

pastor, Rev. James McGeachy, and by the clerk, George H. Vane, Esq.

American friends who visited Mill Yard Church in the several years immediately preceding the war will remember Mr. Merryweather as the genial, kindly host who was accustomed to entertain the congregation in his near-by home, at No. 8 Tufnell Park Road, after the close of the usual Sabbath service. All sat about the large table in the dining room, made ready for the occasion, where a bounteous luncheon of tea, sandwiches, etc., was served, with a freedom for social life not otherwise provided for the members of the church and congregation.

Following this social hour a brief religious service was conducted by the pastor in an adjoining room ("The Room," as the host was accustomed to call it) fitted up for that purpose, with a small pulpit, a reed organ, with hymn books and chairs. Here, by the way, it was that our beloved Dr. L. R. Conradi preached to an English-speaking congregation for the last time. Here, regularly, on Thursday evening, an assembled company of Mr. Merryweather's friends and acquaintances met to listen to a sermon, perhaps by some retired minister whose acquaintance he had chanced to make.

Early in life, finding himself obliged to rely upon his own resources, he came to London to make his way in the world, and that to such good purpose that at the age of twenty-seven, in 1895, he established a prosperous household furniture business, specializing in antique furniture, though dealing heavily in modern stock. For a full half century these were his business interests—to the end of his life.

His naturally kindly nature and his earlier personal experiences made him keenly sensitive to the needs of the less fortunate; and the homeless and the friendless were constantly cared for in his home. The sick were nursed, the dying ministered unto, and the dead buried.

He possessed a marked love of nature, trees, gardens, flowers, and birds. His last portrait—a small snapshot—shows him in St. James Park with a pigeon perched on his outstretched hand.

Though not a member of any church, and by no means dogmatic, he was a deeply religious man. His sympathies were largely with the Strict Baptists, to whose treasuries he was a generous giver, and especially to

that of the Clifton Chapel up in Bedfordshire, near his early home. The outstanding event in the life of this congregation is the autumn festival of Harvest Home, which he was accustomed to attend, often taking a bus load of friends with him from London. Here it may be noted that he was a regular subscriber to the Sabbath Recorder, and faithfully read it.

Mr. Merryweather cast his life on a lofty plane and, whether in the business world in which he was conspicuously successful, whether in other relations with his fellow men, whether in his relation to his Maker and the common Father of us all, he lived on that plane to the end. He is missed, sadly missed, by all who knew him. The place which he filled in their hearts is an aching void—and none else can fill it.

Obituary

Kenyon. — LeRoy Aden, son of Rev. George P. and Mary Burdick Kenyon, was born on January 8, 1881, at Dodges Creek, N. Y., and died at his home on Crandall Hill, August 5, 1945.

On April 17, 1912, he married Lillie Randall, to which union were born three sons: Earl, Leonard, and Paul. He was a member of the First Hebron Seventh Day Baptist Church and served as deacon until failing health caused his retirement.

He is survived by his wife, his sons, his mother, and two sisters, Mrs. Esther Reed and Mrs. Mary Foster.

Following prayer at home, services were held in the First Hebron church with Pastor Rex E. Zwiebel officiating.

R. E. Z.

Merryweather. — Charles Henry Merryweather died at his home at No. 8 Tufnell Park Road, Holloway, London, England, June 13-14, 1945. See a more complete notice elsewhere in this issue of the Sabbath Recorder. C. F. R.

Correction. — In the obituary of Mrs. Emma Davis in the Recorder of August 6, there was an unfortunate omission. The list of children should be: Karl R., Kenneth B., Stanley F., Henry C., Mrs. Lucille Pierce, Mrs. Pauline Smith. (The name of Henry was omitted.)

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.

WATCHMAN! WHAT OF THE NIGHT? — Service in the Lord's vineyard is very remunerative. All helps and supplies are FREE. Pastors of churches are requested to help YOU become a Missionary Evangelist. Write Des Moines Bible College, 7 7th St., Des Moines, Iowa. 8-20-2t

The Sabbath Recorder

Vol. 139

PLAINFIELD, N. J., SEPTEMBER 3, 1945

No. 10



Perley B. Hurley, President

Seventh Day Baptist General Conference

(Re-elected to serve another Conference year.)

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The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

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CONTRIBUTING EDITORS

William L. Burdick, D.D.
Mrs. Walter L. Greene

Mrs. Okey W. Davis
Harley Sutton

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Editorials

THE KINGDOM OF GOD

This generation, as every generation, is religious. The rise of many new religious sects, the growing discontent with existing forms of faith, and the eagerness for anything new are an evidence of deep and wide stirring of religious impulse and interest. Humanity is so constituted that religion of some kind is regarded as permanently necessary to meet the new demands. This has occurred repeatedly in history. Greek and Roman paganism was displaced by Christianity because it met the needs of the age as the older religions were unable to do. Christianity came to meet the needs of human life and was fitted to become the religion of the new world, and its victory was inevitable.

The modern age is marked by a vast confidence in the powers of man, a widespread and controlling interest in the present world, and a vision of a work to be done here and now, expressed in a growing concern for social service for the good of all humanity and over against the individualism of the past.

Has Christianity a message for the modern world? Let us see. The greatest fact of modern Christian history is the rediscovery of Jesus. Modern study has given us new insight into the origin and growth of Christianity. Jesus of the Gospels has been set free from ecclesiastical bonds and has been allowed to speak for himself, and he speaks a language that the modern person is fitted to understand, "The kingdom of God on earth." When Jesus said, "Follow me," he meant nothing else than laboring with him

at the same tasks and in the same spirit—the control of all life in the spirit of Jesus Christ, who has shown us what God is and what he would have this world to be. It is not the world of the Middle Ages, but a spirit to meet the needs of our day in love, sympathy, fellowship, co-operation, and an ideal worthy of our common devotion, our common effort, and our common sacrifice.

It is a vast and splendid thing for all mankind, opportunity to the strong, activity for the strenuous, visions for the seer, comfort for the sorrowing, peace for the troubled, and to all service in doing and enduring, in giving and receiving, in the spirit of Christ in active conflict or in quiet meditation.

It is a divine thing, this kingdom of God. The spirit of love, human brotherhood, the human and the divine, are operative for the welfare of all mankind. It is both material and spiritual, as Jesus ministered at once to the outer and the inner man. It means a social order in which there shall be food and drink and clothing and shelter and a just share of the physical goods of life for all God's children and in which there shall be the consolations of divine communion, the inspiration of human fellowship, the glow of sympathy, the joy of service, the trinity of faith, hope, and love. It is a Christian thing, this kingdom of God, revealed in God's gift of Jesus Christ who brought a full revelation of what the kingdom of God may be in human life.

To me the kingdom of God is wherever God's will is done. W. L. G.

THE TRUE AMERICAN

[One of the short speeches given at an outdoor meeting of townspeople at Andover, N. Y., August 15, in celebration of Japan's surrender.]

Some of us are Americans by birth; some of us are Americans by adoption. But whichever we are, we say with justifiable pride, "I am an American." And that means something.

But what does it mean? At least this: An American is one who believes in the right of men and women of whatever creed, class, color, or ancestry to live as human beings with the dignity becoming children of God.

