

What Church People Are Doing the World Around

(Items from Exchanges and News Services)

"An adventure in Christian worship and service across all racial and cultural lines" is the description given by the Federal Council to "The Church for the Fellowship of All Peoples" in San Francisco, Calif. This seven-days-a-week church, now housed in a church building formerly used by a Japanese congregation, is composed of Negroes, Chinese, Japanese, Filipinos, and several nationalities of Caucasians, all worshipping and living in harmony. There is a regularly organized church of one hundred thirty members, and a worshipping congregation that is much larger. According to the federation, this successful adventure is "a living challenge to church leaders for their past policies and practices." — News in the World of Religion.

* * *

"We cannot possibly carry out world evangelization on the present scale of missionary work—the price of a daily paper once a week," says Dr. John W. Burton, president-general of the Methodist Church in Australia. "Missions are going to be far more expensive. If you treble present work or multiply it tenfold, you will still be touching and not solving the problem. We shall have to have a new strategy of Christian missions. We shall have to have hundreds of thousands of non-professional missionaries going to non-Christian lands, to live Christian lives and set Christian examples, and make their own living. The biggest obstacle to our Christian work today is the heathen lives of our own business people."—W. W. Reid.

* * *

There is now one licensed retail liquor store, saloon, or beer parlor in the United States for about every one hundred families. The 1945 Internal Revenue records show 241,669 licensed liquor dealers and 118,815 beer retailers, not counting temporary licensees, other miscellaneous distillers, brewers, or wholesale liquor dealers. — Gospel Messenger.

Because conscientious objectors in civilian public service camps throughout the nation receive no compensation for their work, and it even costs them considerable to feed and clothe themselves, a large number of dependent wives and children have suffered severely, according to an investigation made by the Commission on World Peace of the Methodist Church. The Seventh Day Baptist Commission, at its recent Chicago meeting, voted to reimburse the National Service

Board for Religious Objectors for what it has advanced toward the maintenance of a Seventh Day Baptist objector. Many church organizations are asking President Truman to pardon all objectors now in prison; and it is urged that men be demobilized from the camps as rapidly as they are from the armed forces.

* * *

Says David Lawrence, noted columnist: "No nation can win an absolute victory and be sure of peace there-

after. Some day the world will discover that peace without punishments that stir up a new spirit of revenge among the conquered peoples is the only way to bring reconciliation and an enduring friendship. Woodrow Wilson once called for 'peace without victory,' only to be scorned and shouted down. Evidently the wisdom contained in the philosophy of Jesus has been discarded today for the material concepts of an embittered age."

—Bible Advocate.

* * *

General de Gaulle brought with him to America five hundred bottles of champagne and a portrait of Benjamin Franklin which was painted while he was ambassador of the American colonies to France. This portrait was for presentation to President Truman. There was distinct inconsistency in bringing the champagne and the portrait together. It must be remembered that Benjamin Franklin, describing a special occasion, says in his autobiography: "I drank only water." That was his customary drink.—Telescope.

JOHN WESLEY'S RULES

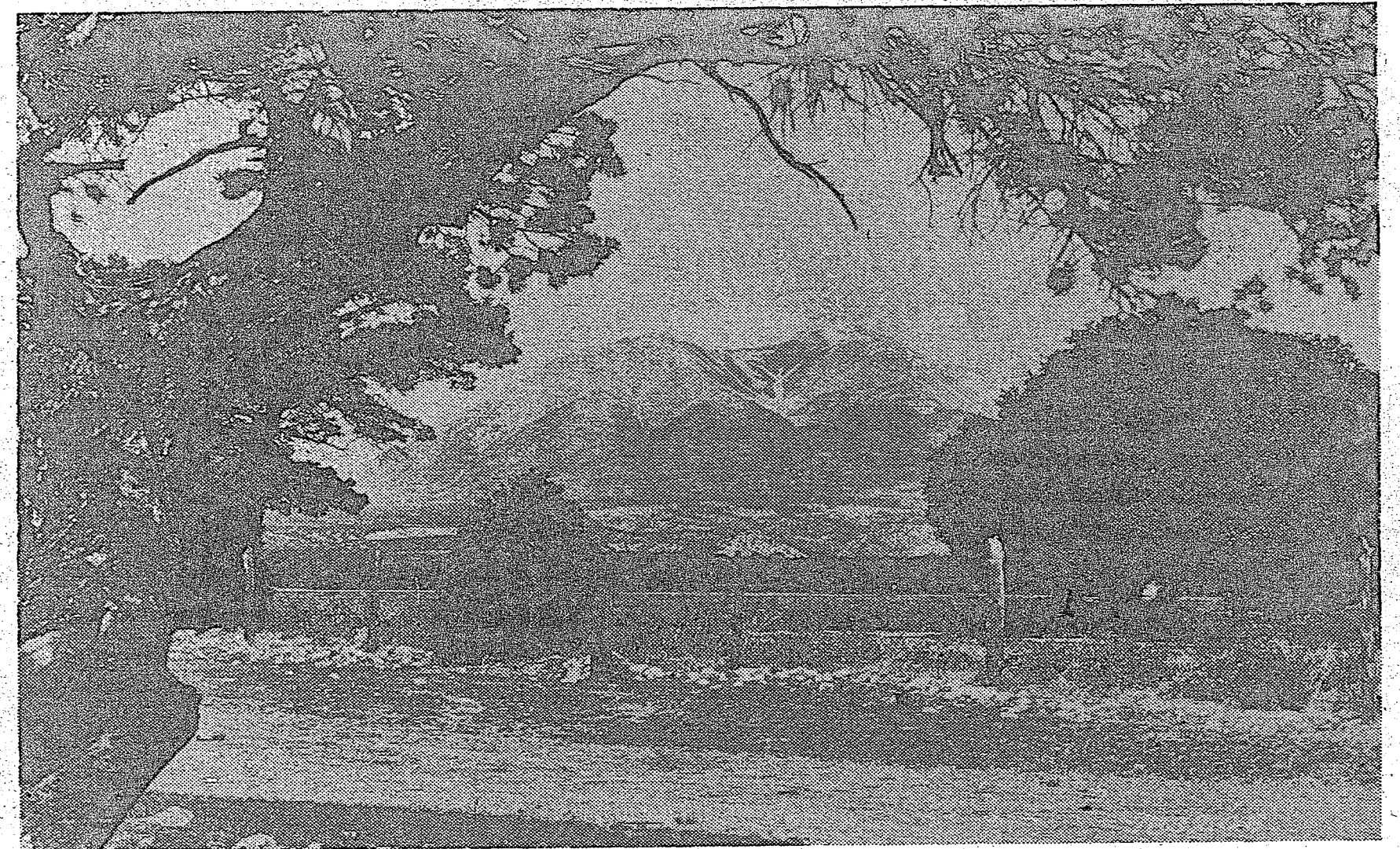
Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as you can.

Wesley also said:

Earn all you can,
Save all you can,
Give all you can!

—Civic Bulletin.

The Sabbath Recorder



—Photo by U. S. Forest Service.

"I will lift up mine eyes unto the hills, from whence cometh my help."

—Psalm 121: 1.

The Sabbath Recorder

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

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

ESTABLISHED IN 1844

Editorials

I WILL LIFT UP MINE EYES

"I will start anew this morning with a higher, fairer creed." Thus sings the poet as he contemplates a new day and a new year. A higher, fairer creed! How regularly, as Christians, we profess an aspiration for such attainment; how often, too, the profession fails to lead us into constructive action. It is easier, or more convenient, or more natural simply to continue in the old halfhearted, halfsure path of Church and Christ service.

