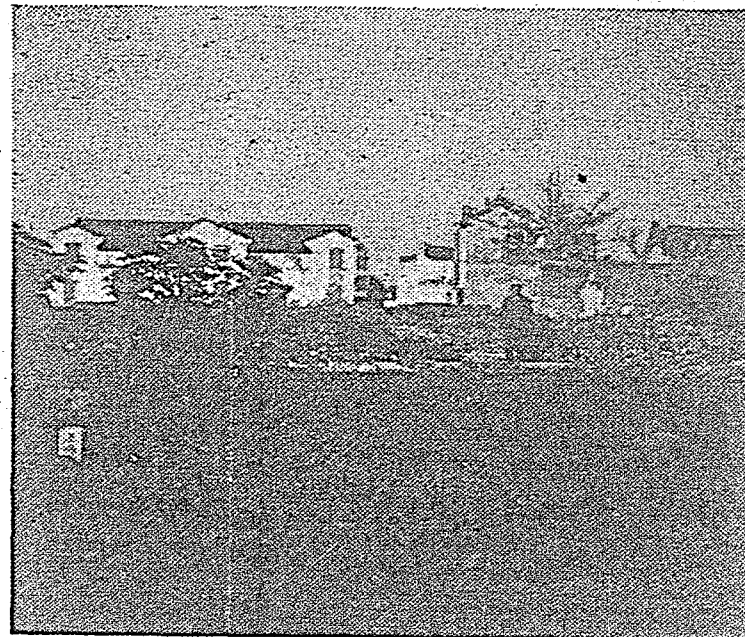


END OF A CENTURY!

(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?

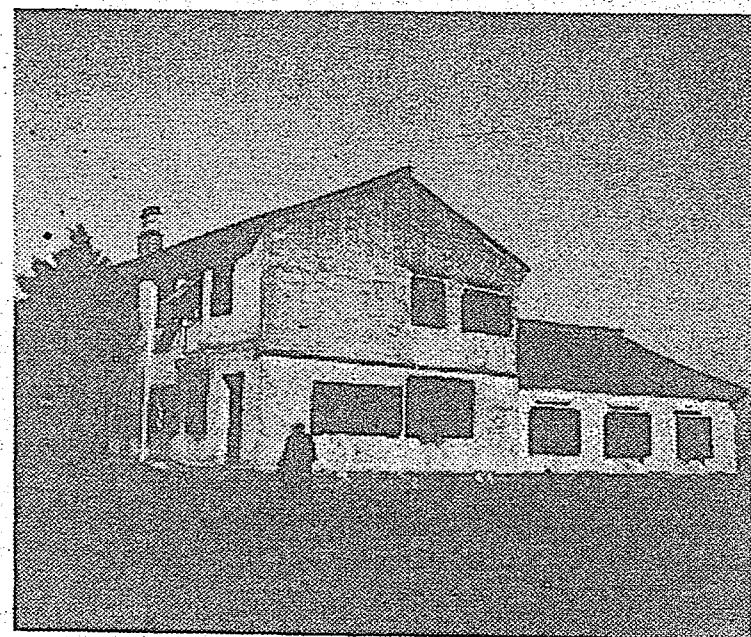
I confess I'm a little bothered by the self-examination I have started. What would my answers be?

(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.

BEGINNING OF A BETTER ERA?

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.

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

THE CHIEF TEACHERS OF RELIGION

This week has not been designated as "Youth Week"—so far as we know. Yet we have chosen to focus the Recorder spotlight of attention on young people, especially in their relationship to the church. Reason: We feel that church people should give thought to the nation's children every week.

According to a report made at the recent meeting of the International Council of Religious Education there are seventeen million "un-churched" children in America. How can we solve the problem of reaching this group? That is one of the burning questions of the hour.

To make it possible for these youthful citizens to be imbued with Christian ideals will be a determining factor in bringing about a society of Christlike order, peace, progress. To neglect the obligation will surely mean that the flame of juvenile delinquency will blaze up into an inferno of Godlessness and crime that will consume man's hopes for righteousness on earth.

"The locale of Christian nurture should be in the kitchen, parlor, bedroom, and on the playground, as well as in the classroom." In these words the report to Christian educators clinched the arguments for increased emphasis on the family as the center of teaching religion.

Let's organize more church and community classes in parent education; let's use more printed materials developed by religious education leaders; let's employ every means possible to make parents realize the importance of Christian education in the home. For we are inclined to agree that, as a supplement to religious instruction in Bible school and church and as one important means of reaching both churched and un-churched youth, Christian parents are "the chief teachers of religion."

Next to God, thy parents. — William Penn.

IT WORKS BOTH WAYS

"During wartime we sort of got out of the habit of making many of these pleasant social contacts." That was what someone said the other day, after experiencing again the satisfaction of paying a friendly visit to a neighbor.

It seems true, what that visitor said. We have been too much involved in the mechanics of keeping up with an accelerated pace of living to indulge in the niceties of a more leisurely, normal existence. Perhaps the emergency justified our lack of neighborliness, but certainly a part of our reconversion program should be to return to that friendly attribute of calling. "Rejoice with those who rejoice, weep with those who weep."

Elsewhere in this issue is a preacher's statement about pastoral calling. He very revealingly discusses the problems of making his "professional" visits, and he suggests that laymen can assist him.

Church people—both pastors and laymen—have not only the privilege of visiting with fellow church members and friends, with the resultant pleasure derived, but also

GUEST EDITORIAL

SPIRITUAL REVIVAL

By Adrian Taylor

[The Conference president has been emphasizing the fact that this is layman's year, and his insistence is in keeping with a growing consciousness that more of the work of the church must be assumed by church members. Accordingly, a number of Seventh Day Baptist lay people have been invited to express their opinions in this column.]

My great desire is to have a truly spiritual revival in our churches. We must have a definite goal for the future and not live on the merits of our forefathers.

In comparing our people with those of many other denominations I find a decided lack of knowledge of the Bible. This is one of the many factors which cause us to live in a state of self-sufficiency.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding.

(Continued on page 233)

PIN POINT EDITORIALS

* * *

"The natural man's supreme sacrifice is in dying for his friends. Christ's supreme sacrifice was in dying for his enemies."