An American is one who believes in the right to be free, free not only from crushing coercions and dictatorships and regimentation, but free for that way of life where men may think and speak as they choose and worship God as they see fit.

An American is one who believes in the right to vote, the right to work, the right to learn, the right to live—and what is equally important, the right to be different; for he knows that if we ever lose the right to be different, we lose the right to be free.

An American is one who believes in democracy, not only for himself, but for all his fellow Americans; and by democracy he means not simply the rule of the majority but the rights of minorities; and those minorities have rights not because they are minorities but because they are human beings.

An American is one who believes in the responsibility of privilege. What he asks for himself, he is willing to grant to others; what he demands from others, he is willing to give himself. His creed is not alone "Live and let live," but "Live and help live."

An American is one who acts from faith in others, not fear of others; from understanding, not prejudice; from good will, not hatred. To bigotry he gives no sanction; to intolerance no support.

The only question the true American ever asks is not, Are you a Protestant or Catholic, Gentile or Jew, white or colored? But are you an American? If you are, then you are my brother, for I am an American, too.

"America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea."

Walter L. Greene.

Andover, N. Y.

MESSAGE FROM THE ACTING EDITOR

Among the thoughts that crowd in upon me at this time two messages are uppermost in my mind. First, I think of the victory that has come to our nation by the surrender of Japan. At the time of this writing, Japan is witnessing the arrival of the greatest armada that has ever reached her shores. In a short time negotiations will be completed, the necessary papers will be signed, and we and our allies shall be proclaimed the victors. We all rejoice! But there also come sobering thoughts. With victory will come obligations. Wealth and power bring with them obligations to others. As a man blessed with these assets must not use them all for his own gratification, so a nation must not use her power and riches entirely for herself—if she is to fulfill her God-given opportunity to uplift mankind.

Are we equal to the task? Can we prove that a Christian democracy is the best kind of government for a free people? Not unless we ask and use the help from a higher Power than ourselves.

If we would show to the world that ours is the best kind of government, we must do much to purge our country of national sins and shortcomings. We must show sympathy, understanding, and co-operation with the other nations of the world. We need to go to our knees and thank God for bringing us through this trying time and ask him for guidance and strength to follow his leading in the future. May we as a nation and as individuals do this.

My second message is in regard to the coming of our new editor. He and his family are expected in Plainfield in a few days. They have had a long journey from coast to coast. It will take a little time for them to become acclimated and adjusted to their new surroundings. As soon as Mr. Hurley can get his family somewhat settled, he will take over the work of the Sabbath Recorder.

I would like to take this opportunity of expressing my gratitude to all who have so loyally assisted me in carrying on the work of the Sabbath Recorder during the six months intervening between regular editors.

Our ministers have been wonderful in accepting the responsibility of writing editorials and sermons—even when it was a hardship in some cases. I know, from letters and spoken words, that our people have

enjoyed reading their contributions and have received much good from them. Our regular contributors and department editors, too, have been most co-operative. My thanks to all of you.

I feel that I must mention the splendid help I have had from all of our workers here at the Recorder Press. They are interested in turning out the best work possible. I could not have done this job without their help. The denomination is to be congratulated in having such a fine, congenial group of able workers in the offices and in the plant. I bespeak for the new editor their interested co-operation.

LIFE SKETCH OF P. B. HURLEY

(Requested by the Sabbath Recorder office)

In the corn fields of Iowa was the place where I was born and reared, the son of John G. and Addie Van Horn Hurley. My education in the "three R's" began in the Deep Creek district school with Uncle Theodore, Rev. T. J. Van Horn, as teacher. At the age of eleven I was baptized by Rev. J. T. Davis, and with several other boys joined the Welton Church.

About two or three years later Uncle James, Rev. J. H. Hurley, took me with his family to Alfred, N. Y., where he lived upstairs in the Gothic while attending the seminary. We lived in the east apartment, and Rev. M. G. Stillman with his family lived in the west apartment. So, I had one winter of schooling in Alfred. Miss Milmine, Miss Hebding, and Miss Vincent were the grade teachers.

It was my privilege to work some for President Allen, a very important part of my education. The wage, I believe, was ten cents per hour. I had stopped to rest many times during the day and was always calculating what the amount would be which might be mine to take away that night. At the close of the day I went to his desk for my reward. He quietly questioned if I had earned so much. We went together to look at the pile of wood, and how desperately small it did seem! He asked if I would want to give so much for so little if I were buying. Ever after, that was my view of the work I was doing.

The spring vacation was spent in the "sap bush" on a Crandall farm. I think I did not make myself sick on the maple sugar, but I did on pears the fall before when

I was picking for a lady who lived near the Terra Cotta. There were many too ripe to lay away, and I was privileged to eat them. (I still love pears.)

The Recorder was printed in the building where the Rogers' machine shops are now. I folded "Outlooks" a few times that winter. The Iowa farm called early in the spring, so I was never in Alfred at commencement time.

Down on the farm we were often visited by leaders in the denomination and missionaries on furlough. Mother confessed having a desire herself to be a missionary. She exhibited splendid qualifications in handling the "heathen" while raising six children with that many and more desperate dispositions. She exhibited marvelous qualities in making something from near nothing. As a boy I much wanted a flag such as I had seen waving in town. She found a plain white cloth about the right size and tacked it to a stick. Some carefully drawn lines stained with crushed leaves and rose petals made a flag which was satisfactory to me. The worst whipping she ever gave me was when I had been very naughty. She cut a good switch, took me to the woodshed, stood me on a box and, giving me the switch, told me to strike her as I thought she should be because she was very wrong or I would not be so naughty.

About the fall of 1898 I went to Milton College (Wisconsin). I ate at the club if I had a little money. I rang the bell for a room and bed. Aunt Deal let me wash dishes for my board when I had no money. She cared for me when I had the mumps. I cut wood for spending money—did not need to play tennis or football for exercise. With all this effort, I never graduated from college. At the first college social I met a girl with a red arrow on her belt; something pierced my heart and recovery was impossible. Polly Rice and I were married by Doctor Platts in the fall of 1901. We came "West" in the spring of 1903, and existed two years rather than tell any one how glad we would be to shovel coal and pile lumber in the Saunders yard if we but had money to get back.

In the fall of 1905 I chanced to get a job in an automobile shop. In 1916 I ventured to start a shop of my own and tried to make it easy for young men to keep the Sabbath by offering them employment. I learned that

it takes more than an easy job to make Sabbath keepers.

With more prosperous days, I was seized with a desire to acquire and leave a large estate. During those early 20's the future looked bright and the possibilities so great that, like others, I was permitted to over-reach. Then came '29 when the worldly bubble burst. But for memories of early trying days with a Christian mother standing fast and leading on, I should have given up. How thankful I am now that the ambition for wealth was thwarted. We know we cannot take it with us. Rarely is it made wise use of when left to children. Under these conditions, of course, it is easy for me to say the most worth-while heritage to leave is the memory of a Christian home—a place where the Bible is the daily guide and all are taught to "seek first the kingdom of God."

Riverside, Calif.