The prophet Isaiah was not uncertain when telling what great things should come some day to Israel. He was so confident in his faith that he spoke of the birth of Christ as something already accomplished. "For unto us a child is born," he says.

David had radiant assurance as he looked to the Lord for his light and salvation. "Though an host should encamp against me," the psalmist declares, "my heart shall not fear: though war should rise against me, in this will I be confident."

We need the same confidence as we face tomorrow. For too many of us our Church life tends to be something set apart from our everyday life. We are hesitant even to admit to our business and social associates that we have a creed that is "higher and fairer," when in reality that creed should so permeate all of our activities that our Christ-centered attitude will be commendably evident.

That Seventh Day Baptists are coming to a fuller consciousness of the importance of completely Christian thought and conduct is evident in the statement made recently by one of our ministers: "Nothing can ever take the place of the consecration which gives us a clear-cut, positive attitude and fixed purpose, with a goal so lofty that we will consecrate everything—our material as well as our physical and spiritual resources—to the attainment of that end."

The new day demands our best. Through Christ we have the way of reaching our ultimate, if we will accept his help fully and without reserve. We need to be positive, not apologetic and uncertain. We need to be willingly happy in the Christian life, not serving begrudgingly through a sense of duty. We need to look up, not down.

Let us, then, lift up our eyes unto the hills, realizing that he who made heaven and earth gives us our help. "He will not suffer thy foot to be moved: he that keepeth thee will not slumber."

For they can conquer who believe they can.

—Dryden.

EFFECTIVE—FOR OR AGAINST?

Radio is heard; radio is heeded. Modern society gives a multitude of illustrations to substantiate the fact. Mark the elaborate contests, having a startling revival now that war restrictions have been lifted. Millions of people send in entries, ever hopeful of being the lucky one to receive a fortune in money or other prizes. Let some favorite announcer make a special appeal, and the humanitarian minded respond with amazing alacrity.

One morning recently an Em Cee on an eastern station remarked that electric razors were needed for blinded Navy personnel at a nearby hospital. By the next day one hundred ten razors had already been received. People hear what comes out of their radio loud-speakers, all right—maybe with only one ear at times, but they hear.

If people are going to be governed, consciously or unconsciously, by ideas and impressions received via air waves; if they brush their teeth, prepare and eat their meals, decorate their homes, wash the dishes, and regulate almost their whole existence by what some commentator or announcer says; if radio is to enter into all phases of life, why should religion and the voice of Christianity be denied a hearing? In recent months the major networks and many local stations have taken action barring religious programs from the air. Why?

During the past two years the writer, instead of always "saying it with his pen," has had the rare privilege of saying it in person over the microphone. From his limited—but revealing—experience in radio announcing, newscasting, and programing he has gained some impressions about radio and radio programs—especially about religious programs.

Naturally he has been interested, doubly interested, in whatever is designed to promote Christian living and to proclaim Christ and His power to the world. It has grieved him, then, to find most so-called religious radio ventures distasteful, especially the programs sponsored by local church groups. Many such programs, it is his firm conviction, tend to alienate people from the Church, rather than to draw people to the Church and that for which it stands.

Ranting and Raving

Your editor has spent many hours at a radio transmitter, where programs are put over the air. There with other men, some of them interested in the Church, some not, he has heard the jests made when "Brother So-and-So" begins to rant and rave. He has squirmed uncomfortably in his chair at the control panel when some of the excruciating, so-called music has come over the wire, and has been almost inspired (heaven forgive) to flip the appropriate switch throwing the program off the air—and blame the failure to "conditions beyond our control."

When the world so badly needs Christianity, at its best, it is a crime to permit poorly-prepared, highly-argumentative, unappealing religious programs on the air. No wonder some broadcasting authorities have taken definite action.

Radio programs are highly competitive; many shows present the best talent in the

world. Over the ether waves the stop watch is an ever-present and dictating god, keeping vigil on all goings on. Split-second accuracy is paramount. For Church-sponsored programs to gain and maintain a hearing along with the exciting quiz show, the captivating crooner's half hour, the tempo-teasing musical bill of fare, and the spell-binding mystery drama, certain conditions—it seems to the writer—must be met:

1. All programs for radio presentation should be practiced aloud and timed to the second. Occasionally it would be advisable to make a transcription of the program and then study it by listening to it as others hear it.

2. Music for religious radio programs should be of the highest caliber. Singers and other musicians should be trained for microphone work; they should possess real talent. Consecrated willingness is not enough—especially if the willing one is "blessed" with a strident, off-key voice or poor instrumental technique. The microphone has a way of not only picking up, but magnifying, all such faults.

3. Because a radio audience is a group with varying interests and backgrounds, the subject matter presented should be chosen carefully to be helpful and inspiring to all, yet honest and sincere according to the speaker's convictions. The radio is no place for doctrinal harangues; for criticism of others' beliefs; or for theological arguments.

4. Those who speak need to cultivate a pleasing voice, one with richness of depth, one that inspires confidence. Shouting is out; the engineer at the transmitter has to cut out most of the force of excessive volume, anyway. Variety in pitch, in rate of speaking, and in emphasis is important. Avoid monotonous "speech patterns."

Other considerations dictated by common sense, good taste, and local conditions will be evident to all those who are engaged in radio activities. And, of course, no Christian broadcast is justified unless it carries a real, heart-felt message.

The standards thus set may be high and idealistic, but they are by no means unreach-able. Others are doing successful broadcasting; we can too.

Enthusiastically Received

The recent radio broadcasts in Indianapolis were enthusiastically received and have created a favorable impression in that area. Similar broadcasts, Seventh Day Baptist sponsored, should be heard in all of the major cities of the United States—and before many weeks go by. It is to be hoped that many of our churches, over their local stations, will be sponsoring regular programs that the name Seventh Day Baptist and what it stands for

may be broadcast to the far corners of our great country. But let us do our broadcasting in such a way that the public will be favorably impressed; let us make our programs so effective that people will turn the radio volume up, not down, when they hear our name mentioned.

Write to the Recorder office about your experiences "on the air." Others will be interested in, and get encouragement from, what you are doing.

GUEST EDITORIAL

A BRIEF RETROSPECT

In the latter part of the eighteenth century, most Seventh Day Baptists were to be found in New England. A few communities had been settled in New Jersey, New York State, West Virginia, and Ohio.

Early in the nineteenth century there were those who moved on into Wisconsin and Illinois. From here they scattered, for new homes and enlarged business privileges, into Iowa, Minnesota, Kansas, Nebraska, the Dakotas, Colorado, Arkansas, and so on until now they have settled in many of the states of the union. In these migrations the people have been mostly educators, merchants, and tillers of the soil. After the Civil War there were organized companies who took advantage of the homestead laws and formed Sabbath-keeping communities where government land could be had.

One thing should be remembered. In all these movements to new places the families were God-fearing people who took with them their Bibles and their religion. While they built their homes and cleared their farms, they did not forget to give living, active thought to community life, and early built the schoolhouse and the church. The cause of education and of religion went hand-in-hand with building worthy, enduring safeguards for society and national life. As a result of this form of community life, a growing, active Church was established in every community. In many places an academy was founded.

With the changing school laws of the states, graded schools and high schools have come into nearly every community. At Alfred, N. Y., Milton, Wis., and Salem, W. Va., institutions of higher learning originally established by Seventh Day Baptists still

exist. They are exerting a healthful and ennobling influence in national life.

From Seventh Day Baptist communities have come governors of the state, legislators, members of national houses of representatives, senators, college professors, lawyers, leaders of literary thought, and religious teachers.

The heart of the denomination has always been warm toward evangelism and toward missions. A mission work has been carried on in China since 1848. In this mission many noble people have given a large portion of their lives to a work, the real worth of which cannot yet be measured fully.