* * *

I talked to a big business man whom I knew well and asked the privilege of using him as an illustration. He was a very prosperous man, on the board of directors of big corporations. He was also a devoted Christian; loyal to his church; giving time and strength to the teaching of a large men's Bible class. I said to him: "Mr. D., you are teacher of a big Bible class for men. Does it require any extra courage and superior consecration for you to teach that class?" "Oh, no!" he answered. "I delight to do it." "If I asked you," I continued, "to go down to the Salvation Army Citadel some night and present the gospel to the crowd that gathers there, would that challenge test your courage in a special way?" "Not at all," he replied, "I would be glad to do it." "Certainly," I answered, "but what about the man who sits by your side on the board of directors of your corporation who you know is not a Christian? What about him?" Quickly he answered, "That is another story." Then I said to him, simply as an illustration to all the rest of the business men present, "Mr. D., take somebody of your own size." — "Sunday School Times."

* * *

"God works with and through and for people at the same time, but never independent of people."

an obligation in assuming a part of the Christian responsibility of visitation. More consideration should be given to the word PAY in the phrase, "pay a visit." We owe it to our friends to show our neighborly affection. Our Master has commanded, "Love one another with brotherly affection."

P. S. — Your pastor is your neighbor, too. It is his duty as pastor to call on you. All right. Fine! But it is your duty as church member to call on him, too. Of course, you see and visit with the pastor a great deal—when he comes to see you, when you see him at church gatherings. So why should you go to see him and his family? Why? Because nothing takes the place of a friendly visit in your own home. It works both ways.

WHERE THE PUBLIC WILL READ

"Enclosed please find check. . . ."

As a formula for happiness at Recorder headquarters, those words stand unrivaled—especially when the check is in payment for a new subscription.

The Everyone-a-Salesperson Campaign is well under way and, gratifyingly, shows good results. While no official tabulation of circulation figures can yet be made, it is safe to report that the number of paid subscribers has increased. The increase so far comes a long way from reaching our goal of at least 950 new subscribers, but the trend is upward.

In addition to personal subscriptions, a number of copies have been requested for public libraries. As a denomination we can do no other publicity work more important than getting our printed message out to a larger reading audience. Our weekly magazine in libraries is one way of accomplishing this end.

To help toward the advancement of the Sabbath Recorder and its work, a number of people have given generous sums of money. We at headquarters are very appreciative of all these evidences of co-operation and interest in the cause, and will endeavor to the utmost of our ability to make the publication always worthy of the commendation it got in a recent letter from a Ladies' Aid society subscribing for copies to be sent to libraries: "We think the Recorder is exceptionally fine . . . and are proud to send it where the public may read it."

"Let not your left hand know what your right hand is doing; but be sure that it is doing something."

Pastoral Calling Is Difficult Duty

— LAYMAN CAN HELP DIRECT PERSONAL MINISTRY

By Rev. Alton L. Wheeler
Pastor, Battle Creek, Mich., Church

Possibly the most difficult duty of any pastor to perform to the satisfaction of his whole parish is that of pastoral calling. One pastor doesn't come often enough, and the next one doesn't stay long enough. One can't seem to come without trying simply to conduct a worship service, and another chats endlessly about superficial and secular matters and doesn't seem to have a religious thought in his head. One never seems to be around when he is most needed, and again another allegedly interferes too much in personal affairs beyond his clerical jurisdiction.

I have yet to meet a pastor whose calling pleases everyone, for in every parish there are a dozen and one ideas as to how the calling should be done. I have yet to meet a pastor who is really satisfied with his calling plan, and in light of my meager experience only egotism or indifference can make the job seem adequately done. In every pastorate there are two major demands on one's time: promoting the church program in services and organizations, and giving time to personal calling. According to the pastor's disposition, whichever he may emphasize is apt to be at the expense of appearing to neglect the other. This article is not written because of any criticism, but rather that we as pastor and laymen might better understand what the nature of this aspect of the ministry should be.

First comes the question, **What is the purpose of calling?** To your pastor it is several fold. He should call to become acquainted with his people as families and as individuals, for through this acquaintanceship he gains their confidence—and almost simultaneously they begin to share with him expressions of personal experiences and of personal problems. It is then that he as "shepherd" is challenged in his work to offer guidance as a humble servant of God. His purpose in visiting may sometimes be for sake of social contact. It may be in the interest

◦ "A pastor must keep an ultra-sensitive ear to the ground."

of some aspect of the church program. But perhaps the most important call is made in ministering to the unsaved, to the sick, the lonely, or to those who in a given time are bearing perplexing difficulties or bearing burdensome cares.

Second comes the question, **How often should the pastor be expected to call?** This question has no single answer in mathematical figure, nor by reckoning of a calendar. Locally speaking, this church ministers to over one hundred families. If a pastor is to average a call a day, some might conclude that that should mean three calls a year for each family. But in reality this cannot be. Jesus as a Minister spent a majority of his time ministering to those who were physically, spiritually, and mentally sick. On one occasion when criticized for spending too much time with the publicans and sinners, he replied, "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance." Even so, it is true that the minister is a physician of the soul as well as of the body today.

Therefore, if the pastor has not been in your home during the past month, or six months—yes, during the past year—it is because sickness, personal problems, or ministry of the church work has beckoned him to other homes, perhaps for as many as twelve to twenty times in that same period of time.

As Many Calls as Possible

The conclusion of the whole matter is that the pastor wants to make just as many calls as possible on as many people as possible and to do as much spiritual good as is possible in the months to come, and YOU can help him.

He wants to do more than to make friendly social visits; thus, you can help direct his personal ministry by feeling free to request calls on yourselves or on others at any time. A doctor is called to a home when he is most needed, but a pastor must either keep an ultra-sensitive ear to the ground or be gifted in mental telepathy if he is to make

needed calls at the appropriate time. More than once someone has asked, "Why hasn't the pastor called? I've been sick for over two weeks." The oversight is a matter of not being informed rather than of negligence.

Thus, you can help: (1) by informing him whenever any one is sick or in need of his ministry at a definite time; (2) by inviting a call in view of a personal problem; (3) by simply inviting him to your home or another's home for a friendly visit; (4) by calling on him occasionally; or (5) by calling on others yourself in the name of the church. This is one of the primary tasks of the deacons, and can be assumed by you if you will help. This aspect of the ministry has been far too much professionalized—and left to the minister. As a shepherd, he comes to a parish to direct the work of the church, not to perform all of the duties himself.

So won't you help? If you will, the Lord can more powerfully bless this important aspect of ministerial work. "Bear ye one another's burdens, and so fulfill the law of Christ."

FIRST THINGS FIRST

More Vacations

A confiding pastor friend told me he recently received a call to a church. He had many reasons for not accepting the invitation, but he said he did wish they were as careful to state their intentions about vacations and Conference attendance as they were to give the salary paid.

