

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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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Editorials

IN QUIETNESS AND CONFIDENCE

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." That is Christ's promise to man—"I will give you rest."

Indications are that the people of the world are in need of that rest and contentment. Everywhere there is noise and confusion; people are disconcerted. The high speed of living, and the high pressure of business, take a heavy toll in robbing peace of mind and heart. Conditions are unsettled everywhere; humanity is uneasy.

Easter time gives occasion for man to turn his attention away from rushing, temporal, worldly matters and give thought to things eternal and basically satisfying. "When men are cast down," Job says, ". . . there is lifting up; and he shall save the humble person." How, then, shall a person become humble and be lifted up?

First, he must be willing to spend time in quiet meditation and study, seeking God's guidance. "Be still and know that I am God"; that is the Biblical admonition. The "still, small voice" can best be heard in peaceful solitude. Life was not meant to be all hustle and bustle. Many people work too hard, relax too little, and would profit from a Christian version of the Arab's favorite pastime, making "kaif." In that diversion one puts aside for the time all thoughts of worldly cares and pains; through the exercise of imagination he drifts into Elysian fields where only pleasure and happiness reign. At such moments it is not uncommon for big, "heavenly" ideas to be born. In Isaiah the confident statement is made, "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." That word of leadership will be spoken, that is certain. But a person has to be still to hear it. "In quietness and in confidence shall be your strength." Isaiah 30: 15.

Those who are truly searching the rest which Christ promised must cultivate an attitude of contentment to follow Divine guidance a step at a time. A common fault is for people to become impatient because they are unable to see the end from the beginning, to know the outcome from the start. Nothing saps human energy like trying to do a job all at once. A man clearing ground for a new house found this to be true. His plot of land was heavily overgrown with brush and bramble; several big trees stood where his foundation had to be put. Surveying the situation, he was inclined to throw up his hands in despair, saying, "The job's hopeless. I can't do all that needs to be done by myself." But he did do the job — and by himself, but not all alone. Contenting himself to start the task appointed, he discovered that almost as if by magic the little he accomplished each day soon added up to the job completed. By magic? Maybe! But more likely, since this individual had surrendered his will to a greater Will (in all things, both great and small), his success was like Abraham's: "By faith Abraham . . . obeyed . . . ; and he went out, not knowing whither he went." If God goes along, it is not necessary to know the ultimate destination. That will take care of itself.

At least one thing more the consecrated Christian must have to live in peace, and that is the desire to stay always with the Leading, to live constantly in calm and joyful assurance. Easter points the way to such victorious living. A person must admit

his own weakness ("If we say that we have no sin, we deceive ourselves; and the truth is not in us." 1 John 1: 8) and be willing to go with Christ through Calvary and Easter ("Ye must be born again." John 3: 7).

He is risen. Jesus lives—and humanity may live with him. That is the message of Easter, a message that should mean the revival of hope on earth.

Recorders are being planned for April—Easter month this year—in such a way that they will be instrumental in revealing the satisfaction that comes from knowing God and accepting Christ. There will be a special series of articles on guidance and other features appropriate to the season. Through all, the challenge is taken from 2 Peter 3: 14; "Be diligent that ye may be found of him, in peace, without spot, and blameless."

GUEST EDITORIAL

THE CALL OF LAYMEN

[This column is currently featuring expressions from laymen. This week's editorial about laymen is taken from a clipping sent to the Recorder office by a layman. Since we do not have information about the original source of the material, we commend it to your reading and prayerful consideration, feeling that the author would be glad to have his challenging message reach as large an audience as possible.—K. D. H.]

Many a church is a one-man church, and the one man is the pastor. Trained ministers, of course, the church must have; but we need also more consecrated volunteer service, more devoted lay leadership to make failing churches genuinely successful. Give them devoted laymen with a real sense of mission, of calling to God's service in and through the church, and these failing churches would soon become centers of spiritual power and community service.

Come to think of it, Jesus himself was a layman. His volunteer leadership in the kingdom of God has been the miracle of all religious history.

Too many of us talk about what life owes us, not what our own duty is. We imagine the world owes us a living, whereas the world does not owe us a thing. We are not the world's creditors until we have served the world long and generously and thus put the world in our debt.

It is not the casual jobbers who do the world's work but the consecrated workers with a loyal purpose in their hearts. The latter have an undivided, singlehearted loyalty. Living as God's steward involves getting rid of every false or competitive loyalty and rendering him an undivided service. Our responsibilities to be sure, are apt to be many in this life we all are living; and some of us assume more than we can successfully carry.

A woman whose social popularity keeps her occupied every night in the week has little to contribute to church activities. A man whose lodge connections claim his attention and his rather vigorous service several times a month, besides his many business and family responsibilities, is taking but halfhearted interest in Christian service. Both these people have real ability. They could give their church and their Bible school splendid help if they only discovered a fresh purpose, a genuine sense of mission, the call of the layman to serve God and his people.

PIN POINT EDITORIALS

"There is no hope for mankind in the long road unless, unreservedly, the kingdoms of this world become the kingdoms of our Lord and of His Christ."

* * *

As the spirit of God's will becomes supreme within our individual lives, nations will be transformed. Solutions will come, programs and policies of state will become practical, internally and externally, when we all begin to recognize that life is finite, that we are only trustees and not permanent owners of anything. The years of our so-called ownership of material things are brief. Only the human soul is eternal. The road to peace and human brotherhood lies before us.

"Am I my brother's keeper?" cried Cain. The answer is still, "Yes."

—David Lawrence.

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"Christianity is the good man's text; his life, the illustration."

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No one is useless in this world who lightens the burdens for someone else.—Dickens.

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A sermon that gets only as far as the ear is like a dinner eaten in a dream.

—Charles H. Spurgeon.

Everywhere Is Evidence of Wrong Choices

— FIRST IN AN EASTER SERIES OF ARTICLES ON GUIDANCE

By Rev. Loyal F. Hurley

Pastor, Seventh Day Baptist Church, Chicago, Ill.

HOW DESPERATELY man needs guidance! Everywhere one can see the wreckage that follows a wrong choice—individual lives broken, business disrupted, national life imperiled, and the whole world plunged into war because men choose the wrong paths. If only we followed a Guide!

Some have learned that there is a Guide. And their happy spirits sing:

He leadeth me, O blessed thought!
O words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.

One must conclude, however, that the number of those who have found a Guide is comparatively small, for the unhappy, unsuccessful lives are legion. Outside the will of God is the location of most of earth's blundering masses.

Many who are partly within God's will are still unhappy and inefficient because they do not seek guidance in the details of life. Some who seek such guidance are worried and anxious because they are not trusting and resting in the direction God gives their lives. They do not implicitly believe that "the steps of a good man are ordered by the Lord." Trust and worry do not live in the same heart.

It is not always easy to secure guidance in life, and all of us need whatever help and suggestion we can get. I would record my own indebtedness for help that has come to me from E. Stanley Jones, C. W. Butler, James H. McConkey, Hannah Whitall Smith, H. Eugene Davis, and others whose names I do not know. Most of all I am indebted to the Bible and the dealing of God with my life. Poorly as I have learned the technique of God's dealings with men, I am convinced, nevertheless, that there is available for us divine wisdom in solving all of life's problems. When I say "all" I mean ALL: one's companions, and schools, and jobs, and life work; one's mate and family; one's location; his enemies as well as friends; his pain and loss, his sorrow and joy — EVERYTHING!

o If you mean business with God,
he will do business with you.

In studying guidance the following outline may be of value: (1) The Fact of Guidance; (2) The Principles of Guidance; (3) The Means of Guidance; (4) The Methods of Guidance; (5) The Tests of Guidance; (6) The Difficult Areas for Guidance; (7) The Dangers Connected with Guidance; (8) The Final Arbiter in Guidance; (9) The Certainty of Guidance.

The Fact of Guidance

The possibility of guidance grows out of the fact that God has a plan for every life. Of course, if you think of God as being only a blind, impersonal force that drives the universe somewhere, nobody knows where, then it would be silly to expect such a power to guide your life. But if God is a personal, all-wise Father, then he is anxious to guide his children, and we can learn his will for us. Paul believed that God has a plan for every life. He wrote, "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." Ephesians 2: 10. God never made two blades of grass alike, nor two leaves, nor two snowflakes. Thousands and thousands of snowflakes have been photographed and no two have ever been found alike. No two people are alike, either. God made you unique. He loves you just for yourself.

If you are different in looks and personality, you must also be different in purpose. The parts of an automobile have different functions. The steering wheel will not serve for a tire, nor the carburetor for a light. The foot pedal will not serve as a gas tank or brake. Each part has its own function. When all the parts are working well, we have a fine car; but when some parts fail, the car will not run at all. We

believe an auto manufacturer has a plan for every part of his car. Why not be wise enough to believe that God is as intelligent as a human mechanic? He has a plan for your life, decided long before you were born. He would be glad to lead you to fulfill it. If you give him a chance, he will do just that, "For it is God who worketh in you both to will and to work, for his good pleasure." Philippians 2: 13.

God has promised to reveal his will for your life. "I will instruct thee and teach thee in the way which thou shalt go: I will counsel thee with mine eye upon thee." Psalm 32: 8. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left." Isaiah 30: 21. But such a clear word of direction is not for everybody. "The meek will he guide in justice; and the meek will he teach his way." Psalm 25: 9. Even though everything may seem utterly confused to you, God knows and will guide. "When my spirit was overwhelmed within me, thou knewest my path." Psalm 142: 3.

Then give God a chance to reveal his plan to you.

ALONE: "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." Matthew 6: 6.

AT A REGULAR TIME: "O Jehovah, in the morning shalt thou hear my voice; in the morning will I order my prayer unto thee, and will keep watch." Psalm 5: 3.

