

From Seventh Day Baptist Church Bulletins

The items on this page have been selected at random from the weekly church bulletins which come to the Sabbath Recorder office.

TIME FOR PRAYER

Billy Sunday tells the story of a minister who was making calls. When he rang the bell of a certain home a little girl opened the door. He asked for her mother; and she asked, "Are you sick?" He said that he wasn't; she asked, "Are you hurt?" Again he said, "No." Then she asked if he knew of anyone sick or injured. When he replied that he did not, she said, "Then you can't see mama, for she prays from nine to ten o'clock." It was then twenty minutes after nine, but he sat down and waited forty minutes to see her.

At ten o'clock she came in with the light of glory on her face; and he knew why that home was so bright, he knew why her two sons were in the theological seminary and her girl was a missionary.

"All hell cannot tear a boy or girl away from a mother like that," comments Mr. Sunday. — Selected.

* * *

I long to accomplish great and noble tasks, but it is my chief duty and joy to accomplish humble tasks as though they were great and noble.

—Helen Keller.

* * *

"I can't do everything, but I can do something; what I can do I ought to do; and what I ought to do, by the grace of God, I will do."

SECRET OF LIVING

Sanda Singh was traveling with a friend in a snowstorm. Nearly frozen with cold, they went on, and presently saw a dark object lying in the snow, which they knew to be the form of a man. The Sadhu stopped, but the other hurried on, saying, "We shall both perish if we stop."

Sanda picked up the almost dead man, and holding him close to himself, staggered on. He found that the heat from his own body revived the exhausted man, while he was glowing with warmth caused by his own exertion.

As they entered a village, a form could be seen lying in the path; it proved to be the frozen body of the friend who had hurried on to save his own life.

"He who would save his life shall lose it, and he who would lose his life shall save it." — Selected.

* * *

"The godly man's prayers are his best biography, his most exact portrait."

* * *

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody who stands right and part with him when he goes wrong.

—Abraham Lincoln.

"IF"

If you have God's promise for a thing, isn't that enough?

If you cannot give a good reason for what you are doing, there may be a good reason why you should not do it.

If God had no more mercy on us than we have on one another, the world would have been burned up a long while ago.

If some people would be a little more careful about where they step, those who follow them wouldn't stumble so much.

If God's light is shining in you, it will be sure to be seen by somebody who is traveling in the dark.

If we are faithful, God will look after our success.

If we do not rejoice in the Lord, the world will not believe that we know him.

—Selected.

The Sabbath Recorder



"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matthew 25: 40.

Practicing the Golden Rule

(See Back Cover)

The Sabbath Recorder

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ESTABLISHED IN 1844

Editorials

NO SHEPHERD

"... the church has been weakened and discouraged because no one has been on hand to act as shepherd of the flock and lead the work."

This statement somehow seemed to "jump out" at the editor as he glanced through a Year Book in search of a bit of historical data. The statement seemed so timely—so much like the laments that keep coming to editorial headquarters almost every day—that it might have come from the 1945 Year Book. In fact, I turned hastily to the cover to see if by chance I had picked up a recent Year Book by mistake. But, no! Alas! The Year Book was more than ten years old.

Has the lack of personnel always been a hindrance to our work? The question inevitably came to mind, and the search for an answer became a major matter, along with the seeking out of specific facts of history. A Year Book dated soon after the turn of the century yielded this quotation: "The work has remained about as last year. . . . The church is still without a pastor." Another Year Book gave this information on the first page turned to at random: "This is a large field demanding more workers that an intensive campaign can be carried on."

More workers. That is what we have always needed. That is what we still need—desperately! There are churches that are ready to close their doors, largely because no pastor has been available to them for years. Perhaps their work is done, but more than likely they are or could be on the threshold of their most important era of service.

The world is in its most serious moral crisis; people need more than ever before the comfort, encouragement, guidance, and salvation that the Church of Christ our Saviour holds forth. Let the people within each church be so revived by "the breath of God sweeping over the world" that a society-saving revival may be started and advanced. Let leaders be called to shepherd the work.

The need for men does not end with the churches. Qualified missionaries are needed, now, to restaff our missions. The native workers in Africa are still begging for a teacher, if for only six months. Workers are needed for the China field. British Guiana recently lost by death one of its leaders. We rejoice that Jamaica now has a school, but a school must have teachers as well as buildings. In similar manner all of the other existing fields could be listed showing immediate needs. Then, what about new fields? There are real opportunities and obligations in many parts of the world. But where are the people to send?

A young person, interested in full-time service, recently made this reply when urged to make a decision to become a missionary: "But it takes preparation to be a missionary, and it's too late for me to start." Very true, it does take preparation. More than that, it takes consecration, unusual abilities and talents, willingness to sacrifice—and above all, a Divine leading. But it is never too late to heed that call.

Do everything within your power to encourage young people especially to be making themselves ready for service. Be willing to serve, yourself, if that is God's will. Even if a specific job is not immediately in view, the opportunity for service in

a manner suitable for each individual is bound to come to the person who is prepared. Since ours is a small denomination, the need is doubly evident and individual responsibility is doubly imperative. It is a personal indictment against each of us when the Year Book is compelled to report, "The work has remained about as last year"!

We need a reserve supply of qualified people and of trained personnel. We have never had it. We will never have it as long as we continue to wait until the need is upon us before beginning to get ready to meet that need.

GUEST EDITORIAL

THE CHRISTIAN STANDARD

By L. L. Wright

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." Mark 12: 30.

"And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."

Mark 12: 31.

These two great commandments spoken by Christ and recorded in the New Testament were given to us as a rule of conduct for all mankind. They constitute the heart of the new dispensation and apply to the new covenant "under grace" and are often spoken of as "the law of Christ."

"Sin is the transgression of the law." 1 John 3: 4. If no law, then no sin; and, if no sin, then no need of a Saviour.

The first great commandment involves man's relationship to God and when analyzed is found to be equivalent to the first four commandments of the basic law of God, the Decalogue. It clearly depicts that: "Thou shalt have no other gods before me." "Thou shalt not make unto thee any graven image." "Thou shalt not take the name of the Lord thy God in vain." "Remember the sabbath day, to keep it holy."

The second great commandment involves man's relationship to his fellow man and when analyzed is found to be equivalent to the last six commandments of the basic law of God, the Decalogue. It clearly depicts that: thou shalt "Honour thy father and thy mother." "Thou shalt not kill." "Thou shalt not commit adultery." "Thou shalt not

steal." "Thou shalt not bear false witness against thy neighbour." "Thou shalt not covet."

Therefore, if the Old Testament, including the Ten Commandments, be only passively considered, we still have a rule of conduct, given to us by our Master, that is imperishable and universal and fundamental.

Can it be possible that there are individuals who will agree with all of this, except as regards the Sabbath? Can it be logically reasoned that the first great commandment was not intended to include "Remember the sabbath day, to keep it holy" and in the same breath contend that it does include all the other principles of the basic law of God? Will our righteousness exceed the righteousness of the scribes and Pharisees, if we elect to so interpret the first great commandment and rule out the Sabbath that was blessed and sanctified and made holy by God?

Is it possible to love the Lord with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, yet disregard the Sabbath day that was instituted by God "in the beginning" and observed by Christ?

Every individual who strives to do the will of God should weigh this matter and consider these questions, under the guidance of the Holy Spirit. We either do or do not love the Lord with all our heart and soul and mind and strength. Christ said: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." John 14: 23, 24.

Love is the impelling motive for doing the will of our Father in the new dispensation

PIN POINT EDITORIALS

"The preacher who draws the largest crowds is not always the one who is preaching the most truth."

* * *

When you have to keep your back to the wall and your ear to the ground . . . and your shoulder to the wheel and your nose to the grindstone . . . your head level and both feet on the ground—you're not a contortionist; you're just like the rest of us. — Religious Telescope.