It is not right for the pastor to be kept in suspense each year wondering if he is to go to Conference, nor is it right to send him to Conference and consider he has had a vacation.

I wrote to the churches last year requesting they tell the pastor early that he is to go to Conference. How much better it would have been had you stated to him when hired that, as in other business concerns the manager is to attend the firm convention each year, so he is to attend Conference.

I am again depending on you to tell your pastor now he is to go to Conference, so

when and if I wish him on the program he will need not hesitate to accept the invitation. Give him a vacation, too, a real "honest to goodness" vacation; he will serve better when he returns. Tell him now that it is to be a yearly occurrence. If you are calling a pastor, tell him a vacation with pay goes each year; and of course you will send him to Conference too.

Let us make our business more attractive to more men.

P. B. Hurley,
Conference President.

GUEST EDITORIAL

Spiritual Revival

(Continued from page 231)

In all thy ways acknowledge him, and he shall direct thy paths." Proverbs 3: 5, 6.

To me the church should be a quiet place which breathes forth the Spirit of God. Too many times it is a place of commotion, with people discussing inconsequential subjects.

It has been observed by some of our members that many of our ministers do not accept calls for special meetings. Men filled with the Holy Spirit could not allow circumstances to stand in their way when such a chance to serve comes their way. We are greatly in need of real evangelists.

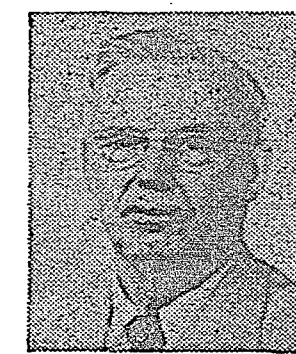
"Create in me a clean heart, O God; and renew a right spirit within me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."—Psalm 51: 10, 12, 13.

When the laymen and ministers of our denomination are really filled with the Spirit of God, the door will then be opened to both home and foreign fields.

Boulder, Colo.

WHICH KIND ARE YOU?

The Bible school missionary in a little town in Wyoming was telling the story of the Good Samaritan to a group of small children. To clinch his story he said: "There are three kinds of people in this story: the kind that beat them up, the kind that pass them up, the kind that lift them up. We want to be known as 'Lift them up' people, don't we?" — W. W. Reid.



P. B. Hurley

Woman's Work

Frances Davis, Salem, W. Va.

WORSHIP PROGRAM

By Alberta D. Batson

World Missions

Prayer: Father of us all, through the past weeks our minds have been centered especially on missions and on the fields that are open before us. There is so much to be done on foreign fields and in our home land. Grant us thy love and thy light that we may see the great need and realize what part we may have in bringing others to thee. As we have recently passed through the World Day of Prayer, we have felt thy guiding hand, and our eyes and hearts have been opened more widely to the great need before us. Make us ever truly grateful for thy love to us, and may it so overflow in our lives that it may flood into the lives of others washing out that which is unhappy in their lives and carrying to them thy great goodness. Help us to pray without ceasing, and in everything to give thanks. Amen.

Scripture reading: Psalm 51

Hymn: Jesus Shall Reign

Scripture reading: St. John, Chapter 17

Someone has said, "The chief aim of missions is the proclamation of the gospel of Jesus Christ as a world faith—by life and by word. A sacred duty lies upon the church to make the reality of God evident to those who do not know him. By the very nature of its own divinity and its inspired fellowship as well as by the witness in word and life of its individual members, the church must seek to win men to the acknowledgment of the Lordship of Christ in the lives of men and of nations."

Yes, the chief aim is the proclamation of the gospel of Jesus Christ. More than ever we need to reach out to people. We cannot depend so much, perhaps, as we used to on reaching people by holding special meetings and expecting them to attend. The time has come when we must meet people where they are and tell them of Jesus. Some are privileged to go to other shores to reach out a helping hand. But those of us who remain at home can do much with our

SERMON LISTENING

- Don't be a criticizing listener
- Don't be a heresy hound
- Don't be a sermon-fitter
- Don't be a sermon-taster

By Kenneth J. Foreman

There are various ways of listening to a sermon, not all of them good.

Don't be a criticizing listener. Don't listen with the English teacher's ear, alert to all the mistakes, errors of grammar, awkward gestures, slips of speech, poor illustrations, a clumsy tongue, or errors of fact. Of course if you are a very good friend of the preacher and if he will take your suggestions kindly, then he will be grateful when you call his attention to such things. But don't load up with his mistakes and unload them all at the family dinner table.

Don't be a heresy hound. The Pharisees were; they attended all Jesus' preaching services faithfully, but they got no good from them, for they were there only to "catch him in his talk." To be sure, you should be on your guard against folly and falsehood from the pulpit no less than elsewhere. But to listen for heresy is to listen as the Pharisees did, in vain.

Don't be a sermon-fitter, looking the congregation over in your mind to see the person for whom it must have been meant. Maybe it was meant for you. A seller of hats may say when a new shipment comes in, "That would look darling on Mrs. X," but a listener to sermons has no business trying to match them with different people. If the sermon does not fit you, don't try to fit it to someone else.

Don't be a sermon-taster or a score-sheet listener, comparing one sermon with another and this minister with that, as if you were a judge in a sermon contest. Don't listen with

prayers and our money to help them who have gone out, while we at the same time are reaching out to those whom we pass on the street every day.

Hymn: We've a Story to Tell to the Nations.

the dilettante's mind, savoring chiefly the literary flavor of a sermon, rating sermons by their color and polish.

Remember that the object of a sermon is not to entertain; it is not to sharpen your critical faculties or even your powers of literary appreciation. The aim is to leave you a better person, or at least to set you on the road to becoming a better person than you had been. If you do not wish this, or insist that it is not possible, then of course no sermon is likely to do you any good at all. But if you do sincerely wish to be a better person—that is, if you wish to grow in the grace of God and in the knowledge and likeness of Jesus—then the sermon can help you if you help by listening.

Listen with a mind prepared by prayer and expectation. If you have already been through a session of Bible study, if you have taken your part in the worship and the prayers, you will be the more ready for a sermon. Come with your mind "at leisure from itself."

Listen with a sympathetic mind. Realize what the minister is trying to do. If he has handicaps, don't laugh at him, pray for him. Think for a moment of the sermon as he thinks of it; this may be the high point in his week's life, and thought, and he hopes it will be in yours.

