for all have sinned, and come short of the glory of God." Romans 3: 23.

The result of sin is death (Romans 6: 23); hence, man needs salvation—to be saved from death. Jesus Christ came to give us this needed salvation. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3: 17. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." 1 Peter 3: 18.

I believe that salvation is the gift of God freely offered to all who look by faith to Jesus Christ and acknowledge him as their Saviour. Ephesians 2: 8. While good works spring from a living faith, salvation is not earned by works, but is the free gift of God's grace. Ephesians 2: 8; Matthew 10: 32, 33; James 2: 26.

Eternal Life

I believe that eternal life is the reward of a life of faith and service centered in Jesus Christ—his life, death, and resurrection. The Bible assures us that the redeemed shall not see spiritual death, but will enjoy an abundant life throughout eternity. Jesus said, "Whosoever liveth and believeth in me shall never die." John 11: 26. This glorious promise has been verified by the triumphant resurrection of our Lord.

I believe that everlasting life begins with the individual's profession of Jesus Christ as Saviour, and continues through this earthly

life and on into eternity. I cannot comprehend the glories of this heavenly life to come, but I am assured that "we shall be like him; for we shall see him as he is." 1 John 3: 2.

The Bible

I believe that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3: 16, 17.

The Bible is the revelation of God to man. The special character of this revelation is redemption. From Genesis to Revelation the Bible reveals God's plan of salvation for all men. God's revelation to man in the Garden of Eden was complete. Since the fall, God has revealed himself to man in various ways; the greatest of these was by sending his Son Jesus Christ to live and to die for sinners. As we were not privileged to live in the time of Christ, the Bible becomes our chief revelation, giving us the words and deeds of Christ. In nature, human consciousness, and in history we see a revelation of God; but these do not reveal God's special redemption through Jesus Christ—only the Bible does that.

I believe that the Bible was written by inspiration of God, who used human agencies to record his message and allowed each writer to use his own particular style. As the Apostle Peter wrote, "holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 21.

I affirm the introductory statement on the Bible in the handbook of "Seventh Day Baptist Beliefs": "We believe that the Bible is the inspired record of God's will for man, of which Jesus Christ is the supreme interpreter; and that it is our final authority in matters of faith and conduct." It is my firm conviction that within the pages of the Bible are enclosed unlimited possibilities of spiritual resources for personal conduct, the administration of the church program, and also for the solution of the vast and numerous world problems of today.

Sacraments

I accept the two sacraments of the Seventh Day Baptist denomination, namely, baptism and the Lord's Supper. Both of these rites have the sanction of Christ and are practices of the believer.

Upon profession of faith in Christ, one should be baptized. Baptism signifies the death of the man of sin and the resurrection of the new man in Christ. Baptism is a memorial of redemption, an outward symbol of an inner change of heart.

I believe that baptism should be by immersion, for this mode of baptism corresponds to the Biblical practice. Immersion is also a fitting symbol of the burial of sin and rising to newness of life.

The Lord's Supper is a communion of Christian believers commemorating the Lord's death until his return. 1 Corinthians 11: 26. It consists of the eating of the symbolic elements of Jesus' body and blood, the bread and wine. This service was instituted by Jesus before his death, fulfilling and superseding the old Jewish Passover. It indeed portrays a deliverance—a deliverance from the bondage of sin and death. "For this is my blood of the new testament, which is shed for many for the remission of sins." Matthew 26: 28.

I believe that the communion is for Christians only—those who believe that Jesus' death on the Cross was given to free them from sin and set them right with God. I believe that all Christians who recognize Jesus Christ as their Lord and Saviour, regardless of the church or denomination to which they belong, should share these elements together.

The Sabbath

While all time is sacred, I believe that the seventh day of the week should be set aside above the rest as a Sabbath for all people. It was sanctified by God in the beginning, before the Jewish nation was formed, for a day of rest and spiritual growth unto the Lord. In Genesis 2: 3 we read: "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." The Sabbath became a universal principle for all ages; God gave it as one of those undying laws, the Ten Commandments.

Jesus set the example for Sabbath keeping. He fulfilled the Sabbath law by enriching its meaning, freeing it from the burdensome legalism of the Pharisees. Nowhere do we have any record that Jesus abolished the Sabbath.

The apostles kept the Sabbath even after the resurrection of Christ. Acts 17: 2. "And Paul, as his manner was, went in unto them,

and three sabbath days reasoned with them out of the scriptures." We cannot find one place in the Scriptures which indicates the apostles' observance of the first day of the week in commemoration of Christ's resurrection.

I believe that the Sabbath should be honored by all Christians. It is my conviction that much of the unbelief in the world today is traceable to an indifference to the Sabbath. There are rich blessings in Sabbath observance. "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable . . . then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isaiah 58: 13, 14.

The Church and Evangelism

I believe that "the Church of God is the whole company of redeemed people gathered by the Holy Spirit into one body, of which Christ is the head; and that the local church is a community of Christ's followers organized for fellowship and service, practicing and proclaiming common convictions."

I believe that all born-again believers of Christ make up the universal or invisible Church. Because of differences of opinion and shades of belief, branches of similar convictions within the Church universal have become necessary; these branches are roughly called denominations. Seventh Day Baptists believe that the Sabbath is a part of divine truth to be given to the world. For this reason we feel justified in maintaining a separate church apart from the great body of Baptists, our nearest of kin. Still further division is necessary into the local church, consisting of members of like faith living in a geographical area convenient for worship.

To be eligible for membership in a Seventh Day Baptist church one should demonstrate evidence that he has experienced the new birth in Christ, that he will conscientiously try to follow the example and teachings of Jesus, and that he will abide by the covenant made with the Church of which Christ is the head. He must also submit to baptism by immersion and honor the seventh day of the week as the Sabbath of Christ.

