

## WHAT THE PROTESTANT PRESS IS REPORTING

It is the almost unanimous belief of all firsthand observers in Japan, including General Douglas MacArthur, that this is the strategic hour for Christian missions in Nippon. If Christian statesmanship is wise and aggressive, it is entirely possible that we may see an entire nation swept into the Christian faith within the space of a few years. The program must be planned, however, with consummate care and with the strictest regard for Japanese psychology and fundamental Christian beliefs and ethics.

—Christian Advocate.

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Just in case you church school enthusiasts are finding anyone using the shoddy argument that golf, fishing, and other physical endeavors are more refreshing than fellowship with Christ, you can use science to "scotch" their arguments. According to Charles A. Wells, research psychologists claim that church attendance is much better on the nerves, mind, and health than the recreations named. He points out that the families who go to church school are happy families. — Protestant Voice.

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There is no doubt about it, the home is the foundation of civilization, and the Bible the foundation of the home. Perhaps you will say, "That is true, but how are you going to get every home to thus fortify itself?" Every home will not, but, as each individual must live individually, so each home must, as a unit, become a civilization within itself. No mistaking, the Bible home will influence other homes. Let this good year of 1946 bring the Bible to our homes.

—Baptist Record.

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The time has come for the church to recognize that ministers of the gospel are at least as valuable to the community as other men of like training and ability and that their compensation should recognize that fact. We must insure quality in the ministry. — Presbyterian Tribune.

Almost from the actual day of the Pearl Harbor disaster it has been known that Rev. E. Stanley Jones had been in intimate conversations with the Japanese representatives, Admiral Nomura and Mr. Kurusu. . . . Now the full facts are known . . . "Asia and the Americas" carries an extended article by Doctor Jones himself which sets forth the story in detail. [For reprints address Cadman Memorial Center, Cadman Plaza, Brooklyn 1, N. Y.] It is Doctor Jones' belief that

there was in Japan both a peace party and a war party, and that the United States Government made the mistake of playing into the hands of the war party, thus undermining the efforts of the peace party. — Christian Advocate.

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Two ministers and one lawyer met together for four hours to discuss one subject: "What is wrong with the Church?" Conclusions: The Church has become too institutional-

ized and laymen regard the Church as an end to be served, rather than as a source of power for their daily living. Remedy: Clearer definition of our Christian goals and more emphasis on putting Christ to work in every area of life. — Exchange.

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If the childhood of today is to become criminal, what hope can we have for a great country or for great churches of tomorrow? While we were making ourselves safe along the Rhine and on the Pacific islands, we forgot our great area of importance, that occupied by the children along our own streets. So today an army of six million criminals marches in America, led by these forgotten children. If the future is to be made secure, we cannot concentrate upon other things first and then turn to our children. Childhood does not wait; it demands attention first. The home and the church must concentrate at once upon this great responsibility if there are to be any homes and churches in future years. — Gospel Messenger.

### COLUMBUS CONFERENCE

The Federal Council of Churches will meet in special session at Columbus, Ohio, [March 5-7] . . . Matters of world moment call for immediate consideration by the united Protestant forces of this country. . . . Is the world organization that has emerged out of the war leading the nations toward a just and durable peace; and if not, what must be done to insure that it will do so? — Christian Century.

# The Sabbath Recorder

## *A Self-Examination*

By May Davis

The end of a century of work in the Seventh Day Baptist China Mission? In 1947 that will have become a fact.

I have been trying to think what questions I should really like to have answered regarding the passing century, if my lot had not been cast in China. May I put myself in the place of you who have been appointed to the home front? Perhaps these questions and others would come to mind. Perhaps you will help answer them.

Am I thinking only in terms of Shanghai at two addresses, and of Liuho and Da Zang, all within a radius of thirty miles; or even of Changtsung, Lichwang, Kiangsi Province, where Dr. Grace Crandall and Doctor Esther have been lately? Or rather am I familiar with something of the sum of missionary occupation and contribution to the life and enlightenment of the people of that vast country, and our part in it? I suppose now I should make up my mind whether it all really does concern me personally or not. That may depend somewhat, but not entirely, on how much it has been concerning me previously.

What authority may I consult which would inform me accurately? Is it all a Chinese puzzle? Is it so, as I have heard, that China is a land of contradictions? Do individual reports of conditions, needs, manner of life, methods of work, necessary costs, and so on, confuse me to the point of curtailing my interest? I wonder. On what basis of success or failure am I gauging my own opinion of the China Mission and my evaluation of it? Do I feel that enough has been done

(Continued on back cover)



Grace Hospital in Ruins

Will I help to rebuild?

# The Sabbath Recorder

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

Entered as second-class matter at Plainfield, N. J.

ESTABLISHED IN 1844

## Editorials

### A SPECIAL APPEAL

"We speak on behalf of the war-shattered, spirit-weary peoples of this earth. No further depicting of their hunger, their homelessness, their persecution is needed. Their story has been told and re-told. But has it become vivid before our eyes? Has it enlarged our sympathy? Has it expanded our giving?"

These are the soul-searching questions asked by the leaders of the united Protestant program in relief as they suggest that during the Easter season Christian people bear especially in their hearts the sufferings of their fellow men whom war has ravaged. "The suffering of humanity must be the suffering of our Lord," they remind. "It is into that suffering that Christians try to enter especially at this season of our Lord's passion, his crucifixion, and resurrection."

The relief committeemen have proposed several definite ways in which help might be given:

Will you give the equivalent of one meal a week to the postwar relief fund of your church, above any regular gift you may have planned?

or

Will you give up some customary expenditure for that period and give to your church fund something you would not otherwise give?

or

Will you take from your savings account something that would constitute a truly sacrificial gift?

Each one of us should answer at least one of these queries with a hearty yes, for such gifts are being used to purchase and ship food, clothing, and medicines to the areas of most urgent need.

"Church gifts," it is emphasized, "are being handled by sympathetic Christian hands as they are used to smooth the tragedy of suffering.

You are urged to send your gift as soon as possible, "for people are slowly slipping beyond help. A gift at once may save several lives. By your gift Christ's healing hand can perform the miracle of new life!"

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They serve God well, who serve his creatures.  
Mrs. Norton.

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### THE WORLD OUTREACH

Special articles in a recent Sabbath Recorder give a summary of several realms of Seventh Day Baptist influence not recently publicized. They serve to illustrate the world outreach of our denominational activities and forcibly reiterate the necessity of adequately supporting the work through the Denominational Budget and the Second Century Fund.

Recent copies of Seventh Day Baptist publications from other parts of the world have brought to the Recorder office illuminating bits of information. The most recently received "Gospel Messenger," published at Christchurch, N. Z., is dated November, 1945. It contains news from several church groups in that part of the world. In

Auckland a special mission by Pastor F. S. Johnson and O. G. Russell is reported. Christchurch has established a building fund and is confidently looking forward to having a church of its own soon.

#### Australia Work

The "Gospel Messenger" reveals that letters from Australia indicate that the work there is opening up in a much greater way. Pastor Asirvatham from South India reports that at two meetings there the brethren unanimously decided to adopt the Seventh Day Baptist articles of belief. The report is that there are already over two hundred on the Sabbath school roll.

From Nyasaland, Africa, Pastor Makwinja sent the information that there are over 1,800 Seventh Day Baptists on that reserve; that "they are of good courage and hope that soon a missionary will come and help them with the work."

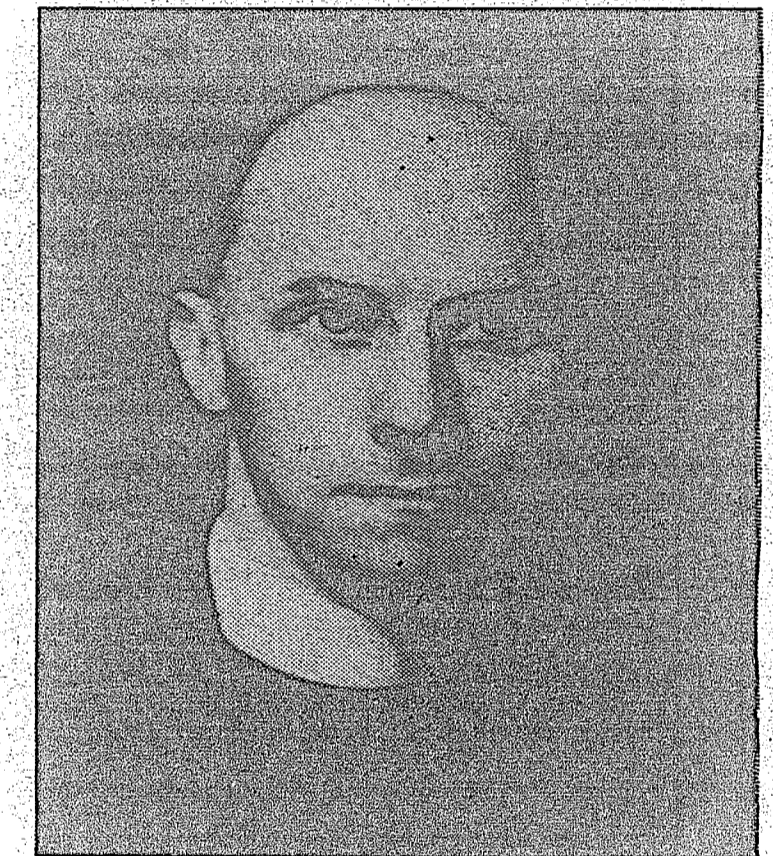
In addition to the news items, the "Gospel Messenger" contains a number of stimulating and thought-provoking features. An editorial entitled "In His Steps" carried a forceful challenge to follow his steps—all the way! "Where shall we spend eternity?" is the question posed in a soul-searching article by E. H. Adderton. In poetic verse is printed "Christ's Solemn Warning Against Altering the Meaning of His Word." A statement of Old Testament history, a children's story, and a message from Missionary Secretary Burdick are among the other inclusions.

R. H. F. Barrar is editor of the publication and is to be commended for his part in the work being done in Australia. The spirit and purpose of that work is probably well described by the illustration on the front cover of the "Messenger." In a rainbow arch above the name, "Gospel Messenger," is printed "The Love of Christ Constraineth Us. 2 Cor. 5: 14." Centered in the middle, as if it were a rising sun, is the open Book bearing the inscription, "Thy Word Is Truth." In a small semicircle close above the picture of the Bible are the words, "Forward to Christ," and radiating from there out to the "rainbow" Scripture message are the "rays of light"—Evangelism, Prayer, Service, and Stewardship. What better guiding principles could there be for any enterprise?