* * *

"To have a Christian experience is to have an answer to all anti-Christian arguments."

as applying to the new covenant "under grace." Under the old dispensation the impelling motive for doing the will of God was the law. In either dispensation the principles of the will of God remain the same—not changed or altered or abrogated in the least. A new motive is established, but not a new standard of righteousness. Christ reiterates the Word, which is not his but the Father's and with love as the impelling motive establishes the love standard or the Christian standard.

Love for the Father was the impelling motive of Christ to the Father: "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John 15: 9, 10.

Believing all of this as we, the Seventh Day Baptists, sincerely do, we strive as a measure of love to keep the two great commandments in their entirety, including the Sabbath, without mental reservation or self-evasion; and we stand firmly in this upon the teachings of Christ rather than upon the traditions and customs of men. Love for the Father and respect for the Sabbath go hand in hand.

Our faith is in Christ, God manifest in the flesh, our Saviour, Teacher, and Guide.

New Augusta, Ind.



Since February 11 the following churches have sent in membership lists:

Boulder	Adams Center
Hebron	Rockville
Hebron Center	Independence
Second Hopkinton	

February 16 was the deadline, and there are still several lists to come in. So please send yours along soon if you have not already done so. The circulars will soon be ready to mail.

David S. Clarke, Secretary,
Second Century Fund Committee.

FIRST THINGS FIRST

More Revivals

Any time is doubtless the right time for a revival. However my recollection of those days when they were more popular than in these recent years is that they came during the winter or early spring.



P. B. Hurley

Most revivals were a success in those days, not only in adding to the roll the young folks of the church families—but there were converts received, also. What rich experiences those young men and women of the quarters had when they were sent out with a splendid evangelist. They were revived themselves while trying to make others more steadfast. Those were days of membership increasing. The Church grew in numbers and in rich spiritual experience.

In correspondence with one of our young ministers recently, he doubted if he would be at Conference. They expected to have a revival on at that time. That might be a good reason for not going to Conference. It may be an especially good time for a revival in his community. I would like it, however, if he and many others might have revivals soon and increase their memberships, especially by many converts, and bring that spirit to Conference and spread "the disease" so we might experience a really great revival denominationally.

In this connection may I appeal to the church clerks that they respond to the secretary very quickly when he sends for church statistics. I am very anxious for these church reports, that we may know if we succeed in making an increase in membership. The records were not complete last year at Commission time for lack of many church reports. Please, everybody, respond promptly this year!

P. B. Hurley,
Conference President.

IS THIS YOUR PRAYER?

When I another's weakness see
May I not the stern critic be,
Oh, were it not for God's great grace
I might be in just such a place.
So when one stumbles on life's road,
Help me, dear Lord, to lift his load.

—M. H. Willingham.

o "The unselfish and courageous labors of the past and the present speak for themselves."

What of the Second Century Fund?

—THERE IS NEED FOR SUCH A FORWARD LOOKING PLAN

By Rev. Orville W. Babcock

In planning for the program of the quarterly meeting of the Southern Wisconsin and Chicago Churches for the afternoon of January 26 at Milton, the executive committee arranged for a discussion of the subject of "What of the Second Century?" Accordingly an outline of the proposed plans was presented and the present situation was reviewed as far as knowledge was available.

The program, arranged by Rev. Orville W. Babcock, was introduced by stating that Seventh Day Baptists are proud of their history and the observance of the Seventh day as the Sabbath. Pride also is found in the part they have played in their various communities and in the major church movements, chief among them being foreign missions. But with the approaching second century, marked by the anniversary of our first missionaries reaching China, there is need of a forward looking plan such as that suggested by the Commission and outlined by the Missionary Board—namely, to reconstruct the fields laid waste by the war, and to knit closer the ties of fellowship between the churches of this country and the fields where we have labored.

Colorful Picture

The first speaker, Donald Gray, gave a colorful picture of the work in Jamaica, showing some of the hardships and joys encountered there by the missionaries. Chief among the new plans of that field, he pointed out, is the establishment of a school for the training of the people of the churches there in fitting them for taking their place in society.

Speaking of the China field, Rev. Willard D. Burdick gave a summary of the conditions prevailing there through the war years and at present. It was stated that the buildings at Liuho are largely destroyed and will need to be rebuilt before extensive work can be undertaken.

Professor D. Nelson Inglis then gave a summary of the work on the home field carried on by the Missionary Board, pointing

out that one fourth of the churches at home are being helped to support their pastors. His proposals included, first, that as Seventh Day Baptists scatter to other communities it would be wise if instead of going singly, four or five families would try to settle in communities where there is least sentiment against Sabbath keepers. The second proposal was that pastors be relieved of their duties for periods of from two to three months to labor in the various home fields with the work being carried on at home by laymen. The hope was expressed that a definite program would soon be forthcoming showing the amounts to be allocated to the various projects included in the Second Century plan, and that the \$25,000 should be oversubscribed in order for any one field to benefit very largely from it.

Support of Budget

The fourth speaker, Robert E. Greene, secretary of the Committee on Budget Promotion, spoke of the way the people support the Denominational Budget compared to special projects, indicating that the latter are supported more generously. He emphasized the opportunity offered in the Second Century Fund to invest in Christian souls.

Conference President P. B. Hurley was present and spoke briefly of the hope of the Commission that the Fund be launched with strength and enthusiasm so that a goodly portion may be raised in this year of 1946.

Universal Participation

Thus was expressed an endorsement of the Second Century Fund, and the hope for its success in the months ahead, through the support of the people of all the churches, and also the need for young people to consider the opportunities offered in dedicating their lives in Christian service. The unselfish and courageous labors of the past and the present speak for themselves. The Second Century Fund is a matter in which all Seventh Day Baptists may have a part.

Milton Junction, Wis.

SEVENTH DAY BAPTIST FIELDS OF SERVICE REVIEWED

Mill Yard Church Leaders Imprisoned for Beliefs

By Wendell Stephan
Student, Alfred School of Theology

England

Preceded by perhaps several hundred years of Sabbath keeping in the British Isles, the first organized Seventh Day Baptists of England met in the Mill Yard Church, London, in 1617. The founders and leaders of this church were John Trask and his wife, both imprisoned for their Sabbath views. Among the famous names of this church, the name of John James, the martyr, stands first. Other names on the role are Dr. Peter Chamberlen, royal physician; William Tempest, lawyer and poet; and William Henry Black, antiquarian and assistant keeper of the Queen's rolls.

Another of our early England churches was at Pinner's Hall, Broad Street, London, organized by Rev. Francis Bampfield. His brother, the Honourable Thomas Bampfield, speaker of the House of Commons under Richard Cromwell, was also a Seventh Day Baptist. Pastor Bampfield was succeeded by the Stennett family of clergymen beginning with Dr. Joseph Stennett. His great-grandson, Samuel Stennett, wrote many favorite hymns, such as "Majestic Sweetness Sits Enthroned," and was a strong Seventh Day Baptist minister.

From Dr. Samuel Stennett's death in 1795 to the present time, our knowledge from source materials is meager. We know that the Seventh Day Baptist faith spread until there were about thirty-two churches in the British Isles, and we know that they were under violent persecution from the British Government which confiscated church prop-



Rev. Samuel Stennett

1727 — 1795

Author of many favorite hymns including "Majestic Sweetness Sits Enthroned" and "On Jordan's Stormy Banks I Stand."

erty and money and imprisoned and tortured many for Sabbath observance.

Now we know of only one Seventh Day Baptist Church in England, that of Mill Yard, London. The pastor is Rev. James McGeachy, and the church now has a membership of thirty-five.

Germany

Seventh Day Baptist activities in Germany are of very recent date, beginning in 1932 when Elder L. R. Conradi united with American Seventh Day Baptists and returned to Germany to organize mission work there. In seven years of activity before his death in 1939, Elder Conradi organized twenty-six Seventh Day Baptist churches. Surely God has blessed his work.

Although we have received no recent communications from these churches, we are assured that he left spirit-filled leaders to carry on the work. Our Missionary Board has allotted money for aiding them to rebuild their sanctuaries. Let us join hearts in prayer for these people.

British Guiana Mission Established in 1914

By Rex Burdick
Student, Alfred School of Theology
Pastor, Seventh Day Baptist Church of
Independence, N. Y.