A mission work has been established in Jamaica that is growing in numbers and in religious power, a growth that should be accelerated with the establishing of a school on that field. Mission work has been established in British Guiana, where there are nearly two hundred members, but no missionary. Here is an open door.

I would not fail to call your attention to a work in Africa where Mr. Booth was our missionary. The work there cannot be thought of as a failure. From communications received this last month it is certain that there is a large number in Nyasaland loyally standing by the Sabbath truth there planted; a multitude more would be added to the service of God and the Sabbath if a missionary were sent.

Let us get on our knees in faith and pray for God's harvesters to arise and go!

E. A. Witter.

EDITORIAL FROM THE PAST

THE USE OF WEALTH

At the late anniversary of the Historical Society, says the New York Recorder, Doctor Bethune made the following beautiful and truthful remarks on the use of wealth. It is time that such sentiments were read and pondered by all who are in the possession of wealth. The time is fast coming when the mere possession of wealth, without either the taste or the disposition to use it for the elevation and improvement of society, will be a disgrace rather than an honor. The man of wealth has a vastly greater interest at stake in the stability and order of society than the poor, and his obligations to society are proportionately greater:

SPECIAL NOTICE

I am working with the newly organized Seventh Day Baptist Church of Washington, D. C., for a few months and will greatly appreciate receiving from our pastors or any one else the names of persons living in or near here who may be interested in attending our Sabbath services. Anyone living in this vicinity who sees this notice or anyone passing through the city who can attend on Sabbath at 10:30 a.m. is most cordially invited to worship with us at the Mt. Vernon Place Methodist Church at 900 Massachusetts Ave., N. W., Washington, D. C.

Leslie O. Greene,
Promoter of Evangelism.

21 Westmoreland Ave.,
Takoma Park, Md.

OBSERVATIONS

By Rev. Herbert C. Van Horn
(Corresponding Secretary of the American Sabbath Tract Society)

"THIS IS MY BLOOD"

In the world today as we drink of this cup, "my blood" takes on a tremendous significance. Hundreds of thousands of our sons, brothers, and husbands have bled and died—giving their blood on the battlefields and battleships for us—hoping to save for us the things for which life is worth living. We thrill with the thought, while we are shaken by the sacrifice: "my blood—for you."

Thousands at home have lain down upon the hospital altar and have bled for a blood bank from which has been drawn life for multitudes of the wounded, "for the blood is the life." Deuteronomy 12: 23. By their blood life has been saved.

Does not this, indeed then, give fresh significance to the shedding of Christ's blood that man might be redeemed from death?

Happy are they who come to the communion table and are able to discern the true significance of the blessed emblems. If in the past too much emphasis has been placed upon the "blood," it is equally true that in modern times too little significance has been attached to it. Sometimes ministers have said, "Oh, we are beyond the blood atonement idea," and others have slurred it as a "bloody religion."

Writers of the New Testament had no hesitation in declaring their faith in the blood of "the Lamb slain from the foundation of the world." Revelation 13: 8.

A feeling pervades the community that it is not the possession of wealth, but the use of it, that dignifies and renders its possessor worthy of respect. It is not the exhibition of splendor and fashionable pride which entitles man to honor. If he shows me only his wealth and his elaborate furniture, he only reminds me of his wealth and my poverty, and I thank him not for it. But if he shows me upon his walls pictures from the pencils of the native genius of my land—if he pleases my eye with the evidence of present success and promises of still higher future triumphs—if he has brought from some nook of obscurity a suffering child of genius, and has enabled him to glorify and serve his country—if he shows me he has laid the cornerstone of some institution for the instruction of the young—then I thank him. I thank God who made him rich, and that he has used his riches for such noble ends. There is no envy of such a man—all men honor and respect him, and he receives, as he deserves, their eulogies. But the man who lives only to accumulate and hoard, and who leaves no record of his usefulness in arts, or letters, or morals, or religion, or charity, goes

"To the vile dust from whence he sprang,
Unwept, unhonored, and unsung."

Thomas B. Brown.

January 2, 1851.

FOR SOBRIETY'S SAKE

A new Liquor Ad Crusade has been started. Annual conferences of church bodies have endorsed it. It is simple. It is easy. It is effective. Every temperance-loving friend may take part in this crusade. All one has to do is clip from his local newspaper the liquor ads, and write across the top, "I object to liquor ads in your paper"; sign your name, and mail in an envelope to the publisher of the paper from which the ads were clipped. That is all there is to it. This is something all can do.—Ethel Hubler, Editor, National Voice.

PIN POINT EDITORIALS

"Take a tip from an old razor blade; it's useless when it loses its temper."
* * *

The chief beauty about the constant supply of time is that you cannot waste it in advance. The next year, the next day, the next hour are lying ready for you, as perfect, as unspoiled as if you had never wasted or misapplied a single moment in all your life. This fact is very gratifying and reassuring. You can turn over a new leaf every hour if you choose; therefore, no object is served in waiting till next week, or even until tomorrow. You may fancy that the water will be warmer tomorrow, but it won't—it will be colder.

—A. Bennett.

The Apostle Paul is recorded in Acts 20: 27, 28 as saying to the leaders: "For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

And again in Romans 5: 8, 9—"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him."

Again, in Colossians 1: 14 and Ephesians 1: 7—"We have redemption through his blood."

In 1 John 1: 7: "And the blood of Jesus Christ his Son cleanseth us from all sin."

And in Revelation 5: 9—"For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

Those who spoke and wrote of the atoning blood of Christ had good precedent, for Jesus himself declares, "For this is my blood of the new testament, which is shed for many for the remission of sins." Matthew 26: 28. Or, as expressed a little differently by Luke (22: 20), "This cup is the new testament in my blood, which is shed for you."

As we drink of the "cup," containing the symbol of Christ's blood, let us find not only new courage and renewed life in him whose death we commemorate till he comes again, but a confidence in the efficacy of the blood that cleanseth from all sin.

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains,
Lose all their guilty stains."

Plainfield, N. J.

QUARTERLY MEETING

The Quarterly Meeting of the Southern Wisconsin and Chicago Churches will meet with the Milton Church Friday night and Sabbath day, January 25 and 26, 1946. Rev. Kenneth Van Horn is scheduled to preach Sabbath morning and Rev. Loyal Hurley, Friday night. Rev. Orville Babcock will conduct an interesting discussion Sabbath afternoon, and the young people's hour will be under the direction of Oscar Burdick.

Mabel C. Sayre, Secretary.

"We believe what we want to believe about people and things."

FIRST THINGS FIRST

More Consecration and Spiritual Fullness

With the Bible school lesson recently, some splendid suggestions were given for our thinking. The daily reading subjects included the Bible in worship, prayer in worship, thanksgiving in worship, confession of sin, and Godly reverence.



P. B. Hurley

In a lesson help which I sometimes use some practical points suggested were as follows: "Earthly rulers and spiritual leaders may pass away, but God remains on his throne forever. . . . The Spirit of God is a Spirit of burning, and he will burn away the sin and dross which we confess before him. . . . God calls to service only those who have confessed their sins and been cleansed from them. . . . God's call to service may be general but the response must be individual."

I crave for our denomination a universal individual response such as Isaiah's commitment, "Here am I, send me." Can we, will we, join him in the same consecrated spiritual fullness? Too often we accept—with reservations—as expressed by Evangelist Carl C. Howard in "Christian Victory":

I'll go where you want me to go, dear Lord;
Real service is what I desire,
I'll say what you want me to say, dear Lord;
Don't ask me to sing in the choir.

I'll say what you want me to say, dear Lord;
I like to see things come to pass.
But don't have me teach boys and girls, dear Lord,
I'd rather stay in my own class.