SABBATH SCHOOL LESSON FOR SEPTEMBER 15, 1945

Judah's Concern for His Family
Basic Scripture—Genesis 43, 44
Memory Selection—Genesis 44: 34

Missions

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

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

MORE NEWS REGARDING DOCTOR CRANDALL

As readers of the Sabbath Recorder know, Doctor Crandall and Doctor Pan went to Kiangsi, an unoccupied province, in the winter of 1941, with the hope of escaping internment and that they might carry on mission work.

Last spring the Missionary Board became alarmed because it did not hear from Doctor Crandall. It feared the Japanese had occupied the section where she was located, and appealed to the Red Cross and the Department of State for information and help.

After some time the Red Cross replied that it was unable to get any information. August 22, the State Department sent the board its findings together with a letter which

ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 16, at two o'clock.

Lavern C. Bassett,
President,
Courtland V. Davis,
Recording Secretary.

ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and directors and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 16, at two-thirty o'clock.

Lavern C. Bassett,
President,
Courtland V. Davis,
Recording Secretary.

Doctor Crandall had written to the Consulate-General in Kunming, China.

Many Seventh Day Baptists have been concerned regarding Doctor Crandall, and for this reason both letters are given in this department. Doctor Crandall's letter was written in June, 1944, but it gives details regarding her location and other matters, and will be read with interest, though it is not the latest news from her. W. L. B.

Letter from the State Department

Mr. William L. Burdick,
Seventh Day Baptist Missionary Society,
Ashaway, R. I.

Reference is made to your letter of May 8, 1945, concerning the whereabouts and welfare of Dr. Grace I. Crandall and her daughter, Dr. Esther Pan.

The Department is in receipt of an air mail dispatch dated July 31 from the American Consulate General at Kunming, reporting as follows:

"Inquiries of American citizens who have evacuated from the east to Kunming during the past eight months have elicited no information as to the whereabouts of Dr. Crandall. However, American missionaries feel certain that if Dr. Crandall was in Lichwan last fall she is most likely still there and in good hands inasmuch as she is working with Rev. Kimber Den of the Lichwan Christian Rural Service Union, who is reported to think highly of Dr. Crandall and likely to take every precaution in her interest in the event of danger. On July 24, 1945, the Consulate General sent a telegram through the Chinese Telegraph Office to Dr. Crandall in Lichwan, but no answer has been received to date. If and when a reply is received, the Department will be informed. No information is available on Dr. Crandall's daughter, Esther Pan.

"There is enclosed a copy of the latest letter received at the Consulate General from Dr. Crandall."

You may be assured that should a further report be received, you will be notified.

Eldred D. Kuppinger, Assistant Chief,
Special War Problems Division,
Department of State,
Washington, D. C.,
August 22, 1945.

Letter from Doctor Crandall

To the American Consulate General
Kunming, Yunnan.

Dear Sirs:

It has been nearly a year since you sent me forms for applying for citizenship registration with you and for a new passport. You also sent me a certificate of American citizenship to use until I received my passport. I was very grateful for that and have been glad to have it this long time although I have had no use for it.

In your instructions you said that the witnesses to my signature should preferably be American citizens and I have been waiting all this time to get a glimpse of an American face or I might say any face other than Chinese. This town is small and is off the traveled routes, so that very few other na-

tionals ever come here and I have never been more than four miles from here since I came over three years ago.

Only one foreigner has visited this town during the year and that one was Lieut. Paul W. Frillman, who said he knew you who are in the Kunming office. As no other American has appeared, I have asked Mr. Kimber Den, the manager of the Lichwan Christian Rural Service Union with which I am connected, to act as the other witness. I thought that since you know Lieut. Frillman personally it would be all right. I enclose all the blanks made out as I understood your instructions, with photos and money order for two hundred dollars C. (\$200.) I have not sent the application for visa and travel permit, as it seems that they want to know in detail by what route one is to travel, etc., which I cannot know now. So I will keep the visa application and when I know when I am to leave here and by what route I shall send for the visa. I do not expect to leave here until the war is over or, at least, until southern China including Shanghai is free of the enemy. So you will understand that my route will depend altogether upon the conditions which then exist. This town is in the foothills near the border between Kiangsi and Fukien, is very small and unimportant, of no military value. Furthermore, it is very inaccessible and even if the Japanese should seize Lichwan, Nanchen where they came two years ago, and Nanfeng, there would be no object in their daring the hill paths to come here even to catch one foreigner. If it should be necessary to move with the population, I could do it all right, so I feel no fear for my safety here.

If you are willing I would like to continue to depend upon the citizenship certificate you sent me and leave my new passport with you until such time as I need it. As long as I am under the protection of Rev. Mr. Den, there will be no questions asked.

I hope that all the papers are in proper form so that you will have no trouble in making out my new passport and other papers.

Yours truly,

Grace I. Crandall.

Changtsun, Lichwan, Kiangsi,

June 15, 1944.

Comparative Statement General Fund

	Receipts		Change
	12 Mos. Ending June 30, 1944	12 Mos. Ending June 30, 1945	
Memorial Fund income	\$ 2,075.77	\$ 2,524.99	\$ 449.22
Permanent Fund income	3,669.28	4,202.23	532.95
Denominational Budget	8,164.91	8,866.80	701.89
Organizations	1,324.30	1,449.28	124.98
Individuals	2,043.62	2,356.98	313.36
Special Gifts	3,236.93	1,296.11	1,940.82*
Debt Fund investment	250.00	500.00	250.00
Loans	7,000.00		7,000.00*
	\$ 27,764.81	\$ 21,196.39	\$ 6,568.42*
Expenditures			
Corres. Sec. and Expenses	\$ 2,641.84	\$ 2,407.25	\$ 234.59*
Gen. Missionaries and Expenses	51.65	7.60	44.05*
Churches and Pastors	2,605.47	3,124.49	519.02
China	2,299.97	1,665.00	634.97*
Jamaica	2,566.98	3,199.55	632.57
South America - British Guiana	340.00	320.00	20.00*
Treasurer's expense	569.64	748.21	179.57
Interest	223.59	90.86	132.73*
Loans	7,250.00	6,000.00	1,250.00*
Taxes and Corporate Fees	36.95		36.95*
Printing	122.95	191.23	68.28
Foreign Missions Conference	77.00	164.00	87.00
Special Gifts	2,805.67	1,185.22	1,620.45*
Debt Fund investment	1,225.44	1,026.96	198.48*
Reconstruction and Rehabilitation Fund investment	364.77	476.34	111.57
Miscellaneous	11.70	248.51	236.81
Special Fund investment	6,438.26		6,438.26*
	\$ 29,631.88	\$ 20,855.22	\$ 8,776.66*

* Decrease

Woman's Work

Mr. Okey W. Davis, Selma, W. Va.

ANNUAL REPORT TO THE WOMEN'S BOARD

July 1, 1944 - July 1, 1945

Statistical

Visits and calls on the field	252
Sermons or addresses	147
Letters written	269
Receipts on the field	\$109.41
Expense of transportation	\$281.38
Incidental expenses	\$ 71.54
Soul winners pledges, July 1, 1944	110
Pledges made during the year	413
Total pledges, July 1, 1945	523

Some churches have not made a complete report, others have made no report at all, a number have not yet been visited.