British Guiana

The Seventh Day Baptist Mission in British Guiana was organized by Rev. T. L. M. Spencer in 1914. Mr. Spencer had been a Sabbath keeper for some time before he heard of us he came to this country to study our views. He became a member of the First Hopkinton Seventh Day Baptist Church, attended Conference, and returned to British Guiana in the fall of 1913 as general missionary of the Seventh Day Baptist denomination in that area. Special meetings were held, and on November 13, 1913, a Seventh Day Baptist Church with thirty-five charter members was organized at Georgetown, the chief city of that country. Later several more members were added.

Through Mr. Spencer's labors and the efforts of a few native leaders the mission was soon expanded to include five churches with a total membership of over two hundred members. Mr. Spencer's chief enter-

prises were the publication and distribution of the "Gospel Herald," a paper proclaiming the Sabbath truth and other timely and important subjects, and the securing of church property from appropriations of the Missionary Board for the purchase of grounds for headquarters for the mission.

Rev. Royal Thorngate soon succeeded Mr. Spencer as missionary on this field. The churches increased both in quantity and quality until Pastor Thorngate was forced to resign his position and return to the United States because of poor health.

Since his resignation in 1930 the Missionary Board has been unable to find anyone to put at the head of the work there. The lack of leadership wrought untold havoc on the churches there, especially on the Georgetown Church which has completely disintegrated. The other churches have been holding their own under the leadership of Pastor William Berry (recently deceased) and other native leaders.

Shortly after the resignation of Mr. Thorngate the board ceased to make an appropriation for this field. Now, however, a small appropriation has been allotted for this work. There is a dire need for more financial and more physical aid.

Netherlands

In 1881 the Missionary Board recognized the need for financial aid in the Netherlands to promote the cause of Christ and the Sabbath, and in 1882 appropriated \$300 to be used in the support of Rev. Gerard Velthuysen of the Haarlem Church. With this appropriation went a request that Mr. Velthuysen act as general missionary of the Seventh Day Baptists in the Netherlands. This he did with unrelenting zeal and vigor.

Soon the first of his labor became apparent in the organization of churches at Amsterdam, Rotterdam, Gronigen, the Hague, and other places. Rev. F. Bakker was employed to help Mr. Velthuysen in the work. He received no financial aid from the Missionary Board but was aided by Mr. Nathan Wardner and other friends of the Milton area.

Pastor Velthuysen conceived two ideas for Sabbath promotion and missionary enterprise. The first was the publication of the journal "De Boodschapper," a journal dedicated to Christian evangelism and truth. This was a great success and many people were influenced by it.

Perhaps his keen enthusiasm for distribution of Christian publications was encouraged because of the fact that it was through tracts sent to the Netherlands by Dr. Nathan Wardner, who was missionary in Scotland at the time, that Mr. Velthuysen first learned of the Sabbath and Seventh Day Baptists.

The second enterprise was known as the Gospel Wagon. This wagon was a large covered wagon from which Pastor Velthuysen spoke while on evangelistic tours. The sides were covered with pertinent Scripture texts. This was used both by him and his successors to great advantage.

Steady progress was made under the leadership of Pastor Velthuysen until his death in 1910. At this time Rev. Gerard Velthuysen, Jr., a prominent member of Holland's Midnight Mission was called to take his father's place. This he did in part, but felt that he could not give up his work in the Midnight Mission. From then until the time of his death he shepherded two flocks, edited "De Booschapper" and continued his social work.

Rev. Pieter Taekema furnished good leadership for some of the churches and under these two able men the work went forward.

Recently Pastor Velthuysen has passed on to his reward leaving the leadership in the hands of Pastor Taekema and his able helpers.

Since the beginning of the war, correspondence has been cut off until recently. From a recent letter of Mr. Zijlstra to Dean A. J. C. Bond we learn that conditions are bad. Pastor Taekema has been unable to get from place to place and all the churches are suffering from the lack of leadership.

The following is quoted from Brother Zijlstra's letter:

The churches of Holland are facing a critical period. Brother Taekema already speaks of failing strength. We know of no one in our midst who could assume part of his responsibility. Another question is the financial part if we could find someone to relieve Brother Taekema to some extent. One thing is certain, we need more leaders. Let us hope and pray God that he will send the right man at the right time.

There has been some thought of introducing new methods in Holland as they see a distinct need to "get out of a rut." Especially is there interest in a summer camp for young people to bind them together in fellowship and love.

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 the Bible

Christianity is not a mere book religion. It is a life religion. The Christian religion centers in a person, Jesus Christ; and the Scriptures are its servant, not its source. If there were no written records, Christ would still be what he is. Both the Old Testament and the New Testament are records written by inspired men to show forth God's dealings with men, and to reveal his will for them, all of which culminated in Christ. The Bible was written and preserved that we might know God through Christ. The influence of the Bible upon individual character is seen in the moral transformation wrought in men, in their self-denying labors for human welfare, and in the hope it inspires in human hearts. These beneficent fruits cannot have their source in natural causes, but they are to be found only as the truths of the inspired Scriptures are learned and lived.

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

SABBATH SCHOOL LESSON

FOR MARCH 16, 1946

The Everyday Life of a People
Basic Scripture—Book of Ruth
Memory Selection—Ruth 1: 16

Seventh Day Baptists in the Netherlands have done a great piece of work. In addition to their own field they have maintained a mission in Java, have generously given of their time and service to the Midnight Mission, and have been active in Social Purity Work.

Truly they need our help now. Let us not forsake our duty!

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.

SOLDIER ACCEPTS SABBATH THROUGH BIBLE READING

The writer of the article which follows entitled, "Treasures in Heaven," is Private Theodore J. Hibbard. Private Hibbard has served in the Pacific and elsewhere, and is still in the army. While reading the Bible, he became convinced that the seventh day is the Sabbath, and accepted the truth. He also became much concerned over lost men and came to believe that he should enter the ministry. He is planning to enter the seminary when released. He has a wife and two children who are now in Honolulu.

When home on a furlough, he came to Rhode Island to contact Seventh Day Baptists and the Missionary Society. While talking with the secretaries, he was asked to write an article for the Missions Department of the Sabbath Recorder regarding his experiences in the army. "Treasures in Heaven" is the result. W. L. B.

TREASURES IN HEAVEN

By Pvt. Theodore J. Hibbard

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." Matthew 6: 19-21.

I had often read this Scripture, but I often wondered just how one goes about storing up treasures in heaven.

One day I was writing a letter and, as I stopped to read what I had written, I noticed that the words I wrote were really poetry. I looked at the lines and I rewrote them. I was surprised at what I had written, for there in front of me was a verse that showed me how to store up treasures in heaven. As this verse has come to mean a lot to me, I wish to pass it on to others.

The heavier the cross we bear,
The more of others we care,
The greater the burden we share,
The greater our treasure . . . There.

Let us examine it line by line so that we may have a fuller understanding of it.

"The heavier the cross we bear"

This line was inspired by Matthew 16: 24. "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me." This cross can be either light or heavy; it all depends on how much a person denies himself and how far he follows the Master. We can enter heaven by taking a light cross, as well as a heavy one; but our treasure will be measured accordingly. "For with the same measure that ye mete withal it shall be measured to you again." Luke 6: 38b.

The missionary who leaves his home and loved ones to spread the gospel to the remotest parts of the earth has chosen the heaviest cross. He denies himself of all worldly pleasure and leads an exemplary life. Others look to him as an example of a good Christian and they copy the things that he does. So, he must be careful not only to do nothing wrong but to abstain from all appearance of evil. 1 Thessalonians 5: 22.

How different is the man who lives on the borderline. He has salvation, but he seeks many worldly pleasures. He would rather stay at home on the Sabbath than go to church. Though he does nothing evil, he does not set a good example for others. In fact, his cross is so light that he could put it in his pocket.

How heavy is your cross? Do you have some bad habits that you should give up? Are there some good habits that you should cultivate? Is there some worldly pleasure that you can deny yourself so that you may set a better example for others? Now is the time to take the heavier cross, so that your treasure in heaven may be greater.