PERSISTENTLY: "My Lord, I stand continually upon the watchtower in the daytime, and am set in my ward whole nights." Isaiah 21: 8. "Behold, as the eyes of servants look unto the hand of their master, as the eyes of a maid unto the hand of her mistress; so our eyes look unto Jehovah our God, until he have mercy upon us." Psalm 123: 2. If you do not receive when you first ask, nor find when you first seek, then keep on knocking and it will be opened unto you.

HAVE A METHOD. There is real value in some aspects of the Quiet Time practiced by the Oxford Group as they seek Divine Guidance for the day. They often write down the impressions that come to them, and then check them with further prayer and study.

If you mean business with God, he will do business with you.

(To be continued)

FIRST THINGS FIRST

More Laymen

I wonder if those of you who use the "Upper Room" in connection with your daily devotions observed, as I did, that the topic for a recent week was "God Needs Laymen." It was interesting to me that the first subjects, taken from Matthew 5, were, "Ye are the light of the world," and "Let your light shine." Have we done it? Do we do it? Are we going to do it? Let's



P. B. Hurley

Another subject which caught my attention was "Woe is me, if I preach not the gospel." We may have come to think that only the pastor does the preaching, but I wonder if that epigram, "Your actions speak so loud I cannot hear what you say," may not mean that we are "preaching" also, even when we do not intend to be doing so. Only by living the gospel can we effectively teach it; that thought of the day is very true.

Some other thoughts which impressed me were these: "The only religion that will be a pronounced influence today is the religion of the burning heart"; and, "Let none hear you idly saying there is nothing I can do."

"To lighten the burden another must bear, Unpack his sorrow and take out despair."

The harvest truly is great, but the laborers are few. The "Upper Room" studies for the week finish with this quotation: "After these things the Lord appointed other seventy also and sent them out two by two before his face." Two by two is still a good way for workers to go.

"Lord, speak to me that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thine erring children, lost and lone."

P. B. Hurley,
Conference President.

A CHRISTLIKE CONSECRATION

I will place no value on anything I have or may possess except in relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom, it shall be given away or kept, only as by giving or keeping it I may promote the glory of him to whom I owe all my hopes in time and eternity. — David Livingstone.



STUDY to show thyself approved UNTO GOD

CHRIST'S RESURRECTION PREDICTED IN OLD TESTAMENT

(First in a series of Easter Bible studies)

By Rev. Harold E. Snide

Washington, D. C., Seventh Day Baptist Church

The Apostle Paul said of Christ that "he rose again the third day according to the scriptures." 1 Corinthians 15: 4. And after his resurrection Jesus himself opened his disciples' minds "that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." Luke 24: 45, 46.



Harold E. Snide

Where do we find in the Old Testament, the then current Scriptures, any prediction of a resurrection "the third day"?

Psalms 16: 10, "For thou wilt not leave my soul in hell [hades]; neither wilt thou suffer thine Holy One to see corruption," repeatedly and effectively applied by the apostles to the experience of Christ (see Acts 2: 31; 13: 35-37), implies that the time in the tomb would be brief, but does not mention the days.

Perhaps one of the texts which Jesus used on the way to Emmaus and in the upper room was Hosea 6: 1, 2: "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." On verse two the Rev. E. B. Pusey, in his old but justly famous and still useful commentary on the Minor Prophets, says: "The Resurrection of Christ, and our resurrection in Him and in His Resurrection, could not be more plainly foretold. . . . The Apostle, in speaking of our resurrection in Christ, uses these self-same words of the Prophet (see Ephesians 2: 4-6) . . . The Apostle, like the Prophet, speaks of that which took place in Christ

our Head, as having already taken place in us, His members."

The apostles found in the Scriptures many Messianic references which would be overlooked by an unspiritual reader; for, as Weymouth so well translates the last clause of Revelation 19: 10, "Testimony to Jesus is the spirit which underlies Prophecy." In like vein the Anglican Bishop of Worcester, Richard Hurd, interpreted nearly two centuries ago, "That the scope and end of prophecy was the testimony of Jesus."*

With this in mind we need not be surprised that many devout Bible students see a prophetic anticipation of Christ's resurrection in the presentation to God of the sheaf of firstfruits on the third day after slaying the passover (Leviticus 23: 4-16). Christ is not only "our passover . . . sacrificed for us" (1 Corinthians 5: 7), but also "the firstfruits of them that slept" (1 Corinthians 15: 20, 23).

* An Introduction to the Study of the Prophecies, by Richard Hurd, D.D., London, 1839, page 22. First published in 1772.

SABBATH SCHOOL LESSON FOR APRIL 13, 1946

How Jesus' Friends Responded

Basic Scripture—Mark 1: 16-20; 5: 18-20;
10: 46-52; Luke 5: 27-32; John 3: 26-30

Memory Selection—Luke 5: 28

FOUR FRONTS for PEACE

THE UNITED NATIONS FRONT

By Harold E. Stassen

Former Governor of Minnesota

(Last in a series of articles discussing the Four Fronts for Peace, a plan for postwar Christian action outlined by the Commission on a Just and Durable Peace.)

Members of the Christian churches of the United States made a very important contribution, through their alert and intelligent interest, discussion, and action, to the development of the United Nations Organization, and to the overwhelming support of that organization within the United States of America.

In this movement the Commission on a Just and Durable Peace was one of the key factors. It co-operated and co-ordinated with the exceptionally able Bishops Committee of the Catholic Church and also with the Jewish committees.

It is of extreme importance, however, now that the United Nations Charter has been ratified and the organization has come into being, that the members of the churches do not rest on their oars. We have not won the peace by the mere establishment of the United Nations Organization. We have only won a beachhead in the unending struggle for a just and durable peace.

The existence of the United Nations Organization is definitely a silver lining in the postwar clouds. The purposes of the organization and its structure are entirely consistent with the principles of Christianity. But the charter is not self-operating. It is only a beginning. And the degree to which these high objectives are realized will depend upon an alert and informed public opinion.

I hope that the churches of America continue to give the vigorous moral backing and sense of direction to the development and growth of the United Nations that they gave to its birth.

Administration of Dependents

One of the specific major problems is that of the administration of the dependent peoples of the world. The provisions of the charter are excellent in this respect. The declaration in Article 73 states that "Members of the United Nations which have or assume responsibilities for the administration of territories whose peoples have not yet attained a full measure of self-government recognize the principle that the interests of the inhabitants of these territories are paramount, and accept as a sacred trust the obligation to promote to the utmost, within the system of international peace and security established by the present charter, the well-being of the inhabitants of these territories."

The churches of America should closely follow the development of the trusteeship council and the reports that are made by the administering members as to the educational, cultural, social, economic, and political progress of the peoples in these dependent areas. The application of a Christian conscience to measure the fulfillment of the agreements of the charter for dependent peoples, and the clear, strong voice of the church calling to account for deficiencies, will be a major factor, not alone in progress for the peoples who are involved, but also in establishing the basis for a just and lasting peace.

The new organization is now also entering into the consideration of the many important problems that arise from the discovery of atomic energy. A United Nations Atomic Commission has been established. This is a good step in the right direction. It must be followed through. What will be the powers of the commission? Will the veto be permitted to prevent effective action? Will this remarkable scientific discovery be used to advance administration of essential world-wide problems on a world level, or will this historic moment be fumbled and will we drift along again in disorder and confusion? Will we evolve, gradually but definitely, stronger police powers in the United Nations Organization to support a system of justice and of law?

Will the basic human rights that are assured in the charter be defined by a Human Rights Commission? Will there gradually evolve increased recognition throughout the world of the fundamental importance of the right of freedom of worship? Will there be increasing acceptance of both the right to work and the right to speak, of both the right to learn and the right to vote?

Will the basic dignity of the human being, the recognition of which played such an important part in the drafting of the charter, gain increasing recognition as the basis for United Nations policies? These are questions the members of the churches should ask in the months ahead.

The United Nations Organization has moved forward promptly. We are pleased at the rapid ratifications, the early meeting of the first assembly, and the initiation of the food and agricultural, and the educational, scientific, and cultural organizations. But the events of the world have moved even faster. The Christian church can and it must continue to contribute an alert, understanding, patient, and yet vigorous, advocacy of progress in the United Nations toward that difficult goal of the brotherhood of man in one world at peace.

We need in each community an organization of lay people of all denominations, through which organizations there may arise an ever increasing sense of oneness across denominational lines. — Thomas H. West, Chicago, Chairman, Lay Advisory Section, International Council of Religious Education.

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.

TWO EVENTS OF TREMENDOUS SIGNIFICANCE

The week of February 17 witnessed two events of tremendous significance in Christendom.

IN ROME

In Rome, the elevation of thirty-two prelates from every section of the world to the rank of cardinal predicted a fresh and militant undertaking on the part of the Roman Catholic church to spread its teachings and power among all peoples and nations.

At Geneva, members of the Provisional Committee assembled for the creation of the World Council of Churches which will embrace all the major, non-Catholic denominations of the world.

Christian leaders, both Catholic and non-Catholic, are acutely aware of the issues at stake in the postwar atomic age—whether moral and spiritual man is to survive in the world of scientific and mechanical force which he has created.

The newspapers have been so preoccupied with the dramatic ceremonies at St. Peter's, Rome, that they have given scant attention to what took place at St. Pierre (St. Peter's) in Geneva; but it would be well for Protestants to look "at this picture then at that," and weigh the issues that are drawn by the two events for the future of civilization.

The contrasts in the stage settings of the two historic occasions soon will pass from memory, but their meanings will affect the lives of all who live to see these meanings worked out in action on the world stage.

The Pope, in his memorable address, warned against the spread of imperialism, yet imperialism is exactly what was involved in the assemblies at Rome and Geneva. The emergence of "one world" makes imperialism inevitable. But what kind of imperialism? That is the question to which, in large measure, the church of Christ must give the answer.