Listen with a humble mind. You may be the preacher's superior in many ways, but in the spiritual life, in insight into God's will for men, he may well be your superior. The aim of his sermon is not to shout at you from a lofty pedestal, but to speak in the name of God. Recognize your human need of God, your need of his forgiveness and his power. When the searchlight is thrown on your soul don't be like a mirror instantly reflecting it off toward someone else's eye. Let the light search your own heart.

Listen with an open mind. Don't insist that the preacher shall always agree with you, and remember too that there is no rule in the church compelling anyone to agree with the preacher. Still, it will be poor preaching which does not sometimes blast the floor out from under your notion counter, crash into your prejudices, dare you to open your eyes. Don't stiffen up and resist new ideas. If all a sermon did were to pat you gently on your pet prejudices, it would not

be much good to you. To disturb your complacency is one of the functions of a true sermon; but it will not do this if you slam your mind's door in the preacher's face.

One sure way of insuring that you will listen to a sermon is to **help make it.** If you are a faithful Bible student and a thoughtful Christian, you will often suggest to the minister ideas or problems which you would like to hear him deal with in sermons. Indeed it is by contact with people as well as with the Word that the best sermons are born. When you listen to one of your seed-thoughts blossoming into a sermon you will have a thrill all your own.

Above all, **listen with prayer.** Begin the week before. It is well to pray for the minister at eleven o'clock Sabbath morning; but he needs your prayers just as much when he begins his sermon for next week. Pray during the sermon, too: for him, for all who hear, for yourself.

No sermon ever does quite what its preacher hoped. But a sermon conceived in prayer and hope, heard in an atmosphere of prayer, and meeting open, sympathetic, humble, co-operative minds, will be as seed sown on soil watered by the Spirit, springing up into life many fold.

—Religious Digest.

LITTLE FOLKS SABBATH SONGS READY FOR FREE DISTRIBUTION

Attention is called to Little Folks Sabbath Songs, now ready for free distribution and use in little folk's Sabbath school classes and homes of young children.

The songs are written by Mrs. Luther (Elizabeth Fisher) Davis of Shiloh, N. J., author of "We Young Folks Are Seventh Day Baptists," and printed by the Recorder Press.

Besides the words and music, printed on substantial, heavy paper, the sheets are made more effective by colorful designs drawn by Charles F. Nagle of Plainfield, N. J.

Samples are being mailed to our Sabbath school superintendents of children's classes, and may be had in needed quantities on request addressed to the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

Herbert C. Van Horn,
Corresponding Secretary.

Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

A UNITED LINK OF FELLOWSHIP

By Rex Zwiebel

Pastor, First Hebron, Pa., Church

In order to forge a more united link of fellowship among Seventh Day Baptist young people, the young people's committee of the Board of Christian Education suggests that one Christian Endeavor or prayer meeting a month be set aside for some study of Seventh Day Baptist practice.

Following are some general suggestions for use in the denominational meeting:

Use the Young People's Rally Song at each meeting. (Copies may be secured from the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J.)

Reading at each meeting a part of the Bible that refers to the Sabbath.

Recite the Fourth Commandment at each meeting. Study Seventh Day Baptist hymns and songs and their writers. (A complete Seventh Day Baptist hymnal is being prepared by the Tract Society.)

Study a Seventh Day Baptist tract at the end of the worship program. (These may be secured free from the Tract Society.)

Study of "Seventh Day Baptists in Europe and America."

Review the "Articles of Belief of Seventh Day Baptists."

Have historical lectures by a church member of your community. (These may be on the local church as well as various activities of the denomination.)

Have educational contests concerning locations of Seventh Day Baptist churches and their present pastors.

Adapt articles from the Sabbath Recorder or "Beacon."

WHAT'S ONE HOUR - WHEN GIVING TIME TO THE SECOND CENTURY FUND?

By Carol Crandall

What is one hour out of 168 every week? If you should sleep ten hours a night that would take seventy. Then work or study eight hours, six days a week; that would take forty-eight. Add to this total of 118 hours twenty-four for the hours of your Sabbath rest, and you have 142. Now from the 168 take those necessary to you—142—and you have twenty-six hours for leisure.

Some of you may have more; and some, a great deal less. But what is one hour out of twenty-six, or even five, when you are giving your time to the Second Century Fund? That hour's equivalent in work, effort, or material would help a great deal if set aside for the denomination.

What a fine thing if everyone in the family were donating an hour's time! Little ones (ours are four and six) can do the dishes,

Suggested Denominational Meeting for March 30, 1946

PRELUDE

UNISON READING, Fourth Commandment,
Exodus 20: 8-11

SPECIAL MUSIC, "God of the Sabbath" Daland

SABBATH SCRIPTURE, Matt. 12: 1-13

SENTENCE PRAYERS

HYMN, "Majestic Sweetness Sits Enthroned" Stennett

READING, "First Things First" Hurley
(Sabbath Recorder, January 28, 1946.)

DISCUSSION, One chapter "Seventh Day Baptist Beliefs"

RALLY SONG, "We Young Folks Are Seventh Day Baptists"

LET'S DEVELOP A "TOGETHER" FEELING

Pastor Zwiebel has worked to prepare the above suggestions, and the plan for this last Sabbath of the month will bring blessing to you and your youth group only as you put a lot into it.

Please co-operate and just see if there won't come a kind of "together" feeling because you are doing this with all Seventh Day Baptist young people.

Write to Pastor Zwiebel or me about the special plans you make to carry out this suggestion. Send to "The Beacon" reports of your plans and meetings.

dusting, and picking up toys and books, so that mother's hour could be used in baking—or maybe it is her week to give an hour at the weekly bake sale, the proceeds of which will go to denominational mission work. If you are the mother of a very young baby, get your husband to do the diapers once a week while you bake or give your hour and be sure you pay your husband with part of your baking.

Women of the community giving benefit luncheons and galloping teas will provide ways for many to help. Young married women working in teams is another plan. One woman could care for all the children in her home while the others in the team clean a teammate's home. These teams could be used by others in the community who needed help.

For those whose talents are in creating, a sale at Christmas time of toys, knitted articles, weaving, or what have you, would be a splendid idea. But be sure you put in your hours each week so that you won't be rushed just before the sale.

Father can give his hour by doing some odd job that he might pay someone else to do, and then putting that hour's pay in the collection marked "Second Century Fund." Or father might share his hour with a farmer who greatly needs help. If your family needs all your weekly pay, ask your boss for an extra hour or two of work, so you may pay your own, and your son's donation to the denomination. Don't forget to mention to your boss that the extra hours are for re-establishing Christian work in war torn countries and beginning new missionary enterprises. Indirectly he would be contributing to world peace, too.