Another Seventh Day Baptist magazine coming recently to the editor's desk is the

"Sabbath Observer," which is the official organ of the Mill Yard Seventh Day Baptist Church, published by the Evangelical Sabatarian Mission Press of London, England. Rev. James McGeachy is the editor. Carrying as its guiding principle, "The Commandments of God and the Faith of Jesus," the current issue of the "Observer" is dated January - March, 1946.

On the cover is pictured Pastor and Mrs. Alexander B. Trotman, a fine looking young couple. Pastor Trotman writes for the Young People's Page about British Guiana. He described the country as the "Magnificent Province," listing among its wonders



Rev. James McGeachy

Pastor "Mill Yard" Church, London, England  
and editor of the "Sabbath Observer"

the world's greatest waterfall, some of the world's most prized timber, fertile land, and great areas of ore bearing lands. "The standard of wages is very low," he asserts, "causing the forming of many labor and trade unions, and many strikes have taken place to secure better conditions. . . . The members of the Seventh Day Baptist Church are mostly poor, even compared with local standards. They labor in the rice and sugar fields during the season. Since what they earn must keep them till the next season, some find themselves in debt before it arrives."

He indicates that their efforts are now directed to the more prosperous districts of the West Coast of Demerara, and that there is also a call from the eastern side of the river. "A rich and glorious harvest," he states, "undoubtedly awaits the sickle of God-sent laborers, when such can be sent."

In a concluding paragraph, Pastor Trotman summarizes the present situation in these words:

The foundation stone of the Parika Church building was laid on October 18, 1944. The work sustained a severe loss in the death of Deacon Peters on March 29, 1945. We recently visited the Seventh Day Baptist assemblies along the Essequibo coast. The chief difficulty there is the lack of traveling facilities, causing much delay, for the churches are many miles apart. A motorcycle and sidecar would relieve the situation. We hope the mission will soon be able to meet this need. Remember our work in British Guiana in your prayers.

On other pages of the "Sabbath Observer" are found articles of interest and spiritual uplift. An illuminating discussion of the "Seven Trumpets of Revelation" is a feature article. Pastor A. V. Ward conducts a study in the "Way of Salvation," and a chapter on Sabbath History is included, along with notices and reports of church meetings. Worship services are held at 3 p.m. every Sabbath in the Upper Holloway Baptist Church Hall, Holloway Road, N. Accounts of gatherings attended by Pastor McGeachy and others indicate a fine spirit of fellowship and a wide sphere of influence for Seventh Day Baptists in London.

#### Deepening Spirituality

These reports and others coming constantly from all parts of the world to the editor's desk of the Sabbath Recorder indicate ever-expanding activities and deepening spirituality. Constructive action and spiritual consecration go hand in hand; in fact, the baptism of the Spirit must come first. Upon it depends steady, consistent, permanent growth for our churches and God's kingdom in the world.

While we pray for the needy of the world, let us not forget to pray, first of all, for ourselves that we may be completely surrendered to Divine purposes.

"A Bible stored in the mind is worth a dozen stored in the bottom of a trunk."

## GUEST EDITORIAL

### FOUR PHILOSOPHIES

By Rev. A. L. Davis

[The following was given last year at a Salem College chapel service. One of the other professors was so impressed by the message that she requested a copy. She has abridged it somewhat for publication and shares it with Recorder readers at a time when we all are praying for the author's recovery from a prolonged illness.]

In the parable of the Good Samaritan (Luke 10: 30-37), four philosophies of life are flashed before us, and we are shown how they work. The story is told with all the swift touches of a great artist.

The first philosophy is "What is thine is mine if I can take it." It is the old bandit philosophy — ruthless and brutal, whether practiced by man or nations. The world is on the Jericho road today. This philosophy is in the background of the past war which convulsed the world in untold suffering and death. It is in the background of our industrial strikes and lockouts in these tragic hours. It takes advantage of distress and turmoil to enhance personal advantage, even though hunger, cold, and disease engulf the world.

There are many refined forms of banditry. One need not break a man's head with a club to rob him. He can break his heart, break up his home, rob him of his business or good name.

The second philosophy is "What is mine is my own, and I mean to keep it for myself." This was the philosophy of the priest and Levite. They saw a man in dire need—a man of their own race—but passed him by. They were good men according to their own light, but the light was dim. The law said nothing about a sick man by the roadside, so they could pass by, conscience free. They were in a hurry; they had to get to the Temple in time for the service. The ritual meant more to them than mercy. To them, religion was the rhythm of the liturgy, not doing good.

The third philosophy: "What is mine is thine if you pay for it." This was the philosophy of the innkeeper. His attitude was purely professional. He was paid for his services. There were no hospitals in those

days—only in an inn could the wounded be cared for. The man was evidently well-cared for, and the keeper received his pay. But there is no evidence of duty, plus—no expression of any two-mile philosophy.

The fourth philosophy may be expressed thus: "What is mine is thine, if you need it." This was the philosophy of the Samaritan. It did not matter that the wounded man was of another race, or another religion. The Samaritan helped the needy; he did his duty. The next day he did more than his duty. He gave the golden extra.

In 1908 I met a young doctor in Syracuse, who held from Syracuse University both M.A. and M.D. degrees, a man of culture, a linguist, who spoke fluently the Hebrew, German, and Italian languages.

He was a Christian, dedicated to a life of service. He gave himself to the poor and underprivileged. When friends remonstrated with him for his seeming neglect of the well-to-do, he replied, "They have money and can get anyone they wish; these poor people can't."

But he was more than a medical doctor; he ministered to their souls' needs—often the most pressing. I remember one family with two children, a sick wife and a drunken husband. Prayer, medicine, and faithful attention cured the wife, reformed the husband and saved the family. I could name scores of other families where I went with him on his mission of healing the souls as well as bodies. Often he said to me, "Mr. Davis, their greatest need is not medicine, but spiritual redemption." I never knew what missionary work was until I spent two years with him in night work among the poor and derelict in a great city.

Twenty-five years later, I was called to conduct his funeral. I tried to make the service simple, as I knew would be his wish. When I was ready to turn the service over to the funeral director, a well-dressed man stood and requested the privilege of speaking. He came as a representative of the city, and paid a beautiful tribute to one who, he declared, was one of the greatest citizens of Syracuse. The woman whose home life had been saved rose, and, with unashamed tears, said, "There lies the body of the best friend I ever had." Negroes, Italians, and Jews were there, for he seemed to belong to all.

In a savings bank was a deposit of \$100 for funeral expenses. That was all. There had always been people in need, and he shared his money. He had frequently said, "I want to invest my money while I am living."

Thus we buried the man who was, probably, the richest man in Syracuse. He exemplified in his life, better than any man I have ever known, that fourth philosophy: "What is mine is thine, if you need it."

Salem, W. Va.

### FIRST THINGS FIRST

#### A Clean Heart and a Right Spirit

It is my privilege to know one of the grandest women of the denomination. It was also my privilege to sit at her bedside one night recently while her daughters went for a little relaxation. This good mother in Israel has had an illness which will keep her in bed some time because of her age.



P. B. Hurley

I took my Bible and concordance, writing material, etc., expecting to read, study, and write. I did almost no studying or writing, but we talked. Our conversation was of my hope for different programs of Conference.

She expressed the wish that we might some way emphasize that prayer, "Create in me a clean heart, O God, and renew a right spirit within me." She is sure if each of us really has that prayer truly at heart and on our lips there will be no chance for the misunderstandings and mistrust which we know are so easily fostered. If we have the Right Spirit, the differences will be very few.

One of my desires, I told her, is to have several groups of young folks from different churches furnish parts of the program each

### PIN POINT EDITORIALS

"A Christian is a mind through which Christ thinks, a heart through which Christ loves, a voice through which Christ speaks, a hand through which Christ works."

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"Building a monument to a worthy man after he is dead is no atonement for crucifying him while he lived."

day. My good friend suggested I will need much patience if that is to be accomplished, for nearly always some one in such groups is sure to be tardy and so delay the program. She knows promptness both in beginning and ending is one of my hobbies.

My thought was that all would surely co-operate in beginning on time and fill the period really full of precious pearls of truth. We could then close on time, leaving people wishing for more.

I am much pleased with the ready acceptance of work which folks are taking at my request. There is much evidence of that Right Spirit. My prayer is that we may have a renewing and strengthening of the Right Spirit and that it may be retained throughout this Conference year and ever after.

P. B. Hurley,  
Conference President.

### INCREASED DIVORCE RATE CALLS ATTENTION TO NEED FOR PREVENTIVE EMPHASIS

The increase in the divorce rate during World War II points up an urgent need for the preventive emphasis represented in educational preparation for marriage and personal counseling before the wedding, according to Dr. L. Foster Wood, executive secretary of the Commission on Marriage and the Home of the Federal Council of Churches.

To help fill this need the Commission has prepared a pamphlet on "Premarital Counseling" designed to furnish guidance and suggest techniques for the increasing number of ministers who have become interested in marriage counseling in the last few years.

Pointing out that evidence shows the average of success in marriage may be greatly raised by right guidance and by favorable conditions, Dr. Wood declared that the minister is in a key position to help people in their home life. He cited a study of 526 couples in Chicago which found that 90 per cent had been married by ministers. This group showed a strikingly higher average of success than those married under non-religious auspices.

Copies of the pamphlet may be obtained from the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y., at 25 cents each.

## FOUR FRONTS for PEACE

### The PEACE TREATY FRONT

By J. William Fulbright  
United States Senator from Arkansas

It is heartening, at this time of low morale and loss of enthusiasm which inevitably follows in the wake of war, to have the Commission on a Just and Durable Peace renew its effective work in the making of a lasting peace. The idealism of the war goals has waned during the confusing and chaotic days since Hiroshima and Nagasaki.

As our government loses its bearings in foreign relations and drifts about in a fog of indecision, the best hope for a wise policy lies in the wisdom and common sense of the people of this country. May the four fronts for peace be as successful in determining the peace as were the six pillars of peace in the establishment of the U.N.O.