At Rome amid "pomp and circumstance" unmatched in the history of the world's

proudest and mightiest empires, the self-acclaimed vicar of Christ, from a golden throne, proclaimed against the threatening evils of empire and the invasion of the rights of personality and freedom of conscience.

Thirty-two men of fine intellect, of irreproachable character, honored for good works, prostrated themselves before another man sitting upon a throne, crowned with a golden miter and robed in regal splendor. Humbly they kissed his feet and swore allegiance to him and to the dogmas of the church of which he is the elected head. This man claims to be the divinely appointed successor of Peter, the fisherman-apostle who, when Cornelius the Roman Centurion prostrated himself before him, cried, "Stand up; I myself also am a man."

Protestants, together with Catholics, will approve such principles enunciated in the Pope's noble address as "The church cannot cut herself off, inert in the privacy of her churches, and thus desert her divinely providential mission of forming the complete man, thereby collaborating without rest in the construction of the solid foundations of society. This mission is for her essential."

But Protestants, relying upon the teachings of the New Testament, will never accept the autocratic dictum that the church is only "the community of the faithful on earth under the guidance of the common head, the Pope, and of the bishops in communion with him."

AT GENEVA

At Geneva, there was no definition of the church which limited it to one sect of Christians. At Rome, the walls of exclusion were built higher than the walls which enclose the sovereign Vatican City. Yet the principles proclaimed by the Pope are more effectively operative among peoples and in nations where non-Roman Catholic Christianity is in the ascendant and less effectively operative among peoples and in nations where

the Roman church long has been established with special privileges and undisputed power.

Moral and spiritual imperialism for the making of "the whole man" in Christ will be approved by both Protestant and Catholic, but the Catholic church assumes imperialistic control over education, marriage, and politics and claims the exclusive sanction of divine authority as the only true church with the two keys of temporal and spiritual dominion.

World Council Organized

Now let us go to Geneva. Without fanfare and accompaniments of regal splendor, a group representing the finest minds and most devoted hearts in Christendom met to organize the World Council of Churches dedicated to Christian unity, Christian education, and world evangelization.

The procession into the historic church of St. Pierre, where Calvin preached the tenets of Protestantism four centuries ago, was headed by John R. Mott, the elder statesman of modern evangelical Christianity, who more than any other man has influenced movements for Christian unity, for the enlistment of the youth of colleges and universities in world Christian service and for the expansion of Christian missions across the earth.

SEVENTH DAY BAPTISTS TAKE PART IN POSTWAR PLANNING

Delegates Attend Special Meeting at Columbus

Seventh Day Baptists have a part in planning postwar united church activities. Eight denominational representatives met at Columbus for the special meeting of the Federal Council of the Churches of Christ in America, March 5-7.

"These problems are too large for any one church to face alone." Such was the general consensus as five hundred Protestant church leaders, representing twenty-five denominations and twenty-seven million church members, deliberated about the new needs of the world.

Five major fields of church obligation were thoroughly discussed in section meetings, and Seventh Day Baptist delegates helped frame recommendations for Christian action in each field. Evangelist L. O. Greene, together with Pastor Harold Crandall and Field Worker David Clarke, met with the group on evangelism. Dean A. J. C. Bond was a part of the world order panel. Secretary H. C.

Representatives of Germany, Norway, China, and other nations bore testimony to the fellowship which had remained unbroken across the dark chasms of war.

Martin Niemoeller, who suffered as Hitler's personal prisoner, set the theme for the meeting when he called upon evangelical churches for penitence and a new world view lest they "subside into national provincialism."

The heroic Bishop Berggrav of Norway and Chester Miao of China told the assembly that Christian fellowship toward their peoples had "transcended the war, race, and nationality."

Geoffrey Fisher, archbishop of Canterbury, called upon the churches to tear down the walls which "separate and divide" and undertake the primary task of the church to bring to men "the message and power of reconciliation."

What happened at Geneva may prove more important in fulfilling the Pope's urgent plea for human freedom, the rights of personality and the salvation of the "whole man" than the handing of red hats to thirty-two new princes of the church.

—Reprinted from the "Christian-Evangelist."
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Van Horn helped consider the problems of returning service personnel, and Mrs. Van Horn was a member of the committee on community tensions. Editor K. Duane Hurley attended the sessions on foreign relief. Also in attendance at Columbus was Mrs. Bond.

Representatives from each of the section meetings will make a report to the Recorder in the near future, revealing the courses of action recommended and giving personal impressions and reactions.

Seventh Day Baptists also made a contribution to the definitely spiritual and worshipful part of the special Columbus meetings. Each day's program began with a devotional service, and that period on Wednesday morning was conducted by Dean Bond. In addition to the musical part of the program he read a number of selected Scripture passages having to do with "building." Discussing them in the light of present day

conditions, he said, "Old walls are down—or crumbling." Then he pointed out that to have barriers out of the way means not only that constructive new ideas can come in but that detrimental old ideas are able to be put out. Emphasizing that our work is wherever we are, the dean concluded that reconstruction gives the opportunity for rebuilding—as we go—on a surer, sounder Christian foundation.

State of the World

John Foster Dulles, chairman of the Commission on a Just and Durable Peace and recently returned from the UNO meeting in London, reviewed the state of the world in an opening day address to the delegates. Although his description of world conditions was full of such phrases as "pitiable and numbing misery," "intense hatreds," "political disunity," and "economic chaos," he expressed confidence that a satisfactory new world order will emerge. He forcefully emphasized that the present appalling conditions should not be discouraging, because now there is evidence that people are willing to face facts and accept them as a challenge rather than try to ignore certain regrettable details. "Life needs challenge not to expire," Mr. Dulles asserted. "Through challenge, great achievement comes. While spiritual forces are not yet strong enough in the world, there is a rising tide." It is that which prompted his paradoxical conclusion that there is great hope, even though the situation now seems hopeless.

Hope was the keynote of the Federal Council sessions. Dr. E. G. Homrighausen, head of the religious education department of Princeton Theological Seminary and chairman of the Department of Evangelism, Federal Council, echoed it as he summarized the objectives of his department. "Time for mere discussion is past," he asserted. "Church leaders must not only know the gospel, but apply it to today's problems—through prayer, Bible study, and Christian conduct. Moral standards are not commensurate with church membership. Much will have been accomplished when all church members recognize evangelism as one of the major obligations of the church—actually a part of the gospel itself."

Henry Sloane Coffin, former president, Union Theological Seminary, as chairman of

the Department of Research and Education, presented the case of community tensions, posing these questions: Are the churches prepared to supply a pattern for conduct that both the community and the nation can follow? Do we really have the wisdom and power of God? The special meeting went on record as renouncing forced racial segregation and called for "a non-segregated church and a non-segregated society."

Returning service men and women received attention from the church committee on that subject. Roy A. Burkhart, chairman of that commission, pastor of the First Community Church, Columbus, outlined the problem, expressing the hope that the church will not wait for ex-service people to come to the church, but that the church will immediately take steps to improve its facilities and reach out to meet the needs. "The churches must not wait," the speaker admonished, "for people to be 'sold' on Christianity by coming to the church. The salesman does not sit and wait!" A specific program of church action was adopted by a plenary session, including these proposals: continued study of the church's relationship to veterans; making its resources available to serve veterans and their families at all times, not just for an hour of worship each week; opening its leadership to their participation. The report stressed that not all veterans of the recent war are those who have been in uniform. Veterans also are those who, because of conscientious objection to participation in military service, have done civilian work of national importance or have been detained by the government.

Foreign Relief

In discussing foreign relief, Ralph E. Diefendorfer, vice-chairman of the Church Committee on Overseas Relief and Reconstruction and New York executive secretary of the foreign division of the Methodist Board of Missions, began by stating that the job of relief is too big for private agencies, even for the churches combined. The relief problem, it was shown, has a relationship with all other phases of the work of the Federal Council, the embryonic World Council, as well as governments and government agencies. "The devastating effects of six years of ruthless war," Mr. Diefendorfer reminded,

"cannot be overcome in a year or two. This is a job for years to come."

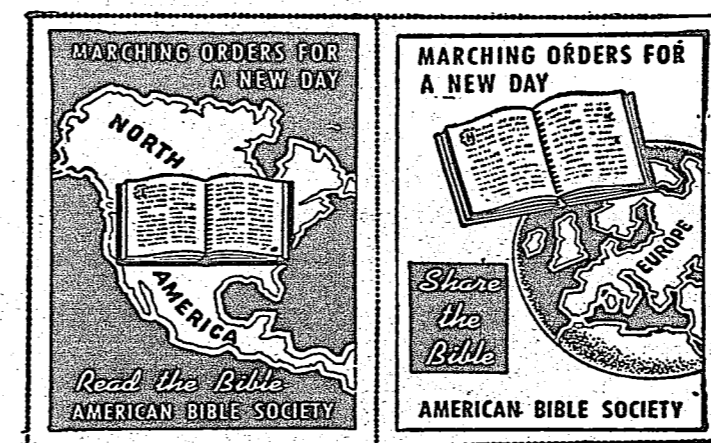
Bishop G. Bromley Oxnam, of the Methodist Church and president of the council, presided at the Columbus meeting. "We have the responsibility of choice," he pointed out as he elaborated on the call for the meeting. "Christianity is more than accepting a way of life; it includes a command to do." He indicated that more and more people are accepting that challenge of action, which gives promise for the future. "Churchmen will rise as one man," he concluded, "against that which jeopardizes Christian principles."

High light of the three-day meeting was an address by President Harry S. Truman, who declared that only a "high moral code" can master atomic energy "and develop it for the common good."

"There is no problem on this earth," said the President, "tough enough to withstand the flame of a genuine renewal of religious faith." K. D. H.