I'll do what you want me to do, dear Lord,
I long for thy kingdom to thrive.
I'll give you my nickels and dimes, dear Lord,
But please do not ask me to tithe.

I'll go where you want me to go, dear Lord;
I'll say what you want me to say.
I'm busy with myself just now, dear Lord;
I'll help you some other day.

P. B. Hurley,
Conference President.

SABBATH SCHOOL LESSON FOR FEBRUARY 2, 1946

Feast Days of a People
Basic Scripture—Leviticus
Memory Selection—Psalm 126: 3

o "They may be, often are, as common and as unknown as you and I."

HISTORY REVEALS MANY MOUNTAINTOP MEN

HOW SHALL WE EXPERIENCE GOD'S PRESENCE?

By Charles E. Packard

Assistant Professor of Biology, Alfred University

The pages of sacred and secular history are filled with the names of mountaintop men. One was Moses. As his quarrelsome, complaining Israelitish folk milled around him in fear and distrust of his leadership, Moses hied away to Mount Sinai and there had one of the most revolutionizing experiences of all time. He talked to God. God talked to him. And from the two-way communication came the Ten Commandments, foundation of our moral order to this very moment. Can you picture civilization without the bolstering cornerstones of Mosaic Law, even though we do fall short of perfection in living up to its tenets?

Just how did the code originate? God put them into the consciousness of one ready to receive them, one listening to the voice of the Holy Spirit, one practicing the Presence. Imagine the young leader Moses, physically strong, driving with energy, carried away with a great ideal for the deliverance of his people. Moses sat upon Sinai, in complete restfulness and quiet, and as Moffatt translates it "gave in" to God. He was positive, not merely negative. He admitted that God was there; then they talked to each other.

Jesus was the mountaintop man of the New Testament. Great multitudes were following him, exhausting him with their attentions, questionings, demands. What was he to do? Retire to the mountain and his heavenly Father. There he seated himself, we do not know for how long. The account does not say in so many words that God talked to him, but there can be little doubt that he went away to be alone with One upon whom he had learned to depend for rest and re-creation. There the disciples finally sought him out; and from him came in a great outflow of inspiration the Beatitudes, perhaps the greatest single collection of spiritual blessings to which humankind has ever fallen heir.

Knowing Jesus as we do, it cannot be doubted for one moment that he constantly practiced the Presence of God. So deeply

conscious was he of the nearness of the Universal Spirit that he said, in utmost sincerity and with no trace of boastful conceit, "I and the Father are one." He consistently held out to his hearers the great promise of their achieving holiness and grace by emphasizing that the kingdom of God was a spiritual entity, residing within them.

A third mountaintop man passed suddenly from earthly life as recently as in 1944. You may never have heard of him. That is the supreme triumph of mountaintop men and their experiences. They may be, often are, as common and as unknown as you and I. But their lives reach out to cover the whole wide world in their devotion to God and fellow men. Grover Carlton Emmons slipped away leaving a great memorial behind him, one any could well be proud to have achieved.

He dreamed a dream of great usefulness. So near was God to him that he yearned to bring a loving Father close to others who could not feel his presence as clearly. From his deep desire was brought into being a devotional manual, "The Upper Room." Its circulation of one hundred thousand copies in 1935 when it first appeared had grown to over two million in the second quarter of 1945 a decade later. Over forty-six million copies of this devotional readings booklet have made their way around the globe carrying untold solace and courage to many people. Three hundred sixty-five of Grover Emmons' prayers have now been published in a small booklet, "Alone with God," one for each day of the year. He wrote them in almost every kind of situation, at home, abroad, when traveling, in the morning, at noon, at night. What are they? The concrete expression of his constant companionship with God Almighty. He used pencil and paper in practicing the Presence, to the lasting benefit of those who cherish his product.

How shall we achieve a knowledge of God's presence? Not entirely, I hope, by proxy. Too many permit the ministers or others to pray for them instead of giving in to God and talking directly with him. Dr. Samuel Shoemaker gives us practical, helpful suggestions in his chapters "When God

Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

TRANSLATORS COMPLETE NEW TESTAMENT

By Frances Dunlap Heron

(An introductory article dealing with the Revised Standard Version of the New Testament to be followed by a series of four articles on "The Word in New Words" which begin January 28. The writer, who lives in Homewood, Ill., is editor of family pages in "The Christian Advocate" and "The Christian Evangelist.")

The world's consistently best selling book will establish a new anniversary in literary and religious history on February 11. On that date the Revised Standard Version of the New Testament, over which eminent American Bible scholars have labored for fifteen years, will go on sale in bookstores throughout the nation.

Authorized by the forty Protestant denominations that compose the International Council of Religious Education, which holds the copyright, the new version attempts to translate the original Greek text into the everyday language of Americans of today. Dean Luther A. Weigle of the Yale Divinity School, who heads the revision committee, will exhibit the first official copy at the annual meeting of the International Council in Columbus, Ohio, on February 11. Receiving it will be Capt. Harold E. Stassen, former governor of Minnesota, and the active president of the International Council.

The Revised Standard Version is a revision of the American Standard Version,

Comes," "The Way to Find God," "You Can Be in Touch with God" in the challenging little book "National Awakening." His is a ringing message. Not only are outward quiet and surrounding silence needed but also inner repose and willingness. In the practice of the Presence it is the person himself who must push the door open, make the advance, begin. We must be in readiness to listen. Humbly we can approach and reach God's presence in the spirit of servants hearing, as he speaks through minds sensitive to the needs of others and hearts conscious of their own weaknesses but with a determination to make amends.

(The foregoing was given as a Week of Prayer message in the Alfred, N. Y., Church.)

published in 1901, which was in turn a revision of the King James Version, published in 1611. In ordering the new translation in 1930, the denominations recognized that much of the archaic language of the King James Version is difficult to understand today, whereas the stilted literal word order of the American Standard Version lacks beauty and force. Further stimulus to a new translation came from the discovery of ancient manuscripts throwing new light on the Bible text, and from the unearthing of quantities of papyri revealing new rules of translation.

Members of the revision committee were asked to prepare a version that would eliminate the archaic language and inaccuracies of the King James Version, at the same time retaining its simply, classic English style. They have worked in two sections, one dealing with the Old Testament and one with the New Testament. All changes in the translation of the New Testament were voted upon by both sections.

The translation of the Old Testament will take about four more years. Throughout its research and revision, the committee has consulted with an advisory board composed of representatives of the different denominations.

Each book of the New Testament was assigned to one or two committee members for initial revision. After this individual work, the whole section met for group discussion. Much additional work was done by correspondence and in meetings of smaller groups.

When a member had completed his initial revision of a particular New Testament book, a typed copy of his draft was sent to each member of the section for study. When the section met, the draft was discussed, verse by verse. A new draft, prepared by the late Dr. James Moffatt in the light of the decisions reached, was then mimeographed and distributed for further study.

At later sessions of the section, the mimeographed draft was discussed once more, verse by verse. Suggestions of the advisory board and others were considered. A revised set

of the mimeographed drafts was next submitted to members of the Old Testament section. In 1943 the manuscript of the entire New Testament again underwent scrutiny, with consideration being given the votes and comments of the Old Testament section. Finally the revised manuscript was placed in the hands of a small editorial committee to prepare for publication.

Now the Revised Standard Version awaits the most important test of all—that of the everyday American citizen. The committee hopes that in his hands it will become not only the best seller but the best read book of this and succeeding years.

DENVER SCHOOL INSTITUTES FOREIGN MISSIONS SABBATH

By Luther J. Hansen

Superintendent of the Denver Sabbath school

Now the Revised Standard Version returning to normalcy, our Sabbath school decided we wanted to start doing something for foreign missions.