The magnitude of the task of the peacemakers is almost beyond the ability of the human mind to grasp. Never before has a war taken such a toll of human lives. Great areas of the world have been ravaged by war. Vast amounts of the world's vital resources have been expended. Only in the Western Hemisphere has orderly civilization remained unimpaired.

#### Unity for Self-Preservation

Unity among the allies was a matter of self-preservation during the war. Important as that unity was then, it is of even greater importance and more difficult of attainment in the making of peace. The victors are responsible only insofar as they impose upon themselves the principles of Christian conduct. Strained relations, in fact, the imperilment of the peace, can be the only result if the nations look upon the peace negotiations as competition for strategic bases and spheres of influence.

Peacemaking does not begin or end with a single conference. The Atlantic Charter, the Moscow declaration, the resolutions by the Congress, and the many other declarations and agreements were the beginning of the process. The surrender negotiations and the occupation of enemy territory are further steps. Our participation in this process is not just the signing of a charter with a large red seal. It is a daily task, a positive creative

## RETIREMENT, ACCREDITATION STUDIED EXTENSIVELY

### Commission Asks for Further Consideration

At the direction of General Conference, the Seventh Day Baptist Commission has been carrying on an exhaustive study on accreditation and retirement of ministers. Out of the studies has grown a number of proposals, now published in pamphlet form and available from the American Sabbath Tract Society for further consideration. The foreword to the leaflet expresses the desire and hope that every Seventh Day Baptist will "consider these proposals of sufficient importance to warrant the most careful scrutinizing."

One of the important recommendations regarding retirement is that beginning January 1, 1946, the contributions of each pastor or other minister be made according to a uniform plan which the Commission has worked out. The following table has been devised for computing the percentage of the salary to be contributed to the fund. To these figures fifteen per cent is to be added to salary if living quarters are furnished.

Salary	% Contributed
\$1 - \$599	1.0
600 - 699	1.1
700 - 799	1.2
800 - 899	1.3
900 - 999	1.4
1000 - 1099	1.5
1100 - 1199	1.6
1200 - 1299	1.7
1300 - 1399	1.8
1400 - 1499	1.9
1500 - 1599	2.0
1600 - 1699	2.1
1700 - 1799	2.2
1800 - 1899	2.3
1900 - 1999	2.4
2000 - 2099	2.5
2100 - 2199	2.6
2200 - 2299	2.7
2300 - 2399	2.8
2400 - 2499	2.9
2500 - 2599	3.0
2600 - 2699	3.1

### SABBATH SCHOOL LESSON FOR MARCH 30, 1946

Basic Scripture—1 Samuel 8—10  
A Nation Demands a King  
Memory Selection—Psalm 33: 12

participation in all the little details and decisions which, together, shape the growing living structure.

As Sumner Welles has stated, peace "will never exist except as the result of continuous effort and the unfaltering will of the majority of the peoples of the world" and "its attainment can only come about as the consequence of infinitely greater human effort" than that required to win the greatest of all wars.

The principles for a peace which will promote the general welfare are well known; for they have been expressed in the Atlantic Charter, the United Nations Charter, the statement of policy of the Commission on a Just and Durable Peace, and in the speeches of the great world leaders. The basic concept of the civilization to which we must devote our leadership is the integrity and dignity of the individual human being. This concept can survive only through the rule of law applicable to nations and individuals within nations.

It is regrettable that since the end of hostilities the conduct of this nation has been dangerously irresolute and beset by contradictions. We have deplored militarism and yet at the same time proposed large armed forces by conscription. We have demanded exclusive bases in the Pacific and yet objected to similar demands by other powers. Our actions and policies seem to be improvised on the spur of the moment. We "play by ear" without regard for the harmony of the composition.

I cannot believe that the people of America do not have the moral strength to meet their responsibilities. We responded magnificently to the demands of war. With our blood and treasure we won the right to have a better, a more just, a peaceful world. Are we now, for lack of understanding and wisdom, to be denied the fruits of our victory? As the Proverb says, "Where there is no vision, the people perish."

America must assume the leadership and responsibility for peace making if we are to translate into action the profound longing of the peoples of the world for a just and durable peace. Our immediate objective on the peace front is outlined in the general statement by the Commission: "Let us seek peace treaties which embody principles of justice and promote the general welfare."

## Veterans Encouraged to Continue Education

This article is sponsored by the Vocational Committee which is anxious to be of service to the denomination by assisting returning service people and others who are seeking education or employment. All communications should be addressed to Ben R. Crandall, Alfred, N. Y.

By S. Orestes Bond

President, Salem College, Salem, W. Va.

It is encouraging that our leaders in the Army, Navy, and Air Force recognize the importance of education in the defense of America. An ignorant America would after all not be so different from an ignorant Africa.

Every encouragement is being given to the men in lower ranks to continue their education when discharged. The national Congress, the men on whom we have placed the responsibilities of preserving our freedom and giving us a peaceful world, have passed exceedingly important legislation on behalf of those discharged from the armed forces. It provides that these men and women may continue their education in the schools of their choice at government expense. Their tuition and fees are paid and a generous allotment is made for living expenses.

### Wonderful Opportunities

Seventh Day Baptist young people who have sometimes been unable to realize their ambitions for an education now have wonderful opportunities laid at their feet. They will certainly not make the mistake of turning down this opportunity to make the most of their talents.

There have been few young men graduated during the last four years. The nation finds itself short of those prepared to do its work. This shortage is recognized by people in all ranks of society. It is in answer to this great need that Congress has made this generous provision.

The G. I. Bill of Rights makes it possible for young people not only to continue a general education in the field of liberal arts, but they may choose any type of vocational training that interests them and receive the same consideration as to financial aid. A young man who desires to make farming his life work can attend the best agricultural schools and fit himself for a man among men in this important field. Probably no vocation, unless it be that of teaching, interferes so little with the keeping of the Sabbath by

Seventh Day Baptists. Our rural churches are just now prospering more than our city churches. Farming will not go out of fashion. As long as men eat, wear clothes, and live in houses, the farmer will be needed. With the 4-H organization for the young people and with the scientifically trained county agents and supervisors, farming can easily become the most attractive vocation for those who would rear families taught and trained in the doctrines of the Seventh Day Baptist faith.

### WORLD CONTROL OF DRUGS

#### ADVOCATED BY W.C.T.U.

World control of opium and other narcotic drugs by the UNO, national prohibition of alcoholic beverages with immediate accent on local option, outlawing of all forms of gambling, the advancement of social hygiene, and numerous other phases of public welfare, are included in the 1946 program of the National Woman's Christian Temperance Union.

Mrs. D. Leigh Colvin, president of the national union, made public the objectives which include also promotion of friendly hemispheric relations, and range over recommendations of federal aid for schools to federal supervision of motion pictures at the source of production and abolition of block booking to permit local weeding out of objectionable films. She added that the objectives have been concurred in by the presidents of state and territorial unions, "to be pressed with vigor."

### SALEM GRADUATE RETURNS TO LABOR BOARD JOB

Ford Lewis, Salem College graduate of 1939 and social science professor 1940-41, after serving in the USNR for the past three and a half years, has been discharged and is again employed as a field examiner with the National Labor Relations Board. He and Mrs. Lewis, the former Barbara L. McDonald, are living in Buffalo, N. Y.

—Salem-Herald.

## Missions

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

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

### GOODNESS

Many of us have been trying to restate the aim of Christian missions in a way that will appeal to the minds and hearts of people in these days. We feel bound to do this because, to ring the changes in some of the old formulas, is to speak a language unknown today.



W. L. Burdick

To the mind of the writer one of the best statements of the object of Christian missions is that they are to promote goodness. This statement when analyzed eliminates everything that is not Christlike and includes the most desirable things in life and human society, such as sincerity, purity, honesty, truthfulness, industry, liberality, brotherly love, and love to God. Goodness includes all that is contained in the fatherhood of God, the brotherhood of all men, and the Lordship of Christ.

Goodness is an individual matter. Human institutions are no better than the individuals of whom they are composed. It is contagious. No Christian, whether missionary, preacher, or layman, ever leads others to goodness of life except as his life reflects the goodness of Christ. Real goodness—not the silly, insincere, inactive goodness, but that described by Paul in the thirteenth chapter of 1 Corinthians—is the most beautiful thing known to man, and in value transcends all else.

To produce this everywhere in personal life and institutions is the purpose of missions. And when we think of missions in this way, we wonder why God did not send angels to carry on this work, for there is none good save One. But the Father in his love and wisdom did not choose angels. He chose redeemed and consecrated men and a church made up of such men. When the poison of selfishness is out of our own lives, it is a great joy to have part in this work.

W. L. B.

### MISSIONARY ENTERPRISE CALLS FOR LIFE ROLES OF GUEST, HOST

#### Wholeheartedness Is Key

(Written by Rev. David S. Clarke while working in Salemville, Pa., and taken from the "Church Echo" of February, 1946.)

The mission enterprise which my board represents calls for contemplation of the life roles of guest and host.

This message of power and encouragement was given to John by Christ in speaking to the church in Laodicea: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

"I will sup with him and he with me"—Christ is both host and guest to any who will open their hearts, and to open one's heart is to be both host and guest to Christ. Being a host means a wholehearted effort to make one feel at home with us. Being a guest means appreciative and sympathetic acceptance of the offerings of our host.

We who have found Christ know the unbounded generosity with which Christ plays the part of host. Missionaries, ministers, and (most important of all) Christian laymen who have been host to those who have not known the Way of Life in Christ are joyously aware of the unlimited power which has come to them. The day always comes for such hosts when the guests to whom they have taught Christ become the hosts.

One test of sincerity in Christian evangelism is whether a former host can later become an appreciative guest. Can we learn with sympathy what a Chinese Christian, or a new convert from outside our circle has to teach of Christ's way? Can we appreciate the new convert's Biblical interpretations, or do we, without looking, turn a cold shoulder?

Missions is acting host to others—offering Christ as the best we know. Wholeheartedness is the key to effectiveness. As guests in the presence of new followers of Christ, God can use only the wholehearted and sincere.