BIBLE SOCIETY LAUNCHES ANNUAL SEAL CAMPAIGN

The eighth annual Bible Seal campaign of the American Bible Society is now under way. The theme selected this year is the challenging slogan "Marching Orders for a New Day," which typifies the program of greatly enlarged Scripture distribution the



Bible Society faces in providing Scriptures for the many countries throughout the world emerging from years of destructive warfare.

Assistant Secretary Joseph C. Grew and Chancellor Arthur H. Compton, Washington University, St. Louis, are sponsoring the society's campaign and have addressed strong messages to fellow Americans.

Mr. Grew has written:

From every land where the blight of war has been felt there come pleas for the Christian Scriptures to aid in the search for that sheet-anchor and a better way of life. Shall we withhold from these hungry souls the peace to be found in the 23rd Psalm and the firm support and helpful guidance of the Sermon on the Mount?

Only American Christians can fill those needs now, for only America has the paper and the presses and the resources to provide the Books. A Christian may well feel that he can give to no more important cause than for the distribution of the Scriptures through the American Bible Society.

Dr. Compton, prominent scientist and one of those principally concerned with the "Manhattan project," has said:

Most highly valued of the sources of vision and courage that the world has found is the Bible. Here in the Bible is health and strength to the crushed and bewildered peoples of the earth, and for the victors, humility, patience, and good will.

Bombs have stopped a tragic war. International agreements may prevent the early recurrence of a war of unparalleled destructiveness. But the lasting peace the world is seeking can come only as men learn to live in the knowledge of the truths of the spirit.

The responsibility lies heavy upon America to give to peoples throughout the world the opportunity to find the good life that is the proper heritage of mankind.

Once more, as in the war years, when the society was supplying millions of Testaments to the armed forces, the assembly lines at the printing plant are rolling off thousands of copies of the Scriptures a day, that will be used for the undergirding of a world at peace.

For the furtherance of this program the Bible Seals supply a considerable support. Sheets of Bible Seals are being supplied at one dollar each. Address, Bible House, 450 Park Ave., New York 22, N. Y.

DEATH OF NATIVE AFRICAN PASTOR REVEALED BY LETTER

A letter from Joshua Chateka Okumani tells of the death on December 12, 1945, of Pastor Timothy Kalumbwe of Chinoko Village. He leaves a wife and seven sons: Diliau, Elesi, Evenesi, Lusua, Abiton, Mazoni, and Richard.

In making his "sad" report, Mr. Okumani says of the deceased: "I am sorry, because he was my hand, and active pastor."

Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

ENLIST FOR CHRIST

A Christian Must Live Doubly Rich Life

By Marion Maxson

(Miss Maxson, a public school teacher, is a young adult of the North Loup Church. The following was given as a talk on C. E. Day, Sabbath, February 2, 1946.)

"Enlist for Christ." What a golden opportunity this phrase suggests for us. We who have been brought up in Christian homes think automatically that all our thoughts and actions should be for Christ. But here, too often, is where we fall short. Perhaps we are too apt to take such a challenge as a matter of course and not really stop to analyze its meaning. After we come to the realization that this phrase is for each one of us, we may have a little difficulty then in knowing where to begin. The home, of course, is the first place to begin. Then, our fellow men are next in line.

Society has been defined as follows: "people in general, considered as living in relationship with one another"; also, "a group of people bound together by some common interest or purpose."

In the light of this definition, we are entering the realm of society whenever we make contacts with others. We know that in our modern age it is impossible to live within our own world. We are dependent on others for our very existence. The majority of our daily conveniences come to us as a result of much effort on the part of others.

After gaining a brief knowledge of the meaning of society, we must try to determine our responsibilities to this group. If a Christian is to be a good citizen, he must live a doubly rich life. There are a good many factors to consider and practice in being a good citizen, but twice as many in being a good Christian citizen. First of all, we must remember the second great commandment as found in Mark 12: 31, "Thou shalt love thy neighbor as thyself."

In the Ten Commandments we are told, "Thou shalt not bear false witness against thy neighbor." Finally we are advised by Paul in Romans 12, "If it be possible, as much as lieth in you, live peaceably with all men." These are but a few of the many ways we have been told to be good Christian citizens.

Process of Give and Take

In order to fulfill all of these commands we must remember that it is a process of give and take. We are too often prone to blame the other fellow for some difficulty or misunderstanding which arises; instead we should stop and analyze ourselves to see if we are in the wrong.

Another Christian responsibility which we owe to society is taking our rightful place among others. In all ways we must give our best. If we are capable of doing some task which is imposed upon us, we are responsible for recognizing the duty which is ours. If every individual in the world were to take the attitude that he was useless to society, that he had nothing to give, what a depressed state our universe would soon fall into! If all the great scientists of all time were to have kept their priceless knowledge to themselves, where would we be today? Remembering the benefits which all mankind has received from these fellow citizens of ours, let us, too, resolve to give our best, whatever it may be, in whatever way we may be of service to others, and whenever the occasion demands it. This, I feel, is a small part of our Christian citizenship in social responsibility. Jesus went about doing good; let us follow his blessed example.

A Good Example

The parable of the Good Samaritan certainly gives us an example to follow in dealing with other races. Of course many of us do not have the direct contacts which raise some of the problems found in certain sections of our country; nevertheless, in this age of rapid communication with other nations, we are closer than we sometimes realize. The strife we have just been witnessing has brought us nearer to people in all parts

of the world than ever before, and the problems which are still hanging in the balance are very vital to all of us and will demand careful thought, based on Christian good will.

It is often difficult for us to realize that God loves all of his people—all colors. Just because we are white gives us no priority on Christianity and no claim on God's love which is not possible for all races. We must do our best to spread this feeling of brotherhood among ourselves and others.

If we are to be true Christian citizens, part of our responsibility is to share a feeling of good will with all people. We must remember, also, to enlist all of our best efforts for Christ. If we truly follow our convictions, we will practice good citizenship in all our social contacts and try to do our utmost to fulfill our responsibilities to society by living good Christian lives.

North Loup, Neb.

TRAINING SCHOOL TO BE HELD IN SHILOH AGAIN NEXT YEAR

A leadership training school was held on six Monday nights from January 28 to March 4 by the West District of the Cumberland County (New Jersey) Council of Christian Education. Sessions were held in the Stow Creek schoolhouse.

Two courses were offered the first hour: a Bible study of Genesis by Dr. N. H. Robbins, of Toms River, N. J., and a study of primary methods by Mrs. Somers Corson of Shiloh. During the second hour there was a song service and a missionary address. Representatives of the China Inland Mission, the Sudan Interior Mission, Burma field, the New Jersey Baptist Board, and our own Mrs. Luther Crichlow, from Jamaica, brought the messages.

Rev. Lester G. Osborn, pastor of the Shiloh church, was the dean of the school, and Mrs. Ella K. Sheppard had charge of the music. The total number attending at least one or two sessions was over one hundred fifty. The average attendance was around one hundred ten. Besides those from the five churches composing the West District, there were enrollees from five or six neighboring churches.

The cost of the school was met by an assessment of \$30 on each of the five schools

and an offering at the close. That the school was a success and well received was indicated by the fact that the group voted unanimously to hold another school next year.

Rev. Lester G. Osborn.

Surely it must have been an inspiration to be a part of such a school. It shows that people are really responding to the call, "Study to show thyself approved . . ."

—H. S.

ALFRED SABBATH SCHOOL REPORTS

Dr. Ben R. Crandall, superintendent of the Alfred Sabbath school, reported as follows in the mimeographed report of the annual business meeting:

The average attendance throughout the year was seventy-eight. New teachers recently added to the staff are Mrs. Helen Thorngate, Wendell Stephan, and Mrs. Samuel Kaetzel. Mrs. Luella Straight's faithful service as superintendent of the primary department was noted with appreciation. Mrs. Lillian H. Jacobs has consented to carry on this work through the coming year. Mrs. Bessie Button, as treasurer of the Sabbath school, reported that a total of \$257.77 had been in the treasury during the year, of which \$158.09 had been expended for the work of the school, leaving a balance of \$72.68. Receipts from the classes revealed a 30 per cent increase over last year.

SUPPLIES SENT TO NEW ZEALAND

A gift of \$10 was received from the Little Genesee Sabbath school to help finance the sending of Helping Hands, for adults and young people, and Sabbath school cards, printed by Pastor Clifford Beebe, to the Sabbath schools of New Zealand.

There has been placed with the Recorder Press an order for enough supplies for the Sabbath schools, and the supplies will be sent as soon as possible so they can be used as dated.

This gift from Little Genesee is very much appreciated by the board, and the New Zealand people have written to express their gratitude. This is one way that we can extend the hand of fellowship over the miles and bring us all closer together. — H. S.



Harley Sutton

Woman's Work

Frances Davis, Salem, W. Va.

WOMEN'S SOCIETY BOARD OF DIRECTORS HOLDS MEETING

Many Letters and Reports Received;
Treasurer Indicates Balances

The Board of Directors of the Women's Society of the Seventh Day Baptist denomination met in regular session March 10, 1946, in the Mrs. G. H. Trainer Sabbath school room, with the following members present: Mrs. J. L. Skaggs, Mrs. M. C. Van Horn, Mrs. S. O. Bond, Mrs. Okey W. Davis, Mrs. J. L. Vincent, Mrs. Edward Davis, Mrs. Ottis Swiger, Mrs. A. G. T. Brissey, Mrs. R. P. Seager, Miss Lotta Bond, Miss Greta F. Randolph. Mrs. John Randolph, the board's correspondent for the Southeastern Association, was present also.

Mrs. Randolph was in charge of devotions. She read verses from Proverbs and offered prayer.

Mrs. S. O. Bond brought the treasurer's report, showing the following balances: General Fund, \$224.97; Special Fund, \$890.83; Helper's Fund, \$348.46; Trailer, \$368.13. Her report was accepted and placed on file.