I believe that each member of the church should be guided by the Spirit of God in his interpretation of the Scriptures and in his

own individual problems. The church should be democratic, allowing each member and each local church to make its own decisions.

The Church exists to promote the gospel of Jesus Christ. To strengthen members in the faith and to introduce the good news of salvation to those outside the fold of Christ are its tasks. To do this work the church has elected certain leaders to perform the duties for which they are best fitted. While ministers, deacons, trustees, and teachers are thus elected, the whole church membership should be actively engaged in promoting the gospel.

I believe that evangelism is the promotion of the gospel or the good news of salvation through Jesus Christ our Lord. It is the message of salvation for a victorious life on earth in the present, and eternal life in the future. It is not limited to the story of the sacrificial death of Christ on the Cross, but includes the whole of his work—his teachings, his life, death, and resurrection.

Evangelism is the first duty of the church. Christians must be out seeking the lost. A church must be actively engaged in evangelism in order to grow. A church which enjoys the blessings of the Christian faith, with no desire to share them with others,

will die. "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." Matthew 10: 39.

Although an important phase of evangelism is telling the good news to the unsaved, it also includes the ministry of instructing members in the faith. In the great commission Christ tells us to go and baptize all the nations; he also adds, "teaching them to observe all things." Matthew 28: 19, 20.

I believe that the power of the gospel has been largely untouched. Multitudes of people are unaffected by its message. Large numbers of professing Christians, unwilling to apply the gospel to their lives, are not living the victorious life. Even the solutions to our national and international problems lie in the potential resources of the gospel of Jesus Christ. Would we have a better tomorrow? The answer is in the gospel. Jesus said, "All power is given unto me in heaven and in earth." Matthew 28: 18.

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Matthew 28: 19, 20, Am. R. V.

Woman's Work

Mrs. Oboz W. Davis, Salem, W. Va.

A MESSAGE

By Mrs. Harper Sibley

(President, United Council of Church Women)

A town, like a person, needs to be loved—not because of new office buildings and banks; not because the residential area is so fine; not even because of schools, museums, and churches. These are all externals; a town needs to be loved because it has a soul. Jesus knew this, and he agonized over Jerusalem. We can still hear his cry, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings."

Do we today agonize over our city and town, or do we pass by the sin, the dirt, the disease, the loneliness, far on the other side? The most valuable fact in any town is not its factories, its libraries, or its water supply.

Its greatest fact is its children. Are we really caring for them, their homes, their health, their education, their play, their knowledge of God? Are the police indeed protective police, keeping them in every way possible from evil? Are the schools teaching them values as well as facts? Are the health agencies guarding their health? Are the parks and playgrounds truly happy places? Are the churches leading them to follow Christ?

This is our task. May the women of the churches be indeed a "task force."

THE SERVICEMAN'S FAMILY

A young boy was eating his Thanksgiving dinner from a can of C-rations at the front in France. He wrote on a Christmas card to his parents: "Although this is the farthest I have ever been from you, I am nearer to you spiritually than ever before. I appreciate our perfect home more every day. I

have received no mail in two months but can feel your thoughts and prayers every minute." Such homes as this reflects are in every town, the foundation stone of our democracy. Millions of parents and wives in such homes wait patiently and longingly for happy days in familiar surroundings with their now absent ones.

But countless families uprooted by war's demands have formed the greatest migration in the history of our country. Wives have gone home to parents or followed their husbands to camp. With crowded housing conditions, family life is abnormal at best. Too often the community is not friendly. Most couples who have married since the beginning of the war have never had a home together. Many such marriages are already broken.

The war has caused a revolution in women's function in the nation. Many thousands have put on the uniform. Many millions have exchanged kitchen aprons for overalls. The distinction between man's work and woman's work is forgotten, as is the distinction between white-collar and blue-collar jobs. Women are in every kind of labor. A former beautician is now a railway switch operator, controlling six hundred trains a day. Women mechanics, bus drivers, stevedores, streetcar and elevator operators, bank tellers—there is no end. War plants employ women, some 80 per cent of their total. Here are the wives, mothers, and grandmothers of the service men. How is the church serving them? For the most part it is not. But a live church with a vital program can find unique contributions for the families of servicemen.

Close co-operation should be established between the church and the splendid pastoral work being done by the home service and prisoners of war departments of the Red Cross.

1. Every church can bring together for family gatherings the families having boys in service. A program with information about the parts of the world where the boys are and exchange of news from them is being received with a welcome in many churches.

2. Let the churches of every community look to the strangers within their gates. Too often the wife of a service man has been treated as an undesirable camp follower. Communities have risen magnificently to services for the men, almost not at all to their families. Hospitality is a Christian grace of the first order today.

3. Such an organization as the "Swans" could and should exist in every church or community of churches. A need for fellowship which brings these young wives together leads to countless avenues of service for themselves, their church, and the community. An understanding, mature woman in such a group has untold opportunity for guiding younger ones as they are groping for wisdom to lay foundations for their married lives. Such a group can help prepare for the difficult days of readjustment.

4. Let the church serve its children in a more adequate way. Let it challenge its young parents to leadership.

a. The cradle roll department and the younger departments of the Bible school offer a strategic opportunity for guiding and counseling mothers, if it is under adequate leadership.

b. The Bible school needs the most skillful parents who, in turn, can assist other parents. This is the best type of parent education. The Bible school with an expanded session is a vital necessity for the child's religious development.

c. Weekday religious education is one of the growing religious movements of today. It offers opportunity for the enrichment of the short Sabbath period and also for reaching the more than half of America's children who receive no other formal religious instruction.

d. Vacation church schools, summer camps, and summer play centers offer leisure time activities for building the whole child, important now with family vacations eliminated.