During the year weekend visits have been made as follows: Rockville, Hopkinton City, Westerly, Ashaway, in Rhode Island; Waterford, in Connecticut; Verona, Adams Center,

Brookfield, Leonardville, De Ruyter, Little Genesee, Nile, Richburg, in New York; Battle Creek, White Cloud, in Michigan; Salem, Berea, in West Virginia; Des Moines, Welton, in Iowa; Fouke, Little Prairie, in Arkansas; Nortonville, in Kansas.

Three months were spent in Edinburg, Tex., where we have twenty to twenty-five adults and at least eight children quite regular in attendance. While there, nearly five hundred mimeographed letters were sent out to all those who have signed pledges "to win at least one to Christ." Two men were called and ordained as deacons, two were baptized, three joined the church. Correspondence was carried on quite regularly with Mr. and Mrs. Burns, who are at Welton; Miss Elizabeth Randolph, at Palatka; Ella Mae Davis at Franklin City, Va. All these are carrying out

their works as best they can. They all have problems but are showing courage to face them even though results are not what they would like to see. Encouraging letters have come in from our personal workers, indicating that our plan of visitation is at work. Material has been sent out to individuals and groups. Lists of material for future use have been prepared. Meetings have been held with ladies' groups, young people, and Sabbath school classes. Forums for discussion of plans and problems have been held. Lone Sabbath keepers were visited when possible. Reconsecrations to Christian life and service occurred in several churches.

Ralph Sopa visited Edinburg while I was there and may later locate on this field. He and his family will be a great help to the group if they should go there. Chaplain Wayne Rood has written in regard to his hope that someone may be sent to New Zealand. The Pratis are anxious to do full time evangelistic work and it is likely will spend some time in Florida this winter. Little Prairie, Ark., needs a permanent worker, where there are eight to ten families, all converts to the Sabbath. A good church and parsonage await someone who can assist these loyal people. A lady in DeWitt, Ark., is asking for a man and his wife to locate there in one of her houses to promote the cause of Seventh Day Baptists. She will help in their support. Deacon Wiley, of Chicago, is urging the purchase of a house trailer for use in the expansion of our work in evangelism.

A two-weeks' meeting was held in a rented building in Texarkana. Many calls were made on people in the neighborhood. There were no converts, but those who attended were encouraged and strengthened in faith.

It was my privilege to attend and speak at the July, 1944, meeting of the Missionary Board. I emphasized the importance of a united program of evangelism. General conferences were held with leaders on that board.

Sincerely submitted,
Leslie O. Greene,
Promoter of Evangelism.

THE AMERICAN INDIAN

"In these times when we are being made to think in global dimensions, when our reading forces us to look at our world as one

world, and when we are constantly reminded of the international and interracial implications of the war, some may ask, Why should we stop to read about the American Indians, one of the smallest numerical groups in our population?

"The answer is simple and very reasonable. . . . If we cannot make possible to the American Indian the four freedoms that we say, and sincerely believe, are basic to the new world order, then they are impossible of achievement with any group anywhere.

"We will freely grant that there are others among our citizens to whom this applies—the Negro, the American-born Japanese, and other racial and minority groups who in the main are denied the essentials of democracy; but we could well start by considering how these essentials of the American way of life can be secured to the American Indian."—From foreword, by Marc A. Dawber, in "The Indian in American Life," by G. E. E. Lindquist.

Although many of us have been vastly interested and sympathetically concerned about the enforced "journeyings" of our native Indian, doubtless the same question arose in our minds, Why the study just now of that group when we need to know about the lands and peoples so unfamiliar to us where our boys were fighting (how thankful we are that we can say "were"). Mr. Lindquist has satisfactorily answered our query by showing the need of the principles of the "four freedoms" as great with the American Indian as with the peoples of the farthest corner of the earth and islands of the seas.

Many of them have made noteworthy contributions to the war; throughout the years, we gather from our reading, they have contributed to industry, to education, to church work. This they have done despite the shackles of federal wardship and the stultifying influence of government-imposed methods. Often these restrictions were inspired by high motives, but the conditions have been so contrary to the natural character of the Indian that his initiative has been lessened and his greatest ability unused. Confusion of his purposes has resulted.

"The Indian cannot be understood separated from his past, for what has happened to him over the centuries has had its large share in molding the character that is his today. Only one who understands the forces compelling Indian and white relationships

during those early years can comprehend the dilemma of the living Indian in our present time. As for America, it is well that she should remember those dark years lest she allow herself to be lulled once more into forgetfulness of the rights of her people."

For this better understanding we are fortunate in having books which are recommended by the Missionary Education Movement. One already referred to is "The Indian in American Life," by G. E. E. Lindquist (with the collaboration of other writers). Because of his wide experience in Indian affairs the author is eminently qualified to write on that subject. Here is given a summary of the change of status of the American Indian, the present economic and social conditions among his people, and a suggestion of his "place in the new world order." Someone has said, "In our judgment of the Indian . . . we should remember that the most perplexing element in the problem is not the Indian, but the white man."

Another book of great interest—and perhaps easier reading—is *Indians Are People, Too*, by Ruth Muskrat Bronson. The author is a native of Oklahoma, her father a Cherokee Indian. She is a graduate of Mt. Holyoke College and has done advanced work in other universities. Among other contributions to American life she has rendered great service in the Office of Indian Affairs in the Department of the Interior of the United States. She married John F. Bronson and her home is in Washington today—a marvelous example of what education does for an Indian. From her background of past and present one feels she brings to the problem of the American Indian a combined understanding of the Indian and "other Americans" which is invaluable and which should help "make it possible for them to take an honored place in our common life, to which they have so many splendid qualities to contribute." (Said by a bishop of a great church.) This book, because of its interesting reading and vital subject is a "Don't miss it" on your reading list. It was one of several chosen by the Missionary Education Movement for the study last year of the American Indian. Probably not many of our Women's Society studied that topic at the time. Because of the great necessity of fuller understanding of this important subject, the suggestion is made that it be integrated in the mission

study for 1945-1946 of "Uprooted Americans," those Americans who were and still are in good numbers in distant lands. Extracts from the first letters given in a booklet on the subject are from Indians in England, in North Africa, in Puerto Rico. So, truly, we can carry from last year into this our continuing interest and increasing knowledge of the American Indian — here and everywhere — and lend our intelligent efforts toward the attainment of the four freedoms for all peoples—basic to a world peace.

Following Are Books Suggested for the Study of the American Indian

For Adults and Young People:
Indian Are People, Too, by Ruth Muskrat Bronson, 60 cents.
The Indian in American Life, by G. E. E. Lindquist, 60 cents.
This Is the Indian (pictorial pamphlet) 25 cents.

For Juniors:
Peter of the Musa, by Florence Crannell Means, 60 cents.

Friendship Stories for Juniors:
The Pigtail Twins, by Anna M. Halladay, 60 cents.
A Bell for Baby Brother, by Jessie Eleanor Moore, 60 cents.

Order books from the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J.