A letter from Mrs. Hubbard was read concerning her being guest delegate of the board to the Buck Hill Falls, Pa., conference.

A letter was read from Mrs. Mildred Ehret recommending that Mrs. Hugh Whitford become Women's Board correspondent for the Northwestern Association. A letter from Mrs. Whitford indicated her acceptance of the place.

Mrs. Okey Davis gave a verbal report as editor of Woman's Work. Mrs. Davis was asked to write her suggestions to be included with these minutes.

Material was presented from the Foreign Missions Conference concerning the United Christian Adult Planning Conference to be held in Lake Geneva, Wis., July 28-August 3. Voted to send a delegate to be named later, to this conference.

Mrs. R. P. Seager read the report of the Christian Culture Committee. Her report was accepted and placed on file.

Report of Christian Culture Committee

To the Board of Directors:

The Christian Culture Committee would report that a meeting was held in February with all members present excepting one. Our president, also, attended the meeting.

The committee would call the attention of all society leaders to a study program packet which is being put out monthly by "Good Housekeeping." This packet contains a complete study program which varies each month. It contained, for October, a study program on Bible reading. These packets may be obtained by any club or society leader by writing to The Good Housekeeping Club Service, 959 8th Avenue, New York 19, N. Y.

The Christian Culture Committee distributed copies of the "Talking Leaf" to church leaders at the World Day of Prayer service in Salem.

Respectfully submitted,

Mrs. R. P. Seager,
Chairman.

Mrs. M. C. Van Horn gave a verbal report for the Peace Committee. Her report was accepted as a report of progress.

Mrs. J. L. Vincent reported for the Histories Committee. This report was accepted and placed on file.

Report of the Histories Committee

To the Board of Directors:

To date sixteen histories of women's organizations in our denomination have been received: Salemville, Piscataway, Boulder, New York City, Westerly, Dodge Center, Brookfield, Denver, Milton, Shiloh, Albion, Verona, Adams Center, Leonardsville, Farina, and Edinburg, Tex.

A few more are in the process of writing. Questions are being sent as to length, kind of material, etc. This depends on age of the organization and the material available. Those received have been one to five pages in length.

Much of our history is slipping away; records are being lost, and friends are leaving. Ours is an effort to preserve a record for future generations to read and use of what the women of our denomination have done in the past and are doing in the present. Many societies are having difficulty to find records even now. Please send what you can find; and fill in later, if more material becomes available.

Let's make a special effort to have more histories in time for Conference. Will your history be there?

Gladys R. Vincent (Mrs. Joseph L.),
74 Carolina Avenue,
Salem, W. Va.

Mrs. Okey Davis, the representative for the Literacy and Literature Committee, gave

out the pamphlet, "World Needs in Literacy and Literature," to the board members and gave a verbal report of her work. Her report was accepted as a report of progress.

Mrs. J. L. Skaggs read the report of the Ways and Means Committee. The report was accepted and placed on file.

Report of Ways and Means Committee

To the Board of Directors:

Your Ways and Means Committee would report no committee meeting since the last board meeting. Correspondence has been carried on with the promoter of evangelism and with others in regard to plans for evangelistic effort in the near future.

Promoter and Mrs. Greene are working with the church in Washington, D. C., until some time in April when he expects to begin work in the Southeastern Association.

Some further, and thus far unsuccessful, efforts have been made to secure tires for our house trailer. Mr. Greene is seeking those who will help with this trailer work which we hope may be started soon.

Respectfully submitted,

Mrs. J. L. Skaggs,
Acting Chairman.

Mrs. Edward Davis read the reports of Rev. L. O. Greene.

Mrs. A. G. T. Brissey was appointed a committee to get the trailer moved.

Mrs. Okey Davis distributed the board stationery and presented a bill from The Fox Printing Company of \$10.50 for the same. This bill was ordered paid.

Mrs. S. O. Bond presented a bill for \$29.75 for six pages of space in the Seventh Day Baptist Year Book. The bill was ordered paid. The corresponding secretary was instructed to write a friendly letter to the newly organized women's organization in Jamaica.

These minutes were read and approved.

Adjourned to meet the second Sunday in May at 2:30 p.m.

Mrs. J. L. Skaggs,
President,
Greta F. Randolph,
Secretary.

BATTERED SUITCASE, ROPE-TIED BUNDLE ARE SYMBOLS OF CENTRAL EUROPE

By Your Peace Correspondent

[This column is written by Robert W. Root, formerly of the Des Moines Register and Tribune, who is now reporting the religious scene to the American press under interdenominational auspices.]

GENEVA, March 15 — If the umbrella was a symbol of Munich, the battered suitcase and the rope-pinched bundle are symbols of Central Europe after the war. This winter, it is in Germany especially that everyone is on the move—refugees, displaced persons, deportees, all the miserable, wandering people whose personalities are forgotten behind the stereotype words.

Long lines stand at ticket windows. In the bomb-shattered central railroad station at Munich, I saw two queues one hundred fifty feet long, and during several visits later in the day, I could not see that the length changed much.

Around the edges of the big, dirt-covered central room of the station were scattered groups of the wandering with their inevitable bundles. At random, I picked out one of the little groups and we started a conversation in my broken German. There was a man of middle age; his daughter, a girl of thirteen or fourteen who was thin, with a

rose in her cheeks, which might be telltale, but otherwise well enough looking; and his old mother, with a shawl over her head, flinty-faced, unsmiling.

They were Hungarian Jews from Budapest, I found, but it had been a long time since they had seen that city. Six years ago they had been put into a German concentration camp, and they had been there some two years. Then the Russians had taken the camp and packed them off for two years in Siberia. For two years they had been in the Ukraine, where the man had labored for the Soviets. Now, after weeks on the train, without sight of a bed, they had reached Vienna, and at last, Munich. They were waiting for a bus to take them on farther.

The man's wife came up, a woman with broken teeth. She joined in to tell of the food they had consumed as pariahs, sometimes passable, sometimes barely enough to keep them alive. There had been a younger boy in the family, but he had died. "Sehr schlecht," she took her head.

Near by were a man and wife of the same group of Hungarian Jews. They had something which is a sight rare among such people—a baby of about a year old. They

seemed surprised themselves that the child had survived. For weeks, they said, she had had little to eat but potato broth. They had tenderly wrapped her in a motley array of old scarfs, but her cheeks were pink with the cold and her nose was running. Notwithstanding, she offered a wistful smile.

But what is there ahead about which such a child can smile? These people, too, were waiting for the bus, and expected that there would be a UNRRA camp at the end of the line. A sort of home at last—but still a camp. When, and where, could they begin life again?

Homes in America

This is where people of favored nations like the United States come in for different roles. Many of these refugees, like immigrants who built our country, would like to find their future in America, and if it's a small enough step, there's still room for rejoicing that the United States is going to admit some thousands under immigration quotas. But these people will not buy steamship tickets with what most of them have in their pockets, and there are many thousands more who will have to find their niche in Europe.

I talked with Adolf Freudenberg, who is in charge of refugee work for the World Council of Churches at Geneva, about what American church people can do in co-operation with others to help with this problem. Pastor Freudenberg is an anti-Nazi German exile himself who has given the lie to the notion that "all Germans are alike" by his vigorous work for Jewish refugees throughout the war. He had just come back from the first meeting in London of the new international interdenominational church refugee committee.

Pastor Freudenberg reported that the church refugee leaders are especially concerned about the remaining Jews, especially those so-called "non-Aryans" who are Christians. There are more "Jewish-Christians" in Europe than might be imagined. For example, he said, there are five thousand adherents of the Hebrew religion in Berlin today, but the Protestant church rolls there have nine thousand "non-Aryan Christians." The latter suffered under the Nazis, but had a better chance of escaping extermination itself. Pastor Freudenberg said that these

Christians of Jewish origin are not aided by the blanket help for Jews, and the Christian churches therefore have a special obligation to help them.

The World Council, supported by churches throughout the world, will bring some of this help to the European side. The American governmental policy of admitting 39,000 immigrants puts on the churches in the United States the responsibility of helping at that end.

In outline, the church job will be to provide collective sponsorship for the immigrants, instead of the individual sponsorship with which Americans have been familiar heretofore. In dollars and cents, this adds up to a lot of financial support; immigration of eight hundred non-Aryan Christians would "block up \$300,000 for quite awhile," Freudenberg said. Jewish organizations are expected to take care of Jews. How many Christians will be able to start over again in America depends on the generosity of American Christians.

At this end, churches which have been working with refugee problems are already starting to prepare lists of prospective emigrants and sending the names to American consulates for action. If American church people do their part, they will not only bring light into many lives that have been dark for a decade, but will demonstrate the realities and possibilities of working in harness with Christians of different denominations and different countries.

ORDERS FOR EXTRA COPIES OF SABBATH RALLY ISSUE TO BE SENT IMMEDIATELY

Plans are developing for a Sabbath Rally issue of the Recorder on April 22. Instead of the supplement, which has sometimes been printed for the annual rally day, it is proposed to make the entire magazine appropriate to the Sabbath emphasis. Department editors are going to submit material on the subject; special features will be included, and the publication will also contain material helpful in preparing programs for Sabbath Rally Day, May 18, 1946.

The intent will be to make this special issue serviceable as an aid to the observance of Sabbath Rally Day, and at the same time have it especially useful as reading matter

to be distributed to people interested in the Sabbath and Seventh Day Baptists.

Extra copies of the number will be printed and be supplied in limited quantities to churches which can make use of them in either of the suggested ways. If you anticipate the need of extra copies in your church, will you please see that the pastor, or other representative, sends your request to the Recorder office immediately. The print shop will have to have the completed order by April 17.