The American home, reinforced by church, school, and community, is, perhaps, America's most priceless possession. In the struggle to preserve its traditions, the Church has a vital share.

—May Fellowship Day Program.

THE U. S. A. SCENE

By A. D. Stauffacher

The U. S. A. scene is significant. If we can solve our problem, we will have demonstrated the solution of the world problem.

Here is being attempted what must be achieved on a global scale, the orchestration of differences, not into unity or uniformity, but into a free fellowship where each finds fulfillment in the enrichment of all.

Note the constituency of our citizenship. The ancestors of:

10,000,000	came from Ireland
15,000,000	came from Germany
60,000,000	came from Great Britain
13,000,000	came from Africa
9,000,000	came from Slavic lands
5,000,000	came from Italy
4,000,000	came from Scandinavia
4,000,000	came from France
3,500,000	came from Mexico
1,000,000	came from Greece
1,000,000	came from Lithuania
360,000	came from the American Indian
127,000	came from Japan
97,000	came from China
45,000	came from Philippine Islands

Aside from 360,000 American Indians we are all immigrants or descendants of immigrants. We are a mongrel-blooded and also a polyglot people. As late as 1937 we had 1,076 foreign language publications in thirty-eight languages. More journals were published and read here in more languages per capita of population than in all Europe.

Here the major world problem of race culture and nationality is set down in a professedly Christian democratic scene. To fail here is to foredoom world hope.

—Church Woman.

BUILDING UNIVERSAL FAITH IS TASK AHEAD

Chairman of Each Nation's Delegation Stresses Need for Working Together

By Cameron P. Hall

(Staff press representative of the International Council of Religious Education, Chicago.)

"Human sense of justice, ladies and gentlemen, is a living thing. It can help to establish right order, and right can make the world what it ought to be, and what we want it to be. . . . It is not, of course, by some magic declaration of principles implemented by international machinery that order and right will reign paramount in our tormented world. It is through faith, universal faith, in what we set before us to do, through democratic governing, through long and sustained efforts that make for wholesome and continuous evolution."

In these words the Prime Minister of Syria expressed the predominating thought brought out in speeches of delegates from forty-six nations in plenary sessions of the United Nations Conference at San Francisco.

During the first day, chief representatives of the four inviting powers spoke. From then on speeches by some thirty-five representatives of the smaller nations were heard. From this parade of speakers representative of a wide variety of people, these three impressions of the United Nations became inescapable:

1. The United Nations is a community of suffering. In this universal fact the distinction between great powers and small nations is meaningless. For example, out of her teeming population, the military dead of China numbers over ten million. In small-sized New Zealand (population 1,640,000) one out of every one hundred fifty has been killed in the war.

2. The United Nations is a community of dread of another world war. "It is for us to prevent this monstrous physical possibility and to make it a moral impossibility." About this point the elder statesman, Field Marshal Smuts of South Africa who helped form the League of Nations, and Brigadier General Romulo of the Philippine Commonwealth were equally eloquent.

3. The United Nations is a community of hope in the moral order. While the term, "moral order," was not once mentioned, it was assumed in every talk by a representative of a small nation. He appealed to moral principles as against political expediency. He called for the reliance upon the spiritual power that lies in justice, and in the regard for law as against reliance upon military force as the basis for collective security.

Give and Take in Important Issues

Before it could concentrate on its major task of organizing the world of nations, the conference had to spend time in organizing itself. It had to take into account certain situations which it had inherited. From the Yalta Conference came the recommendation that the White Russian and Ukrainian republics be invited as members of the conference. This was accepted. Mr. Molotov's request that the present Polish government be invited was rejected, because it was felt that this government does not meet the requirements set forth by the Yalta Conference.

On the other hand, Argentina had accepted the terms formulated by the Mexico City Conference. This fact, as against the fact of her undemocratic regime as argued by Mr. Molotov, won her admittance to the San Francisco Conference.

A fourth issue rose over the chairmanships of the conference. The result was a compromise. The Russian view prevailed in the election of four co-presidents, presiding in rotation as chairmen of the plenary sessions. The American and British views prevailed through the election of Mr. Stettinius as chairman of both the important steering and executive committees.

It will be seen, therefore, that there has been a real give and take. No group or bloc has won all or lost all. Issues have been squarely raised and faced; each side has used the opportunity to present its case; a vote has been taken—and the conference has gone on. This shows a spirit and a procedure that are reassuring.

Work of Committees Begins

One week after Mr. Stettinius had opened the United Nations Conference on Interna-

tional Organization, Mr. Molotov, who at that time was presiding as chairman, declared the ninth plenary session was ended. This was the last of the opening series of these sessions. The United Nations Conference then descended from the public platform, where talk prevails, to commissions and technical committees, where its real work is to be done.

Anybody, if he drinks enough over a long period of time becomes addicted. It takes some people longer than others to attain addiction but no human being can be regarded as immune, and moderate drinking is impossible for the addict. The only therapeutic objective in such a case which has any chance of success is total abstinence.—Dr. Robert Fleming, Harvard Medical School.

A pint flask can cause a peck of trouble.

Christian Education

Rev. Harloy Sutton, Alford Station, N. Y.

Sponsored by the Seventh Day Baptist Board of Christian Education

RELIGION IN THE HOME

By Leslie A. Welch

(A member of the Brookfield First Seventh Day Baptist Church at Leonardsville, N. Y.)