Extra work should apply to the young man or woman who has no dependents as well as to others. High school and college young people could give an hour a week in ironing, doing dishes, washing windows, polishing cars, emptying ash cans, mowing lawns, or doing numerous other things. The Second Century Fund should be a personal incentive for each of us to work in this way toward world peace.

If you start giving your hour the first week in April and keep it up until the first of January, 1947, that will mean forty hours

you have given toward someone else's chances for happiness. If you consider your hour worth but fifty cents, you will be able to contribute through your personally enforced effort the sum of \$20.

At any rate, give an hour a week and think about the reason for your work—a hope for others to know a better way of living and a chance for them to live the better life. That is the heart of your contribution.

Alfred, N. Y.

Mrs. Burton Crandall has given us in the article above many things to think about in our Christian education plans for the teaching of both the missionary program of the church and stewardship.

It seems to me that most of us could follow her line of action to contribute something above our regular weekly amount given to the Denominational Budget. It will be a blessing to us as well as a boost for the Second Century Fund.

It would be very interesting to hear from all of you who will agree to follow Mrs. Crandall's suggestion, in whatever way is best for you, and she is anxious to hear of the many unique ways that will be worked out by all of you who take up the idea.

Parents can teach the meaning and importance of missions to children by this practical method. Give it a trial!

ALFRED STATION CHURCH TO HOLD TRAINING SCHOOL

Miss Edith Weaver, who is guidance instructor in the Alfred-Almond Central School, will teach a course, "Understanding Youth," and Harley Sutton will teach "Methods of Education Regarding the Alcohol Problem" in a school to be held five Monday nights, beginning March 18, at the Alfred Station Church. This school is being held for members of the church and any others who will attend.

There will be a three-session school held at Little Genesee, N. Y., beginning March 13 and continuing on the next two Wednesday nights following this date.

(Continued on page 242)



Harley Sutton

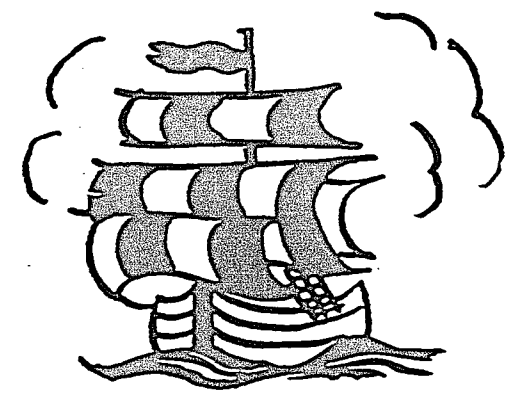
Children's Page

Mizpah S. Greene, Andover, N. Y.

CAPTAIN BILL'S ADVICE

Out in a little country community near the seashore there lived, many years ago, four healthy, happy boys who were always together. They were Jack, Harry, Fred, and Dan. Though their combined ages would not quite add up to fifty, they always spoke of themselves as "We big boys," perhaps because they were the oldest boys in the one-roomed school which they attended.

Not far from Jack's home lived an old sea captain whom all the boys called "Captain Bill." Captain Bill was a great favorite with all the boys in the community, but the four "big boys" thought of him as their own special friend. He had agreed to give them



"He told them exciting tales about . . . his long seafaring life."

lessons in navigation every Friday afternoon as soon as school was out, and you may be sure that was their favorite lesson period.

While he was giving the lesson, Captain Bill was very particular to have the boys pay the closest attention. When the lesson was finished, he would tell the boys stories until the sun began to go down and his old wife came to the door calling him to supper. He told them exciting tales about the adventures he had met with in his long seafaring life.

The boys thought of him as one of the greatest heroes of all time, for they were sure that there never was another man who had seen so many curious things, or been in so many wonderful places, or had so many hair-breadth escapes. They even tried to talk as he did and to walk as he did with what they called "the nautical swing." They compared their young school teacher with Captain

(Letter from Mrs. Greene on next page)

Bill, greatly to the teacher's disadvantage. They began to think it was showing their own importance to disobey him, that their school work was not worth the effort to study. They thought they could idle in school hours and whisper and laugh together as much as they liked.

One pleasant Friday afternoon, while the teacher was reading to a class standing in a row before him, the four boys began to whisper among themselves and decided that they had spent enough time in school for the day. So when the teacher was not looking, they slipped noiselessly out the door and hurried down the road.

With one accord their steps turned toward the home of their hero, Captain Bill.

"Maybe he'll have time to take us out for a sail on the bay," cried Harry.

So off to the captain's house they ran, where they arrived almost out of breath. They found the captain busy in his workshop mending some nets.

"Why, boys!" he said with uplifted hands. "What are you doing here so early in the afternoon? Why aren't you in school busy at your books?"

They all began to talk at once, finding fault with the teacher, excusing themselves and begging him to take them out for a sail, explaining that they were just wasting time staying in the schoolroom.

As soon as they paused for breath, the captain drew himself up and pointed in the direction of the school.

"Rightabout-face, boys, this minute, and back to your books!" he said. "Is this the way you come to an old sailor—deserters that you are—thinking it is manly to run away from work? It's manly to stick to your duty and obey your orders. Rightabout-face, I say! Never come to me on such an errand as this again!"

And you may be sure they never did.

M. S. G.

Dear Recorder Children:

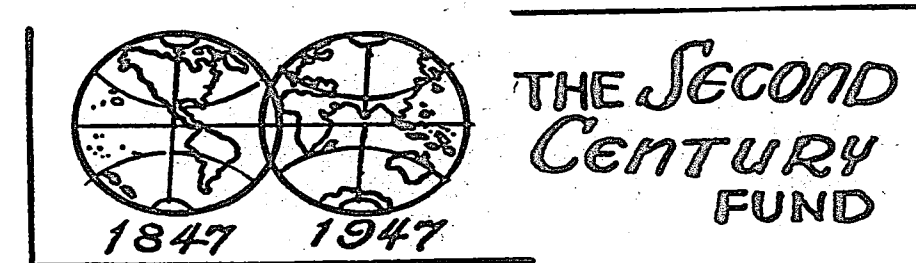
This is a story our father told my brother and me when he was seven and I was ten. In fact it was on my birthday when I thought I ought to stay out of school to celebrate. So "rightabout-face" I went to school, and both teacher and children were especially nice to me because it was my birthday. How glad I was that I was not allowed to stay at home on that tenth birthday.