THE SABBATH RECORDER  
MANY CHURCHES DO LITTLE EVANGELIZING

This Generation Is Willing to Accept New Idea

By Albert W. Beaven

We should restudy the method and spirit by which we enlist vital followers of Jesus Christ. No movement can live — to say nothing of expanding—if it cannot win new adherents. Our churches have been running too much on the spiritual push of yesterday; we have relied on the evangelism of our forefathers. About 40 per cent of our churches apparently do not do any evangelizing—that is, they take in no members on confession of faith. We need to get outside the four walls of our churches with our program of enlistment. Altogether too much have we stayed inside them and felt that if people wanted to have our values they had to come inside and get them. The world is full of causes today with their missionaries organizing groups, tramping the highways, peddling tracts on the street corners, using

motion pictures to convince people of their ideas, and what not. The church should come alive to the mood of advance and inoculate its people with a crusading spirit.

Apparently, this generation is not unwilling to be won to new ideas; propaganda is having tremendous effects. People are joining new enterprises by the millions, and they are very much attracted to conceptions which are different. In fact, in the last twenty-five years, three or four gigantic new secular religions have been born and have won millions of followers. It is obviously a good time to start things going in a big way, but the church cannot allow others to plan the big enterprises and take the fields for expansion while we sit timidly within our four walls and hope that something will happen. Like others, we must make it happen and not wait for it.—Watchman-Examiner.

JAVA CHURCHMEN SUFFER  
WAR ATROCITIES

Dear Brother Burdick:

I duly received your letter of December 31 and thank you for same.

On October 18 I wrote you that all our family on Java was in good health. I regret having to tell you that afterwards this appeared to be a false news. My brother-in-law, Gerard Velthuysen, the only son of our brother G. Velthuysen, Jr., died as a prisoner of war in a camp at Fukuoka, Japan.

Mr. and Mrs. Grullemans returned with their daughter to Soerabaia. A few days later the independence movement broke loose and all white men were imprisoned. Before the Britons succeeded to occupy the town, the Indonesians found the opportunity to drive several thousands of women and girls from one camp away, and among them Mrs. Grullemans and her daughter. Whereto and whether they are alive, is unknown.

A few weeks ago I got a letter of Mr. B. Boulogne. You will remember that he was sent out to Pangoengsen in 1934 by the Haarlem church. Afterwards he was employed at the colony of feeble-minded at Temanggoeng. In 1939 he became a member of the board of "Pangoengsen."

Mr. Boulogne writes me about Pangoengsen:

During the invasion of the Japs in March, 1942, thousands of natives have attacked the colony and have leveled everything to the ground. For several days the Sisters Slagter and Mol wandered about on the Javanese graves, in order to be safe, habited in rags. Sister Slagter has died in an insane ward of a hospital at Semarang.

Now words have come here that the Sisters Graafstal and Mol have been evacuated to Ceylon, so that they have escaped the Javanese hell.

As to the support of the Missionary Board, you know the greater part of the funds sent (90 per cent) was destined for the salary of Pastor Taekema. We have ever been grateful for this help of our American brethren and feel much obliged. Since 1940 we have met this obligation ourselves, though we were not yet able to increase the salary, and we earnestly hope to be able to fulfill this obligation in the future too. We therefore beg to suggest that you send no more money for this purpose.

Things are still very scarce and expensive here. For instance, an old brother at The Hague, Brother K. van Es, has the manuscript of a tract of about 160 pages on the theme, "Must we keep the Sabbath or the

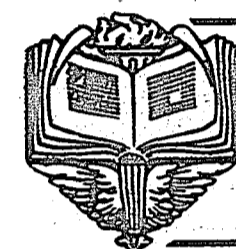
Sunday?", ready for the printer. Before the war the printing would have cost f .30 apiece, whereas now at least f 1.20 apiece, so that the funds therefore are not sufficient. Moreover it is still difficult, if not impossible, to have something printed.

I much appreciate receiving the Sabbath Recorder again regularly.

With kind regards and best wishes for your health, I remain as ever

Your brother in Christ,  
G. Zijlstra.

Hillegersberg, Holland,  
February 24, 1946.



STUDY to show  
thyself approved  
UNTO GOD

WORD STUDIES IN EPHESIANS

By Rev. Lester G. Osborn

"Faith"

The word "faith" is used in two ways in the New Testament. When it occurs with the definite article—"the" faith—it means the body of Christian doctrine, the elements of the gospel, the content of the divine revelation. It is in this sense that Jude uses it when he says (v. 3), "Earnestly contend for the faith which was once delivered." Paul uses it twice this way in Ephesians. In 4: 5 he says that there is "one Lord, one faith, one baptism." In 4: 13 he speaks, "attain unto the unity of the faith" (R.V.). In other epistles he talks of being steadfast in the faith, of "continuing in the faith," of examining ourselves to see if we "be in the faith," and of Timothy as his "son in the faith."

The other meaning of "faith" is belief and trust. In 1: 15 he speaks of being thankful, "after I heard of your faith in the Lord Jesus." It was in the Ephesians like an anchor, holding them steady. In 2: 8 he sets forth faith as the active element in appropriating the salvation which God offers. "By grace are ye saved through faith." God's grace is the hand which offers salvation. Faith is the hand by which we reach up and take it. It is not simply intellectual

belief, accepting the truth of God's statements, but acting upon that belief.

As one has put it, faith is "seeing and seizing." It is faith which brings the indwelling Christ (3: 17)—just a simple acceptance of him. Another thing which faith gives us is that we may "come boldly unto the throne of grace." Hebrews 4: 16. Paul says (Ephesians 3: 12 R.V.), "In whom we have boldness and access in confidence through our faith in him." Never hesitate to come to him to converse about any matter in your life.

It is faith wherewith we rely on God and his word for deliverance from temptation. "Taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked (one)" (6: 16). So often we try to use the shield of self-confidence instead of the shield of confidence in God.

In his closing benediction, Paul brings in another thought, saying, "Peace be to the brethren, and love with faith" (6: 23). In 2 Peter 1: 5-7 we read, "Add to your faith . . . brotherly kindness; and to brotherly kindness charity." In Galatians 5: 6 Paul speaks of "faith which worketh by love."

See what faith brings: Salvation; approach to God with simple trust, not dread or fear; the indwelling of Christ; deliverance from temptation; love to our fellow men.

Sometimes I think we worry too much about our little faith, and pay too much attention to it and not to its object. We need to realize the power of him in whom we have faith. If we fix our eyes upon him, study his greatness, watch his power working, our faith will take care of itself and grow stronger.

Next week we will look at the source of our faith and the power which he gives us.

COINAGE OF WAR IS LIFE

A combat soldier wrote home "The coinage of war is life not gold." In war, the purchase price of victory is life. World order cannot be bought with gold. It calls for coinage of another nature. Peace is purchased with the attitude of brotherhood, and brotherhood comes of a "pure heart, a good conscience, and a sincere faith."

—Bishop G. Bromley Oxnam.

## Woman's Work

Frances Davis, Salem, W. Va.

### FOREIGN MISSIONS GROUP TO CONSIDER PROMOTION

"North American Christians — Their World Responsibility" is the theme of the Fifty-second Annual Meeting of the Foreign Missions Conference, to take place at Buck Hill Falls, Pa., March 27-29, 1946. Sessions will center on the problem of how the F.M.C. can best help boards in the field of promotion. The group will hear from missionaries, servicemen and women, and others who have made contact with the work on the field, and will discuss ways of making America more intelligently aware of the missionary enterprise and of its responsibility toward it.



Frances Davis

The Rural Missions Co-operating Committee is sponsoring courses at Cornell, at Merrill Palmer School, and at Crossville, Tenn., in connection with Scarritt College, and a workshop in conjunction with the Department of Agriculture at Washington, D. C. To date six hundred eighty-nine missionaries have profited by the courses offered at Cornell each year for the past fifteen. The Presbyterian Board has bought a house at Ithaca to be turned into missionary apartments.

In response to an urgent request brought from Japan by the deputation of four churchmen, the American Bible Society is preparing to send one million Japanese Testaments—sixty thousand have already been shipped—and one hundred thousand English Testaments for use in English classes.

Miss Sue Weddell has been authorized by C.R.C. to accept the invitation of the British Conference of Missionary Societies to visit England in the spring of 1946, to meet with women's groups, confer with the India Committee, and attend a number of important meetings set for the period between late April and early June. A trip to the Continent may be part of her schedule.

### A MOTHER'S PETITION

By Helen Virden

I do not ask you for a better world  
Than you have made to give to him, my son,  
This land where freedom's banner is unfurled  
Has opportunities for everyone  
Who has the courage and the urge and will  
To take life joyously; for fortune smiles  
On efforts made sincerely and with skill,  
And it still holds vast unexplored isles.

Just make him good enough for it, dear Lord;  
Help make him tall and brave with eyes to see  
The truth, and he will reap his own reward  
And find his individual destiny.  
Boys grown tall with truth and self-esteem  
Can build a better world than I can dream.

—"Mother's Home Life."

### SPECIAL WASHINGTON WORK PROGRESSES

Capable Leaders Found Among  
Church Members

By Rev. L. O. Greene

The promoter of evangelism and his wife are spending a few months during the winter with the newly organized church in Washington, D. C. A very comfortable place is furnished by the church for them, in the home of Mr. and Mrs. Claude Floyd, 21 Westmoreland Ave., Takoma Park 12, Md.

Services are held regularly every Sabbath at the Mount Vernon Place Methodist Church, 900 Massachusetts Avenue, N.W. A well-furnished classroom on the ground level provides a very satisfactory place for both the Sabbath school and the worship service. Every courtesy one could ask is extended, even to the privilege of placing a signboard on the street each Sabbath morning announcing the services. When a larger room is needed, there are others available at no extra cost. It is hoped, of course, the day will come when the present place is too small. The congregations are increasing in size, and it should not be long until an extra room will have to be provided for a children's class for Sabbath school.

For the past six weeks prayer meetings and Bible studies have been held in the homes. The people are widely scattered over the

### ? THE QUESTION BOX ?

[The Recorder maintains this column as a helpful service to its readers. Many people do not have theological reference books in which to look for the answers to questions of Christian living or Bible study; if you have such a problem, we will gladly refer it to one of our Bible experts. Send your question in care of the editor, Sabbath Recorder, 510 Watchung Ave., Plainfield, N. J. Please sign your name and give your address. Our purpose in this column is not to enter into theological disputes, but rather to give an answer, an opinion, or food for thought about matters of sincere and heartfelt concern. We hope you will find here a real aid to your Bible study and a help in Christian growth.]