The term religion, as we may think of it, is very broad; but as we are to consider it at this time, it should be confined to that religion embodied in Jesus Christ, the Son of the living God—real Christian religion.

The recent article by Zack White which appeared in this section of the Recorder entitled, "Patience the Missing Virtue," was very interesting. I should like to enlarge upon that topic just a bit in connection with our home life.

The home is where we are most representative of our inner selves. It is here, perhaps first of all, that our lack of patience causes us to speak or act without reserve and bring heartaches to those we love. In these times of hurry and special effort, zeal for efficiency in work, etc., as our nervous systems seem to be taking a lot of punishment, let us show forth our Christian character in our homes. Peter, in listing the great Christian virtues, placed patience next to godliness, with love as the ultimate and great virtue of them all. James also says, "But let patience have her

perfect work, that ye may be perfect and entire, wanting nothing."

Then again we need to exercise patience with regard to the youth in our homes. Let us lead—not coerce—carefully and prayerfully toward the victorious life in Christ, our Saviour. Our late President Roosevelt in speaking for postwar military conscription, said that the number of our youth unfit for military service is appalling.

This is all too true, but will military training do for our youth what the home has failed to do? Or, is the answer in more Christlike relations in the homes? I firmly believe that if through our neglect in the home we are to continue to drug our youth with narcotics, saturate them with alcoholic drink, and foster fast and adulterous living in our nation, it will take vastly more than a year of militaristic training to produce the future youth we hope to have.

Let us then rededicate our homes to Christian living, to teaching our youth to honor God, and show them that Jesus' way is the challenging, courageous, and wholly victorious way for life. "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not

easily provoked, taketh no account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." On the home rests the responsibility.

THE TASK OF EVANGELISM

By Mrs. Evangeline C. Kenyon

[Taken from a paper by Mrs. Kenyon, a member of the Second Seventh Day Baptist Church of Hopkinton, from which a brief statement has been printed before. Sent at the request of the editor.—H. S.]

The task of evangelism is the task of saving human souls. Each person is responsible for his own loyalty and faithfulness of service, and we must leave to the Almighty the results.

For this task we need more prayer-filled lives. Someone said, "If a person is right at the center, he is likely to get right at the circumference."

If Jesus Christ could not accomplish his ministry without often going apart to pray, how infinitely more we need the hours alone with him to search our hearts and seek divine wisdom. Robert E. Speer said, "The evangelization of the world in this generation depends first of all upon a revival of prayer. Deeper than the need for men, deeper than the need for money, aye, deep down at the bottom of our spiritless life is the need for the forgotten secret of prevailing world-wide prayer. We must depend upon prayer to lead us to help others.

It may not be easy to do individual soul winning. I have heard it said that it is easier for a pastor to preach a sermon before a congregation than to single out an individual and talk alone with him of the salvation of his soul. If this is a hard task, it is truly a great one.

No, evangelism is not all for pastors. They have their full share as leaders and helpers, but the world will hardly be saved until the laymen in our churches are aroused to a personal responsibility in soul winning.

The life of David Livingstone in Africa is a perfect example of the work of a layman. He had the heart of a missionary and the love that lays down life to save others. I do not believe he thought of himself as an evangelist or preacher. He simply gave his life to save those men in darkest Africa. Our own Peter Velthuysen was imbued with the

same spirit. Shall not the lives of the missionaries of whom we have read and of those we have known inspire us to look for the time and place where we may spread a knowledge of the truth as it is in Christ Jesus?

We must know Christ personally before we can tell others of his saving grace. I shall never forget the impression it made when before a great audience Billy Sunday held high the Book of books and told what that Book can do for a soul that is steeped in sin. He knew.

In personal work we must have some knowledge of the one we would help to know the Christ. We must be sincere in purpose and be tactful. Many of us have heard the story of a barber who became converted and desired to save someone else. He decided to approach his first customer. As the man was seated in the barber chair the barber lifted his razor over his customer with the startling question, "Are you prepared to die?" The customer awaited no explanation of saving grace.

From a book I read recently I wish to quote: "There are thousands who have never heard the message of Jesus Christ interpreted in human ways through daily fellowship with their friends. If they are ever to hear it, we shall have to be true to those things that we have seen and experienced, and be willing to share it with our friends. The more natural we are, the better we shall succeed. If we value at all our experience with God and our relationship to Jesus Christ, we shall find it more difficult each day to keep it to ourselves."

Education and leaders are trying to tell us what is wrong with the world. As yet the problem is unsolved. Until the hearts of men and women allow the spirit of God to rule their lives, surely the wrongs of the world cannot be righted.

We all have access to this mighty and greatest remedy for sin and the ills of the world. "More things are wrought by prayer than this world dreams of." Shall we not take God at his word, "If ye shall ask anything in my name, I will do it."

THE WORLD'S SUNDAY SCHOOL ASSOCIATION

V-E Day is being observed as this is being written and the task of building a peaceful world is at hand for Europe. From a booklet

which tells of the work of the World's Sunday School Association we see:

What is the answer to the devastating forces of evil which are so evident in our day? There may be many good answers, but one of the most basic is more and better Christian religious education. If the Christian forces of the world will teach Christ to the people of the world, peace will prevail and righteousness will reign. But without the Christian religion, where will there be true righteousness, and when will there be lasting peace?

Much is already being done. There are, around the world, over 37,000,000 pupils in more than 360,000 Sunday schools, thousands of children in Daily Vacation Bible Schools, thousands of young people in young people's societies, and other thousands in other agencies of Christian nurture. But these are not enough, and the teaching must be improved.