ALFRED UNIVERSITY

Attention Called to Educational Opportunities

(Written by John Reed Spicer, the following brief article on Alfred University is to call the attention of our young people and any returned veterans to the opportunities offered by Alfred, one of our denominational institutions. The chairman of the Vocational Committee will be pleased to give any further information or be of any service possible to any of our young people who may be interested in any of the opportunities offered. A more detailed article on the work offered by the Agricultural and Technical Institute will appear later.—Ben R. Crandall, Alfred, N. Y.)

Founded in 1836, Alfred University is now in its 110th year. Never aspiring to great size or wide fame, Alfred has been content to be known favorably where it is known at all. Cordial relationships with the State Board of Regents and full accrediting by all appropriate agencies, including the top-ranking Association of American Universities and the Engineers' Council for Professional Development give some measure of the success of Alfred's aspirations.

The university's score of buildings occupy part of a campus of one hundred twenty acres near the top of the Allegheny Plateau in southwestern New York. The almost exclusive college town of Alfred is near the main line of the Erie, three hundred miles west of New York City.

The institution as a whole is a combination of four divisions. The College of Liberal Arts and the graduate School of Theology are privately endowed. The New York State College of Ceramics and the New York State Agricultural and Technical Institute are, obviously, supported by the state. Each of the colleges and the institute normally has an enrollment of around three

hundred. Of the normal total of about one thousand students, about one-third usually are women.

The New York State College of Ceramics offers three curricula: ceramic engineering and glass technology, leading to the B. S., and industrial ceramic design, leading to the B.F.A. degree. The College of Liberal Arts offers curricula leading to the B.S. in business and nursing, and to the B.A. in a wide variety of other fields. Through concentrations in mathematics, physics, chemistry, biology, English, foreign languages, history, economics, philosophy, drama, etc., students prepare variously for positions in teaching, industry, or business, or for advanced study in medicine, dentistry, law, and other professions.

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.

BELIEFS

Concerning Evangelism

Evangelism is the preaching of the gospel, which holds the only hope for mankind, and the winning to Christ of those who have never accepted him. Seventh Day Baptists believe, also, that the Master intended that teaching should be a vital part of the work of the Church. They emphasize religious education, not as an end in itself, but as a means of evangelism and of training in Christian living. While the local church has special responsibility for the people of its own parish, it shares with the Church Universal the task of world evangelism, missions, and religious education. The Church must bend its efforts to bring every man, woman, and child under the influence of the gospel and into definite relationship with Jesus Christ, and must promote Christianity throughout the whole world and in all human relationships.

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

Children's Page

Mizpah S. Greene, Andover, N. Y.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

It has been a long time since I last wrote to you; so I thought I would write today.

My little brother just got out of the hospital after a period of sickness.

We have started playing baseball at school and our principal, Mrs. Tomilson, said we were rushing the season; so we started playing marbles.

We are having nice weather here, and I hope you are having good weather up your way, too. Well, I will have to close now.

Sincerely yours,

John Godish.

Dear John:

I'm sorry to hear that your little brother has been sick and hope he is "all well again," as my little granddaughter Gretchen says.



Mizpah Greene

Andover boys haven't started playing baseball yet, for although it has been warmer we have been having a number of very rainy days. As for playing marbles, the only place for that would be in the house, and I don't think boys would find that very satisfactory. Do you think so?

Yesterday afternoon and evening Pastor Greene and I attended the Allegany County Youth Rally, held in the Alfred Church. Over one hundred twenty were in attendance, most of them young people and the adult leaders of the various discussion groups.

After a half hour period of group singing, a half hour worship service was conducted by a group of Alfred Station young people. At the close of this service the young people were divided into the following discussion groups (each one going to the group of his or her own choosing): "Can Christianity Mix in Politics?" "Am I My Brother's Keeper?" "Why Denominations?" "Am I Christian?" "Giving Christ to Others," "Making Me Worthwhile," "Living with Our Parents." The extra adults present met in another

group to discuss various problems in youth training.

After an hour spent in this manner, each group of young people had great fun preparing amusing skits for after supper entertainment. Both young people and adults enjoyed an appetizing supper followed by the skits and singing in the parish house. The groups returned to the church at 7:15 for hymn singing and an inspiring sermon on the topic, "Prelude to One World," by Rev. A. M. McCartney, pastor of the First Baptist Church of Rochester, N. Y.

I wish all my Recorder boys and girls, especially the teen-age young people, could have attended this rally, for I'm sure they would have enjoyed it.

Your Christian friend,

Mizpah S. Greene.

Dear Recorder Children:

I think I have just room enough for a short story. Here it is:

A TRUE FRIEND

Once upon a time a gentleman was walking along the streets of a midwestern town when he saw a little dog running frantically from one person to another.

No one seemed to take any notice of the dog, although he barked and whined and jumped in front of everyone who came by to make them notice him.

At last the dog saw the gentleman watching him and began to jump in front of him, whining and barking louder than ever. He seemed to try hard to say something, if he only knew how.

"Run along, old fellow, and I'll follow you," said the gentleman.

The dog ran forward, turning from time to time to see if he was still being followed.

The dog led the way to a deep hole from which a large tree had been dug; and there was another little dog, much smaller than the first, that had fallen into the hole and could not climb out.

At once the gentleman reached down into the hole and lifted out the frightened little fellow, and both dogs ran away together,

(Continued on page 266)

FORGIVENESS: OR HUMANITY AT THE CROSSROADS

By Rev. Paul S. Burdick

Rockville, R. I.

It seems as if humanity stands at the crossroads today. One way is labeled "Forgive and Save"; the other, "Avenge and Destroy." The voice of the world is telling us to "be tough; don't be soft; don't be impractical." The words of the Bible about forgiveness are met with a polite sneer, or turned aside as



Paul S. Burdick

meaning something quite different from what they were intended to mean. May God help us to study these words carefully and accept them at their face value.

Jesus says, "For if ye forgive men their trespasses, your heavenly Father will also forgive you." Does that mean waiting with arms folded until the one who has wronged us shall come and humbly apologize? That was not what the father of the prodigal did, when he saw his son "a great way off."¹ That is not the way of our Father in heaven toward us. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."² Forgiveness is not a passive but an active grace. It goes out "to seek and to save that which was lost."³

Paul tells us, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will

repay, saith the Lord."⁴ We can safely trust the Lord to do what punishing is necessary. Our efforts can then be centered upon saving the lost. "But if thine enemy hunger-feed him, if he thirst give him drink, for in so doing thou shalt heap coals upon his head." Not just being willing to forgive—not just "having the spirit of forgiveness in our hearts"—but by expressions of love and kindness, trying to bring about reform, that is the true meaning of forgiveness.

There is a beautiful story of Frances E. Willard, the great temperance leader. Of a naturally quick-tempered disposition, when she received a letter cruelly misrepresenting her efforts, she would flush with anger and clench her fists. Then bowing her head upon her hands she would wait in prayer. "When I know that I love that person," she would say, "then I am ready to act."

John, the beloved disciple, tells us, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"⁵ Our ability to love God is closely connected with and dependent upon the Christian grace of forgiveness, and on our willingness to love and save those that seem at first to be unlovely and hateful. James says, "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."⁶ How gladly will our heavenly Father cover with the blood of Christ the sins, both of the soul-winner and of the prodigal, when they come humbly to him, telling him that a new soul has been born into the kingdom!

It seems as if God is saying to the men of this generation, "Forgive and save, or all of you shall perish." The seven angels with their seven trumpets stand ready to sound.⁷ There is much pessimism; much running to and fro in the earth. We must labor to keep alive the little flame of love.

"Be watchful and keep vigil,
The King is at the gate."

¹Luke 15: 20.

²Romans 5: 8.

³Luke 19: 10.

⁴Romans 12: 19, 20.

⁵John 4: 20.

⁶James 5: 19, 20.

⁷Revelation 8—9.

? 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: In 1 Corinthians 14, I fail to see the harmony between verse 22 on one side, and verses 23 and 24 on the other side.

In verse 22 Paul says prophesying is a sign not for unbelievers, whereas in verse 24 the unbelievers will be convinced by the prophesying of all. And so, too, with the tongues. Verse 22 says they are a sign for unbelievers, but in verse 23 the unbelievers will say the members of the church are mad when they find them speaking with tongues.

Can you help me to understand the texts in the right way? G. Z.

Answer: Paul includes among the gifts of the Spirit both "speaking with tongues" and "prophesying." However, he makes a clear distinction as to their relative importance. In the verses cited above the issue seems to be that of the special use to be made of each gift in the work of the church. What concerns our enquirer is the seeming contradiction between the statement that "tongues" is a sign for unbelievers and "prophesying" is for believers, and the later statement that if all speak with tongues the unbeliever will think them mad. And, also, that unbelievers may be convicted by prophecy.

Speaking with tongues was accompanied by expressions of ecstatic feeling. This exalted feeling is likely to impress the unbeliever and is therefore a sign for him. However, if the whole assembly surrenders to such emotions and ecstatic demonstrations, even unbelievers will be puzzled as to what is going on.

Prophesying, or preaching, is the gift of the Spirit best calculated to strengthen the believer and build him up in the holy faith. By preaching also the unbeliever may be convicted. There is a place for both the preacher and the emotional exhorter. But in a public assembly restraint is desirable, so that there shall not be confusion.

DENOMINATIONAL "HOOK-UP"

Marlboro, N. J.

We are so glad to have regularly with us now Mr. and Mrs. Roy Tomlinson and family. Mr. Tomlinson has been away several years, working as a chemist on war projects in several Western states.

The February meeting of the Ladies' Aid was a well-attended all-day meeting at the home of the president, Mrs. Edward Cook, Bridgeton. A delicious dinner was served, and in the afternoon Mrs. Albert Ayars led a discussion on the last chapter of "Lessons in Soul-Winning" by Dr. Houghton.

Correspondent.

Alfred, N. Y.

Trailer Town is practically full and is fast becoming "home sweet home" to veterans and their families, even to an Eskimo Husky in his kennel.