We voted to make the last Sabbath in every quarter, a Foreign Mission Sabbath, and on this day the total collection from all the classes goes to the Second Century Fund.

On December 29 we inaugurated this special program. Pastor Sutton gave a three minute talk on the financial needs of the Second Century Fund. The children then marched up and dropped their donations in the collection cup. My, they were thrilled, and so were we; for they alone, twenty children, had given \$7.53. After this, the collection plates were passed to the audience and \$26.52 was given. This made a total of \$34.05 for our first collection to be given to the Second Century Fund!

It is true that \$34.05 is a very small start toward the ultimate goal of \$25,000. However, if every Seventh Day Baptist Sabbath school, large or small, would follow this pattern and give a special offering once a quarter, this goal will be reached and passed.

If seventy Sabbath schools will average \$30 each special collection, then the Sabbath schools, alone, would contribute approximately \$2,100 every three months, or \$8,400 a year.

There can be no argument against the need for foreign missions. You and I who are privileged to live in this great United States must give of our means to help spread

Christianity to those poor unfortunates abroad who have never heard the story of Jesus' love, never heard of the Home he wants us to share, or the joys of being a Christian. Yes, you and I were most fortunate to have had Christian parents, Christian schools to attend, and churches where we were taught about God's plan for us.

I sincerely wish that every Sabbath school, large or small, would pattern a program similar to the one our Denver Sabbath school has started. If we can do it, you can do it, also. Remember that systematic giving is what adds up and finally makes our objective possible!

Now that you have read this, please don't say, "Well, it's a novel idea," and then forget about it. But tell your Sabbath school superintendent to discuss it before the Sabbath school, and plan to have your Sabbath school take active part in making the Second Century Fund an accomplished fact.

Thank you, Mr. Hansen, for this report, and congratulations to your Sabbath school for launching this fine plan. It is truly a challenge to other Sabbath schools. H. S.

CHRISTIAN ENDEAVOR BIRTHDAY

Youth Week began more than thirty years ago in the annual celebration of the birthday of Christian Endeavor, February 2. In more recent times, various church groups have observed an annual Youth Sabbath, or Youth Week. With the growth of the United Christian Youth Movement (continent wide, interdenominational, representing ten million Protestant young people) there grew a need for united observance.

In 1944 the first joint observance of Youth Week—Christian Endeavor Week was authorized and program materials prepared. Since then, thousands of churches and communities each year have shared in the observance.

This year for the second time, the competition for the Parshad College Scholarship Awards will be included in the Youth Week observance. Eight college scholarships and twenty-four summer conference scholarships will be granted.

Be sure that your church plans something special for Youth Week, January 27-February



Harloy Sutton

Woman's Work

Frances Davis, Salem, W. Va.

"THINGS THAT MAKE FOR OUR PEACE" IS SPECIAL THEME

Concerning the World Day of Prayer
Friday, March 8, 1946

By Margaret T. Applegarth, Chairman

MARK TWAIN used to say that some people were troubled about the things in the Bible which they could not understand; but, that as for him, he was troubled by the things he could understand!

The Bible is full of simple declarative sentences uttered by our Lord and by psalmists, prophets, apostles: we understand them perfectly, yet do so pathetically little to interpret by our living their obvious meaning. For what could be more matter-of-fact than "He is our peace, who . . . hath broken down the middle wall of partition between us and has made both one . . ." yet it has taken more than nineteen hundred years for this to begin to emerge in a world charter, where "We, the peoples" agree to start being one.

It is for this reason that the World Day of Prayer committee is glad that the theme for Friday, March 8, 1946, is to be "The Things That Make for Our Peace," the service of worship has been prepared for universal use by Miss Mabel Shaw, an English missionary from Mbereshi, N. Rhodesia, Africa, who has written a program full of spiritual insight and great significance, although it was in the printer's hands by the time peace came in August. Without the usual formal headings, Miss Shaw has made the service "flow" from one source of peace to another: from "a childlike spirit" of wonder at God's world which belongs equally to us all; into "a quiet and confident mind" which trusts the Creator; into "a loving heart" which feels concern for the whole family of the whole Church in the whole world; into "active good will" which reaches out across all walls of partition to embrace this our family. It will do us good to participate in a service so crammed with wonder and warmth and tenderness.

3. Write to me for particulars for the contest, and get someone from your church to enter. Time is getting short. H. S.

But, because there is always a more beautiful and contagious way of conducting a service than the usual perfunctory way, we are doubly eager this year that all church women in America may indeed catch the Spirit of the Most High on the Day of Prayer; therefore, we are suggesting a day of "retreat" when this Spirit may come first to all leaders—so that there may be a mood of adoration, a delighted dedication of voice, and heart, and hand in all participation and in all preparation. A simple responsive service to fill such a day of retreat is given in the new "Handbook of Suggestions for World Day of Prayer Leaders." (10 cents. Address: United Council of Church Women, 156 Fifth Ave., New York 10, N. Y.) For it is the infectious quality of joy, and warmth, and "holy imagination" which gives reaching power to voices and compelling power to spirits.

Surely it is totally unnecessary that any community should emerge from observing March 8, without the whole town's feeling conscious of the whole family of the whole Church in the whole world. Suppose the townsfolk read their mayor's proclamation in the morning newspaper stating why it is to be a day of prayer. Suppose this same paper announced that all the church bells and chimes would sound at 9 a.m. in prayer for the homeless exiles of this earth; at 10 a.m. for all children— orphaned, hungry, in need of care; at 11 a.m. for all doctors and nurses the world around; at noon, that God's own peace may come with genuine good will be-

A CHALLENGE TO CHRISTIANS IN 1946

By John Foster Dulles

The peace task is not beyond our capacity. We can succeed if we rise to the needs of the hour and bring to bear moral forces. Those forces can solve our problems and they are the only forces that can do it. They are forces which, above all, our Christian people can set in motion.

A most encouraging start was made at London. There the delegates took positions in relation to colonies, limitation of armaments, territorial adjustments, and so on, which are believed to be morally right. However, it remains to be seen whether those views will prevail. If they are to prevail, they must have the active backing and support of our Christian people.

—Christian Herald.

tween all races, and kindreds, and tribes; and thus continue throughout the day.

This handbook is really a digest of the best things tried in the ten thousand communities which sent us their 1945 reports; you will also find a sample script for a local radio broadcast on peace, a rural program idea, a complete program for a children's observance (which is also reprinted for responsive use at \$2 for hundred copies). Besides this promotional material, there are plenty of background stories: about the history of the day; about our 1946 author, Mabel Shaw; about the offering; and a six-page account of the 1945 observances which is also reprinted for distribution (\$1.25 per hundred) under the title, "And the King of Glory Shall Come In." It is in such an account that the heartfelt prayers of the whole family for the rest of the family become dearer and nearer and clearer, as we see the Everlasting Mercy working in the world, making us one. — The Church Woman.

VOLUNTEER SEWING GROUPS HELP IN CLOTHING PROJECT

Mrs. Carter D. Johnston

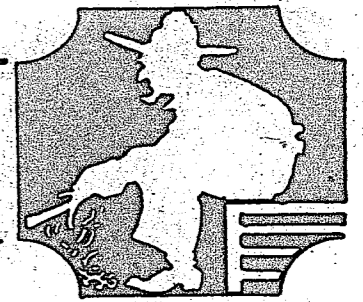
During the past year three thousand groups of women of the various Protestant churches in the United States made and shipped to the Philippine War Relief Receiving and Shipping Center in San Francisco, 96,704 garments for Filipino women and children.

These garments, with other Philippine War Relief clothing, were shipped overseas and on arrival were turned over to the Philippine Bureau of Public Welfare for free distribution to needy Filipinos throughout the islands.