REPORT OF TRACT SOCIETY TREASURER

J. Leland Skaggs, Treasurer,
In account with the
American Sabbath Tract Society
For the quarter ending June 30, 1945
(Condensed Report)

Dr.
To balance on hand, March 31, 1945:
General Fund \$7,006.43
Reserve for binding "S.D.B.'s in Europe and America" 2.87
Reserve for Files of Denominational Literature 72.84
Denominational Building Fund:
Reserve for Historical Society Rooms 30.89
Maintenance Fund 26.55
\$ 7,139.58

To cash received since as follows:

GENERAL FUND
Contributions:
Individuals and churches \$ 36.61
Denominational Budget 673.71
Special for Special Sabbath Promotion Work 156.00
Special for Sabbath Recorder 250.00
Special for Tract Distribution 100.00
One-half proceeds "China Letters" 111.80
Income from invested funds:
Through A. S. T. S. 1,391.55
Through Memorial Board 574.23

Income from Denominational Building		
Endowment Funds	41.40	
Receipts from Sabbath Recorder	943.95	
Receipts from Helping Hand	493.20	
General printing and distribution		
of literature	143.25	
A. D. Tompkins - account taxes	61.38	
Maintenance Fund:		
Account 3 months' taxes	187.50	
Receipts from real estate	405.00	\$ 5,569.58
MAINTENANCE FUND		
Rent from publishing house	\$ 375.00	
Rent from publishing house - additional to cover roofing expense	188.90	563.90
PERMANENT FUND		
Texas Electric Service Co. - principal of bond and prem.	\$1,030.00	
Bequest of Phebe Sheldon, Albion, Wis.	1,339.18	
Carter - Mortgage paid in full	1,750.00	
Galbraith - Mortgage paid in full	2,000.00	
Account principal of bond and mortgage:		
Carlson	75.00	
Mattison	300.00	
Miller	100.00	
North	137.04	
Rielli	37.50	
Schweighardt	100.00	
Tompkins	63.31	
Tripe	50.00	
Transferred from savings account for investment	3,460.62	\$10,442.65
		\$23,715.71

Cr.

By cash paid out as follows:

GENERAL FUND	
Sabbath Promotion Work:	
Salary of leader	\$ 18.45
Salary tax paid	4.05
Expenses of Sabbath Recorder	2,755.64
Expenses of Helping Hand	825.00
General printing and distribution	
of literature	425.13
Treasurer - Board of Trustees, S.D.B.	
General Conference - Income, D. B.	
Endowment Funds - 4th quarter	41.40
Corresponding Secretary:	
Salary	435.60
Salary tax paid	14.40
Office supplies	61.65
Travel expense	14.50
Assistant	165.92
Salary tax paid	13.26
Compensation insurance	1.98
Telephone (including moving)	9.30

Christian Education

Rev. Harley Sutton, Alfred Station, N. Y.

Sponsored by the Seventh Day Baptist Board of Christian Education

VISITING THE MIDWESTERN FIELD

Nortonville, Kan.

It was my happy privilege to worship with the people of Nortonville, Kan., Tuesday night, August 14, in a special service after the announcement came from President Truman that the Japanese had surrendered. It was truly a double experience of joy to hear the good news, and to have my first opportunity to worship with the Nortonville people.

During my visit at Nortonville, Pastor Wilson took me to the homes of those who

Special Sabbath Promotion Work—		
Columbus, Miss.	233.00	
Assistance - Florida Field	100.00	
Recording Secretary Expense:		
Mimeographing and typing	15.20	
Treasurer's expense:		
Auditing reports	5.00	
Clerical assistance	63.96	
Salary tax paid	14.04	
Office supplies	6.75	
Premium on surety bond	50.00	
Account real estate and investments:		
Fee of special agent	73.80	
Salary tax paid	16.20	
John C. Dilts, Collector:		
2nd quarter, 1945 taxes - printshop	244.00	
2nd quarter, 1945 taxes - Tompkins	52.50	
Expenses of visitors from		
Theological Schools	33.00	
Coupon and bond collection charges	.87	
Interest on 2¼% U. S. Bonds purchased	10.37	
Retirement Fund	30.00	
Janitor and electric service—		
Board and Officers' Rooms	37.50	
Real estate expenses: 612 W. 7th St.	158.10	\$ 5,930.57

MAINTENANCE FUND	
Coal	\$ 15.23
Janitor	33.00
Removal of ashes	5.70
Publishing house roof - materials	178.54
Compensation insurance - janitor	.09
Account 3 months' taxes	187.50
	420.06

PERMANENT FUND	
U. S. Treasury Bond, 2¼%, 1959-62	\$10,000.00
Transferred to savings account	442.65
	10,442.65
	\$16,793.28

By balance on hand, June 30, 1945:

General Fund	\$6,495.44
Reserve for binding "S.D.B.'s in Europe and America"	52.87
Reserve for Files of Denominational Literature	172.84
Denominational Building Fund:	
Reserve for Historical Society Rooms	30.89
Maintenance Fund	170.39
	6,922.43
	\$23,715.71

Plainfield, N. J.,
July 3, 1945.Ethel T. Stillman,
Assistant Treasurer.

Examined, compared with books and vouchers, and found correct.

J. W. Hiebeler,
Auditor.Plainfield, N. J.,
July 3, 1945.

ber remained to talk over Sabbath school and young people's work.

New Auburn, Wis.

Pastor Neal Mills met me at 2 a.m. Thursday, August 16, at Eau Claire, Wis., and took me to the New Auburn parsonage, where I enjoyed a good rest; and then with Pastor and Mrs. Mills visits were made in the homes of Sabbath school teachers and workers. It was my first visit to New Auburn, and it was a satisfying experience to meet the faithful and energetic laymen who are carrying on a fine work under the leadership of Pastor Mills and his wife.

A meeting was held Thursday night at the church with good attendance, and I gave a talk first on the importance of Christian Education and then about our board work and Sabbath school and young people's work.

The people also enjoyed slides loaned by Trevah Sutton, which were pictures of a number of our churches and the camp buildings at the Lewis and Rocky Mountain camps.

It was a helpful experience to visit again with Pastor Mills and his family, and to share with them the many experiences which have been mine this summer in camp and visits to the churches. I was glad to learn the true strength of these churches in the Midwest. I also enjoyed visiting with Mrs. Wayne Rood and her parents and sister, and to hear recent news from Chaplain Rood.

Dodge Center, Minn.

Sabbath Day, August 18, was spent at Dodge Center, Minn. There were over seventy people present for the Sabbath morning service. It was my privilege to give the sermon. During the Sabbath school hour I visited the classes and found eight classes at work and doing a good job. There are two classes of young adults that give one the consciousness of power and growth for this church during the coming years.

A good sized audience was present for the afternoon meeting, where board work was discussed. Several of the laymen took part, with helpful suggestions made for the work of the board, and plans for the local Sabbath school were proposed.

It was a good experience to meet several members of Pastor Thorngate's family. It was good to realize that the Dodge Center Church is one of our stronger churches. They are very anxious to have a pastor, since Pastor Thorngate has resigned.

Albion, Wis.

Tuesday, August 21, was spent at Albion. Pastor Kenneth Van Horn and I spent the afternoon visiting those who are teaching in the Sabbath school and other laymen, who were all very much interested in having a better Sabbath school. A meeting was held at the parsonage Tuesday night, and it was a real pleasure to conduct a discussion of board work and Sabbath school work with those who attended.

