

WHAT SEVENTH DAY BAPTISTS ARE DOING IN JAMAICA

PRESIDENT OF JAMAICAN WOMEN'S BOARD WRITES CONCERNING SCHOOL

Dear Fellow Workers:

Greetings in the precious name of Jesus. As you must have all heard by this time, at our last advisory board meeting a recommendation was made by Rev. W. T. Fitz Randolph that all churches be asked to prepare a special program, the proceeds to be sent to help our school fund.

It was decided that the Women's Board be responsible for the sponsoring of the program. As president of the board, I am asking that all the larger churches have a rally. The smaller churches and groups can see that all members and well-wishers get together to have some form of entertainment and collect the cards.

Where there is an organized women's group, I am especially requesting that they throw in their interest. If the group be strong enough to do so, take charge. But please do not fail to see that every member, man and woman, be a worker along with as many friends as you can interest. We have started in Kingston this week and trust by God's help to make it a success. Please remember that Conference will be early in March and each church is kindly requested to have this program and send in returns by the end of February.

We have selected "Rally of the Vocations" as the title for the campaign and trust before long our school will be in progress where we hope, by God's help, our boys and girls will be taught various subjects.

God bless you.

Yours in the blessed hope,
Mrs. B. Smellie,
President.

MISSIONARY REPORTS PROGRESS TO CHURCHES OF JAMAICA

Christian greetings:

Your missionary has completed the first six months of his work among you. While there has been no spectacular developments, I feel that progress has been made in several directions.

There has been a slight growth in membership in several of the churches in this time. Bath, Thornton, Kingston, Cottage, Bowensville, Waterford, Wakefield, and others show some increase. Baptism has been postponed in other churches because of the rainy weather. We are praying, and because God answers prayers, we are expecting an acceleration in the growth of the churches during the coming months and years. What is required is personal work and prayer on the part of every church member. Please remember that the commission to "go" was not spoken to the minister and leaders alone, but to every one who has received the gift of eternal life. He says, "Freely ye have received, freely give." Also let us remember that our prayers and preaching will avail nothing if our lives do not stand approved before men. Let us, with God's help, live lives of absolute purity, lives above reproach. Then not only our doctrines but our lives will be able to stand the Bible test and the scrutiny of the world. With personally pure lives and a sense of personal responsibility for the salvation of our neighbors, we can hope to see rapid growth of God's kingdom.

Your missionary has prevailed upon the American Board to send to the island certain funds for building repair which some of the churches have applied for as a loan. Work on the buildings will start as soon as the necessary arrangements can be worked out.

Please do not forget the financial part of our program. Conditions are improving on the island. As God blesses you, remember the Lord's tithe. God's blessings will be with you, not only spiritually but temporally, if you give God his dues—if you remember that you are but custodians of the things of God.

"Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ."

Yours in the work of the kingdom,
W. F. Fitz Randolph.

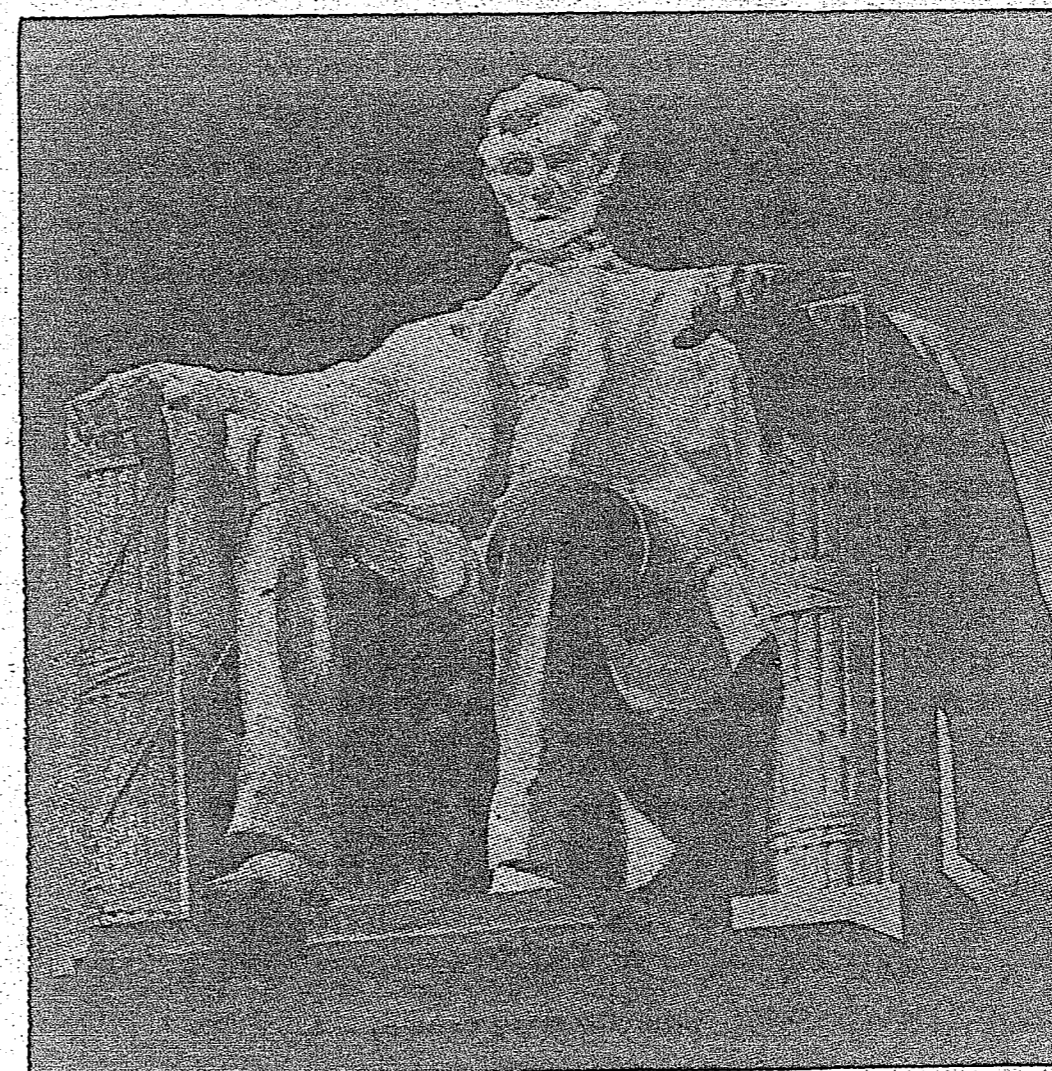


Pastor C. S. Lyons
Pastor of Wakefield Church
and field worker



Rev. N. H. Grant
Pastor of Waterford Church
and field worker

The Sabbath Recorder



Abraham Lincoln

PRAYER

Lincoln learned to pray where most men learn to pray, at his mother's knees. Long after her death, speaking of his mother, he said: "I remember her prayers and they have followed me; they have clung to me all my life."

He confessed that in all the great emergencies in the White House he had prayer. "I have been driven many times to my knees by the overwhelming conviction that I had nobody else to go to. My own wisdom and all that about me seemed insufficient for that day."

THE BIBLE

"In regard to the Great Book," Lincoln said, "I have only to say that it is the best gift that God has given to man. Its teachings are all for liberty."

The Sabbath Recorder

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Editorials

TEAMWORK

"In Peace as in War — Teamwork" is the theme chosen for the observance of Brotherhood Week, February 17-24, the week of Washington's birthday. The special week is sponsored by the National Conference of Christians and Jews, who advocate a rallying of all individuals "to stand up and be counted as those who will give to others the same dignity and rights we want to keep ourselves."

"Teamwork is a word upon the lips today of statesmen, soldiers, industrialists, educators, and churchmen alike," a Brotherhood Week spokesman has pointed out. "Teamwork is hailed as the key that will unlock the closed doors that keep the people of the world apart. Whatever the problem that this harried and perplexed postwar world presents, only teamwork offers hope of solving it."

Teamwork involves actual give and take on the part of all groups concerned. There are people who are willing to co-operate and profess a willingness to embrace brotherhood; yet their brand of co-operation is the kind that presupposes that the other fellow will do all of the giving. To express a desire to be a brother, yet reserve the right to be a dictator, can lead only to enmity and disaster.

With an effort to make Brotherhood Week a time for universal consideration of prejudices—with a view to helping overcome social, political, and religious tensions—the sponsoring organization emphasizes the importance of having a civic observance. The thought undoubtedly in mind is that there is a realm of common concerns and responsibilities, a meeting place for all people no matter what their race or creed. Certainly we will take one long step toward better understanding if we conscientiously seek to discover that common ground. How much better to expend our energies in such a search rather than to argue uselessly about divergences of opinion. Through all we can staunchly, but inoffensively, maintain our individual differences — and still not violate the laws of brotherhood.