It is the happy task of the World's Sunday School Association to help in extending and improving Christian religious education throughout all lands. It has been at this work for fifty years, and today it pushes forward to new and greater achievements.

We all should pray for this world-wide work of Christian education. It will be of great interest to follow the achievements of this association as it works with all world-wide agencies to build the world fellowship of Christians into an effective organization for world peace. H. S.

A SALESWOMAN'S INFLUENCE

By Rev. Lester G. Osborn

George and Mollie Fields are an aged colored couple living down at Still Pond, just below the Virginia line on Cape Charles. A saleswoman for household products was calling one day as she followed her circuit. Mollie complained that her Easter lily was not going to be in bloom for Easter, and wondered what was the matter. "I don't know," said the visitor, "unless Constantine made a mistake in the date." That led to a discussion of the date of Easter. From that came the subject of the change of the day of worship from the Sabbath to Sunday. Bibles were brought out, and when the saleswoman left, the seed of the Sabbath truth had been planted. Now that couple has been keeping the Sabbath for five years.

As we drove up to their place on Sabbath afternoon for a call, our guide—that same saleswoman—said, "Something is wrong here. There is a washing on the line. They must have moved. Or maybe they are dead."

Inquiry confirmed the fact that they had moved. Half a mile down the road we found them. A Sabbath quiet was around the place. No washing on the line there.

Inside the house they were studying their Bibles and the "Helping Hand." We were welcomed cordially, and had a pleasant, though short, visit. They think a great deal of the "Helping Hand," which is furnished them by our guide every quarter. George said he had showed it to the Sunday minister, who thought it was splendid. After reading a passage from God's Word and a prayer, we bade them goodbye and left, feeling that we had received a blessing from their sincere Christianity and their love for God and his holy day. Yes, their skins are black, but their hearts have been washed whiter than snow by the blood of the Lamb. What a blessed kinship is ours that knows no color, race, or class, but all are one in Christ Jesus.

That saleswoman was Ella Mae Davis, of Franklin City, Va., and this is just a sample of the sort of thing she is doing as she makes her rounds, not only selling her products, but also giving out tracts and a testimony to Christ and the Sabbath at each home which she visits.

IT IS A PROBLEM EVERYWHERE

The newspapers of Chicago have given considerable space in recent months to instances of children who have been neglected by drinking mothers, and there is a disposition in some quarters to assume that it is a problem peculiar to the great population centers. This is not true; it is a problem everywhere.

The pastor of the Methodist Church in a Midwestern city of six thousand people was called over the phone by a physician, a member of his official board, and asked to be present in the doctor's office at a certain hour that afternoon. At the appointed time the physician seated his preacher at a window with instructions to watch the tavern across the street.

At the moment the minister took up his station there were two or three baby buggies parked on the sidewalk outside the tavern, and in the course of the next twenty minutes the number grew to ten. The tavern was the meetingplace for a group of mothers of the town, and for the hour or more that they spent there drinking, the babies slept or cried in their carriages outside on the street.

The story would not be complete without adding, to our humiliation, that the pastor was waited upon by two members of his official board sometime later and warned that he was "ruining the church" with his attacks on the saloons of the community.

Something tragic has happened in any community when the Methodist preacher and the Methodist people have been silent, or silenced, on the liquor problem. If the Church

Children's Page

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am five years old and in kindergarten in Webster Union School. Each morning high school boys of the safety patrol help all the children across the road to the school, which is just cater-cornered from my home.

I have a little sister, Merry Edith, who has just had her second birthday. She blew out one of the candles on her cake and I blew out the other. She tries to say everything I say and do acrobatic stunts like me. She looks funny when she tries to stand on her head.

Every night, Merry says the Lord's Prayer after me. She can say it almost all by herself now.

There are lots of boys and girls in this neighborhood for me to play with, and since we cannot go to our own Verona Church because it is too far away, I go to the Baptist Sunday school.

I hope to hear from you soon.

Sincerely,
Scott Lyng.

100 South Ave.,
Webster, N. Y.

Dear Scott:

Well, you see it was no "fish story" that I was to have a letter to answer this week. Though it is only one letter instead of two or three for which I was hoping, it is such a nice long one that it just about takes the place of two.

When our little Gretchen had her second birthday her sister Joyce blew out one of her birthday candles for her. When we sang "Happy Birthday," she sang with the rest but she said, "Happy birthday to me!"

is not fighting the liquor business it might as well close its own doors!—Editorial in Christian Advocate.

SABBATH SCHOOL LESSON FOR JUNE 2, 1945

Between the Testaments

Scripture—Matthew 2; Luke 1 and 2;
Galatians 4: 4, 5

Memory Selection—John 14: 6

Mr. Walter L. Groobo, Andover, N. Y.

Happy birthday to me!" On her fifth birthday this year she had eight other children to help her celebrate. She cannot go to kindergarten until next September as her birthday did not come until April.

Joyce has already learned the prayer I taught her mother when she was a little girl. Perhaps you would like to learn it, so here it is:

"For the new morning with its light,
For rest and shelter of the night,
I thank thee, heavenly Father.
For health and food, for love and friends,
For everything thy goodness sends,
I thank thee, heavenly Father."

Gretchen thinks that is a rather long prayer for her and she likes to say:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
Oh, keep me safe throughout the night,
And help me ever to do right."

Our girls both know the Lord's Prayer.

Please thank Mother for helping you write this nice letter. I hope she'll do so again, until you are old enough to do it all yourself.

Sincerely your friend,
Mizpah S. Greene.

Dear other Recorder Children:

I hope next week I'll have many letters to answer, since Scott has given you such a good start. I heard a lady say yesterday, "How I do enjoy reading the children's letters!" I answered, "So do I, and I thoroughly enjoy answering them, too." Many other people also enjoy your letters and miss them when you do not write.