"The more of others we care"

Jesus taught us to think always of others and to do things for those who cannot return payment. We are all familiar with the parable of the Good Samaritan in Luke 10: 25-37. In this story we learn that anyone who needs our help is our neighbor. To help others is the duty of every Christian. The Bible teaches us to help the widows, visit

those who are sick and those who are in prison, feed the hungry, and give to the poor. We are not saved by our works but faith without works is dead. James teaches us that we show our faith by our works. We show others that we are Christians by the consideration that we show to others.

There is a story that Doctor Dunlop used to tell that I think portrays the thought of helping others very well.

There was once a very rich man who was a Christian. I say that he was a Christian because he was saved, but he only gave a little of all his wealth to the church and a still smaller sum to charities. Now this rich man had a wash woman who was a Christian also. The little money that she earned was her living, and yet she gave generously of it to the church. She not only gave the tithe to the Lord, but she gave an added offering besides. She helped other people who were sick by visiting them and doing their house work, or taking care of their children. She never asked for any remuneration for this, nor did she expect any. She was always helping others around her until she died.

It came about that the rich man died too. When he got to heaven, St. Peter was there at the gate to show him to his dwelling place. As they were walking along the golden street, the rich man saw a great beautiful palace with beautiful flowers around it. He asked if it was his house; but St. Peter shook his head and answered, "That is your wash woman's house."

The rich man thought, "If that is a wash woman's house, how much bigger and better will be my house?"

Finally, they came to a place where there was a tumbled-down shack. The grass was tall, and there were no pretty flowers around it.

The rich man looked to St. Peter and asked, "My, what is such a place as that doing in heaven?"

St. Peter answered, "Why, that is your house."

The rich man said, "There must be a mistake, I was a rich man on earth and that wash woman who has that palace used to work for me. That must be my place and this is hers."

"No!" said St. Peter, "there is no mistake. You see that woman gave her tithe and even more to the church. She was for-

ever helping the poor and doing all that she could for others. While she was doing all of this on earth, she was really building this place in heaven. While you were on earth, you had a lot of money but you gave only a small amount to the church. When you were asked for money for others, you gave it reluctantly. You never tried to help any one else, but you lived for yourself. You see, while you were doing this on earth, you were really building this place for yourself in heaven, where you will be for eternity."

The rich man hung his head and murmured, "Had I only known."

You see we do store up treasure in heaven by doing for others. By making others happy, we bring happiness to ourselves. Let our prayer be, "O Lord, keep us from being selfish and help us to put others first in all things."

"The greater the burden we share"

Of course this could mean the same as the last line: to do things for others. But there is more to it than that. I think of these burdens more as a part of church work. We should bear more of the expenses of the church. We should take upon ourselves the burden of responsibility of the church work. That means holding office in the church or taking part on the programs. The more we take upon ourselves, the less other person's burden. Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matthew 11: 28-30.

When we are yoked with Christ, it makes no difference what burden we have, he makes it light. There is happiness and a real blessing in taking a greater burden of church duties and responsibilities. At the same time, we are really helping others; so we are storing up our treasures in heaven.

"The greater our treasure . . . There"

Here is the last line of the verse with its reward. We have seen how we may store up those treasures in heaven and how neither moth nor rust corrupts or thieves break through and steal. It makes no difference what kind of treasure we have here on earth; we lose it when we die, if not sooner.

A man could have lots of land and nice houses, but one atomic bomb can make him a pauper. There are no treasures on earth that are lasting, for death separates us from all worldly things. So let us all strive to store up more treasures in heaven. Our reward is sure, for Jesus said, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matthew 16: 27.



STUDY to show thyself approved UNTO GOD

WORD STUDIES IN EPHESIANS

By Rev. Lester G. Osborn

"Saints"

Paul's epistle to the Ephesians has been called "The Alps of the New Testament."

This "mountain-peak" letter talks of "the heavenlies" by which Paul means not "heaven," but the sphere of the believer's spiritual experience as identified with Christ. The believer is a "heavenly" person, a stranger and pilgrim on this earth, having, as Paul puts it elsewhere, "citizenship in heaven." The "heavenlies" to the Christian are like Canaan was to Israel. In both there is conflict and often failure, but also victory, rest, and possession.

In the scope of four brief studies one cannot hope to do more than generate an interest in the book. This we will try to do by studying some of the words which Paul uses. We believe that when "holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1: 21), they were inspired to use words very carefully with painstaking attention to the various shades of meaning.

Take the word "saint" which Paul uses nine times in Ephesians. How often you have heard someone say, or perhaps have said or thought it yourself, "I do not pretend to be a saint." Yes, but you are whether you know it or not. We think of a saint as someone who is far above the rest of us in the Christian life. Or perhaps we have the Roman Catholic idea that a saint is one who has been canonized by the church. As a matter of fact, saints are made of God, not by men. Paul wrote to the "saints" at Ephesus (1: 1).

The root of the word is the same as that in the words "sanctify," "holy," "consecrate," "dedicate." A saint is simply one who has been "set apart" (the root meaning of the word) by believing on the Lord Jesus Christ. Those who are devoted to God by their own choice and will, and are meeting God's will and choice for them, are saints.

The same root is used in Chapter 1: 4 where we read, "that we should be holy and without blame before him in love." A saint is not faultless, but blameless; not perfect, but "perfecting" the existing holiness, cleansing himself by purging out the old leaven. Paul speaks of "perfecting of the saints" in chapter 4: 12.

In every one of the nine times Paul speaks of "saints" in this book, he could have used "believers" or "Christians." Look them up in chapters 1: 1, 15, 18; 2: 19; 3: 8, 18; 4: 12; 5: 3; and 6: 18.

A little girl was taken to a cathedral by her Quaker aunt, and sat wondering at the glory which poured through the magnificent windows. Curiosity finally got the better of her and she whispered, "Who are those people on the windows?" "They are saints," replied the aunt. After a moment of thought the child said, "Now I know what saints are. They are not people who wear ugly clothes and bonnets, but people who let the light shine through." A good definition.

Yes, we are "saints." May God grant that we do nothing to hinder the "light" from "shining through."

Shiloh, N. J.

LIKE TWO BUDDIES

It was sleeting overhead and slushy underfoot. People hurried along Forty-second Street with their coat collars up about their ears, hardly glancing at passers-by. A young Negro, carrying a heavy satchel in one hand and a huge suitcase in the other, hurried toward the Grand Central Station, slipping and skidding as he went. Suddenly a hand reached out and took the satchel while a pleasant voice said: "Let me take one, brother! Bad weather to have to carry things." The Negro was reluctant, but the young man insisted: "I'm going your way." All the way to the station they chatted like two old buddies.

Years later, Booker T. Washington said: "That was my introduction to Theodore Roosevelt."—Maeanna Cheserton-Mangle.

Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

REPRESENTATIVES OF FORTY PROTESTANT CHURCHES MEET

Evangelism Crusade Launched by
Christian Educators



Harley Sutton

Representatives of about forty Protestant denominations met in Columbus, Ohio, February 10-13, to share experiences in Christian education and to launch the program for the next four years which bears the significant heading, "The United Christian Teaching Crusade." Evangelism is to be the undergirding emphasis for this crusade. A definite connection with the National Mission to Teachers will be maintained. An outstanding feature of the crusade will be community interdenominational programs of survey and training laymen to bring in the unreached to the Christian Church.

Layman Convention

Plans were started to hold in 1947 a convention for the laymen of the Protestant churches of the United States and Canada. It is expected that such a convention will bring together about 10,000 people.

Highlights of Columbus

Harold E. Stassen, president of the International Council of Religious Education, spoke to a packed house on Sunday night. His emphasis was on the place of Christian education in the life of the community and the world.

Dean Luther A. Weigle of Yale Divinity School, chairman of the committee which worked for years to bring to the world a new translation of the New Testament, presented President Stassen, for the Council, the first printed copy of the Revised Standard Version of the New Testament at a special presentation ceremony on Monday night. This was truly a historical moment, and a great inspiration to all who were present.