Miss Jane Saunders is the Sabbath school superintendent. Mrs. Fred Walters is primary superintendent. The teachers are Mrs. Winifred Babcock, Mrs. Gertrude Williams, Lenora Saunders, Reva Saunders, Pearl Sheldon, Mrs. Walters, and Pastor Kenneth Van Horn. There are fifty-three enrolled in the Sabbath school.

Albion reports a community school held June 26 - July 13 with an enrollment of thirteen children. There were three classes, and the Co-operative series was used for the textbooks. The school was sponsored by the Sabbath school. Special features of the school were the note books made by the children, posters made to illustrate special features, and the memory work which was of real help to the children.

H. S.

THE GOODNESS OF GOD

[This article is a meditation written by Miss Bonnie Babcock who is a member of the North Loup, Neb., Church, and who was voted the best girl camper at the North Loup Camp.]

As I sit here and see and think about all the wonderful things God has given us, I am speechless. Below me I see the quiet flowing North Loup River, surrounded by beautiful fields and trees. In these trees I can hear the songs of many joyous birds. Also put here for us is the lovely sunset which we see from "Sunset Hill" during the vesper services. It is very enjoyable to sit and watch the sky change from orange to red, to dim red, and finally to a beautiful arrangement of pastel colors. To sit here and view the low fog on the faraway hills is indeed an enjoyable sight.

All this leads me to offer the following prayer:

Our gracious heavenly Father, we thank thee for everything thou hast given us. For flowers and trees and skies and seas and all things bright and beautiful, we thank thee. We thank thee for the privilege of being here

at our beautiful camp. Also we would thank thee for the rain which will make the crops grow and be of help to the farmers. Father, we pray that thou wilt be with us when we leave our camp and go to our work, wherever it may be. We pray that thou wilt be with our loved ones at home or far away. All this we ask in the name of the blessed Redeemer, and ask that he will forgive us our sins and accept us as children of his kingdom. Amen.

MILTON JUNCTION SABBATH SCHOOL MEETING

Teachers and workers of the Milton Junction Sabbath school met at the church Wednesday night, August 22. It was my privilege to talk to the group and to enjoy a discussion of the local Sabbath school and also the work of the board. Mrs. Olsbye, who has been the superintendent for a short time, was very much interested in the discussion of plans for the worship services of the Sabbath school and in the hopes of the board for a children's paper. Mrs. Robert Greene is the superintendent of the primary department, and explained the work being done in that department. All of the teachers but one were able to attend this meeting, and this splendid response was deeply appreciated by the pastor and by your secretary of the board.

A visit with Pastor and Mrs. Babcock was greatly appreciated. Among the many things discussed was the very important matter of the emphasis that should be made on the work of the rural church. Pastor Babcock has been working on some suggestions for further work to be carried out by those who are interested in this emphasis. Word had just come to me from the president of the board, Rev. Albert Rogers, that the Commission has placed with the board the proposal of organizing a Rural Fellowship for our denomination, and that there would be a chance for me to discuss this matter with Pastors Babcock, Randolph, and Van Horn, who had attended the annual meeting of the National Convocation on the Church in Town and Country last fall. It is gratifying to me that this very important matter has been given this consideration by the Commission, and there will be more news during the coming year of work done. President Rogers stopped at Jackson Center, Ohio, on the way

home from Commission meeting to visit Mr. Curtis Groves, who is a very active layman and interested in the rural church, to see if he can be enlisted in this plan for definite promotional work to be done during this coming Conference year. The board will welcome recommendations from pastors and laymen from over the denomination as to the best ways this emphasis can be made. Send your suggestions to me until further arrangements are made.
H. S.

SABBATH SCHOOL MEETING AT MILTON

Thursday night, August 23, was the date for a meeting of the Sabbath school teachers and workers of the Milton Church. The attendance was good and much interest in Christian education was manifest by those present.

Mrs. Mary Van Horn is the new superintendent. Mrs. Lucile Todd is the superintendent of the primary department.

The Sabbath school here conducts a worker's meeting each month. There were suggestions made for these meetings.

During the past summer the Milton Church conducted a new type of Vacation Church School. Two days each week there was held what they called "The Children's Church." The daily program included a worship service in which the children in the older group helped conduct with the supervision of Pastor Randolph. He also gave a short talk each day. There were four age groups; these met separately for singing, study, and dramatization of Bible stories and other Biblical materials. There was the teaching of prayers for mealtime and public prayer. The plans varied with the age groups.

The program closed with a Children's Day program at the church on Sabbath morning. Part of that program was a very impressive pageant presented by the children.

Pastor Randolph says that this was not to be considered a standard school, but was a special plan worked out for this year, and that next year there will be plans made for the regular school. He feels that there were splendid results from the services conducted this summer.

My visit with the Milton people was a profitable one. It was helpful to me to visit with Pastor Randolph and family.

Harley Sutton.

Children's Page

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I'm certainly sorry I didn't get around to write sooner, but I will try to write more often in the future.

It was my good fortune to have been able to attend Lewis Camp this year. I received a great joy and blessing while I was there. It was very nice being able to have fellowship with other Christian young people. Mr. Maxson certainly was a help to us young folks, as were Mr. Sutton and Mr. Coon. All the young people, I think, got to know Christ better the few days they attended camp; at least I know I did.

I was baptized by Mr. Maxson August 11, 1945, in Berlin, N. Y. I joined the Berlin Church, and I'm glad I did so for I like the Berlin folks very much, and it was a privilege for me to be able to become a member of their church. I know I'll never regret doing what I did.

Surely the Lord is gracious and merciful to us all. We should be more than thankful to our heavenly Father for having ceased the awful war which brought great destruction to many parts of this world.

I'll close for now, hoping this letter finds you in the best of health.

Yours in Christ Jesus,

Anna Marie Fatato.

550 Manhattan St.,
Schenectady, N. Y.

Dear Anna Marie:

Our Seventh Day Baptist camps surely do provide a wonderfully inspiring experience for our young people. The young people of the Western Association cannot say enough in praise of their week's instruction and enjoyable time they had at "Camp Potato," near Coudersport, Pa. Seven from Andover attended; six girls and one boy.

I'm so glad to hear that you have been baptized and joined the Berlin Church. Pastor Greene and I, our son Claire, and daughter Eleanor, attended church there one Sabbath when we were on a camping trip and found the friends there to be fine Christian people, and we were royally entertained. Eleanor was speaking about it yesterday and said, "There was only one experience I didn't

enjoy in Berlin, and that was the old ram that knocked me down when I got too friendly." She has never forgotten it, though she was only a small girl at the time.

I join you in heartfelt thanks to God that the terrible war is over and hope there will never have to be another one. We will be so glad when our doctor son and the other boys are safely home again. He is stationed in Luzon, about ninety miles from Manila.

Yours in Christian love,

Mizpah S. Greene.

Dear Mrs. Greene:

Would you like to hear about my second trip to my Aunt Sally Austin Pulvers, in White Plains, N. Y.? My Grandma Austin says she will write it for me.