I wonder how many of you awoke Thursday morning to see a heavy fall of snow as I did. Before night five or six inches of

snow had fallen. It was a pretty but unusual sight to see the green leaves on the trees, and leaves and blossoms peeping out of their blanket of pure white snow. In our garden gay tulips were trying bravely to lift their heads above the snow. Today a quiet rain seems to have removed the snow even from the hills, and trees and bushes seem greener than ever. Yesterday we honored Mother's Day, as our Sunday churches are doing today, and I offer the following tribute:

The Mother Artist

"You painted no Madonnas
On chapel walls in Rome
But with a touch diviner
You lived one in your home.

"You wrote no lofty poems
That critics counted art;
But with a nobler vision
You lived them in your heart.

"You built no great cathedrals
That centuries applaud;
But with a grace exquisite
Your life cathedrals God."

Sincerely yours,
Mizpah S. Greene.

DENOMINATIONAL "HOOK-UP"

Alfred, N. Y.

The S. S. Alfred Victory, constructed and named by the United States Maritime Commission, was launched April 11 at Shipyard No. 2, of the Permanent Metals Corp., Richmond, Calif.

An announcement from the Maritime Commission states that the new 10,800 ton Victory ships are currently being named for American colleges and universities. The list from which names are chosen is made up of colleges and universities in the United States having a student body of more than five hundred, the names being assigned as nearly as possible in the chronological order of the dates of founding. Names of more than two words or names duplicating those already assigned to other naval or merchant vessels are not used.

The Maritime Commission suggests that each college furnish gifts, such as books, plaques, or pictures, for its ship. Alfred University is making plans for gifts for S. S. Alfred Victory.

It is one of the earlier of these "college" ships being launched in 1945. As compared

to the Liberty ship, the Victory is faster, with finer hull lines and turbine-gear propulsion machinery of more than twice the horsepower of the Liberty steam engine.

The S. S. Alfred Victory like its mates, is about 455 feet long with a beam of 62 feet, three decks, cargo capacity of 9,146 tons, and a speed of some 15 knots.

In a message read at the launching, President J. Nelson Norwood said in part: "Alfred University feels highly honored in having a Victory ship named for it. It is proud to have its name connected with the war effort in this direct way. . . . The university appreciates the thought, whoever conceived it, of naming a series of Victory craft for our institutions of higher learning. The services rendered by our colleges and universities in this tragic global conflict have been vast. Possibly this honor has come to them in part in recognition of this patriotic contribution. Also, like many other institutions of various kinds, many of our colleges have suffered heavily from the war's effect.

"At this time, too, may the officials of Alfred University express their admiration of this great shipbuilding firm, its officers and workers, at the marvelous way—the typical American way—in which they have contributed so ingeniously in developing and applying these speedy methods of construction which have astonished the world. Five years ago such celerity would have been declared an impossible dream. The whole country rightfully admires and applauds. Alfred University adds its own admiration to the swelling chorus."—Alfred Sun.

Milton, Wis.

Wednesday, April 18, Rev. and Mrs. Willard D. Burdick observed their fifty-third wedding anniversary at their home on High Street, Milton.

During the afternoon there were callers. The immediate family came in later for dessert and to spend the evening. All children and grandchildren were present with the exception of Wm. L. Burdick who received his commission as 2nd Lt. in the Army Engineer's Corps that day in Fort Belvoir, Va. He called on his grandparents the following day.

The family was pleased to have Mrs. Burdick well enough to have made cherry pies for a part of the dessert. The evening was spent in talking and looking at old pictures.

—Milton Junction Telephone.

North Loup, Neb.

Sabbath day, May 5, was designated as Church Rally Day. At this time twenty-five letters were read from nonresident members. The annual church letters, requesting these answers, had been sent out early in April. The response was gratifying. Members from east and west as well as some who are in the armed service wrote to the home church, many asking for special Scripture to be read. Following the reading, several gave testimonies. Pastor Ehret plans that next Sabbath, May 12, will be Family Day and the next, Rally Day. Special music will be given on Mother's Day.

Our service flag now numbers thirty-one. God has been very good to us in that, up to date, there have been no fatalities among our number. Some have been wounded, however.

We have been glad to welcome home for brief furloughs and leaves several who are in the service. These were Pfc. Warren Brannon who had been in the Aleutians; Wayne and Allen Babcock, both AMM 2-c, who have been in overseas duty; and Darrell Barber, AMM 1-c, who is now in Pensacola, Fla.

The May interdenominational fellowship luncheon for all the women of our community was held May 9 in the parlors of our church. The committee on arrangements was made up of women from the churches of the village. A program followed the luncheon.

We welcome Doctor and Mrs. Hemphill home again after their long absence in Pawhuska, Okla., where the doctor has been very ill. He is recovering.

It is hoped and planned that the payment of the debt on the church will be raised by the first of June. The mortgage on the parsonage was received some time ago. Gifts have been received from many nonresident members and friends.

Pastor Ehret was asked to give the address on V-E Day. Correspondent.

SHOULD WE REFRAIN FROM MURDER?

A Paraphrase

(In a paper of the Young People's Church of the Air, Rev. Percy Crawford criticizes Sabbath keeping. Rev. Lester G. Osborn writes this "paraphrase" on Mr. Crawford's treatment of the matter.)

Question: Should we refrain from murder?

Answer: No. Under the law, yes, it was a command. Under grace, no! A born again Christian should not refrain from murder, because:

1. Our crucified and risen Lord is the end (the termination) of the law. John 1: 17. Romans 10: 4. This includes "Thou shalt not kill."