Dr. Roy G. Ross has completed ten years of service with the International Council as general secretary. A recognition dinner was held in his honor Friday, February 15. Much of the growth in power to serve the denomi-

nations of the International Council is due to the great leadership of Doctor Ross.

Section Meetings

Group meetings were held on all the phases of Christian education: children's work, youth work, adult work, pastors, editors, missionary education, women's work, leadership education, laymen, visual education, vacation and week-day schools, and others. Many practical helps were received from these sessions.

Youth Crusade

Tuesday night there was a program presented which was typical of the youth crusade meetings being held in Dayton, Ohio—under the United Christian Youth Movement of the Council—and the meetings in Detroit under the leadership of International Christian Endeavor. More will be given in this page later about these youth meetings.

NORTH LOUP YOUNG PEOPLE OBSERVE C. E. DAY

By Ida Babcock

(Mrs. Babcock is a young adult of the
North Loup Church.)

Christian Endeavor Day was observed in the usual manner here with the young people in charge of the morning church service on Sabbath day February 2.

The prelude was a trombone solo by Warren Brannon. Jimmy Ehret gave the invocation. Clair Barber announced the hymns, read the announcements, and gave the offertory prayer.

Romans 12 was chosen as the responsive reading and was led by Bonnie Babcock. The Scripture lesson from Ephesians 6 was read by Neva Brannon and was followed by the morning prayer led by Gloria Babcock.

The anthem was given by the entire group of young people, featuring Phyllis Babcock as the soloist. A young men's quartet, composed of Warren Brannon, Darrell Barber, Allen and Wayne Babcock, sang for the offertory.

Talks on the theme of the day, "Enlist for Christ," were given as follows: "In Winning Others" (through decision, commitment, and personal living), Darrell Barber; "In Chris-

tian Citizenship" (in home life and wholesome recreation), Warren Brannon; "In Christian Citizenship" (in social responsibility and interracial good will), Marion Maxson; "In Postwar Leadership" (in the church and community), Phyllis Babcock; "In Postwar Leadership" (in education and vocations), Kathleen Clement; "In Postwar Leadership" (in Christian missions and in world brotherhood), Allen Babcock.

Pastor Ehret pronounced the benediction and everyone joined in singing the rally song. Marion Maxson was the pianist of the morning and was also the program chairman.

The Sabbath afternoon program was a service of reading and hymn singing led by Darrell Barber.

Next week there will be more of the program reported above. It was good to be present for this service which was so well conducted by the young people. Several of the group were returned service men, and to see them taking the places they left in church work to enter the service of the nation was truly encouraging. H. S.

CHRISTIAN EDUCATION CLASSES COMPLETED

Friday night February 8 was the last session of the classes which were held at North Loup, Neb.

It was necessary for me to leave on Wednesday night, February 6, in order to be with Mrs. Sutton and her family for the funeral of her father in Pennsboro, W. Va.

Pastor Ehret and Miss Marcia Rood took charge of the classes on Friday night, and I know they did a good job.

The following members of our church at North Loup earned two credits in the school: Miss Marion Maxson, Miss Marcia Rood, Mrs. Rolla Babcock, Mrs. Ina Johnson. Mrs. Brennick received credit for one course; and Bonnie Babcock, Mrs. Mary Davis, Darrell Barber, and Mrs. Christensen were in attendance for some of the sessions. Four of the Methodist group received two credits each, and six were present for some of the meetings. In all there were twenty-three people taking part in the school.

The Old Curtain Came Down

After discussion of the very important matter of keeping the church school class-

rooms clean and attractive by removing worn and soiled books, maps, curtains, and other offensive objects, one of the Methodist ladies told me that already the teaching had taken effect because another lady had taken down and carried out an old curtain that should have been removed before. There were other expressions like this made in the class by both the Seventh Day Baptist and Methodist groups.

One interesting part of the class work was the visiting of the Methodist Church school service by three of the Seventh Day Baptist teachers and myself. At the Monday night class, the experiences of the visit were discussed.

May I here express my gratitude to the North Loup Sabbath school for the considerate and sympathetic manner in which they accepted the change in plans made necessary by the death of Mrs. Sutton's father. Words and expressions of comfort and sympathy from those who had an opportunity to express such, will always be remembered and deeply appreciated.

It meant much to me to have the opportunity of spending nine days with the North Loup people, to learn during that time more of the fine spirit of the people, their warm hospitality, deep spiritual enthusiasm, and the forward look which members of the church possess. May God bless this church as it holds aloft the banners of Christ and his Sabbath. H. S.

FLORIDA CHURCHES PLAN PROGRAM

By Bertha L. Hallenbeck

A meeting to consider a program for religious education for Florida Seventh Day Baptist Churches was called by Rev. Elizabeth F. Randolph and Rev. H. Eugene Davis at the Davis apartment January 23, 1946.

Those present were Rev. and Mrs. H. Eugene Davis, Dr. J. Nelson Norwood, Dean Dora K. Degen, Professor E. E. Whitford, Mrs. Zoe Finch, Miss Randolph, Bertha Hallenbeck, and Mr. Waldo Titsworth.

Mrs. Davis was appointed chairman. The committee to investigate material for such a program consists of Mr. and Mrs. Davis, Mrs. Gavitt, Miss Randolph, and Mrs. Hallenbeck.

Much appreciation is manifest here for the splendid missionary work done by Miss Randolph.

Preparing for the New Age

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

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

ATOMIC POWER

Public speakers and writers repeatedly confront us with the suggestion that we are entering the age of atomic power. While they seek to allay our fears by speaking of the possibility of peacetime uses to be developed, we meet every reference to atomic energy with a feeling of fear. We have seen its power released only to destroy, and that terrific and devastating destruction faces us with the possibility of the destruction of civilization.

SPIRITUAL POWER

What answer does the scientist have to this fear? Scientists fear it more than do the rest of us; for they alone know its possibilities for destruction. It is they who make the discoveries, and they know that only men of moral perception and responsibility can divert the energy which they rightly seek to develop to humane and helpful uses. The answer will be found in the realm of the spirit and spiritual forces.

CHRISTIANITY

Whatever power is in the atom was there in the beginning when God created the world and called it good. Christians believe in God, and in his good purposes for all that he created. Christianity, accepted and practiced even by a substantial minority, will save humanity from self-destruction, and set us on the upward road to peace and brotherhood. This, nothing else can do; this, Christianity can surely and abundantly do.

LEADERS ARE NEEDED

The present greatest need of the Church is ministers and leaders, especially pastors. And these must be of the right type and the proper caliber. They must be men of vision, but with robust minds and warm hearts. This need is so urgent that every likely young man should be confronted with the claims of the ministry until he shall be obliged to decide, after due deliberation and in good conscience, whether he is called to this high service.

ALFRED SCHOOL OF THEOLOGY

Alfred University was founded by Seventh Day Baptists, one primary object being to educate men for the ministry. The school has never been sectarian. While the fundamental purpose of the School of Theology has been, and still is, to train Seventh Day Baptist ministers, others are welcomed on equal terms. The fact is, five denominations have been represented in the student body during the last two years.

A GRADUATE SCHOOL

All the facilities of Alfred University are at the service of the students of the School of Theology, both its physical equipment in campus and buildings, and its administrative offices and functions. It is a graduate school of the university which, exercising the authority granted by the state, confers on its graduates the degree of Bachelor of Divinity.

INSTRUCTION

The dean gives practically full time during the school year to class instruction. Two regular professors teach part time, and two retired men offer courses. Two neighboring pastors teach one course each. The Seventh Day Baptist Board of Christian Education loans its Executive Secretary for two courses in Religious Education. Students elect courses in other schools of the university. In taking the full course students have class contact with ten or twelve instructors, each with special preparation in his own field.

THE COUNTRY PASTORATE

Alfred School of Theology is most favorably located for the training of pastors for the country church. The courses are planned in certain fields with this purpose in mind. All students take a course in the school of agriculture especially designed for theological students, and a two-hour course is given in rural sociology. In certain other subjects the professor has the country community especially in mind.