My Mommie Van Horn and Grandma Austin went up to Aunt Sally's farm for two weeks. I had a wonderful time watching their five big cats and their baby kittens. They have two dogs. One is a big "setter," Grandma says, and he was so fond of me; he would make me sit down, too. I loved to go watch Uncle feed the pigs. They have "funny noses." I fed them corn on the cob. Then I enjoyed watching the sheep. They go "Baa" just like the story Grandma tells me about, "Baa, baa, black sheep."

I can make a noise just like Uncle Dee's horses, cows, sheep, dogs, and cats. Yes and I even crow like a rooster.

I love to go to church every Sabbath day. My Grandpa and Grandma Van Horn were at my home when I was two years old, August 3, for my birthday. I love "Pop Horn" and cried when he went home.

I don't like Victory celebrations; they make too much noise when I am trying to sleep. So Grandma, who was staying with me that night, let me get up and go see "What? What's that?" a question she says I asked most one hundred times before we went to the window to see "What." It was funny. Grandma thinks this already too long—so good-by till I can write my own letters.

Jared Austin Herbert Van Horn,
(Jerry for short).

15 Grove St.,
Westerly, R. I.

Dear Jerry:

I just know how much fun you had on your Aunt Sally's farm, for I lived on a farm when I was a little girl. My brother and I only had one dog and that not for very long, but we always had a number of cats—some at the house and more at the barn. I often fed the pigs and calves, too. I even tried to ride a pig, but he threw me, splash into a mud puddle.

Of course we had Victory celebrations here, too. I liked some of it, but I did get a little tired when a car across the street kept blowing its horn until after 11 o'clock.

Please thank your grandma for writing this nice letter for you. I'm sure that before many years you will be writing to me your very own self.

Yours in Christian love,
Mizpah S. Greene.

Dear Maralee:

I'm sorry I could not answer your good letter last week, but when I had finished

Our Peddler

PEACE WITH UNDERSTANDING

By Rev. Everett T. Harris

(Sermon given at First Alfred Seventh Day Baptist church August 18, 1945, and requested for the Recorder.)

Text: "May justice bring welfare to the people from the very hills and mountains." (Moffatt) Psalm 72: 3.

This text is a part of the prayer of David for his son Solomon as David was about to hand over the rule of the kingdom to him. It was an insight into the only true basis for peace in Solomon's day, and it is still the only lasting basis. "May justice bring welfare to the people."

As we approach a more equitable distribution of the natural resources of the earth, as downtrodden people are lifted up from the level of slaves to become happy, working, contented people, as the "era of the common man" becomes a fact, then we will begin to know that justice done the little people of the world is the way to lasting peace. If only our great nation would dedicate her powers in this hour of decision to such a high and holy purpose for the world, I believe God could and would bless her leadership.

I believe the world could be at this moment at the very portals of an era of world peace

copying the "Story of Kippie Brooks" I had more than filled my page.

I hope you will write again soon and tell me how Rusty is. I do hope he will not become blind. When we lived at Independence we had a dear old horse whom we called "Old Nell." To our sorrow we discovered that she had suddenly become blind. Our children felt very bad when we had to lose her, and so did we, for she was a very lovable horse.

I hope you escaped the whooping cough after all. Our three children all had it at the same time and you can imagine what a whooping time they did have. I am sorry you had to miss Bible school and hope you will soon be going again.

Again I have run over my page so I must close.

Your true friend,

Mizpah S. Greene.

that would make possible more wonderful advances in brotherhood than has ever been thought possible. The radio and the airplane are binding us close together physically. Now the world needs the gospel of Jesus Christ to bind us together spiritually.

The coming of peace is making this possible. Let us pray that this peace will be worthy to be permanent. To make such peace lasting and durable there are certain truths about it which all people should understand.

I.

Of these, I would mention first that peace is the natural order of God's world. War is an intruder and an outlaw. We must get this deeply set in our thinking and instill it in our children's thinking. Our country and the nations of the world must build an economic order that will not need to be pulled out of a depression by a war every twenty years. Our country and other nations must learn to carry our international grievances to an international court for arbitration. There are social pressures that are bound to come, but justice must be the basis on which these quarrels are settled. "Let justice bring welfare to the people."

It may be that justice, as agreed upon by international judges will have to be enforced for a long time to come. America will probably have to help supply the means of enforcing the decisions of the judges. What a challenge to America to be worthy of such power as is hers! With great power there must go a spirit of humility that recognizes the moral order of the universe and that recognizes Almighty God as the supreme ruler of the world.

If America were only purged and cleansed, less given to drunkenness and licentious living, I would personally feel better about it. If only there could be a great turning to God and less proud self-sufficiency, God could and would bless her leadership of the world in this strategic hour. The world could be on the verge of a thousand years peace.

German leaders said she would rule a thousand years if she won. But she did not win. Her vision was of a great tyrant sitting astride the world and ruling it ruthlessly with the implements of modern warfare. God has spared the world such a thousand years of horror. Even had it been so, I believe the Christian faith would have survived it and won over it.

Now God has given America the leadership and the opportunity. Before God are we ready for it? Have we the vision for it? Have we the faith for it? Can the Christian faith survive American prosperity? The thousand years peace under American leadership must be based on justice and service to the welfare of the common man or it will not even last twenty years.

II.

Another truth about lasting peace which we should understand is that it is made. Jesus, the Son of God said, "Blessed are the peacemakers." Peace does not happen; peace is made. Peace must be achieved, wrought out, sacrificed for, and prayed down from God. Peace will endure as we come to a better understanding of the elements that make for peace in the world.

Peace represents the mind of Jesus and the will of God, the Father, for men. He made all men of one blood. I read that a German was quite embarrassed when he learned that a Jew had saved his life by making possible a blood transfusion. Yes, their blood was the same. They were brothers under the skin. "One is our

Father" and we are all brothers—whether our skin is yellow, black, or white. God never meant men to fight and kill their brothers.

Not only the Bible but reason is against war. There is no more reason why nations should fight to settle disputes than for New York State to go to war with Pennsylvania over some interstate problem. We know how foolish and childish that would be. So is war between nations childish, futile, and utterly tragic. It shows a lack of mental powers in men who have been able to solve so many other problems. Now man must solve this matter of international relationships—or die. We do not believe that God meant man to die. He meant man to live and live eternally. Oh, when will man ever grow up and leave behind the childish, futile ways of war! We believe the time has come now for the race of man to take a forward step in growth.

III

In Dean Bond's V-J Day address on Wednesday evening he said in effect, "The powers inherent in the atomic bomb discovery were placed there by the Creator in the beginning, and he looked upon all things that he had made and pronounced them good. Now if they were good then, they are still good, for these powers have been inherent since the beginning."

It seems to us that this is straight thinking and an idea for us to ponder well. It may be that God allowed this discovery to come to man just at this particular time in the ongoing plan of the ages just because it is the time for it. Man has received truth as he has been able to appropriate it. Now is the acceptable time to learn to use these great powers to build one world. It will demand all our best thinking and creative understanding to do this, but God must have thought men could handle it or he would not have permitted it.

This is still God's world, and God is the ruler yet.

What a challenge to live in such a day—that in the stream of the ages, you and I were permitted to live in 1945, in America! Are we worthy? Can we rise to the heights required of us as sons of God, as believers in Jesus Christ? I believe we can. What an hour this is for the Church to lead the way—to inspire our leaders of state to build as Christ would have them build a world

in which justice may bring welfare to the people of the world!