Brotherhood can take its pattern from the ideal home. In the family are many types of individuals with varying personalities and ideas, yet every member enjoys the same opportunities and also accepts the same duties. Applied to the nation—and the family of nations—that is what Brotherhood Week is all about: to extend recognition of the fatherhood of God, the brotherhood of man, and the homehood of the nation.

Harmony and good will towards men . . . the basis of every political establishment.

—G. Washington.

BLESSED IS HE THAT READETH

The president of a large corporation has been credited as saying, "Daily Bible reading and prayer charges my batteries!" All who have consistently and consecratedly availed themselves of that Christian privilege have found that they do receive a spiritual boost. Certainly those who come to the Bible in a devotional spirit, seeking to know more of God and his will, are blessed.

GUEST EDITORIAL

BROTHERHOOD WEEK

(President Harry Truman has written the following statement endorsing the observance of Brotherhood Week.)

The armies of the United Nations won a conclusive victory over the forces of tyranny which exploited racial and religious hatred to divide the world and destroy freedom. The ideal of democracy is a society in which each seeks the truth in his own way and all are united by understanding and mutual need. The good world of the future must be built on the foundation of the recognition of the dignity and rights of each individual, whatever his race, creed, or national background.

Among all the nations the United States stands as the exemplar of a people grown

If Bible study is to provide us inspiration and helpful personal clues to daily activity, we need more than faith in the Book and love for God's Word—which is basic. In the readers' aid section of the Bible on the editor's desk are several suggestions about what we need in addition:

1. Read the Bible as intelligently as you would read anything else. The Bible is not only a book in itself, with one distinct purpose running through it from Genesis to Revelation, but it is also a collection of sixty-six books, each complete in itself. Therefore it is only fair and reasonable, if you want to understand it, that you should read them through.

2. Do not read too fast or too much. Butterflies cover more ground, but bees gather more honey. Imitate the bees. Studying goes deeper than mere reading.

3. Have some definite object in view. Numbers of people take the Bible without any specific desire to receive anything from it. We should hunt thoroughly for its great truths, and not read at random. In private devotions or for family prayers, select passages as carefully as for public services.

4. Learn to feed yourself. Most church members . . . have to be fed with an ecclesiastical spoon. Obtain for use a good Bible, a concordance, and a topical textbook.

These ideas the author of the Bible study aids elaborates upon, emphasizing throughout the importance of a faith that believes in the Bible from cover to cover. "Those who are full of doubt," he concludes, "will never be much blessed."

great through this liberty. Now, as never before, we as a people are called upon to demonstrate with even greater brilliance the glory of our freedom. It is the light which alone can guide the future of mankind into the ways of peace.

Within our own borders we are facing the huge task of reconversion. This is a job of such magnitude that it can be done well only as all of us work together. The teamwork of the armed forces won the war. The spirit of teamwork should extend to our national life. As we united for victory, we must unite for peace. Let our aim be "In Peace as in War — Teamwork."

Because I believe that the health of our democracy draws its strength from the wells of deep spiritual understanding, I am happy to join with the National Conference of Christians and Jews in calling upon our people to observe Brotherhood Week from February 17 to 24, 1946. I hope that in every community throughout the country our people will meet together to rejoice in the greatness of the land which belongs to all of us and to pledge themselves to the continuance of that loyalty which will unite our country as the leader of peace and the happy home of all our citizens.

Very sincerely yours,

Harry S. Truman.

The White House,
Washington, D. C.

PIN POINT EDITORIALS

The good you do is not lost though you forget it. —Old Proverb.

* * *

A couple of Army majors on a mission that took them to many camps throughout the country found that most of the men assigned to do their driving drove with a true soldier's disregard of life and limb. When they arrived at a camp in the Middle West, a Negro corporal who was appointed to drive them about in a jeep proceeded at the conservative speed of thirty miles, carefully rounding the turns, stopping at the ditches, avoiding bumps. They felt impelled to compliment his unusual vigilance. The corporal's simple reply was: "Well, sirs, Ah look at it in this way. Ah'm in this here jeep, too." The world is one "jeep" and we are all in it. We all shall either smash up, or we shall arrive safely together.

—The Chaplain.

* * *

"It is always easier to set up machinery than it is to generate power."

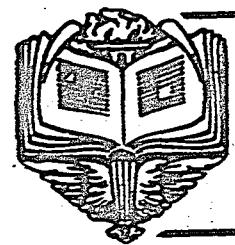
EDITORIAL FROM THE PAST

UNITED IN FRATERNAL BONDS

[The following item first appeared in the Sabbath Recorder of November 7, 1850. It has special interest, it seems, as we approach the observance of Brotherhood Week. Here is a forecast of unity in "fraternal bonds" made by a member of the Negro race in a country which has recently been an enemy of the world.]

Rev. J. W. C. Pennington, pastor of a colored church in New York, to whom the honorary D.D. was worthily voted by this venerable University (Heidelberg University, Germany), took the opportunity of his attendance at the Peace Congress to visit Heidelberg to receive the proffered honor. A correspondent of the Boston Atlas thus describes the scene:

The ceremony of presenting the diploma was accompanied with the following words, "You are the first African who has received this dignity from a European University, and it is the University of Heidelberg that thus pronounces the universal brotherhood of humanity." The new doctor returned thanks in the name of his brethren of Africa and America. He expressed a hope that the time is not far distant when slavery will everywhere cease, and all races be united in fraternal bonds. He then pronounced a short address in Latin, instead of the usual Latin dispute, and the ceremony ended."



STUDY to show thyself approved UNTO GOD

THE MEASURE OF PERSONAL RESPONSIBILITY

By Rev. Herbert L. Cottrell

What shall I render unto the Lord for all his benefits toward me? — Psalm 118: 12.

One thing lacking in most people is a sense of personal responsibility, the feeling that we are born for a purpose, that

"We are not here to play, to dream, to drift; We have hard work to do and loads to lift."

The psalmist expresses this feeling when he exclaims, "What shall I render unto the Lord for all his benefits toward me?" What were some of the benefits that deepened this sense of responsibility in the psalmist? God had inclined his ear unto him in time

of trouble, delivered his soul from death, his eyes from tears, and his feet from falling.

What is the measure of my responsibility to God? It is measured by my blessings: a Christian home, with its associations and privileges for growth and development; affiliation with the Church with the inspiration and enlightenment that it brings; and God's overruling providence and the many manifestations of his goodness and mercy and scores of other blessings.

My responsibility is measured by my ability. It is a source of comfort that God does not ask us to do the impossible. In the parable of the talents the master gave to every man according to his several abilities, and the returns of each faithful servant were measured by the amount of his possessions. It is so natural for us to say: "That is too hard for me to do," or "Let George do it." But we have no excuse for negligence when we are dealing with God. His assurance of divine help should always enable us to do our full duty.

When Jesus sat over against the treasury, he saw the rich casting in much out of their abundance, but he was deeply moved when he beheld a poor widow throw in only two mites. He said that this poor widow had cast in more than all the others, for they had given out of their abundance, but she had cast in all she had, even all her living. Do our offerings of money and service truly express our full personal responsibility to God?

My responsibility is measured by my knowledge of God's will. In the parable of the faithful and wise steward, Jesus says: "that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required."

Will God be ashamed of us when we stand in his presence to render unto him our account?

Daytona Beach, Fla.

SABBATH SCHOOL LESSON FOR FEBRUARY 23, 1946

What Makes a People Great
(Religion in the Home)

Basic Scripture—Deuteronomy 5—34
Memory Selection—Psalm 145: 2

TRACT SOCIETY RECEIVES SHARE IN PUBLISHING HOUSE PROFITS

Committee Appointed to Consider Selection of Secretary

For the first time since 1933 the Recorder Press has given to the American Sabbath Tract Society a check from publishing house profits. The presentation was made at the regular quarterly meeting of the Board of Directors of the American Sabbath Tract Society held in Plainfield, N. J., January 12, 1946.

L. Harrison North, manager of the publishing house, made the following statement as he handed the check to Mrs. Ethel Stillman:

Report of Supervisory Committee

Since the publishing house has not been able to turn over to the Tract Society any profits since 1933 when \$2,000 was voted out of the shop maintenance fund to retire the last of the original equipment notes, the "lean" years of the depression having produced losses which the publishing house absorbed and which had to be replaced before any net profits were available;

And since the past five years have seen the recovery of these losses,

It was voted to turn over \$1,000 to the Tract Society for use in their religious work, and a check for this amount is being handed to the acting treasurer with the presentation of this report.

At the same meeting of the board a report was given by the committee appointed from the board to consider the selection of a corresponding secretary to succeed Rev. Herbert C. Van Horn, whose resignation has been accepted to take effect in September, 1946.