FROM THE EDITOR'S DESK

Dear Editor:

I have just finished reading "From the Editor's Desk" the paragraph from E. B. Shaw, in which he states the reasons why he is a Seventh Day Baptist, and suggests that others do the same. Hence the following statement, from a "different approach."

I am a Seventh Day Baptist because:

1. I am a Christian, saved by the grace of God through the shed blood of his Son, Jesus Christ.
2. I believe the Bible is the inspired word of God and as such is to be accepted as infallible truth.
3. Having accepted Christ's atoning sacrifice for me, I have such love for him that I long to serve him and obey his commandments, including the keeping of the Sabbath day.
4. I believe that the Statement of Beliefs of Seventh Day Baptists comes closer to the Scripture truth than any other similar statement I have yet seen.

In setting down the above four main points, I am neither forgetting nor minimizing my own childhood training within the fold of a Seventh Day Baptist home. Neither am I suggesting that the faith and example of our Seventh Day Baptist forefathers are unimportant, but first, and of greatest importance is the atoning work of Christ, my Saviour, and because of my love for him, I am a Seventh Day Baptist.

Very sincerely,
Francis D. Saunders.

Marlboro, N. J.

Dear Editor:

I think this will be of interest to Recorder readers. In a letter from Willard [Pvt. Willard Wells] dated December 29, 1945, from Cividale, Italy, he wrote the following:

I was surprised and thrilled the other day when a German P.W. who can talk some English asked me if I was a Protestant or Catholic. I told him I was a Seventh Day Baptist and said we had one or two churches in Germany. He lived in Berlin and said, "I know about the Seventh Day Baptists because I lived not far from the church." Of course he doesn't know anything about the condition of it since he hasn't even heard from his wife and family, and doesn't know if they are alive.

With best wishes,
Mary Wells.

Boulder, Colo.

EXPENSES

There is no tuition charge in the School of Theology, whether the work be done in this school or in other schools of the university for credit in the School of Theology. Fees are few and small. Seventh Day Baptists have a fund to aid their students in preparation for the ministry, as do most other denominations. Living expenses at Alfred are about the average to be found elsewhere.

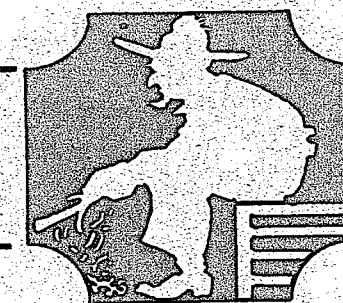
MORE STUDENTS NEEDED

As the only theological school for Seventh Day Baptists, there should be from ten to twelve students of that faith in its classes right along, with a third of them graduating and getting out into the work each year. An effort is now being made to increase the enrollment of Seventh Day Baptist students to that number. A like number from other denominations can be accommodated, and will be welcome to all the advantages of the school.

THE PRESENT OPPORTUNITY

The need for ministers is urgent. It would seem that the greatest opportunity in the long history of the Church confronts us and calls for wise and speedy action on the part of all earnest Christians. The one who is concerned for the highest good of mankind, and who is anxious that men shall build a better world, will render a real service now if he will call the attention of some promising young man to this need for consecrated and prepared Christian leaders and ministers of the gospel.

OLD-TIMER
S E Z . . .



"I do more steady readin' of these here Recorders since they print my picture once in a while. I'll betcha everybody would read 'em 100 per cent—if everybody's pictures was printed. Why not surprise that young editor way back there in the East, and send him a picture of yerself, or yer church, or something everybody'll be interested in—and send in more paid subscriptions to help pay for printin' 'em."

Woman's Work

Frances Davis, Salem, W. Va.

ABOUT THE WORLD DAY OF PRAYER

**Christian Colleges Overseas
Share in Funds**

Word is coming through from the Christian colleges which share in World Day of Prayer funds. The Woman's Christian College of Tokyo has an enrollment of seven hundred. Significantly, departments of history and economics have been added and there is prospect that the college will shortly be recognized by the government as of equal standing with the men's universities.

The three China colleges, Yenching, Ginling, and Cheeloo, refugees, in Chengtu, do not expect to return to their home campuses until the close of this academic year. Ginling recently marked the thirtieth anniversary of its founding; the alumnae body today numbers over 600, of whom 44 per cent are teachers—with an enviable opportunity to mold the new China—9 per cent social workers and 5 per cent doctors and nurses.

Miss Eleanor Mason of the Women's Christian College of Madras is in this country, telling the story of that institution. St. Christopher's Training College at the request of the government is preparing to admit more students. Plans for postwar educational development call for more trained teachers.

At Vellore, the Medical College has just been granted provisional affiliation with Madras University, enabling it to bring back to Vellore the students who have hitherto been obliged to take some of their work at Madras University and to enroll the fourth and fifth classes in the new M. B. B. S. course. There will be no inspection of Vellore till 1947 or 1948, when it will be inspected as part of a general survey of all medical schools in India. This will give Vellore an extended time in which to bring its buildings and equipment to the high standard demanded by the government.

"There has never yet been a man in our history who led a life of ease, whose name is worth remembering."—Theodore Roosevelt.

**Five New European Countries
Reached This Year**

It was possible this year to reach with advance copies of the programs for March 8, 1946, five European countries inaccessible last year and also Japan, Korea, and the Philippines. Joseph M. Smith, acting executive secretary of the Philippine Federation of Evangelical Churches, writes, "The churches here are most enthusiastic about the re-establishment of their contact with the World Church, as evidenced by the hearty and universal response to the invitation to participate in World Communion service last October." The World Day of Prayer program was carried to Japan by the deputation of four churchmen, and mailed to Korea in care of Dr. Horace Underwood. In the Netherlands meetings were permitted in 1940 and 1941 but in June, 1941, the National Committee for the World Day of Prayer, with other groups of an international character, was dissolved. A correspondent states, "In some places prayer meetings were still held, without much publicity being given, but there was no question of a universal day of prayer in Holland. Now, however, all is changed. We have the inestimable blessing of living in a free country again. After years of destruction we can build up again. So we are beginning our preparation for the World Day of Prayer on March 8."

WORLD-WIDE NEEDS IN LITERATURE

By Florence Gordon

Editorial Assistant, Foreign Missions Conference

"All we have to do," said a Christian leader recently, "is to teach people how to read. The devil will furnish their reading matter."

Of course that remark was satirical, but it indicates a mistake the Church has far too often made. The forces of light have given illiterate people reading skills and then have allowed the forces of evil to snap up the opportunity provided. A missionary recently returned to a post on the Persian

Gulf where he began his service thirty-three years ago. Then there were no schools, no people who could read and write. Today there are schools and many who read, but the literature obtainable in the bazaars is "about like that in the average U. S. drug-store."

Urgent Need

We are waking up, however, to the urgent need for wholesome, character-building reading material, for literature permeated by Christian ideals. The tremendous worldwide call for something to read is stabbing our spirits awake. In many lands all books have been destroyed, and starved minds and hearts cry out for their replacement.

An article by UNRRA on Czechoslovakia says, "There is a terrific clamor for books and reading matter, so urgent is the desire for reading, learning, for catching up with what has happened during the last six years. The OWI reading room in Prague is stocked with very old magazines and papers, but you must wait hours before you can get a seat there."

The Philippine Committee of the Foreign Missions Conference gathered 100,000 used books for schools and libraries and advanced funds for printing hymnbooks. The Christian deputation to Japan brought back a request for a million New Testaments, and the American Bible Society is working overtime to supply the need. Japan also asks for hymnbooks, theological and devotional books, and commentaries for the several hundred Christian pastors who have lost every book they own.

Reading-hungry Hordes

The women of the churches are not content to let the devil furnish reading matter for the reading-hungry hordes throughout the world. A portion of the World Day of Prayer funds regularly goes to Christian literature. As the offerings grow, so does the amount given for this cause.