Question: I have been told on several occasions that the English word "kill" used in the King James Version of the sixth commandment, Exodus 20: 13 and Deuteronomy 5: 17, should have been translated by the use of the English word "murder" to give the correct teaching of the sixth commandment. The difference in these two words is pointed out to show how the sixth commandment forbids premeditated murder and permits killing in case of self-defense. I am wondering if the Hebrew word used in the sixth commandment shows this difference.

I tried to trace the use of these words in the Greek, especially as used by Jesus, and find absolutely no distinction. The two most common Greek words for "kill" and "murder" seem to be synonymous.

For example, let me quote three verses to show what I mean. Jesus quotes the sixth commandment in Matthew 5: 21. The verb used is *phoneuo*, which means "to kill, 'to slay,' 'to murder.'" (Thayer's Greek-English Lexicon of the New Testament.) The same Greek word is used in Matthew 19: 18 where the King James Version says, "Thou shalt do no murder." Another word is used in Matthew 21: 38 where Jesus cited a case of premeditated murder in the parable of the wicked husbandmen. "... they said among themselves, This is the heir; come, let us kill him." The verb is *apokteino* meaning, to kill in any way whatever (Thayer). It is interesting to note that the word used here to indicate premeditated killing is not used where Jesus quotes the sixth commandment.

So much for the Greek. I am anxious to know what the Hebrew reveals. C. H. D.

Answer: A good many years ago one of my college professors said to me, "There

but I bring you greetings in the name of American Protestant Christianity."

—"You'll Want to Know."

city, but they manage to get to these meetings. Very capable leaders are found among the group who willingly take their turn. The attendance at these meetings is nearly keeping pace with the Sabbath meetings.

Mr. Claude Floyd is the Sabbath school superintendent, and also deacon of the church. Mrs. Rolla Neifert is the church treasurer, and Mrs. Ben Powell is the church clerk. Miss Ada Nolan, a Baptist, who has recently accepted the Sabbath, is a very capable teacher for the Sabbath school class. Mr. C. G. Perkins is the leader of the music in both services, while Mrs. Francis Smith serves as pianist. Mr. Harold Snide, who was responsible for the organization and was elected pastor, is taking a leave of absence while the Greenes are here, that he may have more time for some study and writing. He attends regularly and is giving his valuable assistance in many ways.

Calls have been made upon Mrs. Luther Crichlow, former missionary to Jamaica, and other members of the colored Seventh Day Baptist Church. This group is continuing to meet as formerly at their church on 10th and V Streets.

Much time has been spent in calling upon those who are regularly attending the new church. Others whose names have been furnished by our churches are being located as rapidly as possible, and it is hoped they will be added to the group. There are many others in the city who keep the Sabbath and need a church home. Pray for this work.

Washington, D. C.

### YOU CAN TAKE IT WITH YOU

You have heard of the deputation of four who took the first official message of Christian fellowship to Tokyo. They themselves tell this story. A young Baptist GI from Chicago was one of the first of the occupation forces to enter Tokyo. Glancing over the landscape, he saw a church steeple among the wreckage round about, one of the nine Protestant churches still standing out of one hundred fifty-seven in 1941. He entered the church. A group of Japanese were conferring in a corner. From one of them who spoke English, he learned they were discussing the rebuilding of the Japanese Church. Said this Christian GI to the Japanese Christians—"No one sent me but the Holy Spirit,

are two kinds of knowledge, the things you know, and the things you know where to find; and the latter is just as important as the former." It is this latter kind of knowledge that has helped me in answering the above question. I referred it to Rev. and Mrs. S. S. Powell of Princeton, Mass., and Daytona Beach, Fla. These Hebrew scholars listed six words found in the Old Testament which may be translated "kill."

The first is used in the sense of flaying and dressing; used when referring to the killing of the passover lamb. The second is a word used more frequently in the same connection. The third implies killing human beings with violence, used in the account of Cain's killing Abel. But in Genesis 4: 15 another word is used to express the fact that Cain was not killed immediately. It is used frequently and carried the special significance of smiting. A fifth word is frequently used, where the death penalty is justifiable. A word different from all these is used in the sixth commandment. It implies premeditated, planned killing of another; plain murder.

Here I wish to thank Rev. and Mrs. Powell for their enlightening comments. I knew where to find the information. Perhaps not all readers of the Sabbath Recorder will be interested in the above discussion. It grows out of a legitimate enquiry on the part of a student of the Bible. But after all, a more helpful approach to the question of the interpretation of the Ten Commandments, and of all other Old Testament Scripture will be found in the life and teachings of Christ, our Saviour and Lord. Mrs. Powell hints at this in the closing comment in her personal letter:

"How Christ has fulfilled all that sacrificial killing is truly wonderful, as is also his Sermon on the Mount manner of avoiding temptation to murder and war. His way seems so plain to think of, but how to bring it to perfect operation is the problem."

Dean A. J. C. Bond,  
Alfred School of Theology.

"I've tried in vain a thousand ways,  
My fears to quell, my hopes to raise;  
But what I need, the Bible says,  
Is ever only Jesus!"

"My soul is night, my heart is steel,  
I cannot see, I cannot feel;  
For light, for life, I must appeal,  
In simple faith to Jesus!"

### PASTOR DICKINSON ACCEPTS CALL TO ASHAWAY CHURCH

Rev. C. Harmon Dickinson read his resignation to the Seventh Day Baptist Church at De Ruyter, N. Y., at a Sabbath morning service recently. The resignation is to become effective the last week of May when he will become the pastor of the First Hopkinton Seventh Day Baptist Church of Ashaway, R. I. Pastor Dickinson has served the local church since June, 1943, except for a school interim of ten months. He and Mrs. Dickinson have built themselves into the life of De Ruyter and are loved by people of all faiths here. They will be greatly missed.—De Ruyter Gleaner.

### THUMBNAIL SKETCHES About Seventh Day Baptists and Their Activities

With over two hundred religious denominations in the United States, it is no wonder that each generation needs to be told "who is who" among denominations. Many are inquiring about Seventh Day Baptists; for those of that group who happen to read the Sabbath Recorder, we will print each week in this column a few facts about Seventh Day Baptists.

#### Concerning the Sabbath

The Sabbath of the Bible, the seventh day of the week, is sacred time, antedating Moses and having the sanction of Jesus. Established by the authority of God himself, according to the Scriptures, the Sabbath has never been abrogated or the day of the Sabbath changed. It was instituted to commemorate creation and to bring man into communion with the Creator of the world and the Author of life, and is a symbol of God's presence in time, and a pledge of eternal Sabbath rest. The Sabbath has been made sacred by divine appointment, by the place it has taken in the revelation of God through the centuries, and by the place it occupied in the ministry of Jesus and in the Apostolic Church. Our souls require a Sabbath. The holy seventh day of Scripture answers that demand of our busy and needy lives.

For further information about Seventh Day Baptists, write American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

**There are too many empty stomachs and too many full church treasuries in the world.**

## Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

### SOLDIERS HAVE ALWAYS BEEN CIVILIANS AT HEART

#### CHARACTER, EMPHASIS OF CULTURE, HAS CHANGED RAPIDLY

##### Youth Given Hints About Postwar Living

By President Carroll Hill  
Milton College, Milton, Wis.

While riding on the train from Chicago to Buffalo recently, I fell into conversation with several young men in the uniform of the Marines. They were just home from two years in the Pacific. At one point in our conversation one of them turned to me and said, "Will you tell me how you people at home get the idea that we're going to be so much different?"

We discussed the matter for some time and I have not forgotten his earnest question. His emphasis and inflection led me to wonder if the boys aren't finding us as different and unpredictable as we had expected to find them.

These fellows insisted that even though they had been through some bloody engagements, they have always been civilians at heart. Now, in their homeland again, they find themselves strangers.

This may indicate that they are changed men. It may indicate that we, who weren't in uniform, are different, too.

In four years' time the character and emphasis of much of our culture has changed. Normally there is a constant, steady growth or change; but this is something different. It is so rapid, so pointed, so forced, so material, that it cannot escape notice.

Because this seems to me to be so, I want to talk with you for a moment about yourself in this postwar world.

There are three things I want to suggest.

**Be careful what you love, for what you love will come to life.**

George Bernard Shaw pictured this in his play "Pygmalion." The Scripture gives it in a different slant, "As he thinketh in his heart, so is he." So great are the powers of mind and soul that we really bring into being the thing we "set our heart on." Conflicting loyalties and ideas call us on every

side. The cumulative impact of the use of our spare time gives definite character to our lives. It is important that we exercise extreme care in the choice of our ideals.

**Every man fashions his own sword  
on his own anvil.**

Respect yourself, your body, and your powers of mind and soul, and equip them for a real work. Your body is your body, your eyes are your eyes, your tongue is your tongue, your hands are your hands, yet they are not yours. You may control them for the time you live this earthly existence, they are loaned to you.

Could you imagine calling a doctor to perform an emergency operation, and finding him intoxicated to a point that he couldn't exercise his hard-won skill? What would you think of a teacher or a minister who was so careless of mind that he was wholly unprepared for the regular appointments in which people sit at his feet to learn and be led? Or an athlete, or a father or mother, or anyone who has assumed a responsibility and an obligation and does not bring to it his own self-respect as well as his personal power?

When Paul wrote to Timothy, he wrote to you, too: "Let no man despise thy youth." Take care of the equipment that has been entrusted to you.

**You are drawing a picture of God.**

You may not believe it. You may not like it. Nevertheless, what you think and believe and assume about God will show through. In the quest for him, be patient and persevering.

He has provided a means of communication with every one of us. He makes himself a part of us in the thoughts, impulses, feelings, ideas, and inspirations that are ours. He has created us with powers of mind and soul, personality; and we ought to expect him to use the means he has provided in making himself known to us.

When you are challenged by a great ideal, when you are warmed by the acquisition of a great truth or a new friend, when you feel the impulse toward unselfish and



## ENLIST FOR WINNING OTHERS

By Darrell D. Barber

(Given at the church service, Christian Endeavor Day, February 2, 1946.)

We the Christians of this world can win others by helping them to decide if Christianity will mean anything to them. If we help them in their decisions and over their difficulty to understand, many will decide to follow Christ. If they like our ways and our teachings, then decision will win many.

Others are won by commitment. A young person who as a child has always been taken to church almost always grows up to the Christian life. All we have to do is hold them, and they will join the Christian ranks.