Need for Full-time Worker

The committee made a number of recommendations which were discussed freely by the board. It was agreed that there is an urgent and important need in these critical and challenging times for a full-time representative of the Tract Society to be actively engaged in the work of Sabbath and other evangelism, of encouraging and assisting in the organization of independent Sabbath believers, and of distributing denominational literature.

Cognizant of the importance of such work, the board adopted a set of standards to guide the committee in the selection of a candidate for the position of corresponding secretary. Important among the qualifications named were the following: the candidate should be an ordained minister with pas-

toral experience; he must have the willingness and physical ability to travel extensively; and he should be a person who "likes people and is liked by people."

This committee is to be increased by two members (to be appointed by President F. A. Langworthy) for the purpose of selecting a name to be presented to the board for approval. Members of the original committee are Courtland V. Davis, Melvin G. Nida, and K. Duane Hurley, chairman.

Songbook

The committee to compile the music for a Seventh Day Baptist songbook reported that progress is being made toward completion of this book. At the present time the project is in the hands of the music engravers. Howard W. Savage was commended for his work as music editor of the hymns and songs. Mr. Savage is instructor of music in the Plainfield High School, has had several of his own anthems and other compositions published, and is organist and choir director of the Seventh Day Baptist Church of Christ of Plainfield.

Rev. Lester G. Osborn was made a vice-president of the board to fill the vacancy occasioned by F. A. Langworthy becoming president.

Conference President P. B. Hurley attended the meeting, making a few remarks and leading in the closing prayer. Mr. Osborn served as recording secretary in the absence of both the regular and assistant secretaries, Mr. Davis and Mrs. Frank Lobaugh.

SABBATH PROMOTION WORK GROWING, REPORT SHOWS

The report made at the January meeting of the American Sabbath Tract Society by Corresponding Secretary Herbert C. Van Horn shows a widening and growing interest in many phases of Sabbath promotion work.

About the Tract-a-Month Club plan for literature distribution Secretary Van Horn stated in part: "Some good work has been done in some of our churches—notably Shiloh and Milton Junction. The Sabbath In-

terest Committee of the Milton Junction Church recently sent in pledges of a dozen new members and reported a plan of studying in prayer meeting each month the current tract before handing it on. This plan is being recommended to the other churches."

An ex-service man in Madison, Wis., deeply interested in spreading the gospel and Sabbath truth, was reported having put up a glass-front tract rack in the Milwaukee depot. He keeps it supplied with fresh material, and the tracts are being taken, he reports. He plans to place other racks in the city. "We have sent him two hundred each of several of our tracts," the corresponding secretary reports. "Our gospel series is highly commended by him."

The corresponding secretary's office has placed a tract rack in the front vestibule of the Seventh Day Baptist Building in Plainfield. A careful check is being made of the number of tracts taken from the rack and from the table in the lobby.

Interesting reports have come from New Zealand and Africa. Two native leaders in Africa have been sent Bibles, New Testaments, and Scripture portions, provided by the Plainfield Church. Other materials have also been sent, including many Bible picture lesson cards published and contributed by Rev. C. A. Beebe of Gentry, Ark. Helps sent by us last summer have been received and gratefully acknowledged. Letters from their native leaders are gems of pathos and pleading. Their concern for their people shows evidence of growth in ideals of Christian life and character. The report of one leader, Pastor Joshua Chateka, shows 867 "Life Christian Members" of groups in twenty-eight named villages and 383 "Weak Christian Members." This report was dated November 12, 1945.

The following communication from the Commission was included in the report:

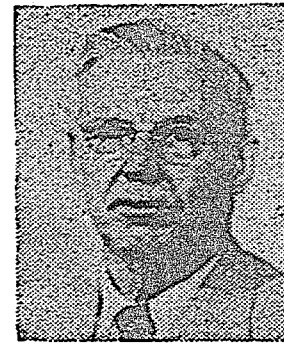
The President of Conference was authorized to act as a clearing house for the activities of all denominational agencies contacting the churches in an effort to avoid conflicts and duplications. All denominational agencies are requested to make use of his services in planning their programs of church contacts.

About the recommendation Mr. Van Horn said, "Your secretary can see the value and wisdom of a plan for such co-ordination and is confident that the Tract Board will be willing to co-operate in the requests."

FIRST THINGS FIRST

Church Inventory

This is "open season" for pastor calling. Since it is likely to remain open for some time, would it not be well for churches to take inventory and see for themselves what they have to offer a prospective pastor? I chanced in a pastor's study recently when he received a call to a church. He was in no position to answer yes or no, for practically the only thing offered was a small salary.



P. B. Hurley

Here are some of the things that this and other pastors desire to know when receiving a call. Why not make a copy and answer all these questions next time you send a call?

Do you have a constitution? If so, please send a copy. Do you have a parsonage? Is it furnished? With what? What is the salary? Do you pay it regularly and on time? Do you pay moving expenses? Do you contribute to the minister's retirement plan? Do you send your pastor to Conference? Do you pay the expense of the trip? Do you give a vacation with pay? (Conference is no vacation.) Do you allow car mileage for pastoral work? What is the source of income of the community? What is the church membership? How many resident members do you have? What is the usual attendance? How large a number attend at prayer meeting? What is the number in the congregation under ten years of age? How many are there between ten and twenty? What is the nonchurched population? Is the community growing? What is the prospect of bringing more into the church? Do the people do their marketing locally? What are the amusements of the neighborhood?

Possibly other pastors would suggest other questions, but if all these were answered in the first letter less time would be required for correspondence.

Perley B. Hurley,
Conference President.

A QUESTION OF VALUES

It was a significant sign that appeared on a garage in a western city. It read thus: "Don't smoke around this tank. If your life isn't worth anything, gasoline is." —Exchange.

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.

Property Purchased for Jamaica School

By Rev. David S. Clarke

Assistant secretary and field worker of the
Missionary Society

"The Gleaner," a Kingston, Jamaica, newspaper, published on November 21, 1945, the following advertisement:

FOR SALE

Owner Going Abroad

29 Charles St., cor. of John's Lane

Comprising a modern 4 apartment concrete nog cottage and a separate yard with a substantial 2 story building and another building of two rooms, plus two yard rooms and other conveniences. An ideal investment.

The consecrated heart and watchful eyes of our Jamaica missionary, Rev. Wardner T.

AN IMPORTANT ITEM

There are two classes of impulses in our souls appealing to us—the high and the low, the holy and the unholy. Christ is the author of the high and holy, and the evil one of all that is low and unholy. When we become Christians, we decide we will yield only to the holy impulses and follow Christ and his ways of life on all occasions.

Yielding ourselves to Christ is vital in all Christian work, especially in evangelistic endeavors. Revivals of religion have started under a great variety of conditions and have been conducted in ways widely different. So far as we know, God has never limited himself to any one plan, condition, or method, and we are presuming a good deal when we undertake to tell how a revival must be brought about. A manufactured revival is like a manufactured lily; it may look well, but it is not the real article. Nevertheless both reason and God's Word teach us that an important item in the beginning of an evangelistic effort is that Christ's followers shall draw very near to him—or to state it in other words, that they shall yield themselves entirely to him. It is so easy for us to forget that Christ cannot use us in his service unless we are entirely submissive to his blessed and holy will. W. L. B.

Fitz Randolph, caught sight of the ad. He glimpsed through the newsprint the realization of the vision of so many Seventh Day Baptists for a school in Jamaica. You can see for yourself that the property has desirable qualities for such a dream. (We hope soon to have a diagram or pictures for all to see the general nature of the new acquisition beside our Kingston Church.)

Almost immediately negotiations began between our missionary and the Missionary Board, and between Mr. Randolph and the owner's agent, Mr. Brown. The desirability of the property for beginning the school in Jamaica made this property purchase one of urgency. As you will notice in the December financial reports of the Missionary Society, the property was secured for \$8,623.44 or about £2,124. In order to finance this move, the Missionary Society borrowed without interest \$4,000 from the George H. Babcock Fund of the Memorial Board. The generosity of men like George Babcock should make us all grateful. This means a substantial increase of American interest in our Jamaica work. Further, it means a responsibility for increased financial—and spiritual—support of our mission there.