2. If one insists on refraining from murder, he is obligated to keep the whole law. James 2: 10.

3. Jesus said, "Ye have heard that it was said by them of old time, Thou shalt not kill; . . . but I say unto you, That whosoever is angry with his brother . . ." It is not breaking the sixth commandment to kill a person, but to hate anyone is murder. John says the same thing. 1 John 3: 15.

4. Etc., . . .

Comment

Sin is the transgression of the law. Without law there is no sin. If Christ is the end of the law, he is the end of sin. If the Sabbath breaker—when forgiven—is free to keep on his Sabbath desecration, then the murderer—when born again—is free to go on with his crime, and the adulterer is free to live on in a life of shame. Sin is sin whether it is in the days of Adam, Noah, Abraham, Moses, the apostles, the middle ages, today, or in the millennial kingdom. Sin is sin after conversion as well as before. God's law defines sin and sets up a standard of righteousness. Christ died to deliver us from the penalty of sin, and set the Holy Spirit to indwell us, to work out in us the very righteousness that the law required. Under grace, however, the law is written in the heart instead of on tables of stone.

THE WORLD NEEDS CHRISTIAN MOTHERS

Who can find a virtuous woman?
For her price is far above rubies.

She openeth her mouth with wisdom;
And in her tongue is the law of kindness.
She looketh well to the ways of her household,
And eateth not the bread of idleness.

Her children arise up, and call her blessed;
Her husband also, and he praiseth her.
She stretcheth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.

Favour is deceitful, and beauty is vain;
But a woman that feareth the Lord, she shall
be praised.

Verses from Proverbs 31.

PACIFIC COAST ASSOCIATION

The Pacific Coast Association of Seventh Day Baptists met with the Seventh Day Baptist Church of Riverside, Calif., April 13 to 15, centering its interest around the theme First Things First.

Rev. B. B. Friesen of Reedley brought the first message on Friday evening with a challenge to live the Christian life in its basic demands. At the close of his sermon Dr. Alice Mackintosh of Los Angeles led us in a testimony meeting in which various individuals spoke. We were happy to hear from Professor H. O. Burdick of Alfred in this service.

On Sabbath morning Miss Lois Wells of Montebello led a junior choir in a group of songs and choruses that were much enjoyed. Then Rev. E. S. Ballenger taught all the adults in one class after the children and youth had adjourned to the basement for their Sabbath school work. The lesson for the adults will be long remembered by many present.

Rev. G. D. Hargis brought the Sabbath morning sermon on the general theme, but stressing especially the need for purity, for following our Lord in the matter of peace, and for Sabbath keeping. This vigorous message was a real challenge to us all.

Following the luncheon we began again with a delightful praise service, and then listened to our Conference president, P. B. Hurley, bring us many of the needs and opportunities of Seventh Day Baptists, and the challenge to meet our budget in full this year. The pastor of the host church, Loyal F. Hurley, brought a sermon to close the afternoon session.

A vesper hour, arranged by Mrs. Marian Hargis of the Los Angeles Church, was a joy, having a wide variety of music both vocal and instrumental, and using young as well as old. It is not often that one finds so much musical talent as is to be discovered among the small number of Seventh Day Baptists on the Pacific Coast, and Mrs. Hargis used much of it.

The evening service began with a report of the vocational committee given by Albyn Mackintosh, with special reference to Sabbath keeping. Then the young people, sponsored by Alice Baker, gave a demonstration of a live Christian Endeavor meeting using the association theme as a topic. Beth

Severe led the group, calling on different ones present for music and discussion and Bible references, showing us not only what a group of youth can do, but adding much to our general theme. The evening closed with a recognition service for the men in military service.

Sunday morning brought a fellowship breakfast for the young people, the business session at 9:30, and a very valuable round-table discussion led by Pastor Hargis of Los Angeles at 11. The closing sermon in the afternoon was by Mrs. Madeleine Robinson and was a passionate appeal for prayer and evangelism.

The new executive committee, led by R. C. Brewer, president-elect, took steps to carry out the plans adopted by the association by holding two meetings before the delegates left. Besides the work of evangelism we plan work in educating our children to be and remain Seventh Day Baptists, possible assistance in preparing for special service, contacts with our men in the service, and to give attention to coming legislation.

Loyal F. Hurley,
Corresponding Secretary.

CHAPEL SERVICES IN AN ARMY CAMP

Recently there came to the Recorder office five chapel bulletins used in the religious services at AAF Regional Hospital, Truax Field, Madison 7, Wis. They were sent by Sgt. Gerald C. Bond to Mr. Courtland V. Davis, who passed them on to us.

We find these bulletins quite interesting. They are four-page folders, 5 1/4 by 8 inches—mimeographed in a style similar to bulletins used in many of our churches. On three of the covers a pen sketch of the camp, as it might look from the air, is printed. On the April 8 cover is a copy of "Christ in Gethsemane," from the painting by Liska. On the cover of the Easter bulletin are beautiful white lilies at the foot of a cross, with the words, "He is risen." The page is done in lovely shades of purple and yellow on a white background, and is very effective.

Inside is given the time of the regular weekly services of the three religious groups, Catholic, Jewish, and Protestant, followed by special notices. Some fine quotations in prose or poetry, or comments by a chaplain follow these. At the last comes the order of worship for the Protestant service. Mrs. Gerald C. Bond is the organist in this service.

Below are given some comments which appear in the Easter number:

The Greatest Unbelief

Amid the general rejoicing in the hope of the resurrection, we sometimes lose sight of the minority who are openly skeptical of the divinity of Jesus of Nazareth.