A group of missionaries and nationals in New York have been working for months on religious education materials designed for "the emotional and spiritual rehabilitation" of the children of China and Korea, on manuals for leaders of Christian clubs, and a vacation church school guide. World Day of Prayer funds made that co-operative study possible.

In Canada, World Day of Prayer funds helped to publish an Eskimo hymnbook and a prayer book in the vernacular of the Cree Indians.

One of the most interesting gifts for Christian literature was that received by the Committee on World Literacy and Christian Literature of the Foreign Missions Conference from the World Day of Prayer Committee in Australia—a sizable sum to be used "to prepare literature for illiterates in China, India, and Africa who are being instructed in the truths of the gospel."

—The Church Woman.

FOUR FRONTS for PEACE**THE CHURCH FRONT**By Rt. Rev. Henry St. George Tucker
Presiding Bishop of the Protestant
Episcopal Church

[Another in the series of articles dealing with post-war peace plans outlined by the Commission on a Just and Durable Peace.]

This past week the first world-wide gathering of Protestant and Eastern Orthodox Christian leaders since 1939 has been meeting in Geneva, Switzerland. Men from the prisons and concentration camps, like Norway's Bishop Berggrav and Germany's Pastor Niemoeller, have been able to meet with their brethren from America, Britain, and other lands around the world for the first time since before the war. During the long years of conflict, the Christian "underground," a heroic band of men and women, managed to maintain some contacts across the barriers of war. Now the unbroken fellowship can be openly expressed.

A major purpose of this conference has been to plan the first full meeting of the World Council of Churches, scheduled for next year. The World Council, to which ninety-one communions from thirty-two countries have already adhered, reflects the determination of churchmen throughout the world to work together effectively in seeking the kingdom of God and his righteousness.

Another problem dealt with at the Geneva conference has been the setting up of improved procedures to help the churches of the world to act more adequately on problems of world order. "Combined operations" are required if the churches are to exert a constructive influence on international insti-

tutions like the United Nations Organization. As the statement on the four fronts points out, Christians are a minority in the world. If they are to offer effective leadership and service, they need to be a well-organized minority.

This requires not only united efforts on the part of the churches belonging to the World Council of Churches but co-operation on moral issues by all men of good will. The Catholic, Jewish, and Protestant Declaration on World Peace, issued in October, 1943, and known as the "Pattern for Peace," helped to make clear the moral requirements of a just and durable peace, and provided an example of co-operation by men of good will. It is also interesting to note that at the same time leaders of the non-Roman Churches urged "Christian Action on Four Fronts for Peace," a Roman Catholic group—acting independently—urged a comparable set of objectives entitled "Preserving Peace on Four Fronts." Unless men of good will can co-operate, we can hardly expect the nations to do so.

Action in the temporal sphere, important as it is, provides no substitute for the major responsibility of the Church. A righteous world order cannot be organized and maintained by individuals who are themselves unrighteous. The Church's first contribution to the attainment of our postwar aims is to make an organized and united effort to bring the multitudes who wander as sheep having no shepherd into such contact with Christ that he may effect in them that radical change which is described as a new birth. Unity of effort on the Church front is no less important than on the political front. St. Paul speaks of the many members of the one body. This presupposes unity of effort in the achievement of the purpose committed to us by Christ.

If the branches of the Christian Church can measure up to this ideal, they will make a contribution of inestimable value to the solution of the problem of world unity. The loyalty of men to the groups which we call nations often stands in the way of a sense of responsibility towards the whole of mankind. The Church can show that its branches through their union in Christ have found a solution of the problem of achieving unity without destroying diversity. That is the

type of leadership the world needs so desperately.

Christian men and women can help mightily to further advance on the Church front by taking a responsible part in their own church and by helping it to become an active participant in the united effort of the world-wide Church.

MARCH IS RED CROSS MONTH



The month of March has been designated Red Cross Month by President Truman, who, in his proclamation, called for the fullest support of the organization's campaign. Simultaneously Red Cross Chairman Basil O'Connor and civic leaders everywhere pointed to the need for continuing Red Cross services to able-bodied troops abroad and in this country, to those in hospitals, and to veterans, as well as to families and dependents of all who have worn the uniform.

Red Cross budget estimates are pared to a minimum consistent with adequate service; Mr. O'Connor pointed out. Expenditures for 1946 actually will exceed the campaign goal, the difference being made up from funds previously collected in the belief war would continue into 1946.

Upwards of 3,000,000 volunteer solicitors are canvassing every home and office in communities from coast to coast for \$100,000,000, the largest peacetime fund ever raised by the organization.

Children's Page

Mizpah S. Greene, Andover, N. Y.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

How are you and all your loved ones feeling? We are all feeling well.

Last Sunday was my birthday. I was ten years old. I had a lot of fun.

Last Sabbath our minister was sick; so he couldn't come over to our mission to preach to us. We decided to go to Berlin, N. Y., where he lives to visit with him. His daughter Eunice was sick, too. Sabbath was the first day she could get up, and we played together.

Thank you for answering my last letter in the Sabbath Recorder. I was sorry to hear that you had a cold. May the Lord heal you and bless you.

Sincerely,

Your Recorder friend,

Esther Naomi Fatato.

Schenectady 8, N. Y.

Dear Esther:

We are all well and enjoying some very sunny winter weather after several days of heavy wind. Our lawn is covered with little twigs blown from the trees both in front of the parsonage and the church. The village children are disappointed because there is not enough snow to make coasting possible, when last winter there was too much of it.

Do you know, I can remember my tenth birthday. All that day my little friends were whispering around, and I shed tears because they would not tell me what they were whispering about and would stop whenever I came around. Just as it was getting dusk my mother sent me to the corner grocery on an errand. When I returned home the house was almost dark. As I stepped into the living room I found it full of children who began to shout, "Surprise! Surprise! Surprise!" I was so surprised that I sat right down on the floor and began to cry, saying, "I knew it all the time"; for at last I knew what all the whispering had been about, and I was only crying for joy. Did you ever do such a thing as that?

Thank you for your kind wishes and earnest prayer. The good wishes and prayers

of our friends can be a great help in every time of need.

I appreciate your frequent letters. Do you know they always seem to come when I need them very much, either being the only letter or one of two. I hope you will continue that good habit.

Yours in Christian love,

Mizpah S. Greene.

Dear Mrs. Greene:

While Mommie is with me here in the hospital she is going to help me write you a letter. Yesterday she brought the last two Recorders and read me the letters.

We had a nice Christmas. I have almost had another Christmas the way people have brought me things here at the hospital. I have all kinds of books, paper dolls, marbles, beads to string, hair ribbons, puzzles, coloring books and crayons, and lots of pretty cards and valentines.

We have been making valentines, and here is one for you.

I hope I can go home in another week or a little more and see Chris and Josephine. Betty Van Horn is staying with them. I will be glad when I can go to Sabbath school again, too. Last Sabbath each one of my class made a valentine for me, and Eddie and Karen Bond brought them to me.

Your Recorder friend,

Janet Van Horn.

St. Mary's Hospital,

Clarksburg, W. Va.

Dear Janet:

I was ever so glad that your Mommie helped you write this good letter, but so sorry that it had to be written in the hospital and that you were ill enough to make it necessary for you to be there. I hope you will soon be well enough to return home. You certainly did have almost a second Christmas. I am sure this made the time pass more swiftly and pleasantly for you. When I was a very small girl I tried to have a second Christmas by hanging up my stocking again on New Year's Eve. And what do you think I got? It was one very

little peanut, and I never knew who put it there.

Thank you, dear, for the pretty little valentine you made for me. I'll put it with the ones my little grandchildren Joyce and Gretchen sent me. The nicest valentines I received were photos of the little grandchildren in Bridgeton, Karen and Kristie, with a little red heart in the corner of each photo. Karen's photo was taken on her third birthday, and Kristie's on his second.

Yours in Christian love,
Mizpah S. Greene.

WHEN ROBERT REMEMBERED

By Angeline Prentice Allen

Robert lived with his father and mother and older brother on a farm in the west.