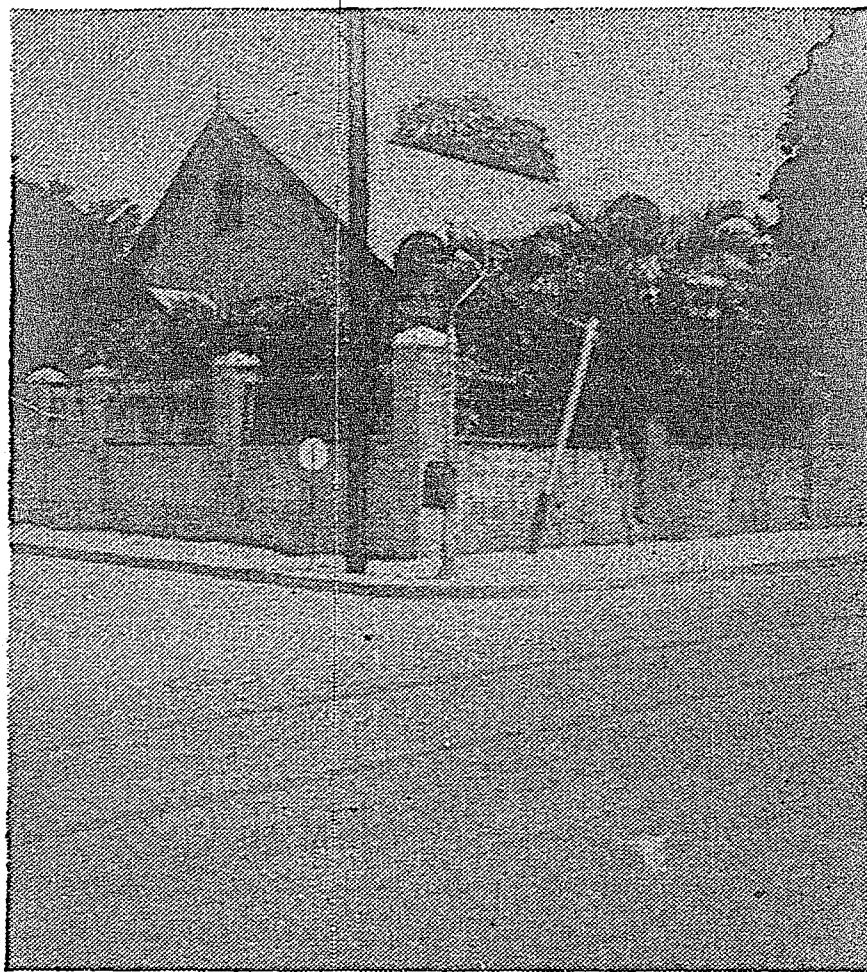
Buildings Ready for Use

On December 23 an agreement of sale was signed for 29 Charles Street by our missionary. Not only was the ground broken for new school buildings, but the buildings themselves stood already in fairly good repair. The prospects of general Christian education, plus training in "shoemaking, cabinetmaking, baking, and certain handicraft lines, as weaving, knitting and embroidery" came, as it were, all wrapped up in a life-size package for Christmas. The actual transfer of the property into the hands of the Missionary Society was to take place on January 1, 1946.

It is planned that the concrete nog cottage will be used as a parsonage, and that Missionary Randolph and his family will soon be located there. With the housing situa-

tion in Jamaica in a rather tight condition, it will take some time for present occupants of the 29 Charles Street buildings to vacate. But, come wind or high water, the land is deeded to us, the buildings are all insured and in our hands to use for God's purposes.

Mr. Randolph writes regarding the buildings: "The building of two stories is of



Seventh Day Baptist Church, Kingston, Jamaica

Newly acquired property and buildings for school are located next to the church.

brick, and in good condition fundamentally; well-constructed; roof is in good condition; porch needs some repairs; and for school use it would need some alteration. There is also room in front to build an addition to take care of growth of the school."

We look toward the second century of Seventh Day Baptist missions with the prospect of 29 Charles Street becoming familiar and significant in its own way, just as 23 Route de Zikawei is significant on another foreign Christian educational mission field. May God be thanked for this move forward, and may we rely upon him more and more in further successful progress.

Expect great things from God; attempt great things for God.—William Carey.

PREACHING MISSION HELD RECENTLY IN PRISON AT NAPANOCH, N. Y.

The first preaching mission to be held in a prison by the Department of Evangelism of the Federal Council of Churches was conducted November 4-9 of last year. It was held at Napanoch, N. Y. Preparation for this mission began about four months prior to November 4. This mission was requested by Chaplain Francis E. McGuire who is the Protestant chaplain of the prison and also the part-time pastor of the Napanoch Methodist Church.

The department secured Rev. George Schnabel, pastor of the Albright Memorial Church of Washington, D. C., and chairman of the Commission on Evangelism of the Washington Federation of Churches to be the missionary. The mission began on Sunday morning, November 4, with an eight o'clock service. On the other days of the week there were two daily services, one at 8 a.m. and another at 1 p.m. The average attendance at the nine services was 235.

On Tuesday morning the first public gospel invitation was given and twenty-eight men marched out into the aisle and came forward. From that time on until the final service on Thursday afternoon, Doctor Schnabel spent almost every hour in personal interviews with eighty to one hundred men.

The climax came on Thursday afternoon at the close of the service when the chaplain and Doctor Schnabel baptized twenty-six prisoners. Thirty-six men rededicated their lives to Christ. These sixty-two men were organized into a Prison Church of Christ. This may be the first organized church in a prison anywhere in America.

Chaplain McGuire writes that since the mission closed, four more men were received into the membership of the new church on November 11, and four more on November 18.

Chaplain McGuire writes, "The spirit which prevailed during the mission still continues to manifest itself. Men are still showing interest in finding the new life. They are asking what they must do to come into the fellowship of the church. We adhere rigidly to the requirement that they accept Jesus Christ as the Lord of their lives, confess him publicly, and strive daily to live

a life that is acceptable to him. Our objective is new men in Christ. . . . The interest of the men who are members of the Prison Church of Christ is significant. They want their church to be a spiritual force in the institution. There is a spirit of mutual helpfulness. They urge one another to do nothing that will cast reflection on Christ or his Church. There is a growing concern to bring others into the new life in Christ."

—Release.

A TIME FOR LOOKING AHEAD

As the pages of this issue have been prepared with the predominant note of annual meetings of the church and its organizations, the election of officers, and the winding up of business of the year just past, it is natural and timely to turn to the new year. Of course we should not lose sight of what has transpired, the mistakes and the successes, yet we need to look forward and plan for the future.

So far as the local church is concerned, there is a tremendous work to be done. For those who are enthusiastically sympathetic with the church and its causes, there is much to absorb our interest and demand our loyalty. Just to maintain the church is not going to be enough to make it grow. Rather, its ministries and services must reach out to those whose interest has cooled. It ought to lay before those who have not accepted any responsibility in the kingdom's work or dedicated their lives in any degree, the demands of the Christian life. It is to be supposed that those who have been elected to offices are contemplating their tasks and are searching for ways to discharge their office in a creditable fashion, just as it should be for every member to look upon his part in making the church a living force in the individual and community life.

A new year and a new life call for more than usual effort. More and more we must lift up our eyes from the past to the present needs and the opportunities of the future. Our denomination is looking toward the second century of missionary service, and we should unite our efforts that its aims may be met. The loose ends left by the war must be gathered up and soon the reconstruction of that which has been destroyed should be begun. That it may be accomplished will require our means and our

prayers. It will call for the consecration of the lives of many to carry on the work which is being proposed.

So let us face the new year with our whole being dedicated to the task that lies ahead.

—Milton Junction "Church News."

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.

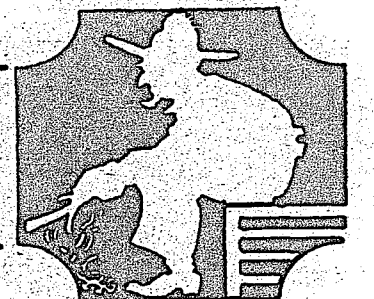
BELIEFS

Concerning Man

God is personal, and reveals to us his personality in Jesus Christ. But Jesus is the revelation also of what God intended that man should be. The personality that is man therefore comes from God. This is another way of saying that God made man in his own image, but the meaning is made clearer through the God-man, Jesus Christ. God is love, but there had to be an object of love before he could complete the life and acts of love. Therefore, God created man, capable of love and faith and obedience. That Jesus took upon himself the form of man and appeared upon the earth in human flesh confirms the truth that man is made in the likeness of God. The incarnation is the supreme act of God to restore to man divine fellowship.

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

OLD-TIMER
SEZ . . .



"The Bible sez a horse is a vain thing for safety. I found that out a long time ago. But for real danger the orneriest bronc I ever straddled ain't got nothin' on these here shady 'joints' that's scattered all over the country."

Woman's Work

Frances Davis, Salem, W. Va.

A WAY TO LASTING PEACE

By Mary McLeod Bethune

(Dr. Mary McLeod Bethune is the founder-president of the National Council of Negro Women and the founder but now president-emeritus of the Bethune-Cookman College, Daytona Beach, Fla.)