Philippine War Relief new garments are cut from materials purchased with funds allotted from National War Funds, and during the first nine months of 1945, our good friend, Bundles for America, acted as our distributor. Since the liquidation of Bundles for America last September, all correspondence concerning cut garments comes directly to this office.

At the present time Philippine War Relief materials are being cut by volunteers at the Brethren Service Center in New Windsor, Md., not far from Washington, and under our supervision the cut garments are shipped direct to sewers. Directions for sewing, packing, and shipping, and garment

OLD-TIMER SEZ . . .



"Samson's pa and ma didn't want him to marry that there Philistine woman. I bet she was a good looker—had most everythin' but a good heart. Some folks seem to think beauty is only skin deep—and nowadays some times not that deep. But Samson says, 'Pa, you get her for me.' Lots a fellers has made a mistake like that . . . even a few Seventh Day Baptist fellers!"

and shipping labels are enclosed in each parcel.

The Philippine War Relief takes this opportunity to thank those church women who have so generously helped us to send clothing to the Philippines, and to enlist their services in sewing for the Filipino women and children during the coming year. Orders for cut garments should be sent to this address, Philippine War Relief (of the U. S.), Inc., 1720 Eye St., N.W., Washington 6, D. C.

RESTORE CHRISTIAN EDUCATION

It would seem that in the domestic field of a country which wishes to keep its civilization Christian, there is no more urgent task in these days than to restore Christian education to the place it ought never to have lost. So only can it hope to make its contribution to the securing of the application of what are essentially Christian principles both at home and in the larger world without.—Viscount Halifax, British Ambassador to the United States.

OUR COVER

Wrought in snow on Mt. Shavano about June 6 each year is the Angel of Shavano, pictured on the cover of this issue from a U. S. Forest Service photograph. It is in the Cochetopa National Forest of Colorado.

Revealing the wonders of God in Nature, the picture has especial inspirational value as we read the editorial, "I Will Lift Up Mine Eyes," and the feature article on page 51 about "mountain-top men."

"Our trouble today is not so much the high cost of living as it is the cost of high living."

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.

THE TWO WAYS

There are two ways of endeavoring to accomplish things—namely, by force and by love. The world's way is by force—if not by physical force, by wirepulling, scheming, browbeating, scolding, threats, and bribes. The Christian way is by love. It is the Christian way because it is Christ's way. Others have established kingdoms by force. Christ established his by love. It has marched across the ages with increasing power and brilliancy, while the kingdoms founded on force have gone down one after another. Hitler and Nazism are a good example of this. It will always be so, for "God is love."

The harsh, unlovely, popish methods will not succeed in missions and church work. In this day of enlightenment the likelihood of their success is less than ever before. Only the weak and ignorant yield to the autocracy of force. When we attempt the use of force, whatever its nature, the intelligent and strong, whether Christian or heathen, sit quietly by and let us crush ourselves. There is nothing else which can be done, "For all they that take the sword shall perish with the sword."

The test of our love is what is called disinterestedness. If one wishes to know whether his professed love is genuine or not, let him compare his thought, emotions, and acts with that familiar thirteenth chapter of 1 Corinthians. It is useless to talk about our love for men and the "cause" when we are self-seeking. Whether that self-seeking takes on the form of striving to be boss, to have the first place, or to get material gain out of our missionary and other Christian work, the disastrous effect is the same. People despise us and refuse to follow our leading; but if they see that our work is prompted by a deep and abiding love, they are moved and the way is paved to influence them for good. The Holy Spirit uses love, not hate, strife, and popery, to win men to Christ, and missionaries must follow the same method.

Disinterested love is the gift of God. He gives it when we, in conversion, yield our all

MISSIONARY SOCIETY OPENED SUBSCRIPTION FOR FIRST FOREIGN MISSION IN 1845

Abyssinia Originally Investigated as
Possible Field of Service

By Philip L. Coon

(The author of the following article was a member of the Christian Endeavor Society at Ashaway, R. I. He read the address at a meeting some months before his untimely and tragic death at the age of fifteen. It is particularly appropriate at this time when we are launching the Second Century Fund for foreign missions.—W. L. B.)

In May, 1845, as a result of a sermon preached by Elder Solomon Carpenter in Plainfield, N. J., the executive board of the Seventh Day Baptist Missionary Society was instructed to open a subscription to establish a foreign mission. The first place seriously considered was Abyssinia, but upon investigation it did not seem practicable, so China was chosen. Early in 1846 Elder Carpenter, then pastor of the church in Shiloh, N. J., and his wife were called to the work and began preparations by attending medical lectures in New York during the winter. Elder Carpenter was ordained in 1842, and the ordination took place in this church building (First Seventh Day Baptist Church of Hopkinton) before it was moved from the cemetery to its present location. Later in the year Mr. Nathan Wardner and his bride were chosen to accompany the Carpenters.

On the afternoon of December 31, 1846, in a meeting in Plainfield, N. J., Mr. Ward-

ner was ordained to the gospel ministry, and he and Mr. Carpenter were consecrated as missionaries. The party sailed on the ship Houqua on January 5, 1847, and arrived at Hong Kong, China, after a voyage lasting one hundred and twelve days. Upon their arrival at Hong Kong the missionaries were without funds to complete their journey to Shanghai. After praying for divine direction, they went to call on the U. S. Consul, Mr. Bush. During their conversation, he inquired about their finances and upon learning their plight he offered to loan them sufficient funds for their needs till they could hear from home—a convincing proof of God's care for them. Mr. Carpenter went on to Shanghai to determine its suitability for a mission. His decision was favorable and the others followed him reaching Shanghai August 2, 1847. Within two years a Chinese house had been rented, fitted up as a chapel and dedicated. In six months more four Chinese were converted to Christ and the Sabbath, and the first day school had been opened. So great an accomplishment in so short a time seems almost incredible when we consider the difficulties of language and customs. Thus, since 1847, or nearly one hundred years, mission work has been carried on in China under the supervision of the Seventh Day Baptist Missionary Society.

W. L. B.

ner was ordained to the gospel ministry, and he and Mr. Carpenter were consecrated as missionaries. The party sailed on the ship Houqua on January 5, 1847, and arrived at Hong Kong, China, after a voyage lasting one hundred and twelve days. Upon their arrival at Hong Kong the missionaries were without funds to complete their journey to Shanghai. After praying for divine direction, they went to call on the U. S. Consul, Mr. Bush. During their conversation, he inquired about their finances and upon learning their plight he offered to loan them sufficient funds for their needs till they could hear from home—a convincing proof of God's care for them. Mr. Carpenter went on to Shanghai to determine its suitability for a mission. His decision was favorable and the others followed him reaching Shanghai August 2, 1847. Within two years a Chinese house had been rented, fitted up as a chapel and dedicated. In six months more four Chinese were converted to Christ and the Sabbath, and the first day school had been opened. So great an accomplishment in so short a time seems almost incredible when we consider the difficulties of language and customs. Thus, since 1847, or nearly one hundred years, mission work has been carried on in China under the supervision of the Seventh Day Baptist Missionary Society.

Part of the \$25,000 Second Century Fund goes for rebuilding China's schools and hospitals and re-establishing our Chinese and American mission staffs in Liuho and Shanghai. The Recorder editor quoted America's church-giving figures recently: Seventh Day Baptists each gave about \$14.92 in 1944. (1945 figures in your Year Book indicate about \$18.61 per member.) Even if all your \$18.61 went to China, exchange rates, inflation, and war's chaos would not carry it as far as needs demand. To start our Second Century of work in China, and throughout the world, we are asking you to give about \$1.95 more per person per year for the next two years to the Second Century Fund. This figure is not given as a measure for your particular gift, nor for that of your church, but to show you that \$25,000 is within possibility of raising, and in fact, less than what we might do.