Many an older person who accepts Christ has done so by the influence of this childhood training.

Personal living is a deciding factor in the winning of others. There is the old saying, "A child is known by his actions." When we set out to win others, we must be careful of how we approach them. Our everyday contact with the public is so very important.

Take a man who, no matter the hardness of life, or trouble, or sickness, or failure, always takes things with a smile and says, "Some way I shall make it." He is not like the one who, under the same conditions will revoke man and God, blame his neighbors, and then through his ignorant reasoning, thinks he can drown his sorrows in liquor.

Yes, people will say, "Surely the first must love and trust God; how else could he carry on."

North Loup, Neb.

sacrificial deeds, know that God is offering you new colors for the picture you are drawing of Him.

All around us people are talking excitedly of the great possibilities for good or ill in the postwar period. There is nothing that we can bring to it that will be greater or more noble than the life he has entrusted to us, disciplined and equipped for a great service, tuned to hear his voice. It is in your power to bring a great gift to men—**yourself.**

## DE RUYTER LAYMEN PREPARE FOR GREATER CHRISTIAN WORK

Rev. Harmon Dickinson has sent the names of those at the De Ruyter, N. Y., Church who have completed courses for credit. This is real evidence of laymen at work preparing themselves for greater service with the Master.

The following people have had credits as follows: evangelism—Cora Coon, Nora Burdick, Wendell Burdick, Willard Burdick, Lyman Coon, Mrs. Lyman Coon, Harry Parker, Mrs. Elna Phillips, Mr. Elna Phillips, Glenn Phillips, Wanda Phillips, Mrs. Harmon Dickinson, Iris Benedict; Old Testament—Wendell Burdick, Mr. Elna Phillips, Mrs. Cora Phillips, Wanda Phillips, William Phillips, Glenn Phillips, Harry Parker, Iris Benedict, Mrs. Ethel Dickinson; New Testament—Cora Coon, Nora Burdick, Wendell Burdick, Willard Burdick, Lyman Coon, Mrs. Lyman Coon, Harry Parker, Elna Phillips, Mrs. Elna Phillips, William Phillips, Glenn Phillips, Wanda Phillips, Mrs. Harmon Dickinson, Iris Benedict. Pastor Dickinson taught the classes.

It is truly encouraging to see this evidence of work well done. H. S.

## NATIONS CALLED UPON TO DISARM

Writing for "Ladies' Home Journal" in February this year, Dorothy Thompson in her appeal wrote in behalf of Mary Doe who symbolizes the women of the world. She concluded her appeal:

"We would relieve you of your fears, gentlemen. But first you must lay aside your guns. You cannot talk to the mothers with bombing planes and atomic bombs. You must come into the room of your mother unarmed. Then we will show you that the healing power

in the world is not where you search for it, is not in the earthquake and the fire, but in the still small voice; is not in the instruments of destruction, but in the universal will to creation; is not in the intellect even, but in the emotion of the ideal—the unquenchable faith in life, the indestructible power of love."



Harley Sutton

## British Ask World Abolition of Conscription

An A.P. dispatch of February 12 from London reported that official British sources had stated that their delegation to the Security Council's military committee had proposed abolition of military conscription in all the United Nations when peace agency's international police force was established.

## Other Groups Oppose Conscription

The executive committee of the National Educational Association on December 1 reaffirmed its opposition to peacetime conscription.

The Connecticut Federation of Labor, meeting January 9-12 in Waterbury, Conn., voted its opposition to all forms of compulsory military training.

North Carolina Farm Bureau, Keuka College, Captain Liddell Hart, well-known British military analyst, and Archbishop Cushing of Boston all are opposed.

This is a vital issue for the American people! We should make a careful and prayerful study of the matter. H. S.

## Our Pulpit

## "I AM A CHRISTIAN, BUT --"

By Rev. Marion C. Van Horn  
Pastor, Lost Creek, W. Va., Church

A recent article by David Lawrence in the United States News Magazine was headed "I Am a Christian, but . . ." and gave cause for thought. I recalled that I had heard that statement many times in the last year or two in conversation with Christian people. Almost every time, the thought that follows it is an apology for unchristian attitudes, or an argument that, to say the least, is unbecoming to a Christian, or a demand for retribution, vengeance, or undue restraint of peoples, all of which are readily recognized as a repudiation of Christian principle.

It is as though the Christians of this day were like the Jews of the days of Paul. As related in Acts 22, Paul stood on the stairs guarded by the soldiers as he talked. The people listened in rapt attention to his life story up to the point where he stated that God had sent him to preach the gospel to the Gentiles. At that point they cried

out against him. They believed in Jehovah, but certainly not in any favor being shown to the Gentiles by the presentation to them of a way of salvation in God's name. At this point they no longer took their God seriously. They permitted their purely human feelings to govern their actions. Instead of seeking the guidance of the spirit of God, they allowed themselves to be guided only by their selfishness.

How like the Jews of that day are we in this day!

I am a Christian, but—I have a favorite aversion. I just can't stand to talk with Mr. —. Folks like him rub me the wrong way.

I am a Christian, but—I have this cherished animosity. I just will not listen to all this talk about loving your enemies. Enemies are enemies, and I believe they should be treated as such. I refuse to try to have feelings of love and kindness for them, or to try to bring them to feel that there may be values in other courses of action than that which they have taken.

I am a Christian, but—I will have to keep this pet prejudice of mine. I do not believe that these small nations and the peoples on the islands know how to use freedom of religion and of speech and of self government and such. They need to be ruled by an iron hand. They need to be kept in their place, and protected. I feel this is the only obligation we have toward them.

"I am a Christian, but—I have a terrible temper," said a layman to his pastor. "I inherited it from my father. He also has such a temper. I have never tried to overcome it because it is so imbred in my being; it's a part of me."

"Well, well," said the pastor, "I thought you had begun a new life with God as your heavenly Father."

"Yes I did," was the reply.

"Then you have inherited from him the spirit of moderation and the spirit of love and meekness, and this only is Christian. This alone is what will make you a new man. It is the entry of this spirit into your life by the grace of God that gives you the new birth. If at this point you cannot let your heavenly Father enter your life, you cannot say you are a Christian," said his pastor.

Are the above some of the points at which you have stopped listening to Jesus? If at these points, and others, you have said,

"I am a Christian, but . . ." you have fenced yourself in by your aversions, animosities, prejudices, and narrow selfishness. If you have done this, you have fenced out "land, lots of land" and also lots of people; God's people, and people whom he depends on you to help to bring to Christian salvation.

One day Peter was on the housetop sleeping. Just then God was ready for him to go preach to a group of Gentiles and receive them into the kingdom. A great sheet was let down to him by the four corners and he was called to kill of the beasts therein and eat. But he said, "No Lord, I have never touched any thing unclean."

"I NEVER HAVE . . ." But was what God had touched unclean? No. So Peter went to the Gentiles. Yet, even with his recent lesson with the sheet let down from heaven, he marveled not a little that these

who were Gentiles should receive the Holy Spirit.

What does this attitude of "I am a Christian, but . . ." and "I never have . . ." do in your life? The fact that it dwarfs your powers for abundant living is shown in the incident at the foot of the Mount of Transfiguration. There were the nine disciples; powerless in the presence of the dumb spirit in the man's son. The father came to Jesus with his appeal. "O help us, these are thy disciples, but they have no power."

"These are thy disciples, but . . ." or "I am a Christian, but . . ." and Jesus said to them, "O faithless and perverse generation. How long shall I be with you and suffer you?"

Let us not be a Christian, but . . .

Let us by the grace of God, and the love of Jesus be Christian.

#### DENOMINATIONAL "HOOK-UP"

##### Marlboro, N. J.

Pastor Francis Saunders and Sabbath School Superintendent Rollo Davis co-operating with the pastors and superintendents of the other four churches in the West District helped arrange a teacher training course which is now in progress. The attendance is large and the interest fine. Our own returned missionary, Mrs. Luther Crichlow, spoke one Monday evening about Jamaica.

Miss Emerald Mae Stillman is spending some time with her parents due to her mother's serious illness.

Lieut. David Sheppard who came to the United States about a year ago for treatment for his right arm is having minor operations on his arm at the Atlantic City Hospital, after which he hopes to be permanently discharged. He and his wife, the former Margaret Laurence, are living temporarily in Bridgeton, and Mrs. Sheppard is substituting in Bridgeton High School.

Among those who have spent some time in Florida are Mr. and Mrs. Archer Dolbow and Mr. and Mrs. Robert Gibe.

The young married people's class has recently purchased a bookcase which will be installed in the church. Suitable library books will be gladly received and added to those already on hand.

S/Sgt. Harold Davis, son of Mr. and Mrs. David S. Davis, after serving as instructor at

Ft. Riley, Kansas, was sent to the Philippines. He returned home February 9 and was gladly greeted by his friends in the church.

The congregation has been greatly pleased to have Dr. Lloyd Seager and family of Oreland, Pa., meet with us several times. Dr. Seager is connected with the Woman's Hospital in Philadelphia.

—Correspondent.

##### Little Genesee, N. Y.

The First Sunday night service after the summer's vacation was held November 4. These services are held for the benefit of all in the community. A helpful sermon, special music, congregational singing of hymns, and a hearty welcome are in store for every one who attends.

A pastor's Communion set has recently been purchased to be used by our pastor, who upon request will visit shut-ins. He will thus be able to render the Communion service each quarter following the regular church service.

Christmas brought activity and cheer to the various groups. "The Belfry" staff held a Christmas party with exchange of gifts; and at the close of the night's meeting, "The Belfry" was ready for its journey to our servicemen as well as to the families of the vicinity.

A Christmas program was held at the church, at which time white gifts from vari-

ous church organizations were brought to the altar for dedication. A Christmas party was also held at the December meeting of the sunshine society. After a tureen dinner and business meeting, a program and social time was rendered.

At the Sunday evening community service, the primary department had a part on the program. A senior member of the choir rendered the beautiful solo, "Sweet Little Jesus Boy," and the choir sang special Christmas numbers. Later the white gifts from the Sabbath school classes and other organizations were presented, and an offering was taken for foreign relief. Each person was asked to bring a gift of sealed fruit or vegetable to be given the hungry.

The community hall opposite the church is progressing nicely, and we hope it will be in use sometime in the near future.