It was with a deep sense of humility, pride, and responsibility that I received my appointment by the State Department as a consultant to the American delegation of the United Nations Conference for International Organization. Humility, because even though I had some little experience in the broad field of human relations, I knew so little about the technical international problems that would necessarily be a major part of a world

Start where you are
With whatever you have
Make something out of it
And never be satisfied.

—George Washington Carver.

conference. Pride, because I had been selected to be one of so important a group as that of "official consultants." Responsibility, because I too had the conviction expressed by Britain's Foreign Secretary, Anthony Eden, in his eloquent speech the second day of the conference when he said, "Here humanity has its last chance to build a world peace."

Women were interestingly and impressively a part of the conference. They were there as delegates (five in number), counselors, consultants, special advisers, observers, secretaries, stenographers, teletype operators, messengers, information clerks, and canteen workers. Since they were there in significant numbers, their presence marked the growing awareness among women themselves, that the business of making peace is their responsibility too.

Naturally the delegates attracted endless attention, but many more delegates and persons gave dramatic testimony in formal and informal speech to the cause of world peace. One intensely dramatic moment came when Foreign Commissar V. M. Molotov of Russia arose in an effort to bar the admission of

Argentina from the conference. Another equally stirring moment occurred when the chief of the delegation from India voiced a plea for racial equality, which I quote in part. "In all this talk about preventing aggression we must not forget the real causes of war which are the racial and economic inequalities that exist between nations and races."

It was a stirring spectacle to see the world in action, to encompass a world view of the problems of peace, and to witness the representatives of fifty nations thinking together on the creation of a world charter. The variety of differentials represented there through the nations and races and groups assembled might well have established barriers. But as the sessions continued, and the languages and voices constantly made articulate their common plea for world peace, world co-operation, world good will, world freedom, world security, a spiritual something began to weld them together and to undergird their efforts as they worked on a program for the common good. Verily, the leaven of democracy was at work. All the activities of delegates and official or unofficial persons at the conference, pleading always the common cause of world peace with the underlying motives of the spirit of democracy and the consciousness of an interdependent world, made the conference a rare, rich experience. It was soul-stirring and awe-inspiring.

The work of the consultants group, of which I was privileged to be a part, was an important and significant part of the conference. Representatives of forty-two organizations of labor, industry, agriculture, education, church, and other responsible bodies made up this group. The personnel was an interesting cross section of American life, each equally important because of his influence as a molder of public opinion. The consultants held regularly scheduled meetings with delegates and technical experts on pivotal problems. Our job was to advise, through discussion with and later recommendations to the American delegation, concerning ideas and principles of the charter.

It was here that I, as a member of this group and a representative of the largest racial minority in America, never failed to voice the hopes and aspirations of common peoples the world over. As a result of these meetings, the whole tone and emphasis of the document framed in San Francisco was altered. A real climate for a living democracy was created and a new day was born in international diplomacy.

Not all that many of us hoped for was accomplished in San Francisco, but no one can deny that the conference was certainly a start in the right direction. It is up to us here and now, to put our best efforts into strengthening this framework of peace.

Great Challenge

Herein lies a great challenge to the Church. We have fumbled so long with ritualistic methods of building world friendship in our Church mission programs. We have great evidence of these efforts in our home and foreign mission budgets and the sacrificial life stories of many famous missionaries; but the chasms of misunderstanding, the tensions of racial inequalities, and the devastating undercurrents of economic differentials still remain. We have been attempting to build a bridge which grows out of a sincere program of action based on a broad understanding of human relationships.

The preamble to the charter which sets forth the democratic aims of the United Nations, is the soul of the document. The drafters of the charter reported that the preamble was "something which the common man of the entire world might hang on his wall to raise his spirit." I quote a few phrases from the preamble:

"... We, the peoples of the United Nations . . . determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind . . . reaffirm our faith in the fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women of nations, large and small . . . promote social progress and better standards of life, and larger freedom, and for these ends . . . to practice tolerance and live together in peace with one another as good neighbors. . . ."

"For these reasons we do hereby establish an international organization. . . ."

To put real life and meaning into these phrases so that they will not be just mere words—this is the hope of minority groups the world over.

We have learned by bitter experience that we live in an interdependent world. Our hearts have been sufficiently stilled by the sobering experiences of war to hear the voice of mankind coming from every corner of the earth—dreaming, suffering, struggling, fighting, dying for justice, freedom, liberty, security, and peace. It means hard work, through continuous education, culture, co-operation, and spiritual understanding. We can no longer affirm the dignity of man—we must demonstrate it. We can no longer talk democracy—we must live it. We must translate all our intellectual, ethical, Christian, and spiritual ideals into reality and effective action. This is our task today. This is the bridge to lasting peace envisioned at San Francisco.

—The Church Woman.

THERE ARE THINGS TO DO

We can all begin to train our children now to be, not little Nazis, but democratic world citizens. We owe this to them in order that they may adjust harmoniously and without psychic conflict to the new world democracy which we now dream about and know is coming toward mankind.

We can train them in good racial manners; to respect all people regardless of race or economic status; to oppose injustice, whether economic, racial, social, political, or psychological. We can avoid those frustrations of spirit in childhood that prepare the emotional soil for aggression. We can train them to do long-range planning, to think of ends and means as one continuous process of indistinguishable quality. We can give them a sensitive appreciation of human personality. We can make them fearless of new ideas. We can give them awareness of their identification with all children of the whole earth.

—Lillian Smith.

SHILOH CHURCH COMPLETES

FIVE YEARS OF RADIO WORK

For five years the Shiloh Seventh Day Baptist Church has carried on a radio ministry. The first broadcast was in the fall of 1941. During 1945 thirty-nine programs were sponsored by the church. The pastor, Rev. Lester G. Osborn, brought the messages on thirty-five occasions; guest speakers were Secretary Harley Sutton, Editor K. Duane Hurley, and Pastor Francis D. Saunders.

Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

BROTHERHOOD IS PRACTICED ONLY IN ISOLATED INSTANCES

People Not Members of a Group
Considered with Suspicion

By John W. Nason

President, Swarthmore College

(Below is an article which deserves our careful study. We must make brotherhood more than a word to be spoken, then forgotten. It must be the fabric out of which world order is woven. H. S.)

Brotherhood has never had a fair trial. History records single episodes of genuine brotherhood. They startle us with their contrast to the prevailing hostility of one group to another. Men are suspicious creatures; they fear and distrust strangers. They understand the members of their own group. Whatever the group, the members of it are accepted; they are to be treated as brothers. Conversely, those who are outside the group, the family, the clan, the tribe, the nation, are suspected. They do not belong; they are different. They are strangers—at worst enemies, to be killed or captured, at best people of an inferior kind, possessed of fewer rights and privileges than those who belong.

Nation One Group

Some will say that such a picture is an exaggeration. In part they are right. We no longer kill strangers—except in warfare. We do not try to enslave others—unless their skins are of a different color. But we do exclude, often without being aware of what we are doing. All groups, organizations, societies exist in part by exclusion. The Tenth Street gang would lose its identity if it took in Boy Scouts from all over the city. The Society of Phi Beta Kappa would become meaningless if all college graduates were members. The nation is one group to which we all belong, but even here there would be no significance to belonging if there were not other nations whose citizens were distinct.

Past history has seen the emphasis placed on the need for the exclusiveness of groups. Perhaps there were good reasons for this, at least understandable ones. We recognize today, however, that this is one world and that we are all citizens of that world. We

talk of the family of nations, meaning that in a world so shrunken in size through modern scientific developments in transportation and communication, nations must look upon one another as brothers. They must learn to live together as members of a family, for the alternative to brotherhood is chaos and destruction.

Application in Small Terms

What we talk of in large terms about nations we must apply in small terms to our own group. If the nations all belong to one family in one world, then we are brothers to all men. If we accept the implications of the common citizenship of the great majority of men and women living in the United States, then we are brothers to 135,000,000 people. This is why Brotherhood Week, February 17-24, is so important. It symbolizes the brotherhood of all men. The man across the tracks is as much a citizen as I. The man whose skin is of a different color has as much right as I to a job—any job for which his abilities qualify him. The man who worships in a different place is my brother; in our different ways we are each worshiping the same God. To Him we are all sons and daughters.

No Reason for Hostility

We know in our hearts that there is no valid reason for the hostility of one group to another. Color of skin or hair or eyes, height, speech, national background, preferences in food—these do not constitute a rational basis for exclusion or hatred. It is good that we should differ just as it is good that members of a family possess different traits and skills which when combined add to the richness of the family life. The United States has boasted that it was made by many different countries. And that has been one reason for our greatness. "E Pluribus Unum" is both our motto and our aim. We shall grow greater and stronger as we grow toward brotherhood, recognizing in our actions and in our attitudes the basic principle, both human and divine, that all men are brothers.