What can the average citizen do to help in making lasting peace? It seems as though he can do nothing but go along with the decisions made by our leaders.

But more and more we see that everything depends on the individual citizen. He helps to make the "social mind" which the President and our senators are so eager to catch. It seems to be the deciding factor in this country at least—where there is a free discussion of world problems. For this we should thank God and take hope—keep on reading, thinking, and praying. Never before has personal conscience counted so much as it counts today in the shaping of national destinies.

The matter of peacetime conscription of all our youth is before the nation. Think on it, pray about it; help to mold public opinion on it. The Church people have a right to express their conscience as it is enlightened by thinking of Jesus Christ and his way. It will be our boys who will be affected. We have the right and the duty to think it through and express our opinions—helping to mold the "social mind."

By our attitudes and speech we can help to create the social aptitude for peaceful settlements based on justice tempered by mercy. We settle our private quarrels no longer by a duel whereby one or the other is shot to death or run through by a sword. In the development of orderly government, courts of justice, and police to enforce the decisions, we have come to a place in civic life where it is a comparative paradise. It is our firm faith that this can be done internationally, and the World Security Council is a step in that direction.

The greatest danger to peace is not merely "mob passion." I think that will become less and less a peril as the world becomes interdependent and bound closer together by radio and plane. No, the final danger will be the subtle idea that there must be a "cracking point" where war is inevitable and the only remaining argument is force. By the grace of God we have knocked that notion out of the heads of people in their civic relationships. Let us dispel it from our international relationships as well. There is to be no "cracking point." We are resolved that we shall settle our disputes by arbitra-

tion, and God helping us, we shall let "justice bring the people welfare."

Conclusion

Thus far we have been speaking of peace with understanding, but there is a peace that passeth understanding. It is the peace of God. It is that inner state of being that undergirds and sustains the soul that puts its complete trust in the overruling providence of God. As the ocean depths remain quiet and calm even though the surface is being whipped up into towering waves, still the great body of the ocean is unmoved and quiet. So it is with the soul that has a deep, abiding faith in Almighty God.

Those who have this peace that passeth understanding are best fitted to help build a peace with understanding, for they will refuse to be daunted by fears of failure, by fears of atomic bombs, by fears of Russia's great power, by bogey fears that never will materialize. The peace of God which passeth understanding shall keep your hearts and minds through Christ Jesus. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

When Peter saw Jesus walking on the water he wanted to be unafraid. He made an impetuous start and leaped out of the boat. Then he saw a wave coming. It was a big wave. It was coming right at him. He began to worry. He looked at the wave instead of Jesus. Then he began to sink, and he would have sunk if it had not been for Jesus. Jesus stretched out his hand to Peter and saved him from the results of his worry and lack of faith.

We have our waves of worry and fear today. We see them coming. They are coming fast. We begin to think they will sink us, and sure enough we begin to sink. We forget the Master of the waves standing there with his arms outstretched in mercy. If we would only keep our eyes on him, we could do all things.

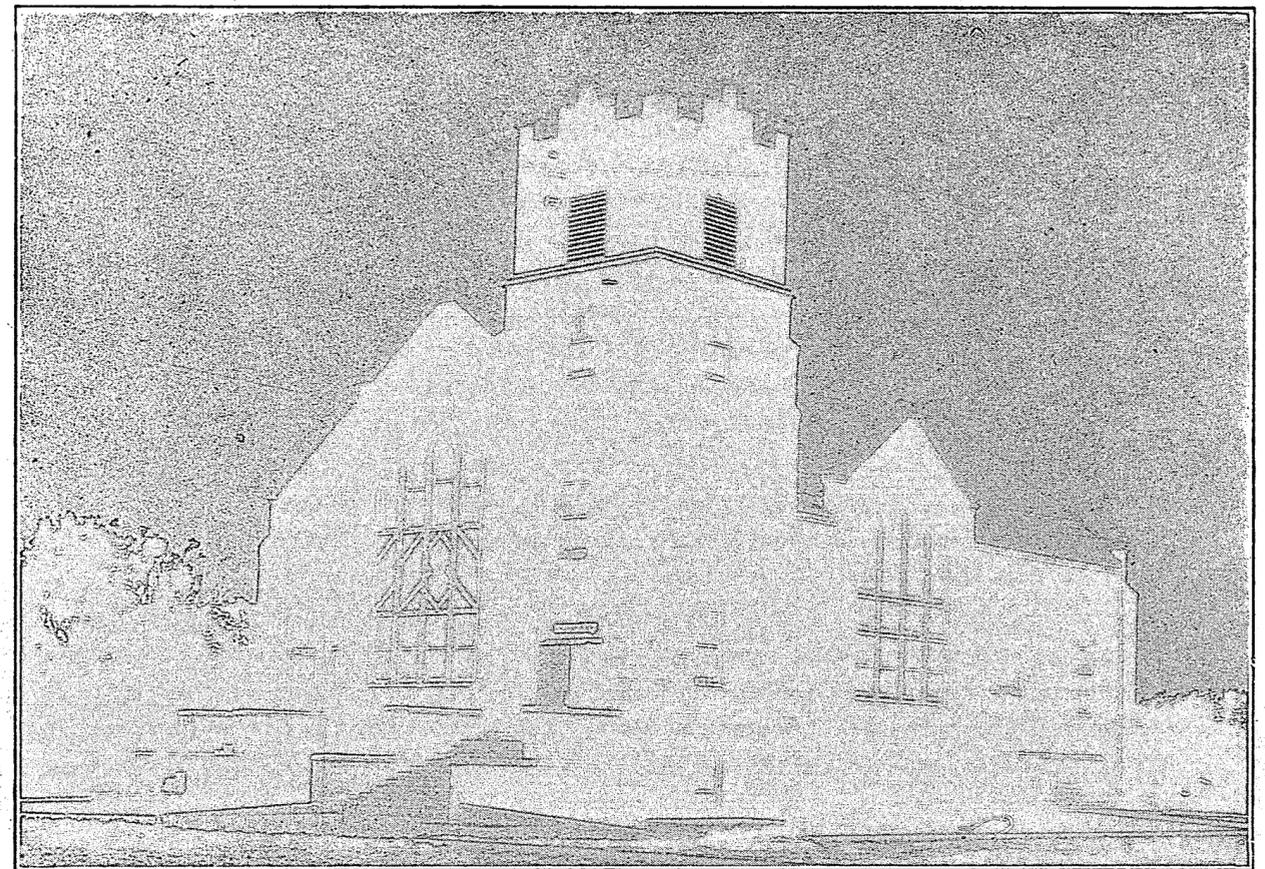
The way of doubts and fears never built a stable life, a stable home, or a stable nation. More faith in the God of the nations who has granted America this hour of leadership is the great need of the day. God has brought us to the kingdom for such a time as this. Pray not for smaller problems; pray for bigger men and greater faith.

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Seventh Day Baptist Church
North Loup, Neb.
Rev. A. Clyde Ehret, Pastor

"NORTH LOUP CHURCH OUT OF DEBT"
(See article in this issue.)