Mizpah Greene

I am sure you will agree with me, boys and girls, that we are sure to enjoy our pleasures more when we "stick to our duty, and obey orders." A young friend of mine used to say when she was doing an especially hard task, "I just love to do this! Because I hate it so, it's a lot of fun to get it done." Wasn't that a funny thing to say? But do you know, I believe I agree with her. I think of it especially when I iron the pastor's white shirts.

Your Christian friend,
Mizpah S. Greene.



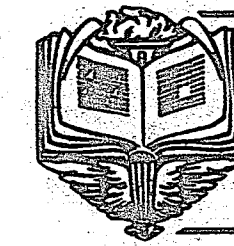
This week six more lists have been received, thus bringing the total up to fifty-one. That is good, but still not good enough. We do hope the remaining lists will be received soon so that all may receive the publicity material at the same time.

These are the churches reporting since March 11:

Lost Creek	Fouke
Roanoke	Denver
Hammond	Nady

If any pastors or clerks have thought of additional names of members or friends, or know of any changes of addresses, we shall be very glad to hear from them.

Sincerely yours, in his service,
David S. Clarke, Secretary,
Second Century Fund Committee.



STUDY to show
thyself approved
UNTO GOD

WORD STUDIES IN EPHESIANS

By Rev. Lester G. Osborn

"Power"

One of Paul's favorite words is "power." He uses five different Greek words with this meaning. Two of them refer to authority and government. They both occur in 1: 21, "far above all rule (ARCHON) and authority (EXOUSIA)." They are together, also, in 3: 10, "principalities (ARCHON) and powers (EXOUSIA) in the heavenlies" and again in 6: 12, "against principalities, powers, world rulers. . . ." We find EXOUSIA also in 2: 2, where he speaks of Satan as "the prince of the power of the air." The Lord Jesus Christ has been raised up from the tomb, ascended to heaven, and seated at the right hand of God, "far above all principality and power and might and dominion," . . . with "all things under his feet." He is King of kings and Lord of lords!

Source of Power

As our risen Lord he is the source of our power for living. Paul says in Philippians 3: 10, "That I may know him and the power of his resurrection," using the Greek word DUNAMIS from which we get dynamo, dynamic, and dynamite. This is the word he uses most often in Ephesians. The other two are ISCHUS and KRATOS. The former is used of strength in itself, passive, inherent, as an inward power, the capacity for exertion. The latter has more the meaning of "force": power evinced in action, might expressing itself in overcoming resistance. But the three are used almost synonymously by Paul. They often occur in the same sentence. He is evidently trying to show us, by piling up words, what great power is ours.

It is the power of God. We see this in 1: 19, which in the Greek reads, literally, "(that ye may know) the exceeding greatness of his power (DUNAMIS) to us-ward who believe, according to the working of the strength (KRATOS) or his might (ISCHUS)." It is the power which raised

Christ from the dead (1: 20). This is the power which he exerts on our behalf. That power has changed our nature, has given us forgiveness of sins, has passed us from death to life, and brought release from the power of sin. The resurrection of Christ is the demonstration of the power of Christianity. This is the working energy of our faith. No wonder Paul says in Philippians 4: 13, "I can do all things through Christ who strengthens (DUNAMIS—empowers) me."

In 3: 7 he speaks of "the gift of the grace of God given unto me by the effectual working of his power (DUNAMIS), and in 3: 16 he prays that we may be "strengthened (KRATOS) with might (DUNAMIS) by his Spirit." In the doxology in 3: 20, 21 he speaks of "him that is able to do exceeding abundantly above all that we ask or think, according to the power (DUNAMIS) that worketh in us." The phrase "to the one who is able" uses the same root. He is, indeed, our power.

All three words occur again in 6: 10, where Paul exhorts us, "Finally, my brethren, be strong (DUNAMIS) in the Lord and in the power (KRATOS) of his might (IS-CHUS)." "Be strong in the Lord"—the empowering which is in the Christian as his life-element (Galatians 2: 20; Philippians 4: 13); "and in the strength of his might"—power from God, which cannot be divorced from him.

Anointed with Power

This is what the church needs today—to be anointed with power. The Lord Jesus said, "All power is given unto me" (Matthew 28: 18), and "Ye shall receive the power of the Holy Ghost coming upon you" (Acts 1: 8, margin). God at work in us is our power (Philippians 2: 13). Our Christian life is the exhibition of that power which is the divine attribute. "Be strong in the Lord and in the strength of his strength"—make his power your own.

"Lord, send the old-time power, the Pentecostal power!

The floodgates of blessing on us throw open wide!

Lord, send the old-time power, the Pentecostal power,

That sinners be converted, and thy name glorified!"

DENOMINATIONAL "HOOK-UP"

Marlboro, N. J.

Mrs. Frank G. Davis has been prevented by illness from attending church, Sabbath school, or Ladies' Aid for over two years, but she has always kept up an active interest. She is greatly missed at these church meetings.

Mr. and Mrs. Robert Welch are spending some time in West Virginia visiting relatives. Mr. Welch returned from the Navy in January.

Baptism will be held in the near future.

We are enjoying excellent music by our choir, which is under the capable direction of Mrs. Francis Saunders.

A fund to purchase a power lawn mower is increasing. A committee has been appointed to look into the matter of purchasing an oil heater for the church. Our present system of heating by wood is not at all satisfactory.

Fred Ayars has enlisted in the Navy for four years. At last report he was on his way to Guam from Tokyo. He is the son of Albert and Lavinia Munro Ayars.

Pastor Saunders sermons are both Scriptural and helpful, and his work is greatly appreciated by his people.

—Correspondent.

Albion, Wis.

The annual dinner and business meeting was held early in January. A large assembly of members and friends enjoyed a fine dinner prepared by the ladies, and most of the members remained for the business session which followed.

All officers of the church were re-elected with Willard Babcock as moderator. Very satisfactory reports were given by the secretary and treasurer, showing the church people had put forth a special effort to boost the financial conditions of the church. All expenses were paid.

Rev. Kenneth B. Van Horn was asked to remain another year, and it was voted to increase his salary by \$250.

Greater interest in the church and its societies has been in evidence the past year. Pastor Van Horn and his wife are doing a good job of making the Seventh Day Baptist Church of Albion a pleasant and profitable place to worship.

(Continued on page 242)

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.

INVESTMENT COMMITTEE REPORT

Percentage of Bonds and Preferred Stocks to Increase

By Karl G. Stillman
Chairman, Missionary Society Investment
Committee

The war period brought higher incomes to many people and with the scarcity of goods to buy, surplus funds generally were used to reduce individual indebtedness including real estate mortgages. This was the experience of the Missionary Society, beginning even before the war, and made necessary a new investment policy.