The sunshine society has been very active and has added a number of members to the active list. A treasure box was started in January. Each person is requested to bring a gift each month with the price on it at which it is to be sold. A committee from this society is planning the details for the kitchen in our new community hall.

The church members and their families met recently for a tureen supper and business meeting. Many important matters vital to the church were discussed.

We are happy to announce that our pastor, Rev. Charles Bond, and wife are parents of another son, born February 2.

—Correspondent.

##### Milton, Wis.

Doing well the church duties assigned one is not exclusively a Milton trait, but nevertheless accounts considerably for the excellent condition in which the church found its organization at the time of the annual business meeting and dinner, January 6. Reports of the different officers and committees showed careful attention to the work which had been assigned them; and more than that—love and devotion to the Church. The unanimous call of the church to Pastor Randolph for another year showed the esteem in which he is held by his parishioners.

The following officers were elected: president, Professor D. N. Inglis; secretary, Miss Bernice Todd; treasurer, T. G. Lippincott; chorister, Professor L. H. Stringer; organist,

Miss Elizabeth Daland; trustee for three years, Professor J. Fred Whitford.

The quarterly meeting of the Southern Wisconsin and Chicago churches convened with the Milton Church in January. The weather was very cold, but a good congregation enjoyed the inspiring meetings. Our Conference president was with us and spoke briefly. Plans are already being made for entertaining Conference in August.

The church is justly proud of its children and a large prekindergarten Sabbath school class is managed by Mrs. Theron Ochs assisted by Miss Dorothy Hill. The Woman's Circle is planning a nursery for children up to four years old, during church services and circle meetings.

Nineteen babies have been brought to the church for dedication during a little more than a year, and Pastor Randolph's well-chosen words on those occasions have inspired us all.

A youth choir is being organized under the direction of Irwin Randolph.

—Correspondent.

##### North Loup, Neb.

Members of the advisory board of the Sabbath school are making several plans for the betterment of the organization. New screens are being made for the basement for the benefit of the classes. The board also plans to have pictures and a library for the use of the school. Vacation Bible School is also being discussed with hopes for a bigger and better school this summer. The camp committee, although handicapped for a proper camping place, is planning another delightful session for the young people in the summer.

On Christian Endeavor Day, February 2, the entire Christian Endeavor society had charge of the Sabbath morning service. Talks were given by the young folks, the theme being "Enlist for Christ." There was also special music.

World Day of Prayer will be observed Friday, March 15, in the church auditorium. Members of the Missionary Circle are in charge. The entire community is invited.

Mrs. W. G. Johnson and Mrs. George Maxson were the committee in charge of collecting clothing for relief for war-torn countries. Mrs. Johnson reports that 1,200.

(Continued on page 225)

# Children's Page

Mizpah S. Greene, Andover, N. Y.

## OUR LETTER EXCHANGE

Dear Mrs. Greene:

Mrs. Okey Davis suggested that I write to you.

I am twelve years old and in the seventh grade at school. Mrs. Harley Bond is my homeroom teacher. We have interesting times at school. The college students practice learning how to teach on us. Sometimes it's fun, and other times not so funny.

I live on a farm near the college. I care for the chickens and a pony named Billy Boy.

I attend Sabbath School and junior and I like to hear about other little folks who keep the Sabbath.

My daddy is a Red Cross field director, now at Naha on Okinawa Island.

Sincerely,

Salem, W. Va.

Venita Vincent.

Dear Venita:

I am indeed grateful to Mrs. Davis for suggesting that you write to me and pleased that you followed her suggestion so soon. I hope you will write often.

I had to do practice teaching when I was in normal school, and it was more fun for my pupils than it was for me. You see, I had to practice on my fellow students; they tried to make things difficult for me. However I had my share of the fun when it came my turn to act as pupil.

You must miss your daddy very much, but I know you are glad that he is doing such valuable work and at the same time are looking forward to the day he can be at home with you once more. That will be in God's own good time.

I never had a pony, but I had plenty of chickens to care for when I lived on a farm, and often calves to feed. As for pets, among the many I loved my kitty best. As yours is the only letter I have, I'm going to tell you a kitty story.

Your Christian friend,

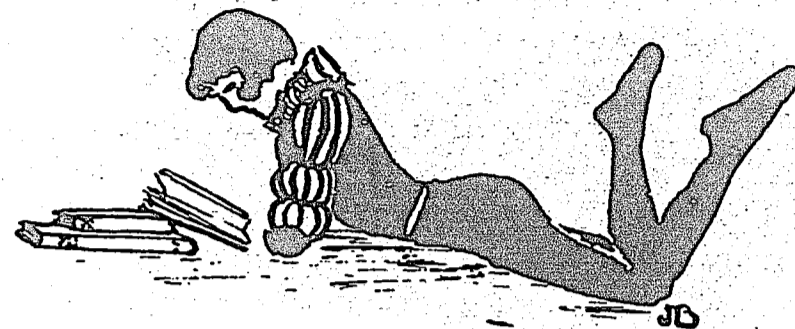
Mizpah S. Greene.

### How Much Is a Rap?

A long time ago small counterfeit coins were called "raps." That is how the expression, "Don't care a rap," originated.

—Exchange.

## STORY TIME



### PEGGY'S NEW PLAYTHING

One day Peggy, a happy little girl aged ten years, carefully laid aside her toys as she had been taught to do when she had finished playing with them for the day.

"I wish I had a doll that could walk about, and come when it was called and play tea party with me out of my little china cups."

Her brother Dick began to laugh when he heard her say that and said, "It sure would be funny if all our toys could walk and run about and play games with us. But you know they never can."

"No," replied Peggy; "All toys stand still. I want one that can run about."

"Ho! Ho!" shouted Dick, clapping his hands. "I know something nicer than a toy, something that can run about and play as much as you want. Mr. Brown has some kittens to give away; I'm sure he will give you one."

"Oh, goody!" cried Peggy, jumping up. "Let's ask Mother if we can have one."

Their mother told them they could have a kitty if they would take care of it. This they promised to do. They said they would look after it and see that it had its food at the proper time. Then they went next door to Mr. Brown's to choose a kitten. They chose a pretty yellow kitten with a white neck and a white nose. It was a very playful little kitten and would run after a ball and could drink milk out of a saucer as well as an old cat.

"I'm going to teach our kitty to eat out of a spoon like a baby," said Peggy.

So Peggy took the kitten on her knee while Dick filled a saucer with milk. Peggy took a spoon, and the kitten happily lapped the milk out of the spoon to the great delight of Peggy and Dick.

"This is just what you wanted, isn't it Peggy?" said Dick. "You have a plaything that can run about, and come when it is called; aren't you happy now?"

"I think I'm the happiest little girl in the world, for I have just the nicest plaything anyone could wish for."

"And not only a plaything," said their mother, "but a sensible little pet who will grow fond of you if you are kind to him, and who will repay your kindness with faithfulness and gentleness."

And as the days went by both Peggy and Dick found that their mother's words were true. They still played with their toys but loved their kitty best of all. M. S. G.



### ON THE BOOKSHELF

**The Christ of the American Road**, by E. Stanley Jones. Abington-Cokesbury Press, Nashville, Tenn. \$1.

From the time that E. Stanley Jones gave to us "The Christ of the Indian Road" until the present day we have looked to the works that have come from his experience for food to whet the spiritual appetite of man.

In "The Christ of the American Road" he again awakens us to new depths of thought; inspires us with the potential power of Christianity, and challenges us to put Christ first in our lives, in our society, in our nation, and out into the international union of all men in one great purpose.

In this book he starts with Christ, showing to us the convergence of two great streams in human history: "A longing for a leader and a longing for a new order" in Christ and the kingdom of God. He shows to us perhaps not "humanity's last chance" but humanity's latest chance.

As he lists the "Seven Hesitations of Democracy" and the "Seven Hesitations of American Christianity," even the mind of the most shallow Christian and the most narrow-minded non-Christian will start functioning whether in disagreement with or in defense of the status quo.

He urges us to co-operation in many of the conflicting areas of our life in America—the

bringing out of the "new man" from these diverging opinions, not through compromise but through recognition of that which is central: "Seek ye first the kingdom of God, . . . and all these things shall be added unto you."

You may not agree in all points with Doctor Jones, but a thoughtful reading of this book will stimulate your thought, and a careful thinking through of the propositions which he sets forth will cultivate within you a new growth in the Christian life.

Earl Cruzan.

Boulder, Colo.

### DENOMINATIONAL "HOOK-UP"

(Continued from page 223)

pounds of clothing were sent, 190 pairs of shoes, six comforts, one wool blanket, one cotton blanket, one coverlet, 120 sweaters, 60 ladies' coats, 40 men's coats, and much underwear and baby clothes. There were 40 cartons of clothes and six bags of shoes. Members of the circle tied two comforts.

The choir meets for practice Friday nights. Plans to start practicing special music for Easter are being made.

Correspondent.

### TITHERS NEEDED

Roger Babson said several years ago, "If the tithing process were in operation, it would give churches of this country an income amounting to about \$4,000,000,000 a year." "The facts are that the church people of the country are giving less than one per cent of their income to the church and missionary work."—Watchman-Examiner.

Let a man lighten his own load by bearing his neighbor's burden. — T. T. Lynch.

OLD-TIMER  
SEZ . . .



"I bin thrown in with all kinds of folks in my time. I never thought I lost any of ther respect by speakin' up fer the religion of Jesus Christ if it seemed the right time to do it, pervided my actions and life checked up with my good talk."

**THEODORE JULIAN VAN HORN**

By Corliss F. Randolph

President, Seventh Day Baptist Historical Society  
(Rev. Theodore J. Van Horn was born July 19, 1857, and died February 7, 1946.)

By way of preparation for his life work, Rev. Theodore J. Van Horn was graduated from Milton College and Morgan Park Baptist Theological Seminary (merged with Chicago University). His courses in both institutions were of the type which developed and hardened the fibers, so to speak, of his intellectual powers against the problems of his chosen profession.

He was one of a small group of theological students who, while in Chicago, were under the immediate oversight and care of that prince of Seventh Day Baptist laymen, Ira J. Ordway, who among his many other services to them, inspired them to conduct what was known as the Pacific Garden Mission in Chicago and to organize student quartets for evangelistic field work in vacation time.