When we do think of them, however, we usually regard them with extreme disapproval, especially those of the atheistic or agnostic turn of mind. We think they are great sinners, striking a sour note in the universal harmony which otherwise prevails.

The sourest note of all is sounded by those who say they believe in God, and yet live as if there were no God fifty-one weeks out of the year.

Let us remember that there is no middle ground. We cannot put on Christianity and take it off again as lightly as we change uniforms to suit the seasons. Christ must be Lord of all or he is not Lord at all.

"Stir me, O stir me, Lord; I care not how,
But stir my heart in passion for the world.
Stir me to give, to go, but most to pray.
Stir me to give myself, so back to thee
That thou canst give thyself again through me."

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.

TYPEWRITER SERVICE.—Let us Masonize your portable. A special complete shop-rebuilding job for \$10.00. Cheaper than factory rebuilding—no expensive beautifying, but a thorough mechanical rebuilding—better than an overhaul. The complete process handled by skilled workmen with pride in their work and capable of making all parts replacements. Mail card to Mason Typewriter Exchange, Almond 2, N. Y. Ask for free shipping carton. Express machine to us collect. 5-7-5t

BE A MISSIONARY EVANGELIST

A Missionary Evangelist is a Sabbath-keeper who feels sincerely the need and call to self-supporting Christian service, reaching friends and neighbors or if need be to distant places.

No call that comes to young men or women is as urgent and glorious as the call to become a Missionary Evangelist.

There is a heroism and a joy in the self-supporting Missionary Evangelistic endeavor which surpasses any other calling. In fact, real living Christianity as experienced by the Missionary Evangelist is quite a contrast to the modern pagan way of life.

A Missionary Evangelist is creative and so plans his or her life's work as to obtain not only financial gain through personal effort, but also spiritual progress for themselves personally, and especially with reference to soul-winning gospel work.

The Des Moines Bible College, Des Moines, Iowa, is now being organized to aid and train the prospective Missionary Evangelist. This is not a day-school offering diplomas and scholarships. It is a continuous service providing opportunity for development and expansion as opportunity provides.

We are desirous of securing your full co-operation for not less than one full year in carrying out our methods of instruction, and plans for yourself and your community. It will cost us \$50 per enrollment over a period of a year to completely furnish you FREE the entire program.

It will cost you time only, and postage stamps. You will gain earnings and a Bible Course, and valuable experience in gospel work.

For further particulars, please write: Des Moines Bible College, Att. E. Marvin Juhl, 7 7th St., Des Moines 9, Iowa. 5-14-2t

NEWS IN THE WORLD OF RELIGION

By W. W. Reid

"One of the handicaps to democracy, in a big society like ours, is the tendency of citizens to become spectators of government, rather than participants," says President Harold W. Dodds, of Princeton University. "Yet it is the moral duty of the Christian, as a Christian, to participate. Because democracy best expresses the Christian ideal, church members are particularly charged with preserving and extending it. But the future of democracy at home (domestic democracy) is inseparably bound up with world order. The world cannot continue to have war and liberty both. The time has come to choose between them. For the Christian there can be but one choice."

The Protestant churches of the United States, according to Dr. Leslie B. Moss of the Church Committee on Overseas Relief and Reconstruction, will give \$4,279,000 during 1945-46 for rehabilitation and church relief in both Europe and Asia. Most of this money will be expended by church-directed agencies. Of this total the newly formed World Council of Churches will administer \$1,230,000 for erecting temporary structures or making temporary repairs to damaged buildings so as to house congregations, hospitals, schools, etc.; to train ministers and lay workers to meet the new needs of ravaged communities; to help establish Christian youth movements in several lands; to help initiate vast evangelistic programs; and to assist chaplains serving prisoners of war and refugees.

Obituary

Sisson. — Edgar W., son of William P. and Sophia Kilkenny Sisson was born in Pawcatuck, Conn., February 17, 1884, and died April 12, 1945, at his home at Misquamicut, R. I.

Mr. Sisson married Lina B. Hoxie of Ashaway, R. I., and lived many years in Ashaway where he conducted a bake shop. He and his wife were baptized by Rev. Herbert C. Van Horn and joined the First Seventh Day Baptist Church of Hopkinton about thirty years ago. They have been members of that church ever since. He has lived for many years at Misquamicut. He leaves, besides his wife, three sons: Harold D., Edgar W., Jr., and J. Arthur. Five grandchildren also survive him.

Farewell services were conducted by his pastor, Rev. Ralph H. Coon. Interment was in the River Bend Cemetery, Westerly. R. H. C.

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A Prayer for the Times

By Frank G. Lankard

Dean, Brothers College

O God, hear our prayer, as we make this dedication to the memory of a young man killed by war.

We do not lay the bodies of our young men and women on the altar of Mars, glorifying war. We give them rather on the altar of freedom and peace. So, may this gallant soldier's sacrifice not be in vain. As his friends, may we lift up the torch from fallen hands, determined to build a world in which there will be no more war.

Strengthen our wills to peace. Reinforce our desire for justice. Help us to dedicate our fortunes and our lives that lasting peace may dwell upon the earth, that the sacrifice of this young man and thousands of his comrades may serve as the inspiration to create a world of beauty, harmony, and peace for generations yet unborn.

Our Father, thy great heart is also touched by our sorrow. Wipe away every tear from our eyes and strengthen our minds and hearts for the anxieties which may be ahead.

Thy great apostle has reminded us of ideals which endure. When we are tempted to be discouraged and less than our best, may faith, hope, and love last on until by thy help the kingdoms of this world are transformed into the kingdom of our Lord and Christ. Amen. — Christian Advocate.