Competent investment counsel was engaged, and with the scarcity of new real estate mortgages, an investment list which included bonds and preferred and common stocks of sound corporations was built up. From time to time these investments have been exchanged with resulting substantial profits. At first, emphasis was placed on common stocks and second grade bonds in

the belief that business conditions must improve and therefore the value of these investments also. This proved to be the case, and the realized profits have been added to principal.

Now that substantial improvement in market valuations has taken place, we have adopted a more conservative policy and are going out of common stocks into high grade preferreds and bonds with the intent of retaining our realized profits.

At the present time, based on market values, 57.9 per cent of our investments are in bonds and preferred stocks which are less susceptible to price fluctuations than the 42.1 per cent in common stocks, and in all probability the percentage of bonds and preferred stocks will increase and that of common stocks decrease during the next few months.

During the quarter ended December 31, 1945, additions to the various permanent funds of the society totaled \$4,540.77, classified as follows:

Permanent Fund	\$3,940.49
Alice Fisher Ministerial Relief Fund	52.20
H. C. Woodmansee Ministerial Relief Fund	6.00
A. J. Potter Ministerial Relief Fund	15.00
F. F. Randolph Memorial Fund51
A. M. Burdick Scholarship Fund	16.18
Myrta E. Greene Special Fund	12.97
Ministerial Education Fund	11.31
Ministerial Retirement Fund	2.83
Return of Missionaries Travel Fund	7.56
Reconstruction and Rehabilitation Fund	5.18
Second Century Fund	470.54
	<u>\$4,540.77</u>

The analysis of these increases is as follows:

Permanent Fund	
Gift—Mrs. LaVerne D. Langworthy, Westerly, R. I.	\$ 500.00
Profit on sale 12 shs. Detroit Edison Co. com. stk.	87.69
Profit on sale 50 shs. Pepsi Cola Co. com. stk.	718.33
Profit on sale 9.81 shs. Abbott Laboratories com. stk.	169.86
Profit on sale 100 shs. Illinois Power Co. pfd. stk.	1,695.68
Profit on sale 6 shs. Washington Trust Co. cap. stk.	862.14
Profit on sale 20 shs. Bethlehem Steel Corp. pfd. stk.	602.20
	<u>\$4,635.90</u>

Less: Loss on sale 50 shs. General Electric Co. com. stk. \$ 590.29
Investment supervision fee for quarter ending January 20, 1946 105.12

695.41

\$3,940.49

Associated Trusts Fund

Pro rata share profit on sale 6.19 shs. Abbott Laboratories com. stk. due Alice Fisher, H. C. Woodmansee and A. J. Potter Ministerial Relief Funds, Amanda M. Burdick Scholarship Fund, Myrta E. Greene Special Fund, Ministerial Education and Ministerial Retirement Funds 107.18

F. F. Randolph Memorial Fund

Share dividend October 25, 1945, General Electric Co. \$.35
Share interest, Washington Trust Company Savings Account due June 1, 194516

Ministerial Education Fund

Pro rata share Associated Trusts Fund income for quarter ended December 31, 1945 7.45

Ministerial Retirement Fund

Pro rata share Associated Trust Fund income for quarter ended December 31, 1945 1.86

Return of Missionaries Travel Fund

Share interest Industrial Trust Company Savings Account due August 1, 1945 7.56

Reconstruction and Rehabilitation Fund

Share interest Industrial Trust Company Savings Account due August 1, 1945 5.18

Second Century Fund

Miscellaneous contributions 470.54

\$4,540.77

Other changes in investments not affecting principal of funds are as follows:

	Permanent Fund	Associated Trusts Fund
Purchases		
\$10,000 U. S. Treasury 2½'s 1967-72	\$10,000.00	
5,000 Lehigh Valley Ry. Co. 4½'s 1950	3,967.75	\$ 495.60
70 shs. U. S. Smelting, Refining and Mining Co. pfd. stk.	6,142.66	
20 shs. U. S. Steel Corporation pfd. stk.	3,030.97	
1 sh. Pacific Gas & Electric Co. com. stk.	41.88	
	<u>\$23,183.26</u>	<u>\$ 495.60</u>
Sales and Repayments		
Repayment H. C. Buck mortgage note	\$ 2,500.00	

All securities purchased or sold followed recommendations of our investment counsel. The various permanent funds of the society are invested and classified as follows:

Stocks	\$ 63,697.94	49.3%
Bonds	44,343.25	34.3%
Mortgages	18,016.50	14.0%
Cash	3,122.60	2.4%

\$129,180.29 100.0%

It is pleasing to realize that the stocks and bonds held by the society had a market value on January 11, 1946, which was \$24,284.58 in excess of book value.

TRAINING SCHOOL

(Continued from page 237)

Harley Sutton will give a course entitled "The Children We Teach," which will be for parents and Sabbath school teachers. There will be double periods so that in the three nights a first series course will be completed for credit.

It is most encouraging to see the number of churches that are now having classes for the development of leaders for the church. For those who are consecrated and who love the Lord's work, these classes give much help in the way of new techniques. An inspiration comes from working with others who are also interested in the kingdom of God.

H. S.

DENOMINATIONAL "HOOK-UP"

(Continued from page 240)

A Boy Scout troop has been organized in the village, sponsored by the men of the various denominations. A Campfire Girls group has also been started. These organizations will help young people who need some interests in social entertainment outside the home, a thing which seems to be very essential these days.

There has been a loss by death of four members during the year: Mrs. Dora Burdick, Mrs. Horace Stillman, Mrs. Emma Whitford, and Elton Ayers.

One of our service men, Norman Whitford, has just been discharged from the

Navy, having served in Japan. Only one more church member remains in the service.
—Correspondent.

Marriages

O'Connor - North. — John Vincent O'Connor, North Plainfield, N. J., and Etta Mary North, daughter of L. Harrison North and the late Josephine Post North, Plainfield, N. J., were united in marriage on February 22, 1946, at the Little Church Around the Corner, New York City, Rev. Charles Q. Weatherby officiating.

Van Veen - Orr. — Melvin J. Van Veen, Pella, Wash., and Mildred D. Orr, Loma Linda, Calif., were united in marriage in the Riverside Seventh Day Baptist Church on March 2, 1946, Pastor G. D. Hargis officiating.

Obituary

Greene. — Albert J., son of Joshua and Sarah Burdick Greene, was born May 7, 1874, on a farm in the town of Alma, N. Y., where he had lived his entire life, and died January 31, 1946.