Christ's Testament Lives Anew

TEACHINGS DIRECTED TOWARD EVERYDAY EXPERIENCES

By Frances Dunlap Heron

(Third in a series of four articles on the Revised Standard Version of the New Testament.)

When Jesus walked the hills of Galilee he spoke in a Semitic language known as Aramaic. He did not speak in the seventeenth century English of the King James Version of the Bible. Nor did he teach in the Greek order of words as translated in the stilted American Standard Version of 1901.

Jesus was not worried about the form in which his teachings would be preserved. When he commissioned his disciples to go preach the gospel to all nations he did not add "in Aramaic." He apparently did not even anticipate any written records of his sermons. He depended on his followers' testimony and on their lives to spread the Word.

He directed his teachings toward the everyday experiences of men and women. Certainly we can believe that he would want his words so clearly stated that people of 1946 also could apply them to their everyday life. It is hard to imagine his clinging to outworn prepositions or verb endings. We can be sure that his chief interest would be that a man and his family could read with understanding.

The Revised Standard Version of the New Testament, just now off the press and finding its way into the homes of America, represents the eight year effort of the nation's foremost Bible scholars to put Jesus' teachings of 1900 years ago into clear, comprehensible English.

Their translation from the original Greek text was ordered in 1930 by the forty Protestant denominations co-operating in the International Council of Religious Education.

The new version is printed in large, legible type. The chapter numbers are distinct but set into the reading matter, while the verse numbers are minute. Condensed footnotes appear at the bottom of the page. The effect is of a story full of continued action.

For those who fear a lack of reverence in such an up-to-date version, let it be pointed out that a sentence does not have to be in one-syllable conversational words to be com-

prehensible to the average American. The committee wherever possible tried to return to the simple but dignified style of the King James Version, eliminating, however, archaic expressions.

Note how clarity and action are gained in the most recent version of Luke 20: 1, 2.

King James

And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

American Standard

And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; and they spake, saying unto him, Tell us: by what authority doest thou these things? or who is he that gave thee this authority?

Revised Standard

One day, as he was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the elders came up and said to him, "Tell us by what authority you do these things, or who it is that gave you this authority."

Now let us see how several familiar verses from the Sermon on the Mount change in phraseology since 1611. Matthew 6: 31-34; 7: 1-5.

King James

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Revised Standard

Therefore do not be anxious, saying, "What shall we eat?" or "What shall we drink?" or "What shall we wear?" For the Gentiles seek all these things; and your heavenly Father knows that you need

Children's Page

Mizpah S. Greene, Andover, N. Y.

Dear Recorder Children:

Between today and tomorrow,
When in vain children's letters I seek,
Comes a pause in my chief occupation
Which I think I must call story week.

THE LITTLE COWARD

Little Harold Drew had two brothers, Jack and Joe, who were several years older than he. They were twins and boon companions. They prided themselves on not being afraid of anything under the sun and were inclined to make fun of their little brother because he was afraid of so many things. They called him "Baby," "Fraidy Cat," and even "Little Coward."

No one ever said, "It is perfectly safe for baby Alice out in the pasture, for Harold is with her"; or "Harold, go get the cows, for it is getting late"; or "Harold, run over to Mr. Brown's and borrow the lawn mower, for you are not afraid of that big dog of his"; or "Oh, Harold, go down cellar and fasten the outside door. It's almost dark, but of course you're not afraid of the dark."

No one ever thought of sending Harold on important errands, for he was afraid of the dark and even of cows, dogs, horses, and many people. Often when Jack or Joe were going on some errand after dark, they would point their fingers at Harold and say, "Oh, you baby, you little coward, you."

Their taunts caused the little fellow to shed many tears, but still he continued to be afraid of anything that to him meant danger.

them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well. Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day's own trouble be sufficient for the day.

Judge not, that you be not judged. For with the judgment you pronounce you will be judged, and the measure you give will be the measure you get. Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, "Let me take the speck out of your eye," when there is the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye."

To help readers "see clearly" Christ's gospel for today and all time is the purpose of the Revised Standard Version.

But one dark night in the midst of winter, Jack and Joe, and even father, had gone to purchase needed supplies. Harold had gone to bed soon after eight and had been asleep for some time. Suddenly he was awakened by a bright light flashing in his eyes. He heard his mother say in a trembling voice, "Harold, you must get right up and go after Doctor Maxson; baby has the croup. Hurry as fast as you can, for baby sister is very sick and I have no one else to send. Tell the doctor to come as soon as he possibly can."

It did not take Harold many minutes to jump out of bed and hurry into his clothes. He did not stop to button his coat, and he



"He was afraid of many things . . . imagined strange things in the dark."

forgot his mittens, and strangest of all, he was so worried about baby Alice that he never once thought of being afraid of the dark, the neighbor's dog, or anything else. Down the road he ran to Doctor Maxson's, nearly half a mile away, only to find the house dark and silent. He rang and rang the bell until at last an upstairs window opened and a sleepy voice called out, "What's wanted?"

"I want the doctor to come to our house as fast as he can. Our baby has the croup. Please tell him to hurry."

"The doctor's away, and I don't know when he'll get home," answered the voice.

"Oh, what shall I do?" thought Harold, shivering with the cold. He thought about Doctor Grant who lived nearly a mile farther on, up a lonely street and over a long, dark bridge. Must he go after him?

The night seemed to grow colder and darker; the snow fell thicker and faster, and the little boy shook with cold and fright. Then suddenly he thought of his baby sister who was so sick, and he forgot all about his fright and discomfort. Down the lonely street he ran and over the gloomy bridge,

TRUTH ON ICE

By Rev. Lester G. Osborn

In our reading a few days ago our eyes and imagination were caught by this phrase, "truth on ice." We reread the paragraph. Here it is:

The world is wholly unconcerned with our theological statements, and will remain so until the glorious tenets of our Christian faith are translated into everyday living for God. When our creeds grip our souls, and evidence themselves in power and deep humility the world will take note of the fact that we have something to offer them. Our fundamental creeds are not enough. Truth on ice will not disturb the sinful soul. Truth aflame in daily living, creeds manifest in conduct, statements translated into service, and precepts become practice will stir afresh a world for God."

Rev. Gerald L. Stover,
in Moody Monthly.

Since we have been preaching a series of sermons on "Practical Religion," based on the Epistle of James, with the theme: "Show thy faith by thy works," this was particularly interesting to us. Not that it is a new thought! In recent years there has been much controversy over creed versus character. This is a false alternative. It is not doctrine versus duty, not belief versus conduct, but creed issuing in life—Christian character and service rooted in a creed. Not "either or" but "both and." How true James' statement that "faith without works is dead." The converse is just as true: works without faith are of no spiritual and eternal value.

"Truth on ice!" Yes, we must be "doers of the word and not hearers only." We must prove our faith by our works.

As we pondered over the paragraph, the trend of a conversation the night before kept running through our mind. The burden of the argument of the other party was that God must have overlooked or forgiven the error of Sunday keepers, for they had prospered and their missionary work had grown, and their service for the Lord had borne abundant harvest. This was not new, either, for often people have said that the Sabbath cannot be a matter of such great importance as we maintain, or God would have blessed us in it. That he has not, they contend, is shown by the fact that instead of growing we have been losing ground for several decades. That is a hard argument to refute. The only answer seems to be that numerical growth is not a sign of true

never pausing until he reached Doctor Grant's.

The doctor had been out on calls and was just driving into the yard. "Jump right in, my boy," he said as soon as Harold had explained what he wanted. In a very few minutes they were mounting the steps of Harold's home.

Before hardly an hour had passed, Doctor Grant sat smiling at baby Alice who lay peaceful and quiet in her mother's lap. Tucked snugly in his comfortable bed, a weary little boy slept soundly; and you may be sure that after that night no one called him a baby, a fraidy cat, or a coward again, for mother and father and even Jack and Joe thought their "Little Coward" was a very brave little boy after all.

"Why even I, big as I am, would have been a bit shivery and scared on that long rickety bridge myself," confessed Joe.

"Perhaps I would, too, if I weren't any older than Harold," remarked Jack. And knowing Jack, that was a noteworthy admission.

Mizpah S. Greene.

CHALLENGING MESSAGE ON MINISTRY AS LIFE WORK OFFERED BY TRACT BOARD

A challenging message by Chaplain Willard S. Smith to men in war service on the ministry as a life work can be had free from the office of the Tract Board.

The leaflet is a reprint from Link Magazine and is a strong appeal for the Christian ministry. A copy of the leaflet was sent out in a recent service men's letter in the name of the denomination.

There are many service men in some of our communities who might be helped in solving their life work problem by reading this message.

"The Ministry as a Life Work" will be sent in quantity to church clerks or pastors for distribution on application. Address a postal to the undersigned and state the number of copies wanted.