Let us surprise ourselves, and please God, by over-subscribing this world mission work of ours! China is a growing nation rapidly becoming a world power. The Sabbath and the gospel are needed to make the nation's might right. Support the mission that will carry on the Sabbath and Christian principles throughout the world!

"This poor widow hath cast more in than all they . . . she of her want did cast in all that she had, even all her living."

D. S. C.

THE PRICE OF EGGS IN CHINA

Although not exactly a Scriptural phrase, the above item has often been used in a cynical fashion to express complete lack of connection with reality.

The price of eggs in China, however, has become an entirely connected fact with American life, and particularly American Church life. Seventh Day Baptists have an interest in China's food prices, because we helped to make China what she is today through one hundred years of missionary effort in one of her largest port areas, and because Chinese and American Seventh Day Baptists today pay bankruptcy prices on China's market.

We love the Chinese because many of our members have worked with life and with money alongside the Chinese in Christianizing that part of the world. And the staggering "price of eggs in China" hurts us.

A GOOD PAPER

Irving Hoffman quotes this true story written by Sylvia Vaughn: "One summer evening my father caught me tearing down the street after another child, screaming: 'Wop! Dirty Wop!' He took me into the house, sat me down at a desk and gave me a sheet of paper. 'Now, I want you to write down every way in which you are different or better than that little Italian girl.'

"Dinnertime rolled around, and my paper was still blank. I took it slowly to my father. He smiled. 'That's a good paper. Now, until you can create a wonderful human soul, as God can, don't presume to criticize anyone because God chose to have him born a member of any one of his nations or races. Remember this paper.' And I always have!"

—Maeanna Cheserton-Mangle.

Children's Page

Mizpah S. Greene, Andover, N. Y.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I haven't written to you for a long time.

I have a little baby brother. His name is Rolland Lee. He will be five months old January 10. I have a brother four years old. His name is Arden Lovell.

I like to read the letters in the Sabbath Recorder. I got a lot for Christmas, and I hope the other Recorder children did, too.

There usually are five in my Sabbath school class, but when they are all there, there are seven. My Sabbath school teacher's name is Mrs. Bertha Clement.

My Grandma's birthday is on Christmas day. She was a Christmas present.

I am eleven years old now. My birthday is July 13. That's all I can think of to write for this time.

Your Recorder friend,
Eulala Davis.

North Loup, Neb.

Dear Eulala:

I was ever so glad to hear from you once more, for as you say you had not written in quite a long time. You are fortunate to have two nice little brothers. I am happy that I have one.

No doubt you had a white Christmas this year as we did, and that is supposed to be a healthful one; and I am glad you were so well remembered. Old Santa was pretty good to me, too, and what do you think? I attended three Christmas parties, giving and receiving a gift at each one. Your grandmother's mother certainly received a fine Christmas gift, but I wonder if your grandma enjoys having a birthday and Christmas on the same day. A boy I knew of remarked when he was grown up, "I never had a birthday present." So some of his friends had a birthday party for him, on his thirtieth birthday, I believe, and he was showered with gifts.

Your Christian friend,

Mizpah S. Greene.

Dear Mrs. Greene:

Our weather is cold and snowy part of the time, and warm and rainy part of the time. What kind of weather do you have?

My little sister, Vivian, will soon be two years old. She got three dolls for Christmas; two cloth dolls and one composition doll. She says, "Oh, Dolly." When our Christmas tree was up she would say, "Oh," and laugh.

We have a white dog. His name is Puppy. He catches sticks and carries them in his mouth. We have a big fuzzy cat we call Fuzzy. He catches mice and plays with them before they are dead. That's all for now.

Your Recorder friend,

Lucile Ann Swanson.

North Loup, Neb.

Dear Lucile:

Our weather is very much like yours. At Christmas time we were "buried" in snow and now the ground is almost bare and in many places the grass is green.

Our next door neighbor just came in and her little black and white dog, Queenie, came with her. She has been having trouble with mice and was telling how Queenie placed six little dead mice in a straight row in the back room and acted very proud of herself.

I have one more letter to copy and answer, so I'll have to say good night this time.

Your Christian friend,

Mizpah S. Greene.

Dear Mrs. Greene:

How are you? I am just fine. I am eleven years old and will be twelve February 1. I will be glad when I am twelve years old.

I hope that you had a very nice time at Christmas, for I did. I will tell you what I got. My presents are as follows: Bible, fashion doll, wastepaper basket, dress and coat pins, hairbrush, 2 handkerchiefs, perfume, cologne, bath salts, toothbrush and tooth paste, pencil case, books, apron from my Sabbath school teacher, manicure set, bedroom slippers, a box in which to keep handkerchiefs and other articles, two 25-cent saving stamps, rainy day scarf to put over the head, and three sets of books.

I have two kittens, and they are cute.

We had a nice Christmas play Christmas Eve. Some of the people went Christmas caroling after the play. I sing in the choir, and I sang that night.

Well, I guess I will close for now, so I will say good-by.

Love from your friend,
Jean Dayton.

Dear Jean:

I mustn't run over my page too much: so I will wait until next week to answer your letter. I want to congratulate you on your many and fine Christmas presents.

Yours in Christian love,
Mizpah S. Greene.

Marriages

Maxson - Bishop. — Milton R. Maxson, son of Mr. and Mrs. Russel Maxson, and Miss Charlotte J. Bishop, daughter of Mr. and Mrs. Marion Bishop, both of Battle Creek, Mich., were united in marriage at the Battle Creek Seventh Day Baptist church, December 22, 1945. Pastor Alton L. Wheeler officiated.

Obituary

Davis. — Columbus Franklin, son of Clinton H. and Josephine Frances Davis of Lost Creek, W. Va., died December 23, 1945, in Chicago, Ill.

Close survivors are his wife, Mertle E.; a brother, William M.; and four sisters: Mrs. Rose Mustoe, Mrs. Anna Gilbert, Mrs. Lillian Mustoe, and Mrs. Ida Wolfe.

Services were held in a Chicago chapel, and interment was at Mount Hope.

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.
Mizpah S. Greene

Harley Sutton
Frances Davis

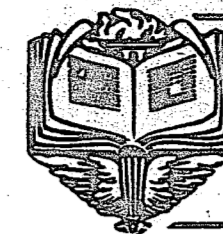
All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

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

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

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

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



STUDY to show
thyself approved
UNTO GOD

MEDICINE FOR TODAY

Moods and Moody People

By Rev. Claude L. Hill

Why art thou cast down, O my soul?—Psalm 43: 5.

All of us have our ups and downs; they are commonplace, and we take them for granted.

However, a certain individual did not. Through a long period of research he discovered the cause for "the morning after" in the lives of many people. He found that the work and output of the thyroid gland, the pituitary gland, etc., varied markedly from week to week and that the variations ran in fairly regular cycles. In other words, life runs from "low to high," and at the high periods we are at our best; when we are at our low, we say with the psalmist, "Why art thou cast down, O my soul?" It is when our forces run low that our faith in self, in fellow men, and in God is weak. Unimportant troubles are magnified just because we are down, he points out.

Is there a remedy? Is there a way up from our down? Is there a way from the mood of despondency to a happy, cheerful, courageous life? I think there is!

"What hast thou been? What art thou now? Thou art not he who yesterday sat here and begged beside the way, for he was blind. And I am he: For I was blind but now I see."

"A prophet on the Sabbath day Had touched his sightless eyes with clay. I know not what this man may be, Sinner or saint; but as for me, One thing I know—that I am he Who once was blind, and now I see."