The community is being fitted with wooden sidewalks, street lights, a cinder drive, and parking space around the thirty-five units. The cinder drive circles three sides of the gymnasium giving access to the living quarters, some housing men only, others veterans and their families.—Alfred Sun.

Salem, W. Va.

Salem College expects to be able to house veterans enrolled in classes by April 1. The Federal Public Housing Administration has granted the college twenty-five trailers for use of veterans.

These trailers will be placed on foundations on college property at the end of Pennsylvania Avenue and connected with electricity, gas, water, and sewerage lines.

Many of the units have been reserved by veterans and the remainder will be assigned in order of application.—Salem Herald.

Never say "No" to God!

A possible modern application of this Scripture may be expressed as follows: There are legitimate revival methods which should be used in the church, accompanied by unusual emotion, but care should be taken not to abuse this freedom of religious expression. Preaching sound doctrine, which is especially helpful for the believer, may be the best means of reaching the unbeliever.

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

MONTHLY FINANCIAL REPORTS

"For where your treasure is, there will your heart be also."

This feature, published the first of each month, is for those particularly interested in the finances of the denomination. Statements from all departments are given here, facilitating comparisons and checking.

DENOMINATIONAL BUDGET
Statement of Treasurer, February 28, 1946

Receipts	February	Total for 8 months
Adams Center		\$ 129.50
Albion	17.10	114.02
Alfred, First		1,875.39
Alfred, Second		582.55
Andover		33.00
Associations and groups		240.41
Battle Creek	224.75	1,086.95
Berlin	10.00	99.30
Boulder		300.73
Brookfield, First		143.95
Brookfield, Second		160.56
Chicago	25.15	240.70
Daytona Beach	13.00	175.50
Denver	37.00	361.20
De Ruyter		275.31
Dinuba		50.00
Dodge Center		51.26
Edinburg	11.00	80.00
Farina	15.00	160.00
Fouke		71.67
Friendship		67.15
Gentry	5.00	44.50
Hammond		65.00
Healdsburg-Ukiah	4.00	11.25
Hebron, First		59.28
Hebron, Second		5.25
Hopkinton, First	137.50	318.24
Hopkinton, Second	2.50	15.55
Independence	8.00	129.00
Individuals	7.00	2,559.90
Irvington		170.00
Jackson Center		30.90
Little Genesee	21.30	216.30
Little Prairie		15.00
Los Angeles		164.00
Los Angeles, Christ's	3.00	13.00
Lost Creek		202.31
Marlboro	86.00	557.55
Middle Island	4.01	62.98
Milton	119.85	1,840.90
Milton Junction	45.58	516.96
New Auburn		169.00
New York	31.25	533.77
North Loup	200.00	397.95
Nortonville	4.35	168.55
Pawcatuck		2,151.83
Piscataway		161.57
Plainfield	119.94	1,362.50
Richburg	17.50	104.10
Riverside	164.87	742.92
Roanoke		26.00
Rockville	7.25	73.45
Salem	15.00	508.55
Salemville		48.37

Shiloh	93.00	1,292.41
Stone Fort		10.00
Verona		291.14
Walworth		155.00
Waterford	10.00	97.85
White Cloud	23.49	202.92

*** Denominational Budget**

\$24,000 Minimum

\$20,000

\$15,000

\$10,000

Raised to date \$9,577

FOR YEAR 1945-46

"He may last but never lives
Who much receives but nothing gives,
Whom none can love, whom none can thank,
Creation's blot, creation's blank."

Disbursements

	Budget	Specials
Missionary Society	\$ 273.36	\$ 487.85
Tract Society	116.64	5.00
Board of Christian Education	191.68	5.00
Women's Society	6.64	8.00
Historical Society	18.32	
Ministerial Retirement	83.36	40.65
S. D. B. Building	21.68	
General Conference	69.44	
World Fellowship	18.88	
S. D. B. Committee on Relief Appeals		110.00
Bibles for Jamaica		1.00

Comparative Figures

	1946	1945
Budget receipts:		
For February	\$ 825.89	\$1,344.75
For 8 months	13,853.88	13,539.68
Special receipts:		
For February	657.50	635.43
For 8 months	7,941.02	3,561.31

L. M. Van Horn,
Treasurer.

Milton, Wis.

MISSIONARY SOCIETY

January 1, 1946, to January 31, 1946

Karl G. Stillman, Treasurer	
In account with the	
Seventh Day Baptist Missionary Society	
Dr.	
Cash on hand January 1, 1946	\$5,385.92
Second Century Fund Gifts:	
Salemville, Pa.	\$ 11.85
DeRuyter, N. Y., Sabbath School	57.00
Mrs. H. Floyd Carpenter in memory	
of Mr. and Mrs. Myron C. Irish	100.85
Pawcatuck C. E. Society	10.00
Mrs. Jennie Parker	10.00
Mrs. D. B. Coon and Mrs. Gladys	
Hemminger	10.00
	199.70
Dodge Center, Minn., for China	80.20
Rev. David S. Clarke	10.00
Clifford F. Lamson, E. Taunton, Mass., for	
Missionary Evangelistic Work	10.00
Memorial Fund income for quarter ended	
November 30, 1945	313.77
M. C. Rockwell Fund, Westerly, R. I., for	
foreign missions	7.12
Reta I. Crouch, Albuquerque, N. M.	15.00
Rev. E. A. Witter for Jamaica School	18.87
Dodge Center, Minn., Sabbath School for	
Jamaica	15.00
Dodge Center, Minn., Sabbath School for	
Gurley, Ala., work	15.00
Mr. and Mrs. G. H. Fowler, Exeland, Wis.	20.00
Mrs. W. Smith, Sarnia, Ont., for	
foreign missions	4.00
Federal Reserve Bank of Boston, Mass.: re-	
demption \$2,000.00 U. S. Treasury Certifi-	
cates of Indebtedness 7/8% Series A 1946 held	
as temporary General Fund Investment	2,000.00
Mrs. D. B. Coon and Mrs. Gladys	
Hemminger	\$ 5.00
For Florida work	5.00
For Jamaica work	5.00
	15.00
Prof. L. B. Crandall for Dr. Grace I. Crandall	50.00
Permanent Fund income	389.98
Income Myrta E. Greene Special Fund	58.04
	\$8,607.60

Cr.	
Telephone and Telegraph expense	\$ 22.54
Recorder Press - Annual report and share	
Year Book	130.00
J. H. Coon, Treasurer, income Myrta E.	
Greene Fund	58.04
Rev. A. S. Johnson, Riverside, Calif., gifts to	
Australia and New Zealand	3.50
Jamaica payments as follows:	
Rev. W. T. Fitz Randolph: salary	\$100.00
Children's allowance	25.00
House rent	20.83
Travel expense	8.12
Native workers	50.00
Ministerial Education Fund	25.00
Insurance, 29 Charles St.	81.20
Balance land cost	23.44
Gift Rev. and Mrs. Crichlow to	
Jamaica Mission Fund	20.00
	353.59
Rev. Neal D. Mills	41.67
Rev. Trevah R. Sutton	41.67
Rev. Verney A. Wilson	25.00

Rev. John F. Randolph	41.67
Rev. Clifford A. Beebe	41.67
Rev. David S. Clarke:	
Salary	\$100.00
House rent	25.00
	125.00
Rev. William L. Burdick:	
Salary	\$125.00
House and office	25.00
Office supplies	9.56
Clerk	41.67
	201.23
Rev. Herbert L. Polan	15.00
Rev. G. D. Hargis	41.67
Treasurer's expense	41.67
Rev. Rex Zwiebel	41.67
Rev. Zack H. White	100.00
Mrs. George P. Kenyon	10.00
Rev. R. R. Thorngate	10.00
China Payments as follows:	
Rev. H. E. Davis	\$75.00
Less repayment China advances	2.30
	\$ 72.70
Dr. Rosa W. Palmberg	30.00
	102.70
Lambert Guenther: design for 2d Century	
Fund circular	150.00
Industrial Trust Company: transfer 2d Century	
Fund gifts to Savings account	49.70
Rev. A. T. Bottoms: Gift Dodge	
Center Sabbath School	15.00
Mrs. Esther Gavitt, Treas.: Gift to Florida	
work from Mrs. D. B. Coon and Mrs. Gladys	
Hemminger	5.00
Cash balance on hand January 31, 1946	6,939.61
	\$8,607.60
Accounts payable as at January 31, 1946:	
China	\$4,190.08
Germany	2,916.67
Holland	2,900.00
	\$10,006.75

A TRUE FRIEND

(Continued from page 262)

after wagging their tails and barking their loudest, expressing their thanks as well as they knew how.

You see, dogs can be true friends, not only to their masters but to their dog companions.

M. S. G.

Marriages

Ruprecht - Soper. — Stanley Burk Ruprecht, son of S. Burk and Anna Phillips Ruprecht, and Mildred Louise Soper, oldest daughter of Ralph and Ruth Soper, were united in marriage on March 6, 1946. Rev. Herbert L. Polan, Verona, N. Y., the bride's pastor, officiated.

Obituary

Bonnell. — Leheigh Bonnell, age 86, son of John and Thada Bonnell, passed away March 10, 1946, at the home of his daughter, Mrs. W. C. Anderson, Parkersburg, W. Va., where he had made his home for several years.

He was a native of Doddridge Co., W. Va., a worker in the oil fields. His wife, Mahala E. Pitts Bonnell, preceded him in death.

Farewell services were conducted at his late home, March 13, in charge of Rev. J. F. Randolph of Berea, W. Va., assisted by Rev. David S. Clarke of Westerly, R. I. Interment was at Buena Vista, W. Va. J. F. R.

Green. — Mable E., second daughter of Elmore Carey and Martha David Hibbard, was born April 17, 1887, at North Loup, Neb., and passed away in Miles City, Mont., December 17, 1945.