He was married October 25, 1894, to Kate E. Genung, who survives, and to them were born five children, three of whom survive: Joshua, Clayton, and Florence Green Kane.

He was baptized July 11, 1908, by Rev. L. C. Randolph and united with the Seventh Day Baptist Church of Wellsville, N. Y. He was also one of the directors of the Petrolia Union Church from 1906 to the time of his death. He was a faithful Christian, true to his convictions, working always for the welfare of his community. He was exemplary in his habits, consistently abstaining from the use of whiskey and tobacco. He was honored and loved by all in the community.

He is also survived by one sister, Mrs. Abbie Clair, of Belmont; one brother, David C. Greene, of Allentown; and eighteen grandchildren and three great-grandchildren.

Farewell services were conducted from his home February 3, 1946, by Rev. E. D. Van Horn of Alfred and the body was laid to rest in the Maple Lawn Cemetery at Bolivar, N. Y.
E. D. V. H.

Randolph. — Nancy F., daughter of Phineas and Phoebe Harned Fitz Randolph, was born in Piscataway Township on February 14, 1859, and died in Plainfield on February 2, 1946.

At an early age she was baptized and joined the Plainfield Church, of which she was a loyal member until her death. She served as contralto soloist in the choir for many years, and as primary teacher and Home Department superintendent in the Sabbath school.

Miss Randolph made her home with her sister Matilda until her death about fourteen years ago, caring for her devotedly during her long illness.

After graduating from the Boston Conservatory of Music, she gave private music lessons, and she also conducted a successful dressmaking business.

During her last five years she was almost totally blind, and for over three years she was bedridden and in constant pain as the result of a fall. Yet in spite of her afflictions, her Christian faith and optimism were so strong that her life was an inspiration to all who knew her.

Funeral services were conducted on February 5 by the acting pastor, Rev. Victor W. Skaggs, and interment was in Hillside Cemetery. R. H.

Tract-a-Month Club Members

Members of the Tract-a-Month Club who would like to correspond with other members of the club for mutual help and encouragement in personal tract distribution can have a list of members with their addresses by writing to the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J.

Herbert C. Van Horn,
Corresponding Secretary.

SABBATH SCHOOL LESSON

FOR APRIL 6, 1946

Friends of Jesus

Basic Scripture—Mark 10: 13, 14, 16; 15: 43;
Luke 6: 13-16; 8: 1-3; 15: 1, 2; John 1: 35-51;
3: 1, 2a; 4: 6, 7.

Memory Selection—John 15: 14.

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

The Sabbath Recorder

Established in 1844

L. H. NORTH, Manager of the Publishing House

K. DUANE HURLEY, Editor

Jeanett D. Nida, Assistant to the Editor

CONTRIBUTING EDITORS

William L. Burdick, D.D. Harley Sutton
Mizpah S. Greene Frances Davis

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Terms of Subscription
Per Year.....\$2.50 Six Months.....\$1.25
Postage to Canada and foreign countries 50 cents per year additional.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

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.

WHO SAYS WHAT ABOUT CHRISTIAN EDUCATION?

Religious education is a task involving a sympathetic and intelligent co-operation between church, home, and school. — Dr. F. Ernest Johnson, New York, executive secretary, Department of Research and Education, Federal Council of Churches.

* * *

We cannot decide what principles should guide us in the rearing of children unless we have faith, vision, and conviction concerning the human society into which they are born, whose destiny will so soon be in their hands. — Miss Katharine F. Lenroot, Washington, D. C., chief, Children's Bureau, U. S. Department of Labor.

* * *

Becoming a Christian involves self-surrender that gives true lasting happiness because the person is at peace with God. We must prepare people not only for life but for death. — Dr. E. G. Homrighausen, Princeton, N. J., professor of Christian education, Princeton Theological Seminary.

* * *

To develop a vital program of Christian Education, and to enlist a strong corps of workers, give your church a setting in a live community in a nation growing in world importance, in an international order that challenges every spiritual resource mankind can muster, and in a universe with a gradually unfolding divine purpose. — Dr. Ernest J. Chave, Chicago, professor of religious education, University of Chicago.

* * *

Schools, churches, and youth social agencies must deal more directly with race-religious conflicts in the postwar era if a rapid increase in this area is to be avoided. If this is not done, the racial conflict may soon overshadow the management-labor conflict as our principal problem. — Professor Goodwin B. Watson, New York Teachers College, Columbia University.

* * *

The above statements were all made at the twenty-fourth annual meeting of the International Council of Religious Education.



If you want to change a whole civilization overnight, start with the children. If you want to plant a conviction indelibly into a society, plant it in the hearts of children. — Dr. Paul Calvin Payne, Philadelphia, general secretary, Board of Christian Education, Presbyterian Church, U.S.A.

* * *

One of the major tasks of religion today is to give vocational guidance in terms of eternal purpose. We need to push back the paper walls of time and let God's eternal purposes break through. — Bishop Charles W. Brashares, Methodist Church, Des Moines, Iowa.

* * *

I do not believe that it is possible to develop the kind of character that can lead the world out of its present chaos without the religion of Jesus, not as lip service but as Christian personality. — Ernest M. Ligon, Schenectady, N. Y., professor of psychology, Union College.

* * *

Evangelism is not an "extra" task of the Christian or of the Church. It is integral to the very nature of the gospel. — Dr. Jesse M. Bader, department of evangelism, Federal Council of Churches.

* * *

Many children and youth today see only the patterns of force and destruction of the war years because they have never known any other atmosphere. — Miss Ruth Elizabeth Murphy, Director of Vacation Religious Education and of Service in Emergency Areas, International Council of Religious Education.

* * *

Much as we stress world co-operation, we must not dim the fact that the well-being of the people of the world also rests in great measure upon the conduct of the communities in which they make their homes. — Capt. Harold E. Stassen, president of the International Council of Religious Education.

* * *

The Sabbath Recorder



Who is this Man who gives us peace,
And from all sorrow, signs release?
Who binds our wounds and eases pain
And washes clean our every stain?
Ah! who is this that died for me
And spilled his blood that I might be
Compassionate of heart, and sweet,
That I might kiss my Master's feet?
Poor feet, that felt the nail's thrust
On Calvary's cross! Love him? I must—
Until the breath of me is gone,
Until the coming of the dawn
When Christ shall reign again on earth
And bring the world a glad new birth.
It is the least that I can do
For one who died for me and you!

—Margaret Schaffer Connelly.