Herbert C. Van Horn,
Corresponding Secretary.

510 Watchung Avenue,
Plainfield, N. J.

doctrine, for the false cults today are growing faster than the established churches, and that it is not a matter of mass movements, but of individual responsibility.

Two main thoughts occurred to us. We have expressed them before. The first is that the matter of the obligation of the Sabbath is just "truth on ice" if we do not back up our insistence that it is the will of God for the conduct of Christians today by keeping it ourselves. To say that it is God's holy day, that he has made it holy and asks us to keep it so, and that he expects us to set it apart for his worship and service, and then to appropriate all or part of its hours to our own business or pleasure is certainly disproving our faith by lack of works. Probably one of the greatest contributing factors in our denominational decline is the widespread desecration of God's holy day among our members.

The other thought comes from this phrase in the paragraph quoted above: "When our creeds grip our souls, and evidence themselves in power. . . ." The Sabbath must be more than just an article in our Statement of Belief. It must become such a deep, powerful, soul-gripping conviction that its observance is indeed "truth aflame" in our lives, so that as others see our submission to God in this matter as in all others, they will perceive its power for spiritual growth, for victorious living, and for strength in the Lord's service. No one wants a dead battery, or a 10 horsepower tractor, or any other powerless equipment. Nor do Christians want dead, impotent cold Sabbath doctrine. Let us, as James exhorts, show the reality of our faith, the value of the Sabbath, by our works.

We have been criticized, unjustly, we think, for stressing the Sabbath above other things, of "harping on just one command." That is understandable, since the Sabbath is the outstanding thing in our denominational non-conformity with other Christians. We deny that it is true. But we must prove that denial by living transformed lives, "holy, acceptable unto him." A person cannot observe the Sabbath so as to attract others to it unless he knows the salvation which comes through faith in the shed blood of the Lord Jesus, and has confessed that experience before men; unless he is living a life of separation from the world, and has surrendered his life to the Lord for service.

May God help us to make the Sabbath what it should be in our individual, church, and denominational life—"truth aflame" not "truth on ice"—so that "the world will take note of the fact that we have something to offer them."

Shiloh, N. J.



LIGHT
ON OUR WAY

By Pearle Halladay



Paul taught:

Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.—2 Corinthians 6: 16.

And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.—2 Corinthians 6: 18.

For God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.—2 Corinthians 9: 8.

For if there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not.—2 Corinthians 8: 12.

But he that glorieth, let him glory in the Lord.—2 Corinthians 10: 17.

Let this be our prayer:

Unto thee, O Lord, do I lift up my soul.—Psalm 25: 1.

Keep back thy servant also from presumptuous sins: let them not have dominion over me: then shall I be upright and I shall be innocent from the great transgression.—Psalm 19: 13.

FROM THE EDITOR'S DESK

Dear Editor:

I have read with interest the admirable address recently published in the Sabbath Recorder, written and delivered by Mr. Karl Stillman, treasurer of the Missionary Society, a position which he has filled with such efficiency and success that words fail me in expressing my sincere approval and hearty commendation.

It occurred to me that it might be of interest if other people also set down in defi-

nite words why they are Seventh Day Baptists, not in opposition to the reasons set forth by Brother Stillman, but perhaps in addition, and from a slightly different approach to the subject. So here goes:

I am a Seventh Day Baptist because I was born in and brought up in a Seventh Day Baptist home; because my parents and close friends encouraged and helped me to attend a college with Seventh Day Baptist environments; because I have found satisfaction in working in social, educational, and denominational activities, with people whom I respected and liked that were Seventh Day Baptists; because I love the loyalty and upright living that has characterized Seventh Day Baptists throughout their history; and because as yet, I have not been disowned and turned out of the realm of Seventh Day Baptists, in spite of my so-called modernistic views in regard to theology and Biblical interpretations: these are the reasons why I am a Seventh Day Baptist.

Very sincerely,
Edwin Ben Shaw.

Milton, Wis.

Dear Editor:

Could you tell me if there are other churches in our denomination where Open Forum sessions are held regularly, other than at Milton and in Denver? Our forum committee would like to exchange subjects for discussion with them.

Our folks are getting some worth while ideas from the discussions.

Sincerely,
Daisy F. Allen.

1344 19th Street,
Boulder, Colo.

[The editor is unable to answer this question. If you have information that will be helpful along this line, please get in touch with either the Boulder group or the editor.]

DENOMINATIONAL "HOOK-UP"

Dinuba, Calif.

We would like to let people know how we are getting along. We are meeting every Sabbath for worship, having a lively Sabbath school followed by a short message from our pastor.

A nice, little church in Reedley has been rented and we have our services there now. We are very happy in the service for the Lord, and our group is very regularly in their places on the Sabbath day.

We are always glad to read the Sabbath Recorder; it gives us courage to know how others hold their services and how they work in their churches.

The name "Dinuba Seventh Day Baptist Church" is still used, although we now meet in Reedley. Dinuba and Reedley are only six miles apart, and each community has a population of about four thousand.

There are many good opportunities here for Seventh Day Baptists to settle down as farmers or businessmen. Lots of good land is available, with cheap and abundant water for irrigation. The climate is warm.

Many jobs with good pay are open and a happy group of Seventh Day Baptists would welcome you heartily. Let us hear from you if you are interested. Write to Rev. B. B. Friesen, 1493 South Ave., Reedley, Calif. —B. B. F.

Little Genesee, N. Y.

More than two years ago Don Sanford expressed his desire to become a minister of the gospel, but he was unable to continue his school preparation because he was called to help in the war effort by helping his father on the farm. Now that the war is over he is ready to continue his training.

The world is in great need of full-time Christian workers. Therefore at the Sabbath morning service on December 15, the church was happy to express its confidence in Don by licensing him to preach the gospel of Christ. Our prayers and our good wishes go with him.—The Belfry.

Daytona Beach, Fla.

At our annual Sabbath school meeting it was voted that we have five copies of the Recorder sent to the newly organized church group in Palatka.

A large group of our winter friends are with us now. It is good to visit with them all. Rev. H. Eugene Davis is here, and we hope he can remain for a long time.

A number of new children have been attending services recently.

—Mary Louise Reynolds.

Boulder, Colo.

The Annual Dinner of the Boulder Seventh Day Baptist Church was held in the recreation room of the church on Sunday, January 6. The committee composed of Mr. and Mrs. Roy Rogers, Mr. and Mrs. Joseph Allen, and Mr. and Mrs. Orville Rasmussen planned a delicious chicken-pie dinner which was enjoyed by approximately seventy people.

The business meeting was called for the afternoon during which time officers for the year were elected. The customary young people's New Year's Rally was not held this year since our group is too small for an active organization; however, a small group met for a Watch Party and consecration service.

The Open Forums which have been held each Sabbath afternoon for several months have been very successful in holding interest of both younger and older groups.

Illness has been quite prevalent in many of the homes these past months.

—Jane Bottoms.

White Cloud, Mich.

The various groups of the church have been very active during the past few weeks.

The annual Thanksgiving dinner, sponsored by the Young People's Auxiliary, was served in the church parlors Thanksgiving Day. At present this group is working on the clothing drive for Europe. We meet every two weeks on Sabbath night and a committee has a worth-while program planned for each meeting until May. On January 26 a lady who has been a missionary in Africa spoke to us.

Between Thanksgiving and Christmas four of our families left for Florida. Last week two more families left. In a small church six families leave quite a vacancy. However, we are having a good attendance and will be ready to welcome them home in the spring.

The Ladies' Aid is meeting every two weeks. Since New Year's we have packed and sent three boxes of food to the Netherlands. One box went to relatives of one of our members. At present we are working on articles for a bazaar which we hope to hold in connection with a food sale in the near future.

We lost two members when Dr. and Mrs. Ellis Johanson asked to have their membership transferred to Battle Creek. We are all disappointed that Dr. Johanson did not see fit to return to White Cloud when he was discharged from the Army. We know that our loss is Battle Creek's gain. We gained two new members when Shirley and Ruth Davis Cruzan transferred their membership from the Boulder Church.

We are very happy to see our servicemen returning home. Several are now discharged.

We feel very fortunate that only one of our thirteen blue stars turned to gold.

Several new additions have been made to the choir in the last few weeks, and we are having some very good practices under the able direction of Mrs. Elma Johnson. We meet one evening every other week in the homes and on alternate Sabbath mornings in the church.—Correspondent.

Obituary

Burdick.—Merle M., youngest son of Rev. Stephen and Susan Maxson Burdick, was born in Leonardsville, N. Y., April 13, 1875, and died at his home at 213 Scranton Ave., Lake Bluff, Ill., December 8, 1945.