What a difference in this man's life when he had been touched by the hand of the loving Christ. It was the difference between light and dark, joy and sorrow, a black, discouraging, moody life and a happy, joyous one full of faith and hope.

Hope in God: for I shall yet praise him, who is the health of my countenance, and my God.

There is a difference between having a million dollars and being worth a million dollars.—Bible Advocate.

WHAT CHURCH PEOPLE ARE DOING THE WORLD AROUND

Facing problems arising in the program of religious education during postwar readjustment, nearly fifteen hundred lay and ministerial religious educators representing 90 per cent of American Protestantism will convene at Columbus, Ohio, February 10-16, for the twenty-fourth annual meeting of the International Council of Religious Education, it has been announced by Roy G. Ross, general secretary of the council.

Throughout the evening sessions and the seventeen simultaneous section meetings the first three days, the theme "Unifying the Spiritual Forces in Community Life," will be emphasized. Delegates to these sessions represent the forty denominations and one hundred seventy-three state, city, and provincial councils of churches and religious education of the United States and Canada which are members of the council. Seventh Day Baptists are represented by two official members on the International Council, the plenary body—Rev. Erlo E. Sutton, and Rev. Harley H. Sutton.

* * *

Eddie Rickenbacker—who, with his seven companions rediscovered the value of prayer when they were adrift on the Pacific Ocean for more than three weeks—will reveal to the radio audience of the United States and Canada how faith has played a prominent role in the lives of the brave company of American men and women who led the world in aviation development and flying progress. This new radio series intended to serve as spiritual inspiration and educational entertainment for young and old, will be heard weekly starting February 2. The programs will be called, "The World's Most Honored Flights."

* * *

A Protestant Film Commission has been formally organized by representatives of the major denominations and interdenominational agencies. Purpose of the new body is to provide, distribute, and exhibit religious motion pictures on a non-profit basis.

"We cannot forget the sacrifice that made this peacetime New Year possible—nor can we forget the solemn obligation which we owe to those—everywhere—who made it a reality," stated Herbert H. Lehman, director general of UNRRA, in a recent radio message. "Today we in America look forward to the first peacetime New Year in four years. But there will be no New Year for scores of thousands of American sons and

husbands—or for millions of their European brothers-in-arms. For they endured the terrors of war that we might enjoy the blessings of peace—they laid down their lives that others might be born in freedom and human dignity. We can best fulfill our duty by doing all that is humanly possible to alleviate some of the suffering in the bodies and minds of those who are living reminders of the high price which national independence and personal freedom exact."

* * *

"Christian Endeavor, age sixty-five, will renew its youth and plan ahead for one of its most eventful and significant periods of service, in the course of Christian Endeavor Week - Youth Week observance," says Carroll M. Wright, executive secretary.

For the week from January 27 to February 3, a joint committee of the United Christian Youth Movement has planned an outline for the week's activities—to which meetings, fellowship events, and broadcasts relating to Christian Endeavor's sixty-fifth birthday have been added this year.

* * *

"The World Council of Churches has received a gift of one million dollars from John D. Rockefeller, Jr.," announces Henry Smith Leiper, executive secretary of the council's American committee. "According to Mr. Rockefeller's wishes, about one-half the amount will be used for the council's relief and reconstruction program, and the other half to establish and maintain a Christian laymen's training center on the Continent. Both activities are designed to further the cause of Christian unity."

THE WORLD FAMILY

A federation of all humanity, together with a sufficient measure of social justice to ensure health, education, and a rough equality of opportunity, would mean such a release and increase of human energy as to open a new phase in human history.—H. G. Wells.

* * *

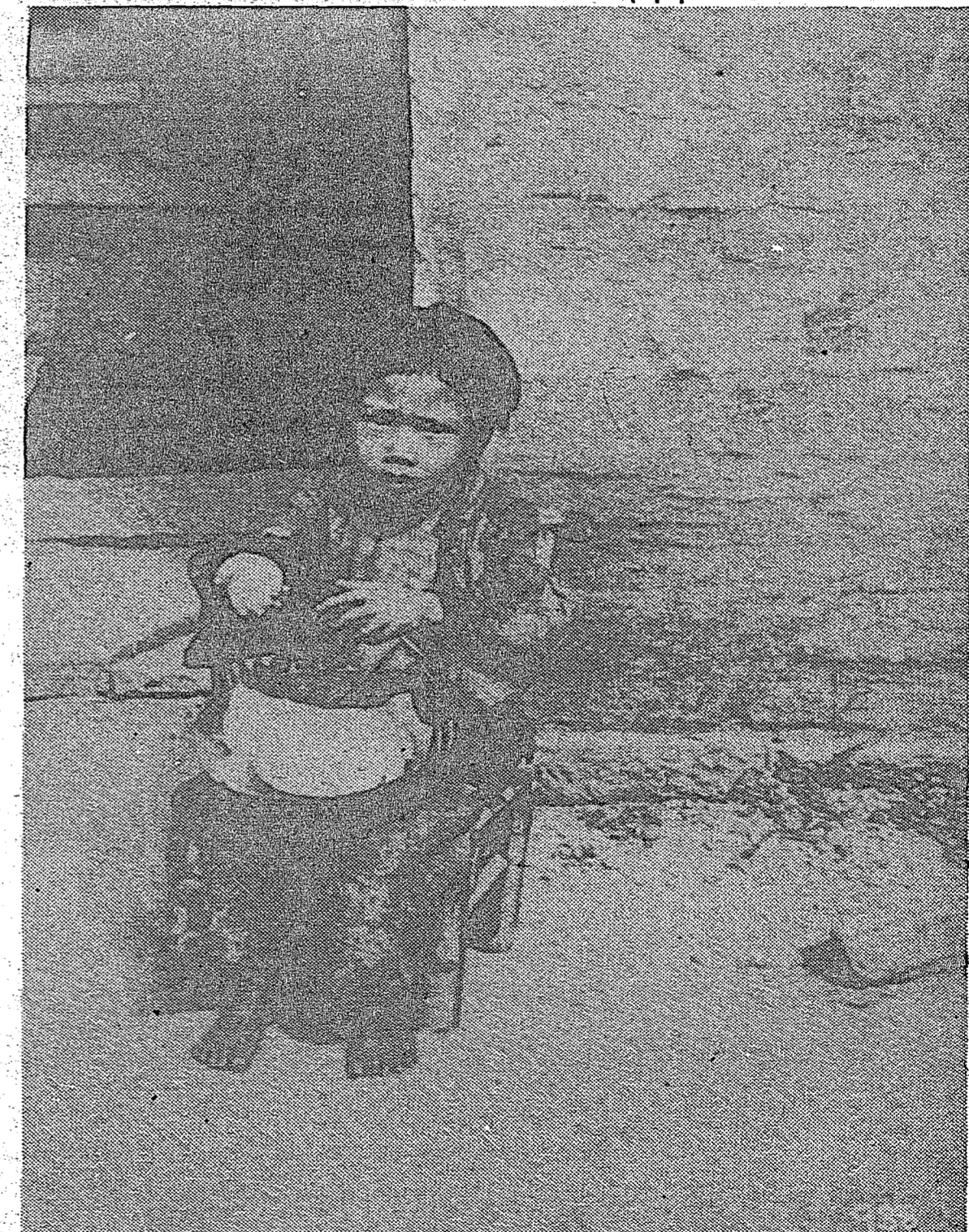
The universe is but one great city, full of beloved ones, divine and human by nature endeared to each other.—Epictetus.

The Sabbath Recorder

*Come
Ye Blessed*

*"For I was an hungred,
and ye gave me meat."*

—Matthew 25: 35.



—United China
Relief Photo.