With such a preparation, and with no misgivings as to the personal discomfort and other sacrifices involved, he gave himself up to five years of hard and difficult labor on needy fields as a home missionary.

This period was followed by a series of pastorates, with occasional home mission work. His pastorates were in Illinois, Wisconsin, Minnesota, Arkansas, New York, and New Jersey. His home mission service took him to fields in Illinois, Kentucky, Tennessee, Arkansas, Oklahoma, Nebraska, Alabama, Mississippi, Texas, Florida, Georgia, and perhaps others.

But whether from the pulpit of one of our leading churches; or from the rostrum of a tent pitched on the common of a large city, like Louisville, Ky.; or from behind the teacher's desk in a lonely schoolhouse far removed from any church in the distant midwest; or sitting on a woodpile beside a humble, rude cabin, while pleading with a rough frontiersman to become a Christian, he never ceased proclaiming the gospel of Jesus Christ, beseeching his hearers to accept and follow the teaching of the Redeemer of mankind.

His missionary spirit was so fully consecrated and so deeply embedded in his life that twice our Missionary Board urged him to join our mission in Shanghai, China; but twice he declined the call, feeling that his

mission was to help "keep the home fires burning."

In our various denominational organizations—the yearly meetings, the several associations, the Chicago Council (1890), the Tract Board, the General Conference which he served as corresponding secretary for a term of six consecutive years—in any and all of these he was ever to be found taking on his shoulders his full share of whatever burdens occasions might demand.

Just when he may fairly be said actively to have entered upon his life work, does not clearly appear from available records. Possibly it was during his college course or even before. He certainly engaged in it during his seminary course. He closed his last pastorate a little more than ten years ago, then seeking retirement. But even so, his spirit of service did not desert him, and he availed himself of every opportunity to continue his ministry in some phase till physical disability compelled him to desist. His task was now done.

With his whole heart he believed the truths of the Gospel, and that of the Sabbath of the Gospel; and for well nigh three-score years this man of God sought to implant these truths in the hearts of men; and that, too, with no small degree of success.

Surely his life and labors do follow after him, and they present an example of impelling challenge and lofty merit which our younger generation of Seventh Day Baptist ministers may well ponder and emulate.

**"If your Christianity is worth having, it is worth proclaiming to others."** — Phillips Brooks.

**"Energy, love, and faith — these make the perfect man."** — P. Brooks.

**RESOLUTION**

Whereas our heavenly Father has called our friend Mrs. Clara B. Stillman to her rest, we wish to express our sympathy to her family in their loss. She was truly interested in community affairs and devoted to her home and family. She united with the Albion Seventh Day Baptist Church April 1, 1888, when Rev. J. Clarke was pastor. She passed away January 18, 1946.

Resolved, that a copy of this resolution be sent to the family, placed in the church records, and be sent to the Sabbath Recorder.

Lenora Saunders,  
Pearl Sheldon,  
Resolutions Committee.

Albion, Wis.

**Obituary**

**Bennett.** — Dollie Brown, daughter of Jeremiah and Mary Brace Brown, was born October 18, 1870, at Berlin, Wis., and passed away at her home in Milton, October 20, 1945, following a short illness.

She joined the Milton Seventh Day Baptist Church at the age of eighteen and at the time of the church centennial was one of twelve who had been members for more than fifty years. She was a member of the Women's Circle and was active as long as health would permit. She was married to James Brayley Bennett on August 20, 1890.

Close survivors are her husband and children: Zela, Mrs. Geneva Talbot, Mizpah, Ardis, Mrs. Constance Sutton, Mrs. Dorothy Neils, Mrs. Clarice Burdick, Harold, and Leslie.

The funeral service was held in the Milton Seventh Day Baptist church and was conducted by Pastor Elmo F. Randolph assisted by Rev. Carroll L. Hill. Burial was in Milton Cemetery. E. F. R.

**Dimond.** — Harvey K., son of Rev. Jacob and Barbara Dimond, was born at Salemville, Pa., May 12, 1886, and died December 31, 1945.

When a young man he united with the German Seventh Day Baptist Church at Salemville, Pa., of which he remained a loyal member until his death.

Close survivors are his wife Susie K.; four sons: Ulicie, Kenneth, Harold, and Robert; three daughters: Mae, Mildred, and Elda.

The funeral service was held in the German Seventh Day Baptist church and was conducted by his pastor, Rev. Frank R. King, assisted by Rev. Trevah R. Sutton. F. R. K.

**King.** — David L., son of the late Rev. John S. and Esther Long King of Bakers Summit, Pa.; died February 19, 1946.

He became a member of the German Seventh Day Baptist Church at Salemville in October, 1945, and was a devout observer of the Sabbath until his death.

He is survived by his wife Sadie P., six sons, and three daughters.

The funeral service was held in the Holsinger church of the Brethren at Bakers Summit, Pa., conducted by his pastor Rev. Frank R. King, assisted by Rev. D. I. Pepple. F. R. K.

**Lanphere.** — Leta Mae, daughter of Martina M. and Ella Walton Lanphere, was born January 1, 1892, at Flandreau, S. D., and passed away in the Lanphere home in Milton, Wis., on December 10, 1945.

During her girlhood the family lived in North Loup, Neb., and Gentry, Ark., moving finally to Milton in 1907. She was graduated from White-water Normal School and for more than thirty years she taught in the Milton Public School. She was baptized and joined the Seventh Day Baptist Church of Gentry, bringing her membership to Milton. She was a member of Rebekah Lodge and the Women's Village Improvement Club.

Close survivors are her mother and her brother Leo.

Funeral services were held in the Milton Seventh Day Baptist church and were conducted by Rev. Elmo Randolph, assisted by Rev. Carroll L. Hill. Interment was in Milton Cemetery.

E. F. R.



A few membership lists are still coming in, and we are hoping the rest will still come in. We are anxious that each individual member and friend receive a personal copy of the attractive circular we are preparing.

The total now stands at 45 including the 7 which have come in since February 25.

Marlboro	Farina
Walworth	North Loup
Salem	New Auburn
	Garwin

David S. Clarke, Secretary.

**RECORDER WANT ADVERTISEMENTS**

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for each insertion, minimum charge 50c. Cash must accompany each advertisement.

**WANTED** — Dependable Sabbath keeper with references for janitorial work. Ability to paint and do repair work highly desirable. Immediate position. Permanent. Schools, church in good community. Write: Janitor, care of Sabbath Recorder, Plainfield, N. J. 3-18-46

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Mizpah S. Greene	Frances Davis

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The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist polity and beliefs write the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, New Jersey.

## END OF A CENTURY!

(Continued from front cover)

for China or too much? Are we neglecting other places? Have we really gone into all the world? Have we, on the other hand,



**Site of the ruined Old City Chapel, Shanghai**  
In the foreground Dr. Dzau is standing beside a well which was in the court yard. People in the area are urging immediate rebuilding of the edifice.

done a thorough job there—all we should have? Have we taken our full share of the load? As a lay member, how much individual responsibility have I taken? From the pews of our churches, from the pulpits, from the executive board room, have we planned greatly and carried it out because I as an individual member have cared and thought a lot about this? What, I wonder, is His estimate of my interest? Do I want the light turned on full?

There are some other questions that bob up. What are we doing in our homes or in mission education for our children? Can a small denomination not make it possible particularly to train the oncoming generation to rise to great missionary responsibility?

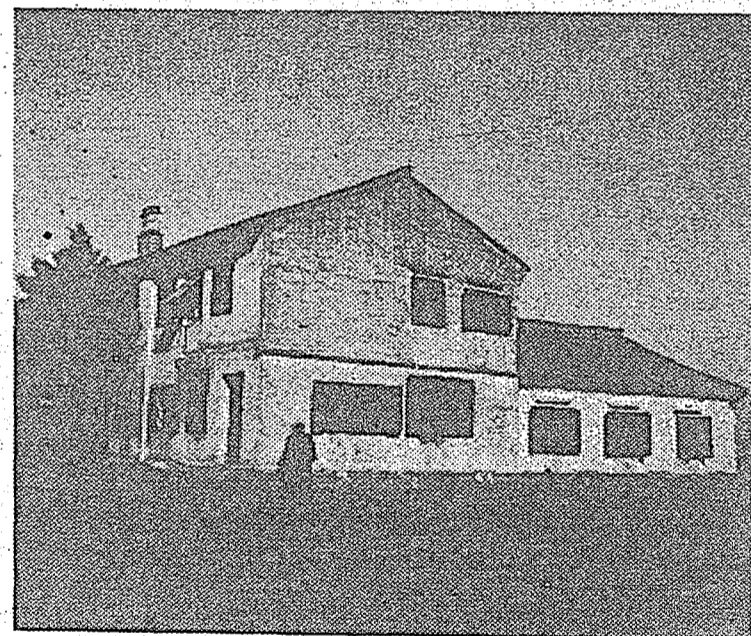
I confess I'm a little bothered by the self-examination I have started. What would my answers be?

(Pictures on these pages were taken recently by T. M. Chang, principal of Grace High School, Shanghai, and sent to the Missionary Board.)

I have dared to ask these questions as if I were one of you, because we are ever studying the Way of Life to learn how to do a better missionary job. Whether one stays at home or goes in person, once a missionary armed with the commission, always a missionary.

The Chinese men and women are so grateful for whatever you have done, I can vouch for that. I know, too, that I have experienced times in China, in days of crisis, when I have felt the strain lifted, and have said, "There! There are people praying for us somewhere!" I could feel an assurance of it.

Our boys—some of them—are coming back with a new idea of how much the world needs democratic ideals. Where did democratic ideals originate anyway? Who was the founder of a world democracy? As our loyalty to Him increases, we can see that



**Rear View of Liuhu Church**

This is the only Seventh Day Baptist building left standing in Liuhu.

this is our second chance, in a second century, not merely to keep alive, here or there; rather to carry out Christ's instructions in his world because we love him.

# The Sabbath Recorder

*Into the Highways and Byways*



"Going to church" is an oft-used expression which only partly tells the story of Christian acceptance. In many instances the church must first go to the individual. Especially for the millions of spiritually illiterate children of America is this true. Evangelism among children is our militant challenge to the ever-growing threat of delinquency. Where children are led they follow—for good or ill. May the messengers of God grow in number and speed their steps in reaching the unreached.

## BEGINNING OF A BETTER ERA?