Close survivors are his wife Olive M. and his son Merle S.

Services were held in the Union church in Lake Bluff, Ill.

Kelley.—Horace L., was born July 12, 1859, and died December 2, 1945.

Farewell services were conducted in the Ritchie Seventh Day Baptist Church, Berea, W. Va., by the pastor, Rev. John Fitz Randolph. Interment was in the Pine Grove Cemetery. J. F. R.

Rogers.—Mertilla M., daughter of David and Floretta Robertson Gardiner, was born March 3, 1855, at Nile, N. Y., and died December 16, 1945, at Plainfield, N. J.

While a young girl, Mrs. Rogers joined the Seventh Day Baptist Church at Nile, N. Y. She brought her membership to Plainfield in 1880. On October 2, 1879, she married William Henry Rogers. Hers was a long and useful life in which she made countless friends.

Close survivors are her two daughters, Mrs. Eva R. Davis and Mrs. Helen R. Titsworth.

Services in her memory were held at the Runyon Funeral Home in Plainfield and were conducted by Rev. V. W. Skaggs. Interment was at Hillside Cemetery. V. W. S.

Smith.—Cora Cummings, daughter of George W. and Emily Coon Cummings, was born May 25, 1868, in Genesee County, N. Y., and died December 14, 1945.

On December 5, 1885, she was married to Elbert R. Smith, who died about ten years ago. On September 30, 1893, she was baptized and joined the Little Genesee Seventh Day Baptist Church.

Close survivors are two sons, George R. and E. Gerald, and one daughter, Mrs. Lou E. Hill.

Funeral services were held at the home with Rev. Charles Bond officiating. C. H. B.

IN MEMORIAM

Rev. Theodore Julian Van Horn

July 19, 1857 — February 7, 1946

RESOLUTIONS

Whereas our heavenly Father has called our friend, Mrs. Dora Burdick, to her rest, we wish to express our sympathy to her family in their loss. We appreciated her cheerfulness and interest in those around her. She was baptized by Rev. Mr. Huffman February 4, 1877, and became a member of the Albion, Wis., Seventh Day Baptist Church. She passed away November 6, 1945.

Resolved, that a copy of these resolutions be sent to her family, placed in the church records, and sent to the Sabbath Recorder.

Lenora Saunders,
Pearl Sheldon,
Resolutions Committee.

TO CHRISTIANS OF ALL LANDS

(Continued from back cover)

associated with Christians everywhere in the task of making the United Nations Organization an effective instrument for the removal of the political, economic, and social causes of war, for the peaceful settlement of disputes and the achieving of justice in international relationships.

Beyond this we see for ourselves and our fellow Christians the duty of bringing the life of nations into conformity with the divine imperatives of the Gospel. Neither the cessation of war nor the projection of the United Nations Organization has brought to an end the crisis of our generation. This crisis is primarily spiritual in character. Secular society has been and is motivated to an alarming degree by materialistic conceptions of self-interest and power relationships. Pride of race and the vanity and self-conceit derived from the possession of material things imperil the foundations of our civilization.

It remains for all who have taken upon themselves the name of Christ to join hands and hearts in a spiritual reformation that will encompass the earth. To this end and for this purpose we invoke the aid of Almighty God that under the guidance of the Holy Spirit we may be instrumental in imparting to the world of nations those healing and redemptive truths of the Christian faith to which we are committed. Then, and only then, will there be revealed that new heaven and new earth wherein dwelleth righteousness.

The world's most pressing need is the pouring of the spirit of God's everlasting love upon all flesh. It is not for us to take upon ourselves nor is it for Christians anywhere to take upon themselves the office of vengeance which is God's alone. Accordingly, we deprecate every effort to instill the mood of hatred and revenge in the minds of our people. We desire our Christian brethren everywhere to know that our prayer is for the forgiveness of our sins and of the sins of the whole world. It is in the spirit of forgiveness that the Christian Church in all its parts will be brought into reconciliation with itself and with the God of our salvation. So, too, in this spirit will the nations be led into the paths of peace.

We proclaim our purpose to ease the suffering of the victims of war. The bereaved are ever in our prayers as are the hungry, the homeless, the

destitute. May the Christ of God who is the Bread of Life feed the hungry and may we who are his disciples give of our bread that others may be fed. May we give of our raiment that the naked may be clothed. May God deliver us from the sin of self-indulgence and make us ready to give of our material substance that homes may be restored, that altars may be rebuilt, that those who suffered the privations of prison camps and the torture of concentration camps may experience anew the blessings of God's abundance.

We proclaim again and yet again our citizenship in a kingdom that is without geographical or racial division. We are one in Christ and our prior allegiance is to him whose we are and whom we serve. We desire at the earliest possible moment to renew fellowship with our Christian brethren in all lands. Let those of us who say we are of Christ, whatever our race or nationality, demonstrate that neither war nor the aftermath of war, is able to separate us from one another and from God. For this purpose we will welcome in our midst the coming of his Ambassadors from those lands where only recently was heard the noise of battle, and from all other lands, both near and far, affected by the havoc of war. And, if desired, we will send our emissaries to the ends of the earth if, in so doing, we may strengthen the bonds of Christian love within the family of God. Let us give ourselves to this ministry of reconciliation in the certain knowledge that God will use us to the glory of his Church and for the redemption of the nations.

And may grace, mercy, and peace from God the Father, the Son, and the Holy Spirit be with and guide us all, now and evermore. Amen.

[Penned by Rev. Walter W. Van Kirk, secretary of the Department of International Justice and Goodwill of the Federal Council, this document was signed by the officers of the three united church organizations sponsoring the message.]

The Sabbath Recorder

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To Christians of All Lands:

*Grace to you and peace from God
the Father and the Lord Jesus Christ*

THE Federal Council of the Churches of Christ in America, the American Committee for the World Council of Churches and the Foreign Missions Conference of North America express their gratitude to the God of the nations and the Father of all men that the night of war has passed. During these years of conflict our fellow Christians in many parts of the world have endured privations grievous to be borne. Their lot has been that of peril and of pain. They have seen carnage and catastrophe wrought by war. Many have walked through the valley of the shadow of death. Others have been persecuted for Christ's sake and not a few have sealed with their blood the faith that was theirs.

Through no merit of our own we have been spared the devastation of our cities and countryside, the destruction of our churches, the desecration of our altars. Nor have we been required to eat of the bitter fruits of tyranny and oppression. We are for this reason the more eager to share the grief and suffering which have befallen our brethren in other lands. We are bereaved in the loss of our soldier dead as are the peoples of other lands in the loss of their soldier dead. May it please the Christ of Calvary to make us ministers of his compassion in a world tortured by the travail of war's desolation.

We interpret the cessation of hostilities as a clarion call to Christians to achieve in the here and now a righteous world order. For ourselves we have sought to define the principles which we believe are essential to the establishment of a just and durable peace. We believe it is contrary to the gospel that nations in their dealings with one another should be motivated by the spirit of revenge and retaliation. We believe it to be incumbent upon our own and other nations to promote and safeguard the general welfare of all peoples. We believe that government which derives its just powers from the consent of the governed is the truest expression of the rights and dignity of men. We rejoice in the knowledge that peace aims kindred in spirit and outlook to those of our churches have been espoused with clarity and forthrightness by a vast multitude of Christians across the sea.

We see in the San Francisco Charter the promise of a true community of nations. We are gratified that the United States has already ratified the Charter. We look forward to the day when the United Nations Organization will displace the anarchy of competing and unrestrained sovereign states. We believe that an enduring peace requires that all nations willing to accept and fulfill the obligations of the Charter should thereupon be made members of the United Nations Organization. We believe the treatment of Germany and Japan should aim to bring these nations at an early date into normal relations with the world community. Just as the war was a global war so the peace, if it is to endure, must be a global peace.

We are determined to work for the continued expansion of the curative and creative functions of the United Nations Organization, for the fulfillment of the purposes assigned to such agencies as the International Court of Justice, the Economic and Social Council, the proposed Commission for the Promotion of Human Rights, and the Trusteeship Council. We desire to be

(Continued inside on page 127)

Above is a reprint of the message sent by the churches of America to Christians in other lands soon after the cessation of fighting. The thoughts expressed merit rereading and rethinking during Brotherhood Week.

The Sabbath Recorder



Washington's Prayer for the Country

Following is the concluding paragraph of the Circular Letter to the governors of all the States on disbanding the Army, June 8, 1783.

I now make it my earnest prayer, that God would have you, and the State over which you preside, in his holy protection; that he would incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another, for their fellow citizens of the United States at large, and particularly for their brethren who have served in the field; and finally, that he would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind, which were the characteristics of the Divine Author of our blessed religion, and without an humble imitation of whose example in these things, we can never hope to be a happy nation.