Her only sister, Carrie Viola Bates, and her mother and father preceded her in death.

She joined the Seventh Day Baptist Church when a girl. On June 5, 1905, she was married to Richard L. Green. To this union were born three sons and two daughters. Surviving, besides the husband, are the following children: Rachel Wildman, Knowlton, Mont.; Albert Lee, Clarence Burdette, and Richard, Jr., all of Miles City.

Funeral services were held at the Groves Funeral Home in Miles City, Rev. B. Fitz of the Presbyterian Church officiating. Burial was at Custer County Cemetery. R. G.

Greene. — Alice Crandall, daughter of Delos Crandall and Sarah California Coon Crandall, was born May 20, 1859, and died February 13, 1946, at the home of her son William C. Greene in Belmont, N. Y.

She attended Milton College and Alfred University and later taught in country schools. She was a member of the Friendship Seventh Day Baptist Church at Nile, N. Y., and at the time of her death was a member of longer standing than any other living member. She was married to Clark W. Greene March 11, 1886. For many years her home was next door to the Nile parsonage. She was a much loved neighbor and one on whom all of her friends depended. Besides her son, William, she is survived by a son, Robert E. Greene of Milton Junction, Wis., and a step-son, Elwood Greene, of Nile. Farewell services were conducted by her pastor, Rev. Ralph H. Coon, at the Nile church. R. H. C.

Halverson. — Infant daughter of Mr. and Mrs. N. D. Halverson, formerly of North Loup, Neb.

Funeral services were conducted on January 24, 1946, by Rev. L. F. Hurley, pastor of the Chicago, Ill., Seventh Day Baptist Church.

Hemphill. — Cora Elnora, daughter of Mr. and Mrs. William G. Carmer, was born at Hebron, Potter Co., Pa., May 4, 1866, and died February 16, 1946.

She was united in marriage on July 19, 1895, to Walter Hemphill at Independence, N. Y. To them were born two children: William, of Coudersport, Pa.; and Harry, who died during World War I. An adopted daughter, Mrs. Alfred Dibble, also survives.

She was a member of the Hebron Center Seventh Day Baptist Church. Final rites were held on Monday, February 18, in the First Seventh Day Baptist Church of Hebron with Pastor Rex E. Zwiebel in charge. R. E. Z.

Ling. — Mathilda Martha Newby, was born at Welton, Iowa, May 17, 1866, and died at her home in Sampson, near New Auburn, Wis., January 14, 1946.

On July 1, 1902, she was married to Charles August Ling, who preceded her in death by about three years. There were two children born to them: Francis and Esther (Mrs. Reed Jacobson). There is also one adopted son, Alvin.

She was a Seventh Day Baptist for many years. Funeral services were conducted from the Seventh Day Baptist church. Rev. C. B. Loofbourrow officiated, assisted by Rev. Neal D. Mills. C. B. L.

Nicklin. — Ella Burdick, daughter of Andrew J. and Mary Burdick, was born in 1877 and died January 2, 1946, in Emporia, Kan.

She was a good Christian, believing as her parents did in the Seventh Day Baptist faith, but keeping her active membership in the Methodist Church where she lived.

She is survived by her husband, Eli B. Nicklin, of Emporia.

Schrader. — Julia Knight, daughter of Alfred and Caroline Godfrey Knight, was born February 20, 1869, at Garwin, Iowa, and died October 30, 1945, in the St. Thomas Memorial Hospital in Marshalltown, Iowa.

On January 8, 1895, she was married to Delbert V. Shrader of Garwin. To the union were born two sons: Lowell, superintendent of schools at Guernsey, Wyo., and Bobbie, recently discharged from the Army, of Pocatello, Idaho.

She became a Christian in early life and united with the Seventh Day Baptist Church of her home town and was a loyal supporter and faithful worker.

Her funeral service was held in the Miller Funeral Home, with Rev. Olive Hurd, pastor of the Church of Christ, officiating. Interment was in the family lot in the Garwin Cemetery.

Mrs. S. G. B.

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

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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.



Seeds of Conflict?

Retiring Director General Herbert H. Lehman (picture to left) of the United Nations Relief and Rehabilitation Administration says that failure to furnish food for the world's hungry millions might lead to international disaster.

Speaking hopefully, however, before an UNRRA council session, he pointed out that it has been demonstrated by "history's greatest mission of mercy" that men and women of many nations can work together in harmony for the common good of mankind.

"Sacrifices will need to be made in some of the countries if the problem is to be solved," he asserted, "but . . . failure to provide for many millions must inevitably lead to widespread political instability and can well sow the seeds of further armed conflict."

The Hungry Must Be Fed

MY PLEDGE

"In response to the President's request to help prevent starvation overseas, I voluntarily pledge to conserve food and to buy less, bake less, waste less bread, cake, wheat products.

"I will conscientiously attempt to conserve during the next six months, or while the emergency exists, about a quarter of the wheat products our household is accustomed to use."

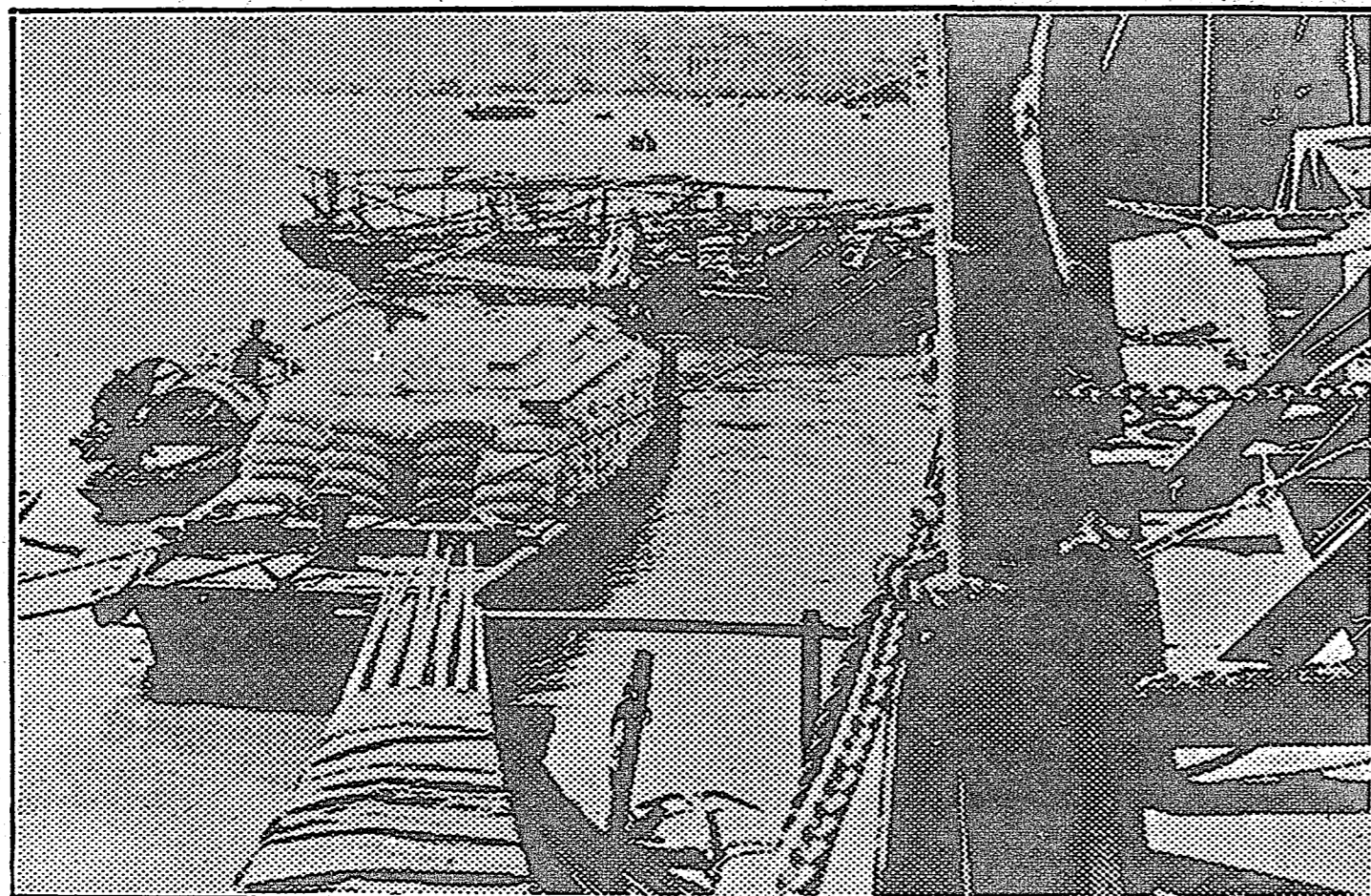
Food Conservation Pays Off

Relief flour arrives in Shanghai. Moored off Shanghai's famous Bund, the S.S. Marine Star unloads its cargo into lighters for transfer to shore.

"For I was an hungred, and ye gave me meat."
(Matthew 25: 35.)

* * *

Ship material aid to the following United Church Service Centers: New Windsor, Md., and Modesto, Calif.



The Sabbath Recorder

The Church

IN the House of Life, I saw an Altar, with candles aglow and a Cross thereon.

And as I bowed in reverence and closed my eyes, I beheld the Living Church.

The walls were not of brick and stone, but of dedicated wills held together with the mortar of mutual dependence and common commitment to the Best yet revealed.

The windows were not of stained glass, but of multi-colored dreams, hopes and aspirations, through which there came the vision of Infinite Beauty that shone with the broken brilliance of a thousand suns.

The towering pillars and the vaulted arches were not of stone and steel, but of far-reaching arms lifted in prayers innumerable and intermingling.

The long aisles were not carpeted, with velvet runners, but with temptations trampled under foot and good resolutions kept.

(Continued on back cover)