One summer evening Robert's father and mother were reading by a large kerosene lamp which was on a table in front of an open window. A breeze blew the lace curtain across the top of the lamp chimney, and it caught fire. The blaze quickly ran up the curtain, but Robert's father jumped up and grabbed the curtain, putting out the flame with his hands.

Robert was very much frightened and jumped up and down screaming. His mother took him upon her lap and told him that no matter what happened, he must not scream.

His brother asked: "Mamma, what should we do, if we should get afire?" The mother replied, "Take a rug or a quilt and wrap up in it quickly and the fire will go out. Never go out of doors if your clothes should get on fire."

One day the next winter when Robert's brother was at school and his father was away from home, his mother was out doing the chores. Robert was playing with his kitty in the house near a red-hot stove.

When his mother came in, she could not see Robert anywhere. Thinking he was hiding in fun, she looked all over the house, and finally found him behind a door, crying softly to himself. He had put on his father's old coat. The mother took it off and saw that his blouse had a hole burned in it. His undervest was scorched and there was a slight burn on his body, not bad, but just a little red. She asked what had happened. Robert told her he was chasing his kitten

around the room and fell against the stove and his blouse caught fire. He remembered what she had told his brother about putting out the blaze if his clothes should ever catch on fire. He saw his father's old coat hanging by the door and put it on and rolled in it, so that the fire went out, only burning him a little bit.

We thought it was pretty smart of Robert to remember what his mother had said so many months before, and knew what to do, when he was only four years old. He probably had saved his life and maybe the house, too, by doing as his mother had said.

Edinburg, Tex.

Our Pulpit

THE GREAT COMMISSION

Rev. James L. Skaggs

Pastor, Seventh Day Baptist Church, Salem, W. Va.

Go . . . make disciples . . . baptize them . . . teach them. Matthew 28: 19, 20.

Here in these brief words Jesus indicates the great work of the Church. Jesus had come, taught a few disciples and trained them in the beginning of this work. Now he is no longer to be their leader in the flesh. In parting he says to them, "As the Father hath sent me, even so send I you."

Jesus had broken down the barriers which separated his people from the Gentile world. He has revealed the Father's love for all nations and peoples. All must eventually be included within his kingdom. All must become a brotherhood of disciples. Each must learn to live as a brother to all the rest. As each becomes a member of the brotherhood, he also would receive the great commission: Go . . . make disciples . . . baptize them . . . teach them.

The Christian brotherhood has held that great commission through the centuries. They have marched onward, sometimes falteringly, but have made progress in proportion to their faithfulness. In some respects world paganism has given way. Christian men bearing the message of Jesus, the light of the world, have gone into the uttermost parts of the earth. Wherever they have gone in loyalty to their great leader, they have been invincible; they have set up their banners; they have pushed back regions of darkness, and have enlarged their horizons.

MONTHLY FINANCIAL REPORTS

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

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

DENOMINATIONAL BUDGET
Statement of Treasurer, January 31, 1946

Receipts		Total for 7 months
	January	
Adams Center		\$ 129.50
Albion	15.86	96.92
Alfred, First	507.01	1,875.39
Alfred, Second	386.60	582.55
Andover	13.00	33.00
Associations and groups		240.41
Battle Creek	157.25	862.20
Berlin		89.30
Boulder	92.82	300.73
Brookfield, First		143.95
Brookfield, Second	63.86	160.56
Chicago	51.20	215.55
Daytona Beach	39.00	162.50
Denver	67.50	324.20
De Ruyter	77.25	275.31
Dinuba		50.00
Dodge Center		51.26
Edinburg	12.50	69.00
Farina	15.00	145.00
Fouke		71.67
Friendship	5.00	67.15
Gentry	5.00	39.50
Hammond		65.00
Healdsburg-Ukiah		7.25
Hebron, First		59.28
Hebron, Second		5.25
Hopkinton, First		180.74

Hopkinton, Second		13.05
Independence	57.00	121.00
Individuals	29.00	2,552.90
Irvington		170.00
Jackson Center		30.90
Little Genesee	46.28	195.00
Little Prairie		15.00
Los Angeles	111.00	164.00
Los Angeles, Christ's	10.00	10.00
Lost Creek		202.31
Marlboro	55.00	471.55
Middle Island	6.50	58.97
Milton	301.25	1,721.05
Milton Junction	54.51	471.38
New Auburn		169.00
New York		502.52
North Loup	78.82	197.95
Nortonville	39.40	164.20
Pawcatuck	1,236.00	2,151.83
Piscataway	36.00	161.57
Plainfield	199.70	1,242.56
Richburg		86.60
Riverside		578.05
Roanoke		26.00
Rockville	9.89	66.20
Salem	29.50	493.55
Salemville		48.37
Shiloh	125.00	1,199.41
Stonefort		10.00
Verona		291.14
Walworth	41.00	155.00
Waterford	10.00	87.85
White Cloud	15.71	179.43

In saying these things we are not unmindful of the chaos which rests upon our world at the present time. We have just emerged from a dreadful war, which certainly the Church of Christ did not want. Now we face a most difficult situation. The challenge is absolute. But we must remember that the Church was born in the midst of such a time as this, or even worse than that which confronts us. It was in the midst of that world that Jesus said, Go . . . make disciples . . . baptize them . . . teach them.

This is no time for discouragement. It is a time for Christian devotion and heroic action. Our world is in a plastic condition and capable of being molded into new forms. The blacksmith strikes while the iron is hot. Even so, now is the time for the gospel of Christ to be carried into the life of the world. Were conditions fixed, quiescent,

satisfactory, what chance for a hearing would we have? Now is the time to advance our missions at home and in foreign fields. God calls and the misery of mankind calls, and the Church must respond. I am sure God will not permit our world to have rest and quiet and peace until that rest and quiet and peace can be found in his kingdom of righteousness. The heart of humanity will not rest in the throes of bitterness. It will struggle on until it finds rest in good will, justice, brotherhood.

Jesus came that men might have that kind of life, "abundant life." He faced a very bad world with unbounded faith. Can we stand with him and face our world with a corresponding faith? Can we have the courage and the faith and the devotion which will enable us to respond wholeheartedly to his call, Go . . . make disciples . . . baptize them . . . teach them?

WORLD DAY OF PRAYER

MARCH 8, 1946

1 TIMOTHY 2: 8—I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.

LUKE 11: 1b—Lord, teach us to pray, as John also taught his disciples.

JAMES 5: 16b—The effectual fervent prayer of a righteous man availeth much.

MATTHEW 21: 22—And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

1 THESSALONIANS 5: 17—Pray without ceasing.

Practicing the Golden Rule

The cover picture of this week's Sabbath Recorder gives a stirring testimony to the Golden Rule in practical operation.

Taken by a UNRRA photographer in Warsaw, Poland, the picture shows Helen Schmoll, 74 year old widow, receiving warm clothing from a relief worker. Alone in the world, the Polish woman lost touch with her son during the war and does not know if he is alive. Her husband, a Polish diplomatic courier, died at the beginning of the war.

Many similar evidences might be produced showing the great need of the Polish people. Although they are among Europe's most destitute, they have recently donated 100,000 tons of coal and 25,000 tons of cement to UNRRA for relief purposes.

The dire need for fuel throughout most of Europe impels the Poles to give of their surplus, despite the fact that they themselves are freezing because of lack of shelter, clothing, and transport equipment. These items are receiving top priority in UNRRA shipments to that country.

From out of our abundance in America, how much can we still give? In many cases we can give much more—even without subtracting from our comfort or well being. Do not neglect the UNRRA-sponsored drives for relief items; remember that the Church Committee on Overseas Relief and Reconstruction is continuing its vital mission of world rebuilding by carrying aid from church people over here to churches over there, and their areas of service. The hour of need has not passed! — K. D. H.

The Sabbath Recorder



—Photo by U. S. Forest Service.

CHRISTIAN RURAL FELLOWSHIP

“ . . . To promote Christian ideals for agriculture and rural life; and understanding of the spiritual and religious values. . . . ”

(See Page 194.)